

February 24, 1938

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# THE WITNESS



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ARTICLE ON CHINA BY FRANCIS WEI



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## CLERGY NOTES

AULENBACH, W. H., assistant at Christ Church, Bloomfield Hills, Michigan, has accepted the rectorship of Christ and St. Michael's, Germantown, Philadelphia, Pa.

BRESTELL, RUDOLPH E., is temporarily in charge of St. Andrew's, Camden, New Jersey.

BUSSINGHAM, ALFRED C., formerly of Trinity, Winner, S. C., is now to be addressed at 1553 East 75th Street, Los Angeles, Calif.

CATLIN, L. B., is now the rector of St. John's, Versailles, Kentucky.

CUYLER, JOHN T., assistant at Calvary New York City, has accepted the rectorship of St. Columba's, Middletown, Rhode Island.

GOLDEN-HOWES, FREDERICK W., formerly on the staff of St. George's, New York City, is now an assistant at the Incarnation, New York.

HAREWOOD, JAMES, diocese of Pennsylvania, is temporarily in charge of St. Patrick's, West Palm Beach, Florida.

JACOBY, ROBERT L., formerly of St. Stephen's, Providence, R. I., is to be the assistant at Trinity, Bridgeport, Conn., effective March first.

MURPHY, CHARLES T., vicar of St. Jude's, Burbank, California, was married on February 3rd to the president of the woman's guild of the mission, Mrs. Kathleen McLean.

PRESTON, J. J., rector of St. John's, Alma, Michigan, has joined the staff of the Detroit City Mission.

RICE, REX R., was deposed on January 27, 1938, by the Bishop of Duluth, having renounced the ministry.

ROHR, RALPH J., was deposed by Bishop Stevens of Los Angeles on January 24, 1938, having renounced the ministry.

TORREY, ARTHUR J., formerly rector of St. Luke's, Charleston, W. Va., is to be priest in charge of St. Mary's, Charleroi, Pa., effective March first.



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# THE WITNESS

*A National Paper of the Episcopal Church*

Associate Editors  
FRANK E. WILSON  
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## DESERTED BY DEMOCRACY

By

FRANCIS C. M. WEI

*President of Central China College, Wuchang*

ONE quarter of the human race after this war are going to put all their energy into armament. China is being forced to become materialistically minded, and it is a sad thing. For more than six months now war has been raging in China and all through these months a brave leader has been putting up strong resistance to save his country and its people, but it is almost impossible to resist machines and much of his country has been taken. Since that time the fighting has been pushed further and further west and south from Peiping. More than ten provinces of our country have been occupied by the Japanese. All the main cities in Northern China have been occupied by Japan. One-half of our country has been occupied and the fighting is still going on around Northern China. Fighting must continue on the part of the Chinese to make capture difficult, and it will continue for a long time yet.

China has lost, up to this point, \$5,000,000,000 and China was a very poor nation to start with. However, China has not lost courage, and General Chiang Kai-Shek cabled that "resistance is to go on until the bitter end". Over 1,000,000 civilians have been killed—men, women, and children—by Japanese air raids. The morale of the Chinese people has not been broken. We must continue fighting for our liberty, our natural independence, our traditional democratic ideas, for our very existence, and for the honor of 465,000,000 people. China still has six times as many people as Japan. Machines may conquer territory, but we must offer strong resistance to avoid the conquering of our very souls and our conscience.

Nanking was captured on December 13th and now for seven weeks there has been looting, killing and all kinds of theft going on there.

Cables sent me by missionaries state that there is no civilization, no order, no discipline, and no respect for womanhood on the part of the Japanese troops. The non-combatants have nothing to do with the actual fighting, yet they are killed too. A refugee train was recently bombarded by the Japanese and all the occupants, mostly fleeing women and children, were ma-

chine-gunned. It was like jumping from a frying pan into a fire. The fighting is not only at the front but as far inland as 600 miles from the front. There has been an air raid every week since the beginning of this undeclared war, and every time the war planes come hundreds of civilians are killed. They are too weak from wounds and shock to run into the dug-outs. They are defenseless, innocent, and ignorant civilians who are being killed—we cannot call this civilized!

How long will the war continue? Nobody knows. In 1914 people said that the Germans wouldn't be able to hold out much longer, yet the war continued for four more years. People say China won't be able to hold out financially. China's finances are still good. Their morale is still good. Thus, the fighting will continue until the bitter end.

How can America remain neutral to the war in China? They signed the Nine Power Pact to guarantee territorial integrity of China. How can they remain neutral when world order is being broken and the Nine Power Pact is being violated? It is as if a neighbor's house were being robbed and a murder were being committed and the people living around this house would merely lock their doors and close their shutters so that the same wouldn't happen to them—instead of aiding the one who is being robbed and murdered. Peace is not just the absence of war. When the sanctity of international treaties is gone, is that peace? Where is civilization? In olden days disputes in China were settled in the tea house. Public opinion used to have force and power—but not now. People by the hundreds and thousands are being killed in spite of public opinion. However, China is more united than ever before. We never had such a good government, and such a good leader.

WHY is China losing the war? Because they are not brave? There has never been such bravery, courage and willingness to resist. Is it the lack of funds? China's finances are still good. It is the lack of material things—they decide a war. We were always taught to put spiritual things before material



things. That is why China has never developed material things; we must develop our natural resources so that in the next war we will be able to defend ourselves more effectively. China is being forced to become materialistically minded, and it is a sad thing. One-quarter of the human race, after this war, are going to put all their energy into armament. The majority of the people cannot be kept down by treaties. The Versailles Treaty did not keep Germany down. They will become armed and resentful in spirit. This will be their doom. The most peace loving nation in the world is China—this love for peace will now be shattered. Their faith in mankind will be shattered and, most important, their faith in God.

I had hoped personally in the early months of the war that some of the powers would come in to stop the war so as to save not only China and Japan but to save the whole world, but I was disappointed. In all my talks I have never advocated the fact that the country where I was a guest should enter the war.

People have asked me about boycott. I refrain from encouraging public boycott, even a consumer's boycott, although I myself take part in it. It is true that every time you buy Japanese goods you increase their power in this undeclared war. I would not ask people to sacrifice for China but might they not be sacrificing for the ultimate peace of the world.

There are some things you must understand about this war: First, that the Japanese people as a whole do not support the war. It is the War Party with their strict censorship, their custom officers, and their leaders who have forced them into war. Do not blame the Japanese people themselves. No news about international affairs is allowed to enter Japan, only what the government there orders them to know. There is a war party at the head of Japan, and we must find some means of breaking that war party.

Then you must understand how difficult it has been for China to carry on this war. We, in China, know war will not settle the problems but will simply aggravate these problems. The Chinese cannot take a pacifist's position in this crisis because 99½% of the Chinese people are not Christians. Over 30,000,000 Chinese are now under Japanese control. But through all this suffering and tribulation we see a glimmer of light looking through the darkness—and that is the remarkable attitude of the Chinese Christians. Letters from Chinese Christian leaders say that they have not the least bit of bitterness against Japan—there is desperation but no sign of despair. The Chinese Christians will retain their faith in mankind because they have faith in God. What China is going to do after the war depends on the leadership. One-half of one-quarter of the nation is Christian but more than one-half of the cabinet is Christian.

The only way to bring about a better relation between China and Japan is to strengthen the Christian element in these two countries, chiefly in their leadership. Christian education is still going ahead in China. We, of the

Christian colleges, are planning for the future to strengthen the Christian leadership in our country. This is the only sure factor that would work effectively.

This article is part of an address delivered recently at St. Stephen's Church, Wilkes-Barre, Pa., stenographically reported.

## Talking It Over

By

WILLIAM B. SPOFFORD

BISHOP MITCHELL OF ARIZONA, in his address before his convention last week, commented as follows on action taken by the last General Convention: "In legislation we took a long step forward, providing the Presiding Bishop has what is required to implement the expressed will of the Church. We put him on notice that he was expected to clean house at the headquarters and to make a thorough job of it. It may be that he has not yet had sufficient time to do this but, so far as planning can do it, there will be a new day in the Church if he completes what General Convention began and indicated so clearly what he was expected to complete." This I think is an accurate statement. Others also think so and have apparently so informed Presiding Bishop Tucker since in his address on reorganization before the National Council last week he said, "There seems to be, judging from the communications coming to me, a widespread impression that this implies the abolishment of the organization of the work into departments. Moreover many seem to think that a complete change in personnel of the permanent staff was indicated."

HOWEVER after this start the remainder of Bishop Tucker's address was devoted to why he feels that no changes, either in organization or personnel, are called for at headquarters in New York. All of the departments are to remain, though he did say that the matter of merging the field and publicity departments "is a question deserving consideration." Otherwise he indicated that there is to be no house cleaning but rather that things are to remain as they have been for years, except for the addition of two more executive officers, a first and second vice-president, provided by the canon adopted at Cincinnati. Everyone attending General Convention knows that what Bishop Mitchell told the convention of Arizona is correct. The important budget committee was so convinced that the missionary work of the Church could be maintained only if there was a thorough going reorganization at headquarters that they seriously considered calling upon the whole headquarters staff to resign, as was stated here last week. But there is to be no reorganization—no unless the Presiding Bishop is persuaded to change his mind. Two expensive officers are to be added—except for this General Convention might as well never have met as far as 281 is concerned. Church people, I believe, lack confidence in 281. They want the work reorganized—they want, not perhaps as Bishop Tucker



states "a complete change in the personnel," but at least changes. Further, they want a decrease in overhead expenses rather than the increase that is indicated as things now stand. If they cannot get these changes after having expressed their will at General Convention, they will be compelled to take the only remaining course

open to them—withhold their support until the changes are effected. Incidentally it is worth noting that, in spite of the fact that an additional \$50,000 is called for by April first to balance the 1938 budget, that this budget calls for the expenditure of \$134,000 more than was spent in 1937.

## THE APPROACH TO CHRIST

By

BISHOP JOHNSON

I BELIEVE in Jesus Christ as the Messiah whom the Jews expected and as the Saviour of mankind whom the Apostles accepted. In order to make this belief more vivid, let me place myself in the group who had listened eagerly to the preaching of John the Baptist which bade men to accept Jesus as the Lamb of God, who was to take away the sins of the world. "And the two disciples (of John) heard Him speak and they followed Him." The ensuing conversation between Christ and the two disciples indicates the character of Christ's appeal and the basis of their faith in Him. Turning to these two followers He asks, "What seekest thou?" They replied "where dwellest thou?" And Christ answered "come and see." Then they abode with him the rest of the day.

It was a very small beginning of a very great consequence. It illustrates the simplicity of method in which Christ begins with individual persons rather than with an appeal to mob psychology. It was, as He said, like a grain of mustard seed. It begins with a searching question which is as pertinent to one of us today as it was to St. Andrew then. "What seekest thou?" This is the basic element in the formation of human character. Christ was talking to two very plain men to whom He made a very personal appeal which could have been addressed to a child or to a peasant.

What do you want? What is your objective in life? Do you place the greatest value on temporary pleasure? or on temporal riches? or on permanent righteousness? What you will find depends first of all upon what you are striving for. Unless you seek first the Kingdom of God and His righteousness you will not find your answer in Christ. In raising the ordinary man to a higher power the first question is what do you want? The first thing to be settled in determining any vocation is that of desire. Unless the student has an urge to study he cannot hope to become a scholar or a disciple of Christ.

The response is also significant, "Where do you live?" It was the case of a seeker finding in the person of Christ that which satisfied the desire. It was love at first sight and the question "where do you live?" was that which a lover would ask. They had found in Christ one who revealed the love of God in His person.

The answer to this inquiry was also significant. It

was a gracious invitation to visit Him. "Come and see." Thus discipleship began in an adventure in friendship.

Christ did not use logic or force to win His followers. The approach to belief was one of finding in Christ that which we need to find in God. Having accepted Him as the express image of loving kindness they were to do His will if they were to know His doctrine.

IF WE see God in Christ it is because Christ reflects the love of God in His person and we are seeking for righteousness. In founding His church, Christ created a laboratory in which human character is formed. A laboratory is an institution in which, combining the elements which man did not create, men produce the results for which man is responsible. Accordingly a laboratory may produce healing medicines or poison gas. We do not condemn all laboratories because they may produce poison gas but we do fault the Church because it may produce hypocrites, forgetting that God has given man all of his gifts in such a way that man may use or misuse them as he will. If the temple became a house of merchandise, Christ revered it because it was His Father's house. As Aristotle said, "a thing is to be valued for the best that it can produce rather than to be judged for the worst that it can do."

In this laboratory men are like test tubes into which the chemist pours all kinds of events from which come vastly different reactions. As in a laboratory, if you drop in one agent you get a medicine; another a poison; still another an explosion. However, souls are subject to nearly the same events; the differential is the way in which we react. Truly the Kingdom is within us.

For example, every one receives the agent of criticism. In one tube it produces resentment; in another tube the same agent produces an explosion; in another self-examination and gratitude to the critic. Every one has to suffer the death of loved ones. In one tube it produces bitterness; in another strength and sweetness. The agents are practically the same; the different reactions are due to the basic elements in our personality. It is not so much what happens to us as the way we take it.

The same events may happen to a gangster or to a saint. The differential lies in the test tube of personality which is the acid test of character. Taste and Test are



derived from the same root. How then is personality built up? By what you seek, by what you value most, by what you love. How is character built up? Not by any sudden emotion which has a very temporary effect, but by the patient process like that which creates a scholar or an artist.

To become a scientist one must be a master of observation, analysis, hypothesis and synthesis. You may wish to become a scientist some other way, but to have creative energy you must pursue the technique. The same is true of music. It too has its technique. Religion is the search for the good: it has its own technique, as has science and art, and you cannot become righteous by logical syllogisms. A chemist has no more authority as a chemist in religion than he has in music.

"In all times of our prosperity, in all time of our adversity, good Lord deliver us," for it is then that we are testing the values and developing either good or bad taste in our performances.

What is your reaction either to criticism or to flattery? What element then is essential to our make up if we too would see Jesus? It is first of all that we seek the Kingdom of God and His righteousness as the highest value in life. If so and not otherwise we will find our satisfaction in being with Christ and will grow in our love for Him as we consort with Him. The Christian religion is not primarily a philosophy but an adventure in friendship resulting in a longing to be with Christ and to be like Him. Our logic is limited by what is already in the test tube and will take us no further than the major premise admits. We must love Christ first. First, what do you seek, then where dwellest thou; then come and see.

The first of a series of seven articles by Bishop Johnson on the Life and Teachings of Jesus will start in the next number.

## Let's Know

By

BISHOP WILSON

CHRISTIAN BUSINESS

WE ARE constantly talking and reading about Big Business, Little Business and every other kind of business. It becomes a highly important matter for us when so much of our very livelihood depends upon the various fluctuations of business conditions. But how many of us have ever given much thought to Christian Business?

To be sure, the Church is not a business institution, though it cannot avoid the necessity of carrying on many aspects of its work in a business-like way. Neither does the Church attempt to wax specific on questions of commercial or industrial operations. But there are certain principles with which a Christian must concern himself.

At the beginning of the Christian era the Greeks considered only certain occupations to be consistent with the highest life. Commercial activities were not included in the number. The Jews required every boy to

learn some sort of trade but they excluded those of tanner, butcher, miner, goldsmith or the vocation of a physician. The trade of fisherman was highly regarded by the Jews, which throws an interesting side-light on the choice of several of the Apostles. St. Peter took a chance on social disgrace when he lodged in the house of "Simon, the tanner".

Christianity braved contempt and criticism when it took the position that no trade was necessarily degraded and that every Christian ought to have some occupation. Said St. Paul to the Thessalonians "that ye study to be quiet and to do your own business, and to work with your own hands". Whatever their occupation might be, Christians were to set an example to the world. They were to be honest, they must pay their debts, they were to avoid the covetousness which induces dishonesty, and they were not to enter into partnerships with extortioners. Business disputes were to be settled among themselves without recourse to heathen tribunals. Even the Apostles had to face the unpleasant instances of professing Christians who sought to use their religion for personal profit — as when St. Paul warned St. Timothy against those who supposed that "gain is godliness".

The Christian standard was always loyalty to Christ. While any occupations might be honorable, some might be turned to unchristian ends. St. Paul felt no compunction about ruining the business of the silversmiths in Ephesus who sold images of the heathen Diana. In that case the issue was between Christ and Diana, with everything else taking a secondary place. Some years later when Pliny wrote his famous letter to the emperor Trajan about dealing with the Christians, he said that there was a good deal of anti-Christian feeling among those who sold fodder for the animals which were used in heathen sacrifices. The rapid spread of Christianity was destroying their market. The Christians did not condemn either the jewelers or the feed merchants. They simply said that Christ came first. If such occupations could flourish only through the disloyalty of Christians to Christ, then the Christians had only one answer to give.

In these days of hectic business worries, it might be advisable to reflect on some of these points. Would Christ be comfortable as a partner in your business transactions? If not, then which way does your choice lie? Maybe there is such a thing as Christian economics. The sacrifice of a lesser for a greater good is always excellent business.

## Willem Adolf Visser't Hooft

By

W. BERTRAND STEVENS

*The Bishop of Los Angeles*

WHEN American readers first began to see somewhat mystifying references to "Visser't Hooft" they naturally asked "Who is Visser't Hooft?" They discovered him to be an engaging young Hollander who wrote and spoke with vigor in behalf of the Christian



World Movements. His position as an important figure in ecumenical circles was assured by the important book he wrote in collaboration with that stalwart protagonist of the missionary cause, J. H. Oldham of London. The book, published as a preliminary document of the Oxford Conference, "The Church and Its Function in Society" is familiar to many American readers. The contribution Dr. Visser't Hooft made in this and other ways took on special significance because of his youth. At the opening of the Oxford Conference he spoke as a representative of the younger element in the churches. He is now only thirty-seven. Born in Haarlem, Holland, in 1900, he became a Doctor of Theology of the University of Leiden in 1928. From 1924 to 1931 he was the secretary of the world committee of the Y.M.C.A. At present he occupies the important post of general secretary of the World's Student Christian Federation with headquarters in Geneva, Switzerland. With a clear view of world affairs he has written both in books and pamphlets of many aspects of world problems and possible Christian solutions. He possesses qualities of personal attractiveness and an incisive mind. Not everyone has facility in expression in the give and take of great conferences. Some men of distinction floundered in the unusual surroundings of the two recent World Conferences. Dr. Visser't Hooft was sure of himself and it was not the mere assurance of youth. He spoke with clarity and conviction and in section meetings was able frequently to bring order out of threatened chaos. Those who are interested in the development of the plans for unity will do well to follow his work and words.

It should be pointed out that the Oxford Conference on Life and Work was not unmindful of the importance of the "youth movements." Nearly one hundred young people were officially present, both at the plenary sessions of the conference and at youth meetings held at Mansfield College. The conference report comments on the present day response of young people to dictators, which response, it says, is "a challenge to the church to present Jesus Christ to the youth of every land as Lord and to enlist their devotions for His purpose for mankind through the community of His church." It is to the meeting of this challenge that Dr. Visser't Hooft is devoting himself.

### *Philosophical Profundities*

"I SUPPOSE," said old Jed Barron, "our new Rector's sermons are the latest stream-line model. They ought to be, him being just fresh from Ha-ahvud and the Seminary, but I don't like 'em. They stream, all right, but I can't seem to get his line. Maybe they are all right as a mentality test, but they ain't Gospel. Them philosophical profundities he gets off don't tell me how to be a good Christian when neighbor Jessop's kids get to trampin' through my flower-beds."

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## NEWS NOTES OF THE CHURCH IN BRIEF PARAGRAPHS

Edited by W. B. SPOFFORD

The Rev. Henry A. McNulty who, through his relief work in China has become one of the heroes of the war, arrives in Seattle on February 26 to tell Church people what is going on in the Far East. He was refused permission by the Japanese military authorities in Shanghai to return to his large colony of refugees at Kwang Foh. He is to spend a short time on the Pacific Coast and then comes to New York to confer with officers at the Church Missions House after which he will fill speaking engagements in the east. In writing just before he sailed he said: "We have been working ceaselessly with both the American and Japanese consuls since our coming from Kwang Foh to Shanghai. It has been a trying and heart-breaking task so far as the Japanese are concerned."

### Church Has Part in Gift to Communists

Frances Roots, daughter of Bishop Roots, and Deaconess Julia A. Clark, missionary in China, were members of a delegation of Americans who recently went to Shansi, China, and presented \$70,000 worth of medical supplies and \$30,000 in cash to the Eighth Route Army, which until it united under Chiang Kai-Shek was the Red Army in China. The money was collected in Hankow by Agnes Smedley, American author, who recently returned from a three months' inspection of the Red Army. They also presented a number of personal gifts including medicine for General Chu Teh, the famous leader of the army, who has been afflicted with a bad cough. Chu Teh, once a wealthy man and an opium addict, cured himself of his affliction, went to France, Germany and Moscow to study military tactics, returned to China and gave all his wealth to the Communists and since has been their military leader.

### Labor Relations a Moral Question

"Labor relations is a moral question no less than a legal and economic question," declared the Rev. J. Howard Melish, preaching at Holy Trinity, Brooklyn, N. Y., on February 20th, at a service held in connection with the annual meeting in New York of the Church League for Industrial Democracy. "The first characteristic of a moral man is that he keeps his word. This is also the first requisite of a group of moral men. No honorable man promises to do something he has no intention of doing or knows he is incapable of

### THE LAST CALL

THE FIRST Lenten Number of THE WITNESS will be next week. It will carry the first of a series of seven articles by Bishop Johnson on the Life and Teachings of Jesus; the first of seven articles on Rural America and the Church, with contributions by Bishop Green of Mississippi, Bishop Fenner of Kansas, Mr. Murray Lincoln of the Farm Federation of Ohio, the Rev. Howard Kester, leader of the sharecroppers, the Rev. Sam Franklin, director of the Delta Cooperative Farm, the Rev. Gerald Barry of Delhi, N. Y., and Professor R. J. Colbert of the University of Wisconsin. A third series on the Findings of the American Seminar following a visit to eight countries in Europe will be presented by the managing editor. All orders for Bundles must be received at the Chicago office not later than next Monday to insure delivery of the first Lenten Number. Rectors throughout the country are to use the material featured during Lent in discussion groups or have otherwise arranged to have the paper distributed among their people.

doing. The same rule holds for a group of honorable men be they wage-payers or wage-receivers. Our industrial life has been regarded as a species of warfare of which there are no ten commandments. Both sides have generally said they are not in industry for their health. All the evils of our industrial life can largely be traced back to this attitude. And the time has come when both groups must see that the moral law is the foundation of our industrial life. Built on any other foundation our industrial house rests on sand, threatened by the winds and the waters of discontent; built on this foundation it rests on rock and discontent can never prevail against it. What we need in the church and in the world of industry is men and women who believe it is possible to humanize industry, who will proclaim that the true foundation of natural life is the moral law and that, whatever difficulties lie immediately before us, it is within our power as a nation to walk in the way of righteousness and justice."

### News Notes From Diocese of Albany

Bishop Oldham visited Great Meadows Prison, Comstock, N. Y., on February 15 and confirmed twenty candidates prepared by the chaplain, the Rev. H. P. Kaulfuss who for

seven years has voluntarily ministered to the men. . . . The department of religious education is seeking to raise \$6,000 this Lent from the children, an increase of \$800 over last year. . . . Preaching missions have been organized in fifteen centers in the diocese, to be held during Lent. . . . Bishop Oldham has written the Roman Catholic bishop of Albany expressing his willingness to cooperate in a campaign against vulgar journalism. "The purveying of obscene and filthy literature on all the newstands is one of the growing evils of the day," wrote Bishop Oldham.

### Raymond Adams Heron Is Consecrated

The Rev. Raymond Adams Heron, archdeacon of Boston, was consecrated suffragan bishop of Massachusetts on February 16th by Presiding Bishop Tucker, with Bishop Sherrill and Bishop William Lawrence as co-consecrators.

### New Rectors Welcomed at a Dinner

The clergy and vestrymen of the Hudson River division of Westchester, New York diocese, staged a dinner on February 15th to welcome four new rectors: the Rev. Lawrence A. Harkness, St. Mark's, Tarrytown; the Rev. Otis R. Rice, St. Barnabas, Irvington; the Rev. Frank H. Hutchins, the Redeemer, Yonkers, and the Rev. Edward N. West, Trinity, Ossining. The speakers were the Rev. Wilbur F. Caswell of Yonkers and Bishop Charles K. Gilbert. There were 150 present.

### Church Union Meets in Philadelphia

A regional conference of the American Church Union was held at St. Elizabeth's, Philadelphia, on Washington's Birthday. The theme was the missionary work of the Church. The preacher at the service was Dean Allen Evans of the Philadelphia Divinity School and the speakers at the conference were Clinton Rogers Woodruff of Philadelphia and Professor Howard R. Patch of Smith College.

### John W. Wood Speaks in Philadelphia

Foreign missionary secretary John W. Wood was the speaker at the corporate communion of the Brotherhood of St. Andrew, held at Holy Trinity, Philadelphia on Washington's Birthday. Bishop Abbott, assisting in the diocese this month with confirmations, was the celebrant.

### Vicar Tagart Steele to Lecture

The Rev. Tagart Steele, vicar of the Chapel of the Intercession, New York City, is to lecture at St. James,



New York, on March 3rd under the auspices of the New York Altar guild. The meeting is at 10:30 in the morning.

\* \* \*

#### Church Leaders

##### Meet in New York

Clergy, laymen and lay women from many parts of the United States are meeting this week at St. George's, New York, for the annual meeting of the Church League for Industrial Democracy. All of the chapters of the League are represented except the two on the Pacific Coast, with Boston, Philadelphia, Providence, Baltimore, New York and Cincinnati sending the largest delegations. There are also large delegations from the theological seminaries: The General, Cambridge, Philadelphia, Berkeley, Union and Alexandria. The conference opened on Monday, February 21st, with the annual dinner that evening at which Bishop Brewster of Maine presided and the Rev. Angus Dun of Cambridge and the Rev. Reinhold Niebuhr of Union Seminary spoke on "A Theology for Social Action." Following a corporate communion on Washington's Birthday morning, the second business session was held, with the conference closing with the annual luncheon at which Bishop Gilbert of New York was chairman and the Hon. William E. Dodd, formerly Ambassador to Germany, was the speaker. On Sunday, February 20th, sermons on The Church and Industry were preached in a number of New York and Brooklyn parishes. More detailed reports of the conference will be given in our next issue.

\* \* \*

#### Death Takes

##### Brooklyn Organist

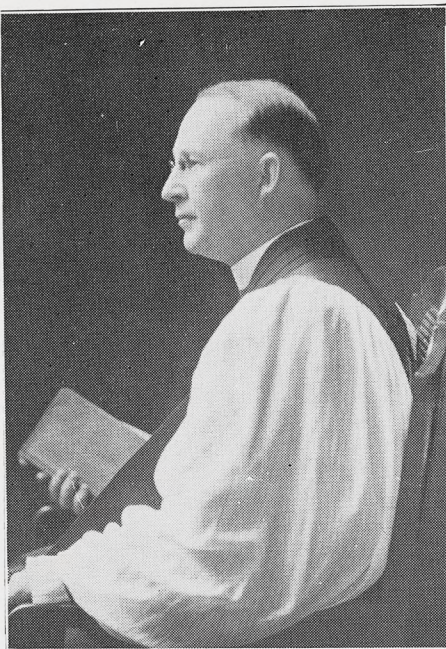
Louis Robert, organist and choir-master at Holy Trinity, Brooklyn, N. Y., died on February 15th of a streptococcus infection after a brief illness.

\* \* \*

#### Discussion Course

##### At Cincinnati School

Both clergy and laity are enrolled in a course on Christian Sociology being offered at the Graduate School of Applied Religion, Cincinnati. It is a discussion course, led by the Rev. Joseph Fletcher, director of the school, and is sponsored jointly by the school, the diocesan department of social service of which Dr. Wil-



BISHOP GREEN  
To Write on Rural America

liam S. Keller is chairman, and the department of religious education of which the Rev. C. Ronald Garmey is chairman.

\* \* \*

#### Unity Program for Bethlehem Churches

After doing a lot of listening to report about the Oxford and Edinburgh Conferences the pastors of

churches in Bethlehem, Pa., decided they ought to do something about it. So under the chairmanship of Dean Roscoe T. Foust of our cathedral ninety per cent of the Protestant Churches of the city are to hear their own pastors preach on the Sundays during Lent on the same subjects. The general theme is "The Meaning of the Cross," with the sermons listed as follows: "Its Message," "Forgiveness," "Christian Experience," "Social Conscience," "Christian Unity," "Sacrifice" and "The Resurrection."

\* \* \*

#### Children to Help Church School

The children of the diocese of Southern Ohio are seeking to raise \$3,000 during Lent for the Paterson School, vocational and agricultural school for boys located in North Carolina. Superintendent George F. Wiese was in the diocese from February 13th through the 20th speaking on the work before many church groups.

\* \* \*

#### The Convention of Arizona

Bishop Walter Mitchell of Arizona always has something vital to say when he addresses the convention of his district, as he did at the convention held February 12-14 at Douglas. Speaking of inventions he declared that whereas they might have been blessings to mankind that actually,

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due to their perverted use, they had become the greatest of curses. He illustrated his point by mentioning the use Mussolini had made of planes in Ethiopia and the use to which they are now being put by the Japanese in China. Speaking of the present economic system he declared that he did not know whether the whole capitalistic system was doomed "but it must be clear that production for profit as the first consideration is done for. Science has made it possible for every one in the world to have a reasonable amount of all the good things in life. God wills us to have an abundance. A policy of scarcity is, as I see it, necessarily opposed to all we know of His love for us. Production for use, adopted for all nations, would solve the world-wide fear and distress."

Speaking of anti-Semitism he pointed to the growing animosity in this country as well as elsewhere toward the Jew, and pleaded with his audience to do everything possible to overcome that feeling. He dealt forcibly with the matter of Church unity and other important matters, ending his stirring address by declaring that "unless we make our words good—live out what we profess—chaos is ahead not only for us but because of us."

Others to address the convention were Mrs. Charles Carver, Jr., president of the Auxiliary of the diocese of Oregon, and the Rev. R. Bland Mitchell, Birmingham, Ala., rector and brother of the Bishop.

\* \* \*

#### Students Meet Regularly At Ames

St. John's, Ames, Iowa, on the campus of the state college, has a regular monthly corporate communion for students. It is followed by a breakfast at which one of the professors gives an address. It is always largely attended, indicating to the Rev. LeRoy Burroughs in charge that students do take religion seriously, reports to the contrary notwithstanding.

\* \* \*

#### Protest Against Increased Armaments

The American League for Peace and Democracy has submitted a statement to the naval affairs committee of the House of Representatives opposing the increase in naval power. "We hold," declared the statement unanimously passed by the national executive committee of the League, "that a rise in armaments means gravitation toward war and preparation for conflict far from our shores. The American League stands for economic action to prevent the aggressor from getting the means of war from this country. This re-



J. HOWARD MELISH  
*Wants Morals in Industry*

quires no increase in our army and navy. The people's boycott of the goods of the aggressor, legislative embargoes on shipments of war supplies and raw materials, and forbidding of loans and credits constitute a strong economic course of procedure against war."

\* \* \*

#### Bishops for Charleston Parish

Grace Church, Charleston, S. C., where the Rev. William Way is rector, has an all-bishop program for the community Lenten services to be held on Wednesday evenings. They are to be Bishop Thomas, Bishop Penick, Bishop Finlay, Bishop Gribbin, Bishop Mikell and Bishop Juhan.

\* \* \*

#### The War in China

Japanese purchases of munitions from the United States jumped more than 100% in the month of January.

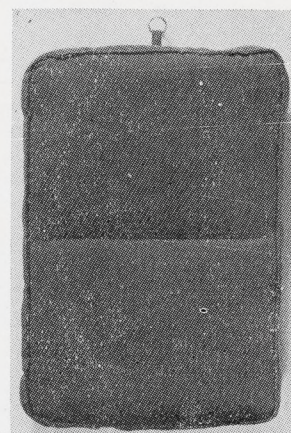
... Meetings at which the boycott of Japanese goods have been held this month in a number of American cities, including Utica, N. Y., Philadelphia, New York City and Seattle, Washington. In the latter city on February 16th there was a food and style show where substitutes for Japanese edibles and wearing apparel were shown. ... Longshoremen in England last week refused to load a ship with 400 tons of scrap iron and 100 tons of steel plate, headed for Japan. The protesting workers showed no hostility toward the crew of the Japanese ship and made it clear that they considered the war on China the work of the military party of Japan. The ship sailed without its cargo. ... A world conference to further the boycott of Japanese goods was held in London on February 12th when representatives of peace organizations from many nations gathered.

\* \* \*

#### Bishop Barnwell Opposes Laymen

At a conference of the Laymen's League last fall it was recommended that rectors be called to parishes for not less than two years or more than four. At the end of that period, so they recommended, they were to decide whether it was mutually agreeable for the arrangement to continue. The idea was opposed by Bishop Barnwell of Georgia before the convention of his diocese last week. He did however favor the retirement of rectors "at some predetermined age." He said that he believed the best years of a parish priest were those

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between his 50th and 70th birthdays. A guest speaker at the convention was Bishop Gribbin of Western North Carolina who addressed a mass meeting on missions. The social service department of the diocese passed a resolution pledging itself to aid in the fight to wipe out venereal diseases.

\* \* \*

#### **Bishop McDowell Wants Shipments Stopped**

Bishop McDowell of Alabama, in a letter to the head of an American committee pushing the boycott of Japanese goods, states that he is opposed to the boycott since it will bring suffering to the innocent people of Japan. He does declare however that since Japan cannot wage war without the goods from America, Great Britain and other nations that he is all for cutting off such traffic.

\* \* \*

#### **Bishop Stewart Opposes Gambling**

Bishop Stewart of Chicago in a letter to his clergy last week called upon them to "see that the rule against gambling in every form is strictly enforced." It follows a report presented at the convention of the diocese earlier in the month that stated that games of chance were being used in many parishes as a method of raising funds.

\* \* \*

#### **Methodists Hold United Council**

The first United Methodist Council, representing various branches of that church, held a three day conference in Chicago last week. It was said to represent twenty million Methodists. They launched a crusade to abolish the liquor traffic, gambling, economic injustice, racial discrimination and war. There were over 4,000 delegates attending from all parts of the country.

\* \* \*

#### **Encouraging Reports From Missouri**

Bishop William Scarlett in addressing the convention of the diocese of Missouri on February 8th stated that congregations had increased from 50% to 100% in three years, with similar increases in pledges and general income. A diocesan commission to work with representatives of the Presbyterian Church, following the action on closer unity taken at General Convention, was appointed by the convention, and another commission to plan a diocesan evangelistic campaign in the fall was also created. Following a report on rural work presented by the Rev. Stephen F. Bayne Jr., a commission was appointed to study the problem and to report at the next convention. The convention also went

on record as favoring the pensioning of lay employees of the Church and two resolutions were passed by sweeping majorities condemning the present standards and policies of relief in Missouri, especially in St. Louis. As a result the mayor of the city the following day announced a general meeting at which the entire problem will be faced.

\* \* \*

#### **Long Rectorates in Los Angeles**

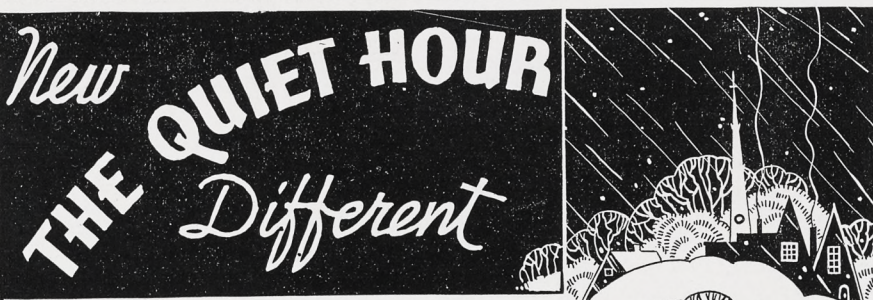
The Diocese of Los Angeles has suddenly discovered that it has several long rectorates, and mentioned a number at Convention. At the top is the Rev. William E. Maison for 29 years rector of All Saints Parish, Los Angeles. Next are the Rev. John R. Atwill, and the Rev. George Davidson, with 25 years apiece at San Gabriel and St. John's, Los Angeles,

respectively. St. John's, by the way is the largest parish west of the Mississippi River, and intends to have a real celebration in April. Then the Rev. Wallace N. Pierson has been 23 years at Santa Monica, and the Rev. Ray O. Miller, 20 years at St. James Church, Los Angeles. Down the line, St. Clement's Church Huntington Park put on a double celebration in honor of 17 years of the Rev. Harry G. Gray as rector, and the 30th anniversary of his ordination to the priesthood.

\* \* \*

#### **Nazi Drive Against Church Membership**

Propaganda for mass withdrawals from the churches is beginning to show results in Germany, according to reports from Berlin. At certain Berlin municipal bureaus where resignations can be made, lines have



Come, my soul, in quietness,  
Where the Father waits to bless;  
In his presence find delight,  
Morn or evening, noon or night.

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appeared. Signs have been posted saying "Church Withdrawals Here."

It is reported that the lines of those waiting are longest when some group has returned from a National Socialist schooling camp. Protestant pastors who visit every church member withdrawing are unable to get any explanations.

In every case they get the retort that no explanation is to be given. The frequency of this reply would indicate definite instructions from some central source. The party has been embarrassed on previous occasions when persons abandoning church membership informed their pastors that their party superiors had urged them to take the step.

\* \* \*

#### Central New York to Elect Coadjutor

A committee of three clergymen and three laymen has been appointed by Bishop Coley of Central New York to recommend candidates for the office of Bishop Coadjutor. The election is to be held at the regular convention of the diocese, May 10-11. Those on the committee are the Rev. Walter C. Middleton of Watertown; the Rev. W. E. Tanner of Binghamton; the Rev. Harold Sawyer of Utica; Mr. Paul M. Paine of Syracuse; Dr. Frank W. Moore of Auburn and Mr. Charles E. Steele of Romulus. Two previous attempts to elect a coadjutor failed.

\* \* \*

#### New York Parish Has Anniversary

The 100th anniversary of the consecration of St. Peter's, New York, was observed on February 22nd with Presiding Bishop Tucker as the preacher.

\* \* \*

#### Young Married Couples Go into a Huddle

Forty young married couples of the diocese of Rochester spent February 11-13 as guests of Bishop Reinheimer to study personal religion. There were talks by the Rev. Theodore Wedel, secretary of college work

of the National Council; William Alfred Eddy of Hobart College and the inevitable Mrs. F. Harper Sibley who certainly ranks about tops for activity among the women of the Church.

\* \* \*

#### New Church Club in Michigan

A new church club for older young people has been organized in the diocese of Michigan, with its first meeting held at St. Paul's Cathedral, Detroit, on February 2nd. It is for those 20 years or over, and is open to those of all denominations. There were fifty at this first meeting when plans were outlined to offer courses in dramatics, painting, athletics, photography. It is called the Fellow Craft.

\* \* \*

#### Memorial Service for Bishop Williams

The 15th annual memorial service for the late Bishop Charles D. Williams was held on February 13th at St. Paul's Cathedral, Detroit.

\* \* \*

#### Alumni Gather At Berkeley

That the unity of Christendom depends first of all upon spiritual progress within the limits of each existing denomination was the opinion of the Bishop G. Ashton Oldham, of Albany, at the conclusion of a conference led by representatives of the Berkeley and Yale Divinity schools

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at the annual mid-winter reunion of the Berkeley alumni held last week. The principal speakers in the presentation of opinions were the Rev. Oscar E. Maurer, Congregationalist; Prof. Kenneth S. Latourette, Baptist, and two theological students, William F. Quillian, Methodist and Charles Allen of Berkeley. The problems of a disunited Christianity were vigorously set forth by all contributors, including spokesmen from the audience, but dangers of oversimplification of the projected solution to the unhappy division were also convincingly enunciated. Throughout the afternoon other prominent guests delivered lectures to the assembled clergy. Prof. Norman Nash of Cambridge urged higher educational standards for the American church. Bishop Oldham spoke on the theme of the "Teaching Church" and advocated more strict requirements for confirmation. Prof. Richard Niebuhr emphasized the necessity for a strong assertion of the Christian doctrines of the creation, the fall, and redemption in a disintegrating world.

\* \* \*

#### A Seminar in Religious Education

The Columbus convocation of the diocese of Southern Ohio held a seminar on religious education this month, meeting in four Columbus churches on Monday evenings. Professors of the state university delivered the lectures, with discussion led by various leaders in the diocese following.

\* \* \*

#### Checking on the Treasurers

Five huge padlocks hang from an ancient chest in Durham Cathedral. The chest was used in earlier years to receive the people's offerings. The Rev. A. Gordon Fowkes, visiting the Cathedral where once he sang in the choir, asked the verger why five padlocks. The verger answered, "I perceive your innocence. There were five treasurers for the Cathedral funds, and the chest could not be opened except in the presence of all five."

Relating the story, Mr. Fowkes also encloses an English paper which quotes a number of old parish accounts relative to the burial of the poor of several parishes. Conspicuous among the items are charges for beer and other refreshments at funerals. "Paid Crane for beer at Quince's wife's burial, 4/10."

And here is a sad brief drama: we shall never know what was the cause of the litigation. Was it perhaps the amount charged for refreshments?—

"To Liquors, Wine, Cakes and other expenses for Martha Kirk, 1/7.6.

A Coffin for Martha Kirk, 11/6. Counsel's opinion relative to Martha Kirk, 2/7.0."

Several items are due to an Act of 1667, which modern industrialists might study with profit. The Act compelled all burials to be in woolen clothes or shrouds, to encourage the trade in that commodity.

\* \* \*

#### Buffalo Plans Centennial

Plans are announced for the celebration of the centennial of the diocese of Western New York. It will open with a service at St. Paul's Cathedral, Buffalo, on May 17th at which Bishop Manning of New York is to be the preacher. It will be followed by a luncheon and in the evening a pageant setting forth the history of the diocese will be presented.

\* \* \*

#### Lenten Preachers At Rochester

The Lenten preachers at Christ Church, Rochester, N. Y., are to be Bishop Ferris, Bishop Reinheimer, Bishop Gray of Northern Indiana, Bishop Abbott of Lexington, Dean Emerson of Cleveland, Bishop Gardner of New Jersey, the Rev. H. Adye Prichard of Mount Kisco, New York and Father Tiedemann of the Order of the Holy Cross.

\* \* \*

#### Social Implications of Christianity

The Rev. Sturgis Lee Riddle, rector at Setauket, Long Island, is to deliver a series of special sermons on Sunday evenings during Lent at All

Saints, Brooklyn, N. Y., where the Rev. Edward M. Pennell, Jr., is rector. All of them are to deal with various phases of the social implications of Christianity. Thursday evening guest preachers at All Saints

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### Something Wrong With This Family

The father has not missed church in 23 years. The mother has a perfect record for 11 years. A son has not missed for 12 years. A daughter has been at the services every Sunday for 8 years.

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they ever get disgusted with their minister?

What is the matter with this family, anyway, that they go to church so regularly and are so happy and cheerful?

\* \* \*

### Lectures in Lent at New York Parish

All Angels', New York, where the Rev. George Trowbridge is rector, is sponsoring special lectures each Tues-

day evening during Lent. "What is the Church?" is to be presented by President Henry Sloane Coffin of Union Seminary; "The Church and Community" by Professor Henry P. VanDusen of Union; "The Church and Nation" by the Rev. John Gass, rector of the Incarnation, New York; "The Economic Order" by Spencer Miller, Jr., consultant on industry for the National Council, and "The Church and the Churches" by the

## Services in Leading Churches

### The Cathedral of St. John the Divine

Amsterdam Avenue and 112th St. 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 on Saturdays at 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, 9, 11 (Sung Mass). Evensong, with Benediction: 8 p. m. Week-day Masses: 7, 8, (Thurs., 7, 8, 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, New York

Fifth Avenue at 90th Street  
Rev. Henry Darlington, D.D.  
Sundays: Holy Communion 8 and 10 a.m. Sunday School 9:30 a.m.; Morning Service and Sermon 11 a. m.; Choral Evening Prayer 4 p.m.  
Thursdays and Holy Days: Holy Communion, 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 10 A. M. Fridays: Holy Communion 12:15 P. M.

### St. Bartholomew's Church

Park Avenue and 51st Street  
Rev. G. P. T. Sargent, D.D., Rector  
8 A.M., Holy Communion. 9:30 and 11 A.M.—Junior Congregation. 11 A.M., Morning Service and Sermon. 4 P.M.—Evensong. Special Music. Holy Communion, Thursdays 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 and Church School. 11 A.M.—Morning Prayer and Sermon. 7:30 P.M.—Organ Recital. 8 P.M.—Choral Evensong and Sermon. Holy Communion: 8 A.M., Monday, Wednesday and Friday: 12 Noon, Thursdays and Holy Days.

### 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.

### 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. 4:30 P.M. Evensong and Address.  
Daily services in the Chapel.

### 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  
Sunday Services, 8:00, 9:30, 10:05, 11:00 a. m.; 4:30, 5:30 p. m. Week-days: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 a.m. Holy Communion on Wednesdays and Holy Days. 12:30 p.m. Noonday Service.  
Baltimore, Maryland

### St. Michael and All Angels

St. Paul and 20th Streets  
Rev. Don Frank Fenn, D.D.  
Rev. Harvey 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.

### Trinity Church

Main and Holman, Houston, Texas  
The Reverend Thomas N. Carruthers, Rector  
7:30 A.M.—Holy Communion.  
9:30 A.M.—Church School.  
11:00 A.M.—Morning Service and Sermon.  
6:00 P.M.—Young People's Organizations.  
10:30 A.M.—Holy Communion on Wednesdays and Holy Days.

### Gethsemane, Minneapolis

Rev. Austin Pardue  
4th Ave. South at 9th St.  
Sundays: 8:00 and 11:00 A.M.  
Wednesdays and Holy Days: 10:30 A.M.  
Thursdays: 7:30 A.M.

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Rev. Howard C. Robbins, General Seminary professor.

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#### Bishops Headline the Program

The five parishes of Binghamton, New York, and vicinity unite again this Lent in sponsoring noon-day preaching services each Thursday in Christ Church. All of the preachers this year are Bishops, as follows: Bishop Coley of Central New York, Bishop Essex of Quincy, Bishop Larned, Suffragan of Long Island; Bishop Davenport of Easton, Bishop Longley of Iowa, a former rector of Christ Church; Bishop Ludlow, Suffragan of Newark; and Bishop Van Dyke of Vermont.

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#### Special Preachers in Los Angeles

Noonday preachers at St. Paul's Cathedral, Los Angeles, include Bishop Creighton of Michigan, Bishop Stevens and Bishop Gooden of Los Angeles, the Rev. Arthur McKinstry of San Antonio, Bishop Huston of Olympia, Dean Shires of Berkeley, California, and Dean Bloy of Los Angeles.

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#### Archdeacon Visits Michigan

Archdeacon Boyle of Duluth, in charge of work among the Ojibway Indians, has been visiting in the diocese of Michigan telling various parish groups about this interesting work.

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#### Special Preachers in Houston

Many distinguished preachers are to visit Houston, Texas, during Lent. At Trinity they are to hear Bishop Juhan of Florida; Dean Sprouse of Kansas City; the Rev. George F. Cameron of Beaumont, Texas; Bishop Capers of West Texas and Bishop Seaman of North Texas. At Christ

Church the Lenten preachers are to be Bishop Johnson of Colorado; the Rev. Frederic Fleming, rector of Trinity Parish, New York; Bishop Gray of Northern Indiana; Dean Nes of New Orleans and Bishop Quin of Texas.

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#### Noon Day Services in Pittsburgh

Noonday services are being held each day during Lent at Trinity Ca-

thedral, Pittsburgh. The preachers this year are Bishop Mann, the Rev. W. F. Shero of Greensburg, Pa.; the Rev. Boyd Edwards of Pittsburgh; the Rev. Percy G. Kemmerer of Connecticut; the Rev. John Gass of New York; Bishop Strider of West Virginia; Bishop Ablewhite of Marquette and the Rev. Edwin J. van Etten of Pittsburgh. The Holy Week preachers are to be Bishop Mann and Dean High Moor.

### Read These Books During Lent

#### OUR LIFE OF PRAYER

By the Rev. J. Wilson Sutton, D.D.

This book deals with prayer not merely as a religious exercise but as a life, as a living out of our relationship with God. Dr. Sutton discusses the nature, the purpose, the spirit, and the method of prayer, and then deals one by one with the essential elements; namely, confession, petition, thanksgiving, worship, and meditation. A book for beginners in prayer, and for those who desire to deepen and enrich their prayer life.

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#### THE CRUCIFIX

By the Rev. Wilford O. Cross

Meditations upon the crucifix as a silent preacher of the truth of Christianity. The question which the book poses before each meditation is: What does the crucifix, as symbolic of the Atonement, teach us about social reform, about God, about man, about the need of sacrifice, about the discipline of Christian obedience, and about our salvation.

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#### A CATHOLIC LOOKS AT HIS WORLD AN APPROACH TO CHRISTIAN SOCIOLOGY

By the Rev. Bernard Iddings Bell, D.D.

"This is an extremely logical and penetrating book written by one of the outstanding thinkers of the present day in the Episcopal Church."—REVIEW OF RELIGION.

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# Lenten Reading

## THE CHURCH VICTORIOUS

The Bishop of London's Lenten Book

Rt. Rev. Horace Crotty

Bishop Crotty contrasts the enthusiasm for Communism, Fascism, Naziism, etc., with the general lukewarmness of Christians. He then launches an appeal, almost a demand for Christian people to be Christian, to go out for the cause, whatever the cost. He sets out the practical questions upon which decisions must be made and acted upon. **\$1.00**

## HONESTY

by Richard C. Cabot

What is the value of honesty to society at large, and to ourselves as individuals? How honest are we when we try to be honest? These and many other timely problems are discussed in Dr. Cabot's penetrating style. Here is a practical handbook for all readers. **\$3.00**

## THE ETERNAL GOSPEL

by Rufus M. Jones

"I saw an angel flying in mid-heaven, having an *eternal gospel* to proclaim unto them that dwell upon the earth" Rev. XIV:6. R. V.—This is the basis for Dr. Jones' book which discusses the self revelation of God as Spirit. Written in a clear, beautiful style, it will have great interest for all readers. **\$2.00**

## The Reconciling Christ

The Presiding Bishop's Book for Lent 1938

A timely book that applies the teaching of Christ, the Great Reconciler, to some of the difficulties that perplex people in everyday Christian living. The contributors of these splendid articles on the various phases of Reconciliation are all men well known in the life of our American Church. **\$1.00**

## CRUCIFIED

by Rev. Frank L. Vernon, D.D.

A treatment of the Seven Last Words from the Cross suited to the spiritual needs of twentieth Century American men and women. **\$1.00**

## GREAT CHOICES OF THE LAST WEEK

by B. H. Bruner

For the setting of these studies is the great drama enacted during the last week of Jesus' Life. They take us very close to Jesus as He walked and talked with men. They bear fruitful lessons of our day. **\$1.25**

## THE RECOVERY OF IDEALS

by Georgia Harkness

The most important thing we have to do is to "live greatly". Dr. Harkness in this book traces the stages by which an individual may come to a personal experience of idealism, explains what experience means and what it can accomplish in preparing for life. **\$2.00**

## BEYOND TRAGEDY

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