


The **WITNESS**

CHICAGO, DECEMBER 17, 1925



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
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THE WITNESS

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OUR CASH REGISTER

A Test of Sincerity

BY BISHOP JOHNSON

WHEN the Master said "Where your treasure is there will your heart be also," He established a standard for estimating your character in terms of values.

If Jack Dempsey receives half a million a year for skill in handling his fists; if Charlie Chaplin receives the quarter of a million for skill in manipulating his face; if Paderewski receives \$100,000 a year for skill in playing a piano; if President Coolidge receives \$75,000 a year for skill in running the State; if the Surgeon General of the United States receives \$15,000 a year for skill in treating the sick and if the Chief in Justice receives \$12,000 for skill in dealing with the morals of the nation and the Chaplain General receives \$4,000 for skill in spiritual leadership, we get something of an estimate of values as expressed in the world's standard of values, which is money.

If a Christian lady spends ten thousand a year in dress and one thousand in charity you get another cross section of values.

If a Christian gentleman spends one hundred dollars a week at the club and puts one dollar in the plate on Sunday, here too is a cash register of values.

For value is the chief thing in life and we unconsciously record our estimate of values by the use to which we put our cash.

We spend our money, at least the surplus over the necessities of life, for what we esteem to be valuable and we leave our real estimate of values in the cash book of our expenditures of the surplus that God has given us.

We can forecast our own judgment day by balancing our books.

And this is so, for the average man expresses his creed, not by his academic terms, or his perfunctory recital but by the dial on his cash register

which tells him his own standard of values by his use of money.

In other words money is valuable as a barometer of our spiritual state.

As the Master says "If you have not been faithful in your use of unrighteousness Mammon (the name that He gives to money) who (certainly not God) will commit to your trust the true riches?"

Of course it is all right for a minister to say, "I cheerfully accept poverty as the price that I must pay for serving the Master" but it is not all right for the laymen to say, "I am very willing to have the minister accept poverty in order that I may spend the money that I accumulate in other ways than supporting missionaries."

It is all right for God to keep missionaries poor lest they become mercenary, but it is not all right for laymen to become mercenary in order that missionaries may remain poor, for they too must give an account of their stewardship.

For all things come of God and if we have not been faithful in that which belongs to God, whether it be money or other talents, who (certainly not God) will give you that which is your own.

Well, what is your own? Just one thing. The character that you attain by the use of the instruments with which God has entrusted you.

There is no better index of the world's belief in God than the proportion which they give to a skillful dancer (\$1,000 per week) and the proportion which they give to a consecrated missionary (\$1,000 a year).

Christians are to be in the world but not of it.

It is one thing for those to whom life is a succession of physical sensations to pay dancers and prize-fighters for the thrills which they give. It

is quite another thing for those who are disciples of Christ to endorse this proportion; and every man must be his own mentor, except that God knows the record from the cash register without other evidence.

When Christ was on earth He seemed more concerned with the meanness of the Pharisee than He was with the sins of the flesh.

It is significant that our modern theology seems more concerned over bootlegging and red lights than over the record of the cash register.

For example, let us suppose there are 20,000,000 Christians who have an income and 20,000,000 pagans likewise.

Contrast the extravagance of the latter in supporting sensuous entertainment with the economy of the former in supporting spiritual enterprises, and you will see that whatever virtues Christians have developed, they are not extravagant in supporting their ideals.

Whenever a vestryman, living in comfort, tells me that the apportionment of his parish is exorbitant, let him make an honest audit of his monthly expenses (outside of necessities) and then say that it is unreasonable for Christ to ask him for his share of the amount for that purpose which Christ has definitely said was dearest to His heart.

"Go ye"—"spend and be spent," and ye shall have much treasure in Heaven.

But, of course, the whole question hinges on your faith. You want to spend your money for that which has real value.

Do you really believe that Christ's promises have real value? Don't answer this—just look at your cash register and you will find your answer in terms that both He and you will understand.

Cheerful Confidences

By Rev. George Parkin Atwater

ORGANIZATIONS

LAST Sunday night I took an overnight ride to Chicago to attend the meeting of the Round Table, which is the name of the regular meeting of the clergy of Chicago. They meet in St James Parish House. I took occasion to visit the room in the tower of St. James Church where the Brotherhood of St. Andrew had its inception some forty years ago. But my chief satisfaction was in meeting the two score who attended the Round Table.

The paper for the day was read by the Rev. H. W. Prince. It was on the subject of Parish Organizations and Parish Organization.

Not having a copy of the paper before me I must not attempt to produce all that Mr. Prince so wisely said to that group of men. But if I understood him correctly he set forth a principle which should be widely followed. Mr. Prince advocated fewer parish organizations. He admitted the necessity for such organizations as the Vestry, and the Sunday School Teachers, and others whose members assumed duties which were necessarily the special obligation of the few who were qualified for such special tasks.

But he was not sure of the necessity of a special organization to promote objects which were the responsibility of the entire congregation, or to emphasize principles of Christian living which are equally the obligation of those not members of the organization.

He did not use this illustration, but I believe that he might have done so. Suppose a group in the parish organized a society whose members were committed to speaking the truth. It would imply that those not members had no such obligation. But that obligation is inherent in Christian discipleship and the organization for that purpose is superfluous.

Mr. Prince recognized the necessity for social fellowship, and admitted that general gatherings had a value for that end.

Having made this discrimination Mr. Prince stressed the value of organization. The entire Church is organized for a three-fold purpose—Missions, Christian Education, and Social Service.

If I understood him correctly, he advocated that the parish be organized along the same lines. Every parish organization should promote this general program of the Church. It should be related to the threefold purpose of the Church. It should not be an isolated group, having an ob-

Our Cover

George Herbert Thomas, the rector of St. Paul's, Chicago, was born in Providence, R. I., in 1872. He graduated from Yale in 1895, and from the Cambridge Seminary in 1898. He served as assistant at St. Mark's, Minneapolis, for two years, and then became rector of All Saints, Minneapolis, where he remained until 1906, when he became rector of Christ Church, Fitchburg, Mass. In 1915 he was instituted rector of his present parish which is one of the largest in Chicago. Mr. Thomas has been a delegate to several general conventions and serves on important committees in his diocese.

jective all its own (with the exception of vestry, etc.), but should send some support to the general program.

It was a very interesting presentation and full of good suggestions.

I believe that the reaction against organization which seems to occur periodically is due somewhat to the feeling on the part of the clergy that they become too much involved in keeping groups at work, to the necessary neglect of study and meditation.

It is far more important that the Church have a vital influence upon the thoughts, and the lives of its people, than that it merely has a service in every county seat. To extend its borders at the expense of its spiritual vitality is to paralyze its efforts.

The clergy today are going to need more and more time to prepare to meet the mental and spiritual requirements of the people of this distracted age. The people are not content with formulas. The hunger for religious and spiritual food is very great. They will not be satisfied with being kept busy or amused. The clergy have a task requiring thought, study, prayer, concentration, and a vital personal spiritual experience. They cannot do that task and also be on the dead run all the time to keep appointments.

The age is beginning to tire of the whirr of its own machinery. Men and women would like to have a few mountain tops to which they could retire for refreshment. They do not want always to be spurred to another task. I almost believe that an old fashioned prayer meeting, or a conference on personal religion would be popular in the parish today.

The Rev. W. M. M. Thomas, Suffragan Bishop-elect of Brazil, was given the degree of doctor of divinity by the Virginia Seminary.

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Let's Know

Rev. Frank E. Wilson

HEROD

"IT IS better to be Herod's pig (hun) than his son (huion)" was the appreciative remark of Augustus Caesar referring to Herod the Great.

This was the Herod of that outrageous family which ruled Palestine at the time of the birth of our Savior. St. Matthew tells us that he became fearfully suspicious over the visit of the Wise Men in search of the newly born King of the Jews and in order to forestall another possible aspirant for his throne, ordered all the male children under two years of age in the village of Bethlehem to be ruthlessly murdered. The event is commemorated by the Church in the observance of Holy Innocents Day, Dec. 28. The Baby Jesus was saved by a hurried escape into Egypt where He was kept until the death of the tyrant. Some people have questioned the reliability of the story of St. Matthew by stating that no one would ever be guilty of the promiscuous slaughter of all the infants in a single village.

Let us see. By political wire-pulling Herod had secured his appointment as ruler of Palestine from the Roman Senate. Then he proceeded to consolidate his position by executing forty-five members of the Jewish Sanhedrin. Shortly after he had the High Priest drowned in order to place another in that office. That was only the beginning. He had nine wives and murdered the only one of them for whom he seems to have had any real affection. He had two of his sons strangled because he thought they were plotting against him and later murdered a third son who actually was engaged in such a plot. He killed Hyrcanus who had some real claim to the throne, and murdered his mother-in-law because she conspired against him when it was thought he was dying. Toward the end of his life he was seized with an incurable disease and everyone thought his bloody activities were over. A group of people in Jerusalem celebrated their approaching release from their king by tearing down a golden eagle which he had erected at the gate of the Temple. Herod had enough diabolical energy left to seize forty-two of the celebrators and burn them alive. In despair over his illness he attempted suicide but was less successful at killing himself than at killing other people. Finally when rebellious nature was about to wreak vengeance by snuffing out his life, Herod gave orders that as soon as he

died all the principal men of the surrounding country, whom he had assembled in an amphitheatre in Jericho, were to be executed. He declared he would give the people something to mourn over. Fortunately this posthumous crime was never carried out.

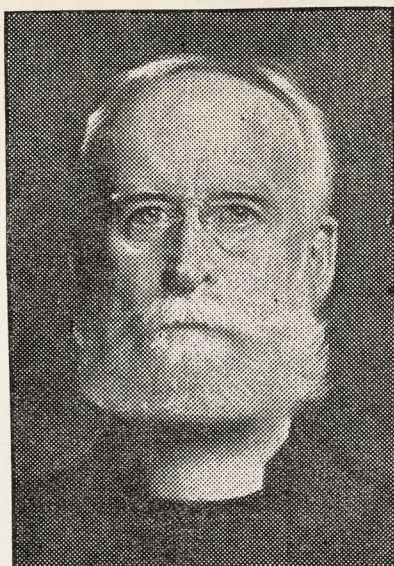
These few facts will give a partial picture of the cruel, suspicious, treacherous, and lustful character of the man. Is there anything strange in St. Matthew's story of the destruction, by his order, of the infants in a little village of a couple of thousand population? The number slain may have been twenty or twenty-five—a moderate morsel for the rapacity of such a man as that. The Church does well to remember the Innocents who, by anticipation, shared in the afflictions visited upon the faithful followers of the Infant Christ. To us it seems like a needless tragedy but Christ points us toward another life where such questionings can be fully satisfied.

About Books

REVIEWED BY REV. JAMES FOSTER
Healing in the Churches. By the Rev. Francis M. Wetherill, M. A., D. D. With an introduction by the Rt. Rev. Ethelbert Talbot, D. D. New York. Fleming H. Revell Company. Price, \$1.25.

Some history of and some apologetic for Christian healing. Historically the author presents healing by faith to be of ancient origin; found in primitive religions, practiced in Old Testament times, and sung of in the Psalms. It was used by Our Lord freely and He gave power to His Church for its employ. This power has been more or less used and disused in the churches of the west but today it is being revived as a function of the Church in Her warfare against sin. The book gives an interesting account of present-day practices in healing from Christian Science to suggestive therapeutics, and takes account of the work of Dr. Worcester, Rev. H. B. Wilson, Mr. Hickson, and Rev. F. C. Sherman.

In his apologetic the author emphasizes the spiritual aspects and purposes of Christian healing. He presents Our Lord's cures as performed to accomplish the purpose for which He came, the defeat of sin and the establishment of God's reign in the hearts of men. His healing work was the means to an end, not an end in itself. This is the point of view from which Dr. Wetherill would have us look at Christian healing today. Health, he says, is not the only, nor even the chief factor in overcoming evil and securing the abundant life, but it is one of God's supplies in man's struggle toward God, and the



BISHOP BURTON
Receives Fine Co-operation

Church should use the power it has for healing.

* * *

The Faculty of Communion. By the Hon. Mrs. Alfred Lyttleton, D. B. E. Longmans, Green and Company. Price, \$1.50.

In this book the writer argues that human beings possess a potential faculty for communion with the other world, and that once the laws governing the relationship of the two worlds are understood it will be possible to make the faculty actual so that the individual can get into personal contact with the dead without the intervention of professional mediums. The writer believes that such a consummation is directly before us as the next stage in the development of religion and she asks that Christian people anticipate it sympathetically and give it guidance.

The book is interesting and readable but the argument is too slight to support such a thesis even though Mrs. Lyttleton does take it for granted that the reader will be familiar with the work of Edmund Gurney, F. W. H. Myers, Oliver Lodge and others, and know something of the accumulation of evidence for communication between mind and mind.

* * *

Books reviewed in THE WITNESS may be ordered through THE WITNESS office. Add 10c postage to the price given for the book.

DR. CREIGHTON TO BE CONSECRATED

Consecration of the Rev. Frank W. Creighton as Bishop of Mexico, at St. Ann's Church, Brooklyn, where he is rector, on January 12th. Bishop Stires of Long Island will preach.

Preacher, Pulpit and Pew

Edited by E. P. Jots

The little country parish near a famous ocean resort was having "supplies," as they called visiting ministers. On one Saturday they learned that the expected preacher could not come. They were sore beset, but they heard of the sojourn of a very distinguished doctor of divinity at the hotel by the sea, and with some misgivings appointed the stoutest member of their committee to invite the noted preacher to occupy the pulpit. He received the committeemen with graciousness, and to the latter's surprise and joy accepted. The committeemen, wishing to round out the happy transaction, remarked, "You know, Doctor, we would have been satisfied with a poorer preacher, if we could have got one."

The Dean of Chester is responsible for the following story, which illustrates the advantages of compression of speech. A little friend of his had been asked to tell the story of Elisha, and her reply was—"Elisha had a bear, and the children mocked him, and he said, 'If you mock me I will set my bear on you, and it will eat you up.' And they did and he did, and it did."

Minister—Why do you not get a wife, Donal'?

Donald—I might get a bad one.

Minister—Trust to Providence, an' you'll be all right.

Donald—I'm no' so sure, minister, for ye ken Providence has to dispose of the bad as well as the guid.

A rich but very eccentric man died. The clergyman, who was young and new to the parish, thought it a fitting opportunity to call and comfort the widow.

"You must not grieve," he told her. "The body that lies here is not your husband. It is merely a husk, an empty shell—the nut has gone to heaven."

Sir Arthur Conan Doyle tells how while he was discussing with Oscar Wilde the cynical maxim that the good fortune of our friends makes us discontented, Wilde related this fable: "The devil was once crossing the Libyan desert and he came to a place where a number of small fiends were tormenting a holy hermit. The sainted man easily shook off their evil suggestions, whereupon the devil stepped forward to give them a lesson. 'Your methods are too crude,' he said. 'I will show you.' With that he whispered to the holy man, 'Your brother

has just been made bishop of Alexandria.' A scowl of malignant jealousy at once clouded the serene face of the hermit. 'That,' said the devil to his imps, 'is the sort of thing that I should recommend.'

Sunday collection in the First Baptist church, Middletown, Conn., netted a \$5 gold piece. The minister was just congratulating the church for this unexpected donation when a stranger presented himself.

"I want my gold piece back," he announced. "I put it in the plate by mistake."

The money was returned.

But the saddest blow of all was when the unabashed man handed the clergyman a quarter for his "honesty."

Are you familiar with the "poem" on the back of THE WITNESS renewal notice: "Dear to our heart is the steady subscriber, etc., etc.?" Well Mr. Bennett E. Seymour, of Denver, in renewing for another year, sends this along:

"I received your fine poem
Also the 'dun'.

I am keeping the poem
And sending the mon.

I met Bishop Johnson
At a vestrymen's dinner.

He and Bishop Ingley and a hundred
of us sinners.

Bishop Ingley in his speech,
Which was the proper caper,
Asked every one present
To subscribe for your paper.

So here is my check
And please to remember
This pays in advance
To a year from December."

Kind friends, who read these various
tales,
That cause the giggles, and laughter's
gales,
Send contributions to E. P. Jots,
'Twill increase the fun and laughter,
lots.

Witness Fund

WE acknowledge, with thanks, the following donations to the WITNESS Fund. Money sent to this fund is used to help pay for the subscription to a large number of institutions, and to many individuals, who would otherwise have to do without the paper:

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YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

WILL YOU ANSWER THIS LETTER?

ARCHDEACON DRANE is Archdeacon of the Yukon, successor to the wonderful Hudson Stuck. His work is in the interior of Alaska and is reached only over snow or up the rivers. I think this letter should be passed on as well as acted on by our young people of the Church.

"It was indeed good to be with you

with satisfaction of having such a useful boat as the "Georgian," we must think of the young people who gave it.

Our work in Alaska is pre-eminent for young people, for we know they are so much more teachable than the older natives who to a great extent are steeped in the superstitions of the past. Our young people show such brightness, such eagerness



in Savannah, and have an opportunity to meet with your Young People's Service League. In Alaska we feel a special debt of gratitude for what the Young People of the Church, and the Woman's Auxiliary, have done for us. I had almost grown to feel that it was the Woman's Auxiliary alone that was keeping us going. More and more I am learning that the Young People's Service League is having an important part in this work.

I enclose a picture of our very useful motor boat, the "Georgian." This, you know, is the boat given entirely by young people. The hull was the gift of the Young People's Service League of the two dioceses in Georgia—hence its name. The engine came as a gift from the Church School Birthday Thank offering. This boat supplants both the Pelican and the Pelican No. 2, which in turn had become worn out. "The Georgian" no doubt looks different from any motor boat you see on the Georgia rivers and harbors. But for use on the Tanana, Yukon and Koyukuk rivers, in Alaska, it is just the thing. It can go in very shallow water, and even with a big load it can buck a very swift current. It is not only a very comfortable carrier for Bishop Rowe on his visits to the Missions of the interior of Alaska, but it is a very satisfactory boat for all work, and of service to many of our mission outposts. So when we think

to learn, and such promise for the future that we are concentrating more and more on our school work. Just now we are planning larger and better buildings, but after we have more room there will be the problem of caring for the children we receive. They are Indians whose parents are seldom able to contribute for their support when in the boarding school.

I have been wondering whether it would appeal to the young people of your acquaintance to contribute a scholarship for some bright boy or girl at St. Mark's School, Nenana. This would mean \$200.00 per year. If indeed your Service League or any of the young people in the Church could see some of our fine specimens I believe they would want to take over a scholarship as an object of their service to the Church. If an individual society could not do it, perhaps it could be made a diocesan or provincial objective.

If you think it would appeal to their imagination please put it before them.

Yours very truly,
Frederick B. Drane.

The French Government has presented a large vase to the Cathedral of St. John the Divine, New York. It was formerly presented by Emile Deaschner, the French Ambassador, at a luncheon held at a New York hotel last week.

Meeting of Committee On Social Service

Council of Advice of Social Service
Department Go Over Plans
for Another Year

WANT MORE HELP

By Alfred Newbery

A unique body is the Council of Advice, an unofficial group connected with the National Department of Christian Social Service. It consists of about a dozen persons from different parts of the Church who meet once a year and consider informally social service in the Church. They are all persons who are in the work, they are representative of different sectional emphasis in the Church, as well as of different schools of thought and different types of work. They bring to the Department samples of the problems, opinions, attitudes, and tools with which the work is being done and they carry back into the Church the policies which the Department has shaped to serve the Church.

Last week they met at Taylor Hall, Racine, the National Council's center of devotion and conference so remarkably managed by Mrs. Biller. There they considered, around the table, many vexing questions, and reported many hopeful signs.

The splendid success of the Summer Training Conferences for rural clergy, which began at Madison, Wisconsin, and which are now being set up in half a dozen places in the Church, have already borne some fruit in a renewed dedication on the part of the rural working priests to their work, and a more helpful recognition of the importance of their task by the whole Church.

The ten days' training under the faculty of the New York School of Social Work made possible for twenty of our priests last summer was so gratifying in its results that it is to be repeated there next summer, and if possible, started in Chicago, also.

The remarkable co-operation offered by the theological seminaries in making it possible for the Department to reach the students with at least a broad view of the work that lies ahead will be used for more specific presentations the coming year.

The question of how best to serve in the perplexing field of industrial relations brought out the hope that the staff might have added to it a thoroughly equipped man who would give his whole time to serving the Church in regard to that question.

A suggestive list of activities for young people's societies was started, and courses were planned for presentation at the various summer schools.

The Council of Advice urged us not to merge our National Conference with the great National Conference of Social Work, but to continue our separate meeting which has always been held at the same place and very close in tune to the big Conference.

The consideration of the industrial question brought out that there are four obvious ways in which the Church might approach the problem. One would be along the line of getting the point of view of the workingman who is in the Church—an approach that would be very rewarding, said Mr. Spofford, a visitor, because the labor leaders are not in the Church. Another, which would require the time of a special man, would be to continue the holding of employers' conferences, so successful in the last few years. A third is to work out some practical mean of reaching the seminarians, and a fourth would be that of meeting a specific issue as The Church League for Industrial Democracy did in Paterson, New Jersey. That, too, would require a full-time man.

The rural question brought out an interesting and peculiar opportunity awaiting our Church in that, being largely an urban Church, we can bring our influence to bear on a proper attitude toward the country by the city—the present division being considered a serious danger by students of the situation. Our special advantage is that we are approaching the problem freshly and at a critical time in its development.

These are but samples of the many channels by which the Church is seeking to convey into the common life of our country the sway of Christian principles and Christian ideals.

MISSIONARY WORK

The trained nurse attached to the mountain mission in Lynnwood Parish, Virginia, recently took three little girls in to the X-ray doctor at Harrisonburg for examination, and found they all had tuberculosis. The only sanatorium within reach could not take them for several months, by which time it would have been too late. The mother and father are ill. The rector and his wife are already housing, or rather, homing, a number of well children, and their house is not equipped for isolation. Many people would have said, this is all unfortunate but nothing can be done.

Instead, the rector proceeded to have sleeping porches added to the house where the nurse and parish worker live, the children have been moved in, with a fourth one added, and the nurse announces that she is not only nursing them but "raising them from the ground up."

English Church Faces Problem of Housing

Church Assembly In England
Takes Up the House
Shortage

BROKEN LINKS

By Rev. A. Manby Lloyd

Six centuries divide the burial of the wives of the First Edward and the Seventh. Every American who has stood by Charing Cross Station knows it owes its name to that pious pilgrimage when good Queen Eleanor was borne from Lincoln to that tomb of Purbeck marble which you may still see in the Chapel of Edward the Confessor at Westminster.

Just a century later the first Anne (of Bohemia) of England's six Queens of that name was borne in solemn splendor to the Abbey. She was the much-loved Consort of the ill fated Richard II, who cursed and pulled down the Palace of Sheen, where she died. Froissart tells us of the "abundance of wax" which was sent from Flanders to light the funeral procession on its way.

With the passing of Alexandra,— "the sea-king's daughter from over the sea," as Tennyson called her—the last relic of the Victorian era seems to have vanished. The lady from Denmark lived to see the ruin of Prussia. A model peasantry has arisen on the ruins of Denmark, while the great robber-state has come to stand for everything despicable.

* * *

Another link with Dickens and the Victorians is snapped by the death of Percy Fitzgerald at the age of 95. He was the friend and biographer of the great novelist and was first president of the Dickens Fellowship. His hobby was sculpture and a bust of Dickens which he executed is in the Pump Room at Bath. He was called to the Irish Bar in 1855 and wrote over 200 volumes.

Another great English journalist has passed away in Sydney Pardon, the editor of Wisden's Cricket Annals, who was generally to be seen in the press-box at the Oval or Lord's, spy-glasses glued to his eyes. He was a lover of Wagner and refused to give him up even during the great war. His friends used to bait him on the subject, over a hand of bridge, until at last, one night, he rose from the table and said "I tell you this, my friends. I'd rather die for Wagner than for Serbia."

* * *

Mr. Bernard Shaw, when asked the other day what was the correct pro-
(Continued on page 12)

The Need of Teaching Of the Fundamentals

Day of Prayer for Missions
Set for First Friday
In Lent

FORGIVENESS

By the Rev. H. P. Almon Abbott

Borrowings of \$1,628,000 for Presbyterian benevolences are indicated in the financial statement made public by the Presbyterian Boards. The indebtedness of the Episcopal Church stands at \$1,440,000. And, our indebtedness has been accumulating over a period of years. We should not take comfort from the predicament of our brethren; but, perchance, our National Deficit is not so alarming as we have been led to suppose. Consider the assets of the Episcopal Church, in property, buildings, revenue, etc., and \$1,440,000 is far from being heavy enough to sink the ship. A secular concern of the same proportions would not be cast down with deepest melancholia at such a showing, especially when all branch offices had undertaken to "carry on," and discharge the indebtedness at the same time!

* * *

I note that a Baptist pastor in Massachusetts is preaching a course of sermons on "Damnable Heresies." What will he gain by such hideous exposures? Little, if anything. Jesus did not look upon Truth as something to be talked about. He looked upon Truth as something to be lived. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." "He that willeth to do the will of God shall know." The road that leads to the acceptance of Truth is the road that begins in obedience. The Baptist pastor would be much better occupied, in my estimation, in teaching the positive doctrines of the denomination to which he belongs. Construction, not destruction, is what is needed.

* * *

Speaking of "Damnable Heresies," who would venture to estimate the number of Heretics we have in our midst, members of the Episcopal Church? The writer was stopped in the street the other day by a Sunday School superintendent. This genial man, a man of prominence in his community, told the writer that he had just been reading his little book, "Foundation Stones," and that he disagreed in the statement and elucidation of the statement that Christ is God! "Why," said the man, "Christ was the Son of God. How could he be God?" Think of it! And, this man has been teaching youth in the

Episcopal Church for years! How many Unitarians in disguise do we possess within the folds of the Protestant Episcopal Church? It all comes from lack of clear teaching, constructive teaching, upon the fundamentals of the Faith as the Church accepts and proclaims the Faith.

* * *

A day of prayer for missions will be observed by all denominations in the United States and Canada on the first Friday in Lent, February 19th. Let the Episcopal Church fall in with this program. What we need at the present time for the development of our missionary giving and work is concerted prayer, just that, and nothing more than that. Literature on missions floods the waste paper baskets in the vast majority of our rectorial offices, talk about missions is like the famous brook that goes on forever, to join the brimming river, but, prayer for missions the dynamic behind the whole business is shamefully neglected. This is one of the times when we may well afford to join in with the Protestant denominations, and without fear of soiling our apostolic hands in the contact!

* * *

As a Church we are committed to belief in the forgiveness of sins. As individuals—do we practice our belief? Sometimes; but, not often. Certainly not, when our own personal preferences are concerned. A clergyman well known to the writer, a man of unusual parts, a man who has "done things," writes that his whole career is cursed by the malevolence of the bishop of the first diocese in which he served, and by some antagonistic persons numbered in the first congregation of which he was rector. We have investigated, and discovered the assertion to be true. Years have passed since the animosities created in that long ago; but, like "the Fiend of Hell" they pursue our brother. Surely, such things ought not to be. We wonder what Christ would think about the Christianity of such professors of His religion? We wonder what these people think about themselves when they say the Lord's Prayer, and realize that our forgiveness of others is the bridge, and the only bridge over which the forgiveness of God comes galloping? "Touch not mine anointed, and do my prophets no harm."

Lots of gifts to the diocese of Central New York: \$100,000 to help infirm and disabled clergymen; \$10,000 to help candidates for Holy Orders; \$20,000 for missionary work in the diocese; and a bequest to the diocese of \$75,000 to use as the authorities see fit.

The Church Deficit Soon To Be Cleared

Good Start Has Been Made Toward
Cleaning Up the Deficit of
the National Council

STOCKHOLM AGAIN

By Rev. W. B. Spofford

Most important bit of news that has come to my corner of the shop is in the form of a communication from Mr. Lewis B. Franklin in which he sets forth the state of things in regard to the national deficit of a million and a half dollars, which the dioceses are undertaking to clean up before we start a new year. Up to December 3rd there is actually in hand, in cash or pledges, the sum of \$379,454.26. Then there are assurances from responsible people amounting to \$204,990, thus making a grand total of \$584,444.26, which is about a third of the amount to be raised. New York has raised half of their \$250,000 pledge; Massachusetts over \$80,000 of their \$100,000; Albany all of their \$20,000; Central New York over \$18,000 of their \$25,000; South Florida all of their \$5,000; Western New York about half of their \$40,000; Erie all of their \$3,000—and so on down the list. Some of the folks haven't done so well as yet, but Mr. Franklin says that "progress to date is remarkably gratifying."

* * *

Meeting in New York early in the month to work out ways of making effective the work done at the Stockholm Conference, which met last August. It was decided that the American members of the Continuation Committee should keep in the background, leaving it to the European members of the committee to take the lead in any continuation program. All that the American members will do for the present is to issue a pamphlet to supply those seeking information as to what went on at Stockholm.

* * *

Rev. Frederick W. Clayton, the president of Tabor College, put on a local drive in the little town of Tabor, Iowa, for funds to help keep the college going. The college received over \$2,000 as a result, most of it in very small amounts—but a large total, Dr. Clayton thinks, considering the conditions in that part of the country. He writes: "A lot of people giving small amounts shows that there is behind the whole thing a real love for the college. I am confident now that we are going to make the grade."

* * *

Federal Council of Churches meeting in Detroit, with a large attendance of leaders from all over the

country. Lots of important matters discussed. Prof. Luther A. Weigle of Yale, reporting for the committee on Christian Education, stated that the public schools are failing with respect to religion, and that the reason for the growing divorce between religion and education is the bitter feeling between various Christian groups. The remedy, to his mind, is for the churches to maintain church schools that will match up, in the way of educational efficiency, with the public school. Also it is impossible to do anything at all unless the various religious groups, Catholics, Protestants and Jews get together on a program.

* * *

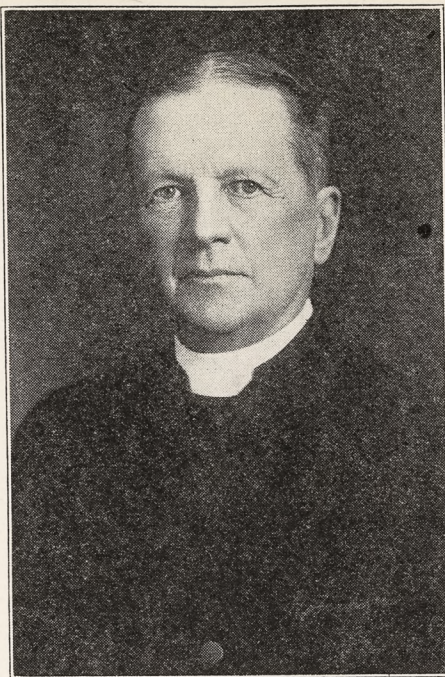
Peace and War came in for a lot of discussion due to the report submitted by the commission on International Justice and Goodwill of which Bishop Brent is a member. The need of "a will-to-brotherhood" and a "will-to-justice" was stressed, and it was felt that no machinery for the arbitration of differences between nations would be effective without this spirit. A great deal of the time of the conference was given to the discussion of the situation in the Pacific, that is, the relationship of America and the European nations toward China and Japan.

* * *

Of course I was interested in the conference of representatives from the religious papers. Rather interesting facts brought out. It seems that there is no religious paper, of any denomination, self-supporting. It was agreed by those present that there was no possibility of making them self-supporting, and of course it was the feeling of those present (it being their job) that the value of the papers was so great to the churches that kind friends ought to "kick-in" quite gladly on the 31st of each December to make up the yearly deficit. Ho, hum, a great life, what?

* * *

December, apparently, is a money begging month. All of the diocesan papers, and most of the parish papers, contain nothing but appeals for cash, with long columns of figures setting forth the needs. One paper I thoroughly enjoyed, *The DuBose Messenger*, which came from the DuBose School, down in Monteagle, Tennessee. This school, as you all know I imagine, is presided over by the Rev. Mercer P. Logan, whom I have an idea is one of the real saints of the Church. He would be doing a great work if he did nothing but go up and down the land slapping people on the back and telling them to buck up and smile. But in addition to having this influence on the many that he meets he is also running one of the greatest of our Church institutions. Maybe he'd send you a copy



BISHOP LAWRENCE
Defends the Young People

of the *Messenger* if you wrote for one. You'll enjoy reading this home-made magazine.

* * *

Heard of another parson who is keeping close tabs on his parishoners away at college. The Rev. Robert Kreidler of Scranton sends each one of them a bit of reading matter from time to time, in addition to writing them frequently.

* * *

Memorial service to the late Rev. Dr. Edgar A. Enos, for 35 years rector of St. Paul's, Troy, New York, was held on the 6th. Bishop Oldham was the preacher.

* * *

New system for money giving has been started by the alumni of Hobart College. Instead of a "drive" for an endowment the alumni are being asked to give annually a sum equal to the interest on the sum that they would be called upon to give toward an endowment fund. They figure that in a short time annual subscriptions to Hobart's running expenses will equal the income of an additional half million endowment.

* * *

Real co-operation in Kentucky. When Bishop Burton went to Pineville, with the Rev. J. J. Clopton, the general missionary of the diocese, for a service the pastor and congregation of the Methodist Church loaned their church for the service, while the Presbyterian pastor closed his church and with his congregation came to the service.

* * *

Tuesday, January 19th, the mid-

winter reunion of the alumni of the General Theological Seminary. Luncheon at one, followed by class reunions. In the afternoon special lectures to the alumni. Chapel service at six, dinner at the Hotel Astor at seven, with distinguished speakers.

* * *

St. George's, Maplewood, New Jersey, is now building a very handsome stone church. A contract has been placed for a beautiful stone altar and reredos; an Austin organ is to be installed, and contracts have been placed for pulpit, choir stalls, windows and nave seats.

* * *

Ordination of the Rev. O. J. McLeod to the priesthood by Bishop Darst of East Carolina.

* * *

Bishop Burton, on a recent Sunday, baptized and confirmed the Hon. Henry Clay Howard, at one time minister of the United States to Peru. Mr. Howard is a communicant of St. Peter's Church, Paris, Kentucky.

* * *

Rev. F. M. C. Bedell, associate rector of Christ Church, Houston, Texas, has accepted a call to be the rector of Christ Church, Towanda, Pennsylvania.

* * *

The Rev. "Jack" Townsend, who is to be addressed at Apartado, Guantanamo, Cuba, sends me a note requesting me to ask the clergy to let him know of parishoners who are down in his part of the world. (Awful sentence, but you get what I mean.) Point is that many sailors hit Cuba at various times during their enlistments. Parsons, so Jack says, can often help them. Then, for a reason that he does not point out, he says that many Americans are visiting Cuba these days. Some he suspects are Episcopalians, though it can't be proved from their church attendance. Anyway, let Jack know if you've got a minute.

* * *

Now the Rev. Louis M. Hirshson. Hirshson, so the story goes, came to Sandusky, Ohio, selling soap, an honorable trade. The Rev. N. R. High Moor, who was then rector of Grace Church (now rector of St. Luke's, Atlanta, Ga.) got to know him, saw the possibilities, put him to work as a lay assistant. The two of them did a bang-up job in Sandusky. Moor left a while back, but Hirshson stayed on as the assistant to the Rev. Donald Wonders. He was ordained deacon last Sunday by Bishop Rogers. Forty were confirmed at the same service.

* * *

How famous is a person when you can't remember her name? A nice lady who works at the Church Missions House sends us this message: "Dear Witness: Famous living Episcopalians—Harold Lloyd's leading

lady. Name unknown, but California parish paper says so." Maybe we can get her picture for the cover. I have been trying for a long time to get pictures of prominent women of the Church to put on the front page. Need something to brighten up with, after running pictures of all these bishops and folks. But the ladies are all too modest. I have a hunch Harold's lady might be willing, but I don't know her name. Help.

New parish house being built, St. John's, Bellevue-Dayton, Kentucky.

Rev. G. L. Tucker, secretary of religious education for the Province of Sewanee, with the newly elected diocesan secretary in the diocese of Lexington, the Rev. William Dern, are to make a survey of the diocese to find out just what exists and what are the needs.

The Brotherhood of St. Andrews plans to run ten training camps this coming summer. The latest to be added is Camp Robert Hunt, located in the diocese of Southern Virginia.

Voorhees School for Negroes, a Church school located in Denmark, South Carolina, has 671 pupils and 32 teachers this year. Bishop Guerry, Bishop Delaney and Archdeacon Baskerville are among the recent visitors to the school.

Encouragement: the Rev. LeRoy Burroughs, who is the student parson at Iowa State University, writes: "I wonder if you realize how good your paper is getting to be. Our Waffle Club, that breaks their fasts together after early service every Sunday, always carry their Witnesses with them, and constantly interrupt each other's reading by a reading of their own. Keep it up. I have always felt that anything from theology to mathematics (he spelt it wrote, but he wrote such a nice letter that I

corrected it) is improved by a little seasoning of humor."

The death of Mr. J. McD. Gardner on November 25th, is reported from Tokyo. He was a layman, formerly architect and professor at St. Paul's University, Tokyo.

Great service at St. John the Divine, New York, on Sunday to give thanks for the signing of the treaty of Lacarno and for the promotion of international peace. Addresses were made by John W. Davis, former ambassador to England; Nicholas Murray Butler, president of Columbia University, and Bishop Manning. Ambassadors and ministers to the United States from foreign powers were among those who attended the service. The service was under the auspices of the Council for International Cooperation to Prevent War, of which Mrs. Mary K. Simkhovitch is chairman.

The new chapel of St. Luke's Hospital, Tokyo, has been opened.

Rev. G. P. Bentley, vicar of St. Mary's, East Boston, has been appointed chaplain of the House of the Good Samaritan. Let's see, that makes him vicar of St. Mary's, chaplain of the Massachusetts General hospital, and of the other hospitals in that area, chaplain of the Psychopathic hospital, and now chaplain of

the Good Samaritan. Fairly busy person I should say.

Pageant, "The Quest of the Grail," given by members of the Galahad Club, St. Stephen's Church, Lynn, Mass. Church full. The pageant was written by the Rev. DuBose Murphy.

In reporting the doings at the meeting of the Federal Council of Churches in Detroit I failed to mention a most important address by the Rev. Dr. Charles Stelzle, who is one of the prohibition leaders of the country, and an authority on labor questions. Points: that the law is not effective is not altogether true. In great areas of the country it is effective. A lot

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of the talk about the failure of the law is propaganda on the part of the "wets." Working men resent the attitude of the rich who still "have theirs" while they have been deprived of the only club that they had, the saloon. Lots of work needs to be done on the young people who seem to think it smart to tote a flask. Lots of drunkenness could be prevented if the government really wanted to smash the bootleg ring, a growing force in American political life.

Lutheran synod of New York urges the clergy not to smoke in public—bad example.

Here is a little item that will interest those who have given thought and study to industrial matters. "Golden-Rule" Nash, about whom so much has been said, has signed an agreement which makes his shop a union one.

Bishop Lawrence of Massachusetts says that young people are all right. All bunk, this talk about 'em being wild. Just as good as they ever were. Course, he didn't put it just that way, a Bishop couldn't do that, but that was the general idea of his speech.

Changes: Rev. P. C. Adams from Grand Ledge, Michigan, to the Advent, South Baltimore, Maryland; Rev. H. A. Lollis, from Foreman,

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Arkansas, to Norwich, N. Y., in charge of County Mission; Rev. R. S. Litsinger, to St. John's, Baltimore, Maryland; Rev. John Short, from De-Veaux School to the Advent, Kenmore, N. Y.

Rev. Howard K. Bartow, rector of Christ Church, Quincy, Mass., has appointed a Sunday in December as "Pay-up Sunday for back pledges." Good idea.

A committee of business men in New York has been organized to raise the amount needed to complete the thirteen story annex to the Seaman's Church Institute.

Young people of Chicago met at

the University of Chicago last week, the guests of the Rev. Charles Street, who is the chaplain at the University. The speakers were the Rev. Kenneth Crosby, the head of Lawrence Hall for Boys, the Rev. Austin Pardue, who is connected with the work of City Missions, and Alfred Newbery, of the department of Christian Social Service of the National Council.

The Rev. William Wilkinson, known to many as "The Bishop of Wall Street," where he has held street meetings for years, died on December 7th at his home in New York.

Dinner for wardens and vestrymen recently at Christ Church, Spring-

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The General Treasurer is Lewis B. Franklin.

The National Council

281 Fourth Avenue

New York City

field, Massachusetts. Over 100 men sat down to the meal, later listening to speeches by Bishop Davies, Archdeacon Mott and the Rev. J. M. McGann, on the General Convention and the Program.

* * *

St. Luke's, Des Moines, Iowa, is planning to move. Neighborhood has changed. For the past couple of years the rector, the Rev. Gowan C. Williams, has had his mind on the matter. First he started a Church School in the West End . . . then a Guild. Now they have the lot and are figuring on moving one of these days; possibly moving the present plant.

* * *

Rev. Gordon Matthews, assistant at St. Bartholomew's, New York, has accepted a call to be the rector of SS. Philip and James, Detroit.

* * *

The Rev. Herald G. Gardner, a Methodist minister who has conformed to the Church, has been added to the staff of St. Luke's, Evanston, as a lay assistant pending his canonical term as a candidate for Holy Orders. Mr. Gardner is a graduate of Denver University and of Iliff School of Theology as well as a former post-graduate student of Garrett Biblical Institute, Evanston.

* * *

Here is a new idea. A parishoner at Galesburg, Illinois, went into one of these Christmas Clubs, that most of the banks run these days—so much each week—and had the check made payable to her parish to be divided between missions and current expenses. Good idea.

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Fights Whooping Cough and Croup

English News

(Continued from page 7)

nunciation of the name of the Dean of St. Paul's, replied as follows: If you his temper would unhinge, And his most sacred rights infringe. Or, excommunicated, singe

Where fiends forever writhe and cringe,

Imploring that a drop of ginge-

-Er ale may on their tongues impinge,

Address him then as Dr. Inje.

But if you prize the proper thing

Be sure you call him Dr. Ing.

(Unless, your ignorance to screen,

You temporise with Mister Dean).

But be advised by me and cling

To the example of the King

And fearlessly pronounce him Ing.

Then rush to hear him have his fling

In Paul's and places where they sing.

* * *

In the Church Assembly the Bishop of London introduced the report of the Social and Industrial Commission on housing, and called attention to the urgency of the question. It was, he declared, a terrible moral scandal that ought to make them far more angry than they were. There were in England and Wales 317,417 private families occupying one room or less as their homes. In London 147,797 families had a one-roomed home, and 236,856 families had two-roomed homes. Over a million lived in overcrowded conditions. He moved three resolutions—that every effort should be made to urge on local authorities the duty of using to the uttermost

the housing powers placed in their hands by the Government. Further, Christian people should be urged "to give practical support to voluntary house-building schemes, such as that of the Church Army." The desirability of all Christian people acting together in this matter was also urged.

Sir A. Griffith-Boscawen, seconding the resolutions, proceeded to describe the present condition of housing as a blot on our civilization; it was a scandal that such should exist in a Christian country. If, as organized Church people, they could do anything to solve the problem, they would only be performing a Christian duty. What could they do in practice? He thought the resolutions indicated lines that Churchpeople could follow. Describing the Church Army scheme, Sir Arthur said that he had had an idea of a wide appeal to wealthy people all over the country for a large sum of money to



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8 P. M.—Evening Prayer and Sermon.

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P. M.

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Communion and Sermon); 4. Service and
Address; 5:30. Young Peoples Fellowship;
7:30. Service and Address.
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Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20 p. m.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector
Sundays: 7:30, 9:00, 11:00 and 3:30.
Daily: 7:15, 12:00 and 4:45.

**Church of the Heavenly Rest
and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Week Days: 8 A. M., Noonday.
Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph.D., Dean
Sundays: 7:30, 11 A. M. and 7:45 P. M.
Week Days: 7:30 A. M.
Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.
Rev. B. L. Smith, Associate Priest.
Sundays: 8 and 10:45 A. M. and 7:45 P.
M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M., 6 P. M.
Thursdays and Holy Days: 10 A. M.

ST. PAUL

**Church of St. John the
Evangelist**

Portland Ave. and Kent Street
Rev. F. D. Butler, B. D., Rector
Sunday Services: 8, 9:45 and 11 a. m.;
4:30 p. m. Young People's Fellowship;
6:00 p. m. Wednesdays and Holy Days;
9:30 a. m. ALL WELCOME.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B. D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Sts.
The Very Rev Charles C W. Carver,
B. D., Dean.
Sundays: 7:30 A. M.; Church School
9:45 A. M.; Sung Eucharist 11 A. M.;
Choral Evensong 4 P. M.
Week Days: 7:30 A. M., 9, and 5:30
P. M. Wednesday and Friday the Litany
after Matins. Thursday and Holy Days
the Holy Eucharist 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. Jonathan Watson, D. D., Assistant.
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D. D., Dean.
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 a. m.
Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00 and 5:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F. A. G. O.
Choirmaster.
Wells-Downer Cars to Bellevue Place.

AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector
Sundays: 7:30, 10:30, and 7:30 p. m.
Daily: 8:30 a. m.
The Church attended by summer visitors
within a radius of 50 miles.

carry out on larger lines some such scheme as that of the Church Army. Was not the Church Assembly the body to make such an appeal? If successful, it would have three results: it would house a large number of people; it would draw them away from the slums; it would give stability and confidence to the building trade, thus inducing skilled labor to return to it, and bring about a greater volume of building and cheaper building.

Bishop Hamilton Barnes described

what was being done in Birmingham by a public utility society, largely as a result of the "Copec" conference in that city a year or so ago.

Mr. J. H. Farmer denounced "ca'canny" and "profiteering" in wages, and said that whereas a man laid 600 bricks a day in 1912, today the number had fallen to 300.

Mr. Rigby (Stockport) asked the previous speaker where he got his information as to limitation of output in the building trade?

Mr. Farmer said he had studied the

problem all over England, on the Continent and in Canada and the United States; he had no financial interest in building, and he got the information from the men themselves.

Mr. Rigby: Rubbish.

The debate was continued by Major Birchall, who took a more hopeful note. The Bishop of Chichester supported the proposals, but complained that all through the report and the discussion the country difficulty had been ignored. He protested, too, against the growing practice of well-to-do town dwellers going to the country villages and hiring cottages that they used only for occasional week-ends, thus preventing young people from marrying and getting a home.

The Bishop of Sheffield and the Bishop of Winchester followed, the latter remarking that "ca'canny" was often exaggerated, the motives behind it were not always discreditable, and it was by no means limited to one class of society (laughter.) The Archdeacon of Chesterfield, the Bishop of Woolwich, Mr. Rigby (Stockport), the Bishop of Ely, Canon Davies, Mr. C. Marston (Lichfield) and the Rev. W. E. Kemp (Manchester) continued the debate.

The Bishop of London, in reply, said that the debate had shown that the national Church was passionately eager on the question.

The resolutions were carried.

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The verdict is not fully rendered, therefore, until the larger givers have taken

Second Thought

To every member of the Church who is able and willing to give largely for the work of the Church we would put these questions:

Does the pledge you have given for your parish quota represent all you will be able to do as a member of the diocese and of the national Church for the diocesan and general work?

Are you willing to see missionary schools, hospitals and churches closed for lack of support?

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