

The **WITNESS**

CHICAGO, ILL., DECEMBER 11, 1930

BIGNESS AND GREATNESS

by

H. E. LUCCOCK

TO CONFUSE the size of anything with its significance is the most fundamental vulgarity of which anyone can be guilty. Greatness is always more and other than bigness. As long as that confusion prevails widely, the common phrase "American vulgarity" will have real meaning. As long as that confusion prevails there will be a fundamental antagonism to Jesus' whole scale of values. To Jesus the significance of life is always measured by quality, and not by quantity. Not the size of cities but the kind of life lived in them; not the mountains of manufactured goods but the kind of men created by the process; not bank clearing but abundant life—that is the way Jesus read the human balance sheet. An alarming thing is the extent to which quantitative measurement has invaded the Church; the degree to which it has been infected with the very vulgarity it should combat. Statistical measurement of the institution rather than ethical transformation of the life about it, is the standard which churches frequently apply. Ask a company of Church people about the progress of religion and eight times out of ten you will get an answer in statistical terms. The adding machine displaces the cross on the altar.

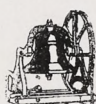
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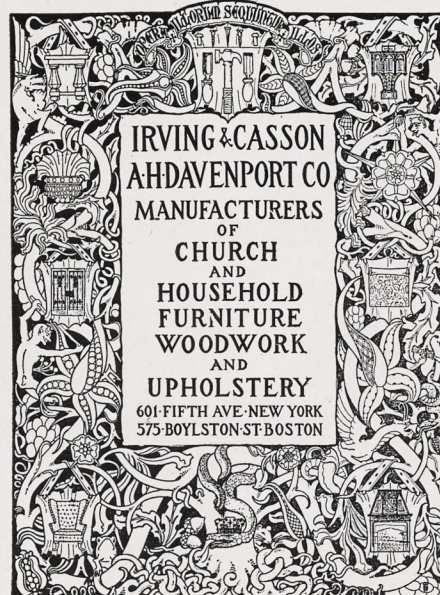
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MEN AND THE CHURCH

By

BISHOP ROBERT B. GOODEN

WHY should men go to church? Church-going does not mean attendance at the services only, though this is extremely important. No organization, business, fraternal or social can long continue without the corporate strength which comes from a full attendance at the stated meetings. The church is no exception to this rule. She too will be a weak organization if her membership is listless in its attendance. Church going implies an interest in all church activities and a share in some. These activities are teaching, extension, social, philanthropic, advertising, organizing, executive, financial, literary, aesthetic, mystical and many others. Church going is a broad term and includes every part of the body, mind and spirit of a human being. It is for lack of information that men do not know of the rich appeal in church going which is made to the masculine nature.

A little thought will show very readily why church going in its broadest sense should appeal to men. As I write I think especially of the Christian Church in its many branches, but the same appeal holds true of the Synagogue. There is the appeal of history. Historically the Church is the work of men. Its origins are associated with the hopes, the enthusiasms, and the loyalties of men. Of course splendid women then, as always, did their share, but for centuries men planned, worked, gave and died for the ever extending work of the church. Without men and the finest type of men, the Church could not have continued to survive the changes and cataclysmic crises of history. We are in the midst of a great historical crisis today. It is useless to think otherwise. The Church today as always may play a vital part in allaying the causes which create conditions dangerous to civilization and the well-being of mankind, but without the men she will be weak. If she is weak the way is open for wrong, crime, treason and oppression. The effectiveness of the Church in our generation will follow its historic origin and trend and be measured by the churchgoing of men. This

should appeal to right-minded men all over the nation.

There is the appeal of adventure. The Church has always been on the firing line. The explorers and advance guard have largely been men of the Church. This has been the fact in Europe, America, California, the islands of the sea, and in certain parts of Africa. Men respond to the thrills of adventure of any kind. When men have left everything behind and gone forth armed only with a way of life to any kind of region and among any kind of people, that has been a story of high adventure. It took men such as Livingstone and Grenfell to do that and there have been thousands of others who have done the same thing. They have had no axe to grind, no fame to think about, no fortune to make, no business to establish. Such motives weaken the thrill of adventure. They commercialize it. These men went forth with a high message of the Unseen and were adventures in the finest sense. The appeal of adventure should make churchgoing attractive to two-fisted, red-blooded men.

There is the appeal of a difficult job. Real men are not interested in any easy task nor thankful for the same. We know men who through difficulty, discouragement and ridicule keep at the task they have envisaged and then produce something for the benefit of mankind which brings them fame and fortune. The Church has always had the most difficult task to do. She deals with the unseen and eternal, with truth, righteousness and virtue. The normal tendency of the world is to cling to the seen and take the line of least resistance. There was a man fifty years ago who worked for the Church seven years alone in a foreign land before he reached the heart and mind of one person. The final results of his work are immense, but his task was enormously difficult. The difficulties of business and industry are as nothing compared to the difficulties of the task of the Church as she tries to make true the motives and the hearts of mankind. That is why in the language of the Church the words, march, fight, sol-

diers and armour are so commonly used. The appeal of a difficult task should make churchgoing attractive to a virile man.

There is the appeal of supreme value. No community can afford to be without a Church. Russia had the misfortune to have a Church which was corrupt. Even so there must have been many sweet spots of real worth. She has abolished the Church, perhaps, but the last state is worse than the first. There is a movement on foot there to create something which will correspond to the old Church. Man is spiritual. The one organization which is completely spiritual in its final aims is the Church. For this reason the Church cannot be abolished with safety to the community and nation. She is of supreme value for she stands for the supreme values of life. At her best she stands for peace, friendship, justice, liberty, charity, love of God, love of neighbor, hope for life beyond life, and the oath to do no harm to anybody, the golden rule. When men support her, they definitely support these values, and it is the only way they can support these values in a large and effective way. The appeal of supreme value ought to make churchgoing attractive to thoughtful men who love their nation.

There is the appeal of example. Men frequently say that they want their boys to go to Church though they themselves do not go. The boy is disposed to imitate the example of his father. He likes to do what his father does rather than what he says. That is to be expected and commended.

There is no man whom a son should imitate more than his father. Fathers and older men can do no finer service than to make themselves fit examples for their sons and other boys to follow. Speaking of a certain reform school recently a wise young man said the parents rather than the boys should be there. A living example of character would have kept most of those boys in the paths of decency. Judges sometimes sentence delinquents to go to church, a real commentary on the power of the Church. How much better it would be for boys to get that habit not by the sentence of the judge but by the example of fathers and older men. It would make for the voice of joy and health characteristic of the righteousness which exalteth a nation. The appeal of example should make churchgoing attractive to men who are lovers of boys.

Churchgoing needs defining in a broad sense. When men are informed of its big virile character, the appeals I have outlined and many others will give a convincing answer to the question: why should men go to Church?

Let's Know

By
BISHOP WILSON
WILDERNESS

IT IS not always easy to translate a Hebrew word into English and convey the exact meaning of the original. Take for example, the word which we find

in the Bible as "desert" or "wilderness". To us of the western world this immediately suggests a flat, barren, sandy waste where nothing grows and water is a minus quantity. The Hebrew word, however, carries with it the suggestion of pasture. Yet, if it were translated "pasture", it would tell a still more inaccurate story to us of green fields and fertile valleys.

St. John Baptist is the outstanding figure of the Advent season. We are told how he lived in the wilderness up to the time of his preaching in preparation for the ministry of our Lord. This wilderness is a stretch of country south-east of Jerusalem, struggling down from the hills of Judae to the shore of the Dead Sea. It covers some thirty-five miles by fifteen. There is nothing sandy about it. Rough, jagged hills, cut up by ravines and ridges, with bare rock absorbing the hot rays of the sun and giving back the heat in blistering waves of reflection—all this is characteristic of the Judaeian wilderness. Short bushes, thorns, and occasional creepers are found growing in the clefts of the rock, and herdsmen move their sheep from place to place in search of this scanty pasture. Here and there are water-holes—depressions which gather and store up the rain water. In a civilized sense it is uninhabited, yet there are people there—Bedawins skirting the edges of civilization with their hardy flocks.

After the winter rains, the gullies are filled with torrents of raging water, rushing off into the Dead Sea and the rocky hillsides blaze with an abundance of showy foliage—"the desert shall rejoice and blossom as the rose." All of this is only some fifteen miles away from Jerusalem and can be seen on any clear day from the Holy City. Doubtless it gave to the people of Judae "the sense of living next door to doom; the sense of how narrow is the border between life and death; the awe of the power of God."

In this wilderness St. John Baptist had his hardy preparation, living away from the crowd and subsisting on the simplest of desert food—locusts and wild honey. He had seen fires flare up in the thorny underbrush, heating the rocks so that the vipers and scorpions were driven from their holes and sent scurrying off to points of temporary safety. When he preaches his bold, blunt gospel to the people, he reminds them that until they repent they deserve punishment rather than salvation—"O generation of vipers, who hath warned you to flee from the wrath to come?" Isaiah also had looked out over that rugged wilderness and St. John finds the words of the prophet well suited to his own purpose as he points to the redeeming work of the Messiah—"Every valley shall be filled and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth". The desert landscape represented what ought not to be; the correction of the wilderness was symbolic of the spiritual redemption of God's people.

Endowments

By

GEORGE PARKIN ATWATER

THE UNDERLYING PRINCIPLES

FOR several weeks I have been presenting to you the details of the A-A method for the Endowment of Churches. I wish in the next two articles to present its spirit, and the philosophy of Church loyalty which it sets forth.

For many generations the earnest and devoted people of the Church have been engaged in a zealous and laborious effort to upbuild the Kingdom of God.

But the Church must provide that such labors rest on a secure foundation.

The Church must have a broad and deep policy of conquest for the Kingdom of God, a policy that appraises the future, and extends the purpose of the Church beyond the next annual report. The parish that will go farthest, is the one that prepares today for a long program of work and a steady accession of strength, and makes wise provision for tomorrow's task. The cry goes up that we need all of today's strength for today's urgent need; that we can use every particle of available resources to meet today's opportunity. That is probably true. But the farmer who consumes his seed corn, faces a failure. And the Church that fails to make some provision for the larger needs of the future, will find its very achievement in danger of disintegration.

But if we could find new resources, resources not now available for our present needs, however urgent, resources whose very abundance lies in our conserving them so that they may grow, resources that no amount of pleading, urging or preaching can make available for today, resources whose careful nurturing interferes in no way with the strength available for today, are we justified in ignoring them because they cannot be turned to immediate advantage?

It may be claimed with great confidence that the Church has untouched resources. To garner them will establish such general confidence in the Church's policy that money and power for present needs will be increased, not diminished. Men will respond more quickly to appeals to upbuild in the present if the wisdom of the Church makes provision that such upbuilding will not be jeopardized in the future. Each process, the process of present upbuilding, and the method of future security, will strengthen the other, as together they go forward to the conquest of the Kingdom.

Such is the fundamental principle of the A-A method of creating a foundation endowment for every parish by a multitude of individual endowment efforts.

Without abating one particle of our zeal for present enterprises, we shall disclose, by the method, other rich resources now untouched, which, as time passes, by a slow and steady process of accumulation will establish security in the future for all our efforts.

The method has no limits to its extension in time. Each year the Church adds to its reserve strength.

Thousands of tiny rills of power make a vast river of energy, growing steadily and without abatement. In a single generation the Church will have a foundation of consecrated wealth that will be the rock upon which our ever growing work will be established. The crumbling and disintegrating processes will be arrested. And as the Church grows stronger its reserves will grow greater. The A-A method is self-perpetuating, and its growth no one can foretell.

The method has no limits to its extension in space. Every person, young and old, member or friend, may be enlisted in its onward sweep. There is no severing of the bond, once it is created. Time cannot annul the usefulness of an endowment once founded. It stands as an eloquent witness of a relation once established, and is an ever persuasive voice recalling each founder to his allegiance.

The method creates a love and loyalty which no one can understand who does not share the experience. It follows the people who have been a part of the fellowship of the parish, to the ends of the earth, and throughout life. It makes its appeal to uphold the institution in which the founder once shared a common task with his fellows.

Even as a college asks its alumni, as they prosper, to create endowments and to make gifts, that the college may grow in usefulness and strength, so the Church, by this method, appeals to its members, even though they leave, to remember their blessings in the parish, and to increase its power. The college places its vast resources at the disposal of the student, and his tuition fee repays but a small portion of that which actually is expended for his benefit. The college properly appeals to him, later, to restore if possible that which for him was so generously expended. So the Church appeals to the children who have had years of the Church's abounding love and care, and who leave its sacred walls at maturity, to honor the efforts of the Church, by restoring some portion of the resources outpoured for them. And the method provides the means by which they will gladly and generously establish a productive fund, which will both upbuild the work, and be a living symbol of their own earlier relation to it.

Because the Endowment Foundation is ever in the process of growing, it will constantly involve the interest and service of the hundreds by whose gifts it grows. It is not like an enormous gift that gratifies one person, but tends to relax the efforts of the congregation. The Endowment Foundation is constantly the creation of all the people. As in medieval times whole communities worked upon the growing structure of a great cathedral, each contributing as he might of his skill and labor, so today whole communities will unite in the growing structure of the endowment that will enable the Church to do its task. But it will never be complete. The men and women whose high purpose is fortified by its security, will the more adequately meet the present opportunity of service, and at the same time increase the security of their forward efforts. The pride of the people in the structure of their own creating will

quicken their responsibility in using it for the service of men, in the name of Him to whom it is forever consecrated.

(To be continued).

The Message to Youth

By

BISHOP JOHN DALLAS

THE Christian message always appeals to youth. Teachers and leaders in every generation have known that a call to heroism and sacrifice is the way to arouse young people to action. Christianity—The Church—began as a youth movement. The Founder of this movement had lived a Life, had died a death, had become a Presence, all before he was thirty-five years old. To have gathered up so much in so short a career makes even modern youth gasp in admiration and adoration.

The work and the opportunity of the Church is to present the picture of the Life of this Person. Do this and youth will be won. It can be done in words. It could better be done in deeds. But, it may be brought about by a group which will share in an attempt to live The Life. The preacher will put the story before us with every gift of speech he possesses. A St. Francis will dramatize the experience and make many eager to share in it. A band of brothers will help each other to achieve the Life and to make the adventure real.

The third, or last, of these methods is the one which seems to bring the Christian message to modern youth with the greatest reality. To put it into words, on the part of the preacher, is necessary and attracts men and women to the idea. There seems to be no St. Francis today who might compel us by his unselfishness and sacrifice to dare with him to follow the way of The Cross. But in several areas of the Church there may be observed groups of young people one way or another busy in an experiment with the Fatherhood of God and the Brotherhood of Man.

So it would seem that modern youth is no different from the adventurous youth of any generation because a review of the revivals of the Christian Church in past centuries often reveals that such a resurrection of The Life of the Founder has been brought about by a group or fellowship of young people.

St. Francis of Assisi won such adherence—St. Teresa of Spain did the same. John Fox in England was a lad when he began his work. Ignatius Loyola gathered a small and hard won fellowship. Henry Drummond charmed the youth in schools and colleges of his generation.

The beginnings of the Wesleyan revival were in a group at the University. The English Church more than once grew strong under the leadership of a little fellowship of scholars thrown together in school. Out of Williams College and out of Princeton and other American Universities have come brotherhoods

which have developed into movements of power in the Church.

It all harks back to twelve men and to a Leader, to such a Leader as youth appreciates because youth knows no restraints which would save one's life but rather youth has a spirit which would spend and be spent in high adventure.

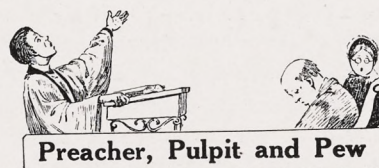
It is the sort of a feeling which an English poet described when the war was on—

"They gave their merry youth away
For country and for God."

The Witness Fund

WE AGAIN ask our readers, as we enter the Christmas Season, to kindly keep in mind the many who receive the paper each week because of your donation to this special fund. Several hundred copies go each week to institutions of the Church, to the isolated, to homes that would otherwise be without it as a result of the small gifts of many of you. A typical letter is presented to you; this from a clergyman in a far off mission field, a man who subscribed himself for one year. This letter came to us when he received his request for renewal. We are of course continuing his paper, having written him that others have paid for his subscription for another year. "I have been trying to see if I could possibly send you a check for the amount due for my subscription. I fear I shall not be able to send it today but I will do so soon I hope. I am having a hard time financially just now as much of my salary is still due. I hope you will forgive my seeming indifference. And may I beg that you continue to send the paper as it is a Godsend to me in this lonely spot of the Master's vineyard."

You are helping many like him in giving to THE WITNESS FUND.



Preacher, Pulpit and Pew

By
E. P. JOTS

Several women were being sent from the Home for the Aged to Yosemite for a vacation treat. One who had no godmother to pay her way sent the following note to her undertaker:

"Dear Sir: Some time ago I deposited with you a sum of money for the cremation of my body when I die. Please return it to me so I can go to Yosemite this summer. I believe it will do me more good."

* * *

"Why is Mable so angry? The papers gave a full account of her wedding."

"Yes, but they put in that Miss Blackfield was married to the well-known collector of antiques."

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

NO DOUBT you have read in your newspaper about the latest ruffle on the surface of affairs in the diocese of New York. The Churchmen's Association, which is composed of practically all the clergy in the diocese, through their speakers committee of which the Rev. Elliott White of Grace Church is chairman, invited the famous Judge Ben Lindsey to speak at their meeting on December first. His subject, "The Institution of Marriage, Its Success and Permanence." Well, sir, it seems that Bishop Manning, an honorary member of the Association, does not care particularly for the Judge's ideas. So when Bishop Manning received the card announcing the meeting he communicated with Mr. White and demanded that Judge Lindsey be not allowed to speak. Mr. White, apparently not willing to act on his own, took the matter up with Bishop Gilbert, who is the president of the Association. Bishop Gilbert, in a tough spot I should say, decided that the matter should be put to a vote of the assembled brethren. So with Judge Lindsey waiting in an anti-room the boys debated the matter for some minutes. Nobody had a great deal to say on the subject of Judge Lindsey's ideas on marriage but they were eloquent on the subject of free speech and their right to listen to speeches by whomever they wished. After more oratory than such a simple matter seemed to require there were cries of "Question." Result: by an overwhelming vote the speakers committee was sustained and the Judge was ushered in upon the arm of Mr. White amid sustained applause. As the Judge came in several of the clergy went out, notably Dean Gates of the Cathedral and Dr. Gilbert, recently consecrated Suffragan Bishop. To make everything quite clear to the newspaper boys, present in abundance, the association appointed a committee to draw up a statement for the press. On this committee sat Pastor-Poet Norwood of St. Bartholomew's, the Rev. E. Clowes Chorley of Garrison and the Rev. Thomas P. McComas of St. Paul's Chapel, Trinity parish. They made it clear that the action taken by the Association was in no sense an endorsement of Judge Lindsey's ideas on the subject of marriage; rather, "the resolve to hear the speaker was governed by the conviction of the members of the association that it is both the right and the duty of the clergy to hear speakers on matters vitally affecting the



BISHOP CREIGHTON
Takes Up New York Work

welfare of the people to whom they are called upon to minister."

A number of the brethren were apparently eager to tell the reporters what they thought of their bishop's action. One of them said: "The issue is freedom of speech in the diocese of New York. The question is whether adult, educated men shall be put in a mental straight jacket and have plugs placed in their ears to be pulled out only when the bishop wills." But he asked that his name be withheld as did most of the others present.

Taking it all in all it was a nice party, with over a hundred of the clergy present at the luncheon whereas most meetings are crowded if they have twenty-five. What's more the metropolitan rectors, usually conspicuous by their absence, were there in force. So it all turned out to be good publicity for the Judge from Denver if for nobody else. Also, in case you have been taking your newspaper too seriously, it should be said that the incident had nothing whatever to do with High Church, Low Church, Broad Church. The clergy are self-respecting free men, that is all. So Merry Christmas; Peace on Earth Good Will to men.

* * *

And here is a letter from one of our bishops who feels that I was a bit severe with his order in the remarks I made a couple of weeks ago. Says he: "What is it all about? Has some bishop been high-hatting you?

I appreciate the suggestion that I may have been a good guy once. Am I already showing signs of deterioration? For heaven's sake, don't join the howling company which has developed a complex on bishops. I would like to counter with the question: What happens to perfectly good priests after they become editors?"

Which doesn't leave much to be said except that one need have few worries over a bishop who can write a letter like that.

* * *

In a letter written from Shanghai, on November 1st, the Rev. Dr. Francis L. H. Pott, speaking of the recent baptism of President Chiang Kai-Shek of China, says: "I heard the other day three reasons given for his taking this step: the influence of the Christian family which he entered by marriage; the result of prayer in the healing of Dr. H. H. Kung's child; the fact that he found the members of the staff who were Christians more dependable than others. I do not know how much truth there is in this."

* * *

The diocese of Olympia has received \$4,500 under the will of the late Walter E. Turrell of Tacoma.

* * *

A fine new brick parish house was recently dedicated at Grace Church, Rice Lake, Wisconsin, the gift of Mr. J. E. Horsman, parishioner. Mr. Horsman also presented the parish with \$5,000, the income to be used for the upkeep of the building. The Rev. L. M. Morse is the rector of this active parish.

* * *

The funeral of Bishop Griswold of Chicago was held at St. James Cathedral, Chicago, on Tuesday, December 2nd, Bishop Stewart officiating. All the clergy of the diocese were present, with many from elsewhere. In the death of Bishop Griswold the Church has lost one of her most beloved Bishops.

* * *

A memorial to Bishop Murray was unveiled last Sunday at the Good Shepherd, Ruxton, Maryland, by the rector, the Rev. W. O. Smith, Jr.

* * *

The great preaching mission in the diocese of Washington came to a close on November 23rd, a success in every way. It set a standard for its comprehensiveness. It had been planned for the past eighteen months; missions were held in 35 parishes; there were broadcasting services; the attendance at all the services exceeded

expectations. The commission on evangelism is now preparing "findings" based on the conference of the missionaries and on the questionnaire sent to rectors of the parishes where missions were held. So soon we should know more definitely of the results of this fine effort.

Dr. John W. Wood, executive secretary of the department of missions and church extension, made an address on Sunday morning, November 30th, in the Church of St. Luke and The Epiphany, Philadelphia, of which the Rev. Dr. David M. Steele is rector. Dr. Wood made a special plea for the whole-hearted continuance of missionary support by the churches, and outlined the wide range and influence of the missionary movement.

Bishop Garland and Bishop Taitt, the Rev. Allen Pearson Shattford of Montreal, and Hon. Roland S. Morris, former Ambassador to Japan, were the guests of honor at the Annual Church Club Dinner in Philadelphia on December 3rd.

The Rev. E. C. Gear, Minneapolis, conducted a fine mission recently at Calvary, Waseca, Minnesota. Dr. Larkin Glazebrook, lay evangelist, concluded the mission with an address on personal evangelism.

At St. Xavier's, Bar Harbor, Maine, where the Rev. William E. Patterson is rector, they are carrying on week day religious education in a fashion that is, to say the least, vigorous. Each day at 11 o'clock the children from the grammar school come to the parish house for instruction, different grades coming on different days. In all 160 children come to the classes. This has been going on for the past nine years. This year a class was also started on Biblical literature for high school freshmen, with 35 out of a class of 50 taking the course. It is a four year course for which credit is given by the high school.

Bishop Creighton of Mexico has returned to New York where he is to remain for some time on his new job as secretary of domestic missions.

A new Austin organ is to be installed in St. John's, Boulder, Colorado. Boulder is the seat of the state university where over 300 members of the student body have registered their preference for the Episcopal Church.

Bishop Perry is to be the guest of the diocese of Long Island at a dinner next Tuesday evening. Bishop Stires and Bishop Perry are to be the speakers.



CHARLES EWELL CRAIK, JR.
On Cathedral Staff, Lexington

The Rev. Alfred W. Price, East Orange, N. J., has become the rector of St. Philip's, Brooklyn, succeeding the Rev. John Henri Sattig, retired. The Rev. Gordon D. Pierce, Beverly, N. J., is to become the rector of St. John's, Brooklyn, in January.

The Redeemer, Brooklyn, the Rev. Thomas J. Lacey, rector, is issuing tickets to the unemployed. These they can present at nearby restaurants for meals. The plan is made possible by the men's association of the parish and by private contributions. The parish is also raising money to carry on this fine work.

Rev. James Bowman May, retired priest of the diocese of Bethlehem, died on November 24. He came into the Episcopal Church from the Reformed Church and served several parishes in the diocese.

Thirty-nine parishes and eight missions were represented at the annual meeting of the Woman's Auxiliary, held at Christ Church, Cincinnati, recently. Dr. John W. Wood spoke at a mass meeting on the work of the Church in foreign fields.

The Rev. and Mrs. B. H. Bell recently held a health and healing mission at the Pro-Cathedral in Bethlehem, Pa.

The National Council of the Church is in session this week at the Church Missions House, New York. Here is a prayer that you might use, written by Bishop Perry: "Almighty God whose wisdom has enlightened and whose will has ruled Thy Church, grant to the National Council the

guidance of Thy Holy Spirit that in all things it may seek the welfare of Thy Kingdom and the glory of Thy name, through Jesus Christ our Lord. Amen."

In his Thanksgiving sermon, preached at All Saints Cathedral, Albany, Bishop Oldham had things to say about the movies. He said: "When one realizes that multitudes of school-boys are being trained to look upon criminals as heroes and instructed that success in life consists in 'getting away with it' at any cost, and when the constituted authorities of the law are successfully flouted at every turn, the danger to the institutions of this republic in the hands of the generation so reared is very manifest. When one stops to consider the total effect of the daily infiltration into millions of plastic minds of the filth and rottenness thus set forth, one is simply appalled."

Dr. L. W. Glazebrook, evangelist, spent two weeks last month in the diocese of Minnesota, giving addresses in fourteen parishes, before the students at Shattuck, the University of Minnesota, the diocesan Woman's Auxiliary and the Church Club of the diocese.

Miss Caroline Averill, field secretary of the Girls' Friendly, spent November in the diocese of Minnesota, visiting city and rural parishes.

The Rev. Frederick Bartlett, general secretary of the field department for the Pacific Coast has been visiting in the diocese of Olympia, rendering valuable service in connection with the Every Member Canvass.

Rev. Oliver Dow Smith, Saginaw, Michigan, formerly city missionary of Detroit, has accepted the rectorship of the Epiphany, Chehalis, diocese of Olympia.

A service for the Ivanhoe Com-mandery was held at Emmanuel, Petoskey, Michigan, when the rector, the Rev. Edward S. Doan, preached a sermon which prompted serious thought in these times of breadlines. He enumerated various present day evils and then asked that they be considered, and solved, in the light of New Testament standards.

"Like the Hospitallers of old, let us seek out those who are in need and relieve their wants regardless of race or creed. Wherever there is suffering there the Christ is, waiting to be released that He may bless the one who gives and the one who receives. Nor should we stop our charity at this stage of the problem. Love for God and love for man de-

mands that we should try to help men solve their problems and not make the burden heavier to bear. In a crisis like the one we face today, dividends and profits have no place in the heart of a man who professes to believe in charity. Corporations may be heartless and soulless, but certainly in every corporation there should be some big men who have the heart of Jesus and who can with a little courage and outspokenness mold the minds of their associates. It may cost something in dollars and cents, but what are such as compared with human lives?"

* * *

The social service department of the diocese of Florida has tackled the unemployment problem through the chairman of the committee, the Rev. Randolph F. Blackford of Leedburg. In his own town, with the cooperation of the city manager, Mr. Blackford installed a plan which gives work to everyone that really wants it, including the transients. True, it is not sitting behind a polished desk and the pay won't enable a person to buy bonds, but nevertheless there are jobs that keep a person supplied with food. And to see that it is food and nothing else the workers are paid in groceries which they secure on an order to the grocery stores of the city. Pensacola, Winter Haven and St. Petersburg have similar plans. Other cities, including Daytona and Miami, have plans which provide for natives but transients out of work are told to keep moving.

* * *

A memorial is to be erected in St. Paul's Cathedral, London, to Canon Newbolt, who for forty years was closely associated with the life of St. Paul's.

* * *

Imagine this: at Weston Zoyland, England, there is a church which stands near the place where the Battle of Sedgemoor was fought. During this battle some of the men rebelled and went over to the side of the Duke of Monmouth. Five hundred of these rebellious gentlemen were herded into the church following the battle. Some of them were hung in the belfry. The rest of them were marched in chains to the nearest port and there sold into slavery. Some were shipped to Boston, others to Virginia and Pennsylvania. Now the vicar of the parish is seeking to locate the descendants of these slaves, hoping that in a spirit of forgiveness they will chip in to help restore the church which is badly in need of repair.

* * *

Rev. Truman P. Riddle navy chaplain, preached last Sunday at St. Paul's Cathedral, Boston. He has

CLERICAL SKETCHES

CHARLES E. CRAIK, JR.

CHARLES EWELL CRAIK, Jr. is one of the Craiks of Kentucky, sir, one of the pioneer families of the state. His father, the Very Rev. C. E. Craik Sr., was the dean of the cathedral at Louisville for many years. Chuck, as he was affectionately called in college was graduated from Trinity in 1914 and was known for his quiet ways and his unusually fine singing voice. He then attended the General Seminary from which he graduated in 1917. He went into war work, after which he was on the staff of Gethsemane, Minneapolis. He was on the staff of Grace Church, East Orange, later being in charge of the east side chapel of the Church of the Incarnation, New York. He returned to his native Kentucky a few years ago and for the past year has been in charge of the cathedral at Lexington.

just returned from a three years' cruise with the Asiatic fleet.

* * *

Four thousand delegates attended the Home Missions Congress which met last week in Washington. The congress divided into small discussion groups for the consideration of a hundred or more subjects dealing with missions.

* * *

The Rev. A. T. Gesner, All Souls, Waterbury, Connecticut, has resigned and is to go to Oshkosh, Wisconsin, to assist his son in law, the Rev. Joseph N. Barnett, who is to be away from his parish a great deal during this year due to his recent election as national chaplain of the American Legion.

* * *

Here are some Advent (New Year) resolutions suggested by the rector of Calvary, New York, the Rev. Samuel M. Shoemaker, Jr.:

1. Let us resolve here and now that we will clear up any wrong relationships we may have, and go into the New Year free from old grudges and misunderstandings.

2. Let us decide to become easier persons to live with and thus rid the world of some of the misery which we can prevent.

3. Let us lead a more consecrated and ample devotional life looking to Jesus Christ to guide us in all things.

4. Let us live above trouble and worry because real faith in the power of Jesus Christ eliminated all need for worry or "anxious thought."

5. Let us adopt a victorious attitude toward our common duties so

that we live on top of our life and not under it.

6. Let us combine a wider sympathy with people of all sorts and kinds with a conviction which does not taper off into easy tolerance.

7. Let us hold our worldly possessions in trust for the Kingdom of God rather than for self-gratification, and let us make them sacramental gifts of God to use for others.

* * *

Rev. H. Murray Elliott, Palmer, Mass., has accepted a call to Trinity, Milford, Massachusetts.

* * *

St. John's, Waterbury, Connecticut, is to receive \$25,000 by the will of the late Edith Kingsbury, parishioner.

* * *

The new Saint Augustine's, Norristown, Pa., was consecrated on November 23rd by Bishop Taitt. It is a beautiful church and parish house, in charge of the Rev. James M. Niblo, who is responsible for the building. Mr. Niblo is the rector of St. John's, Norristown.

* * *

"For some of us The Challenge will always mean first of all a newspaper," said the Archbishop of York on the occasion of the opening of the new Challenge Picture and Book Shop close to the British Museum, London. He proceeded to recall the days when in a small room in Arundel street he used to edit The Challenge, and how, surrounded by a group of friends discussing notes of the week, he wrote the notes, and something was produced by their combined efforts for which it was hard to allot the responsibility. The Challenge in course of time came to an end, writes our London correspondent, but its sub-editor, Miss Ethel Barton, carried forward the name and in some ways the fellowship of those days into the Challenge Picture Shop, which has done very great work in providing really beautiful and worthy pictures both for homes and schools. It was when a small company of friends met to celebrate the opening of new and larger premises that the Archbishop spoke and recalled the old round table, at which not only the Archbishop but some now on the Bench of Bishops, met with others, scholars and physicians and musicians, and though the paper was Anglican, at least two Free Churchmen were in that circle.

* * *

Charles Hedgman Turner, of the Society of St. John the Evangelist, an English priest whose chief work has been with boys who were in special need of help, met his death not long ago in a way that summarized and symbolized his whole

life. At the seashore, he went to the rescue of a boy who had been "caught by a strong current and swept out of his depth." Father Turner reached him, carried him on his back through the rough sea, and set him up on a rock from which he could swim to the shore, and gave him a little push off in that direction. The strain was too much on the rescuer's heart and his own life flashed out.

* * *

Prefacing his sermon with the statement that there are 125 needy families in the vicinity of St. George's Church, New York, the Rev. Dr. Karl Reiland, pastor, appealed for donations to the relief fund of the church.

He read a report concerning two families, declaring that in each instance the head of the family had been unemployed for many months, and said that the cases were representative of the remaining 123. Organized charities, he declared, cannot completely solve the problem because they prohibit a person from receiving help from more than one organization.

"If I were a poor man," he said, "I would take all that I could lay my hands on from as many charities as I could in an effort to assure future security."

Taking up his sermon, Dr. Reiland said that Jesus favored the life of renunciation or the esthetic life in interpreting Christianity. He believed that Jesus favored an almost convivial and athletic manner of living, and asserted that he would like to think of Jesus as a man who enjoyed a hearty meal and the company of his fellow men.

"If God has a purpose running through the ages, the purpose must continue, by successive stages, to a satisfactory end. We cannot hasten that end. Consecration rather than renunciation is the teaching of Christ.

* * *

The Church at Baker, Oregon, is named for St. Stephen. Mr. Stephen Baker is a distinguished churchman. We wonder how he feels if he reads about "the Church of St. Stephen, Baker."

* * *

Miss K. M. Shepherd, an English missionary in the diocese of South Tokyo, writes:

"I returned from furlough delightfully uncertain as to where I should live or what I should do. The Bishop generously provided me with four churches, nine small towns, and the province of Yamanashi Ken in which to wander, and suggested that I could consider means of approach to nurses, bus conductors and factory girls in my free time, besides the problems of newspaper evangel-

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EACH year many of our readers send to us the names and addresses of friends whom they wish to receive THE WITNESS as a Christmas gift from them. These subscriptions are accepted at \$1.50 each. We then send to each one an attractive Christmas card announcing the gift as coming from you. With 1931 a General Convention year many of your friends will particularly enjoy the paper. It will be an acceptable gift to them, it is a convenient gift for you since you merely send the names with \$1.50 for each one, and it is also a fine Christmas gift to THE WITNESS.

ism. . . . Bits of this program have still been postponed! I am more than ever convinced of the truth of two things we all try to say when at home, namely, that Japan needs more missionaries, and that results are dependent on the prayers of the Church."

* * *

Tortella Hall, the dormitory at St. Mark's Mission, Nenana, Alaska, which burned down last January (1930), is now rebuilt, better than ever.

* * *

"China at the present time may well be likened to the Yangtze River in a great storm. On the surface, all is confusion and destruction, but underneath, the strong current of the great river moves on undisturbed. All during the excitements of the summer, the building of the

modern wide asphalted roads went on in the Hankow native city....

"The excesses of the Communists have made the people see clearly the choice which lies before them between a Christian and a materialistic world. Under the present circumstances we are faced with a peculiar difficulty in that the more well-to-do classes naturally drift toward our schools; and with our small size, it is difficult for us to provide for the large number of poor who wish to enter. The feeling that we favor the rich can hardly be avoided in spite of the fact that we still use the fees of the rich to assist us in reducing fees for the poor."—Bishop Gilman.

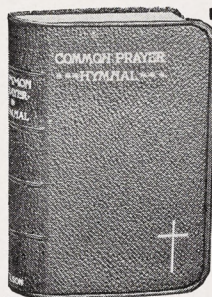
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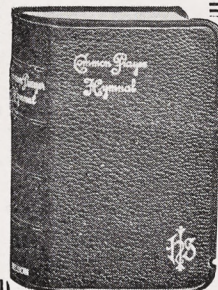
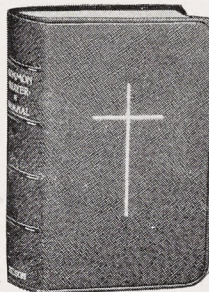
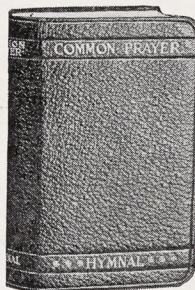
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when it was smashing around in Trinity Church, Changsha last summer, hung three red and gold tablets. They are still there. Translated, they read: "All Things Have a True Source." "The Word Was Made Flesh." "A Light to Lighten All Nations."

All the living graduates of Boone Library School, Wuchang, are holding positions in Chinese libraries, and five more could be placed were they available.

The Bishop of London had fifty-five men to ordain last autumn. This helps, but is not adequate for the shortage of clergy in that great diocese.

We should have thought this too frivolous to print here, ourself, but a distinguished Doctor of Divinity, interested in the "foreignborn," says to use it, and certainly it contains a moral. Its title is, Any Smart Hotel, and it is by Byrne Marconier, in The New Yorker:

The Viking doorman scorns fatigue,
Humming a marriage march by Grieg.

The Italian bookblack's brushes fly
To an aria from "Butterfly."

The German florist sprays the palms,
Crooning a lullaby from Brahms.

The French chef seasons a rich filet
To a broken phrase of Charpentier.

The Russian liftman signals off,
Whispering Rimski-Korsakoff.

The American guest, in his gilded suite,
Sings, "She's my baby; ain't she sweet?"

A layman down at Trinity Church, New York, loaned a strange man two dollars to buy a box of "unemployed apples" and did not expect to see the money again. This was at the time of the Red Cross roll call. The following day the man appeared and returned the two dollars, and the day after that he came to church again and gave one dollar to a Red Cross collector. The other Red Cross collectors in the vicinity heard of it and were so touched that they went and bought all the man's apples. Then all the other apple sellers in the neighborhood got wind of this and came and contributed to the Red Cross.

Hooker School, Mexico City, has a graduate Carmen Villegas, at St. Margaret's House, Berkeley, California, the provincial school for Christian service. She has taught at

Hooker, and is now preparing herself for further service there. Other students in training at St. Margaret's are from the dioceses of California, Texas and Los Angeles.

An acute problem in pedagogy arose the other day in a Church school in downtown New York. The teacher started to tell a Bible story about sheep, and it developed that none of the class had ever seen any sheep.

The Episcopal Church students of Swarthmore College are entertained

once a month by the Rev. J. Jarden Guenther, rector at Swarthmore. Mr. Guenther reports that there are 125 Episcopal students under his care; 80 at Swarthmore and 45 at nearby preparatory schools.

The motto of the John C. Campbell Folk School, at Brasstown, N. C., is taken from a Danish song: "I sing behind the plow."

Denver is headquarters for the Rev. Homer E. Grace, a deaf priest who has charge of the Church's work for the deaf, not merely in Colorado,

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which is a large field in itself, but
also in Nebraska, Iowa, South
Dakota and Minnesota, and he min-
isters regularly to his scattered flock.

* * *

Damnation was the subject of a
recent discussion meeting of the Y.
P. F. of St. James' Church, South
Pasadena, California.

What action they decided to take
in the matter is not recorded.

* * *

Among those who are studying
India this year is a class of Chinese
nurses in the Church General Hos-
pital, Wuchang, China.

* * *

The Rev. J. A. McNulty is con-
ducting a Saturday Sunday School
in his church at Winner, South Da-
kota. Mr. McNulty says, "It is almost
impossible for farm people to come
to church on Sunday; they either
have the chores to do, their relatives
come to visit them, they are too tired,
or perhaps they don't realize how
much God would love to have them
in church; anyway, many of them
are not there. But they do come
to town on Saturday." The whole
family comes; mother, father, the
young folks, even the hired man, if
he isn't a tractor."

Why not keep open house in the
parish rooms on Saturday afternoon,
supply a place for the men to smoke,
the women to visit, and someone to
take care of the children while the
parents do their marketing. When
he talked the plan over with some
farm friends, they said, "Sure, go
to it!" And he did; he sent out
mimeographed announcements say-
ing, "Don't dress up, come as you
are, and make Trinity Parish House
your home on Saturday afternoons.
We will make our parish house a
veritable "house of friendship."

The response has been splendid;
farm people come from all over.
They park their children with the
people in charge, do their Saturday
buying, and then come back for serv-
ices and Sunday school in the church
at four o'clock.

* * *

Bishop Stires of Long Island, in a
recent sermon, had something to say
about the way most of us sing
hymns.

"I feel it my duty to call attention
to the way we are singing our hymns.
No people on earth sing as beauti-
fully about Christ as we do, but we
take it all out in singing. We are
not taking our hymns seriously, like
the beautiful prayer that they are.
Our matter-of-fact singing of them
is a particular example of the fact
that not many of us have reached the
point of putting Christ above our-
selves."

* * *

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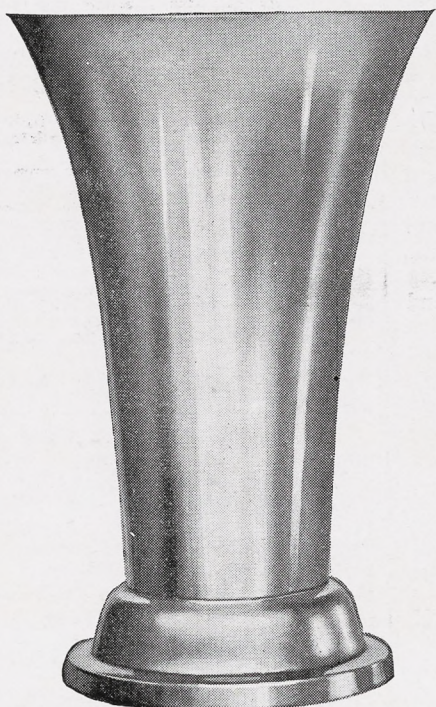
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The survey indicates that not alone the Church colleges, but all small colleges, have made a greater contribution to the country than the large universities, in the number of intellectual leaders they have sent out.

* * *

Western New York has received a bequest of \$5000 from the estate of the late Mrs. Ella Dering of Utica.

* * *

Bishop Sherrill is to visit Grace Church, Everett, Mass., on December 14 for confirmation. During the rectorship of the Rev. William H. Pettus, which only began in June, 1928, over a hundred and fifty have been confirmed at this parish.

* * *

At a luncheon given to the Gentlemen of the Press after the recent Church Congress in England, the Bishop of Monmouth in pointing out the debt public speakers often owed to reporters for polishing up their speeches, said that sometimes they suffered at the hands of newspaper men. On a certain occasion a speaker declared: "I must stay where I am; I have burned my boats and lost my bridges." This was rendered next day in the paper as: "I have burned my boots and lost my breeches"! The Bishop also vouched for the truth of the following. An Archdeacon in Convocation eloquently pleaded: "Never speak to the helmsman when he is shooting the rapids." In the official report this was rendered: "Never speak to the huntsman when he is shooting his rabbits!"

* * *

The setback received by the United States from the Preparatory Disarmament Commission of the League of Nations indicates that the disarmament conference has failed, that the gains of the London conference will be wiped out and that civilization will be left in a perilous

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state, the Rev. Reinhold Niebuhr said in a sermon in the chapel of Union Theological Seminary.

The contemporary world gave little basis for hope or optimism and the existing European political situation was more threatening than before the war, Dr. Niebuhr declared. Only a miracle could prevent another great conflict, he asserted, declaring that the nations of Europe were nations of "blood-stained men, men from whom that last blood has not yet dried, men do not fight today only because they still are lame from the last conflict."

Turning to American cities, one found the same discouraging symptoms of a decaying civilization, he continued. In New York City, "vice kings are significant forces in politics," he declared, "and the responsibility lies in the lethargy of citizens."

"The imposing appearance of the great buildings of this city encourage a false feeling of complacency and obscures the lack of social and moral ideals," he said. "In fact, the source of most of the ills of the world lie in the glib optimism which prevails."

"Man is much more predatory than is usually believed. True, he can behave decently when in a small group, but when he deals with the larger units of human society his basically predatory nature is manifest. The modern Church has been too anxious to accept evolution unreservedly. Whereas the more orthodox churches confined evolution to nature, where its influence is obvious, the modern Church has adapted the conception of evolution to man, where its influence is, to say the least, dubious."

"There has been some progress, of course. We are better than the brutes who preceded us eons ago. But every new instrument that civilization has devised—property, currency, credit, the machine—has widened the breach between individuals and heaped up the qualities and misery. Perhaps it has been progress, but we have lost much in that progress."

Dr. Niebuhr deplored the sentimentality of religion which refused to acknowledge the disagreeable realities confronting it. True religion he declared, must be built upon a basis of both optimism and pessimism and never had blinked at facts, never had forgotten its root of despair.

"We may not like the religion of the Russian people," Dr. Niebuhr said, "but we must admit that it is a success. The Russians believe at once that disaster will sweep over our present civilization and that a new order will replace it. To thus

combine hope and despair is to create a powerful social force, a spring of moral energy."

"The reason that all true religion begins with pessimism is that the view of life from any high moral perspective must inevitably be disappointing. If religion is to fulfill

its function of giving us a picture of the whole, it must recognize that disappointment. It is this irrational core of religion, the mixture of hope and despair, that makes it the heart of life. Because of its paradoxical root, religion is the vital source of energy."

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\$1,014,344

This is the sum which must be collected in December by the Dioceses for the work of the General Church in order to balance the 1930 budget

For the maintenance of the work of the General Church in 1930 General Convention approved a budget of		\$4,224,670
General Convention instructed the National Council to adjust appropriations to meet expected income. In February 1930, the National Council reduced appropriations approved by General Convention under this "Pay-as-You-Go" Plan by the sum of		61,130
Total appropriations now in effect		\$4,163,540
The National Council estimates that it will be able to save during the year on these appropriations because of vacancies in the missionary staff and other savings, the sum of	\$ 250,000	
The National Council estimates further savings incident to changes in personnel and organization amounting to ..	14,000	264,000
This leaves estimated expenses of the National Council for the year 1930 at		\$3,899,540
Toward these expenses the Council will have from interest on its endowment funds and from the United Thank Offering of the women of the Church an amount estimated at	721,370	
The Council appropriated to meet the 1930 expenses the surplus of 1929 estimated at	168,000*	
The Council expects from gifts not applicable to the quota and from other miscellaneous sources the sum of	100,000	989,370
		\$2,910,170
In balancing the budget in February, 1930, the reductions in appropriations exceeded the estimated shortage in income by		314
The Council therefore needs from the dioceses for the year to meet its estimated expenditures		\$2,910,484

NOTE: THIS IS THE EXACT AMOUNT WHICH THE DIOCESES TOLD THE COUNCIL IT MIGHT EXPECT TO RECEIVE DURING THE YEAR, PLUS \$44,000 ESTIMATED AS THE RESULT OF SUPPLEMENTARY EFFORTS IN A NUMBER OF DIOCESES.

Of the supplementary amount there has been paid to Dec. 1st	\$ 5,394
The Dioceses have paid to December 1st	1,890,746
Total receipts to December 1st	1,896,140

To balance the budget there must be paid in December \$1,014,344

THE NATIONAL COUNCIL

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*The final surplus of 1929 was \$183,284.30 as against \$168,000 used in this estimate.