

The **WITNESS**

CHICAGO, ILL., JANUARY 21, 1937

Doing God's Will

THE theme of the series of articles to be featured in THE WITNESS during Lent is *Doing God's Will* with articles by distinguished writers on *In My Own Life; In the Home; In the Parish; In Race Relations; In the Community; In Industry; In International Relations*. The names of those contributing to the series are announced on the back page of this issue. We call this series to your attention and remind you that inasmuch as Lent comes early Bundles should be ordered at once for use in discussion groups and for distribution in the parish.

MESSAGE OF THE WEEK

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THE WITNESS

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CLERGY NOTES

BELSHAW, HAROLD, is the locum tenens of Holy Innocents', West Orange, N. J. He formerly was connected with the work of our Church in Europe.

BENNETT, VINCENT, rector of St. Michael's, Milton, Mass., has resigned and is to study at the Union Seminary.

GOODWIN, CONRAD H., has accepted the rectorship of St. John's, Waynesboro, Va., with charge of the Good Shepherd, Folly Hills. He has been locum tenens of both parishes for the past year.

GREEN, W. M., JR., rector at Starkville, Miss., has been placed in charge of the Incarnation, West Point, Mississippi.

GURY, DON M., rector of St. Paul's, Watertown, Wis., is now the rector of Emmanuel, Hastings, Michigan, with charge of Grace Mission, Charlotte.

HAMILTON, C. G., rector at Aberdeen, Miss., has been placed in charge of the Ascension, Brooksville, Mississippi.

HARRIS, CECIL, was ordained deacon by Bishop Mitchell on January 10. Formerly a minister of the Christian Church he is now in charge at Williams, Arizona.

HINRICHS, LOUIS H., rector of St. John's, Boonton, N. J., has accepted the rectorship of Grace Church, Nutley, N. J.

KNAPP, JOHN L., formerly in charge of a mission field in the diocese of Minnesota, is now the rector of the Transfiguration, Ironwood, Michigan.

MAYERS, W. HERBERT, rector of Trinity, Collinsville, Conn., is now in charge of St. Andrew's, New Haven, Connecticut, with residence at 266 Shelton Ave.

NORTON, DAVID W., Jr., curate at St. Anne's, Lowell, Mass., is now the rector of Holy Trinity, Marlborough, Mass.

RODENMAYER, ROBERT N., assistant at the Epiphany, New York, is now the rector of St. John's, Gloucester, Mass.

TRAVERS, MARSHALL, Kempville, Virginia, is now the rector of St. Luke's, Prescott, Arizona.

TUTHILL ERNEST C., has resigned as rector of Grace Church, Tucson, Arizona.

WELLFORD, JOHN S., rector of St. Thomas', Abingdon, Va., has accepted the rectorship of Lexington parish, Amherst County, Va.

SECOND THOUGHTS

MRS. GEORGE CHAMP, Detroit, Michigan: I want to congratulate you on your delightful Christmas Number. Everything was good. The Secret of Christmas by Studdert-Kennedy could never be printed too often. And yes, we are interested in birds but I have to ask you for the answers to questions 3 and 7. To question 4 I answered "cuckoo," but could find nothing to prove it in the Bible. Most of the others I knew but hunted the answers in my Bible for the benefit of some friends. I for one enjoy Bible questions but think it would be nice to have the answers appear in the following number. There was a set of questions and suggested answers some time ago on hangings, vestments, etc. I answered seven out of ten but some I had never heard of before.

Editor's Note: The two questions for which Mrs. Champ seeks answers are: "What two birds once made their nests in the House of the Lord?" and "What bird makes its house in the fir tree?" Perhaps some of our readers will be able to give the answers.

MR. DAYTON G. ROBERTS, Brownsville, Texas: I want to thank you for giving us the article Let's Be American by the national commander of the American Legion, that appeared in the December 31st number. I am not a member of the Legion but would say that if all those who are would follow his lead that the Legion would be a more useful organization than it has been at times. I was also interested in the article by Harry F. Ward. I am sure that I do not thoroughly agree with him but I will say that it was a most stimulating and helpful article.

RANDOLPH E. WALLACE, New York City: Thank you for your comments on the federal security act in the January 14th number of the Witness. Certainly it is true that some protection must be provided for all the employees of our parishes and Church institutions. There is no group in this country that has had more to say on social and

(Continued on page 15)

SCHOOLS

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

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CARRYING ON

An Editorial by
BISHOP JOHNSON

IN MY judgement the most vital commandment of Christ is contained in the words, "Thou shalt worship the Lord thy God and Him only shalt thou serve."

There are two sources of inspiration for human action; the one lies in man himself and is a cistern that is soon pumped dry; the other lies in the creative energy of God and is a spring of living water that is inexhaustible. The man who seeks his strength from God need not fear what man can do unto him, for when he is tired or wounded there is a source of recuperation which is unfailing.

It is the difference between Alexander the Great and St. Paul. The one failed utterly through his successes and the other won the victory through his failures. When an old man, imprisoned, deserted by all but Luke and looking forward to his execution, St. Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith."

Do not confuse the battle and the war. Washington lost nearly every battle but won the war. St. Paul was beset with enemies from without and from within but had the long viewpoint of life and gave thanks to God who giveth us the victory.

When I think of parsons working in small towns with their petty feuds and dull atmospheres I am confident that nothing but the grace of God could induce them to carry on with their little handful of disciples, many of whom are lukewarm and some of whom are hostile.

When I think of devout women, with no encouragement at home and with little appreciation from without, who are faithful in Sunday school, in altar guild and in the Woman's Auxiliary, I am impressed with the fact that they are encouraged and sustained by the same Master who was so kind to those women who sought His help and were induced by His grace to follow Him.

It is only as we worship God that we can have any hope beyond the cemetery and any ideals beyond those which end in dust and ashes. If Christ is not the answer to human need there is none.

I often think as I repeat the words, "Lift up your hearts," how the Church refuses to accept defeat and sustains its hopes. Think of how often these words have been said in Greek, Roman and Anglican liturgies

when pestilence and famine stalked abroad or when an army threatened to devastate the city. The Lord God rules and we will not fear what men can do unto us.

We all are faced with difficult problems; some in the disruption of family harmony; some that of poverty, suffering or sorrow; some in the dullness of enforced idleness. There are but two reactions, the one of bitterness and gloom if this life is all; the other of comfort and hope in the ultimate issue.

It is not what happens to us but the way we take it which is vital. Men have endured cruel martyrdom with serenity where others have committed suicide through boredom. The crucial test of life is not how we profit from our investments but how we bear our crosses. I know that frequently the trial is long and the burden is severe but we can always remember that men have endured much worse than we suffer without losing faith and hope and love.

AFTER all the question is, in whom do we believe? Is God a mere mathematician and a colossal mechanic or is He a Father possessed of intelligence and love?

When men get rid of a personal God they lose any sense of personality in man. Men become mechanical robots in mass production.

In India the population is indifferent to human suffering because they believe in an abstraction. In Turkey they are merciless and cruel because they believe in a relentless force. In Russia they are indifferent to personal rights because they have rejected a personal God. At the bottom society takes on the color of men's religious belief. Unless God is the Alpha from whom we received our lives and the Omega who will justify our trust, then man has been cruelly endowed with aspirations which end in utter futility.

And yet we live in a world in which the urge for knowledge and for beauty is rewarded. Surely the desire for righteousness and eternal life is legitimate. We live in a world in which appetite and food are related. So too the hunger for righteousness has its satisfaction ultimately.

The world today is divided into those who worship God and those who deny Him. Neither group can prove their contention but it seems the more reasonable

that if we ask for bread we will not be given a stone. But men are impatient. As Hardy says:

"Peace upon earth was said,
We sing it.
And pay a million priests
To bring it.
After two thousand years of mass
We've got as far as poison gas."

One might answer:

Is the invention of gas
The result of the mass?
Or is the disaster
The work of the Master?
Is the evil not due
To cynics like you?
Who have rejected His name
And yet say He's to blame?

Is it fair to blame the physician when men have refused to accept the conditions upon which peace can be secured?

I do not believe that poison gas could emanate from sincere disciples of Jesus Christ but rather from those who, having rejected God, are free to do as they please. If we are sheep among wolves I am quite sure that the wolves and not the sheep are responsible for the slaughter. Unfortunately wolves can put on sheep's clothing and then it looks as though the sheep had done the mischief. It is not recorded that sheep put on wolves' clothing because of the bad reputation of the wolf. Christians are blamed for the actions of those who wear the garments of the sheep but who have not the spirit of the Christ.

In my judgement men have used poison gas because when we reject truth we become more cruel than the savage. After you turn the sod to make a garden, if you neglect the garden it does not go back to sod but to weeds.

This war in Spain with all its horrors and cruelties is not the work of savages but of those who have repudiated Christ. The world is quite ready to take the loaves and the fishes which Christ has to offer but they reject the teaching which He has given.

There is nobody worse than a renegade Christian. If Christ be the truth then to repudiate Him is to reject truth, and to reject truth is far worse than never to have heard it.

Let's Know

By
BISHOP WILSON

TARSUS

JANUARY 25th is St. Paul's Day. The great Apostle was born about the beginning of the Christian era in the city of Tarsus.

In those days Tarsus was an exceedingly important city. Situated at the northeast corner of the Mediterranean Sea, it had a fine opportunity to play a strategic commercial role. The city lay in a broad level plain several miles inland from the sea with which it was con-

nected by the famous Cydnus River. This stream took its rise in the towering Taurus mountains some thirty miles to the north and flowed straight through the heart of the city with a great volume of clear, ice-cold mountain water. Toward the sea-coast there was a natural lake from which a channel flowed on to the sea. The Tarsians kept the channel and the lake diligently dredged, thus providing one of the finest harbors in the ancient world.

The main commercial highway from the Euphrates in the east to Ephesus, Greece, and Rome in the west passed thru the city of Tarsus. By a notable piece of engineering a pass seventy miles in length had been cut through the Taurus mountains and over this highway caravans moved back and forth in a steady stream and were obliged to make Tarsus a point of call.

Magnificent buildings filled the streets. One of the leading universities of those days flourished there which was a strong center of Stoic teaching. One of the products of this university was the famous Athenodorus, tutor and advisor to the Emperor Augustus. Tarsus was a free city with a basic population of native Cilicians, a long established Jewish colony, a large number of Greeks, and finally a powerful group of Romans. It was a prosperous center with a vigorous and enterprising population.

Here St. Paul was born and reared in a well-to-do Jewish family which had somehow secured the coveted privilege of Roman citizenship. No doubt the future Apostle received an excellent education. Like every Jewish youth he learned a trade—that of a tent-maker. The long, tough hair of the goats raised in the Taurus mountains was peculiarly suitable for this purpose as well as for water-proof cloaks.

In the tenth century Tarsus was captured by the Moslems. In the eleventh century it was taken by the crusaders, and then finally fell under the yoke of the Turks. Its ancient glory has been reduced to ruins. The natural harbor in the lake of Rhegma has been allowed to fill up until today it is a huge marsh. A canal was dug to carry off surplus water in spring freshets brought down by the Cydnus and now the river itself has drifted off into the canal and no longer runs thru the city. A decrepit population of twenty-five thousand people is all that remains of the bustling community of St. Paul's day and the fine buildings have vanished except for a few dismal ruins. Commerce has deserted the place. The only thing that serves as a real link with the days of the Apostle is the weaving industry which still makes tent material out of the hair of the descendants of the goats which provided St. Paul with an occupation. And they still cling to the primitive method of manufacture which prevailed two thousand years ago.

St. Paul grew up in Tarsus. After his conversion he returned there for a number of years until St. Barnabas called him out to enter on his amazing missionary career. On his second and third journeys he must have passed through the city on his way to the Cilician towns where he had planted the Gospel—Derbe, Iconium, Lystra. He would not know it today but the world knows it because of him.

THE UNIFYING FORCE

By

HENRY SLOAN COFFIN

President of Union Seminary

WE LIVE in a day of world-wide insecurity. The nations appear incapable of harmonizing their interests. In a world which is falling to pieces one asks is there any force holding together things worth preserving, and St. Paul's statement about Christ, "In Him all things consist" (Colossians 1:17), catches attention.

What an amazing statement it was for a thoughtful and intelligent man to make! About thirty years before this letter was written a Galilean Carpenter had been executed outside the walls of Jerusalem. St. Paul and some scores of inconspicuous folk scattered in some dozens of towns through the Roman Empire, were convinced that this Jesus, now alive with the God of the universe, was the cohesive factor binding in one the enduring fabric of the spiritual world. Was it a romantic fancy or spiritual fact? How had they ever come to such a conviction?

With Paul it had been a personal discovery. He had been a divided self. He has pictured for us the warring forces in his nature, and the change which occurred when he let Christ take command. He became a unified man, going about his work with as much as was in him.

None of us will ever believe in Christ as the unifier of a lasting spiritual world unless we know Him as One who keeps us whole. It is not surprising that we go to pieces, for everyone of us is a hodgepodge of incongruous elements. In a letter to a daughter Thomas Huxley once wrote:

"Men, my dear, are very queer animals, a mixture of horse-nervousness, ass-stubbornness and camel-malice—with an angel bobbing about unexpectedly, like the apple in the posset."

If individuals are bundles of inconsistencies, it is not surprising that marriages are difficult unions and that families fall apart. For man and wife—each an assortment of incongruous qualities—to fit into each other and think and work their lifelong in unison—that is a miracle. For parents and children, brothers and sisters, and the annexed in-laws added to a family circle—all to form a harmonious group—that, too, is a miracle. There are the worlds of the different generations, the worlds of diverse interests, the worlds of varying tastes and capacities, to be held together.

Now Christ has by no means always seemed to unify families. He had broken Paul's home. Nor does genuine personal devoutness invariably make people easy to live with. John Wesley's wife was unquestionably a very trying woman, but listen to a letter which that flaming evangelist and tireless servant of Christ wrote to her:

"Suspect me no more, asperse me no more, provoke me no more; do not any longer contend for mastery, for power, for money, for praise; be content to be a private, insignificant person, known and loved by God and me. Of what importance is your character to man-

kind? If you was buried just now, or if you had never lived, what loss would it be to the cause of God?"

A present-day American wife receiving such a letter would board the first aeroplane for Reno, and that letter would suffice as evidence for extreme "mental cruelty." John Wesley was a consecrated man, but that letter does not suggest the Thirteenth Chapter of First Corinthians.

REMEMBERING what inconsistent creatures we are, we become tolerable only by submitting and re-submitting ourselves to Christ's control, and by His grace we may be honorable and lovable to those who share life with us. "In Him all things consist."

To look further afield: we have had much to say about nationalism and of the need of a better economic order, but the Church's first duty is to look to her own condition. Church leaders frequently say what they think governments should do, and sometimes we say a good deal about what we think leaders in business and in labor organizations should do.

But we have our own household of faith to set in order. We must begin to realize what it means for us to be fellow-members with all followers of Christ in His one universal Church, and to train children from their earliest days to know themselves citizens in that inclusive holy people. There is value, of course, in other devices for maintaining international peace and bringing harmony into our at present warring industry and commerce, but the Church's first obligation is to build herself into a genuine fellowship, across frontiers of race and class and nation, and become that brotherhood of disciples of Christ through which He can exercise His unifying ministry. There are alliances of nations and groupings of industrialists or workers which have anti-Christian purposes and need to perish. There is a Christian commonwealth—a city of God into which the glory of nations can be brought and the contributions of all toilers with head and hand. To help God create it is the Church's mission, but it requires a world-wide Church aware of her own solidarity in Christ.

The history of mankind is a record of vast changes. There is no reason to think that the future will require fewer changes. And Christians ought to be the last persons to wish to maintain imperfect and sinful conditions as they are. But whether these changes shall be bloody and brutal revolutions, or carried through by orderly processes in which reason and good will govern depends on the spiritual conditions which prevail. Apart from the reign of the mind of Christ, what hope have we that the inherent clashes in interest can be looked at and brought into friendly, although perhaps never complete, accord? On these wider fields, as in the home and in our composite selves, for nations and races and economic groups to hold together requires a miracle of grace. That is what the Gospel offers: "In Him all things consist."

Talking It Over

By
WILLIAM B. SPOFFORD

TO HAVE A VENERABLE BISHOP preach the sermon at the consecration of his son is an event; to have that venerable Bishop, well on in his eighties, express himself with all the enthusiasm and vitality of youth is even more remarkable. Bishop Lawrence, the retired Bishop of Massachusetts, was the preacher on January 13th at the consecration of his son, William Appleton Lawrence, as the Bishop of Western Massachusetts. This is what he had to say, in part:

"I believe that we, members of all Christian Churches, do not begin to realize what is behind the terrors, the destructions, and the hatreds of Russia, Spain and other terrorized countries. For centuries the Churches called Christian had great power and also great opportunity to serve the people. Masses of impoverished men, women and children lived in the shadow of rich churches and monasteries. Instead of gaining the confidence and love of these people and building them up in life and character, the authorities allowed worldliness to set in, and as generations passed, faith declined. Ecclesiasticism, which is not true religion, increased in power; the welfare of the people was neglected; true brotherhood was forgotten; and the millions who would have been won to the faith and the Church became its enemies. The day of reckoning has come.

"Hundreds of thousands of men and women who are haters of their fellows, murderers, destroyers of churches and palaces, are not such because they want to be. While of course there are other causes and provocations, I believe that a large part of the terrible revolutions in these past years arises from a sense of injustice which has been smoldering for generations, and which because of changing social and industrial conditions has broken into flame and destruction. The Churches of Christ today, instead of trying to justify themselves and condemning the terrorists, may well bow in shame and sorrow for the past; and asking God's forgiveness, arouse themselves to a 'quickening of the spirit' and a true sense of brotherhood.

"I believe that the time has come for all the Churches, and I am sure that the time has come for our Church, to rethink its emphases of expenditure in material fabric and the unessentials of worship and administration; to modify its emphasis on numbers of communicants as against the quality of their faith, loyalty, and life; to adapt its formulas of faith and worship to meet more vitally the understanding and spiritual needs of the younger people; to see to it that the standard of Christian life be raised and put into practice; that the spirit of brotherhood and of glad sacrifice be regained. The call of today before us is for a 'quickening of the spirit.'

"With the 'quickening of the spirit' comes courage, courage to speak and act, sometimes in a minority, even a minority of one. This involves intellectual courage, a readiness to accept fresh interpretations of the Christian Faith. It involves confidence in the sincerity of others and toleration of others' opinions. While no

'quickening of the spirit' necessarily involves a loss of common sense or a blind rush to break tradition, it does involve liberty and a determination to speak the truth."

A CLERGYMAN wrote the following note to an officer of the National Council the other day: "My flock is very loath to read anything that might enlighten or rouse them in any way. For more than two years I have been trying in every way I know to get them to read anything in order to gain more information about the Church, its work, its needs and our responsibility, but so far I haven't made any headway. I have tried subscribing to a Church weekly for vestry and Church school teachers; as far as I can find out no vestryman ever reads his copy and only two of the teachers read theirs. The others frankly told me that I was wasting my money for they were not interested in anything outside of their parish. Such supreme indifference is discouraging, but I guess all one can do is to keep on trying."

The letter has been forwarded to me with the suggestion that I answer it. It is a tough assignment. What this parson says could be repeated, I presume, by hundreds. Yet all agree that one of the most vital needs of the Church is more information on the part of the laity. You can't have a living Church with dead people, and they are dead if they have but a faint idea as to what it is all about. Neither can you have a live parish if the members are unaware of the worldwide work of the Church. And even the most gifted preachers I am sure will be quick to admit that a brief sermon on Sunday cannot give them the necessary information. The only suggestion that I can offer is to repeat the last sentence of the brother's letter: "all one can do is to keep on trying." And I hope many clergymen will do just that this Lent. It is a teaching season. Many parishes have discussion groups for adults. With these in mind we have prepared a special series of articles, announced elsewhere in this paper. Why not organize a discussion group, using these articles on vital Church matters as a basis for the discussion? Or if not that, then do what so many do in Lent—have the paper distributed in the parish, calling attention to the special articles each week with a brief announcement? There are various methods used: some have a boy or girl distribute the copies at the homes each week; others have the paper on sale each Sunday, or at the mid-week Lenten service, preferably with a boy or girl in charge, or if not that, then with the papers on a stand with a box for the nickels. In this way your people will read a paper at least during the Lenten Season, and some of them I am sure will like it well enough to wish to continue receiving it throughout the year. The whole business is rather discouraging. I have been at it now for nearly twenty years, without any degree of success, and I am sure that my experience is that of the other editors. We go to conferences of editors of religious journals and there we are told that the Episcopal Church, by all odds, has the finest papers in the religious field. And we have to stand up and say, "Nice of you to say so, but we have to tell you that in a Church with a million and a quarter communi-

cants our total circulations is hardly forty thousand." There is nothing much we can do about it beyond continuing to get out the best papers we know how with our limited means and to do what we can to let you know that the papers exist. After that we have to leave the matter in your hands, as we do now with these Lenten Numbers that are to carry excellent and timely articles.

WHAT DO YOU do with your time? Out in the west there was a hardy pioneer named Ezra Meeker. To prove that he was still fit after five-score years of busy living, he drove a pair of steers back over the Oregon trail. One day he walked into the office of an old friend and asked to see his erstwhile companion. He was told that he would have to wait—his friend would likely be back in half an hour.

"Me wait half an hour? Why, my boy," he said to the clerk, "I'm ninety-five and I haven't got time to wait a half an hour, even for the President."

He had sewed up his time leaks years before. Yet, what can you really do with a half hour, anyway? Listen:

A half hour a day put intelligently into music will make you a musician.

A half an hour a day put into public speaking will make you an orator.

A half hour a day put into hard work will make your fingers creative.

A half hour a day put into purposeful reading will give you a liberal education.

A half hour a day put into study of any subject will, in a few years, make you master of it. It is being done every day.

A half hour a day put into vigorous outdoor exercise will keep you healthy and hard, and able to keep the pace.

A half hour a day on your knees will make you a saint.

The Ungathered Sheaf

MORTON JONES never goes to church and he never gives a thought to religion, but he pays his bills, minds his own business and is a good citizen. He is a good neighbor, also, and many little thoughtful acts of kindness have been attributed to him. He has a neat little bungalow and a garden that anyone might be proud of, but it is a wonder that he can ever do any work around the place, with half the children on the street trailing after him. Although he never finished high school, he has the dignity and poise which is supposed to go with the higher education and strangers always think that he is a college man. The fact that he doesn't say much and what he says is sensible helps to give that impression. People have seen him worried and anxious, for he has had his share of trouble, but no one has ever seen him when he was ill-natured. As real worth is always appreciated, his fellow townsmen have elected him to several responsible local offices which he has filled so capably that there is talk of running him for state representative. When anybody else does a good piece of work, there is always a lot said

about it, but Morton Jones's goodness is taken as a matter of course. Probably he is the best liked man in town. Morton Jones is, already, a good Christian, although he does not realize it, and the Churchmouse cannot understand why some church has not gathered him in. When we go out after the lame and the halt and the blind, it is a good idea not to overlook the perfect specimens.

THE CHURCHMOUSE.

MARXISM IS WRONG!

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TIMELY TRACTS

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THE INNER LIFE by Bishop Cross

PRACTICAL SUGGESTIONS ON RUNNING A PARISH
by W. Appleton Lawrence

CHRISTIANITY AND WAR by Frederick C. Grant

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THE CHRISTIAN AND HIS MONEY by Bishop Washburn

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HELPS FOR CHURCH SCHOOL TEACHERS IN FINE BOOK

By GARDINER M. DAY

One of the difficult tasks that a rector or Church school superintendent always faces is that of choosing a suitable hymnal for his junior department. He would be doubly pleased of course if he could find a hymnal with some suitable services bound within the same covers. Caroline Bird Parker and G. Darlington Richards have together compiled *The Hymnal for Boys and Girls* (Appleton — \$1.50). The book is designed essentially for the junior department of the church school. An attempt has been made to publish in it only hymns that are simple enough to be understood by boys and girls of junior age, and at the same time have these put to really good music. In the editor's note we learn: "The hymnal for boys and girls has followed no pattern, as the younger children of the church school have received scant consideration in the compilations heretofore published in this country. The book is made especially for the primary and junior children. The selection of hymns and tunes follows a new and compelling outline growing out of child nature and nurture as understood today."

Some idea of the type of hymns used may be given by quoting a few titles at random as follows: "Be strong! we are not here to play," "All things bright and beautiful," "A bluebird over the tree tops flew," "For the Beauty of the Earth," "Little Things that Run and Quail," and "Marching With the Heroes." No doubt many people will be disappointed that there are not more of the hymns that these children will sing in adult life in church. They will miss some of the hymns which are so popular with young people, such as "Jesus Calls Us," and "Dear Lord and Father of Mankind, Forgive our Foolish Ways." No one could possibly make a wholly satisfactory hymnal for another person. The editors have done an excellent job with this book. In doing it they have had the assistance of a number of people in our Church, including the Rev. Howard Chandler Robbins. The volume contains over two hundred pages, one hundred and eighty of which are devoted to six services of worship. These services appeal to us tremendously. They are approximately the right length for the opening exercises of the Church school. They are simple enough for the children to understand; they are beautiful, and Moffat's translation

has been used where his language would be more easily understood by the children. There are services for the opening of the school year, Thanksgiving, Christmas, nature, peace and world friendship, and the building of life. I am sure that this book will find a hearty welcome in the exercises of many church schools.

It was never more generally realized than it is today that the worship of the Church school should be adapted to the age of the children as well as the lessons. It used to be thought that children of all ages could be thrown together for worship provided only that they were separated for the lesson period. As *Children Worship* by Miss Jeanette E. Perkins, well known for many other valuable books in the field of religious education, is the first of a series of books from the Pilgrim Press which will deal "with problems of children's corporate worship, illustrate methods of encouraging creative thought and offer source material for leaders." This first volume is designed to help primary teachers and ought to be a real contribution to better primary teaching. The book contains stories, prayers, songs with music arranged by Alton O'Steen and a lot of valuable advice based on actual experience from Miss Perkins.

I want to call attention to some other recent books for Church school. Alice M. Brookman has prepared *My Own Life of Christ*, carrying the sub-title of "A Work-Book on the Life of Our Lord," which is a life of Our Lord prepared in much the same way as Miss Fraser's "Treasure Hunt," was prepared. It is published by Morehouse — a complete set of loose leaf pages, cost—\$.45 each. As this has just appeared, I have not seen anyone who has actually used it, but it looks to me as if a good teacher could make the Life of Christ a fascinating study with the aid of this work-book. It is the kind of material that makes me wish that I had a class with which I could start using it right away.

"How the Church Began" is the fourth course in the pastoral series by the late Robert S. Chalmers, (Morehouse) and covers chiefly the life of St. Paul and the earliest period of the Church. Personally, I am not enthusiastic about the method used in this particular series, but for those who have liked the first three courses, this will undoubtedly be a most welcome volume.

Speaking of discoveries, when ordering a few books which I felt to be indispensable from a religious

(Continued on page 15)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The central committee on Christian social service of the five dioceses of Pennsylvania at their meeting in Harrisburg on January 8th requested that the National Council have a full time social service secretary. It will be recalled that at the October meeting of the Council the Rev. Almon Pepper was appointed to the office on a part time basis. The committee also endorsed a state amendment permitting a bond issue of \$42,000,000 for the construction of new state welfare buildings; approved legislation for liberalizing the administration of the workmen's compensation act; recommended the establishment of the merit system in the public services of the state and re-affirmed its endorsement of an amendment making old age pensions constitutional. Sub-committees were appointed to study and report at the next meeting on such matters as housing, industrial diseases and prison reform.

* * *

A Parish Normal School for Chicago

A normal school to strengthen the education program of the parish has been started at St. Paul's, Kenwood, Chicago. Leaders are the Rev. Edward S. White, rector of the Redeemer, and the Rev. John M. Garrison, director of education at Christ Church, Winnetka. The Rev. F. C. Benson Belliss is rector of the parish and the Rev. Arthur Willis is the head of the Church school.

* * *

Social Service Dinner for Long Island

The department of social service of the diocese of Long Island is to hold a dinner on January 27th which is to be the first meeting of an institute to be held on four consecutive Wednesday evenings.

* * *

Chapel Builders Have Service

Fifty-nine of the workers who had a part in the building of the beautiful chapel of Trinity College, Hartford, came together on January 4th for a service of worship, the fifth annual reunion of these men. The workmen were of all nationalities and trades and of all church affiliations. President Ogilby preached, played the chapel carillon and presided at the dinner following the service. A message was also read from Mr. William Mather of Cleveland, the donor of the chapel. The highlight of the dinner was a speech

by Bernhard Lyons, a Jewish plumber, who pointed out what it meant to him and the other men to have had a part in the construction of the chapel.

* * *

Seattle Rector Is Honored

The clergy of the diocese of Olympia (Washington state) met recently at the residence of Bishop Huston to honor the Rev. Herbert H. Gowen who has recently completed fifty years in the ministry, forty of them in the diocese.

* * *

Bellefonte Parish Receives Legacy

St. John's, Bellefonte, Pa., has been left half interest in the estate of the late James Lawrence Seibert, former vestryman, appraised unofficially at \$52,000. A trust fund is to be created for the benefit of Dr. Seibert's widow and sister-in-law, and upon their deaths St. John's is to receive half the income from the fund.

* * *

Urges Preparation for Preaching

Bishop Parsons of California, speaking at the opening of the second semester of the Church Divinity School of the Pacific on January 11th, declaring that it is "foolishness to talk about getting rid of sermons" and that "the Church has gone down when preaching has been neglected," urged the students to prepare themselves thoroughly for their future pastoral work.

* * *

Church's Service to Society

The Rev. W. Owings Stone, Baltimore rector and president of the local chapter of the Church League for Industrial Democracy, is to preach at a special service at Trinity, Elkton, Maryland, on January 24th. It is to be a special service emphasizing the Church's service to society, so designated by the national department of social service.

* * *

Arizona Rector Resigns

The Rev. Ernest C. Tuthill, rector of Grace Church, Tucson, Arizona, has resigned, declaring in a public statement that "I am no longer able to work with Bishop Mitchell." He has been the rector since 1922.

* * *

New Dean for Divinity School

The Rev. Allen Evans, Jr., rector at Rockaway, Long Island, has accepted the deanship of the Philadelphia Divinity School. He is expected to be a speaker at the annual mid-winter meeting of the alumni that is

THAT LETTER TO YOU

LAST week we announced in these pages that you would receive a letter from us presently. It will be in your hands within a day or two, if it has not already been received. May we ask you to give it serious consideration and to have your answer as soon as possible. THE WITNESS goes to press several days before the date of issue and we are anxious to be able to make an announcement in our number for January 28th. It is only by each and every one of our readers responding to this letter that we will be able to do so. Your cooperation is solicited.

to be held in Philadelphia on January 26th at which time he will outline the plan for the clinical training of students for the ministry.

* * *

Bishop Ingley Issues Prayer Card

Bishop Ingley of Colorado has again issued a Prayer Card for Lent which may be had for the asking. Last year 30,000 of these excellent cards were distributed.

* * *

News Notes From Massachusetts

Dean Weigle of the Yale Divinity School is to be the speaker at the annual meeting of the Church Service League, held in Boston on January 20th. . . . The executive secretary of the Church League for Industrial Democracy was the speaker at the meeting of the Boston chapter of the League on January 22nd. . . . Bishop Kemerer of Duluth is to fill a series of preaching engagements in the diocese January 28-February 7th. . . . A leadership school is to meet at St. Paul's Cathedral, Boston, for eight consecutive Thursdays, starting January 28th.

* * *

They Ask God for Snow

Citizens and high school students to the number of 100 gathered on Mount Hood, Melrose, Mass., on January 8th and prayed for snow, lack of which interrupted scheduled winter sports.

* * *

New Home For Michigan's Bishop

Bishop Page moved into a new Bishop's House on January 18th. A number of years ago Mr. and Mrs. Fred Wardell built a spacious home. Mrs. Wardell died recently leaving the home and its furnishing to the diocese as a bishop's residence following the death of her husband.

However he built a smaller home for himself on the property and has turned over the \$300,000 home and a trust fund of \$100,000 with which to operate it to the diocese.

* * *

Bishop Sherrill Does Not Like Beano

I am not familiar with the game of beano but it is apparently important since Bishop Sherrill of Massachusetts has appealed to the state legislature to repeal the law which makes the game legal. He declares that it is a racket.

* * *

Young People's Service in Detroit

Several hundred young people representing fifty parishes filled Christ Church, Detroit, on January 10th, for the second annual young people's service. The Rev. Gilbert Symons of Cincinnati was the preacher.

* * *

Utah Rectory Is Destroyed

The rectory at Randlett, Utah, was totally destroyed by fire on the night of January 6th. Randlett is one of the centers of Indian work, where the Rev. William J. Howes has been an efficient missionary for seventeen years. The rectory was not only his residence but also a social and religious center for many years. The fire destroyed everything except the clothes that Mr. Howes was wearing—his vestments, his excellent library, all his furniture and household goods. Fortunately all the church property was insured as adequately as it is possible to insure things.

* * *

Feast of Lights in Albany

The traditional Feast of Lights was celebrated at All Saints Cathedral, Albany, N. Y., on January 10th, with the music furnished by a choir of seventy voices.

* * *

Missionary to China Dies

Mrs. Cameron McRae, formerly Miss Sarah N. Woodward, died on January 6th in Shanghai, China, of pneumonia. She went to China as a missionary in 1905 and was married three years later to the Rev. Cameron McRae, now the chaplain of St. Luke's Hospital.

* * *

Conference on Missions in Philadelphia

National Council officers met with leaders of dioceses of the east in Philadelphia on January 13th to discuss the missionary program of the Church. Those taking part were Council President Bishop Cook, Treasurer Lewis B. Franklin, Bishop

Taitt of Pennsylvania, Bishop Sterrett of Bethlehem, the Rev. Percy Houghton, field secretary, the Rev. G. Warfield Hobbs, national secretary of publicity and leaders of several dioceses.

* * *

Preaches in College Chapel

Bishop Oldham of Albany was the preacher on January 10th in the chapel of the University of Vermont.

* * *

John Gass Addresses Long Island Auxiliary

The Rev. John Gass, rector of the Incarnation, New York, was the speaker at a meeting of the Auxiliary of the diocese of Long Island on January 14th, held at Christ Church, Manhasset. Miss Sarah Cleg-horn also spoke on the social service work of the Church.

* * *

Fire in Detroit Church

There was a fire in St. Andrew's Church, Detroit, on Sunday, January 3. But nobody called the fire department; nobody ran for a pail of water. In fact, a large congregation sat quietly and with beaming faces, watched the fire burn. For the conflagration was started by the Rev. Gordon Matthews, rector of the parish, with a candle lighted from the altar. The article burned was held by the treasurer of the parish, Mr. John C. Spaulding. The ashes were caught in a bowl held by Mr. Frank H. Hadsell, senior warden. And the article itself was a note payable of 14 years' standing, the destruction of which represented the last bit of indebtedness hanging over St. Andrew's, and cleared the records for the first time in 35 years.

* * *

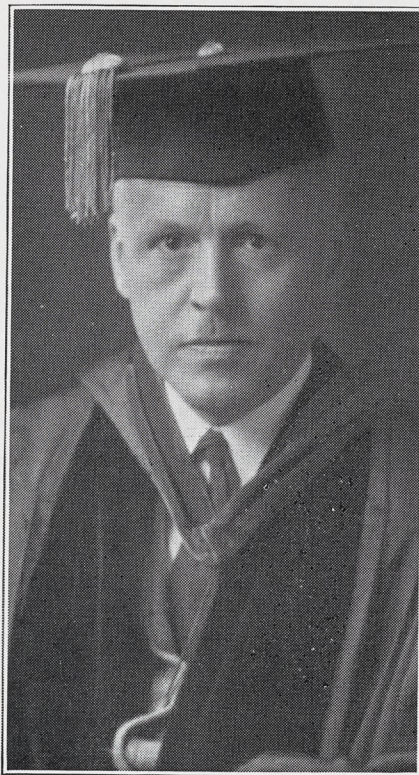
Armenians Have Their Christmas

The Armenian churches of Philadelphia and vicinity held their Christmas services according to the rites of their Church on January 10th, with the Pro-cathedral of St. Mary placed at their disposal. That evening there was a service at the cathedral for the nurses of Philadelphia, with the address given by Miss Helen McClelland, superintendent of nurses at the Pennsylvania Hospital.

* * *

Convention to Discuss Young People

The Church's work among young people is to be one of the chief matters discussed at the convention of the diocese of Chicago when it meets February 2-3, according to an announcement by the Rev. Alfred Newbery, in charge of the committee on arrangements. The discussion is to be led by the Rev. Theodore



REMSEN OGILBY
Has Service for Workmen

Wedel, national secretary of college work. It is to be the 100th convention of the diocese.

* * *

National Leaders in Brooklyn

The adult education branch of the department of religious education of the diocese of Long Island is sponsoring a series of meetings at which National Council leaders are the headliners. Treasurer Lewis B. Franklin was the speaker on January 5th; the Rev. D. A. McGregor was the man on January 12th and Miss Dorothy May Fischer, young people's secretary, was the speaker on the 19th.

* * *

President Gives Church a Flag

President Roosevelt, who attended services at Emmanuel Church, Rapid City, South Dakota, when he spent a holiday there, has sent the parish a gold-fringed silk flag, together with a letter to the rector, the Rev. E. Jerome Pipes, thanking him for the help he got from the services.

* * *

Doesn't Like the Lipstick

Canon Meyrick of Hove, England, has appealed to the women of his parish to cut out using lipstick before receiving the Holy Communion. "The stains on a teacup are unpleasant, but a teacup for the time being is your own. The chalice is not

your own. It is the cup of fellowship to be shared by all."

* * *

Bishop Freeman to Visit California

Bishop Freeman of Washington is to be the speaker at the University of California on Charter Day, March 23rd. Other meetings are being planned for him in the diocese.

* * *

New York Auxiliary Holds Meeting

The budget pledge for 1936 of the Auxiliary of New York was over-subscribed it was announced at their meeting the other day. They promised \$35,000—actually they raised \$35,455. This includes \$2,200 for the social service work at Ellis Island. The speakers at the meeting were Mrs. Charles Gilmore Kerley and Miss Etta McGrath who reported on the provincial meeting held in Buffalo in November.

* * *

The Life of a Bishop

Bishop Stewart of Chicago confirmed 2,032 persons during 1936. He delivered 137 addresses, preached 117 sermons, held 318 conferences and 222 private interviews, visited 137 churches, confirmed 90 classes and ordained 11 men.

* * *

Convocation in Diocese of Bethlehem

The convocation of Reading, diocese of Bethlehem, Pa., is to be held at St. Mary's, Reading, on January 25-26, with the Rev. Robert MacLeod Campbell, Presbyterian, as the preacher at the opening service.

* * *

Anti-War Conference in Chicago

Two hundred representatives of religious groups are to meet in Chicago on January 26-29 for an interdenominational conference on the cause and cure of war. The Episcopal Church is to be represented officially by Mrs. Albert Cotsworth Jr., of Chicago; Mrs. George Biller of Chicago; Miss Elizabeth Matthews and Miss Mary Johnston of Glendale, Ohio; Mrs. J. F. Morrison of Indianapolis; Mrs. Robert G. Happ of South Bend, Indiana.

* * *

A Protest Against Secularism

As an "active protest against non-sectarian colleges and universities which deviate from Christian principles and even advocate pagan and atheistic doctrines," young people of the diocese of Chicago on January 7 opened what they have chosen to call the Episcopal Church College of the Diocese of Chicago. The first class sessions were held at diocesan

headquarters and included classes on "Modern Man's Beliefs," led by the Rev. Edward S. White, rector of the Church of the Redeemer, and "Christian Youth in the World Today," conducted by the Rev. John H. Scambler, rector of St. Christopher's, Oak Park. David J. Reid, president of the young people's organization, is director of the venture which is intended to give the young people a Christian conception of modern problems.

* * *

New Dean for Los Angeles

The Rev. Eric I. Bloy, rector at La Jolla, California, has accepted the deanship of St. Paul's Cathedral, Los Angeles, succeeding Bishop Harry Beal of Panama. He is one of the younger clergy of the diocese, being not yet 33 years of age. English born, the son and the grandson of clergymen, he was educated at the University of Arizona, the University of Missouri and the Virginia Seminary.

* * *

Announce Plans for Summer School

The diocese of Bethlehem has announced tentative plans for their summer school, to be held at Mt. Pocono, Pa., commencing June 20th. Bishop Sterrett is to be the chaplain and the Rev. Gardiner M. Day and the Rev. Ralph Weatherly have accepted appointments to the faculty.

* * *

Clergyman Gets Around

A missionary clergyman in the diocese of Mississippi during the past three years has travelled 64,139 miles, and has done so without an automobile. During this time he has held 953 services, preached 816 sermons, attended 259 other services, been in church 653 days, held services in 59 places where no minister of our Church has ever been, held nine preaching missions, seven vacation Bible schools, taught in eleven conferences, contributed forty articles to magazines—all in addition to teaching in a school. Fairly busy man I should say.

* * *

Bishop Brown on a Vacation

Bishop and Mrs. Wyatt Brown, Harrisburg, sailed from New York on January 8th for a cruise to Nassau.

* * *

Thomas Tracy Walsh Dies

The Rev. Thomas Tracy Walsh, whose "Church Facts and Principles" have been widely used in parishes, died at Walterboro, South Carolina, on January 8th following a three weeks' illness. He was the rector of

the Good Shepherd, York, S. C., for twenty-five years, retiring last year when he reached the retiring age.

* * *

Union Service in Lewisburg

Canon Clifford W. French, chaplain of Bishop Brown of Harrisburg, was the preacher at a union service held on January 3rd at the Evangelical Church in Lewisburg, Pa., the first of a series of services sponsored by the ministerial association of the town in a week of prayer.

* * *

How to Prevent Mental Ailments

Dr. Arthur Ruggles of the Butler Hospital, Providence, R. I., was the speaker the other day at the meeting of the clergy in Rhode Island, telling them how to prevent mental ailments. He described insanity as "continued inability to adjust satisfactorily in the social fabric." Prevention of such a condition is the job of the laymen, as well as physicians, stated Dr. Ruggles, who added that the prevention should start with children. Mental diseases, while probably not actually increasing in proportion to the population, are actually increasing in numbers perceived and treated. The proportion is about one in twenty-two, so

clergymen should be interested in such matters,—if they serve a parish of as many as twenty-two members. However, warned Dr. Ruggles, do not try to make a psychiatrist out of a clergyman — though his training and interest will make him a valuable assistant in such matters. Half our United States hospital beds are filled with mental cases, said Dr. Ruggles, in trying to impress upon everyone the gravity of the situation, including the economic loss and personal sorrow caused by mental disease. And he emphasized that it was no more "disgrace" to be mentally ill than to have, well, say bad tonsils. He stressed the fact that im-

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mediate treatment is very important as soon as the trouble is discerned. In caring for such cases, he warned clergymen to be "good listeners."

* * *

Missionary Program in Grand Rapids

The Auxiliary of Grace Church, Grand Rapids, Michigan, sponsored a missionary program on Epiphany, January 6th, with Mr. and Mrs. Arthur V. Ramiah, missionaries of long experience in India as the speakers.

* * *

Pittsburgh Parish to Have Camp

Calvary Church, Pittsburgh, Pa., is to operate a summer camp this year for the first time. It is located on Lake Erie with each club and organization of the parish spending some part of the summer there. An opportunity is also to be given to the other parishes and missions of the city to send their people there. The Rev. William S. Thomas, Jr., assistant in the parish, is the chairman of the camp committee.

* * *

Missionary Gives Up Charge

Emma Margaret Farish has resigned because of ill health as missionary in charge of Trinity House, Richlands, Va., which she has managed for six years as a United Thank Offering worker. Temporarily the mission has been placed in charge of the Rev. Edward W. Hughes and his daughter, Edna Hughes, assisted by Ruth Johnson of White Gate, Va. Mr. Hughes is also rector of Christ Church, Pocahontas.

* * *

Bishop Green Is Injured

Bishop Green of Mississippi was injured in an automobile accident the other day—not seriously though he will have to take it easy for a time.

* * *

Seminary Circulates a Library

An up-to-the-minute circulating library for all ministers has been

Minister's Son Invents Invisible Ear Drum

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established at the Union Seminary, New York. About 15,000 of the latest books, selected on the basis of the preference of readers throughout the world and purchased with funds provided by the alumni, are kept constantly in circulation. The library pays the postage on the book sent to the borrower, who returns the book at his own expense.

* * *

Roman Catholics Ask for Just Order

Communism is inevitable unless social justice is established through the "full acceptance of Christianity" according to a pastoral letter from the Roman Catholic hierarchy of England and Wales, read in all the Catholic churches of that area recently. "The social injustice, which has for so long been the scourge of Europe if not of the world at large," the letter said, "has

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brought Christian civilization in this generation to the verge of destruction. In this country we must acknowledge that much progress has been made in social reform, but are

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far from the recognition of those Catholic principles which, we have been taught, ought to be applied in order to remedy the poverty and misery of so many of our fellow-men.

"The defects and injuries of the system are so great that there is a constantly rising tide of hatred against it and against all who seem to support it. Falsely, Communists are teaching the working man that not merely the Catholic church, but all religious bodies support a system of industrial despotism.

"The real alternatives with which we are faced are either atheistic communism or the full acceptance of Christianity."

Bishop Jett Takes a Vacation

Bishop Jett of Southwestern Virginia takes his vacation in the winter, and, wise man that he is, does not let anyone know where he is going. He left by automobile on January 15th to be gone a month, with an indefinite itinerary.

Anglican Society Holds Meeting

The American branch of the Anglican Society held its annual meeting on January 20th at Trinity Chapel, New York, with the speakers at the dinner Bishop Oldham and Dean Welles, both of Albany.

Maude Royden on Speaking Tour

Maude Royden, noted woman preacher of the Church of England, is now speaking in cities throughout the United States under the auspices of the Emergency Peace Campaign. Tonight, January 22nd, she is in Dayton, Ohio, with her schedule for the rest of her stay in this country as follows:

Jan. 24, Cincinnati; Jan. 25, Indianapolis; Jan. 26, St. Louis; Jan. 28, Kansas City, Mo.; Jan. 29, Des Moines; Jan. 31, Milwaukee; Feb. 1, Minneapolis; Feb. 2, St. Paul; Feb. 5, Spokane; Feb. 7, Seattle, Wash.; Feb. 8, Tacoma; Feb. 9, Portland, Ore.; Feb. 11, San Francisco; Feb. 12, Fresno, Cal.; Feb. 14 and 15, Los Angeles area; Feb. 16, San Diego; Feb. 18, Tucson; Feb. 21, San Antonio; Feb. 22, Houston; Feb. 23, Dallas; Feb. 25, New Orleans; Feb. 26, Chattanooga; Feb.

28, Atlanta; March 1, Nashville; March 2, Louisville; March 4, New York.



Forum Announced for Cincinnati

The Federation of Churches of Cincinnati have opened a public forum for the winter, with "Resources of Religion" the general theme. Among the lecturers are George Buttrick; Reinhold Niebuhr; Mrs. Harper Sibley and Charles Gilkey.

War and Peace in an English Church

The history of the development, the organization, and the work of pacifism in Carr's Lane Congregational Church in Birmingham—the church of the Rev. Leyton Richards—is significant for itself and full of meaning for others. The thousand members of the church were invited three years ago to come to a decision as to their duties in regard to war and peace, viewing the matter solely "in accordance with the mind of Christ." As a result, 300 members declared themselves as full pacifists. This group was organized and at once began to ex-

plore the problems, the difficulties and the implications of their principles. After that they began the study of the political consequences of their position by turning their attention to current political problems, such as sanctions, the colonial problem, raw materials, gas mask drill, etc. The next step was, of course, "missionary work." A group of 30 or more were chosen to carry on systematic propaganda work. These workers were divided into teams of five: a leader; an ex-service man; a youth eligible for war service; a woman, preferably a mother; and a literature secretary.

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They began their work in the immediate vicinity in the churches; from there they spread out to mixed audiences in various towns. Over 200 meetings have been addressed and invitations continue to pour in. The results, naturally, have been varied. There are many stories of effective work resulting in conviction; always there has been a challenge. The greatest effect has been on the teams themselves. As a practical expression of the faith that is in them they have recently made themselves responsible for the maintenance of several German refugees of military age.

* * *

World Day of Prayer

For the tenth consecutive year the first Friday in Lent, which this year falls on February 12, will be observed as a World Day of Prayer. The program, centering around the theme, "Thou art the Christ, the Son of the Living God," has been prepared by Miss Mabel Shaw, founder of the Livingstone Memorial Girls' Boarding School in Northern Rhodesia, Africa. The program is an act of worship, including a complete arrangement of hymns, responses, Scripture, prayers, intercessions and meditations.

The observance of the day, which now covers fifty countries, is promoted by the interdenominational missionary organizations of women.

* * *

Protestants in Spain

Spanish Protestants constitute a very small body with a membership of about 22,000 scattered in various parts of the country. But this small minority has, in the last 75 years, had an influence quite out of proportion to its numbers. Protestants have, as all minorities in history, labored long and hard to establish what President Azana calls "that minimum of tolerance without which men in society are like wild beasts." They have stimulated educational progress and have placed the Bible and similar literature in the hands of the people. Their work

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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.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service Daily (except Saturday) 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. Roelif 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
Rev. Frederic F. Bush, Dean's Assistant
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.

Gethsemane, Minneapolis

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

is also evident in the press, for several of them, in recent years, have had regular articles in the newspapers which have had a wide influence. Yet Spanish religious situations continue to be unique in many ways. Just as there are Spanish Catholics fanatically devoted to communism, so also Protestants. A young communist leader, apparently a Protestant, recently declared: "I am quite convinced that the government is justified in fighting the rebels, but now that I know truly Christ and His Gospel, I cannot kill my fellowmen. So I have enlisted in the Red Cross; and to prove to you that this is not cowardice on my part, I can show you a flag of the Red Cross with six bullet holes in it, made while I was carrying it myself."

Murder in the Cathedral

A raptly attentive audience of 800 witnessed the presentation at Christmas time of T. S. Eliot's "Murder in the Cathedral" in St. Paul's Cathedral, Detroit. The play was presented by the Workshop Players, one of the cathedral organizations.

The Trend of Church Attendance

The only denomination that keeps a systematic record of church attendance is the Congregation-Christian Church. For the past six years careful records have been kept, with about 1,000 churches in various parts of the country sending in full reports. The churches studied have, on the average, a membership of 290 persons per church and can seat on the average 350 persons per service. The attendance average for the past six years was as follows:

1930	115.8
1931	116.8
1932	117.5
1933	115.4
1934	116.2
1935	109.2

The figures show that only 30 per cent of the seats are being used and that only 25 per cent of those shown as members are supporting their churches with their personal attendance.

Federal Council Sends Message to Spain

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sent Christmas greetings to both sides at war in Spain, expressing the hope "that the spirit of conciliation may prevail to the end that an armistice may be appointed in which the mediation of friendly neutral nations may effect a compromise of differences and establish peace and justice."

HELPS FOR CHURCH SCHOOL TEACHERS IN FINE BOOKS

(Continued from page 8)

book store, I asked for a copy of The Teachers' Commentary edited by Hugh Martin and published by Harpers in 1932 (\$2.50), and received a reply telling me they had never heard of the book and asking who published it. I happened to be working through a church school text book at the time whose author under the heading "material for teachers" wrote: "We particularly recommend Hugh Martin's valuable book. A more diversified, suggestive and readily usable introduction to the Bible cannot easily be imagined. Its style and illustrations are so interesting that many students will enjoy collateral work in it."

I endorse this statement heartily.

If you do not have this commentary in your parish library, you can't go wrong in securing it. While Dr. Martin is general editor, the Old Testament section is edited by Dr. T. H. Robinson and the New Testament by Prof. L. W. Grensted. It is designed particularly for Church School teachers, that is the more technical problems and detailed points of scholarship are purposely omitted and only such comment made as will help a teacher in presenting to a class any particular portion of the Bible. In addition there are such helps as an article on Palestine by Mary Entwistle with illustrations showing the type of houses, clothing, etc. used in Palestine in Jesus' day and an excellent chronological scheme of dates covering the whole Bible. I believe that no Church school library should be without this book. It will aid in making the Bible vivid.

SECOND THOUGHTS

(Continued from page 2)

economic questions than the clergy. Time and again they have pointed out what the man in business ought to do. They are now given an opportunity to do something themselves. One hopes they meet the issue squarely. If they fail those of us in business will be pardoned if we laugh a little when the clergy point to our shortcomings.

Books for Lent

THE CHRISTIAN WAY OUT, a symposium on the Christian answer to our social and international problems with chapters by such well-known leaders as Nicholas Murray Butler, Bishop Parsons, Spencer Miller, Jr., Vida D. Scudder, Mrs. Mary Simkhovitch, Conrad Noel, V. August Demant, Harry W. Laidler, Reinhold Niebuhr, W. G. Peck, Daniel McGregor, William Green, Archbishop Temple. 50c a copy

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WHY I AM AN EPISCOPALIAN by Charles Taft. 5c for a single copy; \$3.00 for a hundred

THE PERSONAL CHRIST by Bishop Johnson. 50c a copy

WHY BELIEVE IN GOD? by Samuel S. Drury. 5c for a single copy; \$3.00 for a hundred

WHY BELIEVE IN JESUS? by Albert Lucas. 5c for a single copy; \$3.00 for a hundred

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