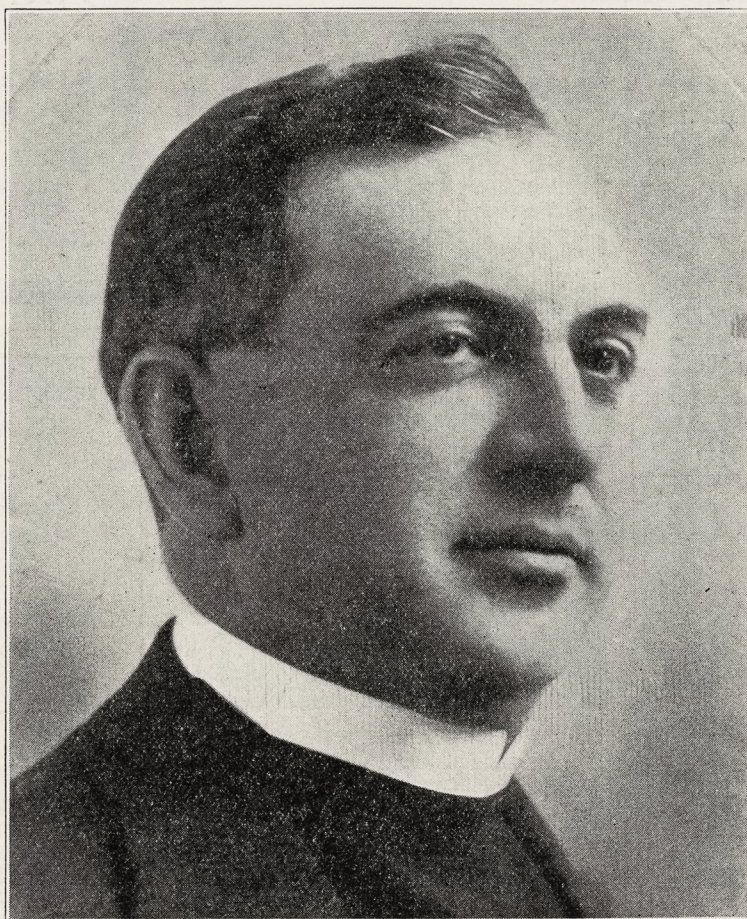


# *The* **WITNESS**

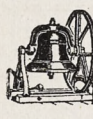
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# THE WITNESS

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## CREEDS AND MARTYRS

### *The Need of Real Convictions*

BY BISHOP JOHNSON

IF the Church had had no creeds she would have had no martyrs. People do not die for a belief if some other belief is just as good.

The one thing that the Church expects her sons to do is to bear witness to that which is unpopular. If truth were not unpopular there would be no need of urging people to hold fast to it; but just because Christ tells us the truth therefore men do not believe it.

The reason for this is plain. It is the exacting difference between religious belief and scientific belief. The latter has no moral obligations. It does not interfere with our personal conduct. I can believe the whole theory of evolution without being compelled to alter my habits of living.

To believe in God as a person involves confidence, obedience and worship; to believe in Him as a primordial force involves nothing so far as personal conduct is concerned.

People resent a definite belief in God because to believe involves something more than thinking and reading books about it. It involves self sacrifice.

I heard the other day of a clergyman who desired to retire to a library and just live in his books. He kept on in an important parish because he had to live, but he loved books while people bored and irritated him. Of course he is dishonest but he probably is not aware of it.

Books do not answer you back, or if they do you can shut them up without offending them. The academic life is the life of least resistance, because there is no opposition to overcome.

You choose your own books; if you do not like them you lay them aside; you build your own beautiful castles in the air and when they are built you do not have to run them.

"To him that overcometh will I give."

If there had been no creeds in the early Church which laid an obligation on the believer, Christians would not have aroused the antagonism of the pagan world. All the early Christians needed for safety would have been to have brought an image of Christ into the Pantheon of Roman gods, and Rome would have welcomed such a respectable associate to the rather disreputable set of gods whom she cultivated.

It was because the early Christians believed in the sovereignty of Christ and would not divide His honor with another that they incurred the enmity of pagans and were unjustly called "haters of mankind". They were really the only group who loved mankind, but they did not permit their love for men to cause them to do things which would dissipate their reverence for God.

It was because the early Christians believed all the articles of the Christian faith as contained in the Apostles' Creed that they built up a definite resistance to the moral chaos of the Roman Pantheon.

Modern America is very much like pagan Rome in so far as the large non-church element is concerned, and of course those who are nominally Christians are included in it.

Marriage and divorce recur in about the same proportion.

Business and football occupy about the same prominence as bread and games.

And the Pantheon is reproduced in the attempt to put all gods and all human estimates of God in a community religion which is creedless, spineless and purposeless.

Of course Americans do not make gods out of wood and stone. They manufacture gods out of the gray matter of certain self constituted image makers and insist that they

are just as real as the God of revelation.

It may be credulous to believe in one God who is the father of us all to whom we must all relate our lives; but it is not half as credulous as to stake one's life on a god manufactured out of the experience of some mere human who is as weak and as ignorant as the rest of us.

Three score years and ten is not enough for any man to create a divinity and, after all, an ex post facto divinity at that, for He must have created all things before he was discovered.

One really gasps at the temerity of any little brain to invent God or even to amend Him.

And as for entering the Pantheon of human creations, one may be justified in adhering to the God as revealed in Jesus Christ, even at the expense of popular displeasure.

After all the morals produced in America by our Pan-Theistic federation is not very different from that which flowed out of the Roman Pantheon.

And one does not know which is the more injurious to life and sweetness; the narrow intolerance of the pious or the broad indulgences of the anti-pious.

One does know that if charity is the greatest thing in the world it is as scarce and as valuable as radium.

It is impossible to change the nature of gall by imposing a sugar coating of conventional amenities.

It is not that one is unwilling to federate; it is that one feels the impossibility of harmonizing discordant notes by assembling them in a single consol.

It is better to adhere to the ancient creed, sacraments and discipline than to attempt to harmonize the discordant elements of human prejudices.



It is regrettable that so many who hold the faith grow spikes. It is due to the fact that certain honest souls grow thistles under persecution.

It is harder to endure than it is to perform, and sensitive natures do not endure suspicion and opposition readily. The thistle has more qualities than the tumble weed.

Americans are not greedy for the crown of martyrdom. They would rather yield to popular clamor than quietly to bear witness to the faith; and when they do invite martyrdom it is apt to be of the wrong kind, for martyrdom is not something which we must seek; it is rather something that is thrust upon us and which is to be met with a smile and not with a snarl.

We are to hold fast the form of sound words, but in doing so we are to be pleasant about it, even though we may be firm in adhering to our convictions.

Martyrdom is sometimes necessary, but never to be paraded before men.

## The Christian Faith

### SOME BOOK REVIEWS

By the Rev. Irvine Goddard

*Eight Ways of Looking at Christianity.* Granville Hicks. Macmillan, \$1.50.

There are book reviewers who simply cut the leaves and smell the paper knife. This doesn't seem to have been the practice of Granville Hicks as literary editor of the Christian Leader. For two years he has reviewed books on religion produced by varying types of minds—Catholic, Protestant, Fundamentalist, Modernist, etc. In a novel and refreshing way, he gives us the results of his careful reading and we can dispassionately perceive the varying points of view of these divergent thinkers. He prophesies that we may witness strange developments in our Christian Religion. Something new, a synthesis following the present disintegration, much as the Christian synthesis followed the breakdown of paganism.

*Foundations of Faith, Vol. III: Ecclesiological.* Rev. W. E. Orchard. Doran, \$1.75.

Dr. Orchard has the distinction of being a Congregationalist minister with an ecclesiastical mind and practices not unlike the late Bishop Grafton. He is a man of marvelous erudition, well versed in ecclesiology and a convincing writer. Vol. III of his *Foundations of Faith* is a serious attempt to formulate a theory of the church which shall be true to spiritual principles, take note of historical

## Our Cover

The Rev. Frederick L. Flinchbaugh, the rector of St. Stephen's, Wilkes-Barre, Pa., was born in York, Pa., in 1874. He graduated from Wesleyan University in 1899 and from the Cambridge Seminary in 1902. He was first the assistant at the church he now serves as rector. In 1904 he became the rector of St. John's, Salem, N. J., returning to Wilkes-Barre in 1907 as the vicar of Calvary. In 1908 he became the rector of Calvary, Cincinnati, where he remained until called to his present parish in 1924. He has received honorary degrees from several universities, has been a delegate to five general conventions, and holds various civic and ecclesiastical honors.

developments and hold out some hope of reconciling divergent positions. He cogently maintains that the conflicting ideals of Catholicism and Protestantism must disappear and give rise to a fresh synthesis. Whatever we may think of his theory, in a large measure he has achieved practical success with it in his own congregation in London.

*Biblical and Oriental Series: The Universal Faith.* Rev. H. H. Gowen. Morehouse, \$1.50.

This small handbook on Comparative Religion is quite up to the excellent standard of the other books of the Biblical and Oriental Series, so ably edited by Dr. Mercer. Dr. Gowen's intention in writing *The Universal Faith* is to show the uniqueness of the Christian Faith and its essential and vital relationship with all earlier religions. We believe that Dr. Gowen has admirably carried out his intention in spite of the brevity of this treatment of so vast a subject.

## Question Box

Conducted by

REV. G. A. STUDDERT-KENNEDY

(This weekly column is printed by arrangement with the management of THE TORCH, organ of the Industrial Christian Fellowship of England).

*I am terribly ignorant of Church ways, what I should call High Church ways, having lived all my life in a rural parish where things do not move. Now, in Canterbury, the Churches are all "higher" than I am used to. I do not like participating in forms and ceremonies if I do not know the meaning of them. For instance, why should one cross oneself when receiving the Sacraments? Is*

*it simply an act of reverence, and to show one is in communion with our Lord's Crucified body? The same at the words "the Resurrection of the dead?" In some Churches there is such a constant crossing that it gives the appearance of mystical signs being made all the while.*

I was taught to cross myself before I knew that there was such a thing as High Church, Low Church, or any other Church but The Church. I was taught that it was a swift and wordless consecration of myself to God—I give my head—my heart—my body to God and take up the Cross to follow Him. My thought—my Love—my strength to God—my hope fixed on the Christ. That is what it means. I may not think all that out every time I make it, any more than I think out the meaning of a kiss when I kiss my little son. But in some measure it is there. It can become mechanical, so can the kiss, the handshake, the kind word or the perfect form of prayer. That depends upon ourselves. But for those who love, the kiss is always beautiful, and so is the sign of the Cross. You can love your son and never kiss him, you can worship and make no sign, but both help if they be used aright to bring us nearer God, for God is Love.

## Cheerful Confidences

By Rev. George P. Atwater

### THE LOG JAM

THE Church papers have recently been quoting the words of Coleridge and applying them to the Church.

"As idle as a painted ship  
Upon a painted ocean."

This is a pure alibi. The Church, so far from being idle is in a fury of action. Every Church paper reflects the tumultuous activity of parishes. I presume that in no time in history have Uncle Sam's mail men carried so many letters and documents relating to church affairs as today. You can hear the steady click of typewriters in every parish. To use the well-known but still useful phrase "All is bustle and confusion."

Why then do we lament that we are not making progress as rapidly as our "bustle and confusion" would seem to indicate?

Every man is entitled to his guess. Here is mine. I recently saw a motion picture of a great log drive in the northern woods. From every hillside adjacent to a stream logs were shot down into the current. For miles the logs drifted along, augmented in number as the great mass floated toward a pool, black with timber. The pictures then showed a log jam. The



logs had formed a barrier and the floating mass heaped up behind that barrier.

Idle, yes. But straining to get on. Gigantic power evident, but held in restraint. What did the loggers do? Did they jump on the rear logs and urge them to push on? They did not. Did they form squadrons of workers and shove at the center of the mass? They did not. What they did was this. They carefully examined that jam at the barrier, until they found the few logs whose interlocking blocked the way of the mass. They tackled that area. One by one they moved the loose logs until they reached the heart of the jam. They then took some explosive and

loosed that knot of logs, and lo! the whole mass of logs moved on.

That, to my mind, is a picture of our Church. We have some jams. There are a few obstructing entanglements. They should be the point of attack. If the leaders would take as much care to analyze the difficulties as they do to urge more logs to pile up behind the barrier we should no longer be likened unto an idle ship.

I know several of the logs in that barrier. One of them is the difficulty strangers have with our Prayer Book. Unless we offer easier access to the ways of our worship we are in a jam.

When I got my Buick they gave me a manual of many pages explaining

the details of the mechanism, and the several hundred things I could do to that car to its advantage. If I waited to learn that manual before I ran the car, the tires would rot from inactivity. What I wanted was some one, or some manual, to tell me how to start and get out of the garage and into the street, where I could be on my way. So the Church needs something that will put the stranger on his way in the service, without taking a course in liturgies as a preliminary.

There are several other logs in the jam. Let us learn what they are and where they are, and remove the barrier. We will not get far until we do.

## SOCIAL GOSPEL NEEDS TO BE STRESSED

### *A Signed Statement for Crusaders*

THE following statement was prepared by a group of representatives of diocesan and social service organizations when in attendance upon a provincial conference of social workers of the Episcopal Church held in Buffalo, November 17th. It is signed by the Rt. Rev. Charles Brent, bishop of Western New York; the Rev. Charles Allison of Warsaw, N. Y.; the Rev. Charles D. Broughton, rector of the Ascension, Buffalo; Rev. Cameron J. Davis, rector of Trinity, Buffalo; Rev. Charles K. Gilbert, secretary of social service, diocese of New York; Rev. Rockland T. Homans, rector of Grace Church, Jamaica, N. Y.; Rev. Lewis G. Morris, rector of Christ Church, Rochester; Rev. Irving J. Rouillard of Saratoga Springs, N. Y.; and Rev. Samuel Tyler, rector of St. Luke's, Rochester.

Grateful for the Bishops' Crusade and believing that it can result in turning the hearts of many to the living Christ, we would venture to express the hope that crusaders and parish priests alike may try to lead men to find Him in the service of humanity, as well as in the inner experience of their souls. Indeed, we believe that the Christian experience is not complete until with Christ, we have so identified ourselves with humanity that its joys, its sorrows and its needs become as our own, and in trying to meet these needs we find ourselves face to face with Christ and God, even as the Master said: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This sense of the oneness of the individual with all members of the great human family was nobly expressed by a present-day leader when he said:



"Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then, and I say now, that while there is a lower class I am in it; while there is a criminal element I am of it; while there is a soul in prison I am not free." Here we have a striking expression of the mind which was in Christ Jesus and which we are bidden to have in us.

Since, in a successful Bishops' Crusade, there must be a conviction of sin; let it, therefore, be a new conviction in that it shall involve not only the recognition of responsibility in our personal relations with God, but also the recognition of our individual responsibility for the sins of social injustice, crime, oppression and division.

There must be an ideal of life pre-

sented; let us recognize no ideal as complete which lacks the element of loyalty to a "beloved community."

Individual character must be an aim; let us recognize that individuality can be fulfilled only in social relationships.

Salvation must be sought; let us recognize no salvation as true which does not include the achievement of a deep, abiding sense of brotherhood.

Whatever claim our civilization has to the name "Christian" lies in its growing emphasis upon social duty. To increase this emphasis, to widen its meaning, to supply sufficient vision and motive to carry the world forward towards the ideal of the Kingdom of Christ in industrial, international and all human relationships, it is essential that men be led to rededicate themselves to Jesus Christ, Son of God and Son of Man. But such rededication will, we believe, call for the interpretation of the Gospel to men of our day, in terms, not only of individual but also of social responsibility.

Let it be the glory of the Bishops' Crusade that it achieves the synthesis between mysticism and service, between personal and social salvation; that, in the language of one of the great spirits of our Church, it "fuses personal piety with the social passion."

In his Thanksgiving sermon at the Cathedral of All Saints, Albany, Bishop Nelson spoke of the supreme opportunity of the American people to win world friendship and to pave the way for lasting peace by generosity in the matter of war debts. It was a united service of all of the Episcopal congregations of the city.



## Let's Know

By Rev. Frank E. Wilson

### UP TO THE MINUTE

**WE** live in an age of quick change. That which was new yesterday is old tomorrow. And we all want to be up to the minute.

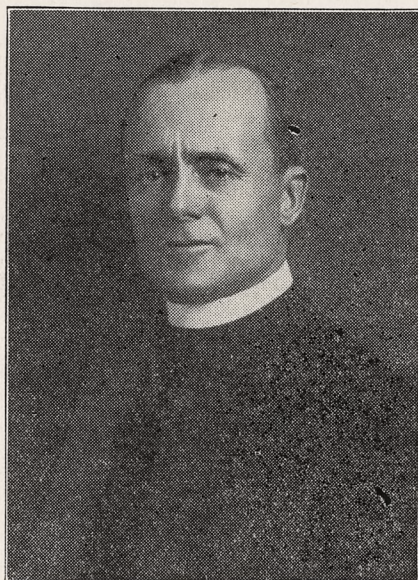
A man in New York told me he had seen, in his own life-time, six huge buildings erected on one corner in that city. Metropolitan newspapers publish anywhere from five to ten editions every week-day because news must be fed hot off the fire to a public whose appetite for scandal has been spiced up beyond all reason. Socially we consider anything a few years old to be antiquated. The Mid-Victorian period is only fifty years or so back, yet we speak of the Mid-Victorians as though they belonged among the ancients.

There is an unfortunate tendency to allow the same habit to percolate up into the religious life as well. In some quarters there is a persistent suspicion about anything venerable connected with religious practice. Religion, we are told, must be up-to-date. If we happen to live in an extravagant age, we must go in for religious extravagances.

So we read of a church introducing a jazz band to pep up congregational singing. We see a preacher in the south coolly shoot a member of his congregation and draw thousands of curiosity seekers the following Sunday to hear him discuss his exploit. We see a woman evangelist in the west who tells a marvelous story of being kidnapped and so draws more crowds of the curious to find out what a kidnapped evangelist looks like. No doubt, if these last two escape the clutches of the law, they will be presented with handsome contracts to appear on the vaudeville stage or in the moving pictures—all for the glory of God.

Certainly it is strictly up-to-date. How very distressing it would be to become so old-fashioned as merely to preach the love of God and quietly minister the life-giving sacraments of the Church in this up-and-coming age. Soon we shall have proposals to revise our theological education and train candidates for Holy Orders to be contortionists and sleight of hand performers so they can put on a few interesting stunts as a prelude to morning worship.

Keep the public interested. Draw the crowds. One wonders if some people ever contemplate the possibility of cheapening the Christian religion. They do not only make themselves ridiculous but they come perilously near to the blasphemy of mak-



BISHOP MANNING  
*Speaks Strongly Then Silence*

ing Christ ridiculous also. One needs to be very careful how one trifles with the dignity of God.

It is the craze for crowds. As though crowds of sensation mongers ever did anything to advance the Kingdom of God.

Disregard of historic Christianity leads people to forget that there was a time when, in spite of itself, the Church was all but scuttled by an influx of crowds in search of Christ for other than spiritual reasons. For the first two or three centuries of Christian history, the followers of Christ were under the cloud of persecution and death. Then came an emperor who was himself a Christian. Christianity ceased to be a thing despised and became the fashionable faith of the Roman Empire. Constantine had done it, so it was the thing to do. Crowds of people flocked into the Church to be in the social swim. They came as thinly veneered pagans, bringing with them the unconverted habits of paganism. The plea was that Christianity must be up-to-date—it must be made to interest the people. Such a thread-bare idea as mere fidelity to Christ was too old-fashioned to be tolerated. Out of that premature popularizing of Christianity came the first great Christian heresy which fractured the Church, nearly broke it asunder, and for a hundred years kept Christendom in a ferment of spiritual uncertainty.

Blind to the experience of their forefathers sensational Christians would do a similar hurt to Christ today. They do not seem to understand that entertainment is one thing and the worship of God is quite a different matter. The Church is not

in the entertainment business—it is in the business of the worship of God. Sometimes they justify their ideas by quoting St. Paul: "I am made all things to all men, that I might by all means save some." It is unfair to twist the words of the apostle into meaning something which he never meant them to mean. Certainly St. Paul had no idea of becoming a gambler in order that he might be "all things" to the professional blood-suckers of society. Certainly he never intended to become a drunkard in order to get on a common footing with the inhabitants of the gutter. Neither have we any reason to think that he proposed to be ring-master of an ecclesiastical circus and turn God into a clown in order to make sympathetic contacts with the light-minded dilettantes of his day. He was merely refusing to confine his Christian work to the Jews as some of his critics demanded.

Once there was a man who sold Christ for a quick profit of thirty pieces of silver. We need to take care that we do not repeat the sin by selling Him again for a quick profit of easy notoriety. Christ is not a back-ground upon which we are to exhibit our own wares. He is to be loved, respected and venerated by His people.

We are entering the Advent season, a preparation for the coming of Christ at Christmastide. When He comes, be ready to meet him, saying: "Lord, we have never been ashamed of you and we try to live so that you may never have need to be ashamed of us."

The Men's Club of St. Luke's, Evanston, had a football night on the 21st of November, when they entertained the championship Northwestern football team.

## Clerical Changes

COBEY, Rev. Harry S., resigns as rector of Grace Church, Gainesville, Georgia, to accept the rectorship of St. Paul's, Albany, Ga.

BURTON, Rev. Joseph, resigns as rector of St. Paul's, Greenwich, diocese of Albany, to become rector of the Holy Communion, and Archdeacon of the Beaufort district, South Carolina.

GREENOFF, Rev. Albert E., resigns as rector of Trinity, West Pittston, Pa., to become rector of St. John's, Huntington, Long Island.

KELSEY, Rev. C. C., resigns as rector of All Saints, Oakville, Conn.

MURPHY, Rev. DuBose, has been appointed secretary of the diocese of Texas to succeed the Rev. William Garner, resigned. Address, 209 West 27th St., Austin.

PFLAUM, Rev. A. E., resigns as rector of Christ Church, Frackville, Pa., to become rector of St. Andrews, Harrisburg, Pa.

REES, Rev. Samuel, has taken charge of the English Church at Bilboa, Spain.

WALKER, Rev. John Moore, resigns as rector of St. Paul's, Albany, Georgia, to accept the rectorship at Charlotte, N. C.



## Buchmanism Rapped By Baltimore Rector

Baltimore Rector Says Buchmanism  
Is Destructive and Hurts  
His Parish

### CONSEQUENCES BAD

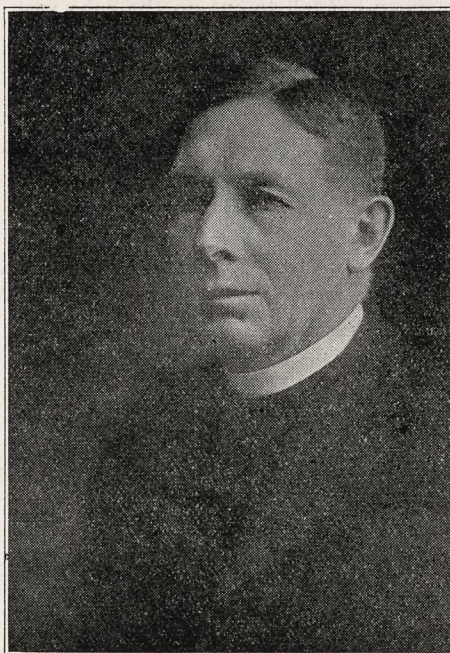
By Rev. H. P. Almon Abbott

"Buchmanism" is in the air and in the daily press. What is it? I suppose we may say that it is "an evangelical form of religious teaching, prevalent among college undergraduates, which appeals to the religious nature through an exaggerated emotional excitement, leading to a public confession of sins of impurity and lack of charity." An exponent of "Buchmanism" once ran loose in one of my parochial organizations a few years ago. There was the mischief to pay! Some "converted" persons spent the better part of two weeks in going in and out among their associates apologizing for the unkind and malicious things that they had been saying "behind one another's backs." The local constituency was in a turmoil of unpleasant personal revelations. The result was unfortunate and destructive to say the least. "Where ignorance is bliss, 'tis folly to be wise." The less we know about what other people say about us, the better for our own peace of mind, and—the better for all concerned.

A Presbyterian Clergyman has recently said: "Frank Buchman follows the method of his Master. What, then, is the objection to his method? Any objection that can be brought against him can be brought against the method of Christ." That is specious; but untrue. Christ demanded that a man should be born again. To be born again is to take a right-about turn, to change the entire direction of one's course, to "round the Cape." There is no piecemeal improvement of conduct, no regeneration in specific directions to the exclusion of all directions. A man must be a different man, altogether different, and, then, the fruits of his wholesale conversion will show in his life. It is an atmosphere and an attitude that is demanded. Such "getting of religion" will obviate an emotional excitement that is calculated to produce unpleasant consequences.

\* \* \*

Taking part in the services marking the Ninetieth Anniversary of the Church of the Holy Apostles, New York, Bishop Manning said something worthy of general application: "This anniversary calls on you for three things. It calls upon you all for renewed loyalty and support to your rector. It calls upon you for renewed loyalty to your parish. And it calls upon you for renewed love and



BISHOP BRENT  
*Speaks on Various Topics*

loyalty to the Church itself." There you have a trinity of obligation incumbent upon us all. Attention to the first duty will guarantee the performance of the second and last.

\* \* \*

As usual, Bishop Freeman hits the nail on the head. Speaking in Grace Church, New York, last Sunday, he said: "The confusions of life grow out of our misappraisals in values. We have tried in our blundering way to regulate human habit by legislation, and we are failing. We have tried to improve our ethical standards by education, and we are failing. An age that is going nowhere at sixty miles an hour stands condemned beside one that went on foot, but left behind it a cathedral or an epic. The Church is halting lamely while the world sweeps forward. The late Henry James, when he was in Washington more than fifty years ago, said: 'I found everywhere evidences of our Nation's material progress and greatness, but I looked in vain for a sign of her spiritual life.' It is in line with the observation of Dr. Harry Emerson Fosdick in a recent utterance: 'It is one thing to be in a happy and fortunate estate. It is another thing to be fit to be there. It is one thing to be economically prosperous, confident that through another year we shall be well-fed. It is another thing to be the sort of people who, for the world's sake, are really worth feeding.' Small wonder that an English friend of mine said to me not long ago, 'Our adversity is building national character. Beware what your prosperity does to you.'"

## National Treasurer Calls For Your Aid

Treasurer of the National Council  
Calls Upon Churchmen to  
Do Their Share

### FAR BEHIND

By Mr. Lewis B. Franklin

The success or failure of the "Pay-as-you-go Plan" inaugurated by the General Convention of 1925 depends on the work done in parishes and dioceses between now and the end of the year. The National Council has done its part.

This plan provides that each diocese shall notify the National Council, on or before January 15 of each year, how much it expects to pay on its quota for the budget of the General Church. The National Council is then instructed to adjust the expenditures to an amount not in excess of the total income to be expected.

Every diocese has reported what it expects to pay in 1926, and as the total estimated income was below the amount of the budget, the National Council was forced to reduce its appropriations by \$200,410.

The Council is now able to report that its income for 1926 will be slightly more than its expenditures, leaving a balance on the right side, if the dioceses pay what they have told the Council it could count on.

The dioceses have before them a heavy task as the total remitted to December 1 was \$2,080,489.07, as against \$3,074,502 reported as what they expected to pay for the year. This leaves \$994,012.93 to be collected during December. This accomplishment depends upon every individual who has made a pledge paying it in full for the year by the end of December and immediately after the close of the year each parochial treasurer remitting to his diocesan treasurer every dollar that has been paid in for the quota of the diocese and the General Church.

In some cases even a full payment of what has been pledged will not be sufficient to meet the parochial or diocesan quotas, and here an opportunity is offered to individuals to supplement their regular giving by a special gift to the diocese. Those who have acquired the joyful habit of giving away a definite proportion of their income are often able to make a gift at the end of the year in addition to their regular payments in order to balance their account.

With the old deficit largely a matter of history, it is of the utmost importance that a balanced budget be achieved this year and the new plan thus made effective. It can be done if each of us will do his part.



## Chesterton Compares America With China

The Clergy in England Meet to Protest Against Low Wages For Parsons

### GENIUS AND PROGRESS

By Rev. A. Manby Lloyd

At a joint conference of delegates from Hereford and Lichfield dioceses to discuss Church finance, some plain speaking was indulged in by the clergy. Speaking of the evil, so rampant, of sweating the clergy, the Rev. A. S. Winsor exclaimed, "God forbid that I should say a Bolshie thing, but why does everyone calculate that a Christian minister should marry them and bury them?"

It seemed to be sweating a clergyman to assume that he would perform his duty and that the laity need not worry about whether he starved or not. Suppose the clergy, he went on, should form themselves into a union and say that they would not marry or bury any more until they were paid a living wage. Speaking as a man, he continued, "forgive me the vernacular, but if there's no blinking money there's no perishing priest."

\* \* \*

Mr. Chesterton crosses swords with Edison, who has been saying, in an issue of The Forum, that the proof of the superiority of mechanical civilization, as compared with an old civilization like that of China, is to be found in the sort of American who is alert and eager and inventive, like himself. So Chesterton points out that if we compared the life described in Babbitt with the life described in a remarkable book about China and the Chinese family we would be struck by the fact that both lives are bound on every side by convention and tribal taboos; only the Americans are dowdy and third-rate, whilst the Chinese are dignified, poetical and bright with color.

"The strange thing," he says, "about scientific genius is not only its narrowness but its stupidity. Mr. Edison was once reported as saying that if there really was a soul he would find it. Now no educated Chinaman could be so stupid as that. He might doubt whether there was a soul or say with Confusian agnosticism that he knew nothing about the soul, or with Buddhist pessimism that renunciation was the release of the soul; but he would know that a soul is by definition something like a thought or a memory or a relation. And any philosophic Chinaman would know what to think of a man who said, 'I have got a new gun that will shoot a hole through your memory of last Monday' or 'I have got a saw

sharp enough to cut up the cube root of 666' or 'I will boil your affection for Aunt Susan till it is quite liquid'."

\* \* \*

While Sir Austen Chamberlain was being welcomed by 3000 students, at Glasgow, all wearing monocles, Dr. Nansen was being installed in the similar capacity of rector of St. Andrew's University. The explorer asked "Is the World Progressing" as he developed his thesis, "The Spirit of Adventure."

It was doubtful, he said, whether there was any proof of the superiority of the so-called civilized man over his uncivilized ancestors. Go back 5000 years. Are we superior to the ancient Egyptians? And if we go back 17,000 or 15,000 years we find the Cro-Magnon people, taller than we are, six feet three in height and what skulls! Let us be modest. The rising end of evolution which carried our ancestors from the level of the apes to that of the Cro-Magnon people stopped short of modern social life, especially of its urbanization, which, interfering with the survival of the fittest, makes the inferior elements of mankind the most prolific. The human race is certainly still changing but nations have hardly begun as yet to have real morality. They are little more than collections of beasts of prey. Modesty, unselfishness, charity, etc., still strike us only too often as ridiculous folly; as for example with the Geneva debacle last March and the refund to help starving millions of Russians in 1921.

\* \* \*

Unfortunately Dr. Nansen did not tell us how it was that the Cro-Magnon people never produced a Homer, or a Moses or a Shakespeare, a Gladstone or an Abraham Lincoln, though they were the heirs of millions of years of evolution. Napoleon and Nicodemus were very short men but they made history. It is possible to have a very large skull and have nothing in it. There is one thing that evolutionists never seem to grasp nor attempt to explain and that is the sudden coming of civilization. They overlook the fact that it is always parallel with the progress of the anthropomorphic idea, whether true or false. A debased civilization is better than barbarism and a ruin like the Parthenon speaks better things than the scrawls made by bows and arrows of men and animals that come to light in pre-historic caves. And Dr. Nansen, as is the fashion with modern sceptics, managed to review 20,000 years of world history without so much as a reference to Adam or Moses, Plato or Aquinas, Shakespeare or Dante, St. Francis or Hilbrand, still less of Jesus Christ and His Church. In other words, the Apostles of Progress—with a big P—are having a bad time.

## News Paragraphs Of The Episcopal Church

Our Job Is to Make People Church Conscious Rather Than Merely Parish Conscious

### JOBS

By Rev. William B. Spofford

You are not going to have enthusiastic giving until people are Church conscious. At the moment our people are Parish conscious. Only the other day I heard a vestryman ask another vestryman if it would not be possible to withdraw the parish from the diocese. "I see no reason for sending them \$48 every year," was his remark. This vestryman is a good man—you know, stands high in his community and all that sort of thing—has an \$8,000 automobile, a big house and a \$10,000 a year wife, if you know what I mean. Probably you'd have an awful time getting this fellow to read a Church paper, but if that could be accomplished I'll guarantee we'd do one of two things; either make a halfway decent Churchman out of him or else get rid of him altogether. Considerable gain either way. You are not going to have CHURCH consciousness until people are informed about the work the Church is doing throughout the world. I maintain that the most effective and economical way to get this across is by getting a Church paper into the homes. Ten or more papers to one address costs 3 cents a copy, payable quarterly. There ought to be some boy in the parish who will be glad to give them out at the Church door on Sunday. Don't give 'em away; make 'em pay for their papers and then you may be sure they read them. A nickle a copy; two cents profit for the boy, which will interest him, unless boys have changed considerably during the last few years. Send in your order for a bundle and then do your bit in getting them distributed and in three months' time you will see a difference in the parish.

\* \* \*

THE WITNESS does not run an employment office, yet not infrequently folks write in to us to inquire if we know of a good man to fill an important job. Within the last few days letters have been received asking that we recommend a man for an important parish in a western city; another to an important work in the South, and still a third in the Middle West. All of them are good jobs that require topnotch men. If any of you parsons are interested and will write me at 1105 Tribune Building, New York City, I shall see to it that your letter gets into the right hands,



and that it be dealt with confidentially.

\* \* \*

Bishop Bennett of Duluth last Sunday dedicated a bronze tablet in memory of the Rev. Albert W. Ryan, rector of St. Paul's, Duluth, for twenty-nine years. It was during his rectorship that the present beautiful church was erected, and St. Luke's hospital, costing a million and a half, was built under his leadership. He was a deputy to two General Conventions; was a trustee of Seabury Divinity School, and held with distinction many other offices, ecclesiastical and civil.

\* \* \*

Social Service League of St. Luke's, Evanston, met for a supper meeting the other evening and listened to speeches by Mrs. Goudy of St. Mary's Home, Rev. David Gibson of the Cathedral Shelter, and Deaconess Fuller of Chase House.

\* \* \*

The synod of the province of Seawane, meeting in the Church of the Good Shepherd, Jacksonville, Florida, unanimously adopted a resolution favoring the plan of developing St. Mary's School, Raleigh, into a Church college for women.

\* \* \*

Those who travel in the small and select company of those who rate a salute of twenty-one guns gathered around gold plate the other evening in New York to discuss the matter of Church Unity, and the forthcoming Unity Conference to be held in Switzerland. Charles Evans Hughes, known at least to Will Rogers as "Sec," since he once held an important position of some sort with the government, was the chairman but was unable to be present. His place was filled by the Hon. George Wick-ersham. I don't suppose that the other speakers of the evening will get sore if I report that the prize speech of the evening was delivered by Bishop Brent of western New York. In any case, the papers gave him the most space the next morning, so blame them for any bad reporting on my part; they were, presumably, there, and we of the Church press have to get our information of the event from them. The committee in charge is out to raise some large sum of money; I think it is \$200,000. They got \$20,000 the other night, which proves that some of the folks present paid for their oysters.

\* \* \*

United Thanksgiving Service in Louisville at St. Paul's. Bishop Woodcock, Rev. Royal K. Tucker, rector of St. Paul's; Rev. John S. Douglas, rector of St. Andrew's; Canons Hardy and Nelson of the Cathedral; Rev. A. H. Austin of Grace, and Rev. F. Elliot Baker of Calvary all took part in the service.

Bishop Manning has been the subject of newspaper attacks and radio attacks, but at the time of writing, no report had been received that any Irish bricklayer, working on the Cathedral in New York, had dropped a hod full on the Bishop's head. It is all due, of course, to his statement in regard to the Marlborough case, upon which he issued a dignified statement, upon which he stands, allowing others to do the barking.

\* \* \*

How about a TEN YEARS AGO IN "THE WITNESS" paragraph? Being so young has advantages. We can go back to the beginning and still be talking about folks that are still here. For instance: ten years ago, October 28, 1916, to be exact, the Rev. James Wise became the Rt. Rev. James Wise, the bishop coadjutor of Kansas. Several years before he had been presented for Confirmation by the Rt. Rev. Irving P. Johnson who attended him as presbyter on this occasion. The other attending presbyter was the Rev. Charles Herbert Young, now the head of Howe School. One of the consecrators was Bishop Matthews of New Jersey. All of these men, together with Dean White of Cleveland, had been associated together in a great mission work in Omaha. The sermon was preached by Bishop Brent.

\* \* \*

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the provincial meeting of the Woman's Auxiliary which met at the time of the synod in Jacksonville, Florida. Addresses were made by Bishop Darst, Bishop Murray, Miss Grace

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Lindley, executive secretary; Mrs. D. E. Wilson, chairman of the committee on the corporate gift; Mrs. W. J. Loaring Clark, Mrs. W. P. Cornell, Rev. A. Rufus Morgan, who spoke on mountain work; Bishop Wing, who appealed for help for Florida. Conferences were held on the work of the Church Mission of Help, the Girls' Friendly Society, and other agencies of the Church.

Messiah Chapel on the Lower Brule Reservation, South Dakota, was totally destroyed by fire the other day, only a portion of the furniture being saved. This is one of the two churches that were not destroyed by the cyclone two years ago. Insurance was carried, but it was not enough to replace the old building. The Indian congregation will worship in the missionary's residence until it is possible to rebuild next spring.

Before sailing for America, Bishop Gilman was presented with a silver shield, beautifully engraved, by a group of representative citizens of Wuchang. It was for his heroic work during the siege of Wuchang, and

was the gift of "thirty myriads of suffering people."

Rev. William A. Lawrence was instituted as rector of Grace Church, Providence, last Sunday, by Bishop Perry. He succeeds the Very Rev. Philemon Sturgis now dean of St. Paul's Cathedral, Boston.

St. Barnabus House, New York, a Church home for destitute women and girls, has received \$15,000 each from Edwin Gould and Miss Elizabeth Curtis. The money will be spent on new buildings.

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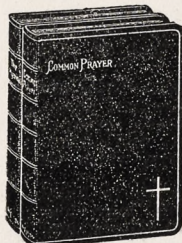
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held in Milwaukee, December 28-31, under the auspices of the Y.M.C.A., similar to those held in recent years in Des Moines and Indianapolis. An attendance of 3500 students is expected. The main theme will be "What Resources Has Jesus for Life in Our World." Among the leaders will be the Rev. G. A. Studdert-Kennedy, our own "Woodbine Willie," who made a great impression at the Indianapolis conference several years ago when he was in this country as a lecturer at the Berkeley Divinity School; Rev. Richards Roberts of Montreal; Rev. Henry Sloan Coffin of the Union Theological Seminary; T. T. Lew of China; Glen Frank, president of Wisconsin University; Rev. Reinhold Niebuhr of Detroit, and the Rev. Charles Gilkey of Chicago.

\* \* \*

The Rev. John Herman Randall, D.D., speaking on "The Fine Art of Appreciation," the other day, said: "This is the age of criticism. In the confusion of the day the spirit of unity is hard to find. Our heroes are dragged from their pedestals; we are shown that they have feet of clay. The Younger Generation appears to have come into the world completely 'hard-boiled.' In all too many cases this critical spirit is a purely negative thing. The result is that the joy goes out of life." It is true, all true; is it not? What we want is a better world, and to create that we must engender an atmosphere of understanding, of sympathy, of love. The critical should be swallowed up for a season in full exercise of the faculty of appreciation. We are all somewhat tired of being criticised—especially those of us who are parsons, trying to do our best—and we would dearly love some outspoken commendation, for a change!

\* \* \*

A special conference of theological students is to be held in connection with the Milwaukee Conference, with addresses by Studdert-Kennedy, Albert Parker Fitch, whose articles in this paper I hope you read (if you didn't, then dig 'em up, for they are worth attention); Samuel Shoemaker,

er, the exponent of Buchmanism and rector of Calvary, New York City; Ernest Tittle of Evanston and George Stewart, a New York pastor. Maybe you will be interested to know what Theological students think about. All right, here are the subjects that are to be discussed:

1.—How can the minister keep his own spiritual life fresh and vital enough to have the inner resources

without which he can give little personal help to anyone else?

2.—How can the minister save his own soul from being deadened by administrative routine and the formal duties of the parish?

3.—What self-discipline should one adopt in order to keep from getting stale intellectually?

4.—What qualities should one seek to develop in order to be able to

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6.—How can one equip himself to give wise guidance to young people facing life's major decisions, like life-work and marriage?

7.—How can one prepare himself to help people meet the difficulties to Christian faith that seem to be presented by modern science, psychology, and philosophy?

8.—What preparation is essential if one is really to serve as a reconciler of races and nations to each other?

9.—What preparation will help a minister to make the Christian ideal of brotherhood more of a reality in modern industry?

10.—What qualities of heart and mind should the minister cultivate in order that in all his work he may maintain sympathetic and intelligent co-operation with the other churches of the community?

\* \* \*

People that are looking for a real "kick" in life ought to go to China as missionaries. Here is an account from that country written by the Rev. Lloyd R. Craighill of Nanchang in which he relates the story of the capturing of the city by some band or other, with firing back and forth in the streets for several days; and the homes of the missionaries, schools, and churches filled with

## Of Interest To Our Readers

Several times we have published the advertisement of Mayor H. C. Brooks of Marshall, Michigan, regarding old stamps. We understand that many have benefited themselves financially through their transactions with him, and no doubt many others have old envelopes of value which he will be glad to purchase. Mr. Brooks has collected old stamps for many years and is thoroughly familiar with all issues. Those he especially wants are Confederate or U. S., but he also buys foreign stamps provided they are old issues, used before 1865.

It is explained to us that very few of the U. S. stamps used after 1865 are of value unless the postmarks are unusual in color or design. Therefore, no envelopes should be sent which were mailed after 1865. Old folded letters or envelopes used before 1850 are of value only when they bear some kind of adhesive postage stamps. The only envelopes without stamps which might have value are some of those used in the South during the year 1861, before Confederate stamps were available.

Loose stamps Mr. Brooks does not buy, except certain varieties of the Confederate issues. Stamps should never be cut off as they are worth more on the original envelopes. The reason for this is that collectors today are interested in postmarks as well as stamps. Revenue stamps are not wanted. He does not buy coins, Confederate money, old newspapers, old documents or other relics. Nothing but the old envelopes interest him. This explanation is made because Mr. Brooks writes that although he has tried to make this plain in his advertising, many people still write regarding miscellaneous articles which he does not collect.

Some of our readers have also sent envelopes on which they have written dates. This is not necessary and sometimes spoils their appearance after such dates have been erased. Old marks cannot be helped, but nothing should be added. Send envelopes just as you find them. The value of an envelope is determined by the variety of the stamp or postmark and not the exact year mailed. Many of the early postmarks did not include the year date, but that makes no difference in value.

There are so many different varieties of these old stamps that their values cannot be determined by written descriptions. They must be seen and examined. Many which appear to be alike show slight differences when examined with a magnifying glass. The common types are wanted as well as the rare ones. Your envelopes, however, may be quite valuable and therefore should be sent either by registered or insured mail. Mr. Brooks agrees to refund the postage if the envelopes are not pur-

chased. Such envelopes, if in quantity, should be carefully packed in a cardboard box and well wrapped to make sure the package will travel safely.

We gladly publish this for the benefit of those who have old envelopes stored away which were mailed during or before the Civil War. Extra money is always welcome. Our churches need it and many individuals are sorely in need of such help. We would not advocate the selling of family letters. Private letters may be kept, as only the envelopes are of value to Mr. Brooks. In the case of the old-fashioned folded letters bearing stamps, the entire letter would of course have to be parted with as the letter itself constitutes the "envelope."

Mr. Brooks is so well and favorably known to us that we have no hesitation in recommending him to our readers as worthy of the fullest confidence. He will report promptly the value of any envelopes sent. You are not obliged to sell unless his offer is entirely satisfactory. In the event the envelopes are not purchased, he will return them to you in good order. If you haven't any old envelopes, you will do others a favor by showing them this notice. Packages and letters should be addressed to Mayor Harold C. Brooks, box 268, Marshall, Michigan.

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\* \* \*

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The Dioceses have paid to November 30 . . . . . 2,145,846

Balance Needed . . . . . \$ 928,656

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3. Individuals to make up diocesan quotas by extra gifts.

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The part of the National Council is assured. Not a dollar has been spent beyond the total the Dioceses told us to expect. We shall pay as we go if the Dioceses carry out their part.

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281 Fourth Avenue,  
New York, N. Y.



## Services

### Trinity Cathedral, Cleveland.

Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

### Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 11, 3 (Baptisms) and 8.  
Holy Communion, 1st Sunday of month.

### Grace Church, Chicago.

Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 11 and 7:45.

### St. Paul's, Chicago.

Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 7:45.  
Holy Days at 10 A. M.

### The Atonement, Chicago.

Rev. Frederic C. Fleming  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

### St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.  
1424 N. Dearborn Parkway  
Sunday, 8, 9:30; 11 and 4:30.  
Tuesday, 10; Thursday, 8 P. M.

### St. Luke's, Evanston.

Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

### Trinity Church, Boston.

Rev. Henry K. Sherrill  
Sunday, 8, 9:30, 11, 4, and 5:30.  
Young People's Fellowship, 7:30.  
Wednesdays and Holy Days, Holy Communion, 12:10.

### The Ascension, Atlantic City.

Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12, 8.  
Daily, 7:30 and 10:30.

### Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.

### St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45, and 7:45.  
Daily, 7, 9:30, and 5:30.

### Trinity, Waterbury.

Rev. Henry Baldwin Todd  
Prospect, just off the Green  
Sundays, 7:30, 11, and 5.  
Wednesdays and Holy Days, 10.

### St. John's Cathedral, Denver.

Dean B. D. Dagwell  
Rev. J. Watson Rev. H. Watts  
Sundays 7:30, 11, and 5.  
Church School, 9:30.

### St. Luke's, Atlanta.

Rev. N. R. High Moor  
Sundays, 8, 11 and 7:30.  
Church School, 9:30.

refugees. Or, if you don't like war, you can go to Wuhu. The Rev. V. H. Gowen writes of drought and a sharp storm of hail "the icy projectiles actually larger than billiard balls" (I am having that checked up); a threatened flood with the Yangtse rising to the last possible inch. Now, I ask you, what could be more exciting than sitting on the banks of the Yangtse to see if it would rise that last inch and drown you and your loved ones? That ought to satisfy even the most ardent American football fan. Wait a minute; here's some more: scorching heat, a thunder storm with a bolt of lightning playing around a crowded school room at St. Lioba's school; cholera, or what have you. Now we have American gunboats steaming up the rivers with the boats of England, France, and other European countries to "protect American life" and, incidentally, to make sure that investments are secure.

\* \* \*

It will be of interest to our readers to know that the jury of awards of the Sesquicentennial International Exposition has awarded the Seamen's Church Institute a diploma and silver medal in appreciation of its uplift work portrayed in the exhibit of the Seamen's Church Institute in the palace of educational and social economy at the Sesquicentennial.

It is very gratifying to know that this great organization of the Church acting as the Church's missionary to the vast host of seamen entering our ports has been recognized by an award for this Christian work in ministering to the mental, moral and physical welfare of our sailors.

\* \* \*

The commission on Social Service, province of Washington of which the Rt. Rev. G. W. Davenport is chairman, has announced the first distribution of an attractive handbook entitled "Where to Turn." This pamphlet is a descriptive outline of the main social resources within the province of Washington, comprising as it does, the states of Pennsylvania, Delaware, Maryland, Virginia, West Virginia and the District of Columbia. It was prepared at the direction of the commission by the Welfare Information Bureau of the Public Charities Association of Pennsylvania.

This initial step in bringing organized social welfare agencies to the attention of the clergy and church workers would seem to be of very practical value. The pamphlet briefly describes the various types of welfare activities within the dioceses and states of the Third Province. It thus becomes a concise directory of national, state, and local social service agencies; all church welfare

## Services

### Cathedral of St. John the Divine, New York.

Sundays, 8, 10:15, 11, and 4.  
Daily, 7:30, 10, and 5 (Choral except on Mondays and Saturdays).

### The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.  
Madison Ave. at 35th St.  
Sundays, 8, 10, 11, and 4.  
Daily, 12:20 to 12:40.

### Trinity Church, New York.

Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

### The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursdays, 7:30 and 11.

### St. James, New York.

Rev. Frank Warfield Crowder, D.D.  
Madison Ave. at 71st St.  
Sundays, 8, 11, and 4.

### 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 Thursdays, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sunday, 8, 9:30, 11, and 8.  
Daily, 8 and Noon. Holy Days and Thursdays, 11.

### Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays, 8, 11, and 7:45.  
Wednesdays, Thursdays, and Holy Days.

### All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.  
Swan and Elk Streets  
Sundays, 7:30, 9:45; Church School, 11;  
Song Eucharist; 4 P. M., Evensong.  
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

### All Saints' Cathedral, Milwaukee.

Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 7:30.  
Daily 7 and 5.  
Holy Days, 9:30.

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Sundays, 8, 9, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30, 11, and 5.  
Gamma Kappa Delta, 6 P. M.  
S. B. Foote, Mus. Bac.; Choirmaster.  
Wells-Downer cars to Bellevue Pl.

### St. James, Philadelphia.

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



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organizations within the thirteen dioceses, and points to the ways by which these are made allies of the Church in seeking for the solutions to the baffling individual and family problems which arise out of the complexities of modern life.

\* \* \*

And a GOOD IDEA paragraph each week; sort of an Exchange of Method; how will that go? For instance, at Christ Church, Glendale, Ohio, the rector, the Rev. Gilbert Symons, had a special service on Thanksgiving to which children and grown-ups, too, bring their gifts of cabbages, hams, chickens and what have you, all of which are placed upon the altar and blessed for the use of the poor. No money is offered. Mr. Symons has prepared a very beautiful service for the occasion. You would lose it if we gave it to you now, so I place it away in the files to give to you in plenty of time for your own use next year. How about sending in your own GOOD IDEAS; something that you do that you think should be passed on for others' use.

\* \* \*

Poet Robert Norwood, rector of St. Bartholomew's, New York, was a guest of the New York Bible Society the other day for a luncheon. Called upon for a few remarks he likened this great city where he now resides to "a brown bowl that contains a strong and heady drink." He went on, "it takes a sturdy man to drink from it and keep clear of delirium tremens." Being a less poetic resident, I should liken our great city to a cancerous growth on God's fair earth, and it takes a sturdy man, mentally, to ward off infection. A mad scramble for money, synthetic gin and other men's wives.

\* \* \*

New sort of mission is being held at Calvary, New York. Instead of being conducted entirely by a clergyman, it consists almost entirely of the personal witness of a bunch of laymen, men and women, who, to quote the person in charge of publicity for the parish, "have found Christ as a Living Reality in their own lives. They will not attempt to preach; instead they will limit themselves to telling what great things the Lord hath done for them: they will bear witness to the fact that whereas before they were blind, now they see." The Rev. Samuel Shoemaker is the rector of the parish.

\* \* \*

Presbyterians, Methodists, and Episcopalians united in worship at the Church of the Holy Spirit, Lake Forest, Illinois, on Thanksgiving. The offering was sent to the fund for Jewish relief. We are getting ahead.

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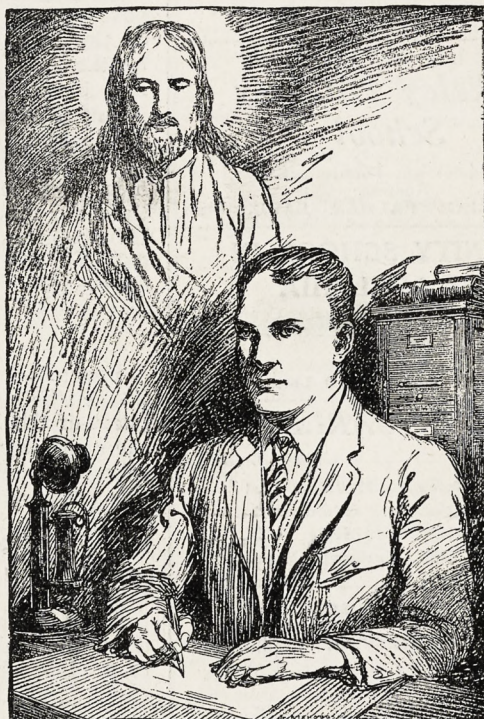
A proportionate giver is one who gives each year a definite percentage of his gross income to God for Church and charity. It may be a tithe. It may be a smaller percentage. It may be the 15 per cent inferentially suggested by the income tax law. It may be more than this. Whatever the percentage, he fixes it in advance.

### *Balancing the Lord's account —*

As the year nears its end, he figures out how much he has still to expend as the Lord's steward. He selects the objects to which to devote this balance.

### *What are you planning to do?*

As a member of the National Church have you thought of giving a generous share to the general work of the Church?



IN HIS PRESENCE  
"Remember it is required in stewards, that a man be 'found faithful'"

---

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281 FOURTH AVENUE

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