

The **WITNESS**

CHICAGO, ILL., NOVEMBER 26, 1936

Just Suppose

by

CHARLES E. TUKE

Rector at Lansdowne, Pennsylvania

SUPPOSE WE ALL as Christians gave as much attention to the cultivation of our souls as we do to the care of our bodies and clothes. Spent as much time in reading our Bibles as in reading our newspapers—knew the lives of the saints as we know those of the screen stars—worked in our parishes with the same zeal we display in luncheon, bridge and other secular clubs—sent our children to church school with the same regularity we demand in sending them to public school or the dentist—studied our creeds as we do our political platforms. Yes, suppose we all as Christians would really become excited, on fire, effective, constructive, productive, adventurous, for the Christian cause. What a Church we should have.

MESSAGE OF THE WEEK

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CLERGY NOTES

ALLISON, T. B. A., has resigned the rectorship of St. John the Evangelist, Stockport, N. Y., because of impaired health.

CREWE, B. H., has resigned as rector of St. Paul's, Newport, Kentucky, to become the rector of Calvary, Saginaw Michigan.

FERRIER, REGINALD W., rector of the Good Shepherd, Elizabethtown, N. Y., has accepted the rectorship of St. John the Evangelist, Stockport, N. Y.

GLOVER, MORTIMER W. JR., has resigned as rector of Christ Church, Macon, Ga., to accept the rectorship of St. James, Wilmington, North Carolina.

HITCHCOCK, MARCUS B., of the diocese of Maryland has accepted the rectorship of Christ Church, Fairmont, W. Va.

MASON, CLIFTON, is in charge of Calvary, Pittsburgh, during the absence of the rector on sabbatical.

THOMAS, WILLIAM S. JR., Aliquippa, Pa., has accepted a position as assistant at Calvary, Pittsburgh.

UNDERWOOD, E. F., Zion Church, Wappingers Falls, N. Y., has accepted a position at Calvary, Pittsburgh.

VAN ETEN, E. J., rector of Calvary, Pittsburgh, is on a sabbatical year and is to visit Mesopotamia, Persia, China and other points in the Far East.

SECOND THOUGHTS

MRS. J. C. LIGGETT, New York City: I have read what you have written about the Spanish situation. It is doubtless true that we are poorly informed by our press but nevertheless it seems to be quite clear that the struggle there is between those who wish to destroy the Church and religion and those who are determined that God shall not be banished from the sky. It seems to me that you failed to bring out this fact.

MANAGING EDITOR'S NOTE: The people of Spain, through a democratic election, put into power a people's government, insisting by their vote upon economic reforms. Unwilling to accept these reforms, demanded by a great majority of the people, the big landlords, financiers and a certain element of the Roman Catholic Church supported Fascist generals, backed by Italy and Germany, hoping thereby to establish a Fascist dictatorship in Spain. Their fighting forces consists largely of Moors and the Foreign Legion—certainly it is difficult to believe that the Moors are primarily interested in saving the Roman Catholic Church in Spain. As a matter of fact Spanish Catholics are supporting the Loyalist Government. The conservative hierarchy undoubtedly wants either a return of the monarchy or Fascism. Nevertheless the Catholic people of Spain pay little attention to their preaching and pastorals. Thus pastoral letters were read in the Basque churches condemning the loyalist government yet the Basque Nationalist Party, a majority of whose leaders are Catholics, has been the most active supporter of the Madrid government. Likewise the Catholic Youth Movement in Spain, led by Sempurn y Gurria, is supporting the People's United Front. Ossorio y Gallardo, who recently defended his country against fascism spokesmen at Geneva, is a Catholic and one of the most prominent Catholic supporters of the government is Menendez Pital, president of the Spanish Academy. The issue in Spain is not Christ vs. Anti Christ or Communism vs. Democracy but is Democracy fighting to maintain itself against Fascist dictatorship.

THE REV. QUINTER KEPHART, pastor of St. Paul's Church, La Salle, Ill.: "In case of rabies, do not bother about chaining up the dogs causing the trouble." Correct! Chain up the political crooks back of the rabies scare and abolish the curse of the serum and vaccination rackets, with their health-destroying death-dealing accomplishments, and there will be no "rabies," but there will be much less illness and fewer deaths. It is too bad that such an absurd statement as that which is quoted from "The Task of Christians" in THE WITNESS, Nov. 12, should have found its way into an article that is otherwise entitled to the enthusiastic support of intelligent Christians. The Long Island Kennel Club of New York had, for years, a standing offer of \$1,000 for a genuine case of rabies. The reward was never claimed by physician, veterinarian or laboratory experimentalist. So "watch out for the mad dog;" also beware of hoop-snakes and mermaids in the dark of the moon. They all go together. But the faithful dog goes with his master, and his master will protect him.

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THE WITNESS

A National Paper of the Episcopal Church

Associate Editors
FRANK E. WILSON
JAMES P. DEWOLF
ROBERT P. KREITLER

Vol. XXI. No. 10.

NOVEMBER 26, 1936

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.

Circulation Office: 6140 Cottage Grove Avenue, Chicago. Editorial and Advertising Office: 135 Liberty Street, New York City.

COLUMBUS WAS A SPANIARD

By

CAPERS SATTERLEE

Rector at Birmingham, Alabama

"COLUMBUS was a Spaniard," lustily yelled our gang. "Columbus was a Portuguese," loudly brayed the other, and the battle was on. The "C. W. S.'s" charged into the "C. W. P.'s". Sticks were brandished, rocks hurled, heads thwacked, eyes blacked and clothes torn. At the doughty ages of nine to twelve, our gang was out to prove Columbus was a Spaniard by the undeniable method of beating up all and any who asserted he was not. With equal valor and love of truth, the other gang would tell the world he was a Portuguese, or knock 'em cock-eyed. Thus war began. We dreamed and talked, and talked and dreamed war. We prepared, we entrenched. We got hold of an old solid gate and used it to cover our underground fort, and lo! the other gang, "Copy Cats," did the same. Time rolled on with sporadic fights, guerilla warfare and partial armistices. Each side laid plans to outstrip and overawe the other. We were first to put our army on wheels (roller skates) and for a week we had 'em under hack. But one Saturday night, a barrage of rocks was laid upon our underground fort, and out we rushed to find the enemy motorized on skates. The advantage seldom stayed with either side long. But the weapons always increased from skates to bicycles, from hand-whittled sticks to sling shots, to air rifles. About this time the crack of a .22 rifle was heard amidst the softer "thunk" of our air guns. Then our parents intervened. They got together and laid down the law. They wisely pointed out that the town had grown until there was a new neighborhood that claimed it was better than ours and further claimed their basketball team couldn't be beat. The war ended and the erstwhile belligerents put their twelve year old shoulders to the task of unbeatable basketball.

I am no longer a C. W. S. but a "yellow pacifist". I must be a yellow pacifist for my militant friends say so, and they certainly do know the only way to maintain peace. They've done it so well for these many years. I must be since mighty Mussolini of the grinding

grimace and hard-faced Hitler of the steely stare are continually telling the world that only war can release the noblest passions. They say trial by combat is the only proof of right. Mighty Moose wanted Ethiopia; said he had a right to it and proved he had a right to it by killing enough Ethiopians to take it. He grinds his teeth and old Hard-faced Hitler steels his staring eyes in a blood purge. They must be right; they look so mean.

I, who conscientiously, refuse to go to war must be a yellow pacifist for in the world war, the girls who pinned white feathers on the "stay-at-homes" said so. People looked upon all conscientious objectors with utmost scorn and ostracized them and turned against them. They say any man, who deliberately chooses that is yellow, and they must be right. I know they are right for now I can never be a hero; I can never have the glory of a soldier's grave. All that's ahead of me is death by a firing squad or worse, put in jail and let out when the war is over to be scorned and ostracized. Yes, undoubtedly anyone who deliberately chooses that to the glory of the trenches is plain yellow.

BUT my military friends say to me—"your talk of putting anything ahead of your country is plain sedition." Whereupon I'm supposed to blanch white and in confusion run for cover. But I want to know what sedition is or rather to point out that sedition is a relative term. Funk & Wagnell's standard desk dictionary defines sedition as "popular disorder tending toward insurrection or the stirring up of such disorder." According to that, George Washington was a seditionist, and so are the rebels now winning in Spain. But Mighty Moose with a grinding grimace says those rebels are right and he'll lay down plenty of Italian lives to prove it. And doubtless the mothers on both sides of the Spanish war, who have now had and are still having the ecstasy of bearing sons to die on the battlefield, will say that both seditionists and anti-

seditionists in Spain are right. Against which no argument. By incontrovertible argument, seditionists are scourges or noble heroes. Take your choice. Any individual or group, who pits their puny opinion against that of their government, is a seditionist, if he dares stir up disorder—and of course insisting on peaceful procedure in the face of war is disorder!

The verdict of history, as to whether the seditionists were right or wrong, is generally the final outcome of the insurrection. Did they give their lives for a cause that kept truth upon the scaffold or not? In that verdict I know I'm not wrong, and "God helping me I can do no other." Hard-faced Hitler would give brave old Martin Luther the steely stare, the instant his "Here I stand" was different from Der Fuehrer's, and so apparently would every other government.

Our governments want us to have opinions, strength of character, and courage of our convictions—provided of course our convictions are tractable, elastic at the proper time. But I know I'm working and if necessary willing to die for the abolition of the stupid, brutal, degrading madhouse called war.

I believe Jesus Christ is indeed the Lord of Life,

who spake and lived as never a man spake or lived. I believe He knows more about life and how to find it than even Mighty Moose or Hard-face at their grind- ingest and steeliest. I am willing to lay down my life for the Kingdom of Heaven. I even believe that letting the other man kill me will come nearer proving me right than my killing him. I am not at all uncertain of the final outcome of the Kingdom of Heaven no matter how long Mighty Moose and Hard-face hold it off by slaughter and bloodshed. But—

Mussolini grinds his teeth as he screams of the glories of Italy's civilization which can now blast the British Museum to bits: Hitler sheds tears of joy as he sends storm troopers out to knock the world cock-eyed, the army band blares its way towards the front, gaily trumpeting "The Son of God goes forth to War", great leaders from their places of safety give all mothers the ecstasy of bearing sons to cough out their lungs on the battlefield and thereby prove the eternal truths,

1. Columbus was a Spaniard.

2. Man's crowning glory is his power to blow his brother to bits.

THE WORKS OF JESUS

By

WILLIAM TEMPLE

The Archbishop of York

LET US now turn to the works of Jesus. What is His attitude toward the miracles? First that He will not rely upon them as the evidence which is to bring men to believe in Him; and we are acting in direct contradiction to His whole method if we use those miracles as direct evidence of His divine claim. He nearly always tells those upon whom He has wrought the miracles that they are to keep quiet about it. He does not want the sort of excitement that they are liable to create. It is not fundamentally a spiritual interest; it is the interest in a wonder-worker, and we know how perpetually the Church is liable to fall under the spell of a wonder-worker.

In the Church in Corinth the people were disposed to exalt particularly the gift of tongues; that is to say, a speaking in enthusiastic but unintelligent gibberish of which the emotional force carried some significance across to those who heard, a natural product in a moment of quite intense excitement and that, too, a group-excitement. The reason why people thought this especially was a fruit of the Spirit was that it was so very odd. It was unusual for a respectable citizen of Corinth to jabber. No doubt it was. And St. Paul rejoiced in its evidence that the new message has really caught hold of them and thrilled them. It is good so far; but it isn't as good as prophesying, that is, expounding the mind of God. Why not? Because it is

not of so much use. That is the real test of spirituality, whether what is done is of service.

This carries him forward to the great outbreak with which he interrupts this discussion of spiritual gifts: "Though I speak with the tongues of men and of angels, and have not charity," I might as well be worshipping Dionysos as Christ. For that is what the tinkling cymbals and the sounding brass are; they are the instruments of worship of Dionysos on the hills around Corinth in his nightly revels. If when you come out from your worship there is no more love in your heart than there was when you began, then either your worship was a humbug or else it was not directed to the true God. If it is an opening of your heart to the God of love, then there will be more love in your heart as you go out into the world.

So it was with our Lord. He did not want the excitement that arose because many of His works were of such a sort as people had not seen before.

Well, then, that makes it all the more interesting that He should have wrought so many of these miracles. If they tend to be rather a hindrance than otherwise to His spiritual task, why does He do it? Why?—because He is incarnate love, possessed of power to meet men's needs. He cannot stand face to face with those needs and refuse to exert that power without denying the love which is His own nature. He heals not to draw attention to Himself, but because He must.

BUT THEN see how it is that He does use these miracles as evidence; only once, but once He does, when John the Baptist, waiting in his prison, began to wonder. It was exactly the works of Christ that had disturbed him. He had recognized Jesus once: "Behold the Lamb of God that beareth away the sin of the world." So, at least, in the Fourth Gospel, it is recorded that he spoke; and I see no reason to doubt it. But now our Lord has been at work for some while, and there is no falling down of strongholds, no transformation of the face of society. None of the things are happening which ought to accompany the appearance of the Messiah in the world; and so "When he heard the works of the Christ," when he heard what He was actually doing, he sends to ask that question, "Art thou He that should come, the Christ, or must we still wait?"

The answer is, tell John again those same things: that the deaf hear, the blind see, the lame walk, the lepers are cleansed, and the dead are raised up. These are the things that had bewildered him, because they are so inadequate to the task of the Messiah. Then there is something added: "And poor people have the good news brought to them; and blessed is he who is not scandalized at me." (It is a thousand pities not to translate literally the Greek word; it is exactly "scandalized.")

When the messengers are gone He turns to the people round about Him and says that John the Baptist is the greatest of all the prophets. "Among them that are born of women there has not arisen a greater than John the Baptist; but he that is but little in the kingdom of God is greater than he."

Now, what is the character of those works to which He has referred John the Baptist? It is that in them power is subordinate to love. Here is the power, and it is always used for one purpose only, and no other: that one purpose is the purpose of love. You are very near a definition of the kingdom of God when you come to the expression, "power subordinate to love." If we think what it would mean over the space of the world, it is a great part at least of what we mean by the coming of the kingdom of God.

That kingdom, then, is here at work in these acts of love and mercy, if only John can see it. He had been looking for a manifestation of power of the other kind, the power that overthrows the adversary, and treads down opposition. That is not power subordinate to love; that is power exerting itself and exulting in its own exercise. The power that expresses love is likely to be slower in its operation. And in these works, all of them thus manifestations of love, we see that God whom Jesus reveals breaking, as it were, through the limitations of His human nature.

Incidentally, do bear in mind that the only Jesus for whom there is any historical evidence at all is a supernatural and miraculous figure. If we start with the conviction that miracles never happen, we may play about with the evidence in order to pick out those parts of it which do not conflict with this presupposition, and

we may be encouraged in that by the reflection that miraculous stories have grown up around the origin of other religions besides our own. But do not suppose that in that process you are merely letting yourself be guided by the historical evidence. There is no historical evidence for any other Jesus than one supernatural and miraculous.

But, after all, the revelation that our Lord gives does not come chiefly through His teaching or His miracles, but through Himself. "We beheld His glory, glory as of an only begotten Son from the Father"—a glory that seemed to stream through Him from a source beyond Him—"full of grace and truth."

Next Week: THE LIVING CHRIST.

Talking It Over

By

WILLIAM B. SPOFFORD

BISHOP FREEMAN of Washington is becoming an outstanding advocate of international peace. He gave an address at the meeting of the House of Bishops in which he got down to the fundamental causes of war, rarely stated by Christian preachers. He has now followed through with a sermon preached in his cathedral in which he cracks down on "willful, selfish men who would make the world a bloody shamble if by so doing their greed and carnal desire might be satisfied." May his strength increase and may others follow his lead.

THE SCHOOL OF APPLIED RELIGION in Cincinnati shows every indication of developing into one of the outstanding educational institutions of the Church. It has made a modest start with but a half dozen men enrolled this year but these men are put through a training and given a technique that will make them very different pastors from the average seminary graduate. Each man is attached to one of the social agencies of the city where he works his eight hour day—caring for the poor, healing the sick, learning the problems of labor—clinical work where he is trained by experts. Seminars are held, likewise led by experts in various fields, and in addition each man is given a heavy assignment of reading. One thing at least is sure—these men are learning how to work. The school is directed by the Rev. Joseph Fletcher with Dr. William S. Keller, Cincinnati physician, who is the director of the Cincinnati summer school for seminarians, behind the scenes to see that things click. It is an experiment that deserves, and needs, the backing of those who want twentieth century ministers.

THESE NOTES are written from Columbus, Ohio, where I am attending a conference of men and women who believe the people of the churches should unite to demand Christian Democracy. People of all denominations are here, gathered from all points of the compass, Texas, Oregon, the South, the Middle-

west, the East. Two compelling facts are being faced; the needs of humanity due to the breakdown of the economic machine upon which we all depend for our maintenance and culture, and the social imperatives inherent in the Christian religion. It has been pointed out by speaker after speaker that millions are now doomed to personal disintegration by unemployment, undernourishment and denial of cultural opportunity; that the world is making ready for more and greater wars; that the general course of society is toward destruction not development; that justice, equality, brotherhood do not grow but diminish in the world of today. The Christian concept of the nature and power of God; the acceptance of the prophetic command to do justice and love mercy; obedience to our Lord's teaching concerning the values and possibilities of human life, is leading this group to form an interdenominational council committed to a new Christian society. They propose to do three things; support a social economy which will intelligently coordinate human efforts to measured needs in order to realize those social values which the Gospel proclaims to be supreme; to make every effort to accomplish this basic change in the organization of society by the democratic process; to support the necessary action to implement these aims. Our own Church is represented at the conference by the Church League for Industrial Democracy, the Methodists are represented by the Federation of Social Service, the Presbyterians by the Fellowship for Social Action, the South by the Conference of Southern Churchmen, with other churches represented by individuals who last night promised to create in their denominations organizations similar to our C.L.I.D. It is then proposed to form a United Council which will be a federation of the denominational groups in order that there may be united Christian action. It remains to be seen what comes of it all, but this first conference promises much.

PREACHERS should get a good sleep on Saturday night if they are to preach decent sermons the next day, so the Rev. A. W. Meyer, a preacher for over fifty years, told a flock of Lutherans the other day. "A torpid liver produces a dull sermon. A sermon full of thought is necessary in this day of flippant thinking. Don't give a 'goody, goody talk' but let the thoughts you express delve very deeply into life—temporal and spiritual. Don't be like a brother I heard preach some time ago who kept saying 'Rejoice!' but he uttered the word 'rejoice' in a doleful way. Do not rely on ready-made material for your sermons. Anybody can open a can and warm up the contents. Have a blank book always handy to jot down thoughts for your sermons. Do not forget that your parishioners attend the movies, and are accustomed to action. The pastor should listen in on the radio and should read the morning paper every day. The hearer should realize that the man in the pulpit is as much up to date or more up to date than the man in the pew. Give your people an intellectual and a devotional sermon. The message of the cross still lives."

Let's Know

By
BISHOP WILSON
SALUTATIONS

ONE of the fascinating things about traveling in foreign countries is to notice the differences in customs as well as costumes—different from those with which we are familiar. One of the disheartening features in the onward march of western civilization is the extent to which people of other tradition are conforming to occidental habits. We regret to see them discarding their colorful native garments in favor of the simpler but rather drab clothing of the western world and changing their picturesque modes of living in order to meet the demands of western efficiency. It would be a dismal prospect to think of all kinds of people being exactly alike.

Take, for example, the matter of salutations. With us it is usually a hand-shake and a How-do-you-do. The Ethiopian, however, takes a corner of his friend's cloak and wraps it around himself. The Arabian shakes hands six or seven times, while the Chinese shakes hands with himself in greeting you. In some European and Near Eastern countries a salutation consists in kissing on both cheeks. In other countries a man takes his friend by the shoulders and, without kissing, leans his head first over one shoulder and then over the other. This, by the way, is probably a modern version of the Old Testament custom—"he fell on his neck." The Turk considers it indecent to uncover his head but he is likely to bow very low and sweep his hand to the ground or touch it to his forehead, his mouth, and his breast. In Hawaii they will hang a lei around your neck. In Melanesia they greet one another by rubbing noses.

Our most common expression of greeting is "How do you do." The Frenchman says "How do you carry yourself?" The Italian asks "How do you stand?" The German inquires "How do you find yourself?" The Swede says "How can you?" In Iceland the greeting is "Be happy." The Japanese asks "How is it?" A form of Chinese salutation would be translated thus—"If I do not see you for a day, it is like three years."

All of this has a bearing on an injunction given by our Lord to the Seventy when He sent them on an experimental missionary tour. He said to them "Salute no man by the way." Was He counselling them to be discourteous? We would scarcely expect that. Then we remember the ritual of salutation which was common in those days. A Jew would say "Peace be with you" and then settle down to a long series of formal questions and answers. Each member of the family was inquired for. Wishes for good health were exchanged and endless conventional remarks were passed. It might take an hour or more of formalities before one could approach the real subject of the visit.

In this instance our Lord wanted His disciples to make a quick trip and report back to Him. Time was not to be wasted in formal salutations. It was like a mother sending her boy on an errand with the final

reminder—"Hurry back and don't stop to talk to anyone."

We pride ourselves on the speed of modern American life. We hate to waste time on inconsequential trivialities. Sometimes we need to be strictly about our business as our Lord reminds us. But much of our speed is wasted effort. After all, the courtesies of life do count for something.

A Grace

By

H. ROSS GREER

FROM Chester Cathedral comes a grace worth noting. It was written by the son of Sir Henry Webb of Cardiff. Those who enjoy the pleasures of the table will treasure this prayer.

Give me a good digestion, Lord,
And also something to digest;
But when and how that something comes
I leave to Thee, Who knowest best.

Give me a healthy body, Lord;
Give me the sense to keep it so;
Also a heart that is not bored
Whatever work I have to do.

Give me a healthy mind, Good Lord,
That finds the good that dodges sight;
And seeing sin is not appalled,
But seeks a way to put it right.

Give me a point of view, Good Lord,
Let me know what it is, and why.
Don't let me worry overmuch
About the thing that's known as "I."

Give me a sense of humour, Lord,
Give me the power to see a joke,
To get some happiness from life
And pass it on to other folk.

I have been much intrigued by a phrase which is very descriptive and has achieved wide usage—"sour puss." It may be spelled some other way, but how apt it is. On reflection I believe the above prayer a good one for any "sour puss." Often a "sour puss" results from poor digestion which harms our health, clouds our minds, makes us think too much about the fussy things called "I" and completely destroys our sense of humor. As a result we get no happiness out of life and pass our misery on to others. I wonder if it isn't about time for us to recall the old motto:

There's so much good in the worst of us,
And so much bad in the best of us,
That it little behooves any of us,
To talk about the rest of us.

However, I suppose that some of us feel that we will burst unless we have our say. In which case, this advice would be excellent to follow: "If you must say something mean, talk to yourself." Or write it all out and then destroy the manuscript.

Prayer Plus

THE workman had been digging a great, eight-foot pit, out in the gutter opposite neighbor Brown's house, preparatory to installing a catch-basin. A big boulder, down at the bottom, proving too much for him to handle alone, he went for assistance, leaving the pit unguarded. Neighbor Brown's five-year-old Bobby, thinking it a good time to investigate, ventured across the sidewalk and climbed the mound of earth beside the hole. Standing on the top and proudly surveying the world, his feet suddenly went out from under him and Bobby became the center of a lively little landslide toward the hole. Although a lot of loose stones and gravel went over the brink, Bobby didn't. Fortunately his downward course was halted at the very edge and mother, who had happened to look out of the window just in time, ran out and quickly snatched him from his perilous position. "Didn't you remember, Bobby, that I told you to stay in the yard and not go near there?" asked mother, as she led him to the house. "I forgot all about it, mama, until I started to slip," innocently answered Bobby, "and then I said a prayer."

"And the good Lord," continued mother, "answered little Bobby's prayer and wouldn't let him fall into the big hole and get hurt on the ugly rocks?"

"I dug in my heels, too," said Bobby.

When Bobby is a young man there will come times when, although warned, he will play around danger and forget the warning until he finds himself slipping. The churchmouse hopes that he will say his prayers—and dig in his heels.

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SINCE 1831—AMERICA'S LEADING SILVERSMITHS

MATERIAL ON NEGRO IS PREPARED FOR GROUP DISCUSSION

By ADELAIDE CASE

Various denominations have published books this year on the Negro in America since this is the subject being studied by Church people. The books are of unusual interest, not only because the topic is of such vital importance but also because the books themselves are so exceptionally good. They present an array of significant facts in an exceedingly readable fashion, and they offer many practical suggestions for study, worship and service—suggestions which are useful for groups of almost any age or background. The position they represent is one of enlightenment, of consistent Christianity. They are all deeply religious books. As usual the material for 1936-37 is prepared with the needs of five age groups in mind: adults, young people, intermediates, juniors and primary children.

The book for adults, *A Preface to Racial Understanding* (cloth, \$1.00; paper, 60c), is written by an outstanding sociologist, Charles S. Johnson, professor of social science at Fisk University. He deals with various phases of Negro life. The point of view of the volume is descriptive, not argumentative or propagandist. There is, however, no suggestion of evasion. It is the play of critical intelligence over the historical events and the developments reported that gives the book its unique character and makes it actually a great book.

The leader's guide based on Professor Johnson's book is called *A Course for Adults on the Negro in America* (25c) and is prepared by Mary Debardeleben, Methodist. Eight programs for discussion and worship are worked out, with assignments and questions and supplementary material.

A Southern white woman, Ina Corinne Brown, has written the book for young people, also good for adults. *The Story of the American Negro* (cloth, \$1.00; paper, 60c), is a narrative account of the experiences of Negroes in the United States from their first coming to the present. Northern readers will find in it some surprising facts that will tend to correct their Northern prejudices, unconsciously formed as a result of a cultural conditioning that they seldom recognize. The style is vivid and colorful. Not written exclusively for either race the volume includes a *Postscript for White Americans* "who profess to follow the humble Carpenter who staked his life on the sacredness and worth of human personality." In this postscript Miss Brown says, "Both the church as an institution and the individual Christian



NORMAN NASH
Elected Federation President

sooner or later must face the fact that paternalism, enforced segregation, injustice and discrimination based on race are out of harmony with the basic assumptions of the Christian belief." And, "Whether the church of tomorrow shall lead in the field of race relations depends on its willingness to make a courageous choice." To accompany *The Story of the American Negro* there is a leader's guide prepared by Miss Brown herself, *A Course for Young People on Negro Americans* (25c).

Everyone is interested in biographies, and surely older people will want to read this book which is intended primarily for high school boys and girls, *Twelve Negro Americans* by Mary Jenness (cloth, \$1.00; paper, 60c). Here are the life stories of twelve men and women who are serving their communities in city churches, social work, rural improvement, education, and in cooperative business. Through these individuals we see the Negro race making its contribution to the solution of its own difficulties and to the enrichment of our common life. Intermediates, white and colored, who read this book will enjoy it. They will make new friends, some of whom they may actually meet or correspond with, and they will be stimulated to greater courage and resourcefulness as they face their own problems. The leader's guide is also written by Miss Jenness, *A Course for Intermediates on the Negro in America* (25c). It is full of admirable suggestions. Its list of general sources is the best that I have seen.

(Continued on page 16)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The older people of the churches are being urged to unite in a movement of Christian education and action. This summer large numbers of leaders met in conference and developed plans and they have now been launched by a new organization, the United Christian Adult Movement, with headquarters in Chicago. A call to action has been issued which declares that:

"God's judgments are upon our generation. Man's effort to shape human destiny through ways of violence, greed, hatred, and exploitation are coming to naught but futility and chaos. The eternal purposes of God will not yield to defeat. God is calling his people to action.

"God is calling his people to face facts. Christian action is the eager and honest quest for facts, the reverent use of facts, the courageous reconstruction of personal conduct and group life demanded by facts. God is revealed by facts as his people respond to his call for a new Christian realism.

"God is calling his people to clarify and reassert their goals. Christ is the source of these goals. They must be redefined in terms of present day living. They must be pursued through daily experience. Christian action enshrines these goals in concrete and holy causes to which Christians give the utmost devotion. God's purposes are known and served as his people respond to his call for a new Christian idealism.

"God is calling his people to release their hidden forces. He calls them to match the positive self-discipline and high adventure of love against the discredited power and false heroism of violence and hate. United Christian action gives the spirit and the power of Christ fresh embodiment and renewed impact upon our distraught social order. God's power is released as his people unite in action.

"A new world is in the making. Potentially Christians have the intelligence, they have the idealism, they can release the power to make it a Christian world. The hour for decisive action has struck. Christian forces unite in the building of a new world."

A series of conferences throughout the country are now being planned; leaders are being developed to assist local groups; close cooperation with the "Christian Youth Building a New World" movement is promised. An indication of the trend the movement will take is con-

tained in a statement that has been released, signed by a large number of people representing organizations of various denominational groups. It declares that:

"Social maladjustments confuse our generation. For multitudes life has lost its meaning and worth, and vital touch with God is only a wistful memory. Race prejudice and hatred, class antagonism and strife, war and the active propaganda which foments war, arbitrary suppression of civil liberties, the confusion and failure of many homes, frustration of the normal vocational and mating aspirations of youth; these are the experiences which embitter lives, lay waste personalities, and thwart human fellowship. Vast unemployment while much work needs to be done, widespread malnutrition and want in the midst of potential abundance, indict our social order. For, underlying all these evils and a major factor in each, is the sinister influence of unjust economic processes which stimulate bitter competition and make possible the exploitation of the many by the powerful few.

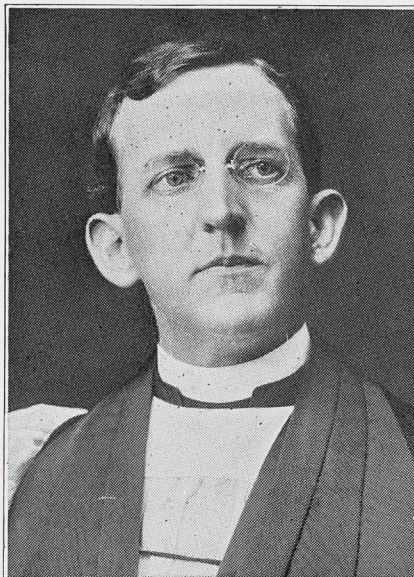
"We renounce the evils implicit in all these conditions. Nevertheless we share the guilt of a world in which they exist. We have failed as Christians to unite in the effort to overcome them. In its divisions, its rivalries, and its preoccupation with its own institutional interests, the church of which we are a part has patterned itself too much after a pagan world. We confess our share in the spiritual inertia of the church and its resistance to new ideas and methods. We realize that before the church can do its part in the creation of a new world we its members must be renewed and filled with a daring faith and a self-sacrificing devotion.

"The Eternal Christ calls for new embodiment in our time. The truth which Jesus taught and lived seeks incarnation in every person, in every church, in every society, in all the world. All who give themselves to this creative enterprise amid the change and confusion of our day need spiritual renewal and clear vision as to facts, goals, forces and actions.

"We must know and understand the facts. This requires uncorrupted devotion to truth. It is truth that makes men free, but to have truth men must have freedom to seek, to receive and to express it.

"We denounce all suppression and distortion of truth in the interest of a class or nation, as for personal gain, and all denial of the freedom to search for truth and make it known.

"A good cause can trust in truth. In time of war and race or class



BISHOP DARST
Presides at Sewanee Synod

conflict we are told lies and expected to tell them to others. The first casualty of war is truth, and this is but one striking instance of the fate of truth when twisted to the service of self-interest. We will hold to truth at whatever cost and not knowingly be party to the propagation of lies for the support of any cause.

"The goal we seek is a truly Christian order of human life which will place personality above tradition, property and nationalism. This means that the church itself must subordinate custom, rite and institution to the common needs of men in conformity to the principle which Jesus so vividly expressed when he declared that 'the Sabbath was made for man not man for the Sabbath.' It means a reconstruction of our economic order to purge it of factors that are unchristian, unethical and anti-social, in accord with Jesus' word, 'how much is a man of more value than a sheep.' It means a world order which substitutes law for the anarchy of war and in which nations, races and classes as well as individuals are subject to the ultimate sovereignty of right.

"The forces with which we work must be those that can create and maintain a Christian world. Chief of these and regulative of all the rest is love as defined and illumined by the sacrificial life and death of Jesus Christ. This is the supreme law of life. Love of God and love of man are one and inseparable. Love conquers self-interest and creates in man a new and socialized person. In human life love does highest honor to personality and will not see violence done to it; it is the invincible good will which makes men comrades and servants of one another.

"Love is the dynamic of God's life in man. Whatever, therefore, hinders its free flow in our personal relationships or into any part of the social structure or of the world is sin against man and denial of God.

"As Christians we renounce hate, war and other forms of violence which are expressions of hatred; with the help of God and in obedience to Christ we will love across any line of conflict which human hate and greed may draw. We give our positive support to the world mission of the church and to other agencies which make known to the world this gospel of love and which seeks its realization in the material, cultural and spiritual life of all men.

"Our trust is in God whose life and truth and love flow through us when we open the way. We hold ourselves responsible for the use of intelligence in discovering practical ways to attain our goal, and for the exercise of honesty and courage in working for it. Our responsibility is great in proportion to our experience and knowledge, and to our position of influence and power.

"Within and without the church there are many who share the Christian ideal and who await only a clear conviction and a definite goal. Christian youth have already embarked upon a movement to build a new world; we earnestly desire that youth and adults shall work together, and to this partnership we are eager to contribute all that we have and are. In fellowship with them and with all men of good will, we humbly and whole-heartedly commit ourselves to the building of a new world in which dwelleth righteousness."

* * *

Georgia Congregation Plans to Build

In Elberton, Ga., there is an Episcopal congregation of about thirty people, but there is no church building. For fifteen years now services have been held regularly in the hallway of a private home. Plans are now afoot to secure a piece of land upon which to construct a church. The pastor in charge of this small flock is the Rev. Frank Parker.

* * *

Building a Model Church School

In the diocese of Pennsylvania the department of religious education has established a Church School where they hope to demonstrate the theories that experts have long been talking about. The experimental school is at All Saints, Philadelphia, where Miss Elizabeth Frazier, secretary of religious education for the diocese, has set about helping the officers and teachers to develop a model school for others to follow.

"How can I get better discipline in my class?" "What can I do to instruct adolescent girls in the course the rector wants me to teach?" "What is the best course for fifth grade boys?" "What should be the length and nature of a service of worship?" These are typical of the hundreds of questions an expert in religious education is constantly being asked. So in Philadelphia they have taken an average Church School and there hope to demonstrate the answers. All of which sounds like a good idea.

* * *

Mission at Cathedral in Topeka

The Rev. Arthur Sherman of Cincinnati conducted an eight-day preaching mission in Topeka, Kansas, from the 15th to the 22nd, at Grace Cathedral where the Rev. John Day is dean. Presbyterians, Methodists, and Baptists held preaching missions in the city the same week.

* * *

Florida Parish Has Anniversary

All Saints, South Jacksonville, Florida, celebrated its golden anniversary this month, with Bishop Juhan and the Rev. M. E. Johnson, one time rector and now dean of the cathedral at Orlando, sharing in the celebration. One of the highlights of the occasion was the institution of the Rev. John C. Turner as the first rector, since the church all these years has been a mission and was just recently admitted to the diocese as an independent parish.

* * *

Tribute to Former Rector

A memorial service to the late Rev. Hendree Harrison, former rector, was held the other day at Christ Church, Pensacola, Florida. The Rev. Henry B. Hodgkins, present rector, arranged for the installation of a bell as a memorial.

* * *

Lectures on Early Churchgoing

Prof. Carl H. Kraeling, professor at Yale Divinity School, told the Church Club of New York about "Going to Church with the early Christians" at a meeting held at St. Bartholomew's Community House on November 24th. A leading archaeologist, he reconstructed the places and manner of worship that prevailed in the early days of the Church.

* * *

Philadelphia Parish Has Anniversary

The Church of Our Saviour, Philadelphia, one of the largest parishes in the city, celebrated its 85th anniversary last week. Guest

preachers and speakers during the week's celebration were Bishop DuMoulin, former rector; the Rev. Z. B. T. Phillips of Washington, also a former rector; the Hon. Roland S. Morris, former ambassador to Japan who is the chancellor of the diocese, and Bishop Taft. Many of the city's most prominent families have been communicants of the parish. Notable among them was the late Anthony J. Drexel, banker, who was rector's warden for many years. The present chancel, one of the most beautiful in the country, is a memorial to him. There is also an interesting group of fourteen stained glass windows in the church, marking the gift of the Episcopate to the American Church. The Episcopate in the Scottish succession and in the English succession are illustrated in the consecration of Bishop Seabury at Aberdeen and of Bishop White at Lambeth Chapel, London. The church, all but destroyed by a disastrous fire in 1907, today has a communicant membership of about 1,000 and property that is valued at over \$400,000.

* * *

Finds Mexican Church Flourishing

The Rev. Charles Breck Ackley, a great traveler, has just returned from a visit to Mexico and reports the Church there in a flourishing condition and going forward under the able leadership of Bishop Salinas. He is to show colored movies of Mexico at his church, St. Mary's, New York, on December 14th. He also announces that a dramatic group has been organized for the young people of the parish that is under the direction of Madam Souvorina, who before the revolution had her own theatre in Lenin-grad.

* * *

Urges Construction of Cathedral

At the annual meeting of the guild of cathedral builders, diocese of New Jersey, Bishop Matthews urged the construction in the near

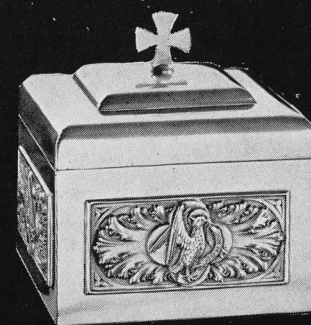
future of some portion of the superstructure of Trinity Cathedral, Trenton, to be followed soon afterward by the choir, crossing and transepts. Two other projects were also submitted by the Bishop, the establishment of a diocesan headquarters on the Cathedral grounds and the dedication of All Saints Chapel as a memorial to the late Bishop Urban. A fund, the residue of the estate of Edward Baker, Plainfield, has recently been paid and, together with the balance remaining from Mr. Baker's direct bequest to the diocese, will be nearly enough to erect a new diocesan house. The construction of the choir, crossing and transepts involves the raising of at least \$100,000.

* * *

Six Objectives for Church Schools

Six objectives for Church Schools were outlined by the Rev. Daniel A. McGregor, head of the national department of religious education, at a conference held recently in Washington, D. C. First, the development of a Christian attitude toward God. Second, the development of a Christian attitude toward one's fellows. Third, the understanding of the real meaning of Christianity. Fourth, an appreciation of the Christian heri-

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tage, with "a knowledge of the work of the great figures in the Christian world essential to the making of an intelligent Christian". Fifth, the development of creative, original thinking. "The children must be led to think things out and come to their own conclusions about matters of conduct, rather than accepting without question or understanding the precepts laid down by their teachers." Finally the children must be led to participate in the life of the Church.

* * *

Young People Meet in Philadelphia

Delegates from thirteen dioceses in the province of Washington representing the Young People's Fellowships, held a conference in Philadelphia on November 14 and 15, meeting at the Church of the Holy Trinity, with a dinner meeting at St. Mary's, Ardmore. A variety of topics relating to young people in the world today were discussed.

* * *

Mass Meetings in Washington

Bishop Hobson of Southern Ohio was the preacher on November 22nd at the cathedral in Washington, D. C., in connection with the nationwide preaching mission. On Wednesday, the 25th, Miss Muriel Lester of London and the Rev. E. Stanley Jones of India are the speakers at a mass meeting held in Constitution Hall.

* * *

Notable Service in Seattle

The Rev. Sidney H. Morgan, for thirty-one years the beloved rector of St. Paul's Church, Seattle, formally turned over the parish to his successor, the Rev. Walter G. Horn, at a unique service held in St. Mark's Cathedral. The congregations of both St. Paul's and the cathedral joined together for the occasion and the combined choirs of both parishes led the singing. Dean John D. McLauchlan conducted the services, and Bishop S. Arthur Hus-

ton preached the sermon, paying a tribute to both the outgoing and incoming rectors of St. Paul's. A purse was presented from the parishioners to the Rev. Mr. Morgan; and he in turn gave into the keeping of his successor a substantial gift to the parish for the improvement and building fund, in memory of the late Mrs. Morgan, his wife.

* * *

Institute Held in Cincinnati

Problems of American Labor was the theme of an institute held in Cincinnati over the last week end, under the auspices of the local chapter of the Church League for Industrial Democracy, and attended by about one hundred Church people. The Rev. Joseph Fletcher gave an address on the history of organized labor, with special reference to the present controversy between the American Federation of

Labor and the Committee for Industrial Organization, which you doubtless are reading about these days in your newspapers. He was followed by Miss Helen Topping, a disciple of Kagawa, who explained the consumers cooperative movement. Miss Esther Brown, field secretary of the Woman's Auxiliary, then told of the struggle of the American Negro for better conditions. On Sunday Miss Alice Rex, national field secretary of the C.L.I.D., told the exciting story of the Delta Cooperative Farm and then Dr. William S. Keller told of the plans being made for a social service institute to be held in con-

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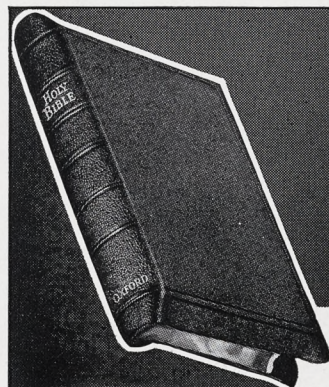
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nection with the General Convention next October. The meeting closed with a summary and an address by the national secretary of the C.L.I.D. Mr. Stanley Matthews, president of the Cincinnati C.L.I.D., was the chairman throughout the institute.

* * *

Record Broken in Montana

Billings, Montana, isn't the largest city in the United States by a long ways but nevertheless it is in the lead on the numbers attending any single meeting of the National Preaching Mission. Over 8,000 people turned out for a mass meeting there whereas the second largest meeting so far was one in Detroit, that attracted 5,000 people.

* * *

Assured of a Job

Go into the ministry, young man, if you would be assured of work to do when you finish college. That is the advice Dean Grant of the Seabury-Western Seminary hands out with the announcement that all the members of the class to graduate next June have already been assured of jobs.

* * *

Norman Nash Heads State Federation

The Rev. Norman Nash, professor at the Cambridge Seminary, was elected president of the Massachusetts Council of Churches at a meeting held this month in Springfield. He succeeds Methodist Bishop Burns.

* * *

School of Religion in Cleveland

A school of religion has been held by the churches of the west side, Cleveland, concluding with its session of November 23rd. Courses were offered on various subjects—Prayer Book, Bible, Church's Program, Church music, the Sacraments. It was well attended.

* * *

Bishop Dagwell in Industrial Situation

Bishop Dagwell of Oregon has accepted appointment of chairman of a committee of ministers to sit with labor and industrial leaders, looking toward better relationships between the two groups. His acceptance is

conditional on both groups agreeing to the meetings. "We are not presuming to settle particular issues in present strikes but we do have faith to believe that some good may result if we can sit down together to talk over our differences in a truly Christian spirit," is the way the Bishop puts it.

* * *

National Leaders at Synod

The synod of the province of New York and New Jersey was held in Buffalo, November 10-11, with leaders from the National Council headquarters doing a large share of the

talking. The Rev. Daniel McGregor spoke on religious education, Miss Dorothy May Fischer, head of young people's work, led a panel discussion on that subject and the Rev. T. O. Wedel spoke on college work. There was also a lively discussion of rural work with various diocesan leaders leading the various groups in panel discussions. Bishop Maxon of Ten-

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nessee was the preacher at the synod service, speaking on the Forward Movement. On the second day John Wood led off with a speech on mission and Lewis B. Franklin followed on the same subject. Social Service was then presented by another "281" representative, the Rev. Almon Pepper, part-time social service secretary, and to make the headquarters representation complete Council President Bishop Cook was the headliner at the synod dinner. Oh yes, Miss Margaret Marston, national education secretary of the Auxiliary, was there too, giving an outstanding address on the work of the Church in the Orient.

* * *

Bishop Gooden Conducts Preaching Division

Bishop Gooden of Los Angeles conducted a preaching mission in Salt Lake City, November 13-15, the Episcopal Churches of the city combining forces for it. The climax was a service held on Sunday evening in the Methodist Church, one of the largest religious meetings ever held in the city. Bishop Gooden told his congregation that if the assault on Christianity is to be checked "we must have a united Christianity made up of individuals as willing to sacrifice themselves for their faith as are the opponents of Christianity willing to sacrifice for their movements."

* * *

Synod Held in New Orleans

The synod of the province of Sewanee was held in New Orleans on November 17-19, with Bishop Morris, Bishop Darst and Bishop Maxon the speakers at the opening service. Bishop Maxon was also the speaker at the closing session, his subject being the Forward Movement, while Bishop Mitchell of Arizona was the preacher at the final service. The chief matters discussed during the meeting were the proposal to have a field secretary in each

province and other matters that will come before the next General Convention. Meanwhile the Auxiliary of the province held their meetings with reports and addresses on various phases of their work.

* * *

Erasmus Honored at New York Cathedral

A service in commemoration of Erasmus was held in the Cathedral of St. John the Divine on November 15th, under the auspices of the Erasmus quadricentennial committee. The addresses were by John H. Finley, New York Times editor, the Rev. Edgar F. Romig, pastor of the West End Collegiate Church and the Rev. Harry Emerson Fosdick, pastor of the Riverside Church. A message by Bishop Manning was read by Dean Gates.

* * *

Wilmington Rector Resigns

After a rectorship of 27 years the Rev. William H. Milton has resigned as Rector of St. James', Wilmington, N. C.

* * *

Catholic Pacifists Organize

An organization of Roman Catholics who are conscientious objectors to war has been announced. In the statement it is stated that "When the next war comes along—and it will—Catholic conscientious objectors will have no standing with or recognition by the authorities unless they act now to build up in the public mind a recognition of the fact that Catholics may be conscientious

objectors and do not have to place themselves at the beck and call of whatever group of politicians happens to have control of affairs at the time."

* * *

Pray Daily for Peace

The Rev. Z. B. Phillips, rector of the Epiphany, Washington, and chaplain of the United States Senate, has announced that noonday prayers of peace will be offered daily at the Epiphany.

* * *

New Secretary Speaks in Philadelphia

The Rev. Almon Pepper, new part-time secretary of social service of the National Council, was the guest of honor at a luncheon in Philadelphia on November 23rd. The lunch-

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eon, attended by many social service workers, was under the joint auspices of the diocesan social service commission and the local branch of the Church Mission of Help which Mr. Pepper also serves as national secretary.

* * *

Pass Resolutions on Spanish Situation

At this month's meeting of the commission on international justice and goodwill of the Brooklyn Church Federation two resolutions were passed unanimously dealing with the Spanish situation. One called upon our government to refuse to recognize the Fascist forces, "set up by armed rebellion against the authority established by constitutional means." The other, introduced by Episcopalian Bradford Young, deplored making the civil war an occasion for a religious anti-red campaign, pointing out that communists and socialists play a minor part in the Spanish government. It also declared that the difficulties the Roman Church is experiencing are "largely made by its own failures. It has left the people illiterate and poor while enjoying itself great landed wealth and political power so that those who wanted social reform have naturally become anti-clerical although they might still be religious. It is far more important for church people to ponder consequences of worldly materialism in the Church, exemplified in Russia,

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Sundays: 8 and 9, Holy Communion. 9:30, Children's Service. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon. Weekdays: 7:30, Holy Communion (on Saints' Days, 7:30 and 10). 9:30, Morning Prayer. 5, Evening Prayer (choral). Organ Recital, Saturdays, 4:30.

Church of St. Mary the Virgin New York

46th St. between 6th and 7th Aves. Rev. Granville M. Williams, S.S.J.E. Sunday Masses: 7, 8, 9, 10, 11. Evensong, with Benediction: 8 p. m. Week-day Masses: 7, 8 and 9:30.

Grace Church, New York

Rev. W. Russell Bowie, D.D. Broadway at 10th St. Sundays: 8 and 11 A. M. and 8 P. M. Daily: 12:30 except Mondays and Saturdays. Holy Communion, 11:45 A. M. on Thursdays and Holy Days.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D. Fifth Ave. and Ninetieth St. Sundays: Holy Communion 8 a. m. Sunday School 9:30 a. m.: Morning Service and Sermon 11 a. m.: Musical Vespers 4 p. m. Thursdays and Holy Days: Holy Communion at 11 a. m.

The Incarnation

Madison Avenue and 35th Street Rev. John Gass, D.D., Rector Sundays: 8, 10, 11 A.M., 4 P.M. Daily (except Saturdays) 12:15.

St. Bartholomew's Church

Park Avenue and 51st Street Rev. G. P. T. Sargent, D.D., Rector 8 A.M., Holy Communion. 11 A.M., Morning Service and Sermon. Junior Congregation, 9:30 and 11 A.M. Holy Comm., Thurs. and Saints' Days, 10:30 A.M.

St. James' Church, New York

Madison Avenue and 71st Street The Rev. H. W. B. Donegan, Rector 8 A.M.—Holy Communion. 9:30 A.M.—Children's Service. 11 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Organ Recital. 8 P.M.—Evening Prayer and Sermon. Daily—Holy Communion, 8 A.M. (except Saturdays) also Thursdays and Holy Days, 12 M.

St. Thomas Church

Fifth Avenue and 53rd Street New York Rev. Roeliff H. Brooks, S.T.D., Rector Sunday Services: 8 A.M., 11 A.M., and 4 P.M. Daily Services: 8:30 A.M., Holy Communion. Noonday Service, 12:05 to 12:35. Thursday: 11 A.M., Holy Communion.

Christ Church Parish

Detroit and Grosse Pointe Rev. Francis B. Creamer, Rector Rev. J. Francis Sant, Vicar Parish Church: E. Jefferson Ave. at Rivard Chapel: 45 Grosse Pointe Boulevard Services: 8:00, 9:45, 11:00, 7:30 Sundays. Saints' Days: 10:30.

Grace Church

Sandusky, Ohio Rev. Donald Wonders, D.D., Rector Sunday Services 8 A. M.—Holy Communion. 9:15—Church School. 10:30—Morning Service.

Cathedral of the Incarnation Garden City, N. Y.

Arthur B. Kinsolving, 2nd, Dean Sunday Services: 7:30 A.M. Holy Communion. 9:30 A.M. Junior Congregation. 9:30 A.M. Church School. 11:30 A.M. Church School. 11:00 A.M. Morning Prayer and Sermon. 4:00 P.M. Evensong and Address. Daily services in the Chapel.

Cathedral Church of St. John Market St. and Concord Ave. Wilmington, Del.

The Very Rev. Hiram R. Bennett, Dean Sundays: 7:30, 9:30, 11:00 A.M., 7:45 P.M. Weekdays: 10 A.M. and as announced

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 A.M. and 5 P.M. Weekdays: 8, 12:05. Thursday (Quiet Hour at 11) and Holy Days: 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.

St. Mark's

San Antonio, Texas Rev. Arthur R. McKinstry, Rector 7:30 A.M.—Holy Communion (8:00. Advent to Easter). 11:00 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Evening Service. 10:00 A.M.—Holy Communion on Fridays.

St. Michael and All Angels

St. Paul and 20th St., Baltimore, Md. Rev. Don Frank Fenn, D.D. Rev. H. P. Knudsen, B.D. Rev. R. C. Kell, M.A., B.D. Sundays: 7:30, 9:30, 11:00 A.M. 8:00 P.M. Week Days — Holy Eucharist—Mon. Wed. Sat. 10:00 A.M. Tues. Thurs. Fri.: 7:00 A.M. Morning Prayer: 9:00 A.M. Daily. Evening Prayer: 5:15 P.M. Daily.

Christ Church

Greenwich, Connecticut Reverend Albert J. M. Wilson, Rector Sundays: 8:00 a.m., Holy Communion; 9:15 a.m., Church School; 11:00 a.m., Morning Prayer and Sermon, (Holy Communion and Sermon, first Sundays); 7:30 p.m., Evening Prayer and Address. Tuesday, Fridays, and Holy Days, 10:00 a.m.

All Saints Church

26th Street and Dewey Avenue Omaha Nebraska Rector, The Rev. Frederick W. Clayton Services, Sundays, Holy Communion, 8 a.m. and 11 a.m. First Sunday in month. Morning Prayer and Church School. 11 a.m. Holy Communion Wednesday and Holy Days, 10 a.m.

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* * *

Bishop Hobson in Kansas City

Bishop Hobson of Southern Ohio preached at the cathedral in Kansas City on November 8th, speaking on the Forward Movement. While in the city he also dedicated a memorial to Major William J. Bland with whom he served during the war.

* * *

It Is People That Make Wars

Speaking at the closing service of the normal school of the diocese, held in St. Paul's Cathedral, Detroit, on November 10th, Bishop Page said that "the solution of the problems of war and peace lie largely with ourselves. Quarrelsome people make quarrelsome nations." The service brought to a close a school that has run through the fall with an attendance of 300 people.

* * *

Youth to Cooperate at General Convention

At a meeting of the council of representatives of youth organizations of the Church, held at the Church Missions House, New York, on November 13th, it was decided that their exhibits and meetings at the General Convention next October should be joint affairs, with the various youth groups combining under the direction of the council.

* * *

New York Auxiliary to Meet

Bishop Hobson of Southern Ohio is to be the speaker at the annual meeting of the Auxiliary of the diocese of New York, to be held at the Cathedral on December 1st. His subject is to be the Forward Movement. Mrs. Grafton Burke, missionary to Alaska, is also to speak with Bishop

Gardner of New Jersey the preacher at the corporate communion to be celebrated by Bishop Manning.

* * *

Large Class of Adults

Nineteen adults were confirmed on November 15th by Bishop Mikell at the Church of the Incarnation, Atlanta, Ga., where the Rev. G. W. Gasque is rector.

* * *

General Students to Give Play

Students of the General Seminary are to present the play, "Journey's End," on December 4-5, their annual dramatic offering through which they raise money for the seminary's associate mission at Hays, Kansas.

* * *

Chicago Parishes Have Readers

Every member of the vestry subscribing to one of the national Church weeklies—that is the accomplishment of two Chicago parishes, St. Paul's, Kenwood, where the Rev. F. C. B. Bellis is rector, and Christ Church, Winnetka, presided over by the Rev. E. Ashley Gerhard. Commenting on their effort both rectors express the belief that "Churchmen would be better Churchmen if they read conscientiously some Church

weekly." "An informed parish is a live one" is our motto. If there are others who wish to follow the lead of Rectors Bellis and Gerhard we will be glad to send sample copies and subscription blanks. Joe Boyle, energetic publicity man for the diocese, the author of this news note, adds as a footnote: 'Here's a basis for a good subscription campaign; why not every vestryman in the Church taking some Church weekly? If these rectors can accomplish that ideal, others can.' To which we say, "It is a grand start, but not ideal. First every vestryman and then every family." We are ready to co-operate with any rector who wants to make a start.

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(Continued from page 8)

We Sing America (cloth, \$1.00; paper, 50c) is the reading book of juniors. It is written by Marion Cuthbert, formerly dean of women in Talladega College, now with the national board of the Y.W.C.A. It is a very interesting effort to show children in concrete ways just what the present situation in America is, as far as Negroes are concerned. There is not much genuine story material in the book although realistic characters, most of them children, appear in every chapter, and their experiences are recounted. After the "story", there are short paragraphs of factual material on the general topic of the chapter.

A *Junior Teacher's Guide on Negro Americans* (25c) is based on *We Sing America* and written by two well known leaders in religious education, Frank Eakin and Mildred Moody Eakin. Its purpose is to help white boys and girls recognize the achievements of Negroes in America, the handicaps which hinder further achievement, and what is being done by colored and white people to further the interests of the Negro race. Suggestions are made for a whole term's work or for a vacation school, and the general approach is informal and active.

For children in the first three grades of school a delightful book of photographs with a story to go with them has been prepared by Jeanette Perkins Brown. It is called *The Family Goes Traveling* (35c). It begins this way: Once there were two children who wanted to go on a

trip. Their names were Beverly and Julian. Their pictures are on the cover. They lived in New York but they had cousins in many places." The story goes on to describe the visits of these two Negro children to their relatives in Chicago and in the South. This is splendid material for boys and girls of both races. It ought to find its way into countless homes all over the countries and be used in day schools as well as in church schools and clubs. A *Primary Teacher's Guide on Negro Americans* by Mabel Garrett Wagner (25c) was published early in Octo-

ber. Mrs. Wagner's knowledge of children and her own experience in teaching and writing are sufficient guarantee of its usefulness for other leaders. For background it takes for granted both *The Family Goes Traveling* and *We Sing America*.

These then are the reading books and the leader's guide to go with them published for this year's study of the Negro in America. They may be secured from any of the Church book stores (Jacobs, Morehouse, Gorhams) or may be ordered from THE WITNESS, 6140 Cottage Grove Avenue, Chicago.

Hymnals and Prayer Books for Christmas

This season of the year is an appropriate one to consider renewing or enlarging the supply of Prayer Books and Hymnals in use in the churches. It is suggested that the presentation of a number of these books would form a suitable gift on the part of an individual parishioner or a group within the parish, either as a memorial or as contribution to the work of the Church.

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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