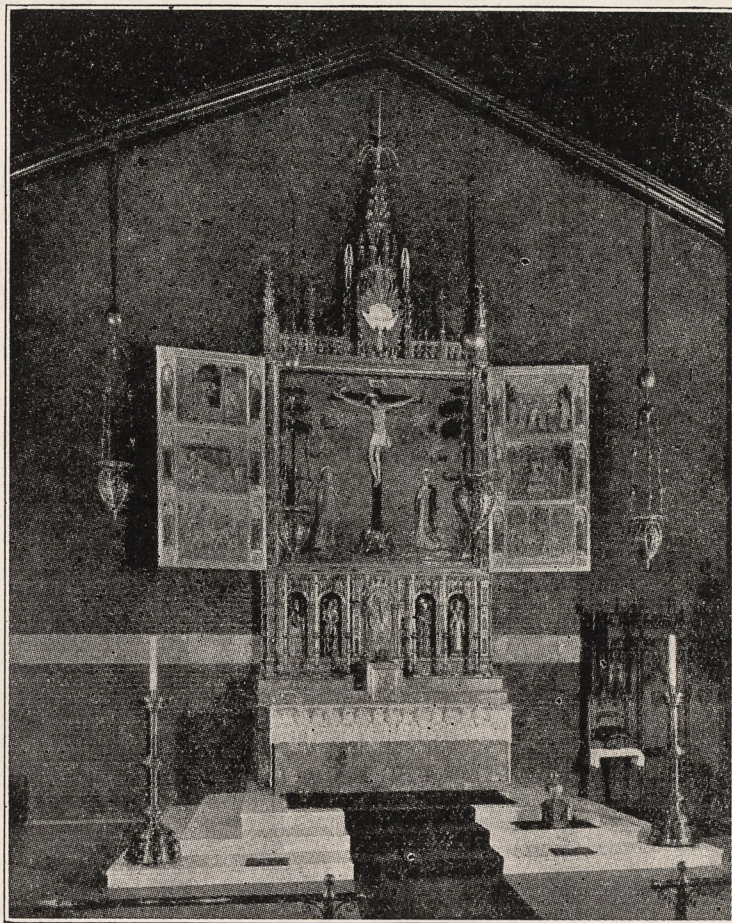


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THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 16

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, RT. REV. CLINTON S. QUIN, REV. GEORGE P. ATWATER, REV. FRANK E. WILSON, VERY REV. R. S. CHALMERS, REV. GORDON REESE, REV. A. MANBY LLOYD, DR. WILLIAM S. KELLER, MR. ALFRED NEWBERY.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, Under Act of March, 1879

Published Every Week

WITNESS PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

BISHOP JOHNSON'S EDITORIAL

THE ADVENT DRAMA

IN ORDER to appreciate the Seasons of the Church, one must possess an appreciation of their beauty, and a disposition to use them as guides to help us on our way.

Advent Sunday puts before us certain realities that confront us moral beings.

On the one side the works of darkness; on the other the armour of light; before us the Day of Judgment and life immortal; behind us the grace of God and the power of the Holy Ghost. Thus the stage is set for the Christian life in a fashion worthy of God's creative genius and man's instinctive yearnings.

Without this marvellous setting, to me the world would be without form and void and darkness would be on the face of a meaningless deep. Without this setting, it would be an empty stage devoid of human interest. There would be a stage but no drama, merely the logical sequence of events beginning in a volcano and ending in an extinct crater. A drama without personalities, without a plot and without a purpose. I am not credulous enough to believe in such an inconsequential God. He would have been too dull and stupid to have made a world in which there is friendship, tears and laughter.

Following the setting of Advent Sunday come the three acts which precede the great finale of Christmas Day.

These acts might be designated as The Scriptures, The Ministry and The Grace of God. The stage is set with human characters. No doubt the play would be more finished, if only celestial actors composed the caste, but there would be a lack of human interest, and the adventure of human hearts, if God had set the stage merely with Cherubim and Seraphim. Human instruments

mean imperfect acting and frequent messing of the play.

There are human agents in the Bible; human actors in the Ministry; human elements in the bestowal of grace. Neither St. Peter nor St. Paul, the two chief actors, are faultless in the rendition of their parts. The Scriptures are inspired but not dominated by God. The Ministry is sacred but not spotless. The Sacraments are holy but not mechanically independent of those who receive the grace. The whole drama is amateurish but exceedingly rich in action.

And when these acts are done they come to their climax, not as one might plan in celestial mansions full of glorious settings, but at the cradle of a babe surrounded by peasants and oxen, with the faint echo of a celestial orchestra and the pale reflection of a heavenly light.

The play conducts us to the dignity of manhood as shown in the innocence of a child and leaves for future dramas more stupendous climaxes such as the Resurrection from the Dead and the Ascension into Heaven.

Surely the corporate action of the Church in thus setting the stage for our participation must have been guided by the Divine Spirit to have given us such episodes in which to live our part. Of course human nature prefers jazz to celestial harmonies; and the movies to the drama; and emotional platitudes to real art; but that does not deprive us of the privilege of enjoying that which the Church has given us, if we appreciate real beauty and are disposed to make the necessary effort to play our part on the stage that God has set.

How dull and drab and dreary life must be to those who, having eyes, see nothing but scene-shifting and having ears, hear nothing but vulgar talk of those who are but scene-

shifters to the play. And that is all that those who lack the imagination which we call faith, and the expectation which we call hope, and the enthusiasm which we call charity can find in the drama. They make their living merely by shifting the scenes and are too gross to care at all for the play. It is only now and then that I find a congregation to whom the drama is of absorbing interest, and who really live it all; and somehow when I find such folk, bubbling over with the enthusiasm for the drama, I am not disposed to think too carefully about canons and rubrics which are the guides and directions for more conservative artists who esteem convention higher than enthusiasm and technique as more creditable than genius.

There is a great difference in actors and in ages. At one period it is enough to put labels or mottoes on the stage. "This is a grove of trees" or "This is the way," but other actors find a joy in symbolic usage and a buoyant freedom in excessive enthusiasms. I cannot find that Christ ever denounced the former group or reproved the latter, if behind the acting there was the burning fire of love. It is true that the Elizabethan stage had less properties and better actors; but it does not necessarily follow that the acting will improve if we destroy the properties. I cannot see that the world is more gracious because it is less ritualistic, nor that men love God and men better because they have discarded the garb of the histrionic art. It is given us to study the Scriptures that we may have hope, and to accept the accredited ministries of Christ if we would have order and to receive the sacramental gifts of Christ's love, if we would match His love with ours.

It is a great drama and we ought to be eager to play our part well.

The Council's Work

By Mr. Alfred Newbery

SPIRITUAL THINGS AND MONEY

FIRST, BARTER. As a man of long ago, I made something I knew how to make and gave it to you in exchange for something I could not make and you could. There are parts of this country in which today the doctor is paid in produce and labor.

Barter was an exchange of services or of the products of service.

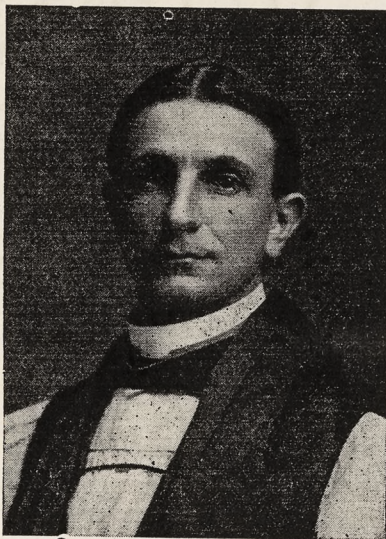
Today we barter not with goods but with money. But the principle is the same. You are handling the ability to command service or its products when you are handling money. When you give money, you are giving stored up service ready for release. It is the means by which the shoemaker can give or get not only the thing he knows how to make but the things he does not know how to make.

We spend the largest part of our time on money, because it is the embodiment of our problem of how so to serve that we and ours shall be served. What and how much service can we earn for ourselves, our families, our group, community, brotherhood, fellow-creatures (the circle widens as we develop our conception of self)? What service can we render to others that will deserve such service to ourselves. These questions decide our standard of living, our date of marriage, the education of our children, the amount of our reading, our amusements, our food and our clothes.

These questions keep us awake nights, make us work overtime, break down our health, worry us with debts, doctors' bills and insurance premiums. Or differently approached these questions make us greedy, avaricious and deceitful. They make forgers of us, they make us break faith with partners, they make suicides and they are the cause of murders. Not money but the desire for money is the root of all evil, and not merely the desire but the desire which we call cupidity, the inordinate wrongful desire to get something for nothing, or to get at the expense of others rather than by serving others.

If then so much of our life is necessarily and inextricably bound up with the securing of money, and if the securing of money may properly be based upon the very highest plane of co-operative service, and as easily become the path by which we debase our whole nature, is it not a fitting subject upon which to turn the light of religious teaching?

It is a false teaching which puts



Rt. Rev. C. B. Colmore, D. D.

money on one side, and 'spiritual' things on the other. Money is sacramental, as is everything else material. It is a highly important subject of teaching because we think about it, work for it, and talk about it so much. As our social life increases in complexity, our medium of exchange takes on more significance. As our labors become more specialized there are more things we must have done for us by others, and money is the means by which we accomplish it.

The National Council sees the sacramental nature of money with terrible clearness.

Behind every dollar in a cold list of appropriations, or statement of quotas, the Council sees the translation intended—money translated into bricks that build churches, wood and stone that build altars, the paper and ink and skill that go to make Bibles and Prayer books and instructions, the material that makes hospitals, the food and shelter that sustain and protect the missionary. It sees the field of unbelief, it sees the domestic field of slower growth and of plodding work among the less responsive, it sees the questions that rise up and cry out for an answer, as, what is the place of the Negro in God's Kingdom here on earth, how shall we discharge our responsibility to the Indian, to the millions that have come to our shores and are without shepherds and friends, how shall we train our youth in the faith of our fathers, how shall we arouse the conscience of Christian people to un-Christian ways in our economic life, our social life, our racial and national relations.

That is why we venture to speak of money under the heading of this column. That is why we plead for

more religious teaching on money among other "spiritual" things. That is why we plead for a deeper consideration on the part of our people of their attitude toward money, and toward the consecration of themselves, their service, and their possessions to the service of God through His Church.

Money is not everything, but it is a big something, significant for much good or for much evil. What shall we as Christians do about it?

Let's Know

By Rev. Frank E. Wilson

ROSETTA STONE

IT RESTS in a case in the British Museum covered with a cloth which the interested visitor may raise for closer inspection.

It is a block of black stone of irregular shape, three feet nine inches long and about two feet four inches wide. Probably the original stone was a quarter again as large as this broken remainder. Eleven inches thick, it becomes rather a ponderous relic.

At the end of the eighteenth century Egyptian inscriptions had been found but no one knew the key to the hieroglyphics. When Napoleon made his unsuccessful attempt to annex Egypt to his growing empire, he took with him French scholars to make a study of Egyptian archaeology. It is very doubtful whether they would have got far if it had not been for the fortunate discovery of this interesting stone.

There are two stories as to how the stone was found. One tells how a French soldier happened upon it lying on the ground like any ordinary piece of basalt. The other says that it was taken from a wall which a company of French soldiers were tearing away in the construction of a fort. In any case it was a casual discovery in 1799 near the mouth of the Nile not far from the town called "Rosetta" by the Europeans. For some time it remained in the home of a French officer until 1801 when the fortunes of war gave Egypt into British control and the Rosetta Stone came with it.

Eventually the Stone arrived in the British Museum but not before copies of the inscriptions had been made and placed in the hands of several French scholars. They soon determined that it was a story told in three kinds of writing. The first was the ancient Egyptian hieroglyphic style—the picture writing which was used in all ceremonial inscriptions. The second was in "Demotic Character"—which was a conven-

tionalized form of lettering used in Egypt's Ptolemaic period. And the third was in Greek.

Greek, of course, was known to all scholars of that day and as early as 1802 the first translation of the Greek story was made by the Rev. Stephen Weston in England. Various scholars then proceeded to decipher the hieroglyphics following the story told in the Greek. It was a long, slow process, to which a Frenchman named Champollion probably made the greatest contribution. In the end, however, a list of characters together with certain rules of hieroglyphic grammar were formulated and upon that foundation Egyptologists have developed all their studies to the present day.

The three-fold story is a copy of a decree passed by the General Council of Egyptian Priests at Memphis in commemoration of the coronation of Ptolemy V, King of Egypt—probably in the ninth year of his reign, or 196 B. C. There is an elaborate date, a eulogy of Ptolemy, and a list of the blessing which had come upon Egypt in his reign. In gratitude there is voted a number of special honors to be paid to the king, among them being a provision for the inscribing and erecting of this very stone.

Undoubtedly the Rosetta Stone has been one of the very greatest discoveries for the advancement of modern scholarship. It has thrown open a huge mass of information about ancient Egypt which would otherwise probably have remained undecipherable. This, of course, is of the utmost importance for Christians because the history of ancient Egypt is all interwoven with the story of Old Testament times. It is interesting to think how it happened by pure accident. Some people would call it good luck. But others are more likely to understand that "God moves in a mysterious way."

Cheerful Confidences

By Rev. George Parkin Atwater

A WARNING

BISHOP MOSHER has written a letter to one of his clergy which has in it one sentence that should be placed on bulletin boards along the Lincoln Highway and along the Dixie Highway. Aviators should write it in smoke on the sky, above every hamlet and village and city of our land. It should preface every sermon broadcasted by radio, and it should appear in every bulletin in every Church. It is a pearl of great price. It stands as a bit of philosophy which the wise will heed, and the

Our Bishops

Charles Blayney Colmore, the bishop of Porto Rico, was born in Tennessee in 1879. He graduated from the University of the South in 1898, taking his Master's degree there in 1900, and his B. D. in 1903. After two years as rector of the Church of the Messiah at Pulaski, Tennessee, he went to Mt. Pleasant, Tennessee as a curate where he remained until 1905 when he was made the dean of Trinity Cathedral, Havana. He was consecrated Bishop in 1913.

foolish ignore. The disregard of its wisdom is at the root of countless difficulties in our Church.

Here is the sentence. THE WITNESS printing office has no type too bold for it:

"You have gone ahead with little thought for the future, receiving and expending large sums for plant, with no guarantee of future maintenance. It was inevitable that the time should come when continuance would be impossible."

That is a crushing indictment, if true. It is a warning needed everywhere.

When I read that sentence in the *Living Church* I shouted my approval so loudly that my family thought the papers had announced that one of Harold Lloyd's movies was coming to town. Here was a bishop speaking up. Not a mere parish priest in an obscure parish, but a bishop. The Church may think that a parish priest is talking through his hat, but no one ever suggests that a bishop is talking through his mitre. So they listen to him. And I hope the whole Church will not let the other details of the difficulty about which Bishop Mosher writes, obscure this magnificent diagnosis of our ills.

I am sitting in my study tonight feeling a little weather-beaten. For nearly a year I have been trying to convince my fellow-clergy that they had resources for their work, right at hand, that would secure the future of their parishes. I wrote a book and sent it to forty of our Bishops. Practically all of them were quite prompt and courteous in their acknowledgment of it. And it was clear that many of the bishops had read the book. But through some of the replies ran this refrain, "I thank you for your book but I have been too busy to read it." I sent it to a hundred clergymen. The replies were like this for the most part: "We are grateful for the book, which

we shall enjoy at some future time." Date not mentioned.

But that book was an expansion of Bishop Mosher's thesis. It showed a way of security, tested and proved. And several bishops have encouraged me to keep on and say again and again that there is a way of security for Churches.

From one of the bishops I have permission to use his letter. It is from Bishop Freeman, the Bishop of Washington. Here is what he says:

"When I was away on the road recently I took your book with me and read it through carefully. I was deeply impressed with the sanity and value of your method (for the cumulative endowment of Churches).

It would seem to me that it might have wide application to the Church generally and would ultimately solve a great many of our financial problems. As you well say, we are living from hand to mouth. If the method you have indicated could be put into operation it could have a very salutary effect.

I trust it may have wide-spread recognition."

Bishop Mosher is supremely right. The future has some claim upon our attention. The Church in 1940 will be but the flowering of the efforts put forth in 1924. And one of the most fundamental of all principles in progress, in business or in church, is that if expansion outruns resources, there is no end but ruin.

As I write these words my eye rests upon an envelope brought to me on Sunday. It came from a small child who had recovered from an operation and made a thank offering inclosed in that envelope. That thank-offering will be put into trust in the name of Jean Campbell, and forever it will send a rivulet of support, each year to the Church. And by 1940, when Jean is a young woman she will know that not only this, but every thank-offering she makes, will go on forever, to fortify the church. When we all follow Jean's example, the future of the Church will be secure.

Even as I write this article a letter comes from Bishop Webb which I venture to quote. Bishop Webb says:

"I have read your book with a great deal of interest and have loaned my copy to several of the clergy, and note that several vestries are taking up the question that seems to be the solution of our difficulties. I only wish that I could get every parish in the diocese to adopt the plan. I am going to write about it to my forthcoming Council in January."

That letters makes me feel better.

The Table Tippers in England

By Rev. A. Manby Lloyd

WHEN we get down to bedrock we find (as Mr. Lowndes has shown us in his wonderful book) there are only two religions in the world, viz., Shamanism, or some form of it, which is superstitious fear of invisible evil spirits and bondage to magicians, sorcerers, medicine men; and on the other hand, Anthropomorphism, which is faith and trust in a God (or gods) visible to man in human form, worshipped originally for the good they do to men, and approached through a priesthood divinely appointed to shepherd God's people and to dispense God's gifts.

The cult of Oliver Lodge and Conan Doyle (both clever and well meaning persons), who are boosting spiritualism for all that it is worth, is the twentieth century legatee of the ancient cult of Shamanism. They have both been let down badly. It was on this wise:

A Mrs. Deane, in collaboration with Lady Molesworth and the daughter of the late W. T. Stead, took some "spirit photos" at the Cenotaph on Armistice Day, during the two minutes' silence, which were published in the Daily Sketch, with the caption, "Psychic Phenomena or —? Above the heads of the crowd were the faces of departed spirits—apparently, and Queen's Hall was packed with a dense crowd of sobbing men and women to hear the occasion improved on by Sir A. C. Doyle and the Rev. Vale Owen, who declared that spirits from his old parish at Oxford had told him that all the buildings demolished during the great war were being erected in heaven! The wonderful old library at Louvain was being used as a sort of celestial university . . . and so on. But, he added, what you want are prayer, patience, humility and, above all, common sense. It is no use a man coming and telling you he is Artaxerxes, King of Egypt, for he never was King of Egypt. Quite common sense people, the British Spiritualists. No connection with Home, Sludge and American brands.

* * *

Alas for the Cult of Common Sense, the Daily Sketch, next day, exposes the whole thing. The spirit faces turn out to be the faces of well known footballers and professional boxers; the photo is enlarged and the originals placed side by side. There they are, as large as life—Jimmy Wilde and Battling Siki, Dr.

Paterson of the "Arsenal" and McDonald of the "Spurs."

An angry letter from Conan Doyle only elicits a further challenge from The Sketch, who offer \$5,000 to a London hospital if Mrs. Deane can produce spirit photographs under absolutely fair conditions.

One dupe suggests that the appearance of the faces of living people is due to the radioactive properties of people in the crowd who were thinking of them at the time. But why should the crowd be thinking of Negro pugilists and professional footballers during a two minutes' silence? And if Mrs. Deane's camera only photographs what people in the crowd are thinking about, what is there left of the spiritualistic theory?

* * *

The Sketch money is safe. We happen to know Mrs. Deane's history. Before she developed her gifts as a camera-medium she earned her living—more usefully, but perhaps less profitably—as a char-woman. She first became known in spiritualistic circles by the production of spirit-photos at the College of Psychic Science, Holland Park. Two years ago she came out, as now, with astonishing spirit photographs taken at the same place and on the same occasion. On one of them, a two-minute exposure during the silence, a large number of heads appeared in a sort of mist. In reply to objectors, Dr. Conan Doyle advanced the hypothesis that when the spirits came to be photographed, they materialized inside a bag of ectoplasm, and when they are ready the bag is ripped open and the spirit face appears. This sort of explanation shows that the delightful doctor is beyond hope or argument. If Sherlock Holmes could only come to his assistance!

Mrs. Deane admits the box of plates was in her possession for three days before November 11. Two years ago she refused a challenge. In 1922 one of her photographs reproduced in *Light* was the face of a Red Indian, said to be a spirit guide, but it turned out to be the cover illustration of *My Magazine* for October, 1920.

Books for Christmas

WE HAVE had many inquiries from our readers about the book by J. Paterson Smyth on THE LIFE OF ST. PAUL, which was the subject of Bishop Johnson's editorial for October 9th. It will be remembered that the book was highly recommended by Bishop Johnson as a story in which Christian heroism is

set forth in a fascinating manner.

We are glad to be able to announce that the book can now be purchased directly from us. The price is \$1.60.

The Rev. G. A. Studdert Kennedy, whom many of you heard last year, has written another book. He has called it THE HARDEST WAY. The question of a badly wounded British soldier, "What Is God Like?" is the basis of the book, and Kennedy fights his way through all of the difficulties of human problems and experience to a personal reality—something logical and definite to offer men unable to reconcile the brutality they see in this world with the love and omnipotence of God. Those who have read his other books will surely want this one. It also may be purchased directly from WITNESS BOOKS, 6140 Cottage Grove Avenue, Chicago. The price is \$1.60, postpaid.

Lastly, may we call attention to Bishop Johnson's CUSHIONED PEWS. Unlike the previous WITNESS BOOKS, this one has been issued in the standard form—hard vellum binding, attractively printed. It is a book to be owned, for, as Dean Chalmers said in a recent issue, the American Church has no greater prophet than Bishop Johnson. This book sells for \$1.75, postpaid.

Books make good gifts—they satisfy, they last, their cost is reasonable. There are thousands to choose from. We offer these three as among the best.

Incidentally, if it will make it easier for you, we will send any of the WITNESS BOOKS to any address you forward to us, with a card enclosed, announcing it as a Christmas gift from you. We do the same, of course, with WITNESS subscriptions. Each year several hundred of our readers give a yearly subscription to their friends for Christmas. Two bishops did it last year for all of the clergy in their dioceses. You send the names and addresses—we send a Christmas card announcing the gift as from you. It is simple—and most acceptable.

The Witness Fund

The management wishes to acknowledge the following gifts, which were received with the request that the money be used to pay for the subscriptions of those who might otherwise be obliged to do without the paper:

Augusta Smyth	\$1.50
N. M. R.	1.50
Rev. A. B. Hunter	3.50
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Activities of the Young People

Edited by Miss Fischer and
Bishop Quin

DIocese OF WASHINGTON

By Rev. R. L. Wolven

THE YOUNG PEOPLE'S work in the Diocese of Washington began quite independently in a number of different parishes. These Societies in their experimental stage worked each along its own lines and towards its own ends for the first two or three years of their existence, but the need was frequently felt for the formation of a Diocesan organization which would weld these young people together and enable them to function in a corporate way as the young people of the Diocese of Washington.

Accordingly, the Diocesan organization of the Episcopal Young People's Society has been formed, with a membership of a dozen or more parochial societies. Officers have been elected, a Constitution has been adopted, and meetings are held quarterly. The formation of this Diocesan organization was a great forward step in this movement. It has served to enlarge the vision and broaden the scope of the individual member societies and has given a sense of solidarity and strength to the young people.

A still further forward step was taken last Autumn, when a conference of young people, representing the whole Province of Washington was held in Washington. This conference resulted in the formation of a Provincial organization, which is still in a rather experimental stage.

The most hopeful thing about the development of the Young People's work has been its steady and natural growth. From isolated parish groups we have seen a Diocesan organization effected. This, in turn, has increased into a Provincial organization; and there remains but one step—that of creating a National organization which shall co-ordinate and strengthen the work of the young people throughout the length and breadth of the Church. The good already accomplished has been considerable, but that which lies ahead is beyond calculation in its possibilities for usefulness and service.

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The mighty power of Youth, with all its enthusiasm and vision, holds in its grasp the salvation of the world; and if this power, through the initiative of the young people themselves, is consecrated to the service of God and the upbuilding of its kingdom, it augurs very well for the welfare of our race.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

ANOTHER ADVENT PROGRAM

Subject: "Christ Coming to Those Who Toil."

Hymn: Jesus Lover of My Soul.
Prayer.

Business.

Hymn: Love of Jesus all Divine.

1. Picture this scene: A factory where humanity goes in fresh, happy and healthy, and comes out tired and broken with numerous industrial diseases.

The first talk should answer the following questions and speak on the following topics: The Child Labor law, is it enforced? Give conditions of the children in mines in England and America. Compare the lives, morals and health of mine and factory children with those who live under better conditions. Give statistics if possible.

Men and women workers. Should the latter do heavy, straining and tiresome work? Should either men or women work more than eight hours a day? Are unions necessary to protect working people? Should clubs and societies be allowed in factories? Should workers buy stock of the firm for which they work?

2. Has Christianity helped to better the conditions of the workers?

3. What are we (the onlookers) going to do about working conditions?

Prayer.

Hymn (selected).

Benediction.

Keep in mind that these programs, written by the young people that attended the Sewanee Young People's Conference last year, are to be

judged by young people's groups throughout the country, with free scholarships to that conference next summer to the authors of the two receiving the highest number of votes. Keep the papers on file for later reference. Remember also that the three societies having the best reports on activities, from November first to May first, will each select a representative for the Sewanee Conference. The judges will be announced early next year. If your Young People's Society has not yet enrolled in this contest do so at once. A card, with the name of the rector and the church, is all that is necessary to enroll.—Editor.

Pulpit, Preacher and Pew

By J. P. Jots

Bishop Flipper said in a humorous after-dinner speech in Atlanta:

"As the weather grows colder the warm and comfortable churches begin to fill up. This fact always makes me think of the Rev. G. Washington White, who startled his congregation one freezing night with the bitter remark:

"'Oh, men folks, men folks! Ah knows yo'! Yo' wears out de knees o' yore pants prayin' all winter, and den yo' wears out de seats backslidin' all summer!'"

An old negro preacher in a southern rural district accounted for the lightning in this way:

"Ever' time Satan looks down an' sees de Lawd's work gwine on, fire flashes f'um his eyes. Dat's de lightin'. An' w'en he fails ter hit a church wid it he lays back and hollers. Dat's de thunder."

"But, parson," said an old deacon, "whar is Satan in de winter time? We don't have no lightnin' den."

The preacher studied a minute and then said: "Well, hit may be, Br'er Williams, dat hell's froze over den!"

CUSHIONED PEWS

-- By --

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Russian Government Scored by Lecturer

Stephen Graham Addresses Meeting
at Church House, London,
on Russia

FAITH HEALING AND DOCTORS

By Rev. A. Manby Lloyd

Everybody seems to be jumping on the Communist party from the Roman Mgr. Barry to Jim Thomas, who says their one aim and object is to smash the trade unions and discredit labor leadership. Very nice and very true, but they should have spoken out more boldly six months ago. Ramsay MacDonald's failure is simply this, that he did not take the Communist element—as Jack Jones did—at their true worth. And labor has either to get rid of the class war protagonist or see the party rent in two, and the Liberal party dividing the spoils.

* * *

Cardinal Loque, who died yesterday, aged 84, was a wonderful old man, mentally and physically. Until a few years ago he used to take a daily swim in all kinds of weather. He had a keen sense of humor. In the days of the Black and Tans he received a warning that he was to be killed, accompanied by a rudely-drawn coffin. It was presumably a joke on the part of somebody. Anyway, so he took it, and said, with a twinkle in his eye, "I hope, when my time comes, they will give me a better shaped casket than that."

* * *

Mr. Hickson is doing great healing work up and down the country and, of course, he finds hosts of imitators. Pastor Stephen Tefreys, never before heard of in Devon, claims to have effected wonderful cures in a faith-healing mission in Plymouth. How far genuine, remains to be seen. My doctor friends inform me there is nothing in it. They have been faith-healing all their lives and get no thanks for it, still less, brass bands and processions. Their ingredients are colored water and bread pills—plus faith. But they are at it all the time, paying rates and taxes, etc. Mr. Chadband comes along with his oily presence and religious clap-trap, takes a collection and is gone in six weeks. To tell the truth, between the Boodles who want to cure us, the Coodles (Pastor Russell & Co.) who want to frighten us and the Doodles who would cut England up into equal slices, life gets more and more complicated.

* * *

Stephen Graham returned last

week from a tour through the five republics on the borders of Soviet Russia and addressed a meeting in the Church House, Bishop Gore presiding.

Mr. Graham, traveler, tramp, poet, bohemian, half Quaker and half Catholic, will not be accused of bias against the Russian regime, for he was no lover of Czardom, nor anything but a candid critic of Orthodoxy. He spoke of a great monastery in Finland which once gave hospitality to 40,000 communicants in a year, which is rapidly declining and becoming a show place for picnic parties. In Poland the Russian people were suffering great persecution, for Roman Catholicism was identified with nationalism. The great Cathedral in Warsaw was being pulled down and it was difficult for an Orthodox to compete with a Papist for employment. This was all nothing to what was going on in Russia proper, where war is being waged on Christianity as a whole. There is no possible common ground (he said) for a Christian with the Bolshevik Government. Every member of the Bolshevik Government had foresworn God openly, publicly and without reservation. Entrance to the Communist party is not possible if there is any doubt regarding his atheism. . . . As for the "Living Church," it is a Church of apostates with the object of bringing the Orthodox Church low. "I do not believe," he said, "this tyranny will go on indefinitely, for the leaders are divided by jealousy, and will perish through their own divisions."

Communist teachers had been sent to the villages, but on a formal inquiry it was discovered that the people would not send their children to be taught atheism, and they send them to the parish priest.

It is obvious that the peasants are digging a grave for this oligarchy, as they have already done in France and Ireland.

RECTOR ELECTED HEAD OF FEDERATION

At the recent annual banquet and meeting of the Wilksburg Inter-church Federation, Pennsylvania, the Rev. Dr. William Porkess, rector of St. Stephen's Church, Wilksburg, was re-elected its president. This federation comprises a group of eighteen churches, some of them being among the largest in the state. In this borough, which adjoins the city of Pittsburgh, it has been found that the proportion of people regularly attending church is remarkably high in comparison with any community throughout the country.

Seeks to Interest Men in Ministry

Sewanee Synod Decides on Call to
Ministry Conference at Porter
Military Academy

COMMITTEE APPOINTED

One of the most important actions taken at the recent Synod meeting of the Province of Sewanee, held at St. James' Church, Wilmington, N. C., was the decision to hold a "Call to the Ministry Conference" at the Porter Military Academy, located in Charleston, S. C. The conference will be held immediately after the close of the schools in the south and will probably be attended by 300 boys.

The matter was presented by Bishop Guerry of South Carolina and a committee of the Synod was appointed to investigate and report the feasibility of such a conference. The committee reported its unanimous approval and the Synod enthusiastically endorsed the resolution.

The following committee was appointed to plan the conference: Rt. Rev. Alexander Guerry, D.D., Bishop of South Carolina; Rev. Oscar DeWolf Randolph of Birmingham, Ala.; Mr. Rex Meade of New Orleans, La. This committee is to work in conjunction with Rev. Gordon M. Reese, the new rector of Porter Military Academy. The committee will augment its number from each of the southern dioceses and has already started plans for the conference.

It is the feeling in the Province of Sewanee that the success of this conference is assured. With such noted leadership as that of Gordon Reese and Oscar Randolph, both of whom have been leaders in boys' conferences about the country—notably Chestnut Hill—it is believed that a new form will be set for this type of conference.

ABOUT THAT QUESTION OF STATE'S RIGHTS

There seems to be a strong feeling in some quarters against the child-labor amendment simply on the basis that states ought to improve matters themselves. However weighty that argument is, attention should be called to the fact that those who object most to the amendment on those grounds are the least active in the fight against child-labor on any grounds. Forty-four states have had a chance to do something about it since the last federal law on the subject was declared unconstitutional. Only eight availed themselves of the opportunity.

Englishmen Hit at Economic System

Studdert Kennedy and the Church Times Join in the Denunciation of Present System

DOOMED TO FAIL

One of the most pronounced laborites the Church of England, Rev. F. Lewis Donaldson, seized the opportunity afforded by his first public appearance in London after being appointed Canon of Westminster, to proclaim the social gospel with emphasis. Without being aggressive, he has an air of conviction and resolution that makes a deep impression. He entitled his address "Divine Politics," and it throbbed with vital phrases. "Our social system," he declared, "is directly contrary to Christianity. Built not on the rock of fraternity, but on the sands of competition, its aim is not the making of life but the making of money. A new system of industry and commerce is required. Civilization as we know it is doomed, because it is anti-Christian. It is not simply that here and there it is out of alignment, but there are fundamental issues at stake, and the Church at her peril seeks alliance in these things with the past; she must have vision for the future."

On similar lines, Mr. Studdert Kennedy has also been speaking in plain language. Addressing the Scottish Church Congress on "The Ethics of the Gospel in Their Relation to Business and Economics," he declared that the only Christian attitude to the present social order is rebellion; not rebellion by force which could only make things worse. We have to transform business from a vicious gamble for personal gain into an honorable venture for the public good. Christians could and ought to combine to break unscrupulous competition. In another address "Woodbine Willie" protested against four dangerous habits: the union habit, seen in anti-social combines; the war habit, which seems to be part of the constitution of civilization, so-called; the slum habit, getting used to the nasty ends of towns; and the class habit, the acceptance of unnatural social distinctions. "If the power of Christ for redeeming men is not seen and felt by all members," Mr. Studdert Kennedy demanded, "where and what is the work of the Church?"

At a conference on Christianity and industry between workingmen and representatives of the National Church Assembly, the Anglican clergyman who presided rejoiced that,

while there was much to blame in the past attitude of the Church towards industrial questions, this attitude is rapidly changing, and leaders, like Bishop Gore, have declared that the maintenance of the workers must be the first charge upon industry. The Southwark Diocesan Conference proposes to meet at a more convenient hour for the attendance of working-class representatives. The Marquis of Tavistock, heir of the Duke of Bedford, one of the richest of London ground landlords, is interested in the Copec movement, worked during the war at a Y. M. C. A. hostel, his chief duty being "washing-up," and is now contemplating joining the Labor party.

The Church Times holds that churchmen should not support the capitalist system. It argues that it is quite a modern factor in economic life, being no older than the close of the eighteenth century, and not of serious influence until the nineteenth. "It stands for two ideas. On the one hand that the accumulation of money is, of itself, a good thing; on the other that large scale business should dominate industry, the mass of the workers being mere wage-slaves, or, if that expression is objected to, hired laborers. The capitalist system is in no wise identical with private property. In fact, it is as much the enemy of private property as Socialism itself, its effects being in this country to turn small traders and small owners into hired laborers. Like Socialism, it makes wealth an end of economic activity, and is, we insist, definitely anti-Christian."

FOUNDERS' DAY AT HOWE SCHOOL

An impressive ceremony was recently observed at Howe School, Howe, Indiana, in the celebration of Founders' Day. Each year at this institution certain days are set apart on which to commemorate the school's foundation by a group of devout churchmen over forty years ago.

As part of the ceremonies, a group of visiting alumni unveiled a beautiful bronze and granite monument as a mark of their respect for Dr. McKenzie and presented it to Howe School. The Rt. Rev. John Hazen White, Bishop of Northern Indiana, made the speech of acceptance as president of the Board of Trustees.

The Very Reverend Warren L. Rogers, St. Paul's Cathedral, Detroit, delivered the address of the day at the regular Founders' Day exercises. The address for the alumni was made by the Rev. N. R. High Moor, Howe '09, rector at Sandusky.

Third Annual Race Relations Sunday

February 8th So Designated by Federal Council of Churches of Christ

OBSERVANCE URGED

The Federal Council of Churches, through its Commission on the Church and Race Relations, has designated February 8, 1925, as Race Relations Sunday, and is asking that the Churches of America dedicate it to the promotion of mutual understanding and good will between the races. The interchange of pulpits between white and colored pastors and speakers, visitation of the churches of the other race, special sermons and addresses on race relations, studies of Negro achievement, poetry and music, and the singing of Negro spirituals are some of the suggestions offered for the observance of the day. Dr. George E. Haynes, secretary of the commission, has prepared a twelve-page pamphlet suggesting programs, themes and hymns appropriate to the occasion. Copies of this pamphlet may be had for five cents each from the Federal Council of Churches, 105 E. 22nd St., New York.

Race Relations Sunday was first observed in 1923 and more widely in 1924. Good results were reported. It is hoped that the third observance of the day in both colored and white churches will be more general than ever before. To this end the commission requests the co-operation of all the pastors and other religious leaders.

BISHOP BRENT HITS OUT STRAIGHT AT GENEVA

Bishop Brent of Western New York, a member of the American delegation to the International Opium Conference, stirred things up at Geneva last week when he attacked business and vested interests that are standing in the way of the efforts being made to rid the world of the "dope" scourge. The remarks were directed at the India delegation in whose country raw opium and cocoa leaves are produced by English-owned firms. The Americans presented a resolution calling for a limitation of the production so as to leave no surplus for "dope." The Indian delegation objected, whereupon Bishop Brent accused them of protecting vested interests. He received prolonged applause from the public and from the delegates.

Church News Without Superfluous Words

The Weekly Witness Digest of the News of the Whole Episcopal Church

LETTERS RECEIVED

Rev. Floyd Tomkins, the younger, thinks it a good idea to put a column of news into a sentence. He writes: "You ought to have a Pulitzer Prize for the greatest improvement of the year in serving up the news." We return the compliment. Mr. Tomkins, secretary of the World Conference on Faith and Order, knows his stuff and presents it in a most interesting way, using the new popular "discussion method." We young fellows must stick together.

A rector in California didn't like Mr. Sturtevant's article in the November 20th issue. He says, "vestrymen should not be encouraged to believe that they can 'fire' rectors; a right which they do not have legally." He writes three pages to prove it, and seems to succeed. We'd like his letter better if he didn't use "my-subscription - will - have - to - be-discontinued club." Funny business, this Church paper game. With the same mail came orders for several hundred extra copies of this same issue, because of Mr. Sturtevant's article.

One more letter and then we will give you some news. A rector in New York state thinks "the Church should create an agency for handling fire insurance on Church buildings, and even fire and liability insurance on parish automobiles." He gives figures that run well into the millions which prove to his satisfaction that the Church has a chance here to save several thousand dollars. Another job for the Church Pension Fund?

Bishop Manning announced at a luncheon that Miss Mary Gardiner Thompson of New York had given \$200,000 toward the cost of building the Nave of the New York Cathedral. A lot of ministers of other denominations were there—proving, as it was supposed to, that building this cathedral isn't a job solely for Episcopalians. Later in the week Mr. Haley Fiske was host at a luncheon of business men, with Bishop Manning as guest of honor. Another gift of \$25,000 was announced.

We make a motion that the names of organizations be limited to three words, or else that they pick names, the initial letters of which can be

The Cover

The photograph on our cover this week is of the altar and reredos in All Saints' Cathedral, Milwaukee. The altar is of Sienna marble, a yellow brown that harmonizes with the brick of the sanctuary. The reredos is Italian Gothic and is a mass of coloring and gilding. The central panel is the crucifixion, and under it is a statue of the Blessed Virgin and four states of saints. National saints were chosen, St. Thomas of Becket for the English Church, Joan d'Arc for the French Church, St. Francis of Assisi for the Italian Church and St. Dimitrius for the Russian and Eastern Churches.

pronounced when used together. COPEC, in England, did the latter. Those letters mean a Conference on Politics, Economics and Citizenship. World Alliance for International Friendship Through the Church—what can a fellow do with that? Anyway, they had a meeting a little while ago in Buffalo, with a lot of big fellows talking, and decided to devote next year to (1) Outlawry of aggressive war; (2) Reduction of armaments; (3) American membership in the permanent court of International Justice. Bishop Brent is one of the leaders in the organization—that makes it news for us.

Rev. J. A. Schaad was instituted as the twelfth rector of Old Saint Paul's, Augusta, on November 23rd. Bishop Reese preached. The parish was founded in 1751.

They had a summer school at Wuhu, China, last summer. The teachers of St. James' High School gave their vacation time to the summer school, the fees from which went into the building fund. That is an example of the sort of missionaries we have in the field.

Mrs. A. S. Kean, wife of a professor at Boone University, who went to China in 1912 as Miss Ada Whitehouse, died there recently of pneumonia.

Bishop Freeman, addressing the synod of the Province of Washington, warns the Church against the evils of institutionalism. "It has shifted the emphasis from a concern for souls to a concern for bodies."

Several hundred students who applied for admission to St. John's

Middle School, Shanghai, in 1923, had to be turned away for lack of room.

Sir James Marchant, an active free churchman of England, himself once a preacher, says that as a result of unity conferences members of the Church of England and Free Churchmen will work more closely on social and such like questions. The conferences have also made for mutual understanding—but actual unity between the churches is no nearer.

Instructors in religious education come right into the schools at Marietta, Ohio. Roman Catholic children leave for their church, where they receive instruction from the priest. Others stay, except about twenty children whose parents object to any instruction in religion.

The Massachusetts Bible Society has been engaged by the churches of Newton Centre to make a thoroughgoing religious canvass of the city. It is going to take five workers four weeks to do the job.

At the conclusion of a three day fair at St. James', Roxbury, Massachusetts, the whole crowd went into the church for a service of thanks-

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giving. The rector, K. R. Forbes, says that the service was held to remind everyone that the object of the fair was spiritual. "We all went into the church just as we were, a bit battered and disheveled, and sang a Te Deum, presented the proceeds at the altar and said our prayers together."

* * *

We heard a preacher say last Sunday: "When I was a lad, singing in a choir, I thought I was quite correct when I sang the Offertory Sentence as follows: 'All things come to Thee, O Lord—and of our own have we given Thee.' I thought the congregation was simply announcing publicly that the money they were presenting to God they had come by honestly. There are occasions when I wish that we might use such an Offertory Sentence."

* * *

The Rev. Dr. John A. Staunton, Jr., is unquestionably one of the greatest missionaries of history. For years he has been among the Igorots in the Philippines. He is what is known as "an advanced Catholic" in churchmanship. This means, among other things, that he does not use the Prayer Book service for Holy Communion, confession is obligatory, unconfirmed children are admitted to Holy Communion, people are communicated in one kind only. Bishop Mosher recently asked the missionary at Baguio, where the Church maintains a school, "to hold a communion service at a later hour once a month, and to so modify the ritual as to bring it more in conformity with that to which most of the faculty and boys are accustomed"; also he asks that masters and boys, members of other communions who have no missions there, be admitted to that communion. As a result of this request from the bishop, Dr. Staunton has resigned. *The Living Church* editorially, praises Dr. Staunton for his great work in the Philippines, but gives strong support to Bishop Mosher in this case.

* * *

Meanwhile, *The Churchman* gets

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excited because the word "Protestant" is omitted from the corporate name of the Protestant Episcopal Church in America in advertising placed in newspapers by the Diocese of New York.

* * *

Recent changes: Rev. E. A. Heim from St. Mark's, Scranton, to St. Mary's, Reading, January 1st; Rev. P. R. Reinhardt from Saginaw, Mich., to Holy Cross-Immanuel, Chicago; Rev. S. H. Williams from Mena, Arkansas, to McAlester, Okla.; Rev. W. L. Blaker from Columbus, Neb., to St. Peter's, Denver; Rev. H. M. Babin from St. Martin's, Chicago, to Trinity, Chicago; Rev. A. H. Wurtele from Rochester, Minn., to Hollywood, Calif.; Rev. Doane Up-John from Delavan, Wis., to Independence, Iowa.

* * *

St. Andrew's, Minneapolis, lost their church by fire last January. Since then they have worked hard and prayed a great deal. The beautiful new church was formally opened November 23rd.

* * *

Mrs. Pershing, wife of Mr. James H. Pershing, a member of the National Council, died in Denver last week. Mrs. Reese, wife of Bishop Reese of Georgia, passed away last week.

* * *

The Council of Advice of the Department of Christian Social Service met at Highland Park, Illinois, for three days last week. We are going to have a long story about it in a week or so.

* * *

Bishop Reifsnider writes from Japan to tell us that we must not get the idea that American priests are no longer needed in that country. The Church there is developing independence, but American help will be

needed for some time. "At least five ordained men each year from America," he says.

* * *

The Rockefeller Foundation has agreed to contribute \$30,000 Mex. in installments extending over a period of five years toward the maintenance of the science department of St. John's University, Shanghai. The sum of \$6,000 Mex. has been added to the Social Hall Fund, a portion of which was raised by the students.

* * *

The noonday preachers at Trinity, New York, for December are as follows: 8th through 12th, Canon Lubeck, Washington; 15th through 19th, Fr. Huntington, Superior O. H. C.; 22nd and 23rd, Rev. A. W. Treen of the Trinity Church staff.

* * *

Bishop DuMoulin is preaching at the Ascension, New York, during December.

* * *

The Rev. Neal Dodd, the "movie" parson from Hollywood, preached last Sunday at the Transfiguration, New York. He came on for the benefit performance of the Episcopal

whooping cough

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Actors' Guild, of which he is a vice-president.

* * *

Rev. Randolph Ray of the Transfiguration is the noonday preacher from the 8th through the 13th at the Church of the Heavenly Rest. Rev. H. Adye Prichard, acting dean of the Cathedral, is the preacher the following week.

* * *

Like football? Then, as a churchman, you will get a "kick" out of this. Minnesota beat Illinois, considered one of the great teams of the country. Then Vanderbilt beat Minnesota. Last Saturday, the University of the South, our Church college, beat Vanderbilt, 16-0.

IS GRATEFUL FOR GANDHI

The Rev. J. H. Dickson, an American missionary in South India, writes that "Missions are under a deep debt of gratitude to Gandhi for the prominence he gave to the teachings of Jesus. As a result quotations from the Bible are common in political meetings of Hindus, Sikhs, and Mohammedans and a new reverence for the Christ has fallen as a spell on India. The lawyers' club of Madras is composed of university graduates and some of the finest minds in Madras. Recently they had a big dinner, followed by an entertainment at which a Hindu jester took part. He jested about the Hindu gods and their escapades and the audience laughed heartily. Then the jester began to make fun of the Christ. Instantly there was silence, then hisses, and finally the audience rose as one man and kicked the jester from the room. Yet there was not a

single Christian in that audience. They had no respect for their own gods, but they had for Jesus. We have read a confidential letter from the best known traveling evangelist in India; he recounts scores of incidents to prove the changed attitude of India toward Jesus and the readiness with which the Christian message is heard where not long ago the bitterest opposition was sure."

RELIGION IN SCHOOL AT BRIDGEPORT

Religious education by visiting teachers will be introduced in the elementary schools of Bridgeport, Conn., January 5, for one school pe-

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Thanksgiving Day, 1924

riod a week, consent of parents being required. The city board of education is co-operating with the churches in the program. Instruction will be confined to elementary schools.

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CATHOLIC PUBLICATION

THE CATHOLIC CHURCHMAN IS A monthly magazine of the American Episcopal Church. Regular features: a contributed article, an instruction, St. Joseph's League for Children, The American-Catholic Pulpit, The Catholic Afield, Sacristy Talks, The Minor Saints, Traveler's Guide to Mass, The Blessed Sacrament Novena, Editorials and Book Review. Annual subscriptions, \$1. Discount to rectors for orders in quantity. The Catholic Churchman, 1 East 29th St., New York City.

RUSSIAN SERVICE IN ALBANY CATHEDRAL

On the first Sunday in Advent Vespers, according to the rite of the Russian Orthodox Greek Catholic Church, were sung in the Cathedral of All Saints, Albany, N. Y. The bishops and Cathedral clergy were in the chancel, but the service was con-

ducted by the Rev. Arcady Piotrowsky, rector of the Church of St. Basil, Watervliet, N. Y., the music being in charge of St. Basil's choir. The entire service was sung without organ accompaniment and was extremely prayerful and impressive.

Bishop Nelson welcomed Fr. Piotrowsky and his congregation in the name of America and in the name of

the Church. The Russian priest, in a brief sermon, told something of the history and recent martyrdom of the Russian Orthodox Church, and expressed appreciation of the friendship extended by the Cathedral.

The perfect chanting of the Russian service is the more remarkable when one considers that St. Basil's congregation has no church edifice

SERVICES IN LEADING CHURCHES**CLEVELAND****Trinity Cathedral**

Very Rev. Francis S. White, D.D., Dean
Sundays at 8, 11 and 4.
Daily at 8, 11 and 4.

CHICAGO**Grace**

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Rev. Wm. Otis Waters, S.T.D., Rector.
Sunday Services: 8 and 11 A. M.,
7:30 P. M.

St. Paul's

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

The Atonement

5749 Kenmore Avenue
Rev. Frederic S. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00 and 5:30.
(Fridays—10:30 additional).

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector
Sundays: 8, 9:30, 11 and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 8
P. M.

EVANSTON**St. Luke's**

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
From Chicago, get off at Main Street,
one block east and one north.

BOSTON**Trinity**

Copley Square
Rev. Henry K. Sherrill, Rector.
Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY**The Ascension**

Pacific and Kentucky Aves.
Rev. H. Eugene Allston Durell, M.A.
Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany,
Wednesday, Friday; Eucharist, Thursday
and Holy Days.

NEW YORK**The Incarnation**

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

Trinity

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

The Heavenly Rest

Fifth Ave., above Forty-fifth St.
Rev. Henry Darlington, D.D., Rector.
J. Christopher Marks, Mus. D., Organist.
Sundays: 8 and 11 A. M., 8 P. M.
Saints' Days: Holy Communion, 11 A. M.

BUFFALO**St. Paul's Cathedral**

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M., 4 and 8 P. M.
Daily: 8 and 12 A. M.
Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.**St. John's**

Rev. Arthur Murray, Rector.
Services: 8 and 11 A. M. and 7 P. M.
Church School: 10 A. M.
Saints' Days: 10 A. M.

CINCINNATI**St. Paul's Cathedral**

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph. D., Dean
Sundays: 7:30, 11:00 and 7:45.
Week Days: 7:00.
Holy Days and Wednesdays: 10:00.

Christ Church

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

DALLAS**St. Mathew's Cathedral**

Very Rev. Robert S. Chalmers, Dean
Rev. B. L. Smith, Assistant Pastor
Sundays at 8, 11 and 7:30 P. M.
Daily Services: 7:30, 9:30 and 5:30.

MINNEAPOLIS**St. Mark's**

Oak Grove St. and Hennepin Ave.
Rev. Phillips Endicott Osgood, D. D.,
Rector.
Rev. Hanford Livingston Russell, Asst.
Sunday Services: Holy Communion,
8 A. M.; Bible Class, 10 A. M.; Morning
Service and Church School, 11 A. M.; Com-
munity Service, 4 P. M.; Young People's
Fellowship, 5:30 P. M.

Gethsemane

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

ALBANY**All Saints Cathedral**

Very Rev. Charles C. Williams Carver,
B. D., Dean.
Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30 (Even-
song, Wednesdays and Fridays, the Lit-
any, 9:30; Thursdays and Holy Days
Eucharist, 11 A. M.

DENVER**St. John's Cathedral**

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

MILWAUKEE**All Saints' Cathedral**

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

St. Paul's

Marshall and Knapp streets
Rev. Holmes Whitmore, Rector.
Sundays: 8:00, 11:00 and 7:00.
Church School: 9:30.
Saints' Days: 9:30.

OAK PARK, ILL.**Grace**

924 Lake Street.
Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
Sundays: 7:30, 9:45, 11 A. M. and
6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.
Tuesday and Friday, 10:00 A. M.

but worships in Russian homes. The vespers were attended by a large congregation of people, among them many Russians of Albany and adjoining cities. A generous offering was given for the work of St. Basil's.

ATLANTA MEANS TO RAISE FULL QUOTA

The parish conferences over the diocese of Atlanta in the interests of the nation-wide campaign which are being held this year by the Bishop, Executive Secretary and the Chairmen of the Field Department with no speakers from outside the diocese, give every promise of a successful canvass in December. The Budget of the Diocese includes the salary this year for a general missionary which office will prove a great help to the missionary work of the church in north Georgia in 1925. The Program of the diocese amounting to \$90,863.75 is the largest Atlanta has ever had but every effort is being made to have the diocese pledge \$100,000.00 on December 7th, and so make the whole work possible.

RECTOR IS KEEPING IN TOUCH WITH FOREIGN GROUPS

The Rev. T. J. Lacey, rector of the Church of the Redeemer, Brooklyn, is doing an exceptional work among the foreign born. He recently addressed a Ukranian mass meeting; had Bishop Baltazar of Hungary address a group in the church, composed of Assyrians, Armenians and

Magyars, and was host at a luncheon in honor of Archbishop Mar Timotheus of India.

BEAUTIFUL CROSS FOR PARISH IN PHILADELPHIA

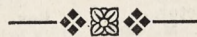
There is to be placed in Grace Church, Mount Airy, Philadelphia, Pa., a brass Altar Cross, inlaid with engraved glass enamel mosaic, blue on silver. This work has been entrusted to the care of James Powell & Sons (Whitefriars) London, and will arrive shortly.

GAMBIER YOUNG PEOPLE ARE ENTERTAINED

The Young Peoples Society of St. Stephen's Church, Winton Place, Cincinnati, entertained all the representatives of the other Young Peoples organizations in Cincinnati who attended the Gambier Conference last June. This re-union took the form of meeting around a wonderful camp fire on the grounds of Dr. and Mrs. E. N. Clopper.

As The Year Nears its End

How Much of God's Money is Still in Your Hands?



Are you a proportionate giver?

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?

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I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long-looked-for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.

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THE SISTERS OF THE EPIPHANY

BEAUTIFUL ILLINOIS CHURCH DESTROYED BY FIRE

Emmanuel Church, LaGrange, Illinois, was almost entirely destroyed by fire last Monday. The loss is estimated at \$200,000. The church is one of the most beautiful in the country, and contained priceless memorials, all of which were destroyed. The Rev. Irving Goddard is the rector.

HERE'S A NEW ONE

They had a "Shingle Party" in St. John's Parish House, Providence, on November 20th. One rather had an idea that only women with shingle bobs were allowed, but on investigation it was discovered that the party was concerned with the roof of the parish house rather than the heads of attendants.

BISHOP FISKE SOON BACK ON THE JOB

Rt. Rev. Charles Fiske, bishop of Central New York, whose several months' illness has caused anxiety to hundreds, is slowly regaining his health and expects soon to resume his duties, when he will be assisted by Bishop Edward Coley, recently consecrated coadjutor.

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