

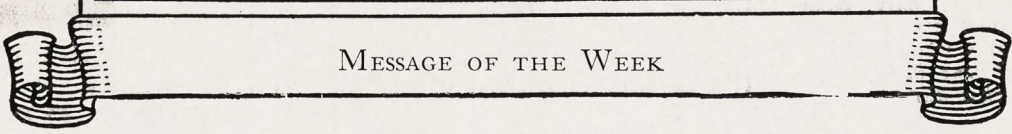
The **WITNESS**

CHICAGO, ILL., FEBRUARY 18, 1932

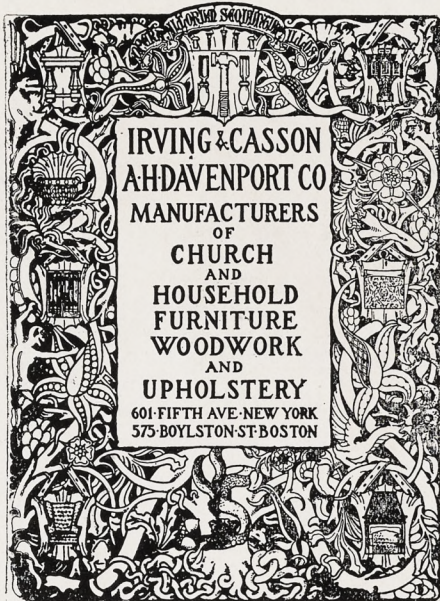
For Peace



ETERNAL God, in whose perfect Kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love, so guide and inspire, we pray Thee, the work of all who seek Thy Kingdom at home and abroad, that all peoples may seek and find their security, not in force of arms, but in that perfect love which casteth out fear, and in that fellowship revealed to us by Thy Son, Jesus Christ our Lord. *Amen.*



MESSAGE OF THE WEEK




IRVING & CASSON
AHD AVENPORT CO
 MANUFACTURERS
 OF
CHURCH
 AND
HOUSEHOLD
FURNITURE
WOODWORK
 AND
UPHOLSTERY
 601 FIFTH AVE. NEW YORK
 575 BOYLSTON ST. BOSTON



J. & R. LAMB
STUDIOS
 NO. 325 SIXTH AVENUE, NEW YORK
 STAINED GLASS · MURALS
 MOSAIC · MARBLESTONE · FED.
 CARVED WOOD · METAL 1857

A. R. MOWBRAY & Co., Ltd.
 28 Margaret St., LONDON, W. 1,
 and 9 High St., Oxford, England.



CHURCH VESTMENTS
 CHOIR OUTFITS
 Cassocks Surplices
 Copes Chasubles
 Stoles Veils Burses
 Altar Linens
 Metal Work Woodwork
 Particulars from
MR. PAUL S. BUCK
 Distributor
 665 Fifth Ave.,
 New York City

Heaton, Butler & Bayne
 Stained Glass Artists
 By appointment to the late
 KING EDWARD VII.

Stained Glass Windows
Memorial Brasses, Etc.
 Designs and Estimates

Heaton, Butler & Bayne
 (N. Y.) Ltd.,
 French Building
 551 FIFTH AVE. NEW YORK



BELLS CHIMES
PEALS
 Write for literature. Address Dept. 28
 McSHANE BELL FOUNDRY, BALTIMORE, MD.



MENEELY BELL CO
 TROY, N.Y. AND
 220 BROADWAY, N.Y. CITY
BELLS



CHURCH VESTMENTS

Cassocks, Surplices, Stoles, Embroideries, Silks, Cloths, Fringes
CLERICAL SUITS
 Hats, Rabats, Collars
 Specialists in Church vestments and Embroideries for a half a century.

COX SONS & VINING
 131-133 E. 23rd St., New York

Craftsmen in Stained Glass
J. M. KASE STUDIOS
 19. W. 8th St. Eighth & Court Sts.
 New York, N. Y. Reading, Pa.
 Established 1888
 BOOKLET SENT ON REQUEST



MENEELY & CO.
BELLS ESTABLISHED 1826
 WATERVLIET, N. Y.
 CHURCH BELLS, CHIMES AND PEALS
 Unequaled Musical Qualities



Cassocks

For the Clergy and Choir
VESTMENTS

Altar linens, embroideries materials.

Clerical and lay tailoring

J. M. HALL, INC.

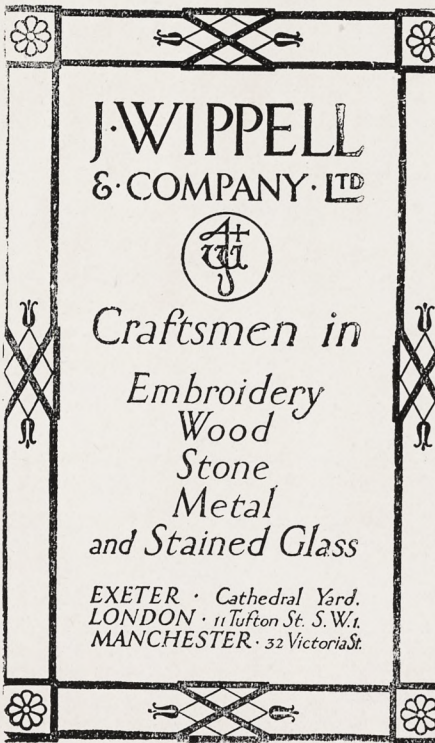
174 Madison Avenue
 Bet. 33rd & 34th Sts., N. Y.



R. GEISSLER, INC.
 450 SIXTH AVE. NEAR 10th ST. NEW YORK
Church Furnishings
 IN CARVED WOOD AND
 MARBLE · BRASS · SILVER
 FABRICS + WINDOWS

ST. HILDA GUILD, Inc.
 131 E. 47th St., New York
 CHURCH VESTMENTS
 ECCLESIASTICAL EMBROIDERY
 Conferences with reference to the adornment
 of churches
 Telephone EL-dorado 5-1058

MEMORIAL TABLETS
 "of enduring worth
 and attractiveness"
 in genuine cast bronze
 Moderate in Price - Booklet on Request
ELLISON BRONZE CO., INC.
 JAMESTOWN, N. Y.



J. WIPPELL
& COMPANY · LTD

Craftsmen in
 Embroidery
 Wood
 Stone
 Metal
 and Stained Glass

EXETER · Cathedral Yard.
 LONDON · 11 Tufton St. S. W. 1.
 MANCHESTER · 32 Victoria St.

THE D'ASCENZO STUDIOS
 Philadelphia — 1604 Summer Street

Designers of
 HISTORICAL WINDOWS


Washington Memorial Chapel
 Valley Forge, Pa.

Chapel Windows,
 St. John's Cathedral,
 Denver, Colorado

Stained Glass, Mural Decorations
 Glass Mosaics

M. P. MOLLER ORGANS
The Pride of the Church

Over half a century of successful organ building have established the Möller reputation for quality and workmanship.
 350 Möller Organs in Episcopal Churches alone.



M. P. MÖLLER
 The Artist of Organs The Organ of Artists
 Hagerstown Maryland

AUSTIN ORGAN CO.
 Hartford, Conn.

Designers and Builders
 of
PIPE ORGANS

noted for their superior tonal qualities
 and mechanical reliability

Correspondence Solicited

Editor
IRVING P. JOHNSON
Managing Editor
WILLIAM B. SPOFFORD

THE WITNESS

A National Weekly of the Episcopal Church

Associate Editors
FRANK E. WILSON
GEORGE P. ATWATER
JOHN R. OLIVER
IRWIN ST. J. TUCKER

Vol. XVI No. 26

FEBRUARY 18, 1932

Five Cents a Copy

THE WITNESS is published weekly by the Episcopal Church Publishing Company, 6140 Cottage Grove Avenue, Chicago, Illinois. The subscription price is \$2.00 a year; in bundles of ten or more for sale at the church, the paper selling at five cents, we bill quarterly at three cents a copy. Entered as Second Class Matter April 3, 1919, at the postoffice at Chicago, Illinois, under act of March 3, 1879.

STAND BY THE MISSIONARIES

An Editorial by

WILLIAM B. SPOFFORD

THE members of the National Council are elected representatives of the Church, assigned the task of directing our National work between General Conventions. At their meeting the other day in New York they were confronted with an unusual situation. They met this situation by taking the unusual action which was described in the news story in our last issue. The General Convention, legislative body of the Church, instructs them to balance the budget for the year. This means that they are under orders to make expenses square with the total sum pledged by dioceses and missionary districts. However the estimated resources of the Church for 1932 were so far under the requirements for the budget, even after reductions, including a 10% reduction in all salaries from the Presiding Bishop to the most humble worker in the mission fields, that balancing the budget at this time would have meant the complete withdrawal from several missionary fields. Rather than scrap vital work the Council voted to carry on under a reduced budget for the first six months of the year, meanwhile going to the Church with a plea that money be provided to continue operations under this reduced budget, for the balance of the year.

Thus they put the matter squarely up to each of us by saying in effect: "the sum of \$400,000 is required to carry on. Do your share. If you fail we will be compelled to make further drastic reductions in the work, including withdrawals from specific missionary fields."

All sorts of debatable questions are immediately raised by their action. But after you get all through discussing the matter, and placing the blame for the present emergency on everyone but yourself, it comes down to this: *are we going to stand by our missionaries?* The National Council took their action last week because they want to do so. They are also convinced that we, the communicants, want to stand by them. We believe they are right in their assumption. We believe that the people of the Church do want

to stand by their missionaries. We believe therefore that they will do everything possible between now and Whitsunday to raise the sum required to carry on the work. Stand by the missionaries was a slogan of General Convention. It must be our slogan now.

IN URGING the people of the Church to support the program about to be launched, we feel compelled also to make certain suggestions.

First, as has already been suggested by Dr. Atwater, in his series of articles now appearing in this paper, we believe that an impartial and disinterested commission should be appointed at once to make a survey of the entire work of the Church. There is, at the moment, such a commission to inquire into the quotas and appropriations of missionary districts and aided dioceses.

Liberality of interpretation of the Pay-As-You-Go Plan (the order of General Convention that expenses must be made to square with resources) was considered advisable because of an emergency. For the same reason liberality might be allowed in interpreting the tasks of this commission. They should be given wide powers. It should be made possible for them, if necessary, to engage workers trained in administration and research. Every work of the National Council should be studied in order to discover whether it is producing commensurate with the costs. And this commission should start functioning at once. There is an emergency.

Second, we feel that the Church has no right to place the responsibility for cuts in the budget on the shoulders of executive officers, who are themselves, with their departments, involved. The budget has been cut approximately \$600,000, more than one third of which is accounted for by the general reduction of 10% in all salaries. These cuts were recommended by the officers of 281 Fourth Avenue, whose recommendations were accepted by the National Council. One can readily imagine what may have happened as

these men met each day for two weeks, in a room of the Church Missions House which came to be known generally around the building as "The Slaughter House". A group of executives——colleagues in what is supposed to be a closely knit organization——were faced with the task of urging cuts in each other's work. Frankness under such circumstances would at least be difficult. Cuts, we believe, should not be made by the people involved. They should be made by an impartial and disinterested committee, either composed of National Council members or, if they are men who cannot spare the time, then by a committee appointed by the Council.

AS THINGS stand at the moment, in spite of the resolution of the National Council, printed here last week, to the effect that there had been "the most drastic economies in every department and operation of the Council", an examination of the actual figures is rather disturbing. The General Convention recommended that "Any necessary cuts should, if possible, be confined to administrative economies and to certain items in departmental budgets, especially in the department of publicity and more specifically by the abandonment of the publication of *The Church at Work* (a saving of \$33,000 annually), and reductions in the appropriations to the Committee on Ecclesiastical and Racial Relations."

The budget of the department of publicity, as passed by General Convention, called for the expenditure this year of \$106,835. The executives recommended a cut in this budget of \$11,051. However it should be borne in mind that *this is a cut in the budget and not a cut in the expenditures of previous years*. There has been a cut in the 1932 budget, but when compared with the expenditures of previous years there has been no cut which can be called in any sense drastic.

As a matter of fact the department of publicity spent \$100,063 in 1931. This means that the National Council now says to the publicity department; "In 1931 you spent \$100,063. However it is now necessary for us to make drastic cuts. Therefore in 1932 you may spend no more than \$95,784, or \$4,279 less than you spent in 1931." When one realizes that this reduction includes a flat 10% cut in the salary of every worker in the department, one naturally wonders what justification there is for the statement of the Council that there have been "drastic cuts", or for the statement recently sent out by the Church Missions House that "these drastic reductions have gone beyond mere economy and have actually crippled the work."

The department of publicity is singled out merely because it was so singled out by General Convention. As a matter of fact an examination of the reduced budget upon which the Church Missions House is now operating will reveal equally startling comparisons for all of the departments. For example, General Administration, (which is an item in the budget for our Presiding Bishop, two vice-presidents and Council secretary, with their private secretaries and

office force), is told that it may spend as much as \$65,276 in 1932, even after these "drastic cuts." But an examination of the books reveals that there was spent on General Administration in 1931 only \$46,256. Thus instead of a cut there is an actual increase in 1932 of \$19,020. It should be pointed out that some of these expenditures are fixed by General Convention, and it is not within the power of The National Council to change them. Nevertheless the whole question of the effectiveness of the recent reorganization, with its promised economies in administration, might well be raised. In the House of Bishops, in Denver, Bishop Johnson's objection to the creation of new executive offices was met with the statement that overhead expenses would not be increased. The figures do not seem to bear this out.

It is true also that there may be lapsed balances in 1932; that is, monies appropriated, and presumably turned over to departments, that is not spent by them and therefore is returned at the end of the year to the treasurer of the Council. The Presiding Bishop, for instance, very generously refused to take a large part of his salary. Nevertheless General Administration is told that it *may* spend as much as \$19,020 more than they spent in 1931. To talk of an economy that is really crippling the work under such circumstances is, to put it mildly, giving the people of the Church a faulty picture of the actual situation.

The simple fact is that there have been no "drastic cuts" when the present reduced budget is compared with previous expenditures. These "drastic reductions" which we are hearing so much about mean simply that the inflation has been removed from the budget. The margin of safety has been chopped off. The departments have been told that they may spend within a few dollars of what they actually spent in 1931, and the reductions of 10% in salaries is taken into account in making this statement.

There is no idea of fixing blame in presenting these facts. There is blame to be placed everywhere; on all of us for not more generously supporting the work; on the General Convention for not doing its job more thoroughly; on our executives, possibly, for faulty methods. Indulging in the pastime of fixing blame is going to accomplish nothing. And this editorial is written in no such spirit. Rather these facts are presented solely to support our contention that cuts should be made, not by the people involved, but by an impartial and disinterested committee. Further we believe that the whole matter of cuts should be reopened at once and carefully examined. The entire work of the National organization is certainly important. But, if funds are not available to carry on the entire work as it has been done in the past, we believe that the people of the Church want the first cuts made, where the General Convention said they should be made, by administrative and departmental economies, rather than in the mission fields or in the salaries of already underpaid missionaries.

SO WE——and the plural in this instance means more than the person whose name appears over

this editorial——call upon the people of the Church to stand by the missionaries. Support the program of the National Council, in spite of any criticisms that may arise in your mind, either over their interpretation of the Pay-As-You-Go Plan, or anything else. It is the work of the Church, in these times of great opportunity, that is, after all, at stake.

But in supporting it demand that the whole matter of cuts in the budget be reopened in order that the work in the field may be the last to suffer. It is possible that a way might be found, by economies in departmental work, to make it unnecessary to reduce missionary salaries at all. They are already meagre enough. The people of the Church will be the more willing to help balance the budget if they know that it is the policy of the Council not to bring hardship upon them. It would be better to discover the unfruitful missions and discontinue them than to

bring distress, discouragement and the fear of further cuts to the great body of missionaries. A 50% reduction in morale and efficiency will be no satisfactory return for the saving involved in a 10% cut in salaries.

There should be a thorough study of the entire set-up. And, to quote Dr. Atwater, this study should be made by "an impartial and disinterested commission, men of wide experience and training in administration, men accustomed to social research, men sympathetic to our work but cool in their judgment."

We are for our National Organization. We are for all its work. We do not want it weaker. We want it stronger. And this threatened calamity in National Church affairs, properly handled, may well be turned into a lasting blessing by the creation of a stronger and more efficient organization.

THE CHRISTIAN WAY OUT

By

WILLIAM GREEN

President of the American Federation of Labor

WE FIND the world in another winter of hunger and want. In millions of homes there are hungry children whose fathers and mothers are helpless to provide. Our production mechanism functions lamely. Our financial institutions are afraid. Trade and foreign commerce have dwindled. Over Europe hangs the pall of national bankruptcies. Over Asia—the menace of war.



Harris & Ewing

WILLIAM GREEN

Statesmen and business men are groping for the way out. From everywhere come plans—new mechanisms. But the root of the trouble lies deep as the spirit of men. We have organized our human relations which constitute the fabric of society without studying or understanding man. We have used as a basic principle that an individual or a group can be advanced at the expense of others in the same field. Quite the contrary is true. The basic law of human relations is that each man is his brother's keeper. The well-being of each individual and each group is interdependent upon the well-being of others. Progress for the individual is in a very definite way interrelated to the well-being of the groups with whom he is associated—the family, the work group, the community, the nation. Each must plan with these groups—not against them. The underlying law

is the new commandment formulated by Christ over nineteen centuries ago—a commandment to love a neighbor as ourselves. This new commandment states the basic law of human relations which should guide all of our relationships, without which we can not have material wealth or lasting cultural and spiritual power.

Until we stop trying to separate the principles of Christianity from business dealings, until an employer scrupulously gives his humblest employee all that he has honestly earned, we shall have injustice, unrest, and all the evils born of them. The most practical, enriching experience that business holds, comes from organized efforts for cooperation of the whole work group—the sharing of information, the fusion of effort, the spirit to make improvements, the will to share justly and equitably the returns from joint efforts.

The real cause of our economic debacle is dishonesty—conscious or unconscious. Employers or investors who took advantage of their position to protect their interests at the expense of others—declaring high dividends and stock dividends and leaving workers' incomes insecure and low, those who hoped to make fortunes by speculation, those who did not give honest service, have all contributed to our present economic unrest.

Capitalists have been living in an unreal world, because they closed their eyes to facts. They have clogged the machinery of distribution by directing larger and larger shares to a favored few and a smaller and less equitable share to the many. Obvi-

ously prosperity and inequitable distribution can not run parallel. Management and investors are paying for their mistakes. While they suffer, the workers they exploited are suffering more.

Our economic structure is no stronger than its weakest link; our national life is no more enduring than the standards that determine relations between men; individual development depends upon capacity for spiritual understanding and progress. Through the spirit man is able to give testimony that he is a son of God but unless the whole of life is organized to permit of development of the spirit there can be no lasting progress. In this fact we find the higher meaning of the common facts of our work world—organization of wage-earners into unions for the mutual advantage of workers and industry. Unions are the agency through which workers can help to bring industry in line with Christian principles and assure progress for workers and stable development for industry.

Unions are based upon understanding of mutual problems and common interests of wage-earners. They accept the fact that advancement of workers' interests is conditioned by advancement of the industry that employs them. Their purpose is to organize human and industrial relations so as to advance human welfare.

It is this spiritual power of unions that gives them dynamic possibilities and lasting endurance. The spirit of Christ represents an ideal that should be the basic rule of life in all human relations.

IF EVERY employable person who wanted work had a job, the total number of weekly work hours which each could work is 35. To eliminate the unemployment then, we have only to cut the work-week to 35 hours and put everybody to work. There might be variations in applying this general principle but the method of finding the number of work hours available and then adjusting the work period accordingly would remain the same.

Because we did not apply this principle during the past decade of extraordinary technical change, unemployment was steadily developing even before this business depression. In that period unemployment was not under 5 per cent, or approximately one and one-half millions, and steadily rose even in prosperous days. Machinery made it possible to do more work in less time—work which required 52 hours in 1919 could be done in 34 hours in 1929. Yet the actual average working hours were only 2 hours less—52 to 50.

Technical progress should mean freeing human beings for a richer creative life—the kind of life that is necessary in order to provide use for the products our factories are turning out.

Industry is faced with the urgent problem of continuously taking stock of the work hours and adjusting the work period to the number of workers needing work. Adjusting the work hours is basic in developing those principles of balance which will serve as stabilizers to our economic structure.

THE census figures on child labor, while available for only 18 states, show that one out of every twelve children under 16 years of age is at work. This census was taken in April, 1930, when there were millions of unemployed adults. We know perfectly well that children denied opportunity for mental and physical development are seriously handicapped for life, but we have not yet taken the social steps necessary to assure children their heritage and to leave the work opportunities for adults.

We have it within our power to make this depression with its unprecedented distress from unemployment memorable for constructive protection for children. Child labor is not only not needed during this peak unemployment, but it hinders our efforts to get employment for adults. By taking all minors out of gainful employment and sending them to school we can atone for some past mistakes. We can assure ourselves higher social standards by strengthening our child labor and compulsory school-attendance laws and thus eliminate competition of child labor with adult workers.

State legislation should be supplemented and safeguarded by Federal regulation. The first step to this end is ratification of the child labor amendment by the necessary number of state legislatures. This is an undertaking upon which Labor will need the cooperation of other organizations interested in child welfare. Protection for children should be among the paramount issues of every state labor program.

ALL through life we find two interrelated facts—accumulation and distribution. We find it in the mineral, vegetable and animal kingdoms going on simply as a law of nature. Only among human beings is it brought under the control of intelligence. In our economic developments we are now forcibly reminded of failure to allow for the correlation of these functions, as we make progress in the arts of production—things accumulated in great quantities. This makes distribution proportionately indispensable or stocks would pile up in a way that forces factories to slow down.

The only way to assure distribution is to put buying power into the hands of those who work—the masses. Production establishments must raise wages and shorten hours in proportion to increased productivity if distribution is to balance production. In other words, instead of declaring extra dividends, stock dividends and increasing profits, more of the proceeds from production must go to producing workmen. Only the application of this principle of balancing accumulation and distribution can save industry from recurring breakdowns which have been increasing in severity and magnitude.

What does it profit a man to monopolize all the proceeds when stocks and bonds fall to ridiculously low prices and he can not sell his wares because he refused to share returns with those who helped to make them. Industry must give in order to have.

All these years trade unions have been as a voice crying in the wilderness the need for fair distribu-

tion as expressed by higher wages and shorter hours. Now comes this economic cataclysm demonstrating that unless industry shares with its employees the benefits of industrial progress it shall lose what it has. The function of the union in calling attention to the need for workers' sharing more equitably in distribution and providing the necessary technique is indispensable to balance between production and distribution.

QUESTIONS FOR DISCUSSION

1. Mr. Green states that society is organized on the principle that an individual or a group can be advanced at the expense of others. Do you agree with him? If so, can we call such a society Christian? Give illustrations from our industrial, national and international life to support Mr. Green's statement.
2. What changes would have to be effected in economic, racial, national, international life in order to adhere strictly to the commandment to love our neighbor as ourselves? Have each member of the class suggest one necessary change. Discuss thoroughly.
3. The Church states that the first charge upon industry should be a minimum sustenance wage, and if possible a saving wage. Is this the practice of economic life today? Should it be?
4. Do you agree with Mr. Green that an inequitable distribution of goods is responsible for the present depression? If so have members of the class suggest way of correcting the difficulty.
5. Should the hours of labor be reduced? Would that mean a permanent solution for our difficulties? If so, why? If not, why not?
6. Has the invention of machinery been a blessing to everyone?
7. Should we, as Christians, support the child labor amendment?
8. Mr. Green states: "Production establishments must raise wages and shorten hours in proportion to increased productivity if distribution is to balance production." Discuss that statement thoroughly. Is it true? If so, how can it be made effective in economic life?

(Note: It had been our intention to present also this week an article by Archbishop Temple, but what seemed to us the necessity of dealing editorially with National Church affairs, prevented his article from appearing. Archbishop Temple's article will appear next week, together with the contribution of Vida D. Seudder.)

Fortify the Council

By

GEORGE PARKIN ATWATER

THE work of the National Council is now based upon the most insecure financial foundation. The Council has formed an alliance with every diocese in the land. The Council practically says to the diocese "We want so much from your parishes. You want so much. Add these sums together and allot them to the parishes. If the parishes fail to meet the quota, we shall suffer together."

That is a fine optimistic spirit, but it is a flimsy foundation upon which the Council may underwrite projects which require real money. For a great body like the National Council to project a program based on uncertain pledges, and with no other adequate resources, is to indulge in a delusion of grandeur.

The dioceses, under pressure, make pledges to the Council with every good intention. They have striven nobly to meet the rising cost of National administration. But dioceses are dependent on parishes and parishes are subject to vicissitudes which impair their giving power. Under this method, the capital assets of some parishes, and the resources necessary for efficiency in others, are given to support quotas. There is but one end of such a process.

What is the solution of this dilemma. Many men have an opinion about it. I think that the Church papers would be willing to print any constructive suggestion so I shall venture to make my own.

The National Council is the administrative agency of the collective will and purpose of the parishes of our land. It should not be expected to think of itself as an independent group propelling a detached work, and initiating enterprises for which it has no resources. It should not be in the position of incurring an obligation and of saying in effect "Charge it to the parishes." Our National Council is too fine and faithful a group of men to expect them to make bricks without straw.

We should devise some way by which the collective parishes should say to the Council "We shall give you a fixed sum each year. You are to expend this sum and no more (except as noted below) and we shall expect only a wise and careful administration of this sum."

This fixed sum should be by diocesan pledge, as now, but the *diocese should agree that this is the first charge upon parish quotas*. The National Council pledge must be first paid.

Under such a system it might be necessary to reduce diocesan pledges to the Council. But any body of administrators could do more in the long run, with let us say, \$3,000,000 a year of certain income, than with an expectancy of \$4,000,000 which, after the work was undertaken on that basis, should suddenly be reduced. The losses on such a fluctuation are incalculable.

The National Council should then endeavor to enlarge its work by endowments. Year after year it should build up its endowments. As rapidly as income was assured from endowments it could enlarge its work. There can be no doubt that a campaign of education in endowment, and a constant effort, would increase the resources of the Council every year.

If the work were thus firmly based upon a substantial foundation, it could be administered more economically and with less distress and fear.

There is a suspicion abroad that the cost incurred in raising the money of the Church, is greater than the amount secured by the extra effort. A saving could be effected there.

Dioceses and parishes with a somewhat decreased burden, could then undertake their own appointed tasks more adequately. And many parishes today need re-inforcing. You cannot have weak parishes and a strong diocese, or a strong Council. If you "lengthen the cords" you must "strengthen the stakes."

Unless we make progress carefully, we shall find that our zeal has outstripped our resources. And why the furious haste? I know that enthusiastic men, whose imaginations are aroused, and who are fired by sympathy for every kind of need cry out "Oh, the great opportunity." All honor to them for their noble yearning to serve. But it is simply impossible to grasp every opportunity. To work in haste to touch the borders of a hundred opportunities, is aspiring, but less commendable than to grasp ten opportunities with such vigor that fruitful and abiding results will follow. No physician has the right to seek more patients than he can adequately care for.

The limitation of effort so that it may become deep and intensive and not diffuse and shallow, is a lesson taught by every enterprise. The farmer who tries to cultivate more land than he has strength and capital for, soon finds that his crops are weeds. Opportunity exists everywhere, in every land of Christian effort. There is as much opportunity for Christian work and effort in every city block as there is on the frontiers. Opportunity is as boundless as the waves of the seven seas, and always will be.

By good strategy we must turn some opportunity into achievement. To grasp three opportunities, with hand capacity for one, is soon to be empty handed.

Our Church has nearly two thousand years of history behind it. If this generation is wise it will prepare to make the Church secure for the thousand years to come. But to do so it must not speculate. It must invest. Slowly, steadily, gradually it must go forward, always gaining, always consolidating its gains. To jeopardize our whole structure because we have not the patience to build carefully and on solid foundation, is the height of folly.

If we made the National Council secure, even with a diminished budget, we should take the most progressive step for missions that our generation has seen.

THE STORY OF THE CHURCH

II. *The Preparation*

By

BISHOP JOHNSON

“WHEN the fulness of time was come”, says St. Paul, “God sent forth His Son, born of a woman, born under the law.” It is no more astonishing that God should do this than it is that He should have created the universe or have made man in His own image to dwell therein. It is all a mystery beyond man’s comprehension, but like all mysteries there is a zone of light in which we can pursue our investigation.

Does the Christ fit into the warp and woof of history? For certainly if He is the “word made flesh” there will be preparation for His coming; there will be fitness in the time and place of His coming; there will be results of sufficient importance to justify His birth. His life will not be an accident but it will be the sequence of certain events that precede and the source of certain consequences that follow. In the providence of God, He will fit into the picture of that which we call history. He will be the alpha and omega of that which He came to give to the world.

There are three main factors in this aspect of His coming. First, the Jewish Church with its expectancy of a Messiah. Second, the Greek culture with its philosophy of the logos, or word of God. Third, the Roman government with its unification of races and religions.

In regard to the Jewish Church, one of His early utterances was to the effect that He came not to destroy but to fulfill the law of Moses, under which St. Paul says His mission was originated. There were three things which characterized Judaism and separated it for two thousand years from the paganism that surrounded it. First, it emphasized the unity of God and His holiness in contrast with the polytheism of other races and the immoral character of

their deities. Then it proclaimed the deadliness of sin and the inexorable fatality thereof. “The soul that sinneth it shall die” and further that “without the shedding of blood there shall be no redemption from sin.” Around this thought revolved all the ritual of the temple and all the utterances of the prophets. Finally, it looked forward expectantly to the coming of a Messiah, aptly described by the last of the Hebrew prophets, John the Baptist, “Behold, the Lamb of God that taketh away the sins of the world.”

Behind the Christ was the Jewish Church. Without this background there could have been no John, Paul or Peter; no Matthew, Luke or Mark; no Elizabeth, Mary or the Magdalen. It provided both the theme of Christ’s mission and also the persons who could be the instruments of His gospel.

While the Gospel was to have a Hebrew background, it was intended to become a world religion. To do this the message must be in the language of the world’s culture and it must meet the challenge of the world’s best thought. It must make its appeal to those who had read Socrates and Plato and Aristotle, as well as those who were familiar with Isaiah and Daniel and Malachi. It was through the ministry of St. Paul, travelling through the Grecian cities, that the Gospel of Christ found a culture suitable to express and interpret that Gospel. Through him it passed from its Hebrew beginning to its Grecian training. It was for this reason that the New Testament was written in Greek; the General Councils were led by the Greeks; the Creeds were expressed in Greek. In Rome, at this period, the Christian religion was looked upon as Jewish and Greek. Most of the early bishops of Rome had Greek names. For several

centuries the dominating influence was that of the Greek. It was thus that God sent His messengers who prepared the way before Him. St. Paul was also the voice of one crying in the wilderness of human bewilderment, "Prepare ye the way of the Lord, make His paths straight."

As a Gospel of Christ emerged from its Hebrew background and its Greek setting, it needed a unified world if it was to be a universal religion. The Hebrew contributed devotional worship and the Greek intellectual gifts, but the Roman made possible its universal application. It was over Roman roads that the early missionaries travelled; it was because Rome had welded the various races into one government that travellers could pass unmolested from one country to another; it was because of Roman practices that the gods of the nations were assembled in a single pantheon, so that men were receptive to other gods than those of their own local tradition.

It was during the century in which the Gospel was first preached that the whole world was at peace, drawn together in political unity. And it was the Roman genius for organization that gave to the Church its ecclesiastical polity. "Parish", "diocese", "province", are divisions of the Roman Empire applied to the use of the Church. So we note how the ancient roads converge at the foot of the Cross and why the inscription thereon was written in Hebrew, Greek and Latin.

In the providence of God the fulness of time was come when God's message to men could be understood by the Hebrew, be interpreted by the Greek and be organized by the Roman, and so play its part in the centuries that were to follow.

The Church came as the result of a universal expectancy that a Savior would come who would give forgiveness and life to men. Note how in the providence of God this provision fitted into the picture. Whereas the Jews had but one temple, yet there was a synagogue in every city so that Christ's apostles could begin their missionary work in each place by gathering together a group of understanding Hebrews, who became the nucleus of the Christian Church in that community. So St. Paul planted the Church at Thessalonica, at Corinth, at Ephesus and in the other Greek cities that he visited. It produced a universality which had a point of inception in the fact that the Hebrews who were prepared for a Messiah were scattered throughout the Roman world, and yet had a solidarity because of the temple at Jerusalem.

It is recorded that a prince once asked his chaplain for a short and conclusive proof of the divine character of the Gospel, and the chaplain replied, "The Jews, my Lord!" For in all history there is no other race who had the expectancy of a Messiah and were dispersed throughout the world without losing their racial identity. The setting of the Gospel was found in this remarkable circumstance and the time of its proclamation was unique. If it had come a hundred years earlier or later the stage would not have been

set, for it was only in this particular period that the whole world was at peace and unified.

Moreover if you had lived in the era before Christ you would have found animal sacrifices prevalent throughout the world, whereas in the era following Christ they had practically ceased both at Jerusalem and in pagan Rome. It is not an accident that the birth of Christ separates the ancient from the modern world.

It is of profound significance that the three cities set upon a hill, Jerusalem, Athens and Rome should have become monuments of human failure to redeem man by the law of Moses, or the philosophy of Plato or the censorship of Cato. The law truly came by Moses and by Socrates and by Seneca, but grace and truth came by Jesus Christ.

If we accept the Gospel upon the provisions of its founder we must be prepared for a new principle which is to animate the Church. As Christ presented it, the Christian religion is not fundamentally an external law, an academic philosophy or a humanitarian philanthropy. It is a new life depending upon God's grace for its preservation and its fruitfulness. It is a new humanity which He lived and into which we may be grafted so that He dwells in us and we in Him. "I am the vine and ye are the branches." "Abide in me and I in you. As the branch cannot bear fruit of itself except it abide in the vine; no more can ye, except ye abide in me." "If a man abide not in me, he is cast forth as a branch and is withered." "Herein in my Father glorified, that ye bear much fruit. So shall ye be my disciples."

(Continued next week)

Man's a Mixture

By

G. A. STUDDERT-KENNEDY

"Our Padre, 'e says I'm a sinner,
 And John Bull says I'm a saint,
 And they're both of 'em bound to be liars
 For I'm neither of them, I ain't.
 I'm a man, and a man's a mixture,
 Right down from 'is very birth,
 For part ov 'im comes from 'eaven,
 And part ov 'im comes from earth.
 There's nothing in man that's perfect,
 And nothing that's all complete;
 'E's nubbat a big beginning,
 From 'is 'ead to the soles of 'is feet,
 There's summat as draws 'im uppard,
 And summat as drags 'im down,
 And the consekence is, 'e wabbles
 'Twixt muck and a golden crown . . ."

THE NEWS OF THE CHURCH

Edited by
W. B. SPOFFORD

EXTRA space required for our Lenten features, reports of diocesan conventions and the important meeting of the National Council, and one thing and another, has put us considerably behind in presenting the general news of the Church. Well, let's see if we can't catch up—have to be pretty snappy, but I am sure you will understand that it is due to our limitation of space.

* * *

First off, don't worry, at least yet, about our missionaries in China. Bishop Roots cables: "Disturbances in Hankow and Wuchang considered unlikely. Rural sections of province of Hupeh have been widely sovietized. Church work in cities going on nominally. All members of staff well." Cable from the diocese of Anking: "There is no disturbance diocese Anking. Staff all well." And from Bishop Graves, Shanghai; "All missionaries are safe Shanghai and other stations." There is no present cause for anxiety.

* * *

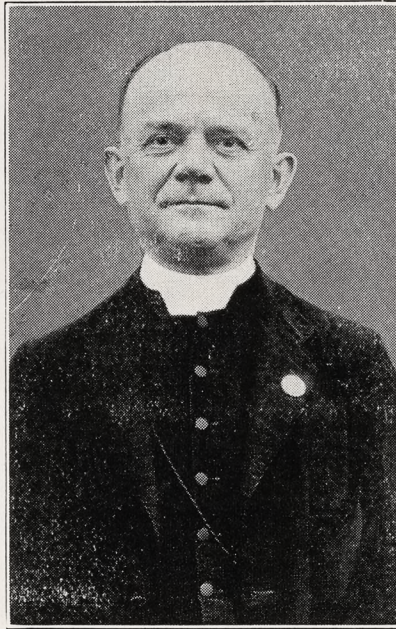
A commission composed of Southerners, George Fort Milton, Chattanooga editor, chairman, studied the circumstances attending each of 21 lynchings in 1930. Here are their findings; 1. There is real doubt of the guilt of at least half the victims of mob violence. At least two were certainly innocent. 2. Less than one-fourth of the persons lynched since 1890 have been accused of assaults upon white women. 3. The claim that lynchings are necessary because courts do not convict Negroes is fallacious. 4. Mob leaders can be identified without difficulty, although grand jury indictments are seldom brought. 5. There is a direct relationship between a low educational and economic status and the probability of lynchings. Our Auxiliary cooperated with the commission making the study, which brings it under the heading of Church news.

* * *

The social service commission of the diocese of New York has sent out a valuable bulletin on the new marriage canon, telling the parsons just what they have to do to keep within the laws of Church and state. It is a nice bit of work.

* * *

All the churches of Buffalo united in a service held at St. Paul's Cathedral—a call to prayer for the Peace Conference. The Roman Catholic Church was represented by a layman sent by the R. C. bishop of the dio-



BISHOP ROOTS
Says All Is Well in Hankow

cese. Bishop Davis preached. Fifty clergymen of all denominations were present. Fine.

* * *

Report of the convention of the diocese of Western North Carolina states that they are optimistic down there, since for the first time in many years the diocese is completely manned. The convention was held at St. James', Hendersonville.

* * *

Daily interdenominational services are held in Tremont Temple, Boston, each day during Lent. Among the Episcopalians preaching are Arthur Kinsolving, rector of Trinity; Richard Preston, Newton; Leslie Glenn, Cambridge; Dean Sturges; Henry Ogilby, Brookline; Bishop Sherrill. The name of George L. Paine does not appear on the program but it might be said that this Episcopal parson, as secretary of the Boston Federation of Churches, is in charge of the whole business.

* * *

Back up the international peace conference with prayer.

* * *

Methodist minister was confirmed the other day in the chapel of the Church Missions House, New York, by Bishop Sanford. Duncan G. Porteous—born in Scotland, graduate of Drew and Hartford seminaries, with fifteen years behind him as a Metho-

dist parson. He is now in the district of San Joaquin in charge of a Mission. He will be ordained presently.

* * *

A special meeting of the House of Bishops has been called, to meet in Garden City, Long Island, April 26-28. The National Council is to meet at the same time so that joint meetings will be possible. They will discuss not only the present financial emergency but also the entire work of the Church with an idea of establishing it upon foundations of greater security.

* * *

Upon recommendation of the social service department, the National Council, at their meeting the first of the month, went on record as emphatically endorsing the principle of unemployment reserves in industry.

* * *

Mr. Burton Mansfield, asked to reconsider his resignation as a member of the National Council, has finally declined. Regrets, and words of ap-

† Lenten † Suggestions

LET US KEEP LENT

By *Gerhard E. Lenski*

For each day Dr. Lenski has a central thought, developed by selected passages of spiritual and literary beauty, in a prayer adequate for the day. \$1.00

JONATHAN EDWARDS

By

Arthur Cushman McGiffert, Jr.
The first adequate biography of the great revivalist and father of American philosophy. February Religious Book Club selection, ready February 17th. \$2.50

THE SPIRITUAL PILGRIMAGE OF ST. PAUL

By *Frank H. Ballard*

"Of greater value than any other popular study of Paul that I have read."—*Dr. C. Wallace Petty*. \$1.50

CHARLES LEWIS SLATTERY

By *Howard Chandler Robbins*

"A biography distinctive in its attention to the friendships of its subject."—*N. Y. Times*. \$2.50

HARPER & BROTHERS
Publishers New York

preciation for his more than 30 years of service to the national organization of the Church, and then the election of Judge Philip Parker of Brookline, Mass., to fill the vacancy.
* * *

The Rev. Eric M. Tasman, Lansing, Michigan, was elected a general secretary of the field department. He has not yet accepted.
* * *

Retreat is to be held, February 23-26, at the House of the Nazarene, Saint Augustine, Florida. Inexpensive too—\$6 for the period, for the whole business. Write Sister-in-charge, 30 Rhode Avenue, if it appeals to you.
* * *

Interdenominational mass meeting—Jewish, Protestant and Roman—was held in Portland, Oregon, in behalf of world disarmament. Bishop Sumner was one of the speakers; also R. C. Archbishop Howard, and Rabbi Berkowitz.
* * *

Bishop Perry is to be the preacher at Christ Church, Philadelphia, on February 21st. General and Mrs. Washington had a pew in Christ Church from 1790 until 1797. Another George Washington service is to be held at St. Peter's, where the Washingtons also frequently worshipped.
* * *

Drastic cuts all along the line were approved at the convention of the diocese of Olympia, held at Trinity, Seattle.
* * *

The proposed merger of Holy Trin-

**FOR THESE HARD TIMES,
—A NEW RELIGIOUS NOVEL**

The Macmillan Company of New York issues a Biblical tale from the pen of Louis Wallis, "By the Waters of Babylon, A Story of Ancient Israel." It is the first novel based on Scriptural "higher criticism," and is warmly commended for historical and scientific accuracy by theological scholars. The plot is cast in a dramatic period of Israel's history, when ethical monotheism was evolving out of paganism through a great struggle for social justice. In *THE LIVING CHURCH*, Dr. John H. Hopkins writes, "This brilliant book is a most helpful addition to our libraries."

The author, whose earlier volume, "Sociological Study of the Bible," is a standard work, says, "The Bible should be re-examined as a literature coming out of hard times, which raises the problem of social justice and world peace. The Scriptural conception of one true God entered the human mind as a revelation taking form through the pressure of economic and sociological forces identical in nature with the forces which are now influencing religious thought."

By the *Waters of Babylon*, by Louis Wallis, can be had from all booksellers, or from the Macmillan Company, New York City, for \$2.00.—*Advt.*

ity and St. James', Philadelphia, is still under discussion. Meanwhile all Lenten weekday services are to be held jointly at Holy Trinity.
* * *

Bishop Johnson, editor, is holding a mission the week of February 24 at St. Mark's Cathedral, Seattle.
* * *

Dr. John W. Wood was the speaker at a Shove Tuesday luncheon of churchwomen in Albany, N. Y. There were two hundred present. Bishop Oldham also spoke.
* * *

Bishop Gooden of Los Angeles and

Bishop Schmuck of Wyoming were the highlights at the convention of Sacramento, February 2 and 3.
* * *

St. Peter's, Helena, Montana, held its last service in their old church on Sexagesima Sunday. Then the congregation moved into their fine new church, while services will be held through Lent in the parish house. The church will be formally opened Easter Sunday with Bishop Faber as the preacher.
* * *

Now here is something. Colonel Johnson, executive secretary of the

**THE CHURCH LIFE
INSURANCE CORPORATION**

was established by the Trustees of The Church Pension Fund and is operated under their supervision for the benefit of clergymen and their families and the lay-workers and their families of the Protestant Episcopal Church.

A BACKGROUND OF SAFETY

It has been the history of life insurance that the one immediate and liquid asset of an estate, upon death, has been the proceeds of the life insurance policies. It is generally agreed that everyone ought to have a certain amount of life insurance.

The complete facilities of this corporation are placed at the disposal of clergymen and their families and the lay-workers of the Church and their families. Its guaranteed rates are NET RATES, without loading, and it has also been paying annual refunds since 1924 on a constantly increasing scale.

It has no agents but invites correspondence which should be addressed to the corporation.

THE CHURCH LIFE INSURANCE CORPORATION
20 EXCHANGE PLACE—NEW YORK

JAMES POWELL & SONS

(Whitefriars) Ltd. Est. 1680
LONDON, ENGLAND

**STAINED
GLASS**

Distributor:
ADRIAN A. BUCK
665 Fifth Ave., New York City



ST. BARNABAS CHURCH ALTAR GUILD,
Eagle Rock, California,
offers palm crosses ten cents the dozen,
prepaid.

Edwin S. Gorham, Inc.

Publishers and Distributors
of Church Literature

18 West 45th Street, New York

NOW 10% EXTRA DISCOUNT ON ALL
orders while present linen prices continue.
Qualities unchanged. Samples and price-list
of Pure Irish Linen for all Church uses sent
free on request. New, complete Mackrill
Handbook 50c. Mary Fawcett Co., 812 Berke-
ley Ave., Trenton, N. J.

HALL ORGANS

have gained much prestige because
of many outstanding Episcopal
installations.

The Hall Organ Company
West Haven, Conn.

CHILDREN'S HOSPITAL

in New York, Sisters of St. Mary (Episco-
pal), 405 W. 34th Street. Accredited School
of Nursing, two years and eight months.
Major subject children. Adult and maternity
nursing in affiliated hospitals. Single rooms.
Full maintenance and allowance. Write for
booklet.

**CALVERT-HERRICK
& RIEDINGER**

2 & 4 East . 23rd . Street
New . York . City

—o—
STAINED GLASS . MOSAIC
AND . CHURCH
DECORATION

—o—
CHURCH . APPOINTMENTS
IN . MARBLE . STONE
WOOD . AND
METAL



GEORGE WHARTON PEPPER
To Tell of Washington

Reserve Officers Training Corps As-
sociation, told a group of women repre-
senting patriotic societies the other
day that "the greatest menace to the
corps is the Federal Council of
Churches." He said further; "How
to protect the Protestant churches
from the pacifist preachers is one of
the greatest problems in America at
this time."

Whether the Colonel was taking a
slap at the Federal Council or was
paying them a compliment I am un-
able to determine from the report.

* * *

Seeing as how George Washington's
Birthday is nearly upon us I shall
pass on to you this story which comes
from the Rev. Paul S. Atkins, rector
of St. John's Church, York, Pa.

During the period from September
30th, 1777, to June 27th, 1778, when
the Continental Congress met in the
Village of Yorktown, Washington re-
mained with his troops at Valley
Forge, 70 miles away. It is not re-
corded that he ever visited the Con-
gress during its sessions here. It was
not until July 2nd and 3rd, 1791 as
he was journeying north by way of
Wright's Ferry, that he visited York
and was the guest of Colonel Thomas
Hartley, Warden of the Parish and
delegate to the first General Con-
vention. At this time the Rector of the
Parish, the Reverend Thomas Barton,
resided at York Springs and alter-
nated his services between Carlisle,
York Springs and Yorktown, now
York. The Sunday of Washington's
visit happened to be the day for
services at Carlisle. On the Monday
following in Lancaster Washington
records in his diary this statement

ERNEST W. LAKEMAN
Designer and Worker in Stained Glass
36-38 WEST TWENTY-FIFTH STREET
Opposite Trinity Chapel
NEW YORK, N. Y.

**THE CRAFTSMEN'S
GUILD**
64 The Oval, London, S.E. 11, England
Specialists in
CHURCH FURNITURE & PLATE

CATHEDRAL STUDIO, WASHINGTON, D. C.
and London, England. Church embroider-
ies, Altar and pulpit hangings, surplices.
Exquisite Altar Linens. Stoles with crosses
\$6.50 up. Burse and Veil \$10 up. Silk
damask cope, \$80 up. Silk chasuble, \$30 up.
Silk Low Mass sets, \$60 up. New Handbook
for Altar Guilds, 52c. L. V. Mackrille, 11 W.
Kirke St., Chevy Chase, Washington, D. C.
Tel. Wisconsin 2752.

**HOUSE OF THE NAZARENE
SAINT AUGUSTINE, FLORIDA**

Guests received. Moderate charges. Con-
venient, comfortable, cheerful. Good meals,
attractive grounds, sunshine and quiet. If
you are looking for rest or renewed strength,
come and see. Open year round. Daily
Chapel services next door, open to guests if
desired. For further particulars address
Sister-in-Charge, 30-34 Rohde Avenue.

FOR EASTER

Prayer Books, Hymnals, Pew Books,
Litany Books, Missals, Bibles.

**ALTAR BOOKS A
SPECIALTY**

Lectern Bibles
Oxford, Cambridge and Nelson editions.

Gold Stamping Free

Liberal discount to the Clergy,
Sisterhoods, Deaconesses, etc.

**BEAUTIFUL IMPORTED
EASTER CARDS, 5c UP**

Send for circular 28

Consult us on your Church or Church
School needs and take advantage
of our discounts.

The Redding Masonic Supply Co., Inc.
9 West 23rd St. New York, N. Y.

Washington Cathedral

A Witness for Christ in the Capital of the Nation

THE CHAPTER appeals to Churchmen through-
out the country for gifts, large and small, to
continue the work of building now proceeding, and
to maintain its work, Missionary, Educational, Charita-
ble, for the benefit of the whole Church.

Chartered under Act of Congress.

Administered by a representative Board of Trustees
of leading business men, Clergymen and Bishops.

Full information will be given by the Bishop of
Washington, or the Dean, Cathedral Offices, Mount
Saint Alban, Washington, D. C., who will receive and
acknowledge all contributions.

Legal Title for Use in Making Wills:

**THE PROTESTANT EPISCOPAL CATHEDRAL
FOUNDATION OF THE DISTRICT OF
COLUMBIA**

which throws light on his habits as a Churchman and reveals also a subtle sense of humor, which his biographers often fail to recognize; "Received and answered an address from the inhabitants of Yorktown—and there being no Episcopal Minister in the place, I went to hear morning Service performed in the Dutch (German) Reformed Church—which, being in that language not a word of which I understood I was in no danger of becoming a proselyte to its religion by the eloquence of the Preacher."

* * *

A bag of gold for the Rev. Henry B. Todd, rector of Trinity, Waterbury, on his tenth anniversary as rector. He thought he was going to a meeting of the Young People's Fellowship, but when he got there the parish house was full. Speeches of course about the grand job he has done, and then the tangible expression of esteem, presented amid cheers.

* * *

The associated press not long ago sent out a story that Bishop Bennett, on his way to Providence to help Bishop Perry, was lost. Front page stuff of course. I don't know what really did happen to the bishop. Anyhow he finally arrived and is now on the job, so if you have been worrying about him there is one more load you can get off your mind.

* * *

How's this: Mrs. Fenton, St. John's Church, Boulder, Colorado, was confirmed 74 years ago and is still going strong. Imagine.

* * *

Deaconess Bedell, Alaska, is to be the headliner at a meeting of the

guild of St. Barnabas, to be held in Buffalo, March 7th.

* * *

Strong sermon preached by Bishop Stewart before his diocesan convention. He dealt with present conditions—faulty distribution of the necessities of life, political corruption and greed. "We need to recognize fully the salutary reactions from the decade of debauchery when the worship of money begot a reckless contempt for all codes, personal and corporate, culminating in the orgy of gambling and the mad whoopee and ballyhoo of 1928 and 1929. People in large numbers have been recalled from a fool's paradise to the sober life of fact. More people go to church now. More people perhaps say their prayers." You can see for yourself that it was a sermon.

* * *

Oh, and there is another thing that needs to be said. All these reports from bishops state that they are having more confirmations than ever before—that people are turning to the Church. So when you are examining budgets and deploring the falling off of cash, just keep that in mind. The job is being done, apparently, cash


or no cash. Pretty important, these days, to have your Christian values well fixed in mind.

* * *

Here is a new stunt. At the convention in Chicago the bishop made awards for distinguished service to the diocese during the past year. Sounds like a good idea.

* * *

All budgets in the district of North Texas were reduced about 15% at their convocation, held at Big Springs. Increases in confirmations and baptisms were reported. The work is well manned by a fine lot of clergymen and by 28 lay-readers, mostly young fellows. Dr. Larkin W. Glazebrook addressed the convention on the work of the commission on evangelism; Dorothy M. Fischer, provincial young people's secretary, was

 **The Payne Studios Inc**
Stained - Glass
Memorials.....
 • Paterson-New Jersey •

The Bishop of London's Selections for Lenten Reading
THE PRAYER OF SONSHIP
 By the Rev. B. F. Simpson
Chaplain to His Majesty, George V

OW far accidents and misfortunes can be said to be the will of God, how to reconcile the rival claims of work and worship, what worship really means, how to hold the truth of the Atonement without a view of it which shocks the moral sense—all those and many other difficulties which worry Christians, in our age especially, will be found firmly faced in this book. **\$1.00**

LONGMANS, GREEN AND CO.
 55 Fifth Avenue, New York

for Lenten Services
LANTERN SLIDE LECTURES

ILLUSTRATED lectures on missionary and educational activities are available for parish use at nominal cost through the Lantern Slide Bureau of the National Council. Beautifully colored slides are supplied with lecture reading for each subject. Other titles are available. Correspondence is invited.

RENTAL CHARGE
\$2.00
FOR EACH LECTURE
 (Plus transportation)

Lantern Slide Bureau
 CHURCH MISSIONS HOUSE
 281 Fourth Ave., New York, N. Y.

Domestic
 Our Mission to the Isolated (through correspondence)
 Our Work Among the Indians
 Our Work Among the Negroes
 Our Work Among the Southern Mountaineers

•

Extra-Continental
 Alaska, Hawaii, Philippines, Porto Rico, Virgin Islands.

•

Foreign
 China, Cuba, India, Japan, Liberia, Mexico

•

Church History
 Six Lectures. From Apostolic times to the present day.

•

Bible Subjects
 Old and New Testament (no lecture notes)

•

Non-Christian Religions
 Mohammedanism, Buddhism

•

From Damascus to Bethlehem
 New Slides with lecture

ST. STEPHEN'S COLLEGE (Columbia University)

A College of Arts, Letters and Sciences definitely and officially of the Episcopal Church but with no ecclesiastical restrictions in the selection of its student body; incorporated into the educational system of Columbia University and conferring the University degree.

It combines the advantages of University education with small college simplicity and inexpensiveness.

The College founded in 1860, is equipped to teach men who, after graduation, are going into business or into post-graduate schools of medicine, law, journalism or theology, or into classical, scientific, social or literary research. The fees are: For tuition, \$360 a year; for furnished room, \$150 a year; for board in hall, \$300 a year. There are some competitive scholarships and a few bursaries for men contemplating Holy Orders.

Address: Bernard Iddings Bell, Litt.D.,
Warden
ANNANDALE-ON-HUDSON, N. Y.
(R. R. Station: Barrytown)

TRINITY COLLEGE Hartford, Conn.

Offers a general cultural education, with special emphasis on the Classics, Modern Languages, English, Economics, History, Philosophy, Chemistry, Mathematics and Physics, Biology and Pre-Medical, or Pre-Engineering. For information apply, The Dean.

ST. KATHARINE'S SCHOOL

Under the care of the Sisters of St. Mary. A thorough preparatory school for a limited number of girls. Recommended by leading colleges. Beautiful grounds. Outdoor sports, riding and swimming. Ask for our catalog.

SISTER SUPERIOR
927 Tremont Ave., Davenport, Iowa

KEMPER HALL

KENOSHA, WISCONSIN
Under the care of the Sisters of Saint Mary. An Episcopal school for girls on North Shore of Lake Michigan, one hour from Chicago. College Preparatory and general courses. Music, Art, Domestic Science. Outdoor and Indoor Sports. Address, The Sister Superior.

Virginia Episcopal School Lynchburg, Virginia

Prepares boys for college and university. Splendid environment and excellent corps of teachers. High standard in scholarship and athletics. Healthy and beautiful location in the mountains of Virginia. Charges exceptionally low. For catalogue apply to Rev. Oscar deWolf Randolph, Rector.

HARVARD SCHOOL

Los Angeles, California

A school for boys under the auspices of the Episcopal Church. Fully accredited. E. O. T. C. Outdoor sports in a fine climate. For all information, address the Rev. Harold H. Kelley, Headmaster.

ST. MARY'S SCHOOL

MOUNT ST. GABRIEL

Peekskill-on-Hudson

BOARDING SCHOOL FOR GIRLS

Under the care of the Sisters of St. Mary. College preparatory and General courses. New modern fireproof buildings. Extensive recreation grounds. Separate attention given to young children. For catalog address THE SISTER SUPERIOR.

The School of
NURSING
HOSPITAL OF ST. BARNABAS
Newark, N. J.
Fully Accredited School and Hospital.
High School graduates accepted.
Classes entering February. Enroll now.
Address
DIRECTOR, SCHOOL OF NURSING

about with the young folks, and also addressed the adults on her work. Fine convocation all around.

* * *

Convention of Florida, held at Jacksonville, has a 100% clergy attendance. Again a report of increased confirmations. Not so good however when it came to cash; bishop's salary, at his own request, was cut, as was the salary of the executive secretary of the diocese. Only \$6000 was promised the National Council, instead of the \$13,600 requested. This is the first time in six years that the full quota has not been guaranteed, and with the exception of 1931, paid in full. The Rev. David R. Covell, national field secretary, so the report has it, addressed two mass meetings and "spoke with force and conviction", as I am sure he would.

* * *

More than a thousand men and boys, including many fathers and sons, are expected to attend the annual corporate communion of the diocese of Washington, at the Epiphany, on Washington's Birthday. Fellowship breakfast is to follow, with George Wharton Pepper and Bishop Freeman as speakers.

* * *

Bishop Cameron Mann of South Florida died last Monday in his eightieth year. He was consecrated bishop of North Dakota in 1901, going to South Florida in 1913.

* * *

If you are not already aware of the fact it ought to be stated that the Rev. Arthur R. McKinstry, formerly rector in Albany, N. Y., is now the rector of St. Mark's, San Antonio.

* * *

Men to the tune of 128, members of clubs at Trinity, St. Paul's, and the Redeemer, Watertown, N. Y., attended a joint meeting held at Trinity. The Rev. Harold Sawyer, Utica, was the speaker and the dislocation of industry, lawlessness and world peace were the lively subjects under discussion.

* * *

The annual conference for seminary students, sponsored by the Church League for Industrial Democracy, is to be held over the week-end of Washington's Birthday at the Cambridge Seminary. The students, coming from Berkeley, General, Union, Alexandria and Cambridge, are going to face up to present world problems. On Sunday the annual C. L. I. D. service is to be held in Christ Church, Cambridge, at 4:30, with the Rev. Norman Nash as preacher. Then on Monday Washington's Birthday, there is to be the annual C. L. I. D. luncheon, held at Trinity Parish House, Boston, with addresses by the Rev. James Myers, industrial secretary of

The General Theological Seminary

Three-year undergraduate course of prescribed and elective study.

Fourth-year course for graduates, offering larger opportunity for specialization.

Provision for more advanced work, leading to degrees of S.T.M. and S.T.D.

ADDRESS

THE DEAN

4 Chelsea Square New York City
For Catalogue Address the Dean

Episcopal Theological School CAMBRIDGE, MASSACHUSETTS

Affiliation with Harvard University offers unusual opportunities in allied fields, such as philosophy, psychology, history, sociology, etc.

For Catalogue Address the Dean

Berkeley Divinity School

New Haven, Connecticut
Affiliated with Yale University
Address DEAN W. P. LADD
80 Sachem Street

DIVINITY SCHOOL IN PHILADELPHIA

Undergraduate and Graduate Courses
Privileges at University of Pennsylvania

Address:

DEAN BARTLETT, 42nd and Locust Streets

SEABURY - CARLETON

THEOLOGY LIBERAL ARTS

Best Training — Minimum Cost

For information and catalogue write

RT. REV. STEPHEN E. KEELER, D.D.

Acting Dean

Seabury Hall, Faribault, Minn.

The Protestant Episcopal Theological Seminary in Virginia

For catalogue and other information
address the Dean

REV. WALLACE E. ROLLINS, D.D.
Theological Seminary Alexandria, Va.

SAINT MARY'S RALEIGH, NORTH CAROLINA

Episcopal for Girls. High School and two years College. Academic Courses Fully Accredited Southern Association. Departments: Art, Business, Expression, Home Economics, Music.

Catalogue and View Book upon Request

CATHEDRAL SCHOOL FOR GIRLS Orlando, Florida

A fully accredited Church boarding school situated in the lovely lake region of central Florida. Established by Bishop Gray in 1900. Outdoor classes and sports. Supervised athletics. Primary through college preparatory. Music and art. An altogether glorious place for a girl to spend the winter. Moderate rates. The Rt. Rev. Cameron Mann, D.D., L.L.D., President.

Mrs. Alice Bartlett Stoddard, Principal
Box 33, Orlando, Fla.

HOBART COLLEGE GENEVA, N. Y.

A Church college for men, founded 1822. Four year liberal arts course, leading to the degrees A.B. and B.S. High Standards; faculty of forty. For catalogues and information address

REV. MURRAY BARTLETT, D.D., Pres.

the Federal Council of Churches and Mr. Robert Bakeman, former mayor of Peabody, Massachusetts.

* * *

Alabama is staging a wide observance of Lent under a united and co-operative schedule. A topic has been selected for each week of Lent by Bishop McDowell, with recommended literature going along with it. Christian Family; The Christian at Work; The Christian and Social Life; The Christian as a World Citizen; the Christian and Eternal Life; the Christian and the Cross. It is, with the subheadings which we are compelled to leave out, a very thorough-going program and shows a determination to tackle the real problems confronting us all.

* * *

The diocese of New Jersey, inspired by the results of the Teaching Mission on the Great Commission, held throughout the province of Sewanee, is having one of its own this Lent. The clergy of the diocese have been in a huddle this week to work out plans with Bishop Maxon of Tennessee and the Rev. Oliver J. Hart of Chattanooga, who have been big-shots in the southern effort. The project, Bishop Matthews declares, is not aimed at gathering in cash, in spite of the fact that the diocese is behind all along the line, but is to be a mission of instruction and of inspiration.

* * *

The Rev. Frank L. Vernon, Philadelphia, conducted a quiet day for the clergy of Delaware on February 2nd. The clergy were the guests of Bishop Cook.

* * *

Delaware is featuring a Children's Crusade during Lent.

* * *

The diocese of Chicago, at their convention, disapproved of the proposed amendment to the constitution of the Church which would permit the translation of bishops from one diocese to another.

* * *

Lively debate in the Chicago convention over quotas. Finally it was voted to promise the National Council

\$80,000. This is \$30,000 less than was paid in 1931, and is \$52,000 less than the quota. Even so it is exceedingly fine showing when compared with that of many other dioceses.

* * *

Back up the international peace conference with prayer.

* * *

Bishop Restarick, retired bishop of Hawaii, has come to the defense of the people of the islands, attacked in papers because of recent events there. He points out that a whole race cannot be condemned because of the ac-

tion of a few degenerates. We do not condemn the white race, he says, because of the acts of violence in Cincinnati, San Diego, Los Angeles and elsewhere. We know that they are the acts of degenerates. But in dealing with the situation in Hawaii we seem to be willing to condemn the entire race. As a matter of fact, the bishop points out, while the word "native" is generally applied to the five men recently accused of rape, two of these men were Japanese and one Chinese.

While the Bishop does not say so,

Services of Leading Churches

Cathedral of St. John the Divine New York City

Amsterdam Avenue and 112th St.
Sundays: Holy Communion, 8, 9, 9 (French); Children's Service, 9:30 A. M.; Morning Prayer or Litany, 10 A. M.; Morning Prayer, Holy Communion and Sermon, 11 A. M.; Evening Prayer, 4 P. M.
Weekdays: Holy Communion, 7:30 A. M. (Saints' Days, 10:15); Morning Prayer, 10 A. M.; Evening Prayer, 5 P. M. (Choral).

The Incarnation

Madison Avenue and 35th Street
Rector
Rev. H. Percy Silver, S.T.D., LL.D.
Sundays: 8, 10, 11 A. M.; 4 P. M.
Daily: 12:20.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: Holy Communion, 8:00 a. m., Church School 9:30 a. m., Morning Service and Sermon 11:00 a. m., Vespers 4:00 p. m., Evening Prayer 8:00 p. m.
Saints' Days and Holy Days: Holy Communion 10:00 a. m.

Little Church Around the Corner

Transfiguration

1 East 29th Street
Rev. Randolph Ray, D.D., Rector
Communions, 8 and 9 (Daily 7:30).
11—Missa Cantata—Sermon; 4—Vespers.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday: Holy Communion, 11:45.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
The Rev. Robert S. Chalmers
The Rev. Harold F. Hohly
Sundays: 8, 9:30 and 11 A. M.; 8 P. M.
Week Days: 8 A. M.

Trinity Cathedral, Cleveland

Sundays: 8, 11 and 4.
Daily: 10:30.

Gethsemane, Minneapolis

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

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Wm. Turton Travis
1450 Indiana Ave.
Sundays: 8, 11 A. M. and 7:30 P. M.
Week Days: 6:40 A. M. except Monday.
Holy Days: 10:30.

St. Stephen's, Chicago

The Little Church at the End of the Road
3533 N. Albany Avenue
Rev. Irwin St. John Tucker
11 A. M. 4:30 P. M.

St. Luke's, Evanston

Charles E. McAllister, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago off at Main, one block east and one north.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 5 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
Rev. Julian D. Hamlin
Sundays: Holy Communion, 7:30 and 8:15 A. M.; Young People's Mass, 9 A. M.; Church School, 9:30 A. M.; Matins, 10 A. M.; Solemn High Mass and Sermon, 10:30 A. M.; Solemn Evensong and Sermon, 7:30 P. M.
Week Days: Matins 7:15 A. M.; Mass 7:30. Evensong 5 P. M.; additional Mass Thursdays and Holy Days, 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11 A. M.; 7:45 P. M.
Tuesdays: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays: 10.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

"My Father's Rupture Appliance Was Kept by 3,000,000 People AFTER 10 Days Free Trial"

—Harold Brooks



C. E. Brooks invented his remarkable "Air-Cushion" Appliance 31 years ago. It brought him safety, comfort and the results he had long desired. Today more than 3 million men, women and children have purchased a Brooks after first trying it at home for 10 days. The trial cost them nothing and the same 10-day Free Trial is yours for the asking. You owe it to yourself to Write Now for Free Trial details, also Free Brochure, both sent in plain, sealed envelope. Act Now!

BROOKS APPLIANCE CO.
3-6-A State St., Marshall, Mich.

C. E. Brooks, Inventor

in fixing judgment in these cases in Hawaii it might also be well to look rather carefully into the conduct of the white women involved.

* * *

Quiet day for the clergy of Marquette was held at St. Paul's Cathedral, February 1 and 2, with practically all the clergy there. Bishop Ablewhite conducted it. During the conference plans were made for a diocesan wide preaching mission next fall. A course on the conduct of missions is to be included in the summer conference, held in July.

* * *

The diocese of New York is making a great effort to take care of the unemployed families of the Church. "Fill - this - Instead" envelopes have been placed in all the churches. Church people are being urged to express their Lenten self-denial by going without and filling these envelopes instead, in order that others may eat. On March 6th these envelopes are to be presented at the altar of churches throughout the diocese. Bishop Gilbert is the chairman of the committee.

* * *

St. Paul's, Brooklyn, has adopted a plan to provide a "remembrance foundation" for the endowment of the parish. The plan is the one originated by Dr. Atwater. It gives each parishioner a chance to start a fund, in the donor's name or some other name, which can be increased from time to time.

* * *

The dioceses in New York state are going in for celebrations. The program, originating in Central New York, proposes to set forth the story of the Church from its early beginning, by means of services, meetings, pageants, erections of memorial tablets. Bishop Coley is general chairman and committees are being created in all the dioceses. The program extends over six years.

* * *

A mission called The School of Prayer was held at St. Paul's, Clinton and Carroll Streets, Brooklyn, the three days before Lent. It was on the technique of prayer and was conducted by the Rev. S. C. Hughson of the Order of Holy Cross.

* * *

A mission was recently completed at Emmanuel, Covington, Virginia, conducted by the Rev. T. N. Barth of Baltimore. A part of the mission was intensive visiting on the part of the missionary and the rector. Several new families were brought into the church as a result.

* * *

Fifteenth anniversary of the rec-torship of the Rev. Gerald G. Moore, the Advent, Chicago, was celebrated last week—a surprise to him. There

was a dinner at the home of one of the vestrymen, and then they all went to church and there found practically every member of the parish on hand for a service that Mr. Moore did not know was even scheduled.

* * *

They have meetings for students at Christ Church, Baltimore, each

Sunday evening. During Lent they are to discuss "Why I Believe" with addresses by a Lutheran, Methodist, Baptist, Quaker, Hebrew, Presbyterian and Episcopalian. The special Sunday night preachers during Lent are the Rev. Donald Aldrich, Bishop DuMoulin, Bishop Cook and Bishop Creighton. They run to Bishops as you can see.

LIVING BOOKS

PERSONAL PROBLEMS OF CONDUCT AND RELIGION

By J. G. MCKENZIE

Nervous troubles, moral conflicts, religious doubts, are dealt with here by the author of "Souls in the Making," whose years of experience as a spiritual adviser have given him a unique grasp of the subjects on which he writes. \$1.25

LIBERATING THE LAY FORCES OF CHRISTIANITY

By JOHN R. MOTT

The value of the layman in the church of to-day forms the subject of this book by the chairman of the World's Committee of Young Men's Christian Associations. \$2.00

THE MASTERY OF SEX THROUGH PSYCHOLOGY AND RELIGION

By LESLIE D. WEATHERHEAD,

Author of "Psychology in Service of the Soul"

"The book is the best and bravest effort I have read to put into practice the now almost universally accepted theory that instruction in the matters of sex should be open, full and fearless."—*The Guardian*.

"Mr. Weatherhead lifts the whole subject on to a high plane of beauty and truth, and shows it to us whole and wholesome as part of God's purpose for us all."—*Friend*.

"In 'The Mastery of Sex' we have something approaching the ideal."—*Modern Churchman*. \$2.00

For Schools

A MODERN VIEW OF THE OLD TESTAMENT

By WILLIAM G. SHUTE

This presents briefly and clearly the net results of historical investigation of the Old Testament. It is written with a view to use as a text in courses on the Bible. The author is a member of the faculty of the Choate School, Wallingford, Connecticut. \$1.50*

SERVICE BOOK FOR SCHOOLS

Thirty-five brief services for preparatory schools, Sunday schools and congregations of young people, compiled by the masters of St. George's School in Jerusalem, edited for American use by the Reverend John W. Suter, Jr. \$1.25

A PRAYER BOOK FOR BOYS

Compiled by MARGARET CROPPER

Selected and edited for boys between the ages of eight and twelve, these prayers are excellently suited to the needs of children at a period of transition. \$1.00

THE DOCTRINE OF GRACE

By the Bishop of Gloucester and Others

Can the traditions of Catholicism, of the Greek, Roman, Anglican and Protestant Churches be brought into harmony? A group of internationally famous theologians discusses the problem in this important book. \$4.50

THE DISCOVERY OF GOD

By JAMES H. SNOWDEN

The word "discovery" is the key-note of the book. Dr. Snowden begins with the universal urge toward discovery and traces it to its final goal in the discovery of God. "He guides as one who absolutely knows the path, and holds his reader's confidence on every page."—*G. Walter Fiske*. \$2.00

At Reduced Price

KNOWING THE BIBLE

By RAYMOND C. KNOX

"Out of his rich experience and ripe scholarship Dr. Knox has written this book that will lead one straight to an accurate and helpful knowledge of the Bible. It is modern in viewpoint and method, scholarly, careful and reverent."—*Auburn Seminary Record*. Reissue at reduced price. \$1.75

FACING LIFE

By W. H. P. FAUNCE

Vital, inspiring talks to young men by the late president of Brown University. First published in 1928, the book has maintained its popularity and is now reissued at a reduced price. \$1.00

LYRA MYSTICA: An Anthology of Mystical Verse

Edited by CHARLES CARROLL ALBERTSON,
With an introduction by DEAN INGE.

A world anthology of mystical verse from all ages. \$3.00*

THE DAY OF WORSHIP

Edited by W. W. DAVIS

The authors of this book, leaders in the Protestant churches and in the professional life of this country, view the problem of sane Sunday observance from all angles and give a series of unbiased, deeply thoughtful opinions. \$1.00

* Preliminary price subject to change.

At your booksellers

THE MACMILLAN COMPANY • 60 Fifth Avenue • New York