

# "CANADA FOR CHRIST"

Changed Lives THROUGH THE OXFORD GROUP Life Changers

## The Acts of Canadian Teams

THIS evening we will share in widely distant group meetings through the courtesy of newspaper clippings and letters sent us by our team-mates. Who are our Team Mates? Those who, under guidance, volunteer to send us letters or newspaper clippings about Groups and Team adventures by earliest possible post. By the way, these should always bear the name and date of the paper from which they are clipped, so that we may extend the courtesy of crediting them properly.

A Thriller was staged in the popular "worldly" Sunday evening resort of TORONTO on the last Sunday evening of June. And LONDON had a great Team from Toronto, aided by local members. We hear that the hotel ballroom was filled an hour before the time, and that the overflow rushed over to Metropolitan United Church. And it was estimated some 1,800 people listened to the life-stories—stories of the life more abundant. That was a three day adventure. And a great three days it was, for London had not had a visit from the International Team. But it is the very same Holy Spirit which dominates the home team that dominates the overseas team. If there is any difference in quality of work or in efficiency it is relative to the measure of surrender rather than to the extent of experience. Anyway, is it not said to the credit of the new

broom that it sweeps clean!

REGINA also gets into the spotlight, telling stories of fields already ripe unto harvest and teams hard at work gathering it in. And just as we go to press we get a veritable "movie" of the movement on the Pacific Coast.

And then there's the verbatim sharing of the Dean of Quebec which we briefly outlined some weeks past. Is it hard for ordinary folk to share with one's neighbors? Well, it would be still harder for one who occupies so high a place in the church. Yet no one who heard his voice and saw his radiant face had any misgiving as to the price being too great. The Dean was obviously happy over his change and happy to tell of it from the Cathedral pulpit to his crowding congregation; and again from the platform of the Oxford Group to the overflowing ballroom of the Chateau Frontenac. Would that every minister in Canada had heard him.

I suggest that if anything arrests the reader, as he reads, that he pause right there for a quiet time before God, a time of listening to the still small voice within. Though God is always seeking avenues of approach to us it is at such times that we can best hear Him. Do not let any one lose such opportunities. And if one gets guidance through the voice of "conscience" or of "inspiration" let us be able to say with Paul, "I was not untrue to the heavenly vision."

which have led me so often in the past to "short-circuit" the current of His power.

Faithfully Your Rector,  
A. H. Crowfoot.

A prominent member of the Cathedral congregation said to the writer that the Dean's brave two-minutes' testimony had done more to win the affection of his people than his previous eight years' ministry.—Rev. W. H. B. Yerburgh, in the C. of E. Newspaper.

### Toronto's Team to London

Kindly reported for this nation-wide fellowship by Miss Louise McKay.

LONDON, Ontario, which did not have the privilege of a visit from the international team of the Oxford Group, had its first visit from an out-of-town team during the week-end of June 18 and the two following days, when over 30 Toronto Groupers came to assist the local people.

Two large evening meetings drew crowds of Londoners, the Monday evening meeting necessitating an overflow into Metropolitan United Church. The meetings were held in the Hotel London, where on both nights the ballroom was filled with interested audiences, some of whom "came through" and gave their own witness before the Toronto team had left the city.

Meetings for women were conducted in the mornings and for business men and business women in the afternoon. Special sessions of the clergy were also held.

On the Sunday preceding the big open meetings, the pulpits of 15 churches were visited by members of the Oxford Group. United Church, Anglican and Baptist Churches were included in the list. The interest kindled at these services when young people as well as ministers and business men told their simple stories, developed during the week-end to such an extent that the success of the two open meetings was assured. Queen Alexandra Sanitarium, Byron, was also visited by a team at night.

Among the members of the Toronto team who gave their witnesses and led in the meetings were Gordon Hunter, Professor Woodcock, of Trinity College, Professor Loudon, of the School of Practical Science, Canon Armstrong, Rev. George C. Pidgeon, D.D., Rev. James Thompson, Rev. Henry Good, and many others. Rev. Ronald Macleod led the Toronto Group.

On Monday night the two meetings, one in the ballroom of the Hotel, the other in the auditorium of Metropolitan United Church, in spite of the intense heat, brought people from all parts of the city to hear not only the prominent clergy but the stories of lay people.

Both meetings were visited by Rt. Rev. Charles A. Seager, Lord Bishop of Huron, who as the representative of the Diocese, said that the Oxford Group was just what the church needed.

By Tuesday night, when the London team had full charge, the London people were ready with many witnesses. Two brothers hold how the Oxford Group had brought them into a fellowship which they had never known before; A missionary said that the Group had strengthened her in her work, giving her fresh power. A business man confessed that he had just realized that he had always been a hypocrite. Young people took their first stand for Christ, and the simple words: "I'm 100 per cent for the Group," expressed for many the new attitude of surrendered lives.

Since the departure of the Toronto team, London Groupers have been holding meetings and keeping in touch with those whose lives have just been changed.

Two of the London clergy, Rev. M. A. J. Waters of First United Church, and Rev. R. D. Mess, of St. David's Church, both of whom attended the Quebec House Party are on their way to attend the Oxford House Party.

### London's Pulpits Filled

At Robinson Church the service was led by Dr. Macleod, who was introduced by Gordon Gauld. The team included Miss Doris Love, of Toronto; George Dunning, of Toronto, and Miss Louise M. Kay, of London.

Miss Halsall and Arthur Phillips spoke at First United.

At Centennial Church the team included Gordon Hunter, Charles Jolliff and Mrs. Lindsay, of Toronto, and Miss Kitty Gillespie, of London.

Thirteen churches had messages from teams in the evening. Dr. Macleod spoke at St. Andrew's and was assisted by Gordon Hunter, of Toronto; Charlotte White, of Belleville, and Miss Phyllis Adams, of London. Rev. D. C. MacGregor, D.D., is the minister of St. Andrew's.

Rev. W. G. Nicholson, of St. Clement's Church, Toronto, spoke in St. George's Anglican church. The team accompanying him included Jack Rice and Mrs. George Dunning, of Toronto, and Miss Gertrude Barty, of London.

At Cronyn Memorial Church Keith Maybee was accompanied by Mrs. Lindsay and Bob Wilbur, of Toronto.

King Street United Church was visited by Miss Margaret Follett, Toronto, and Miss Louise McKay, of London.

Rev. Henry Good, of Toronto, accompanied by Miss Jean Black, of Toronto, and Mrs. P. P. W. Ziemann, wife of the pastor, spoke in Talbot Street Baptist Church.

A team led by Jack Cameron, accompanied by Miss Reta Halsall, of Toronto; Bill Campbell, of London, and Richard Smith, of London, spoke in Metropolitan United Church.

At Knox United Church the team included Fred Moore, Miss Doris Love and Miss Dorothy Walker, of Toronto, and Mrs. R. B. Ferris, wife of the minister.

Empress Avenue United Church was visited by Arthur Phillips, Mrs. V. Turnbull and Mrs. Crockett, of Toronto, and Chandos Lee, of London.

At First United Church the team included Don Cameron, Miss Graeme Stewart and Mrs. Phillips, of Toronto.

The team at Hyatt Avenue United Church included Art Walker and Mrs. Jolliff.

Dundas Centre United Church was visited by George Dunning, Miss Grace Irwin and Charles Jolliff, of Toronto, and Miss Anne Trethewey, of Stratford.

Prof. Woodcock, of Trinity College, preached at St. David's Anglican Church. The accompanying team included Don Heaney and Mrs. Adair Campbell, of Mitchell.

Witnesses at Adelaide Street Baptist Church were Mr. and Mrs. Bill Clark, of Toronto, and Adair Campbell, of Mitchell.

The team visiting the sanatorium was led by Sully Wood, accompanied by Mrs. Jack Maynard and Gordon Hunter.

### Toronto's Merry Christians

"WHY shouldn't Christian people be merry?" inquired Rev. T. Barnett of St. Clement's, one of the trio of speakers at a Group meeting held in the "Merry Makers' Enclosure" at Sunnyside, Toronto, at the beginning of the summer season.

It was a regular Sunnyside crowd that attended. On the stage were the brilliantly-colored screens that are used during the week. At the entrance to the enclosure was Sunnyside's popular Al. Plunkett, distributing song sheets.

"It is easy to believe that Jesus would find Himself at home here. He loved the lakeside. He loved the people. Amid the loveliness of this twilight hour, with the beauty of the sky as a canopy, and at the close of a perfect day we come here. Jesus would have liked it," commented Rev. T. Crossley Hunter of Carlton Street United Church.

The service was conducted by Rev. Canon R. A. Armstrong, of the Church of the Redeemer. Assisting also was the Carlton Street United Church choir under the direction of Harry Skitch. Two men who had recently joined the Oxford Group added their testimony.

This is the first time in the history of Sunnyside that religious services have been held at the amusement resort.

### At Oxford

The International Houseparty at Oxford, meeting for the first 17 days of July will be entertained by six of the colleges of the great university and will have among many notables, Dr. Emil Brunner, of Zurich, and Dr. Adolph Keller, of Geneva. The theme will be "World-changing Through Life-changing." Let us all remember them.

### A Critic Changed

#### Bishop Linton of Persia, at Quebec.

I HAVE to admit that I at first trusted hearsay evidence against the Group. I criticized them and warned inquirers against them. Then I realized that to make first-hand criticism I should get first-hand information. So I went for that purpose. I never have listened to such a fearless challenge. Have you ever yourself been to a Houseparty or Group meeting? No? Then how can you have inside experience from the outside? The four points that appealed to me were (1) The emphasis on Sin, and consequently on the atoning work of Christ; (2) the effective Bible teaching technique; (3) the Apostolic fellowship; (4) the absence of pious phraseology and use of the "vernacular" which the modern man could understand.

This movement has a real fellowship that is not found in the churches, and I long to see it welcomed throughout the whole church. Why is there this determined opposition?

Jesus, Who came to fulfil the religious life, looked down from the Cross and saw the backs of religious leaders. They did not want Him to change lives. They feared they would lose their popularity. But the upshot was that they were set aside, while "the common people heard Him gladly." Religious leaders may still hound Him to the Cross. The whole stream of people were puzzled and perplexed, faced with unpopularity if they followed Jesus. Pilate asked, "Whom will ye that I release unto you?" No hand was held up; all were unwilling to face unpopularity for the sake of Christ. "Cast Thyself down," was the temptation of popularity. Jesus shunned it and faced the way of the Cross. We must do the same if we are going to follow.

I am whole-heartedly with the Oxford Group movement because God is using it. It is the highest challenge to the Church. God can have only one highest way.

It is at the suggestion of Rev. Dr. Melvin Taylor, of Wellington, Ont., who sent in fifty 6-weeks subscriptions, that we indicate at top of the front page that the Group interests are on pages 5 and 6.

### Pentecost at Quebec

#### Dean Crowfoot Shares

THE visit of the Group to Quebec came at the season of Pentecost. Its effect cannot be better described than in the words of the Very Rev. Dean Crowfoot who, with other clergy came fully into the Group, witnessed in public and shared his life with a member of the Team who many years ago had been at the same well-known Theological College in England.

In a pastoral to his people which he read to them in the cathedral on Sunday, June 4th, he wrote as follows:

June 4, 1933.

My Dear People,

We are keeping the Feast of Pentecost this year under exceptional conditions. For the past nine days we have had a Team of some forty Members of the Oxford Group Movement leading a very largely attended House Party at the Chateau Frontenac. I spoke to you of this Movement in announcing the House Party, on the two Sundays immediately preceding it. I would like to pass on to you three sentences of what I tried to say in the Chateau last Thursday night. I went to this House Party "sympathetic, but critical." I became "sad because convicted." I remain "glad, because surrendered." The future is in Christ's hands. And we are only free from anxious forebodings, so long as we are content to leave it there. After the Ascension the disciples went back to Jerusalem and waited. We are waiting today. God will show us what he wants us to do.

As we recall the wonderful things that have been happening in Quebec during these days we realize that the great fact of the Coming of the Holy Spirit, which we commemorate today, did actually happen. We believe that the Holy Spirit is here, not only because we read in the Bible that he came, nineteen hundred years ago, this year, but because we have seen lives changed, hearts surrendered, and minds enlightened. And I want to say to you that I am not saying this merely because I have heard others say it. But because He has helped me during these last days, to surrender that indolence, and fear,

## Regina Alive

THAT the three-day visit of Oxford Group leaders in Regina early in May "changed" the lives of many people and caused them to take up active work in the group was evidenced in the first public meeting in Metropolitan church.

Frank testimony of "changed" Regina who have "surrendered" in the Oxford group movement, was heard at a meeting of the group, sponsored by the Regina Ministerial association. Rev. Sam Farley presided. The Salvation Army band was in attendance.

### 500 at Meeting

A crowd of nearly 500, curious, skeptical and believing, was drawn into Metropolitan church.

The testimony came from men and women, young and old, in the measured words of the middle-aged, in the slangy terms of youth.

Some found it obviously difficult to speak to the large gathering but their enthusiasm was evident.

More than a dozen rose from the body of the church following the testimony of members of the group to tell how, they, too, had found "peace and happiness."

Lawson Wood, a member of the Oxford group overseas team, later took charge of the meeting following a short address. Those who publicly gave testimony included: Miss Margaret Gowler, Reg. Hobson, Wesley R. Morrison, Colin Brockter, Mrs. McGachan, Mrs. McCallum, Jerry MacBeth and Miss Muriel Allen.

"It is conceded that a marvellous work of grace has been done in the city," said Mr. Farley, in speaking of the work of the movement in Regina.

Speaking informally, hands in his pockets and leaning leisurely on the lectern, Mr. Wood drew his audience in his recital of the group's work. "The Oxford group brought no new organization, no new denomination or no sect—but it did bring a new determination," he said.

### Is Life Difficult?

"It is an answer to the difficulty of living," he said. He pointed out the wide divergence of types of humans in the movement who were getting along together. It was an example for the world conference, he stated.

He related to the audience of the change that had occurred in his brother, how that change spread through his family, from his brother to a Toronto business man, and so on through the workers of the business plant. It had caused a rise in the efficiency of the workers from 47 to 70 percent, he said.

"Even in these days of common-places, one can get in touch with the living God," he said. "The people God uses are ordinary; He does the extraordinary things."

"Sharing," was just being honest," Mr. Wood said.

### Once a Missionary

Wesley R. Morrison declared he saw in the group movement "the great spiritual movement of the century." At 17 he had been soundly converted in the Methodist church. In 1911 he had been ordained. He had made the "usual success" of preaching in Saskatchewan. In 1920 he went to China, "enthused with the missionary ardor."

"But on my return in 1925 I found my zeal for preaching had lagged and I decided to go into business. But I longed for a fuller and happier life. I hungered and thirsted. Then I read 'For Sinners Only,'" he said. "And when the group came I attended. I didn't get a thing out of my first quiet time. But my hunger was not satisfied. So I went to Quebec."

### Got Under Skin

There, he told the audience, he met Mr. Wood's brother. He asked, "What have you come for?"

"I have been an inefficient fisher of men," Mr. Morrison said he replied. "But business has taken up so much of my time."

"And then he said," continued Mr. Morrison, "that only one thing keeps you from being so—and that is sin."

"That got pretty well under my skin," declared Mr. Morrison. "But then I heard Bishop Lincoln's address on 'Sin' and that condemned me on all counts. I felt he was going too far and I almost went home."

But he determined to stay with the result of his determination, "to dedicate his life." "But the surrender must go on every day," Mr. Morrison said.

### Owed Debt

Mr. Brockter told of how he had owed a debt for eight years and following his "changing" could not forget it. "I had to write to the man and tell him I was willing to pay," he said. "I've got a peace and freedom from worry that I never had before. It has changed my whole family life."

Mrs. McGachan said, before her "changing" she had had lots of habits that "needed fixing." She had no interest in religion or her Bible. "But I went to the houseparty and realized they had something I had not. And since then I've found by praying and by faith, prayers are answered. I am now reading my Bible every day and getting much out of it. I am overcoming things I never thought possible."

### Not Proud of Life

She was not a bit proud of her former life, said Mrs. McCallum. She had lived for pleasure. She had not read her Bible nor said her prayers unless "she" wanted something. "But now I read, enjoy it," she said, "and I am much happier."

Jimmy MacBeth told of his "changing." Skeptical at first, he had prayed for guidance. "Next morning, all was right," he said. He felt happier and things were different. Two weeks ago, he said, he had "really surrendered" his life to God.

"God showed me the road," said Miss Muriel Allen. "I surrendered my life to Christ." She told of how she began sharing, of how she had been critical and impatient.

### Showed What Wrong

From Miss Margaret Gowler was heard testimony of how she had looked for "something" to be happy. But she had sought material things; nothing was "inside." "But God showed me what was wrong," she told the crowd. "He showed me my jealousy, selfishness, self-consciousness, fear. It was the hardest lesson I had to learn."

"But I have found a purpose in life," she continued. "That is to love God, love my fellow men. God can solve any problem," she assured her listeners.

Among the many problems of Reg. Hobson was selfishness. He met the Oxford group. "What struck me was their happiness." Before he had expected "pats on the back," and was unhappy when he did not get them. He had lots of ambition, he said, but he went around with "a sneer" on his face and excused himself by saying he was not feeling up to the mark.

### Down to Bed-rock

He shared cautiously at first, he said. "But when I started to 'share' down to bed-rock, I felt twice as good. I got rid of all the moods, of all the introvert in me. This is nothing emotional," he continued. "It is not being keyed up and knocked over. It is something deeper."

Well-known Regina people, many members of the younger set, came forth and spoke upon the platform, all stressing the fact that God is now "guiding" their lives.

Known to most of the city as probation officer, John Kerr also publicly lent his support to the group movement.

### He's Having Fun

Clarence Hird, formerly general manager of the Regina Boys' Fair, and one of the younger people to attend the all-Canadian house party, said that since his change over to the group he had been having "lots of fun." "Life seems very full for me now," he mentioned.

Lloyd Westmoreland, son of Mrs. Amy Westmoreland, Regina College teacher, also told of his faith in the Oxford Group. So also did Campbell Tinning, well-known Regina artist. He is the artist who painted the heads of Queen Victoria on the new Albert street bridge.

Troy Beaver, during the period in which many arose from the audience to relate their experiences, declared he had followed the group closely. "I finally surrendered," he said, "my life completely to Christ." He declared he

could hardly believe such things could happen. He was convicted of the life of sin he was leading, and convinced of the power and redemption of Christ.

An athletic-looking young man said he first thought "it was all hokum." But he finally surrendered and went "over the top." He found life brimming, it was a lot of fun. "This thing will sweep the youth of Canada," he said.—Regina papers.

## On the Pacific Coast

We are indebted to Capt. Gerald H. Barry of Victoria for sending us the following clipping from the Vancouver "Province" dated June 24:

A team of seven people held six meetings throughout the day at Whonock last Sunday. Two teams of local changed people, men and women, are now working at Gibsons Landing with most encouraging results. A team visited North Bend from Thursday to Saturday and on Monday last there were speakers of the Oxford Group present at the young people's evening at Central Presbyterian Church.

The rotunda of the Empress Hotel, Chilliwack, was filled to capacity last Saturday night and Sunday afternoon; the Oxford Group team of some twenty-six people spoke in six churches in the morning and in addition a small team which detached itself from the main group visited Agassiz.

Every Wednesday afternoon a team visits Oakalla, where several of the prisoners are already changed and forming their own group.

The Oxford Group of New Westminster will answer calls for teams from Port Coquitlam, White Rock and Abbotsford and the Vancouver Group is taking care of calls which have come in from Hatzic and Dewdney. A mixed team is going out to Port Moody this Sunday when there will also be teams in several Vancouver churches.

Preparations are well in hand for the house party at Eeabeck, Wash., June 27 to July 4, which will be led by teams from Vancouver, Victoria and Seattle. Arrangements have also been made for meetings to be held on Sunday in Tacoma at 3 p.m. and in Seattle at 8 p.m. with the possibility of a mass meeting in Seattle on Monday night at 8 o'clock.

There will be a tea for older and younger women at the Hotel Vancouver Tuesday at 3.30 p.m. Archdeacon Heathcote will speak on "Continuance."

Any intimation of a feeling of superiority on the part of a Christian is fatal to his influence with one who is not, especially in view of the fact that any such spirit is unjustifiable. To go with a confession of unworthiness is not only consistent, but it tends to disarm criticism. . . . Hence, when approaching him, it is always safest and generally helpful to begin by confessing one's own sense of unworthiness, and then add a confession of faith and hope in Christ as one who is most precious and helpful to you, and therefore, to all who will accept Him.—H. A. Johnson, quoted in "Soul Surgery."

### FROM BISHOP NEWNHAM

Hamilton, June 27, 1933.

Dear Sir,—I admire the spirit, or "tone" of your leading articles, and also your reports, notes, etc., on the "Group Movement."—Yours truly,

J. A. NEWNHAM.  
(Bishop.)

### —AND HE IS PRAYING!

Selkirk, Manitoba, June 20, 1933.  
Dear Messrs. Dougall,—I am enclosing \$1.00 paying according to your most generous offer received last evening, for 10 Witnesses sent for 6 weeks to addresses given on the back of the printed order paper. It seems cruel to take advantage of your offer but the blame is yours.

I hope to send you later on a few dollars for your Extension Fund as I intimated some time ago.

Meantime I shall try to quiet conscience by praying for you.—Yours faithfully,  
(REV.) CH. TEETER.

Note.—We wish the Rev. Charles Teeter's face was as familiar as his signature and as frequently present as his acts of co-operation. He's always doing something! He has been an understanding friend and co-operator of this adventure for many years.

In offering to accept six weeks' subscriptions for 15 cts or ten such for a dollar bill, we felt it would be a real group service to folk within and without the Fellowship. While such a small price scarcely covers the cost of the addressograph plate our hope was that at so low a price very many would "take a shot" at the Witness, and learning to like it, would become sustaining subscribers.

(Please note that for Montreal addresses the post office demands the same rate of postage as to foreign countries.—For Montreal and foreign addresses six cents must be added to each six weeks' subscription.)

## Bible Study

Notes Taken by Edna Meloon

Mr. Cleve Hicks when taking the Bible Study at the Quebec House Party gave a few suggestions as to how to really learn what the Bible can mean to us today.

1. Study it through,
2. Write it down,
3. Pray it in,
4. Live it out,
5. Pass it on,
6. Observe accurately,
7. Describe correctly,
8. Interpret Honestly,
9. Compare justly,
10. Express concisely,
11. Obey implicitly.

The first Bible Study was on the 1st Chapter of St. Mark.

In the 1st vs. we find the title "The Gospel of Jesus Christ." 2nd to 8th vs. deal with the ministry of John the Baptist, where we find people, then as now, seeking for a way out of the burden of their sins.

9th to 11th vs. tell us how Christ identified Himself with man and showed his approval of John the Baptist.

12th and 13th vs. gave the temptation of Christ in the wilderness.

In answer to a question; "Do you believe in the devil?" the leader replied:—"Jesus, whose mind was so clear and fearless, believed in the devil. I had to trust His experience, and then I realised the meaning of my own experience."

14th and 15th vs. we find Christ beginning his ministry of preaching the Gospel, asking people to repent and believe the glad tidings.

16th to 20th vs. calling of the four, where Christ called Simon, Andrew James and John to surrender their lives to His service and follow him, becoming fishers of men (life changers). Christ spoke to the four fishermen in simple language that applied to their everyday occupation.

21st to 34th vs. show how Christ and the four He had called went into action immediately, teaching with authority in the synagogues, healing diseases and casting out devils. This was the first Christian Team.

35th vs. we find Christ going off to a lonely spot to commune with God and get strength and guidance for the work God had for Him. 36th to 45th vs. continue to deal with the healing of the sick and teaching of the Gospel, throughout the small towns of Galilee. We note in the 40th vs. the immediate answer to prayer when the leper had faith that he could be cured by Christ. Note the courage of Christ in touching this leper. The man was forbidden to tell of his healing, but gave unguided witness, and so really hindered the work of Christ.

### THE CHALLENGE

"I was for twenty-nine years a missionary, in England, Africa and Persia. But I have never heard the Bible made a living book as it is in these Bible studies. People are made to face the challenge of the Cross in their individual lives and in a practical way. It challenges the business men of Canada and the world, and challenges the political situation in every land.—BISHOP LINTON, at QUEBEC.

Victoria, B.C., June 21, '33.

Gentlemen,—No words of mine can do even partial justice to the deep and lasting appeal the Witness holds for me.

Always vital, "hewing to the line" in matters of principle. As in the days of its heroic past the Witness may, in these times of ultra "plastic circumstance", well be called Canada's fearless exponent of the things of the Spirit.

(MRS.) B. MCCARROLL.

Toronto, Ont., July 1, 1933.

Dear Sirs,—The Witness is doing a great work, and one feels that every Group should be on the list. To those who had the privilege of seeing and hearing the International Team every quotation glows with life and inspiration, and "points the way" in this new life. I am enclosing three subscriptions. Thanking you,

Yours sincerely,  
MAY FAULKNER HENDERSON.

### THE WITNESS FOR SALE

Note.—Packages of ten copies or more to one address may be paid for at the minimum rate of 1 cent a copy, cash with order. Ten copies each week for ten weeks for a dollar bill. They would be appreciated on the literature table of the Groups, which might quite fairly retail them at 5¢ a copy, applying the difference to Group funds, or allowing part of it as a commission to boys to sell the paper to awaken wider interests in the Group message.