

The WITNESS

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NOVEMBER 27, 1941

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SERVICES

In Leading Churches

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THE DIVINE
Amsterdam Avenue and 112th St.
New York City
Sundays: 8 and 9, Holy Communion. 10, Morning Prayer. 11, Holy Communion and Sermon. 4, Evening Prayer and Sermon.

GRACE CHURCH, NEW YORK
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Rev. Louis W. Pitt, D.D., Rector
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Sundays: 8 and 11 A.M. and 8 P.M.
Thursday and Holy Days: Holy Communion 11:45 A.M.

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Thursdays and Holy Days: Holy Communion, 11 A.M.

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
4 P.M.—Evensong. Special Music.
Weekday: Holy Communion at 10:30 A.M. on Thursdays and Saints' Days.
The Church is open daily for prayer.

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9:30 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
8 P.M.—Choral Evensong.
H. C. Wed. 8 A.M.; Thur. 12 noon.

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TRINITY PARISH
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New York
Sundays: 9:45
Weekdays: 8, 12 and 3

ST. THOMAS CHURCH, NEW YORK
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Thursdays: 11 A.M. Holy Communion.

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Broadway and Wall Street
New York
Rev. Frederic S. Fleming, D.D., Rector
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Weekdays: 8, 12 (except Saturdays), 3 P.M. Holy Days additional, 11 A.M.

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Sunday Services: 8 and 11 A.M. and 5:30 P.M.
Daily Services: 8 A.M. Holy Communion; 12:05 P.M. Noonday Service.
Wednesday: 11 A.M. Holy Communion.

The WITNESS

For Christ and His Church

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SERVICES

In Leading Churches

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Main and Church Sts., Hartford, Conn.
The Very Rev. Arthur F. McKenny, Dean
Sunday Services: 8, 9:30, 10:05, 11 A.M.; 4:30 P.M.
Weekdays: 8:00 a.m. Holy Communion (7:00 on Wednesdays). 11:00 A.M. Holy Communion on Wednesdays and Holy Days. 12:35 P.M. Noonday Service.

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4th Ave. South at 9th St.
The Reverend John S. Higgins, Rector
Sundays: 8 and 11 A.M.
Wednesdays and Holy Days: 10:30 A.M.
Thursdays: 7:30 A.M.

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Sunday Services: 8 and 11 A.M.; 4:30 P.M.
Weekdays: Services as announced.
The Church is open daily for prayer.

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811 Cathedral Street, Baltimore
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8 A.M. Holy Communion; 11 A.M. Church School; 11 A.M. Morning Prayer and Sermon (First Sunday in the month Holy Communion and Sermon); 8 P.M. Evensong and Sermon.
Weekday Services: Tuesday, 7:30 A.M. Holy Communion; Wednesday, 10:30 A.M. Morning Prayer; Thursday, 12 Noon, Holy Communion; Friday, 10:30 A.M. Morning Prayer.
Every Wednesday—Personal Consultation with the Rector, 4-6 P.M.

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9:30 and 11 A.M.—Church School.
11 A.M.—Morning Service and Sermon.
6 P.M.—Young Peoples' Meetings.
Thursdays and Saints' Days—Holy Communion 10 A.M.

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105 Main Street, Orange, New Jersey
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8 A.M.—Holy Communion.
9:30 and 11 A.M.—Church School.
11 A.M.—Morning Prayer and Sermon (Holy Communion first Sunday each month).
7 P.M.—Married Couples Group (bi-monthly).
7 P.M.—Young People's Fellowship.
THURSDAYS
9:30 A.M.—Holy Communion.

EDITORIAL

Bishop Hall's Sermon

EPISCOPALIANS of all types of churchmanship are likely to find themselves in agreement with much that the Bishop of Hong Kong has said in his notable Hale Memorial Sermon (WITNESS, November 20), and with all that he has said of the need of penitence and of social justice. In the matter of polity, he has rendered us a service in calling attention once more to the significance of the development of the Anglican Communion from an insular and somewhat Erastian denomination of British Christians into a world-encircling community of free and autonomous churches, bound together chiefly by spiritual ties, of which the decennial conferences of Anglican bishops at Lambeth have become the symbol. His suggestions that the symbolism may be broadened by having a central staff college for the Episcopal Church throughout the world, with conferences outside of England, and that the conferences may be made more representative by the inclusion of qualified presbyters—why not also laymen?—should be acceptable to Americans, and it is hoped that an invitation to meet in Washington will be forthcoming. At one point in Bishop Hall's address his American hearers will be moved to profound disagreement. His warning against entering with "undue light-heartedness" into schemes for reunion is not pertinent in this country, nor, we imagine, would the speaker wish to have it applied to the patient and prayerful efforts, protracted through years, which have taken place in South India and elsewhere. Heavy-heartedness over needless procrastination when the challenge to unity comes from the call of Christ and the distress of a war-torn world, is more characteristic of those seeking to implement in deed what others too often light-heartedly profess in words as their aim. The Church of England is established by law; it has the prestige of a national tradition; although greatly diminished in this respect it is still the largest denomination of Christians in England; departure from it there constitutes nonconformity or dissent. In this country Episcopalians are outnumbered by Roman Catholics, Methodists, Baptists, Lutherans, and Presbyterians, and during the colonial period in Puritan New England they were themselves known as "sober dissenters." As "sober dissenters" they have learned, or should have learned, humility and appreciation of what others have to contribute. The historic Episcopate, understood in a constitutional and pastoral sense, remains one of our chief con-

tributions to the Ecumenical Church of the future. But others will come bringing their distinctive gifts. The ruling eldership of the Presbyterians has proved its worth. The larger use of the laity in the missionary, educational, and evangelical work of the Church will perhaps be a more characteristically American gift than any other.

Bishop Stearly of Newark

FOR twenty years Bishop Stearly served the Diocese of Newark with unwavering devotion and tireless zeal. For ten years as Coadjutor he was Bishop Lines' strong right arm. Bishop Lines himself bore public testimony to this again and again. As Diocesan he carried on his great work, spending and being spent in the Master's service. Much might justly be said in praise of Bishop Stearly. He had many gifts, everyone of which he used lavishly for the glory of God and for the benefit of his fellowmen, but he will be remembered primarily as a man of God, strong in his personal faith, wholly consecrated to our Lord and His Church, loving his fellowmen with Apostolic fervor. His love of souls, his delight in children, his deep concern for everyone heavily burdened in life, ever distinguished him as a true pastor. His onerous duties as Bishop—duties always fulfilled with assiduous faithfulness—never overlaid or crowded out his love for his fellows. He was a true Father in God. In his long illness, he bore weakness, pain, increasing physical incapacity with the heroic patience and gentleness of the martyrs. All who knew him will ever cherish his memory and thank God for the good example of his holy life.

Let's Have No Gestapo

THOSE WHO have assigned themselves the task of guarding the interests of conscientious objectors to war assure us that the draft law is working well. The present procedure is for a young man to state that he is a conscientious objector when he registers. He is then given a hearing before his local draft board. If they decide that his objection is invalid he is, in due course, called for induction into the army. If he fails to appear he is tried in a federal court for draft evasion and, if found guilty, sentenced to prison. The practice however has been to transfer the objector almost immediately to a camp, operated by the Quakers

and others, where he performs some service beneficial to the state. The American Civil Liberties Union and other agencies think the law would work more justly if these men, following the hearing before their local draft boards, had their cases reviewed before a federal board in Washington. They are not criminals and should not be branded as such by having a prison sentence imposed. Moreover there is no reason, either legal or moral, why any citizen should not criticize present procedure if he sees fit. Yet, United States Attorney William C. Palmer of Los Angeles stated last week that Methodist Bishop James C. Gaker and others of a Methodist committee on conscientious objectors, are now being investigated by the department of justice for declaring that there "had been a miscarriage of justice somewhere along the line" in referring to the case of a young C.O. who recently received a prison sentence. Quite apart from the merits of the case, Bishop Gaker and his associates have every right to express their opinion without either being investigated or charged with defying the law, and we hope that Attorney Pal-

mer will promptly be so informed by his superiors in Washington.

Christianity and Anti-Semitism

ANTI-SEMITISM appears to be rising among us. Some people who might be shocked if told that their attitude disappointed Our Lord hate the Jew. We pointed out recently to a fellow Christian that we are more indebted to the Jewish race than to any other. He admitted it but nevertheless spoke disparagingly of present day Jews. We remarked that whenever we met a Jew who was less attractive than he might be, that inwardly we apologized to him because it was Christians who had so much to do with making him what he was. Those who dislike him say it is because he is a Jew. True Christians will love him because he is a man. That man, just because he is man, is worthy of all the sacrifice our Lord made for him, takes us to the heart of His purpose for the world. He expects us to carry on where He left off, and gives us power to do it. But His power is promised only on condition that we use it.

Adaptation of Worship

THE Bishop of Chichester in his recent book, *The Common Order in Christ's Church*, sounds a warning to his clergy in their vagaries of liturgical practice. He questions those innovations suggested by temperament and a



desire to make the service more interesting. Such do not invariably lead to enrichment, he feels. Surely we all have known a like annoyance when we are thrown off from the ordered progress and dignity of our familiar service by the insertion of notions and personal tastes. On the

other hand, we ought not to confuse "bareness with simplicity," as someone remarked in criticism of the Quaker liturgy or lack of it. And as for Sunday worship, every Sunday service ought to express the same sense of devotional gratitude to God and convey the same lift to the worshipper as does Easter Day. It may seem quite too much to expect the priest to enter each Sunday morning service with the devotional consciousness and the expectancy of Easter Day. And yet, conscious planning of next Sunday's service with the thought of the special needs which pastoral calls have just revealed will point up a service to a new spiritual

by **Donald B. Aldrich**

*Rector of the Ascension,
New York City*

level until the customary ritual springs into life.

Now, if I seem to have people more emphatically in mind than the ordering of the service to the glory of God, it is because I am confident that in their feeling of personal dedication to God, His Will and the purpose of worship are accomplished. There must be, of course, worship for worship's sake—regardless of people. Every service must have this as its central significance. But the minister is also a leader of the congregation in the greatest of the arts: that which can lead the human spirit to the throne of God. "God is a Spirit, man is a spirit no less, and where the two meet together in fellowship, there is religion." Yet how far from such kinship with God may be the experience of those who patiently listen to what is as often as routine a bidding to worship as the summons of the county clerk calling the court to order. Where is the sense of expectancy that because God is in His holy temple He will speak to our hearts? Many a well chosen verse from Scripture not found in the dozen familiar opening sentences might follow

the first familiar sentence, suggesting what the "note" of the service is to be. We are to think of prayer, or consecration, or God's goodness, or thanksgiving, or of walking with God, let us say. For each service should offer to God not a prepared order pulled out for use, into which we inject a sermon, but a prepared order to convey to God and to people some special note of our kinship with Him. We ought not just to bask in God's presence, profitable as it undoubtedly is at times to stretch out on His ground in the sun and stare at the summer sky. A service of worship is *important*. It must mean something to us if it is to mean something to God and to people. It must be no casual offering. Granted that our liturgy embraces the gamut of our needs in our relationship to God, the fact is that frequently it does not pointedly bring that need to our consciousness. How often have you really felt absolved by the Absolution? Does the Absolution follow too abruptly upon the General Confession? Suppose we are given a moment to think of those limitations we have confessed, and the curse of our own weaknesses. Let us therefore sing the Kyrie after the General Confession, and plead for the mercy we seek. The Absolution will then reach a heart which has searched out its own depths of contrition.

AS THE service continues, we are granted as well the freedom to choose a meaningful Psalm. Too frequently the Psalm for the calendar day may have less value than one carefully chosen. To the "lead" of the second Opening Sentence (the first Opening Sentence should always be one customarily used and familiar) the Psalm can pick up and carry on the meaning. Follow this with a careful choice of Lessons, and it will strengthen the unity of the service and deepen the thought which the service would convey. I once saw a minister fish under the Bible for the lectionary to discover only at that moment what was to be the First Lesson, a selection of Scripture which had no more relation to life and the hopes and prayers of the congregation than had he read from the almanac. Just that casual gesture threw me off. I knew the lesson could not mean much to him, consequently he would impart no more than his own perfunctory interest. A short introduction to the Old Testament Lesson is no insult to any worshipper's intelligence, and in these days of scant Bible reading fixes the passage in history and in life.

When we come to enter into the main body of prayers, we can wish no freedom from the three graces and the General Thanksgiving which the congregation is bidden to join. But frequently a prayer for those in special need indicates to the people at a moment of more intense devotion that the minister believes God cares and will help; that

the prayers of a people assembled will help; that the minister himself knows these needs, and that he cares. After all, in public worship we are not indulging in private devotions, we are leaders in worship, and the congregation gathers to be led. Dean Rousmaniere of the Boston Cathedral, who it is alleged "taught Boston to pray" (no minor accomplishment!), so sensitively inserted special prayers that all felt the sufferer's pain and the sufferer's hope. The Dean never began our liturgical office with special prayers, but sensible of the love of people for the familiar and the beautiful, always commenced and closed by some traditional and appointed prayer.

A number of years ago, fed up with an unhealthy succession of services in Lent, I wandered into the Roxy theatre. There I saw a clean show, heard one period of good music, and witnessed an Easter pageant done with taste and restraint. I came out of the theatre refreshed—and saying to myself, "If professional showmen can refresh my jaded spirits with modern technique and the effort to please, what couldn't the Christian Church do with the perfection of its historical prayers, its noble architecture, its age-old knowledge of real human wants, its conviction as to God's goodness and man's destiny, its music, its hymnology, and its color. If there is romance in God's goodness, certainly there is romance to be found in His worship, and He has made our hearts to beat to it." So I determined that I would be even more careful in the choice of hymns. The choirmaster could advise me well where musically I was at a loss. But the choice of hymns must be the minister's, and very carefully made. The Processional itself must not be just a means of getting the choir into church, but assume its original place as an act of worship. It must, therefore, be long, go well around the church, and not be just a short-cut via the transept to the chancel. It must strike the note of the majesty and the mercy of God. It might well not begin with reference to Jesus. Let it gather up inchoate and unconvinced thoughts in their search for God. The hymn before the sermon may well have special reference to the subject, but would better fit into the predetermined note of the service. The anthem likewise should not strain the skill of the choir. It ought rather to be a hymn of praise and never to suggest that something has to be done while the offering is being taken, or that this is the organist's exhibited contribution to the service. Choirmasters and organists have their valued place, but they may know as little about how to lead a congregation in the art of worship as the clergyman may know about the foot pedals beneath the organ bench. A fortnight or a month ahead is not too long a time to tell the organist

what you desire, and to anticipate his cooperation in seeing that he secures it.

IN THE Order of the celebration of the Holy Communion one instinctively hesitates to suggest deviation from that supremely spiritual service. One or two archaic phrases, however, are a stumbling block to some. One such phrase stands in the midst of the General Confession: "provoking most justly thy wrath and indignation against us." That we deserve such a wrath is undoubtedly true, and the patience of God must often be strained, but I doubt God's wrath and indignation in the commonly accepted meaning of the words. When we humans fail those who count on us they, loving us still, more than frequently give us their understanding and their forgiveness. We can have wrath and indignation at a wrong which is done, but we cannot be aught except merciful where we love. To the average person this "wrath and indignation" is not the kind of sovereignty which Jesus stressed.

At another point in the Communion service we are offered a strategic moment to gather the thoughts of people in a superb litany. Such the prayer for the Whole State of Christ's Church may be utilized to be. If the choir leads the response, "We beseech thee to hear us, O God," after each

body of petitions, and if (when the prayer follows the sermon) it is read from the litany desk just before a hymn, it summons the devotion of the congregation with singular effectiveness.

A common practice in many churches is to have the Recessional immediately follow the presentation of the offering. Whereupon the lights in the church are dimmed and the minister remains, alone or with his assistants, in the Sanctuary for the closing prayer, and pronounces the Benediction, followed by a choir response from the sacristy, thus making a reverent and beautiful conclusion to the service. At the conclusion of the Communion Office, the Nunc Dimittis may be sung, kneeling, the Benediction pronounced, while the choir leaves the chancel simply to the accompaniment of a quiet organ selection. The same note of benediction continues to the end.

There must be obvious circumstances where some of these usages might not appropriately be employed, and surely one must have a just concern not to tamper with the service. Yet such thoughtful preparation and direction is bound to make itself felt until worship becomes an experience found nowhere else, and in no other place, nor in any other such way—an experience which wins the human heart in its natural reach toward God.

Coming Judgment

THERE are two meanings to the season of Advent. One is preparation for Christmas and is controlled by the thought of the Incarnation. The other is the Second Coming of Christ and embodies the idea of Judgment. The latter is prominent in the Collects, Epistles, and Gospels for Advent.



From the Christian point of view the judgment of every individual, as of every segment of society, consists in "confrontation with the nature and person of Jesus Christ," as Easton and Rob-

bins have put it. In other words, judgment is not simply something that will come in the future, but something always present and operative.

He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. (St. John 5:24)

by John W. Suter, Jr.

*Rector of the Epiphany,
New York City*

He that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. (St. John 3:18)

Passages like these, reinforced by such strong phrases as "now in the time of this mortal life" from the Advent Collect, remind us that life is a continuing responsibility, continually judged by an eternal standard. Of this principle the following Advent prayer is an expression:

Come among us, O Son of man, in thy glory, and gather the nations before thee. So shall thy righteousness judge our sin, thy strength our weakness, and our wayward thoughts be measured by thy truth. Then in thy power lift us, we pray thee, to that kingdom prepared for us from the foundation of

the world, where, with the Father and the Holy Spirit thou reignest Son of God, world without end.

When Churchpeople gradually woke up to the fact that the once-familiar pictures of souls agonizing eternally in hell fire were not literal but were vivid expressions of an inner truth, many of them made the mistake of discarding the inner truth along with the external pictures. This has led to a

general relaxation on the whole subject of Judgment, and in many quarters has resulted in a distorted view of the meaning of the Christian religion. Thus the thinking of many lay people has "gone soft," and there has been a conspiracy of silence which has obscured the fact that an immortal soul is a responsible soul, and in the nature of things must always face judgment in the Presence of the living Christ.

Cooperating With Others

by Paul Roberts

*Dean of the Cathedral,
Denver, Colorado*

UNITY is in the air and it ought to be. In fact it needs to be brought down out of the air and have its home on the ground. Or, to change the figure, it ought to be drawn into the lungs of the Church to give it new life and vitality.



It has always seemed to me that we start at the wrong end when we try to start on the level of faith and order. Faith and order come out of life, as the result of the demands that living makes upon us. The Church, like every institution, slowly de-

veloped an order to meet the needs of its life. Our faith usually develops out of our experience. We may acquiesce in the faith that others hold, but if that faith is to become truly ours, then it must come out of our own living. So unity will come out of living it, far more than thinking about it. Most of our convictions come out of our living rather than out of our thinking. Thinking is necessary, but often comes second. The suggestion that was recently made in THE WITNESS about singing together is a good one. We must do something together if we would really serve unity.

There are plenty of things for us to do together these days and if the Church is to be of any help in such a disunited world, we must be far more concerned about our own lack of unity. We suffer from so many of the same sins that afflict nations—lack of understanding, prejudices, spiritual pride. We want unity but we want it on our own level. Our treasures are sacred and must be held at any cost.

*"Such dupes are men to custom, and so prone
To reverence what is ancient, and can plead
A course of long observation for its use,
That even servitude, the worst of ills,
Because delivered down from sire to son,
Is kept and guarded as a sacred thing!"*

Well, I haven't done much about it, not nearly enough, but our parish has had some rich experiences which have been good for us and we hope have been good for those with whom we have worked. The first and probably most important thing is to try to break down in our own lives that feeling of superiority so frequently held by Episcopalians and by many of our clergy, to the members of the Church in other communions, and to their ministers. Spiritual snobbery is even worse than social.

BUT to get down to cases. First of all there has been a personal fellowship with a group of other ministers. This fellowship has been a particularly helpful one that has tied us together with very strong bonds. A sense of community, a real feeling of brotherhood has grown up in the sharing of our faith, our hope and our problems.

As Church groups we have had, among others,

THE SANCTUARY

Conducted by John W. Suter Jr.

DURING ADVENT

GRANT, O Almighty God, that as thy blessed Son Jesus Christ at his first advent came to seek and to save that which was lost, so at his second and glorious appearing he may find in us the fruits of the redemption which he wrought; who liveth and reigneth with thee and the Holy Spirit, one God world without end.

*The Scottish Book of
Common Prayer*

two particularly helpful experiences in unity. In Denver there is a Methodist Church which has remained in a changing neighborhood and adjusted its program to the changed surroundings. The area in which it works has increased fourfold in population but has dropped greatly in economic stability. Grace Community Church has become the religious center for many labor groups. A year ago we had a series of monthly suppers, a dozen of the young men from St. John's Cathedral—doctors, lawyers, business men—meeting with a dozen young men from Grace Church, representing the A.F.L., C.I.O., and other similar organizations, to talk over social problems. It was a great experience for all of us, both in interchurch and intersocial understanding. The evenings were spent in the freest and frankest sort of discussion and we found our underlying basis for unity amid all our differences.

This fall we are joining with a nearby Congregational Church in a series of six evenings for fellowship and discussion in a joint adult education problem. We have seminars on personality problems, literature, basis for a just and durable peace, devotional life, and understanding in a mis-understanding world, with representatives of minority groups presenting issues for discussion.

In many places in the Church much more significant experiments are taking place, much more progress is being made.

As I write of these experiences, they seem trivial. I write this article in response to a request, not because of any great accomplishments, but because I believe that it is the place at which we must start in this matter of unity. Fellowship, understanding, sharing in some definite task, doing together some important work.

We do not match our great words about unity

with specific actions. A world that needs unity so desperately ought to find some lead in the Christian Church. We are all His children, members of one family, sharers of one life, witnessing to the Truth as found in Christ. We must know one another, work with one another and learn to love one another. Unity will come out of the need for it and a deeper faith and better order will grow as a result.

The Laboratory Test

By
BISHOP JOHNSON

RELIGION is either the most important factor in man's life or else it is a vain delusion. In order to obtain a valid estimate of its value, we must approach it with the same enthusiasm as the artist does in his attitude toward his art, and then accept or reject it as a matter of personal experience. It is only as we test any pursuit that we are competent to pass judgment as to its worth.



It is interesting to note the attitude toward Him which He required of those whom He accepted as His disciples.

There was the incident when He was invited to a meal by the Hebrew highbrows who "watched Him" critically. He pointed out how lacking they were in human sympathy when He healed the man who had the dropsy. He also censured them for seeking the chief seats at the feast and for their failure to invite the poor to share their hospitality. On the other hand, He was most tender and considerate of the common people who heard Him gladly.

Unless we approach science, art, or religion in a receptive manner we will never be able to appreciate or appropriate the treasures because we fail to develop the capacity for such appreciation. First of all, we must be seekers of righteousness before we can hope to discover its value. Then we must be humble enough to acknowledge our ignorance and to confess our sins. Next, we must rid ourselves of any roots of bitterness which unfit us for union with Christ. We must be willing to forgive others as we ourselves hope to be forgiven by Him. Having developed this attitude in our hearts and minds, we will be in the way of loving Him, and when we have learned to love Him, we will then be anxious to keep His commandments.

WHAT'S THE IDEA?

INCREASING numbers of parishes are presenting a kit to the newly confirmed to aid them in active life in the Church. In the strong manila envelope is placed the Forward Movement Guide on Personal Discipleship; Prayers New and Old; the current issue of Forward Day by Day; a copy of the parish bulletin; a copy of the family record card for verification; the diocesan paper; a national Church paper; a pledge card; a packet of pledge envelopes. The assembling and delivery of the packets is done by a committee of laymen, not the rector. Frequent corporate communions of those confirmed, by classes, followed if possible by a fellowship breakfast, is also an excellent means of developing their life in the Church.

What are they? To repent and be baptized; to accept His invitation to partake of the Great Supper which He instituted; to be witnesses unto Him in all the world.

MANY years ago, I knew a young minister who was chaplain in a western university. Among his interests was a forum which he conducted on Sunday afternoons. The sessions were well attended and all sorts of questions were discussed. Among those who attended was a professor of chemistry who loved discussion but was critical of religion. At one of the meetings some question arose which involved a knowledge of chemistry. The chaplain ventured some opinions upon the subject, whereupon the professor asked him, "What do you know about chemistry?" To which the chaplain replied, "About as much as you know about religion. I have never worked in your laboratory, and you have never worked in mine."

After the session was over, the professor, who was a good sport, remained and acknowledged the justice of the rebuke. "What must I do to work in your laboratory?" he asked. "If you want to test the Christian religion," the chaplain replied, "do the things which its leader commanded. Repent and be baptized; worship God in church and say your prayers in private; read your Bible; forgive your enemies; be confirmed; receive the Lord's Supper, and then you will be in a position to test the value of His gospel."

"What?" said the professor, "shall I do these things with as little faith as I possess?"

"You can supplement it all by asking God to help your unbelief," replied the chaplain.

The professor agreed to do these things, and later on told my friend that faith came to him when he made his first communion. After all is it not a reasonable thing to do if in any pursuit we tentatively accept some one as our Master?

It is only when we have done the things which He bids us to do that we are in a position to test his leadership. Perhaps the council was rather drastic and one that it would not be wise to give in indiscriminate fashion, but he probably knew his man. Unless and until we obey any master we are not in a position to judge the value of his teaching. If after following we fail to find the faith that we are seeking, we have at least had something upon which to base our rejection. It is only as we test His leadership that we are in a position to pass judgment on His teaching. If men of the greatest intelligence have found comfort in their religion, it is presumptuous for us to reject Him without working in His laboratory.

KNOW YOUR FAITH

By

RICHARD EMRICH

GOD, THE CREATOR

IT IS the purpose of these articles to state as clearly as possible the great Christian doctrines. It is not the purpose to prove, or explain at length, any one of them. What we believe is based upon revelation, reason and experience, and, in stating those beliefs the attempt will here be made to relate them to experience.

The Christian believes that God is the maker of heaven and earth. God is not to be identified or equated with the world, for He made it. He is not the world. He is other than it and other than men. He is above all things. He is the richest of all realities whom we may apprehend infinitely but never comprehend. We can, by observing what He has made, learn much about Him as one could know about an artist by studying his handiwork. *The firmament showeth his handiwork.* Since He is the final cause of all creation, He is One—the God. He is the *only* God. Other gods are man-made idols. He is *omnipotent*, directing His creation toward His intended purpose. If He were not all-powerful, that would mean that something else in the universe controlled God, so He would not be God. God is limited only by His own nature, for He cannot will what is evil. It is this fact of power which gives Christian prayer its humble character. Since God's ways are higher than ours, it is necessary that we qualify all petitions by "if it be Thy will." The doctor knows more than the patient. In the presence of God there must be submission, awe, mystery, and holy fear.

Not only is God above His creation, He also works *in and through it*. He is not like a watchmaker who makes a watch and leaves it. He sustains and supports and holds in existence now all that He has made. He is the Lord and Giver of life, and all innocent nature reflects in varying degrees His presence. He is thus, when we pray, near and friendly, our shepherd and guardian. This combination of otherness and nearness bring forth from us in prayer a sense both of awesomeness and friendliness. God is both judge and Friend. This teaching of God as both above and working in His creation keeps us from worshipping this world (for God is *other*) and from fleeing this world (for if God works in it and has a plan for it, we must not flee it.) This double teaching, then, of God as both above us and near us is reflected in our experience in prayer and in our finest moral insights.

Vestryman Wardwell Visits Russia

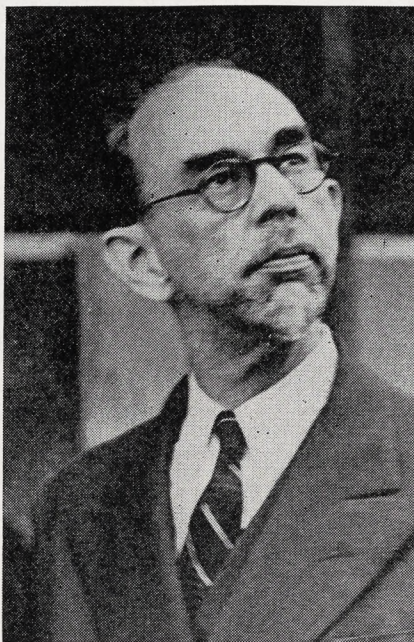
*Head of Red Cross Mission Tells
Of Our Plans for Medical Aid*

By W. B. Spofford

★ Life a bit humdrummy and boring? How about a clipper plane to Newfoundland and then to England; a British cruiser by a far northerly route to Russia. After that two weeks in Moscow conferring with top officials of the Russian, British and American governments, including a dinner with Stalin, after which you take the latest bomber plane for home by way of Irak, India, Australia, New Guinea and across the Pacific. Present your qualifications and perhaps it can be arranged. Mr. Allen Wardwell, vestryman of St. George's, New York, and trustee of the Church Pension Fund had the qualifications and so took such a trip as the chairman of the American Red Cross Mission to Russia, a part of the Harriman-Beaverbrook commission that went to the Soviet Union to confer with Soviet officials on how best Britain, America and Russia can cooperate in defeating Hitler.

Mr. Wardwell is a busy man. You do not go on such a mission without having things to do when you get back. Besides he is a partner in one of the country's biggest law firms. But, characteristically of big men, he makes you feel that he is anxious to see you and that you do not have to be rushed in the interview—no interruptions by secretaries, 'phone calls or buzzer signals. I had been told that Churchman Wardwell was about fifty-five. I had no reason to think otherwise on meeting him. Energy is a word that has to be used in describing him—a quick and straightforward answer to each question. It came out, quite accidentally, however that he is sixty-eight.

During the last world war Mr. Wardwell represented the American Red Cross in Russia and was there for fifteen months. He has visited the country several times since and is a close student of Russian affairs. Books on the Soviet Union, I noticed, were on his desk. He believes that Russia is in the fight against Hitler to stay until the job is done; that the people are solidly united behind their government; that the leadership is competent; that America and Britain must go all-out in their aid



Robert J. Scovell who, with Mr. Nicholson, remained in the Soviet Union to direct Red Cross work, is fascinated by the anti-aircraft fire.

to the Soviet Union in the war against the Nazis. Also Mr. Wardwell declared that Russia has been far more effective in resisting aggression than outsiders believe, an opinion supported, he said, by military observers, notably the British. "My mission," he said, "was to find out how best we can aid Russia by sending medical supplies through our Red Cross. In the few days I was in Moscow my own job kept me so busy that my opinion on the military phases of the war is of little value. But of course these matters were discussed, and my belief is that Russia will continue to resist effectively because the people—rightly or wrongly—are convinced that they have a civilization worth fighting and dying for. You can't keep the Russians from talking, and when we were there during the last war we were constantly hearing rumors of revolutions and counter-revolutions and many of them proved well founded. On this trip never once did we hear the vaguest rumor of this sort."

There is no immediate need for

food, Mr. Wardwell said. "It may be a problem in the future, possibly within a year. Russia is well to the fore in the field of medicine—the experts in our party all agreed on that. But there is a great and immediate need for medical supplies—certain drugs and surgical instruments. The Russian Union of Red Cross and Red Crescent Societies have asked the American and British missions for about twenty million dollars' worth of medical supplies. Mr. Wardwell believes about half of this can be sent to Russia within the next six months.

"Russian authorities gave us a list of their most urgent needs," Mr. Wardwell said. "It was carefully selected as to items and although the amounts were large, our medical men thought them reasonable. And between the British and ourselves I think we will get to them, in reasonably short order, a large part of what they ask. The British Red Cross is helping in this, and the British miners, as you doubtless know, have already raised 100,000 pounds for Russian Relief. We have to do our part and I am sure we will."

When it came to personalities, Mr. Wardwell said that he, as well as Red Cross officials James Nicholson and Robert Scovell, both of whom remained in Moscow, were particularly impressed by V. Kolesnikov, vice-commissar of health. "The medical men in our party considered him very practical and competent."

Mr. Wardwell said of Stalin whom he met at a dinner in the Kremlin, "He evinced a kind of good nature you don't ordinarily associate with him. What surprised most of us is that he didn't look at all stern. He is a little grayer than his pictures, very quiet in his movements, and speaks rather low though his voice carries well. His eyes are very keen and intelligent, but whether they are colder than any one else's I cannot say." He said that Stalin made a number of witty toasts, translated by Constantine Oumansky, former ambassador to Washington, after which he walked down the long

(Continued on page 18)

Methodist Group Is Aggressive

*Adopts Program for Extension
of Rights for All Peoples*

By Christopher Morley, Jr.

★ "The Christian religion compels us to reject the method of the struggle for profit as the economic base for society. . . . The substitute must be the method of social-economic planning under democratic control with social ownership of all things necessary to its successful operation, as the method by which the Christian principle of service and the development of personality can be progressively realized. . . . This change is to be sought by education and democratic discussion, not by violence." This three-point statement of purpose, adopted in 1936 by the Methodist Federation for Social Service, has come to be recognized as a major expression of the Christian social conscience. Last week, drafting its 1941-42 program, the Federation's national executive committee reiterated the statement as their basic policy.

Since 1936, writes Bishop Francis J. McConnell, president of the Federation, reporting the committee's action to the membership, Charles C. Webber, the Federation's executive and field secretary, has elaborated the principles of the statement in talks to church, university, labor, and co-operative groups, and to twenty-eight annual conferences of the Methodist Church. In 1940 the Federation adopted by referendum ballot a program which Mr. Webber had advocated. It called for defense of the following "democratic rights:" "the right of minority political groups to express themselves and to a place on the ballot;" "the rights of labor as guaranteed by the Bill of Rights, the National Labor Relations Act, the Wages and Hours Act, and the Walsh-Healey Act;" and "the right of conscientious objectors, both religious and political, to exemption from service under military authorities." It called for "the defense of the living standards, the health and housing of the people against the exactions of profiteers operating under the cloak of a program of national defense." And it supported the following measures: the anti-lynching bill, abolition of the poll tax, aid for war refugees, relief for China, discontinuance of trade with Japan, opposition to anti-

Semitism and all forms of racial discrimination, and consumers' and producers' co-operatives. Last week the Federation's executive committee determined to keep hammering at these aims. Differences over the war will not distract them, they decided, reaffirming last year's decision (also that of the Episcopal Church League for Industrial Democracy) to take no position on the war as an organization, to leave "to our mem-

America's present situation, international and domestic, as a basis for the committee's deliberations. It covers "the war question," "the defense of democratic rights," "the defense of living standards," "race hatred and discrimination," and "our new order." It asserts that recent developments in the war do not diminish "the need for vigorous defense of democratic rights in the United States;" as this country be-



Harry F. Ward, Secretary of the Methodist Federation, is popular as a speaker at mass meetings of working people.

bers complete freedom to express themselves on the relation of the United States to the war and to act through organizations that deal specifically with that question, without in any way committing or representing the Federation."

Among many Methodists who submitted advance proposals to the committee, notable was the Rev. Harry F. Ward, veteran champion of social Christianity, for many years secretary of the Federation. In the October number of the Federation's *Social Questions Bulletin*, Ward published a far-reaching analysis of

comes increasingly involved in war, "the rise in emotional temperature will at once be directed against unpopular political and racial minorities and against organized labor." Ward cites instances of this already, and criticizes the administration for condoning them. Democratic Christians, he says, must be vigilant and active, must not "put their trust in princes," but must "arouse the people to talk democratically and exercise the power that belongs to them, to govern themselves in every aspect of their lives as free men who seek equality."

News of the Episcopal Church in Brief Paragraphs

Edited by IRIS LLOYD

Toward Organic Union

★ The most important matter considered when the commissions of the Presbyterian and Episcopal Churches on union met in joint session this month in Chicago was the consideration of an outline of a possible fundamental structure of a united Church. Eight articles dealing with major aspects of such a plan were drafted. These articles relate to doctrine, worship, general church government, the ministry, the sacraments, the ruling eldership, the reception into communicant membership, the place of the laity, and the rights of local congregations. These articles were referred to the committee which had prepared them for the consideration of the joint session, for further study and amplification. This committee will present its findings to the next joint meeting, in June, 1942.

Substantial progress was made in solving a wide range of problems related to the proposed union of the two Churches. It was mutually agreed that "insofar as it is expedient, all missionary work of the two

Churches shall be developed in cooperation." Also, that "each Church shall send regular, official representatives to the Councils of the other Church."

A plan providing for the authorization and empowering of the ministry of each Church for service in the other was given intensive attention, with the result that tentative formulation was reached. In view, however, of the far-reaching significance of this plan, the formulation thus far secured was referred to a special committee for study and report at the next joint meeting.

Canvass in Bethlehem

★ There were 150 persons taking part in the every member canvass at the Pro-Cathedral at Bethlehem, Pa., with over 900 pledges turned in one day. Dean Foust reports a careful preparation, and also says that the parish budget is now \$5,000 more than it was four years ago. Also in the diocese of Bethlehem the pledge card calls not merely for cash but also one hour of time each week for worship in church, and another hour each week "in service for others in the community or through the organizations of the church."

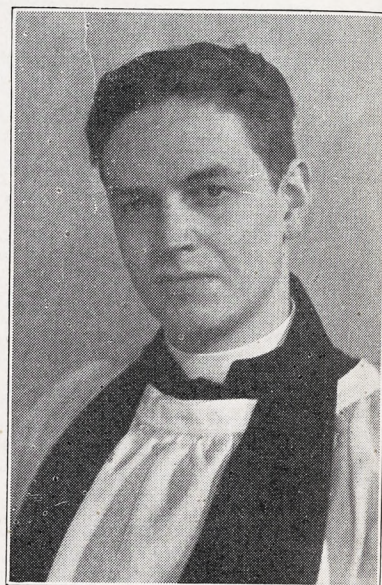
Rector Arrested in Rome

★ The fascist government of Italy arrested the rector of the Episcopal Church in Rome on November 18, presumably on the assumption that he was doing spying. The Rev. Hiram G. Woolf is the man, having been appointed to the rectorship last year by Bishop Perry of Rhode Island, who is in charge of our churches in Europe. Prior to going to Rome Mr. Woolf was the rector of our church in Dresden, Germany. Italian officials told the charge d'affaires of the United States that the arrest had nothing to do with church activities, but would say nothing further pending the questioning of Mr. Woolf.

Darlington Receives Bequest

★ There is much to-do in New York papers over the fact that the Church of the Heavenly Rest and its rector,

the Rev. Henry Darlington, receive large bequests by the will of the late Mrs. Anna H. Paton, who left an estate estimated at over a million. Mrs. Paton died last January at the age of 78 and bequeathed her country home and three-tenths of her residuary estate to Mr. Darlington. Relatives however entered court on November 18th opposing probate of the will, charging "fraud and undue



Dean Foust of Bethlehem asks His People for More than Money and they like it.

influence." The Rector, in a public statement, declared that "Mrs. Paton was not only a friend of mine but of all the members of my family, and was one of the most faithful and loyal members of the Church of the Heavenly Rest." He stated that the charges made by relatives of Mrs. Paton were "utterly false" and asked that the public withhold judgment until the case was decided "for I await with confidence the ultimate outcome."

St. Mark's, North Adams

★ Extensive alterations and improvements have been made at St. Mark's, North Adams, Massachusetts, where the Rev. Frederick W. Cooper is rector. The present alterations have remedied all the defects of the old arrangement. A new altar of limestone has been made to stand on a foot pace only one step above the sanctuary floor. The original tile floor has been removed and replaced with a marble floor. The first thing that attracts the eye as one enters the church is the new altar with its reredos decorated in gold leaf and color. The figures in the

Doctor Franklin

★ WRITES Lewis B. Franklin, treasurer of the National Council: "Heartiest congratulations. I read practically every word of the first new WITNESS and was thrilled with the whole paper. I do feel that you have a great opportunity for widespread service throughout the Church for I know that there is need for the sort of weekly you are making THE WITNESS and the Church should be able to stimulate a real demand for it. May the magazine grow and prosper." If you agree urge a friend to subscribe; subscribe for your public library; order a Bundle for an army chaplain (ten copies a week for ten weeks, \$5). Rectors, please place orders for a Bundle for distribution in your parish at 10c a copy. We bill quarterly at 5c a copy thus allowing a substantial profit to a parish organization in charge of the distribution. Or if you prefer we will mail the copies directly to your people, billing quarterly at the Bundle rate.

—THE EDITORS.

niches are our Lord and the Four Evangelists. The color and gold leaf on our reredos have been softened and subdued, for our eyes are not yet adjusted to the shock of very brilliant effects in the color scheme of the church. The other new furniture, all in oak, consists of a wainscot around the sanctuary and choir, a bishop's chair, a clergy chair, a communion rail, a new credence table, choir stalls and front parapets, a pulpit, a lectern, each with adjoining parapet, and two clergy stalls. The work was carried out by Messrs. Irving & Casson of Boston, under the direction of, and from the designs made by Messrs. Robb & Little, architects of Boston.

Churchman Takes New Post

★ Churchman John S. Millis, dean of Lawrence College, Appleton, Wisconsin, and prominent in the affairs of the diocese of Fond du Lac, has accepted the presidency of the University of Vermont. He was a deputy to the General Convention in 1937 and for the past year has served as president of the Laymen's League of Fond du Lac.

Treasurer Ernest M. May

★ Ernest M. May, communicant of the Cathedral Church of St. John, Wilmington, and assistant treasurer of the DuPont Company, has accepted appointment as treasurer of the committee seeking funds for the Church's army and navy commission. Bishop McKinstry is the chairman.

In Congressional Record

★ Edith Nourse Rogers, member of Congress from Massachusetts, placed a splendid tribute to the late Bishop Lawrence in the November 18th *Congressional Record*.

National Service Board

★ The National Service Board for Religious Objectors, with headquarters in Washington, reported on November 19 that there are now 3,286 men who have been certified by draft boards as conscientious objectors to military service. Of these 1,695 are now in civilian work camps. Of the \$26,000 contributed to the Board during the past year over \$23,000 has come from the Friends, Brethren and Mennonites.

Anger in West Virginia

★ Leading a group of irate parishioners and citizens, the Rev. John W. Gummere, rector of Zion Church,

Charles Town, W. Va., at an indignation meeting in the Court House where John Brown, of Civil War days was tried, told of his visit to the White House where he interviewed a Presidential secretary in reference to the location of an ammunition depot in historic and agriculturally important Jefferson County. The depot would take 15,000 acres of the County's best acreage, including many nationally famous historic spots. The present ruins of St. George's Chapel, which burned prior to the Revolutionary war and hence was never officially a part of the American Church, is reported to be in the section designed for the depot. Gummere had "flyers" printed which were circulated over the town and county, urging immediate action from the citizens, and telegraph wires hummed with messages to congressmen, senators, and officials at Washington. Colonel Charles M. Steese, ammunition supply officer of the War Department, stated at the meeting that this particular section had been chosen after two years of consideration for reason of certain natural resources and geographical location. So far as the War Department is concerned, the matter is settled. Gummere urged that immediate action be addressed to the President, Commander-in-Chief, for his interposition. Much of the land to be condemned has been in the hands of Church people dating back to the establishment of the Church in the Colonies.

C.O.'s May Go Overseas

★ Many conscientious objectors now in work camps in the United States are skilled at various trades. The national service board for religious objectors to war has therefore suggested that they might well be sent to Latin America, Britain or China where their technical skill would be most useful. The proposal is being considered by the state department. There will be 1,500 men in the 21 civilian public service camps by the end of this month. Church organizations bear the cost of operating them. They are managed by the Friends (Quakers), Mennonites and Brethren.

Tawney at Union Seminary

★ Richard H. Tawney, noted professor at the University of London, who is in the United States as a British propagandist, told 300 students and guests at Union Seminary the other evening that the present war is not a

war between Great Britain and Germany but a war between Germany and western civilization. "For heaven sakes," he said, "stop talking about aid to Britain. What you ought to aid is the civilization of which both you and Great Britain are a part."

Endowment in North Michigan

★ The diocese of Northern Michigan once had an endowment. A couple of years ago it was virtually depleted—a sad story which does not have to be repeated. Anyhow the diocese started at once to rebuild the fund and now has about \$55,000. Plans are under way to increase this amount.

Bayne Called to Columbia

★ The Rev. Stephen Bayne, rector at Northampton, Massachusetts, has been elected the chaplain of Columbia University, succeeding the Rev. Raymond Knox who is to retire from the post this coming June. Mr. Bayne has not as yet indicated whether or not he will accept.

Bishop Demby in Seattle

★ Bishop Demby, seventy-two year old, soft-spoken Negro Bishop, was a visitor in Seattle this month and was all over the place. He visited several Negro missions, met with Negro leaders, made several compelling speeches, visited the navy yard at Bremerton, met with high school students where he organized a club to study the traditions, leaders and problems of Negroes.

Bishop Page to Retire

★ Bishop Herman Page, retired bishop of Michigan, has been in charge of the diocese of Northern Michigan for the past two years. He announced last week that he must give up oversight of the diocese in the spring and a committee has announced a convention for the election of a new diocesan. They also state that the names of twenty-five clergymen have been placed in nomination.

Patriot's at St. John's

★ Bishop Manning was the preacher on November 23 at a service for the patriotic societies of New York, held at the Cathedral of St. John the Divine. Immediately upon the conclusion of this afternoon service, workmen began the dismantling of the temporary choir, sanctuary and high altar in the nave in order to make

ready for the opening of the entire length of the Cathedral next Sunday. There were forty-one societies taking part in the patriotic service on the 23rd, with the massing of the colors before the high altar one of the features.

A Roman Catholic Statement

★ The Roman Catholic Bishops of the United States issued a statement on November 17th pledging support to the defense program but at the same time cracking down on both fascism and communism. "Our thoughts turn to the two greatest evils of today which would destroy all spiritual values. We find two subversive forces, both in control of powerful governments, both bent on world dominance. They are Nazism and Communism. . . . Neither system understands nor permits freedom in its true Christian sense. Both systems usurp arbitrary power of the lives and destinies of men; their dictators assume a power that belongs to God alone." All of which brought forth the remark from a prominent Protestant clergyman that "whether or not the Bishops accurately describe Nazism and Communism, their words certainly describe the Roman Catholic Church."

Bishop Gardner Is Ill

★ Bishop Wallace Gardner of New Jersey had to give up in the middle of an address on November 17th. He was speaking at a convocation at Long Branch, New Jersey, when the pain from a sinus infection became so severe that he was compelled to stop.

Mann Praises the Laymen

★ Pittsburgh's Bishop Mann was the headliner at the banquet held in Buffalo, N. Y., November 13, marking the golden jubilee of the Laymen's Missionary League. He gave laymen a pat on the back by saying that they were always to be depended upon "in laying ground work or filling in wherever they may be needed." Bish-

op Davis of Western New York said that "the work of the League has been exceedingly fruitful in building up the diocese and making it a family of parishes. More and more it will be expected of laymen that they take an active part in the extension of the Church." The banquet was attended by six charter members of the League.

A Holy and Just War

★ One can never be sure of course these days whether reports from abroad are true or false. But it is often reported that Britain is fighting this war without hatred and without in any way giving it religious sanctions. War is a messy and un-Christian business, but it seems necessary under the circumstances so let's get on with it. In contrast are the remarks of Chaplain Wallace I. Wolverton of Camp Davis who preached at St. John's, Wilmington, N. C., in connection with armistice day. He said that the teachings of Jesus against the use of violence was cancelled out by the driving of the money changers from the temple; that it was unfair to limit the teachings of Christ to His active ministry of thirty years, and that he had a deep inner conviction that this war is both holy and just. Shades of 1917.

Children Aid Negro Work

★ This year's Church School Advent offering will be used for two projects that are especially meaningful to children, Bishop Frank Creighton of Michigan announces. The first is St. Augustine's mission, Detroit, located in one of the underprivileged Negro districts and housed in an old store. The floor is cement, which makes it uncomfortable in winter; and a flat roof, with many leaks which let in

rain, intensifies the summer heat. There is no other meeting place available in the neighborhood, and the congregation is in constant fear of eviction. The Church school gift will help purchase a permanent site for the mission. The second use to which the children's money will be put is the Church school by mail which reaches children in isolated parts of the diocese. Lesson leaflets are mailed every week with questions which the children answer and return. At the end of the school year, whenever possible, they are given certificates of promotion at a special service. Several times a year a field worker visits remote families and distributes books, magazines, Bibles, and Church School materials. The demand for these educational supplies is infinite, and the children's offering will help to meet it.

A Men's Club That's Old

★ The Men's Club of the Chapel of the Incarnation, New York, which is called the Amity Association, celebrated its fiftieth year of continued activity with a banquet and dance at a New York hotel on November 19.



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The Association believes it has set a record for the longest period of men's club work in the Church.

Negro Camp in North Carolina

★ Rev. Alfred S. Lawrence of the diocese of North Carolina reports establishment of permanent camps for Negro boys and girls by the Department of Christian Education.

Discuss Labor Relations

★ In York, Pennsylvania, an open forum on "Christianity, Labor, and Management" was held last week at St. John's parish house as part of a church program to discuss the application of Christian principles to human relationships.

Women Stage Forums

★ "To study the five fields of service; to get practice in public speaking; and to plan programs"—these are the aims of an educational forum which is attended twice a month by women of the diocese of Olympia. Mrs. C. A. Merriam of Seattle is general directress of the forum, but each meeting is conducted by a different woman, assisted by five or

more speakers who give prepared five-minute talks. Subjects are chosen in advance by the group; recent talks have covered the following: "What is Worship?", "Through the Looking Glass with the Youth Commission," "Christian Roots of Democracy in America," "Character Building in the Home," "Church Architecture and Symbolism," "Church and State in the Modern World," "Religions of the World."

Parents Meet in Albany

★ The Christian parenthood commission of the diocese of Albany has held three meetings this autumn to promote discussion groups among churchmen in the districts of Albany and Troy. Each rector was asked to attend and bring with him at least two potential lay leaders; Dr. Mae Peabody of the state department of education explained the theory and method of discussion groups, describing many situations she had come up against in her experience as a discussion leader. The second meeting, conducted by Mrs. A. H. Brown, a member of the commission, was concerned with background material

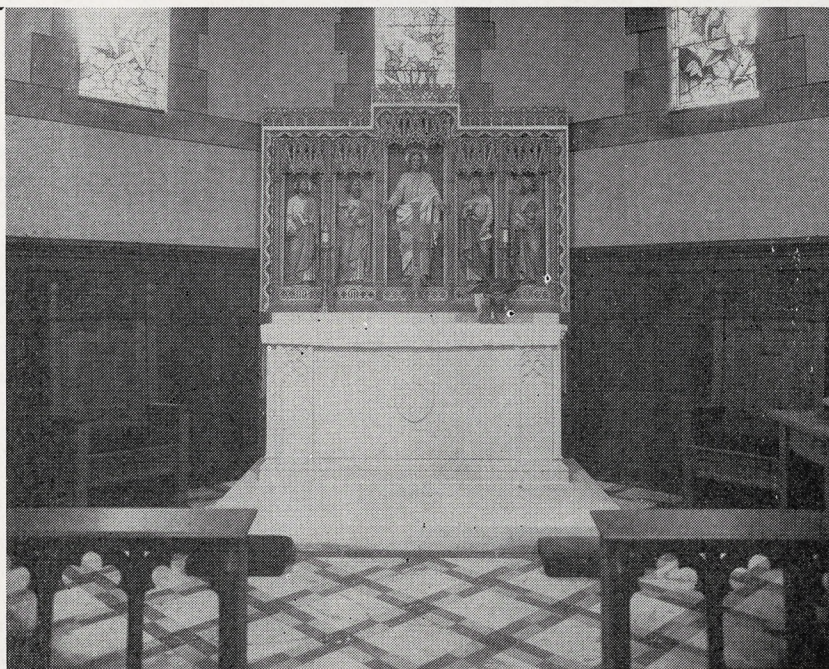
for discussions with books and pamphlets exhibited. At the third meeting, a model discussion of the question "What help does the modern American family need from the Church?" was held.

Very Thin Stuff

★ Rev. Samuel M. Shoemaker, rector of Calvary Church, New York, said in his sermon last week that he felt "a deep and growing conviction that what passes amongst us in these days for Christianity is very thin stuff. The Church is not a society for ethical advancement, as many modern Protestants think. Original Christianity, true Christianity for all time, is not a matter of man trying to live up to a moral code which he believes pleasing to God, but of man responding with his whole nature to the mercy and kindness of God."

Communion of Brotherhood

★ Men and boys will participate in the twenty-fourth annual nation-wide corporate communion sponsored by the Brotherhood of St. Andrew on the first Sunday in Advent, Novem-



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ber 30. Harrison Fiddesof, national secretary of the brotherhood, has written to all clergy of the Church urging them to get as large a number of men and boys as possible to communion on that day. A special invitation card to be signed by the rector and containing a prayer to be used in preparation for the service has been issued.

Group Health in Ohio

★ A plan which makes hospital and medical care available to clergy, lay employees of the Church, and their families has been drawn up by Southern Ohio's diocesan department of Christian social relations. It has been arranged in cooperation with the Hospital Care Corporation of Cincinnati, which works in conjunction with hospitals in other large cities of the diocese. Quarterly payments of \$2.35 for a single

person and \$5.35 for a family assure hospitalization with semi-private accommodation, laboratory service, operating room charges, dressings, and other incidental items. The plan has been in force in the Cincinnati convocation since last winter and in the entire diocese since early summer.

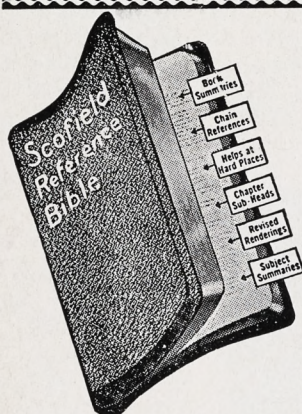
Cathedral a Nazi Center

★ It has been known in informed British circles for some time that Strasburg Cathedral, the spiritual centre of Alsace-Lorraine, has been closed to public worship by the Nazis and used as some kind of centre for Hitler Youth activities. A recent article in *The Church Times*, contributed by a correspondent from Alsace, gives further vivid details of the extent to which the desecration has gone.

"About four years ago, Hitler, in

one of his harangues for foreign consumption, said, 'The cathedral of Strasburg symbolises much for the German people...'

"In recent times, through successive failures of Germany to dominate the world by force, the cathedral of Strasburg has symbolised, above all else, the spirit of Alsace-Lorraine. Its picture, on cards distributed to German students, was used to convey the



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printed boast, 'Was deutsch war, muss weider deutsch werden (that which was German must again become German).

"While the venerable dome echoed the prayers for peace of a million and a half Alsations and Lorrainers, eighty million Germans fixed their avid gaze on the fleche, with a satanic desire to fly from it their abominable swastika emblem of hatred and damnation. Now, when the flag of the crooked cross shames the venerable tower, is the dream realised?

"Not yet. Why was there such lack of enthusiasm in the Nazi Press when hailing the hoisting of the swastika on the cathedral? Was it because of the negative reaction of the Strasburgers?

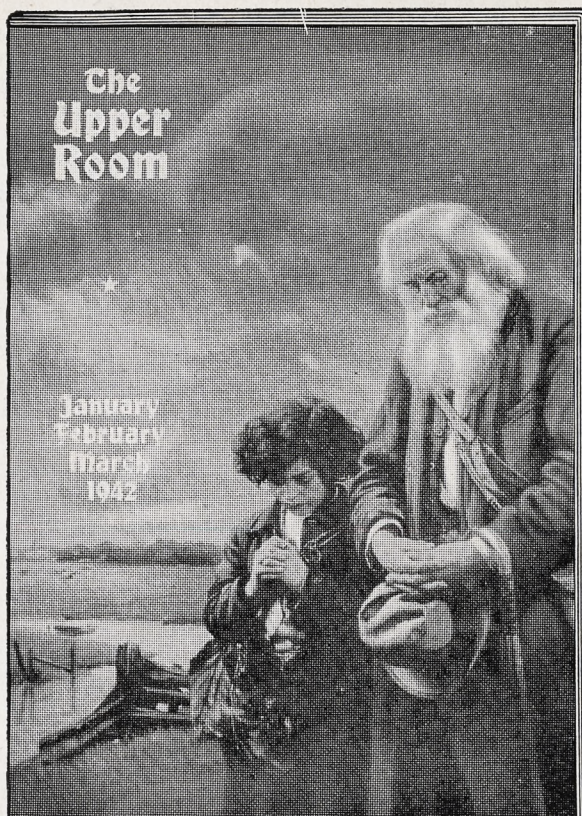
"Hitlerism is not a political or economic system. It is a scheme of philosophy that puts Hitler in the place of God, and the German people in the forefront of the elect. In Alsace-Lorraine they have closed the religious schools, turned the Sisters from the convents in an endeavour to turn the young from the worship of God to the glorification of Hitler.

"But the most significant act has been the closing of Strasburg Cathedral to worship. Hitler is not content to defame this shrine with his flag of blood; he has banished worship from it, fearing it as one of the strongholds of the Faith he has sworn to destroy. He has transformed it into a rendezvous of Hitler Youth, and, to complete its humiliation, figures of saints that adorned its sanctuary have been replaced by pagan statues, portraits of German leaders, and actually a bust of Hitler himself has been enthroned on the high altar, exposed, as formerly was the Holy Sacrament, to the adoration of his disciples.

"The desecration of Strasburg Cathedral proves that the aspiration of Nazi aims is more at the consciences of a people than at their fields and factories. The conquest of the one is a prelude to the conquest of the other."

Social Service in Indianapolis

★ An unusually extensive survey of the south side of Indianapolis, with concrete suggestions for government, community, and Church, has been made by the Rev. Francis Tetu, chairman of the Indianapolis diocesan Christian social relations department. Mr. Tetu made use of a number of other surveys of this section, which covered housing, recreation, schools, and general ma-



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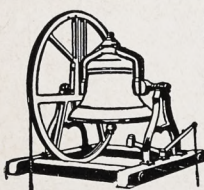
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page eighteen

terial. He obtained help from the police department, community chest, county welfare department, Indiana employment bureau, schools, factories, churches, and the park board. His fifty-eight-page mimeographed report covers nearly every phase of the community: industries: population and population movements, crime and delinquency, relief, housing, leisure and recreation, social agencies, churches, and their social and community projects. His statements are backed up by tables and charts. Among his recommendations: a government housing project, steady improvement in playground staffs and equipment, cooperation between churches and social agencies, and a neighborhood council. For St. George's Church, most of whose members live on the south side, he suggests increased facilities at the social service center, integration of religious and social service work, and aid by the Church to the underprivileged of its district. The survey has been made to reveal the problems and needs of the community, so that the Church and other institutions can give more fruitful service, and so that public-spirited persons can be encouraged to help.

A Soldier for Christmas

★ The commission on army and navy chaplains is sponsoring a movement to have everyone set an extra place at the Christmas dining table for a sailor, soldier or marine—or preferably two places so the boys won't be so embarrassed. Get in touch with the chaplain at a nearby post if you like the idea.

Vestryman Wardwell—

(Continued from page 10)

banquet table to congratulate the crew of the four-motored American bomber on which Mr. Wardwell was to return to the United States.

During the fourteen days he was in Moscow, Mr. Wardwell said he could hear the sound of anti-aircraft fire and falling bombs each night. (See cover picture.) One evening there was a raid on the heart of the city. He was dining at the American embassy but no one there retired to a shelter. The German drive toward the Soviet capital made considerable progress during his days there, but the people, he said, remained remarkably calm. The authorities made no attempt to conceal the danger but "there was not the slightest sign of panic—a strange and interesting people, the Russians."

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BOOK REVIEWS

FRANCE ON BERLIN TIME. By Thomas Kernan, Lippincott, \$2.75.

As director of the French edition of *Vogue* and representative of the Condé Nast publications in Europe, Mr. Kernan not only watched the German occupation of France but had to do business—when possible—with the conquerors. He tells therefore, from direct experience of events in Paris, the methods of establishing control of publication, amusements, business, banking—evidences shown of thoroughly informed, complete, long-range plans made in advance. To a reader discontented with the sparseness of actual cases offered by Mr. Douglas Miller, Mr. Kernan's first-hand experiences and observations provide a valuable supplement to *You Can't Do Business With Hitler*. So do the translations of German ordinances in the appendix.

The remainder of the book sketches briefly the recent history of social and political life in France, showing weaknesses that contributed to the country's collapse, plus a chapter on Petain, Darlan, Laval, and a concluding one on "The Deadly Parallel." Returning to the United States early in 1941, Mr. Kernan was horrified to find here the same kind of disunity, bewilderment, fumbling, that made France so easy a victim.

Directly and simply told, without heat, *France on Berlin Time* is a readable, unique and valuable description of the new technique of conquest and its effects on everyday life.

—ROSE PHELPS

It has often been said that ours is a generation of religious illiterates. It ought not to be with such a wealth of worthwhile literature flowing from the religious press. Why not choose one of the following for reading during the Advent Season?

Father Huntington by Vida Scudder. E. P. Dutton & Co. This is a thorough biography presenting the versatility of the founder of the Order of the Holy Cross.

Forty Years a Country Preacher. Harper & Bros. This book is written by George B. Gilbert, of the diocese of Connecticut, who believes that "the essence of the Christian ministry is rooted in human relationships."

The Man Christ Jesus by John Knox. Willett, Clark & Co. This book—which can be bought for only one dollar—has been highly recommended by Dr. Easton of the General Seminary. The author says "It matters not in the least to us to be told with whatever assurance that Jesus lived, unless we can know with

something of the same assurance the kind of person Jesus was."

What is to be the attitude of a Christian in a world at war?

Thoughts in War Time by the Archbishop of York. Macmillan—\$1.25, and *Thinking Aloud in War Time* by Leslie Weatherhead. Abington Cokesbury Press—\$1.00.

Christianity Is a Changing World, Case. Harper & Bros—\$2.00. This book deals with the all important question "Can Christianity Survive This Crisis?"

—LOUIS W. PITT.

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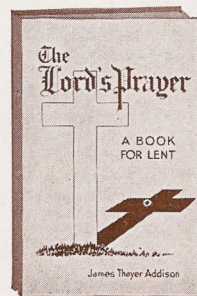
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