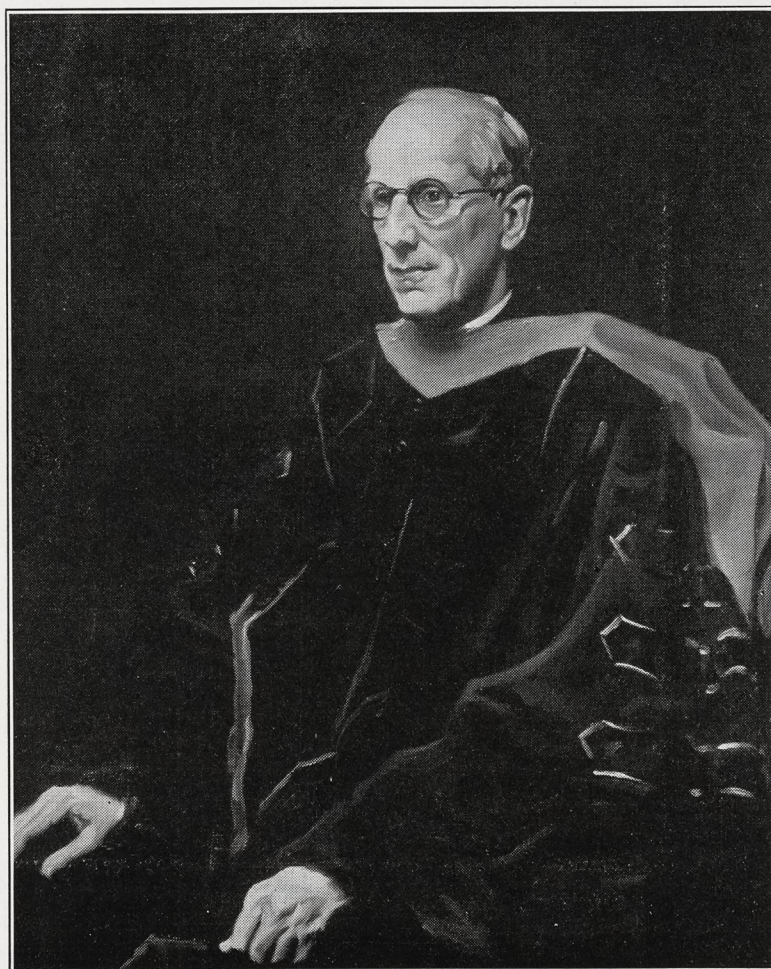


March 4, 1937

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THE WITNESS



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Dean of the General Seminary

ARTICLE BY WALTER RUSSELL BOWIE

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THE WITNESS

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CLERGY NOTES

BARNWELL, STEPHEN E., vicar at Dublin and Hawkinsville, Ga., has been appointed vicar at Douglas and Fitzgerald, Ga., with residence at Douglas.

DANIELL, ROBERT H., vicar at Isle of Hope and at Pooler, Georgia, has been made priest-in-charge of churches at Hawkinsville and Dublin, Ga., with residence at Hawkinsville.

DARLINGTON, ELLIOTT C., has accepted appointment as curate at St. Andrew's, New York City.

DAVIS, PHILIP D., rector of St. Luke's, Forest Hills, Long Island, on a leave of absence since last fall because of illness, has resigned his rectorship.

ESQUIROL, JOHN HENRY, assistant at St. Gabriel's, Hollis, Long Island, has been appointed assistant at the Cathedral of the Incarnation, Garden City, Long Island.

HENRY, CHARLES W., rector of Christ Church, Andover, Mass., is in charge of All Saints', Chelmsford, Mass.

LEA, WILLIAM S., associate rector of St. Paul's, Chattanooga, Tenn., is now the rector of St. Paul's, Kingsport, Tenn., with address at 814 Watauga Street.

MARMION, WILLIAM H., assistant at St. Mark's, San Antonio, Texas, has been made associate rector of the parish.

PATERSON-SMYTH, CHARLES, rector of Grace Church, Syracuse, N. Y., has accepted the rectorship of Emmanuel, Elmira, N. Y., with address at 4 Aspen Ridge.

WARREN, MATTHEW M., curate at St. Paul's, Chestnut Hill, Philadelphia, has accepted the rectorship of Christ Church, Macon, Ga.

SECOND THOUGHTS

THE REV. BAYARD GOODWIN, Amityville, N. Y.: Bishop Johnson of Colorado is a very prolific and witty writer. He has an epigrammatic style and his utterances crackle like electric sparks. Brilliant flashes they are, which dazzle and delight one's fancy. However, underlying whatever he writes there is a mighty current of spiritual power. To come into contact with this is to receive a shock. There is not a parish in the Church that could not be shocked into new life by taking what the Bishop said in a recent number on "The Worth of Worship" seriously to heart.

MR. EDWIN R. HUDSON, secretary of the Y. M. C. A., Saginaw, Michigan: I want to say how much I enjoy THE WITNESS each week. It is alive from beginning to end, thanks to the staff that carries on week by week. There are so many people in the Church who do not read a Church paper that it seems a pity that the circulation should not be at least doubled. I am trying to do my share by sending the Lenten issues to a number of friends.

CHURCHWOMAN of Fullerton, California: I regret to say that it will be impossible for me to help in your efforts to raise a fund and to double the circulation. I have tried in a very small way to help the work being done for the Colored people who are being cared for by our Church but I cannot even do that any more. I am nearing my 85th birthday and after paying my monthly board and room bill I have exactly \$5 left for all my other expenses and find it rather hard to manage. But I do want to write you this note to wish you well in your good work.

MR. BUTLER SHERWOOD, Philadelphia: I am grateful to you for giving us that brief statement from Dean William Draper Lewis on the Supreme Court Issue that appeared in THE WITNESS for February 18th. Those of us in Philadelphia of course have a great respect for his judgment, as doubtless have people throughout the country. I have always been opposed to New Deal legislation and still am, and I voted the straight Republican ticket last November. Nevertheless it was clearly demonstrated then, as Dean Lewis points out, that an overwhelming majority of the American people are in favor of Mr. Roosevelt's reform program. If these proposals are to be frustrated by our courts then it seems to me that reforms desired by a majority are being blocked, and our system of democratic government is already at an end. I am heartily in favor of Mr. Roosevelt's reforms, not because I like them but, as Dean Lewis intimates, because the alternative is something far worse.

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DOING GOD'S WILL IN THE COMMUNITY

By

WALTER RUSSELL BOWIE

Rector of Grace Church, New York

DOING the will of God in the community:—what shall that mean for the individual who lives in a particular place?

First it means the simple fact that a man shall recognize the community as his own. He has the responsibility to identify himself with what that community is and with what it ought to be. The trouble with a great many people in our migratory American life is that they do not thus identify themselves with the town or the city where they live. They alight in it like birds alighting in the branches of an orchard, eating whatever fruit of advantage may be there for them, and then casually going on their way. People think: "I was not born in this town. I am here now; but I may not be here tomorrow, and I have no time to concern myself with its politics or its civic conditions. I do not belong to them, and they do not belong to me." That may be a convenient attitude for the man without character; but it is no attitude for a Christian. It is significant that in the gospel of St. Matthew there is a reference once to Jesus coming back across the Lake of Galilee to Capernaum, and it says of him that he "came into his own city." Capernaum was not his birthplace. It was not the town in which he grew up. But it was the place in which his life focussed then, and so he made Capernaum his own.

When men and women thus think of the place where they are actually residing and going about the business of making a livelihood as something more than an accidental environment but as the particular part of the world's great life into which their own life must be woven, then they begin to treat their community with a finer thoughtfulness. The prophet Amos looked with indignation at those who "are not grieved for the affliction of Joseph," which means in modern terms at those who can live in a city and never care whether or not its politics are corrupt, its industries cruel to human life, its tenements sordid, and all the conditions surrounding its poor people mean and drab. The Christian *will* care about evils like these. He will care so much that he will want to set them right. He will have a vision of the better city that ought to be and a sensitive conscience concerning his responsi-

bility to do all he can to bring that better city into being.

He will remember too that great citizenship is made not out of pious hopes but out of patience and fidelity in the obvious and commonplace duties which a citizen ought to perform. He will not take any stock in the cheap and lazy excuse that "one vote does not count." He will take the trouble to register and to vote not only in the spectacular elections, but every time also when only the local and inconspicuous office-holders are to be chosen. And, furthermore, he will see to it that he gets as intelligent information as he can concerning the men and the policies with whom his vote will have to do.

FURTHERMORE, the Christian in the community will ally himself with one or more of the organizations there which are working most effectively for civic righteousness and for human service. Of course, these organizations will vary according to the place where the man lives. They will be more numerous and varied in the large city than in the small town; but there are few places so small that in them there do not already exist some little group of citizens of good will, if they be no more than a committee of parents of the village or rural school, who are trying to make that neighborhood a better place for children to grow up in and for grown people to have a happier and more wholesome life. And, of course, in the large cities there are innumerable instrumentalities through which men and women can give thought and time and service for some aspect of the general good.

Dwight L. Moody, that great Christian whose centenary is being remembered this year, was greeted once by a man who came to tell him that he had been converted in one of Mr. Moody's evangelistic meetings some years before. Moody looked at him in his searching way, and he asked, "What have you been *doing* since?" Every Christian disciple ought to be able to give some affirmative answer to such a question concerning what he has actually been doing for the good of his community, when he claims to be a Christian.

Yet it is true, of course, that the helpful agencies in

our communities all put together are not sufficient to accomplish what the will of God for our political, social, and economic life may be. People may too easily content themselves with polite "social service" on committees and boards where they always meet nice people who like pleasant charities but do not want disturbing ideas. The Christian must not be afraid of adventurous thinking in these times. He must be open-minded and teachable, capable of receiving shocks to his old prejudices and of being shaken into a new and better pattern of convictions by them. The Christian

must see beyond the dust and fog of a small complacency to where the great highroads of God's destiny must lead out to the unknown. Nobody knows yet just what ways we have to travel to find a civilization more just, more spacious, more humane, and therefore more truly a reflection of the mind of God. But this we do know: that we shall find it only when there are enough men and women who want above everything else to see clearly, to think straight, and to walk courageously in whatever direction their growing sense of truth commands.

CHRISTIANITY AND WORLD PEACE

By

WILLIAM C. TURPIN, JR.

Churchman and Attorney of Macon, Georgia

THERE can be no dispute that war is both ridiculous and sinful; a fair statement of the facts makes these conclusions inevitable. But what can we do about it? Here agreement stops and debate begins. Advocates of the League of Nations—World Courts—International Arbitration—isolation, economic or otherwise—a thousand other remedies are suggested and they have all failed and they always will. The last one of these plans is Admiral Byrd's suggestion to outlaw war for six months. At the same time let's outlaw tuberculosis for six months—or burglary—one proposition is as silly as the other. They are silly because they temporize with a problem that must be met squarely face to face and settled on principle, and until we are ready to do just that we might as well stop fooling ourselves. You can't temporize with a mad dog. As a practical matter, there is one way to stop war and that is to stop it. It takes two to make a quarrel and if we absolutely refuse to fight then the fight just can't happen.

But you are not going to refuse to fight when you have a nice new shiny weapon to fight with. So long as we have our army and navy we are ready to use them and when we do, we have war. If you sincerely believe in peace; if you believe war is wrong, and if you think the problem through, you can come to no other conclusion. The first step to peace is disarmament—not partial but complete disarmament. We should have just enough army to preserve internal order and to protect us from our own criminal population and just enough navy to enforce our tariff and navigation laws and we should have no more. We should stop military training in our high schools and colleges. There is no sane reason for including scientific murder in our curricula. And we should stop glorifying war. It's a sorry commentary on our civilization, when Christian churches protest against the glorification of militarism during the inauguration of a President, and a minister of our own Church rushes into print with a defense of it. I repeat, if we want to end war, the thing to do is end it root and branch and to stamp out everything connected with it. We won't tolerate a little small pox or a small cancer; we

don't glorify tuberculosis or kidnapping. What we've got to do is to refuse to tolerate war or anything that has to do with war.

Now this advocacy of disarmament will be met by arguments without number, by ridicule and by abuse. We are reminded of the honor of our country and the proud traditions of the past; we are threatened with invasion from every quarter of the globe; we are called pacifists, slackers, cowards—every epithet of contempt and hate that can be thought up. From all this there is no escape. But remember if you really oppose war you have enlisted in a far greater battle than has ever been fought on land or sea; you have begun a moral war which will mean more to humanity than all other battles put together; you have begun to put into practice your prayer "Thy Kingdom Come." The arguments have all been answered a thousand times and those who offer them have no faith in their validity; the ridicule and abuse will sting but it cannot hurt you. Our country may be invaded (though that is hardly likely) but if it is, it will not be destroyed. Nor for that matter can we prevent invasion by any other means than disarmament. Any army or navy expert will tell you that planes and submarines have made invasion absolutely certain when war breaks out again. There is no use thinking we can avoid invasion if there is another war. And if that invasion comes and we meet it with armed force every city on the Atlantic, Gulf, and Pacific seaboard will be blotted off the map by bombs and gas. Why do you suppose we have transferred our gold inland to Fort Knox if our military and naval defense could protect our seaboard? No, war is national suicide, and we can stand lots of abuse, to avoid it.

WHERE does all this advocacy of war come from? Who is responsible for it all and why? An honest answer is an answer to all the arguments and all the abuse. Of course, nobody advocates war. Nobody but a maniac could. There are three groups in the world today who do advocate increased military and naval forces and three alone. They are the professional army and navy group; the jingoistic newspapers, and

the capitalistic group that makes a profit from militarism. As to the first of these three, I have no criticism. We deliberately trained the professional soldier and sailor to think as he does; war is his business. But I don't want an expert in making war to advise me how to avoid it.

Neither do I want to attack newspapers as a whole, but there are newspapers which stand ready to sacrifice peace to circulation. Our war with Spain is not a pleasant subject to talk about, but what caused it? We were taught to believe we fought Spain to free Cuba; what is the truth? I quote: "The yellow press, founded by Pulitzer and Hearst, had to provide thrills for a society no longer able to seek them on the frontier and not yet having developed golf as a substitute. War with Spain admirably filled this void. The circulation of such newspapers grew upon bloodshed. The New York World climbed to nearly a million circulation. At the very outbreak of the 1895 Cuban trouble, the tall, chilly eyed, William Randolph Hearst, with seven and a half millions of dollars jingling in his pockets, arrived in New York and bought the almost defunct New York Journal. He jazzed up the Cuban cause and boasted he spent a cool million on the Journal to bring on war."

But the real advocates of militarism are those who make dollars from it; those who make a profit from the exploitation of weaker countries or by the sale of munitions to anyone who will buy.

Our record is not such that we can talk any too much about honor. The revolution in Hawaii was fomented by American business interests. We intervened in Santo Domingo for the benefit of the Santo Domingo Co., and in Nicaragua for Brown Brothers and Seligman and Co. In 1915 we put Marines into Haiti for the National City Bank. In 1919 we took care of the Sinclair Oil interests in Persia and we later took care of the Standard Oil in Mesopotamia. You all know the story of the Peruvian bonds and of the Chase National Bank in Cuba. Dollar diplomacy has become a by-word and it has always been backed up by American force and American lives. Are dollars or humans more precious? It seems to me the New Testament has an answer to that.

The World War was no exception. Even President Wilson after he had returned from Europe, declared in his St. Louis address: "Of course it was a commercial war." The truth is that those who died in France died not to make the world safe for democracy as they fondly thought, but because our investments on the Allied side made it necessary for the Allies to win. We really fought to make securities safe for bondholders.

THE third and most active group of the proponents of greater armament are naturally the armament makers. Fortunately in the past year or two much publicity has been given their activities and they are generally known. In 1933 for instance, DuPont made 29 million dollars. In 1936 with increased preparations for the war to end wars which will end wars—in 1936 during the first nine months, DuPont made

in excess of 62 millions. It cost \$25,000.00 to kill a man during the world war. This means dividends to the makers of machine guns and poison gas. War means profit to DuPont and Bethlehem Steel in the United States; to Vickers-Armstrong in England; to Skoda in Czechoslovakia; to Schneider-Creusot in France; to Mitsui in Japan—and the temptation to profit overwhelms all else. Propaganda, bribery, treachery—anything for profits. The following quotation is enough to make the point: "An American missionary in Ecuador, Paul Young, had written a letter to his brother, the president of Federal Laboratories, Inc. (makers of gas bombs and machine guns) as follows: 'Yesterday I saw the Ministers of war again and demonstrated the hand grenade and the billy. . . . The demonstration of the hand grenade was—entirely successful. The Minister of War asked your price on 100 billies and 200 hand grenades. We have just spent a week of joyful life at this Indian station. Six or eight Indians expressed a desire to follow the Lord. They have had the desire before but have been pulled down by sin. Indian work needs a great deal of prayer.'"

If armaments are destroyed war is destroyed; if the profit motive is eliminated, the cause of war is gone. The only question is, do you want peace enough to pay the price for it? If you want it enough you can have it; if you don't, you can have war. For my own part, I want peace and I want it enough to stand ridicule or abuse or worse if that be necessary. I want my Church to stand for peace and my country to stand for peace. If they will, under God, we can have it! I love my country; I love her enough to do anything in my power to preserve her, but I will not express my sentiment by committing murder whether for her glory or her profit. My Church is the Church of the Prince of Peace, not the Church of the blood red banner going forth to war; the Bethlehem I revere is Bethlehem of Judea—not Bethlehem Steel. My pledge is the pledge of Sir Cecil Spring Rice—written after his son had been killed in action:

*I yield to thee, my country—all earthly things above—
Entire and whole and perfect, the service of my love,
The love that asks no question: the love that stands the test,*

*That lays upon the altar the dearest and the best:
The love that never falters, the love that pays the price,*

*The love that makes undaunted the final sacrifice.
And there's another country, I've heard of long ago—
Most dear to them that love her, most great to them that know—*

We may not count her armies; we may not see her King—

*Her fortress is a faithful heart, her pride is suffering—
And soul by soul and silently, her shining bounds increase,*

And her ways are ways of gentleness, and all her paths are Peace.

May God grant that all Christian people join in that pledge!

SPIRITUAL UNEMPLOYMENT

An Editorial by
BISHOP JOHNSON

DURING the depression there were two phrases which were frequently heard, "unemployment" and "on relief." They describe a situation which reminds one of our Lord's parable regarding the workers in the vineyard where there were two groups of unemployed and two sorts of attitudes toward wages. The one group were standing idle because no man had hired them and they were dependent upon industries for their employment. Of course there was the other group who did not want to work if they could exist without it.

Then among the workers there were two groups, those who accepted what apparently was a living wage and those who murmured because they thought that they should have received more. Without discussing the economic questions involved in this parable, let us confine ourselves to our Lord's application of them to His household of faith. After all the Church is a family rather than a business establishment and in a decent family wages are so pooled that those who have lived but one hour receive as much consideration as those who have been members of the family for many years.

In our Lord's Kingdom as in a proper family, members thereof have all things in common, a thing which is not feasible unless all the members of the family do it willingly; unless each contributes all that he can earn and receives in return whatever there is to distribute.

This is what the "penny a day" seems to imply and also what the giving to the late comers the same amount that went to the early ones really implies. It is not business; it is sharing one's blessings. The number of those in the secular world who have been on relief because they were unemployed has run into the millions, and both those who were willing to work and those who avoided labor, as well as those incapable of work, were given presumably their "penny a day." The thing has been tragic because there was no love involved in the process and consequently there was a great deal of murmuring about the division.

IN THE spiritual world the number of unemployed is very much greater, partly because no man has called them to serve in their Lord's vineyard, but more largely because those who are spiritually idle are not responding to any call, but prefer to live on the dole provided by other people's labor.

It is the mission of the Church to leaven society with good will. To do this it is dependent upon the number who are willing to work in the vineyard. Christ has invited us to labor with Him in making a better world, but men are not satisfied with the inducements offered and prefer to live in a decent civilization to which they make no contribution and at some one else's expense. Many a social worker calls frantically upon Church people to make up the deficit when they themselves are doing nothing to maintain the vine-

yard out of which generous aid usually comes. Many a recipient of the Church's benefactions are utterly indifferent to the hands that feed them. As some one immersed in welfare work and a member of the Church, recently said to me, "So many of these social workers lean on the Church but do nothing to maintain it. If there were no churches in town they would find it hard to raise their quotas."

Of course their answer is that none of those who call upon them to work in the Church offer any inducements which they are willing to accept. They murmur at the wages before they undertake the task.

The Church is the one institution whose business it is to provide the employers with ideals and the employees with hope. The employers often scrap the ideals and the laborers often reject the Christ and refuse often to support His plans for our enrichment.

It is often said by critics that the Church appeals only to women and children and then they complain that these women and children do not solve the economic and political issues of the day. If men live like atheists why should they complain if communism prevails. After all the whole thing is dependent upon the willingness of men to labor in His vineyard regardless of the inducements which are given in any particular time or place.

Although Christ has been the source of more influence than any other person in history He is not considered worthy to be a factor in political or economic or educational planning. To say that the Church as at present constituted does not have any potent influence is to beg the question because Christ sent forth the call to workers as the means by which the fruits of the vineyard could be garnered. If the workers refuse to respond the vineyard will deteriorate. Today one can find plenty of people who philosophize but comparatively few who sacrifice themselves in the service of the Master. As soon as labor is imposed on them they begin to make excuse. They want to partake of the fruits without any personal effort on their part in cultivating the crop.

ANY rector who calls upon men for work becomes depressed by the variety of excuses that are offered. Some one has said that the finest opportunity for service is offered when one is asked to take a class of boys or young men. Probably nothing that a man can do in spiritual labor can compare in lasting effects with that of contacting a group of youngsters who need guidance and receive so little that is helpful to their faith.

I fully realize the weight of the alibis but on the other hand alibis never help the situation. Christ suffered for us once; He does not propose to suffer for us all the time.

The testimony of Henry Clay is interesting. He was too busy himself to participate in that which he

professed to be valuable and his statement bears upon that which we have been saying: "I am not a professor of religion; but I regret that I am not. I hope that I shall be. The longer I live the more sensible I become of its utility; the more convinced that the religion of Christ is of all religions the best; and it alone can afford us an adequate solace in the hour of affliction."

How many men substitute wistful wishing for the work that is needed to make Christ's religion effective. As it is the influence of the Church today is far greater than we have the right to expect from the number of those who are working at it.

What that influence would be if men gave the same interest to it that they do to business and to games would be the real test of the value of Christ's religion, for He willed that men's labor should cooperate with God's grace before men could live in a real Christian civilization.

Let's Know

By

BISHOP WILSON

MOTHERING SUNDAY

ONE of our readers writes a letter asking when is Mothering Sunday, what day does it commemorate, has it anything to do with the Blessed Virgin, when was it first established?

Mothering Sunday is the Fourth Sunday in Lent. The observance of it is an English custom the origin of which is quite obscure. So far as I can ascertain it does not commemorate anything in particular and no one can say just when it was introduced. Traces of it are found back to quite early times and it was a very popular Mid-Lenten semi-festival during the Middle Ages. I can find nothing to indicate that it had any connection with the Blessed Virgin. It seems that the custom came into vogue of returning to one's Mother Church on that day, meaning the parish Church where one was baptized and brought up. It finds a touch of Scriptural background in the Epistle for that Sunday where St. Paul speaks of "Jerusalem which is above . . . the mother of us all." Therefore the reference is to Mother Church. Processions used to be formed and people marched from outlying chapels to the Mother parish, singing psalms and hymns on the way. After the Reformation most of the picturesque features died off. Making and distributing "simnel" cakes (a kind of fancy plum cake with scalloped edges) was, I believe, continued and survives today. During the past four centuries it has become more of a general home-coming day, respects being paid to mothers after the flesh tho, in recent times, some of the older traditions have been somewhat revived.

This Fourth Sunday in Lent has also been known as Refreshment Sunday because the Gospel for the Day tells the story of the Feeding of the Five Thousand. Also the Collect for the Day contains the words "may mercifully be relieved," taken from the Latin

word "respiremus" which means literally "may have a breathing time or refreshment."

In the Roman Church there is another interesting custom connected with this Sunday, namely the blessing of the Golden Rose. The Pope, clad in rose colored vestments, blesses a golden rose which is a symbol of the joy of the Church and sends it as a special mark of favor to some person who has done some notable good for the Church.

By virtue of this ancient tradition the Fourth Sunday in Lent ought properly to be the annual Mother's Day. Some twenty years or more ago the idea of remembering our mothers on a certain day each year caught the fancy of the public. It is now an open secret that some wide-awake florists in the country quickly perceived the commercial possibilities and pushed it for all it was worth, thereby creating a new market for an enormous sale of spring flowers. People have become mother-conscious when May rolls around and the florists reap a handsome return. Not long ago one such florist told me that a move had been started to do the same thing with a Father's Day in June but that the trade had let it alone for fear of over-doing a good thing.

Certainly the spirit and sentiment of Mother's Day is to be commended but it would be much more appropriate if it could be transferred to the Fourth Sunday in Lent and be connected up with a renewal of loyalty to our great spiritual Mother, the Church. Unfortunately the spring flowers come a little later and the public has now been educated to Mother's Day flowers.



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SINCE 1831—AMERICA'S LEADING SILVERSMITHS

VITAL MATTERS ARE DISCUSSED AT THE CLID CONFERENCE

By CHARLES D. KEAN

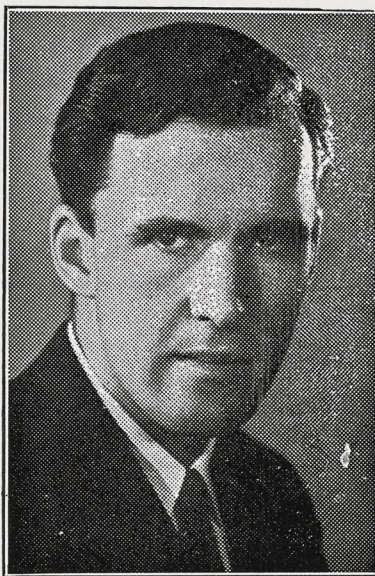
General agreement that the coming General Convention should take a stand on important social matters, and a common consent that the United States neutrality legislation should be so interpreted as to permit the sending of medical supplies to aid the Spanish loyalists marked the annual Washington's Birthday conference of the Church League for Industrial Democracy, meeting in Philadelphia.

The conference heard two speakers defend President Roosevelt's Supreme Court Program; William Draper Lewis, dean-emeritus of the University of Pennsylvania Law School and President of the American Law Institute, and the Hon. H. Jerry Voorhis, youthful Congressman from California and long a member of the CLID. It also heard the Rev. James Myers, industrial secretary of the Federal Council of Churches, explain the origin and course of the General Motors strike.

More than 200 clergymen and lay people attended the sessions which opened with a service at Holy Trinity Church on Sunday evening, attended business meetings the following day at St. Luke and the Epiphany, interrupted only by the well attended luncheon at midday.

Declaring that the legality of the President's court program was not in question, Dean Lewis said, "Whether you want this legislation or not depends on whether you are, or are not, in favor of the administration's aims in social legislation. The facts to be considered are, first, that most New Deal legislation is of constitutional doubt and difficulty—that able and conscientious lawyers differ in evaluating it; second, that by honest and respectable means the President can appoint to the Supreme Court, should the program pass, such men as may generally be expected to view these matters from the liberal side. He further declared that unquestionably a vast majority of the American people were in favor of Mr. Roosevelt's program, and that intelligent conservatives, opposed to his social legislative program, nevertheless should recognize that it must be passed to prevent a crack-up of the present economic order.

Declared Congressman Voorhis, "If we are sincere as Christians, we must measure prosperity by the welfare of the poorest member of society, not by the prices of stocks and bonds. Those who talk about leaving the individual to take care of himself are



H. JERRY VOORHIS
Speaks at CLID Conference

talking about something which for most people is necessarily and obviously an impossibility, politically, socially and economically. For four years people in this country have been living in a great hope—that their nation would not see them in too great need. We cannot see them through in this hope with the kind of interpretation the present judges are liable to give. With their background they cannot view national legislation from the point of view of a popular government responsive to the will of the people."

He declared himself in favor of public operation of public utilities, social security legislation and government public works for social purposes. "The greatest danger in America comes from the state of mind which small groups of people at both extremes foster—misinterpreting the great rank and file and destroying the bridge between liberal and conservative."

The cruel inhumanity of the "speed-up" system in most of the automobile plants was responsible for the automobile strike, Mr. Myers declared, and showed how the General Motors Company, through industrial spies and agents provocateurs, fostered fear among its workers to prevent unionization.

"The legality of the sit-down strike has yet to be determined," he said, "however of this we may be certain, that when the right of labor to organize and bargain through representatives of its own choosing is denied by owners and managers of industry, labor is likely to adopt extreme measures to obtain that right. Until equity is established, illegal procedures almost inevitably result. Tres-

(Continued on page 15.)

NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

By W. B. SPOFFORD

It was Bernard Iddings Bell, I believe, who three years ago got under the skins of some people by writing a piece for this paper in which he said that we had better cut out the General Convention. His point was that those elected as deputies were for the most part a flock of "yes-men," always to be depended upon to do the will of those in charge of Church machinery, and that since the Convention costs many hundreds of thousands we had better stay home and use the cash to extend the Kingdom of God. I took exception to Brother Bell's crack as did also Bishop Johnson. However the recent action of the National Council lends considerable weight to his story of three years ago. If you read this paper last week you learned that officers and representatives of the Council are to devote time and money, between now and General Convention, in making calls upon deputies in all the 89 dioceses for the purpose of lining them up so that everything will click along in good order in Cincinnati next October. The official story that comes from headquarters states that the purpose of these visits is to learn from the deputies "their ideas as to diocesan and parochial plans and needs and to talk over with them the needs of the Church's general work, discussing every aspect of their common task." That is well put. However one does not have to be a particularly imaginative person to picture the interview.

The Rev. John Jones is the rector of St. Paul's in a small Missouri town, recently honored by being elected a deputy to General Convention. He receives a cordial letter from one of the big-wigs at Church headquarters in New York, informing him that on June 15th an officer of the National Council is to call upon him to have a bit of a chat about diocesan and parochial plans and needs and to talk over with him the needs of the Church's general work. "Swell idea," says Mr. Jones; "it begins to look as though I amounted to something after all." So he goes into a huddle with his bishop to find out what are the plans and needs of the diocese, and in democratic fashion he gets in touch with his brethren who have honored him with the election to find out what are the needs of their parishes. June 15th arrives, the secretary from New York headquarters is escorted to the rectory in Mr. Jones' 1930 Ford, and after partaking of the best luncheon that has

been served in that rectory in ten years, the two men light up the ten cent cigars that Mr. Jones purchased that morning at the corner drugstore and settle down for a chin-wag.

"I think it is grand that you people in New York want to know about the needs of our diocese and our parishes," opens Mr. Jones. "I have seen the Bishop a couple of times and have had talks with a number of rectors and have had letters from most all of them. They have all been extremely cooperative. Here is a list of the needs of the diocese. The old peoples' home has got to have \$10,000 to carry on and I would place that at the top of the list. Then there is the rural work of the diocese—the Archdeacon has done a grand job with it, but the work has been seriously crippled for lack of money. Last winter nearly half of his missions had to be closed because they had no money with which to buy coal. If you can get \$2,000 for that work you will be saving a great work. As for parish needs, the list is so long that I hesitate to present it to you. But here it is. Check off those national headquarters will help with this blue pencil, and those you are not sure about check with this red one."

"I am afraid, Mr. Jones, that you haven't quite understood the purpose of this call," stammers the national secretary. "You realize of course how impossible it is for national headquarters to give material assistance to the thousands of parochial enterprises scattered throughout the 89 dioceses of the Church. My visit unfortunately has to be a short one—as a matter of fact Mr. Smith, another delegate to General Convention from your diocese, is to pick me up here in just twenty minutes. I hope you won't mind therefore taking the few remaining moments in discussing the larger aspects of the work. Those of us at headquarters feel very strongly that our present method of raising money for our great missionary work is wrong. Under the present arrangement, as you know, each parish informs the diocesan office what it expects to give for missions. The diocesan authorities then inform us what their 'expectancy' is for the year. True it worked out fairly well last year—what's that?—quite right, there was a balance on hand at the end of the year and we were able to increase salaries somewhat at national headquarters, though it should be remembered that we are still receiving less than we did a few years ago. Besides it costs a good bit to live in New York. We feel very strongly at headquarters that we ought to go back to the quota system, with each parish and mission assessed a definite amount for missions and our work at headquarters. Of

THE BOX SCORE

IN THE effort now being made to double the circulation of THE WITNESS and to raise a fund of \$5,000 to take care of a deficit accumulated over twenty years, the figures on February 24 stood as follows: New subscriptions received since February 1st, 1,091; total amount received for the Witness Fund, \$1,504. A number of bishops have sent in annual gift subscriptions for all their clergy not previously subscribers; subscribers have sent in gift subscriptions for friends, for members of their families away from home, for the public library in their town. Have we yet heard from you? Acknowledgments have not as yet been sent to those sending in gift subscriptions or to those donating to the fund. The reason is that we are to send a special form of acknowledgment, not yet ready. But we do take this means of thanking the many who have aided us in pushing on toward the objectives.

course we do not know whether such a system of taxation will be proposed at the General Convention, but if it is I am sure we can count on you for support. There's Mr. Smith now. I am sorry to run this way but as you know we are constantly on the jump at headquarters. It was a delightful luncheon, Mrs. Jones—and Jones, old man, it has been a great pleasure to see you. I shall be looking forward to seeing you in Cincinnati. Cheerio."

Mr. Jones tossed the butt of his ten center into the fireplace, jammed his tattered hat over his ears and went down to the telegraph office and sent the following message to his bishop: UNFORSEEN DEVELOPMENTS MAKE IT IMPOSSIBLE FOR ME TO GO TO GENERAL CONVENTION STOP SUGGEST YOU NOTIFY ALTERNATE AT ONCE.

Returning home he kissed his wife, standing over the sink doing the dishes, congratulated her on a grand luncheon and said, "Well, my dear, I guess I wasn't cut out to be a big-timer. I was looking forward to Cincinnati. But after all I haven't any business to take a three week holiday at that time of the year. Got to get over to the parish house now, for that boy's club—then I will drive out to Mrs. Morton's—the doctor told me this morning that she was worse. No, I won't be here for supper; I have to speak at the meeting of the Parent-Teachers tonight. By the way, if you can find a minute I wish you would

pull together that hole in my striped pants—I want to look as presentable as possible—oh, about eleven or twelve o'clock, so don't wait up."

* * *

Churchmen That Are Hundred Percenters

A number of bishops and clergymen of the Church have sent out a letter, on the letterhead of the Fellowship of Reconciliation, announcing that they have taken the Dick Sheppard pledge: "I renounce war and never again will I support or sanction another." Those so to declare themselves are Bishop Huston of Olympia, Bishop Lawrence of Western Massachusetts, Bishop Mitchell of Arizona, Bishop Jones, retired, Bishop Paddock, retired, Dean Whitney Hale of Buffalo, the Rev. W. Russell Bowie of New York, Dean John W. Day of Topeka, the Rev. John Gass of New York, the Rev. Elmore McKee of New York, Dean Paul Roberts of Denver and the Rev. John Nevin Sayre, chairman of the F. O. R.

* * *

General Seminary Tutor in Cincinnati

The Rev. Edward Roche Hardy Jr., fellow and tutor at the General, was the lecturer at the Graduate School of Applied Religion, Cincinnati, on February 23-25, on "The Social History of the Pastoral Ministry." Clergy of the diocese attended.

* * *

They Have Tea at Miami

Oxford Groupers (Buchmanites) had tea on February 26 at the winter home of Captain and Mrs. Christopher Story at Miami, Florida, after which a typical Oxford Group meeting was held. A "team" of the Groups is at present touring the winter capitals.

* * *

Postponed Convention to Meet in April

The Kentucky convention, postponed in January because of the flood, is to meet April 21-22. As severe as the flood was, and as damaging to Church property, nevertheless it had its blessings. It brought everyone closer together, with all differences of race and religion forgotten. Churches throughout the diocese arose to the occasion and were converted into relief stations, emergency hospitals and typhoid clinics.

* * *

Japanese Children Meet in Nebraska

A hundred Japanese boys and girls of high school ages, met with Bishop Beecher of Nebraska on February 20 to discuss the future of Japanese Americans. There were seven papers presented by the young folks, all "of

the very highest standards," declares the bishop. The Rev. Hiram Kano of North Platte got them together—he is the missionary among the Japanese in western Nebraska.

* * *

Large Attendance at Corporate Communion

Over 1,200 men received their communions on Washington's birthday at the Church of the Holy Trinity, Brooklyn, at the service for the men of the diocese. Bishop Stires was the celebrant, assisted by a number of the clergy. The service was followed by a breakfast at which the speakers were Bishop Stires, William A. Eddy of Hobart College and Mr. William F. Leggo of Long Island. One of the features of the occasion was the presence of 300 New York cops. It seems the protestants on the force are rather tired of having their Roman Catholic brethren constantly telling them about the grand meetings of the Holy Name Society and were glad to have something to boast about themselves.

* * *

Lenten Activities in Philadelphia

Bishop Fiske was the speaker at the breakfast on Washington's Birthday which followed the corporate communion for the men of the diocese, held at Holy Trinity. . . . The Rev. L. Bradford Young is the preacher this week at the diocesan preaching mission, held also at Holy Trinity. . . . The Rev. W. B. Stimson was instituted as rector of St. Mary's, West Philadelphia, last Sunday. . . . John Edelman of the Hosiery Workers' Union, was the speaker on Monday at the meeting of the clerical brotherhood.

* * *

Twenty Years Ago in The Witness

Bishop Perry of Rhode Island issued a statement advocating universal military training, declaring that it makes men better citizens and better Christians. . . . The Rev. Arthur Gammack of Fitchburg, Mass., led a conference for college students of New England, held at Trinity College, Hartford. . . . A state-wide prohibition bill was passed in Oregon. . . . The Rev. William Norman Guthrie of New York addressed the men's club of St. Peter's, St. Louis. . . . Dean White of Cleveland conducted a children's mission at Christ Church Cathedral, St. Louis. . . . The Federal Council of Churches sent a telegram to President Wilson pledging their loyal support to him in his dealings with Germany. . . . The Rev. William T. Manning, rector of Trinity Church, New York, and Dean Fosbroke of the General Seminary, addressed a meeting in New York at which a campaign was launched to raise an en-

dowment for St. Stephen's College. . . . Missionaries throughout the Northwest were unable to reach their stations, and church services generally had to be cancelled, due to the severest snowstorm in many years. . . . The Rev. Frederick C. Grant, rector at Dixon, Illinois, was called to be the assistant to the Rev. George Craig Stewart at St. Luke's, Evanston, Illinois.

* * *

Funds Available for Parish House

Christ Church, Corning, N. Y., where the Rev. Harry Longley is rector, has something over \$41,000 in hand for the building of a new parish house.

* * *

Institute of Religion at San Antonio Parish

The Lenten program of St. Mark's, San Antonio, where the Rev. Arthur R. McKinstry is rector, includes an institute of religion that is meeting each Monday evening. Clergymen, doctors and psychiatrists are talking on "Christian Ideals of Marriage," "Personal Adjustments in Married Life," "The Responsibility of Parents," "Health, Hygiene and Religion in the Home," "The Causes of Nervous Breakdowns," and "Guiding Children in Religious Growth." There are also lectures to young people on boy-girl relationships and how to prepare for marriage.

* * *

War Resisters in Spain

What complete pacifists can do when the war is on has become quite a problem in Spain. Members of the War Resisters' International, one hundred per cent pacifists, have had a split over the matter. They are united in their support of the government against the rebels. But some members believe that in a civil war, between a democratic government and fascist rebels, military aid to the government is not participation in war but rather the exercise of police power. Others maintain that they must not participate in any war, civil or international. Meanwhile a third group, under the direction of Professor Jose Brocca, has found a satisfactory answer for themselves in throwing energies into the refugee problem. It has established two houses in Valencia which act as "clearing houses" for all refugees. All phases of this important work is being covered. Lodgings are made available for refugees arriving unexpectedly, food and clothing is supplied, canteens are provided for children and homes are found for abandoned children. Through friendly correspondents in Madrid and neighboring towns the neediest cases are

discovered and taken care of, either by sending parcels of food or by giving financial support. Intensive work is being carried on in areas where most refugees are concentrated and their needs are attended to.

* * *

Bishop Johnson on the Supreme Court

A trend toward fascism in the United States is seen by Bishop Johnson, in the recent proposals of President Roosevelt for changes in the Supreme Court. He aired his views on the subject to a group of Chicago laymen while there speaking on the Lenten noonday program. He termed the proposals as un-American and un-democratic. "The present occupant of the White House is apt to become to the United States what Kerensky was to Russia and LaFayette to France," said the Bishop. "I am not opposed to the principles which Mr. Roosevelt favors, but to the method which he proposes using in attaining his goal. If our democratic form of government is to continue, we must maintain something of a balance between the executive, judicial and legislative branches. One of the traditions of our government has been the position of the Supreme Court as a sort of umpire with regard to the actions of the other

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branches. To change that is not only dangerous but undemocratic."

Bishop Johnson objected to what he termed the "tendency" of the present administration. "There is no danger so far as Mr. Roosevelt is concerned perhaps," he said, "but history indicates clearly that when such movements get under way, they cannot easily be stopped. The man who succeeds Mr. Roosevelt may not be judicious in the use of weapons which he would have available if the proposed legislation becomes law."

Auxiliary Meets in East Carolina

Bishop Darst, the Rev. Arthur M. Sherman of the Forward Movement, Mrs. Henry MacMillan, president of the Auxiliary for the province of Sewanee and Dr. Lula Disosway, missionary from East Carolina who is home on furlough from Shanghai, China, were the speakers at the annual meeting of the Auxiliary of the diocese of East Carolina, held at Greenville. The meeting was attended by 225 delegates. There was an offering of \$100 that was sent to Bishop Hobson for flood relief.

This Matter of the Supreme Court

Bishop Johnson did a bit of cracking down on Mr. Roosevelt and his proposals for the reform of our federal courts the other day in addressing a group of laymen in Chicago, declaring the proposals to be undemocratic. Perhaps — I am not smart enough to say that the Bishop is wrong. However there are situations that lead me to think that something has to be done about courts if the will of the vast majority of the American people is to be done. To illustrate: the Tennessee Valley Authority has been given the okeh of the Supreme Court. Towns and cities in Tennessee have voted, in some instances by a 17 to 1 vote, to use TVA power. Yet in the face of the Supreme Court decision and these overwhelming votes, a comparatively obscure judge in that part of the country has issued an injunction which forbids these municipalities to purchase electric power from the TVA. I wish that Bishop Johnson would give his interpretation of this action in terms of American democracy.

Here Are Some Questions

Do you like questions? Here are some, all from the Book of Genesis. 1, Who was the first Jewish priest? 2, Who made an unfortunate choice of a land to live in, and had to be rescued by his uncle? 3, Who was rebuked by Jehovah for laughing? 4, Who was shown a well of water by Jehovah that her baby might not

die of thirst? 5, Who had a silver cup hidden in his sack of food? Figure out your answers and then check them with the answers given further on in these news items.

Diocese of Louisiana to Celebrate

The diocese of Louisiana is a century old in 1938 and plans are now under way for a fitting celebration. Included is a drive for funds to wipe out existing debts and to make additions to the present endowment. The drive for funds, with \$150,000 as the objective, is to open on April 28.

Progress at San Antonio Parish

There have been five hundred confirmations in the past five years at St. Mark's, San Antonio, Texas, where the Rev. Arthur McKinstry is rector—quite a record. Been a lot of building up there, with a communicant list now of about two thousand.

Educational Director at Raleigh Parish

Miss Josephine Sebring has accepted appointment as director of religious education at Christ Church, Raleigh, North Carolina. She is a recent graduate, with a master's degree in religious education, from Teachers College, Columbia, and goes to the parish highly recommended by Professor Adelaide Case of the Columbia faculty.

Bosses of Yale Are Picketed

Forty students of the Yale University divinity school picketed the Yale corporation in protest against the dismissal of Prof. Jerome Davis. Timing their demonstration with the impending selection of a new president for the university the students forced members of the corporation, including Governor Cross and the retiring President Angell, to walk straight through the picket lines on their way to the meeting. Large signs charging "intrenched finance" with the dismissal were prominently displayed.

On the same day Yale elected a new president and the divinity students picketed the corporation, a renewed protest from 30 well known educators was directed against the university. Ministers and theological professors are conspicuously absent with only Reinhold Niebuhr and George Albert Coe, retired, among the signers. This is another evidence that Dr. Davis has had to depend on educators in the secular field rather than on colleagues in the field of theological education for support in his fight for reinstatement.

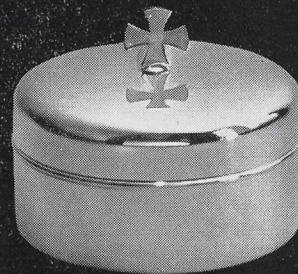
Plan Celebration in Western New York

Dean Whitney Hale of Buffalo has been made the chairman of a committee to arrange for the centennial celebration of the diocese of western New York, which will get under way this fall. A big service is planned for the Cathedral in Buffalo on All Saints Day, with each parish having a meeting at the same time to be addressed by Bishop Davis in a speech broadcast from the cathedral service.

Lenten Institute in Buffalo

The diocese of Western New York is sponsoring an institute that is meeting each Monday evening in

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Lent. The general theme is "For a Better Understanding," with Negro and Missionary work under discussion.

* * *

Catholics Establish Cells

One of the techniques of communists is to set up "cells"; individuals or groups of individuals who are assigned particular jobs in various organizations. It has proved effective. We are now apparently to have "Catholic cells." In any case Mr. C. L. Dibble, attorney and Anglo-Catholic leader of the diocese of Western Michigan, addressed the Chicago Catholic Club on that subject on February 16th. Bishop Essex of Quincy shared the program with Mr. Dibble.

* * *

Rector Teaches at Y. M. C. A.

The Rev. B. H. Crewe, rector of Calvary Church, Saginaw, Michigan, is giving a lecture course each Tuesday at the local Y. M. C. A. that has an enrollment of close to a hundred persons—nurses, teachers, students and workers with young people. Efficient Living is his general theme.

* * *

Charlotte Also Has Slums

Think of slums and you think of New York, Boston, St. Louis and other large cities. But a city as small as Charlotte, N. C., likewise has its slum problem it appears. A social worker of the city recently made a report on conditions. "Houses where rags serve as beds — houses with portions of the roof completely gone — houses with eleven white people living in three rooms"—sentences of that sort have aroused the community with a determination to eliminate Charlotte slums.

* * *

Baltimore Rabbi Speaks on Democracy

The city club of Springfield, Mass., recently heard an address by Rabbi Edward I. Israel of Baltimore, one of the outstanding Jewish leaders of America. "Either-or thinking" must be abolished to save democracy.

Minister's Son Invents Invisible Ear Drum

The Invisible Ear Drum invented by A. O. Leonard, a son of the late Rev. A. B. Leonard, D.D., for many years secretary of the Board of Foreign Missions of the Methodist Episcopal Church, for his own relief from extreme deafness and head noises, has so greatly improved his hearing that he can join in any ordinary conversation, go to the theatre and hear without difficulty. Inexpensive and has proven a blessing to many people. Write for booklet to A. O. Leonard, Inc., Suite 270, 70 Fifth avenue, New York city. advt.

Property rights are a 'sacred cow' in our civilization: I am interested only in human rights." Asked what is wrong in Catholicism, Protestantism and Judaism, if fascism can toss them out, he replied: "If our teachings had been in the spirit of the prophets or the Christian Savior, there would have been a loyalty which Hitler, Mussolini or Lenin could not have overthrown."

* * *

Ohio Rector Is Honored

The Rev. A. L. Kenyon, and his wife too, were honored last Sunday by his parishioners in Middletown, Ohio, on the completion of ten years in the parish. Both received a bundle of cash, together with a nice letter signed by all the parishioners saying how much they were loved and appreciated.

* * *

Hear About New Plan for Divinity School

A number of people met in Philadelphia on February 19th to hear about the new plans for the Philadelphia Divinity School. They are calling it "Theological Education for 20th Century Ministers," and it fol-

lows the lines laid down some years ago by Dr. Billy Keller for the Cincinnati Summer School and for the new School of Applied Religion which he recently established as an all-year-round proposition. The boys not only dip into books but they also hook up for good hard work in parishes, in the various social agencies, with institutions. Thus in Philadelphia in addition to the required canonical studies the young men are to be assigned to jobs in hospitals, psychia-



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tric wards, municipal courts, jails and case work agencies. The idea of course is to give the future ministers actual experience with the many problems they will later have to face in parishes. Forty thousand dollars must be raised to start the plan next fall.

* * *

Here Is a Real Confirmation Class

Most parishes when they present a class for confirmation of more than a dozen write the newspapers about it. But at St. Martin's, Colored parish of uptown New York, they have to have more than a hundred in the class to get excited about it. The other evening Bishop Gilbert was there and the vicar, the Rev. John H. Johnson, presented 137. The occasion was also more significant since it marked the ninth anniversary of the church. During this time 1,236 persons have been presented for confirmation, all by Mr. Johnson, a very much on-his-toes sort of person.

* * *

Bishop Johnson and George Washington

Bishop-Editor Johnson went on the air on Washington's Birthday to tell folks about George as a Churchman. Washington always professed religious faith; worship and service was a part of his formal acknowledgment; his personal character was the best index of his belief. "Washington was a man who injected into the office of President a dignity which lifted it out of the commonplace. It was not much of an office when he accepted it; it was a high station when he left it. He reflected in his life the principles in which he had been reared—integrity, reverence and tolerance."

* * *

Warns Against Alliance with Fascism

E. Stanley Jones, noted missionary, in a nationwide broadcast recently, warned the religious forces of the world against an alliance with fascism. "If religion accepts an alliance with Fascism," he said, "it is doomed. It writes its own epitaph. The dictum of Fascism, overt or implied, is this: 'Get under or get out.' Christianity cannot exist in a Fascist state, except in a de-Christianized form. There is no need for industry to go Communist or Fascist. It can go Christian."

John D. Rockefeller Jr., who, if he

doesn't mind my saying so is getting to look more like his father every day, was on the same program and urged Church unity. One Church, with our present denominations as branches, he considers to be a practical plan. "Only a united Christian world can stem the tide of materialism."

* * *

Bishop Bratton Conducts Mission

Bishop Bratton of Mississippi and chancellor of the University of the South (Sewanee), recently conducted a nine-day preaching mission at All Saints, South Jacksonville, Florida. One of the most enjoyable features was a lecture each morning on the history and fundamental teachings of the Church. The Rev. John C. Turner is the rector.

* * *

Typical Slum Dwelling in New York Cathedral

A typical New York slum house has been lifted bodily from its drab surroundings and set up in the nave of the Cathedral of St. John the Divine, New York, as a witness to the need of slum clearance. Under the leadership of Bishop Manning an effort is being made to unite religious

and welfare agencies to press for a demand of the elimination of slums, and a conference was held at the cathedral from February 28 to March 1 looking toward that end. The slum exhibit, which is described as "a museum of human misery," is the largest and most comprehensive of the kind ever assembled. It was installed by the City Housing Authority, and illustrates every phase of the slum

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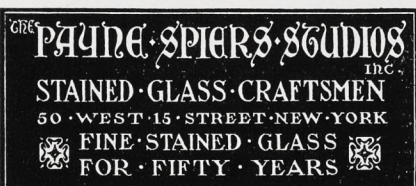
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problem, including a group of illuminating objects from the Federal Housing Authority at Washington. Its installation took a week, and reproduces as its central feature, in all its sordid, degraded and unsanitary conditions, an average New York slum house.

* * *

Bishop Strider in Philadelphia

Bishop Strider of West Virginia gave a preaching mission last Thursday evening at Holy Trinity, Philadelphia; one of a series of meetings held each week under the auspices of the diocesan commission on evangelism.

* * *

The Strong Boys Also Can Talk

Promoters of sports know the value of publicity. Thus if you call up the headquarters of a big league baseball team or the office of one of the professional football teams, they usually are quick to respond to the request for a hairy athlete to furnish talk, particularly to the young folks who make their best customers when the season is on. There has been a lot of this sort of thing in Detroit which, with becoming modesty, styles itself "the home of champions," or did until my Yankees took them over the hurdles last year. Now they are saying less about baseball and are turning their attention to football since their Lions devoured about everyone who got in their path last fall. Anyhow there was a Father-Son dinner at St. Paul's Cathedral on February 16 and they had not one football hero there but three — and not only the players but the team's radio man and publicity director as well. Some evening. After much talk by the professionals there was a basketball game between a team of boys and a team composed of their dads, with the boys winning by one point. The old gray-beards did pretty well until the middle of the second half when their tongues began to come out and their knees buckle.

* * *

Top Preachers for Danbury Parish

The following men are preaching at the special Wednesday evening Lenten services at St. James, Danbury, Connecticut: The Rev. F. S. Fleming of New York, the Rev. H.

Services of Leading Churches

The Cathedral of St. John the Divine

Cathedral Heights
New York City

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.
Wednesdays and Holy Days, Holy Communion at 10 A. M., Fridays at 12:15 P. M.
Noonday Service 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
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

Main and Church Sts., Hartford, Conn.
The Very Rev. Walter H. Gray, Dean

Sundays: 8:00, 9:30, 10:05, 11:00 a. m.; 7:30 p. m.
Daily: 12:30 and 5:00 p. m.
Holy Communion: Mon. Wed. Fri., 7:00 a. m.; Tues. Thurs. Sat., 8:00 a. m.; Wed. and Holy Days, 11:00 a. m.

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.
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.



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W. B. Donegan of New York, Bishop Lawrence of Western Massachusetts, Dean Kinsolving of Long Island, the Rev. R. H. Brooks of New York, the Rev. John Gass of New York, the Rev. A. J. M. Wilson of Greenwich, Conn., and Chaplain R. T. Foust of West Point. In addition the Rev. Delmar Markle of Bridgeport preached at services the first three Saturday afternoons of Lent and the Rev. Malcolm J. Van Zandt of Redding Ridge, Conn., preached on the other three Saturdays.

* * *

Calling all Rectors! Calling all Rectors!

This from the Rev. A. Q. Bailey, rector at Collingswood, New Jersey: "A cablegram to the police of Collingswood from the police in Tasmania declares that a man soliciting aid and representing himself as Arthur Hay, son of the Rt. Rev. Robert Snowden Hay, bishop of Tasmania, is not his son. He should be exposed wherever he appears so representing himself."

* * *

The Answers to the Questions

A little ways back we asked some questions based on the book of Genesis. Here are the answers: 1, Melchizedek. 2, Lot. 3, Sarah. 4, Hagar, mother of Ishmael. 5, Benjamin. I bet you thought I didn't know.

VITAL MATTERS ARE DISCUSSED AT THE CLID CONFERENCE

(Continued from page 8.)

passing on human rights is surely as immoral and should become as illegal as trespassing on property."

The Rev. W. Russell Bowie, rector of Grace Church, New York, delivered the conference sermon. "A religion which is not vitally concerned with the essential problems and details of life is certainly airy and remote. Our ability to serve God must first come from the Church's ability to help solve the needs of those who attend the Church."

The conference debated the cause of the Spanish loyalists and the United States neutrality legislation all morning. Finally resolutions were passed, prepared by a special committee consisting of the Rev. Robert Smith of Trenton, the Rev. Malcolm Peabody of Philadelphia, the Rev. Edward H. Hardy Jr., of the General Seminary and Professor Adelaide Case of Columbia University. These instructed the secretary to write the President and the Secretary of State, urging them to reinterpret existing neutrality legislation to allow medical supplies to be sent to the Spanish loyalists; placed the CLID on record as supporting the constituted government of Spain in its struggle for democracy, and urged CLID members

and local chapters to cooperate with the North American Committee to Aid Spanish Democracy.

The conference also passed resolutions urging the General Convention to take action as follows: 1, that lay employees of the Church be given social security through Church agencies comparable to that provided for secular workers by the National Security Act, and that if not to urge the amendment of the federal law to include these lay workers of the Church; 2, that the General Convention, in the name of Christianity, reject the profit-seeking economy and declare itself for a social economy of collective ownership and common control of the common means of life; 3, that the industrial union form of labor organization, such as is exemplified by the C. I. O., be endorsed

The conference also went on record as approving the Wagner anti-lynching bill; of supporting the LaFollette investigation into the violations of civil liberties, and condemned Governor Earle of Pennsylvania for banning the motion picture, "Spain in Flames," declaring his action to be a violation of civil liberties, and his statement about the recognized government of Spain to be untrue. The conference was given wide space in the Philadelphia newspaper, with a briefed story on the meeting being sent by the Associated Press to newspapers throughout the country.

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FOR THURSDAY, APRIL 1

“O Lord, be gracious unto us; we have waited for thee: be thou their arm every morning.” Isa. 33: 2. (Read Matt. 14: 22-33.)

WE need strength at the beginning of the day. Are you saying: “Why at the beginning? Then, if ever, we feel refreshed after rest and ready for the work of the day.” Therein lies the danger. We are strong. Why ask God to be our arm? We feel able to meet any emergency. We chafe at delay. A motion was introduced in a young people's convention “that we make the devotions ‘snappy’ because we have a lot of work to do.” That does not sound like Isaiah: “We have been waiting for Thee; be our strong arm, morn after morn” (Moffatt).

The arm means action, protection, power, and service. God will be all of these to us if we are willing to “wait” for Him. Before the most important battles of his military campaigns, Napoleon's generals were wont to go to army headquarters and silently grip the hand of their leader. In that brief hand-clasp, the commander seemed to communicate his own strength and courage to his associates. He became an arm of power for their day!

PRAYER

O God, teach us that our strength is weakness unless it comes from Thee. May the song of the soul through the hours of this day be the glad refrain: “Sufficient is thine arm alone and our defense is sure.” Amen.

THOUGHT FOR THE DAY

The Man on the Cross reveals the God of the Everlasting Arms.

Glenn Randall Phillips.

This is a sample of the daily meditations appearing in THE UPPER ROOM

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