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# THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 19

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

325—1925

THE YEAR 325 A. D. was a memorable one in the history of the Church. For nearly three centuries men had followed Christ at the risk of their lives, never knowing on what day a fresh outburst of hatred and cruelty might catch them up and bear them along to the dungeon and death.

The persecution of Diocletian, at the beginning of the fourth century was the most thorough and far reaching of them all.

There had been three stages in the imperial hatred of the Christians. First, the brutal torture by Nero and his kind, of those whose virtues angered them, and whose weakness invited cruelty. Second, the legal persecution by Marcus Aurelius and his kind, of those whose persistence in refusing to put Christ on the same footing as the other Gods which Rome magnanimously patronized, seemed most fanatical and disloyal. Third, the baffled rage of those who worked upon the mind of Diocletian in order to utterly destroy a force which threatened the divine license of holy emperors.

With the advent of Constantine, the sun burst forth in all its glory and Christians found themselves basking in the imperial sunshine.

The war was over. Pagan priests and pagan senators were in disfavor. Constantinople, devoid of heathen temples, was preferred to Rome which still remained the stronghold of the old idolatries. But persecutions did not cease; they were merely renewed under different auspices, for the Devil now called himself Christian and posed in liberal robes.

There was an argument down in Alexandria between an influential rector named Arius and a stubborn deacon named Athanasius.

The Egyptians were much like Americans. They would decide the question as to whether the world was flat or round, by tumultuous assemblies, much applause and the counting of noses. So they attempted to decide the matter of Christ's divinity. Arius was willing to concede to Christ a divinity similar to his own. And why should Christians ask more than that?

At any rate why should not this stupid bishop (Alexander) and this arrogant deacon allow a popular rector to explain the divinity of Christ in such a way as to be acceptable to the influential laymen of his congregation?

The conflict waxed hotter! It reached the revivalistic stage, when the adherents of Arius refused to think and began to sing.

When the milkman brought you milk, he was singing a gospel song explaining Christ's divinity and when you bought some sheets of papyrus in the market you were told that "there was a time when Christ was not."

The affair became riotous, and because Constantine's seat was none too secure, and because Egypt was the imperial farm from which he drew rations for his constituency, the emperor demanded that his Christian adherents stop their quarreling and come to a definite decision.

So Constantine summoned a general council of the Church; invited all bishops to meet in his summer palace at Nicaea; issued passes for their transportation and demanded that the Church itself should decide a question which was outside the province of a soldier and a diplomat.

It was a council of veterans who assembled at Nicaea, many of them bearing the marks on their bodies of the persecutions which they suffered.

They met in 325 A. D., just sixteen centuries ago, and there were 318 bishops in attendance.

It was the first General Council of the Church since that mentioned in Acts XV, which had assembled in Jerusalem.

The Bishop of Rome presided neither then nor was he asked to preside at Nicaea.

In Jerusalem, St. James held the seat of authority, and one Hosius presided in Nicaea.

The Bishop of Rome did not come but sent representatives. Whether this was due to age, infirmity or dislike of Constantinople, we are not told.

It was not a group of philosophers trying to solve the mystery of the incarnation; it was a body of martyrs (witnesses is the meaning of the word), who came to give their testimony as to the faith which had once been delivered to the saints and in turn handed down to them.

They did not argue, they testified as to facts and tried with the assistance of Athanasius to find words in which to couch their testimony.

These veteran warriors had to go back to their constituencies, and restate the faith. They were no more afraid of Constantine than they had been of Diocletian.

They were not the kind of apostles who permitted even as influential a layman as Constantine to do their thinking for them. Besides he was yet unbaptized.

They did not want to know the latest philosophy, but they did want to know how to meet the intellectual world (into which they were now persona grata because they enjoyed the imperial favor) in the language of that world.

This was the function of Nicaea. Before this they had preached the simple gospel, because the kind of people who would follow Christ at



the risk of their lives, were not people who had split hairs on theology.

It was not Hosius or Athanasius who split hairs now. Arius started the fight by trying to define that which Christians had been content to believe.

They had always worshiped Christ as God without exact definition. But the definitions of Arius found them worshipping a creature. They, therefore, had become idolaters if Arius was right. Unless Christ one 'very God of very God, begotten not made', they were no better than the pagans who worshipped Diana.

It was this condition that confronted them in Nicaea.

They were not attempting to define a mystery but to defend a practice. The test of truth is time, and the Creed of Nicaea has stood the test of time; for however much it may be distasteful to those who are Unitarians in fact and not Trinitarians at all, the language of the Nicene Creed has set forth to fifty generations of adoring Christians, the fact that Jesus Christ claimed to be the Son of God and that the business of the Church has been and still is, to bear witness to that fact, and in their liturgy to accord Him the divine honors which they had given Him from the first.

Whatever philosophers might think of the doctrine, Christians were committed to the worship of Jesus Christ.

These fathers at Nicaea were intent on justifying the practice of the Christian Church up to their time and so by a vote of 311 to 7—approximately, they gave their adherence to the Creed that justified their practice.

If Arius were right, then for three centuries, Christians who worshipped Christ as God at the cost of their lives, were hideously wrong, misled by the mistaken zeal of St. Paul and St. John.

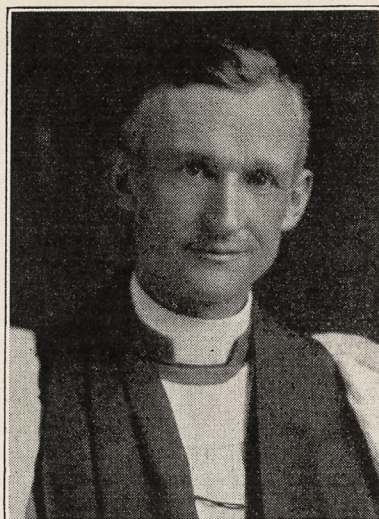
To them the Gospel was not the product of human philosophy but the revelation of divine love.

The fathers at Nicaea did not propose to allow philosophers, who had despised the Gospel when it was persecuted, to adopt it when it had received imperial favor.

For philosophers are not martyrs and their attempt to take over the ship, when the voyage seemed to be propitious, was justly repugnant to those who had resisted unto blood striving against the powers of this world.

It was the echo of St. Paul's injunction which animated these veterans at Nicaea, "Those things which ye have both learned, and received, and heard, and seen in me, do! And the God of Peace shall be with you."

(To be continued)



Rt. Rev. A. W. Moulton D. D.

## Let's Know

By Rev. Frank E. Wilson

### CALENDARS

**S**PEAKING of Happy New Year, it is interesting to recall where our modern calendar comes from.

The earliest reckonings of time seem to have been by lunar standards. Months were marked off by the rising and setting of the moon, and years were known by the changes of the seasons. As more accurate methods became desirable, our ancient forefathers began to check time by the movements of the sun.

About half a century before Christ, in the time of Julius Caesar, there were numerous methods of reckoning time used in various parts of the Roman world. Julius Caesar tried to bring order out of the confusion by drawing up a calendar of his own, with the sun as the center of his calculations. He provided for a year of twelve months, containing a total of 365 days, with an extra or intercalary day added every fourth year. Incidentally one of the longest months he named after himself as "July."

The Julian calendar was adopted by all of Christendom and was in common use for the next fifteen hundred years. As a matter of fact, however, the reckonings of this famous gentleman were not as accurate as he had imagined. Judged by the actual solar changes the Julian year was eleven minutes and fourteen seconds too long. To be sure that is an inconsequential matter in any one year but in the course of fifteen hundred years it becomes quite an item. New calculations were made in the sixteenth century and it was found

that the calendar was just ten days behind time.

Therefore in 1582 Pope Gregory XIII introduced a modification of the old Julian calendar which has since been known as the Gregorian calendar. In order to catch up to date, ten days were simply skipped that year. Then a change was made in Leap Year which had come every four years with its extra day. Gregory provided that when Leap Year fell at the end of a century (as in 1900) there should be no extra day except when it came on even thousands as in the year 2000). By this device there would be a loss of only one day in every five thousand years. It has since been calculated that the omission of one more Leap Year in 128 years would mean the loss of only a single day in a hundred thousand years.

Continental Europe, for the most part, adopted the Gregorian changes very quickly. In England, however, they kept the old Julian system until 1752, by which time they were eleven days behind the sun and were obliged to drop eleven days right out of their month of September. Up to five years ago Russia still ran by the Julian reckoning, being thirteen days behind the rest of Europe. I believe they have now made the change to the Gregorian system.

Several new calendar arrangements have been agitated recently, one of the best of them being the work of one of our own clergy. It calls for a year of thirteen months of 28 days each. Every month would begin on Sunday and end on Saturday. Christmas Day would be always on Wednesday and Easter always on the third Sunday in April. At the beginning of each year there would be an extra date called New Year's Day, and a second extra day in the summer every four years called, perhaps, Midsummer Day. I believe some such change has even been proposed in Congress.

Here is a pertinent question. The Seventh Day Adventists insist on observing Saturday as the Lord's Day because it is the seventh day of the week. In view of these changes in the calendar, how do they know that the modern Saturday is the seventh day of anything? If they are right, then the Jews before the time of Julius Caesar were all wrong, for eleven days have been dropped in the meantime, which makes our Saturday mean Tuesday in the year 50 A. D. It's another illustration of being too literal.

Anyhow—Happy New Year!

Bishop Johnson spent Christmas in his former parish, Gethsemane, Minneapolis.



## The Council's Work

By Mr. Alfred Newbery

### BLACK AND RED

A CHANCE remark overheard at a dinner table led me to trace a most remarkable trail. It ends up in the Indian work in South Dakota, and begins in Africa. Let us start at the end.

"Nowhere in the civilized world is the percentage of communicants of our Church higher, in proportion to the population, than on the reservations of South Dakota," says the Story of the Program. Speaking of the work there of Bishop Hare which began with the creation of the Niobrara jurisdiction in 1873, it says, "This has proved the greatest missionary work ever done among the aborigines of this country." And further on we read, "the methods of work developed and established there have largely influenced the entire Indian work throughout the country."

We rise to remark that this is no mean achievement. "When Bishop Hare entered on this field, his jurisdiction covered more than eighty thousand square miles among the fiercest of the remaining Indian tribes," says our authority. "Thirty-five years later, among the twenty-five thousand Sioux, there were twelve thousand baptized Churchmen, twenty-three native clergy, over five thousand communicants and six schools for Indian children."

In thirty-five years!

How did it come about? The answer of course would have to be in many volumes, and the record of those whose prayers and labors have contributed to this end would fill many pages. Results such as these cannot be attributed to any one influence or person. But leaping lightly over many intervening steps, we stop for a moment at the beginning of that work. Says Bishop Whipple, "It has been a cause of devout gratitude to God that I was permitted to plant the first mission of our Church among the Dakotas, a mission which has been signally blessed under the wise administration of Bishop Hare." So we have traced its beginnings to Bishop Whipple, the first bishop of Minnesota.

A few days after his consecration, Bishop Whipple received a visitor from Africa, the Reverend Mr. Hoffman, our missionary at Cape Palmas, who said, "Before I left Africa, our Christian black men gave me seventy dollars to carry the gospel to heathen in America. I give it to you for Indian Missions."

It was the first gift the Bishop

## Our Bishops

Arthur W. Moulton, the Bishop of Utah, was born in Worcester, Massachusetts, in 1873. He graduated from Hobart College in 1897 and from the Episcopal Seminary at Cambridge in 1900. His entire ministry, except for the years that he was in the service in France, was spent in one parish, Grace Church, Lawrence, Massachusetts. He went there as a curate immediately upon graduating from the seminary, was made rector in 1902, a position which he filled until he went abroad with the Harvard Unit in 1918. He was elected Bishop of Utah in 1920.

received for that work, and may properly claim a place in the succession of things which have led to the remarkable results in our present work among Indians, one aspect of which we noted at the beginning of these lines.

There is no new truth here. It is of the essence of our Gospel that we best keep it by trying to give it away. It is in its very nature a missionary Gospel. Nor is it new to us that such giving away is by a spiritual law the path of our own development. We should not cast our bread upon the water in order that we may receive it again, but it is true that it will come back. We should not do missionary work with a Buddhist motive, to "acquire merit," but it is true that as we seek the welfare of others so we shall be attaining our own. The light that shines farthest does shine brightest at home, whether you seek to measure it in terms of money, or buildings, or character or all three.

It ought to be the most natural thing in the world to us that Christian black men out of their poverty should wish to help the spreading of the Gospel among heathen in America, that the Japanese Church, and the Chinese Church and the Church in Brazil very early in their history should organize missionary societies of their own.

But it isn't the most natural thing in the world to us. Many years ago at a meeting of the Massachusetts Colonial Council a member objected to foreign missions, saying, "We have not religion enough to send any abroad." He has followers today who forget that the obligation to extend Christianity has no geographical limits, that it begins when our own religious life begins, and does not wait till we are rich, and that as a man immediately said at

that same meeting, "The more religion you send abroad, the more you will have at home."

Although we should feel ashamed of our own opportunity lost, do we not feel a little bit thrilled by this evidence of the vital power of our holy religion, which in the hearts of African blacks helped to begin a remarkable work among the red men of America? Let us have moving stories of the men's need of God, by all means, let us have all the information possible which will make the fields vivid in our minds. But after all the responsibility is within, is it not? When we know God, we shall immediately want to help others to know Him, and we shall seek out the opportunity of giving that help, and not wait for the missionary to come and tell us about it first.

### GOING TO POW-WOW OVER SUMMER CONFERENCES

The committee on summer conferences of the National council has recommended that the council make an appropriation to make it possible to bring together representatives of the various summer conferences at a meeting to be held some time in the year 1925. This recommendation was made at the request of the representation of the summer conferences elected by them to membership on the council committee. The council has recognized the importance of such a meeting and made provision in a limited amount to cover the traveling and other expenses of the representatives attending the proposed meeting.

### RE-OPEN BATTERED-UP CHAPEL

Trinity Chapel of St. Luke's Church, Lebanon, Pa., was closed soon after the Rev. J. M. Page left the city some twelve years ago. During the passing years the ravages of time and the hands of iconoclasts broke practically all the windows, smashed the doors, defaced the pews and walls on the inside as well as the outside. The building was a wreck.

The new rector, the Rev. Mr. Philbrook, could not see the house of God in ruins and disuse. With nothing but faith and his own bodily strength to begin with, he renovated the place, and started services and a Church school. Over 200 persons attended the first service. The vestry of St. Luke's has put in their budget for 1925, \$2,000 to continue the services in Trinity Chapel.



## A Defense of our Vestrymen

By Mr. Charles A. Johnson,  
A Vestryman of St. John's Cathedral  
Denver, Colorado

I HAVE READ Bishop Johnson's editorial on vestrymen. THE WITNESS has printed this editorial twice, which means, I suppose, that the Bishop is very anxious to get it across to the vestrymen. When he threw the first brick bat into the vestry it did not strike near enough to my head to even make me dodge. When he threw it a second time I felt that it was getting too close and I must either move or let him know I was present.

I have been a vestryman of St. John's Cathedral in Denver for eighteen years and during all that time I have also been treasurer of the church. I have been associated with a great many varieties of vestrymen and been able to observe them closely. I believe they compare favorably with any board of directors of any company or corporation doing business in the city in which the church is located. And they should, for the vestry is made up of these same men. As a rule, they comprise churchmen who have been successful in their business, who stand well in the community, and who direct their households and their private affairs as churchmen should.

### Rector's Vestrymen

I agree with some of the qualifications he sets forth as requisite for a vestryman. I think that, as a usual thing, the vestrymen possess most of them. I am sure each vestryman would like to feel he is the confidential adviser of his rector and would like to stand as closely as possible with him in the work of the Church, but, in a great many cases, I think the rectors do not care to have the vestrymen's assistance, and are perfectly willing to go it alone, rather looking down their noses at them when they presume to offer advice. They are inclined to regard vestrymen as being too materialistic and too conservative in the business affairs of the Church. Often the vestryman's vision can detect rocks ahead, while the rector, who is at the helm, apparently is crowding on full steam as though in the open ocean.

As to the knowledge that a Church member should have to be a vestryman, I do not consider it at all essential that to be efficient he should be able to answer any one or all of the questions the Bishop mentioned in his article. Of course,

it is fine if, off-hand, he is able to answer rapidly all questions regarding his own parish and the whole Church, and to speak in an intelligent manner of the work in the Philippines or in Japan. I am afraid that after 20 years in the Church work I could not answer more than two of the questions the Bishop asks, and yet, within three minutes after he has asked them, if he would give me that length of time, I could step to the telephone and, if the Bishop's office knows the answers, I can get the information and answer them for him. I do not think it is necessary for a director in one of the subsidiaries of the Standard Oil Company to be able to tell you all the directors of the parent company, or to tell you just what the company is doing in all the fields in which they operate. If a stockholder applies for the information it is readily obtainable and he is in a position to give it to him with very little delay.

If the vestryman must load up on the details of the entire Church I doubt if any business man, or any other Church member, could undertake the responsibility and still be a success in his business or in his home. The Bishop say, "Really you could not be an effective member of Congress if you knew nothing about the foreign relations of our Country." The following cutting from yesterday's paper is an answer to that:

"There are few among the great number elected to Congress who really know anything about the fiscal affairs of the Government, taxation, the foreign debt, and similar matters, although they may rise and read speeches on these matters. Few of them are as frank as was the late Senator Rogert L. Taylor of Tennessee, who was thrice governor of his State.

"On one of his swings through the State he was confronted with the charge by his opponent that he was 'not a business man.' In reply he said, 'My opponent says I am not a business man; that I know nothing of finance. That is true. I will confess here and now that my knowledge of finance is restricted to renewing my personal notes, with interest included.' He was overwhelmingly re-elected."

I imagine Senator Taylor an average Senator.

### The National Council

The National Council is appointed, as I understand it, to look after the National Church, and it is their business to look after the present National Church debt and see that it is not larger than the Church should consistently incur. If they have borrowed money beyond hope

of repayment and if the Church is bankrupt, as the Bishop suggests, then the sooner it goes through bankruptcy and settles up at ten cents on the dollar, or whatever it can settle for, and starts over again with a new National Council, the better off it will be. After all the years of experience the National Council and the Board of Missions which it succeeded has had in Church finances, they should be pretty well able, by this time, to determine the amount of money that will be available for the annual budget. They know some dioceses will not pay in full. They know many of the clergy are not strong on foreign missions and do not approve of the present methods of assigning quotas. If they know that a diocese never has paid in full, and are pretty sure it will not, they have no right to consider the full amount of their quota as available for the work. The needs of a new building in the parish at Timbuctoo may be urgent, but if we can only obtain the money for this needed building by borrowing in New York when we have no expectation of paying, we had better maintain the Church's standing in New York rather than go in for a glorious work in Africa. After all, the Episcopal Church is a comparatively small body out of all the church organizations operating in the world. When the end of the world comes there will doubtless be many, many millions of people who are not Episcopalians (which, of course, is a great pity). Undoubtedly we could use many hundreds of millions of dollars in the field in the extension of the work, but if we have not the money, the National Board has no right to contemplate millions in expenditure.

### Borrowing Money

Of course, the Church has the right to borrow money. I believe in borrowing money up to the point where the undertaking will justify it. Borrowing money against money that you know you will never receive is poor business and poor relief. There might be some excuse for the National Council running in debt the first year, but the second year, with their knowledge of what the Church did the previous year before them, they should have trimmed their sails accordingly, and certainly by the third year they should not only have been able to have their expenditures within their income, but also be able to pay something on account of the debt they had incurred.

Now to come back to the vestrymen. If vestrymen have any influence in the appointing of the National Council, and I never knew they had, they should certainly see



to it that some changes are made. I do not think the fault in the Church comes from the vestry. I am inclined to feel that it originates higher up. (This is "passing the Buck") The fault first comes from on top. If the clergy have not instructed their congregations, in spite of their being teachers, so that they have some knowledge of the work of the whole Church I don't know why vestrymen should be blamed for their own ignorance. If the Church parishes were run as the National Council is running the whole Church program the Church would indeed be bankrupt.

St. John's Church in Denver has always paid its full quota, but nothing on the priorities. If the National Council cannot raise the quotas, how on earth do they ever expect to raise anything on account of the priorities. Even in St. John's we have many in our congregation who are generous givers who do not approve of the Church program in its entirety and resent the quota that is assigned to the parish.

#### "E. & O. E."

As an editor I suppose the Bishop rarely reads his own paper. If I were an editor I should prefer to read someone's else's, but I hope he may inadvertently see this after it is published. I hesitate to cross pens with the Bishop, but do not like to have bricks thrown into the vestry window without at least rushing outside and hurling one back if I can see the man who was the offender.

I would simply like to add the usual reservation of "E. & O. E."

We learn from a broker friend something which we doubtless should know. "E. and O. E." means "Errors and omissions excepted." We pass the information on to any of our readers who might be as ignorant as we are.—Editor.

#### IN BOSTON CHURCH

Under the direction of Miss Blanche M. Berry, parish worker for the City Mission of Boston, a Holy Night pageant was given at St. Mary's Free Church, East Boston, Tuesday evening, December 23, as a part of the Church service. At its close, adjournment was made to Trinity Hall of St. Mary's House for Sailors, where a little play entitled "Turning the Tables," or "Christmas for Santa Claus," was given. Those participating in both were members of the Church school of St. Mary's parish.

The Rev. G. A. Palmer, formerly assistant at St. Thomas', Denver, has accepted a call to be rector of St. Stephen's, Denver.

## Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

### OUR TIME

Music before the opening of the meeting, by pianist.

Opening Hymn—Come Thou Almighty King. 388 Old Hymnal.

Sentence Prayers—By ten "one-minute men and women," chosen and notified in advance.

Bible Reading in Concert—Ecclesiastes 12:1 to 7.

Answer roll call by stating approximately how many minutes you have given during the week to work for others.

Hymn—Awake My Soul, Stretch Every Nerve. 503 Old Hymnal.

Dealing with topic—divide those present into three groups: "One-minute men," "ten-minute men" and "thirty-minute men." Call the one-minute group to the front and with a brief introduction, ask them each to tell how one minute may be used for Christ. Do the same with each group. For suggestions, see below.

Prayer—For consecration of our time.

Closing Hymn—Just As I Am.

One minute may be used for Christ:

In prayer for a definite thing.

In speaking a pleasant word of cheer.

In smiling, not frowning.

In giving a cordial handclasp of welcome.

In speaking to the point, at your Y. P. S. L. meeting.

In starting to sing with the first word.

In answering the roll call enthusiastically (Did you ever hear the soldiers in our army camps answer roll call?).

In being present exactly on time.

In inviting some one to come with you to the meeting.

In counting 60 before you speak harshly, impatiently or slanderously.

Ten minutes may be used for Christ:

In reading the daily Bible readings.

In 'phoning three absent members.

In calling on one absent member.

In calling on one sick member.

In speaking on an assigned topic.

In serving as Welcome Committee.

In making a live report of work done.

In stopping by for an uncertain member.

In prayer before coming to the meeting.

Thirty minutes may be used for Christ:

In preparing to speak one minute.

In a Prayer Circle.

In conducting a meeting.

In visiting a shut-in.

In Bible study daily.

In reading a chapter of a worthwhile book.

In planning committee work.

In writing a letter to home-sick student.

In helping a younger boy or girl to prepare his or her talk.

In a real good-time social.

## Pulpit, Preacher and Pew

A street preacher in a Scottish town called a passing policeman and complained of being annoyed by a certain portion of his audience. He asked to have the objectionable persons removed.

"Well, ye see," said the officer, thoughtfully, "it would be deeficult for me tae spot them; but I'll tell ye what I'd dae if I were you."

"What?" asked the preacher eagerly.

"Just gang around wi' th' hat!"

In a Western town a man who had come into possession of a considerable fortune decided to erect a large office building. During his discussion of the plans with an architect the latter said:

"As to the floors now. You would want them in mosaic patterns, I presume?"

"I don't know about that," replied the other dubiously. "I ain't got any prejudice against Moses as a man, and he certainly knew a good deal about law; but when it comes to having floors, it kind o' seems to me I'd rather have 'em unsectarian-like. Don't it strike you that way?"

When the term of the old Negro preacher had expired, he arose and said:

"Bredden, de time am heah fo' de relection ob yo' pastoh for anudder yeah. All dose faborin' me fo' yo' pastoh will please say 'Aye.'"

The preacher had made himself rather unpopular and there was no response.

"Ha," he said, "silence gibbs consent. I'se yo' pastoh fo' anudder yeah."

The Diocese of Atlanta is going after its quota in earnest. When a parish reports an amount pledged under their quota, they are urged to arrange for another canvass.



## Committee on Sagada Supports the Bishop

Rev. J. A. Staunton, Missionary to the Igorots, Told That His Resignation Is Final

### TO LEAVE AT ONCE

This paper recently reported the trouble that exists in the Philippines between Bishop Mosher and Dr. Staunton, the head of the Church's work among the Igorots.

The Bishop had requested Dr. Staunton, or a priest under his charge, to have a celebration of the Holy Communion once a month which he felt would be proper at Sagada where there are Christians not ministered to by their own communions. The request brought to a head trouble which was of long standing, and resulted in the resignation of Dr. Staunton.

At the meeting of the National Council on December 10th and 11th, the following resolution was adopted:

"RESOLVED: That the National Council hereby authorizes the committee on Sagada appointed by the President to consider all questions that may have arisen with regard to the conduct of the work in that mission, and render a decision on behalf of the Council."

Your Committee respectfully reports:

1. That it has not been practicable to arrange a conference in the near future, in the United States, between the Bishop of the Philippine Islands and the priest in charge of the Sagada station.

2. That we have heard from the Bishop of the Philippine Islands that in his letter of October 15, 1924, he definitely accepted the resignation of the priest in charge of the Sagada station, and regarded the resignation as final and complete.

3. That communication with the Bishop showed clearly that further delay on our part to uphold the authority of the Bishop would seriously embarrass him in carrying out plans he had already made to care for the Sagada work in the immediate future, and that he himself was going to Sagada immediately.

4. That the following cables, signed by the President of the Council were dispatched on December 17th.

a. To Bishop Mosher:

"Understand you regard Staunton's resignation and removal decided and necessary. We agree and have notified him. Think, however, your

early visit to this country most desirable."

b. To the Reverend J. A. Staunton, Jr.:

"Understand you are coming to the United States. Beg to advise that your resignation and retirement from Sagada is regarded by Department of Missions as an accomplished fact and final.

5. That the foregoing action was taken unanimously.

All of which was submitted by the Committee, consisting of Bishops, Gailor, Murray, Lloyd, Francis, Perry, and Doctors George Craig Stewart, Ernest M. Stires, and John W. Wood.

## DEATH OF PROMINENT CHURCHMAN OF DULUTH

Judge Page Morris, an eminent jurist, and one of the leading Churchmen of the North West, entered into Life Eternal on December 16th. He had rendered distinguished service to his city, state and nation for many years, as municipal judge, congressman, district judge, and federal judge. He had also served his Church zealously for several years as Chancellor of the diocese of Duluth. He was kind and genial of nature, and was beloved and respected by all who knew him. He was a faithful communicant of Trinity Cathedral, Duluth, and the Rt. Rev. G. G. Bennett, D. D., Bishop of Duluth, assisted by the Very Rev. Harry G. Walker, officiated at the burial service on December 18th.

## THINK OF THIS WHEN PAYING YOUR PLEDGE

Archdeacon Drane of Alaska expects to leave Nenana about January 1, for a winter journey of more than three months. Going down the Tanana River, he will first visit the Indian Mission and the white community at Tanana; then he will strike across country 150 miles northeast to St. John's in the Wilderness. From there he will follow the Koyukuk River northward to Wiseman and Coldfoot to visit the few white miners in those isolated camps. Another overland journey across the Yukon mountains will bring him back to the Yukon at Rampart and then he will go up the Yukon to Stephen's Village, Fort Yukon, Circle, and Eagle. From Eagle he will make a difficult cross-country journey to Tanana Crossing and from there will follow the Tanana River down stream to Nenana, reaching home, he hopes, about April 15. When he reaches Nenana again he will have traveled approximately 1,700 miles on foot.

## Old Boston Parish Is Extending Work

Large Boston Parish Has Taken On New Work Under the Directorship of Dr. Sherrill

### A COMMUNITY CENTER

Aristocratic Trinity is becoming a community center. The church is reaching out in many new directions under the leadership of the Rev. Henry K. Sherrill, to take care of which additions have had to be made to the plant. Through the genius of a vestryman of the parish the high auditorium on the second floor of the parish house has been made into two, by putting in a floor which has divided the great space. Thus the auditorium has been retained and another story added to the building. Here the young people of the parish have their quarters.

A library of 6000 volumes is being maintained where people of the parish and community are encouraged to borrow books.

Miss Florence D. Shelling, the librarian, has abundant evidence that good reading is not going out of fashion. There is a delightful story about the policeman on the beat who sauntered in and inquired for Kant's "Critique of Pure Reason." When someone suggested that he might like a book about Kant he replied that he "knew all about him." It was through this same policeman that they heard at Trinity of a discussion which took place at the police station one day as to who was the greatest essayist. One man said Macaulay, one said Emerson, "But," confided the policeman, "I said give me Walter Pater." Further endorsement of literature came from this guardian of the law, another day, as his eye lighted on Homer in the open shelves, "Homer is great stuff," he observed. "The other day when it was raining and I had to be on duty in the station house I reread the Iliad."

"In the original?" questioned the attendant, prepared for anything from a policeman who appreciated the delicate charm of Walter Pater. "Oh, no," came the prompt answer, "In Pope's translation. I'm not educated!"

The recent changes have seen the introduction of a kindergarten, and the development of the young peoples work, with quarters for the various organizations, where they can not only hold their meetings, but have club rooms. The work for young people is in charge of the Rev. Arthur O. Phinney.



## Berkeley To Develop The Course for Women

Plans Worked Out at Luncheon In  
New York for Enlarged  
Summer School

### A WOMEN'S ENTERPRISE

For the past two years the Berkeley Divinity School has held a Summer Session of three weeks for women students. Plans are under consideration for the enlargement of this work in the summer of 1925. An enthusiastic meeting was held at Grace Church, New York City, on December 6 to discuss plans. About forty women were present, among whom were Mrs. Keasbey, Mrs. Leach, Mrs. Parish, Mrs. Elihu Root, Jr., Mrs. Kate O'Hare, Mrs. Alphonse Koelble, Miss Anna Rochester and others of New York and many former and prospective students.

At 12:30 a Service of Intercession led by the Dean of the School was held in Grace Church Chantry. At the luncheon which followed there was a lively discussion. It was agreed that in addition to the regular curriculum the School should be asked to provide a series of discussion conferences on important problems of the day to be led by experts in various fields—a sort of School of Inquiry. Such subjects as the following were suggested: Christianity and Art; the Church and Labour; Psychotherapy; Religion in Modern Literature, etc. It is likely that an English woman lecturer will be invited to give a course of lectures.

The idea behind the Berkeley project has been that the theological seminaries of the Church should provide an opportunity to women for the honest and thoroughgoing study under expert guidance of the fundamental principle of the Christian faith, of the Bible in the light of modern scholarship, of the origin and history of the Church, of the practical application of Christ's teaching to the life of today, and of other religious subjects. Though the Summer Session itself is still in the experimental stage two things seem to have become clear; first, that there is a growing desire on the part of the keen, intelligent women of the Church to consider frankly and intently what they believe as to God and the spiritual life, and why they believe it; second, that there is a growing need in the work of the Church for women who are adequately equipped with an intelligent understanding of the purpose of God for the world and for the man of today. The "School of Inquiry" will, it is hoped, bring

together young women who are interested in modern movements and are looking for further light on the relation of these movements to the Church and are questioning whether they can join the Church or whether they should remain in the Church.

The plans for the 1925 session are in the hands of a committee consisting of the Rev. Horace Fort, chairman; Miss Adelaide Case of Teacher's College, New York, Miss Mary Van Kleeck of the Russell Sage Foundation; Mrs. Marguerite Wilkinson, the poet and Mrs. Ripley Hitchcock. Another luncheon will be held in New York on January 24, 1925.

### RACE RELATIONS IMPROVING, SAYS ANNUAL REPORT

A comprehensive survey of what inter-racial committees throughout the south are doing to promote better relations between the races, is embodied in the annual report just issued for general distribution by the Commission on Inter-racial Cooperation, with headquarters in Atlanta. Entitled "Progress in Race Relations," the report is a twenty-page pamphlet packed with stories of concrete achievements in better educational facilities, health campaigns, anti-lynching crusade, legal aid, adjustment of differences, provision of public utilities, the study of race relations in church and college groups, the work of women's organizations in this field, and the co-operation of the press. All the southern states except Arkansas and Florida are covered by the survey and results are cited reaching down into a great number of local communities.

According to the report, the provision of better Negro schools has been a major objective everywhere, followed closely by efforts for better sanitation, hospital accommodations, street improvement, library and playground facilities, justice in the courts, agricultural training, the care of delinquents, improved conditions of travel, and other advantages essential to the development of the colored race in character and efficiency.

The report points with special gratification to the reduction of seventy-five per cent in lynchings in the last two years, from 58 in 1922 to 28 in 1923, and fourteen in the current year. No small measure of credit for this result, says the report, is due to the newspapers for the "great volume of editorial comment that has helped to make sentiment against this crime." The general attitude of the papers, continues the report, has been sympathetic and helpful.

## Big Conference To Meet in Chicago

Important Conference of Diocesan  
Secretaries to be Held in  
Chicago Next Week

### GOOD ATTENDANCE EXPECTED

The Diocesan Executive Officers of the Church are to meet for a three day conference in Chicago. They will gather on January 7th at the Moraine Hotel, Highland Park, a suburb of Chicago, and will remain in conference for three full days. Highland Park is easily reached from Chicago, and is a delightful place for a conference of this nature. The Rev. R. Bland Mitchell, the Executive Secretary of the Field Department of the National Council is calling the conference, the purpose of which is to exchange ideas and plans, and for inspiration. It has not yet been announced just who will be there, but it is certain that the members of the National Field Department will be there in force. The department is made up of the following: Dr. Mitchell, Executive Secretary; Dr. Patton, Campaign Director; Rev. L. G. Wood, General Secretary; Rev. Loring Clark, General Missioner; Mr. Gaillard, General Secretary; Rev. A. R. McKinstry, Corresponding Secretary, Rev. M. S. Barnwell, the General Secretary for the Pacific Coast, and Rev. J. I. B. Larned, recently appointed General Secretary.

### BISHOP BRENT DISGUSTED WITH OPIUM CONFERENCE

Bishop Brent of Western New York, a member of the American delegation to the first opium conference at Geneva, did not try to conceal his dissatisfaction with what he termed "the lameness and insufficiency" of the sessions. In his closing speech, which brought fire from the India delegation, the bishop charged that business interests were preventing the conference from doing anything toward ending the curse of the drug. Bishop Brent is on his way home, and before leaving Geneva, is reported to have said that he is done with such conferences.

This year, for the first time, the principle Christmas service in every Denver parish, with the exception of St. Peter's, was at midnight. St. Peter's, which is now without a rector, had their celebration in the morning, with Bishop Ingley celebrating.



## Out to Develop Into The Local Newspaper

Rector in North Carolina Has An  
Idea That a Bit of Local  
Publicity Helps

### NEWS PARAGRAPHS

The Rev. Clarence O. Pardo, the rector of the Church of the Advent, Williamston, North Carolina, has worked out an idea which seems to us worth passing on. Each week he receives 150 copies of this paper. He then has printed a four page paper, *The Advent Witness*, containing the news of the local church and community, which is inserted, the size of the page being the same. The combined papers are then mailed to every family in his parish. He thus gets into every home the national church news, the local news, together with the articles of the *Witness* editors. The four pages of the local paper carry enough local advertising to pay nearly the entire expense. He writes us: "Just a word of encouragement that may be worth while passing along. My parish was entirely unfamiliar with your paper until I started using it and the parish paper together. In three weeks time however everyone has read it and enjoyed it so much that at a meeting of the vestry last Sunday they voted a sufficient sum to assure the mailing of the combined papers to every Church home in the parish."

Mr. Pardo is not stopping there. Williamston is a small town of 2500 people with a local paper no better than most towns of this size are able to boast of. He therefore believes that *The Witness*, together with the local *ADVENT WITNESS*, will be welcomed into homes not of the Church. He has made arrangements with a daily paper of Norfolk, Virginia, whereby he will receive cuts of current affairs to insert in his paper. He has asked us to send him various cuts that we have used in the past, to help him liven up his four pages, which we are very glad to do. Not a bad

### PREACH AND HEAL

(Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

Let us help you in this matter. Send for copy of new Constitution, Prayer Leaflet and specimen copy of *THE NAZARENE*. Free for the asking. SOCIETY OF THE NAZARENE, MOUNTAIN LAKES, N. J.

## OUR COVER

In the construction of the new Lady Chapel of Grace and St. Peter's Church, Baltimore, Rev. H. P. Almon Abbott, rector, a difficult problem was encountered. The only available window space was in a wall but six feet distant from a party wall, hence to obtain adequate light it was necessary to make the window opening disproportionately large. Moreover sufficient funds were not on hand for filling a large window with truly medieval glass. In designing the window the architect decided to concentrate the pictorial portion into the five inner panels, and to fill the sixteen surrounding fields with leaded glass of a warm brownish red hue. In order to reduce the severity of the large plain field, small symbolic medallions were introduced into the lower row of panels, while the upper row was partly hidden by a screen of pierced carving. The architect was fortunate in finding allies in the Jacoby Art Glass Company of St. Louis, whose artists were both willing and able to co-operate with him in the production of a pure medieval effect, with its simplicity of line and richness of color.

idea, making a Church weekly the weekly paper for the community.

\* \* \*

The girls of St. Mary's College, in Dallas, have been going in for social work. They contributed more than their quota to the community chest; prepared a dozen Thanksgiving baskets which were carried to destitute families that are being helped by the Cathedral; and on Christmas each girl "adopted" a small brother or sister in the city to make happy. They are now planning to send gifts of clothing to St. Mary's-on-the-Mountain in Sewanee, Tennessee.

\* \* \*

The Rev. James E. Kimberley has

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—o—

WRITE FOR DETAILS

resigned as rector of Christ Church, Vincent, Minnesota, after nineteen years of service. The action is made necessary upon the advice of a physician. His last confirmation class, numbering seventeen, was formed in an interesting way. He wrote to all of the members of the junior and senior classes of the high school who were from Episcopalian homes, or who had no church connection, urging upon them the importance of confirmation as an equipment for life. The response resulted in one of the largest classes Christ Church ever had. The Executive Council of the diocese adopted a resolution at their December meeting, expressing appreciation of Mr. Kimberley's service in a difficult field.

\* \* \*

The Rev. Franklyn Cole Sherman has just closed a School of Applied Religion at Grace Church, Grand Rapids, Michigan, which was attended by seventy-five persons. The interest created by the school was sufficient to merit the establishment of a chapter of the American Guild of Health, of which Dr. Sherman is president.

\* \* \*

The Rev. C. E. Haupt of St. Paul, Minnesota, writes: "The splendid gift of Mr. and Mrs. George G. Booth which makes possible the establishment of a Church school in Detroit, may well be a source of rejoicing to the whole Church. May it stimulate others to follow their example. There is no greater need in the Church than for schools of moderate cost to reach the great mass of children who cannot afford our high priced boarding schools, and for want of which so many of our

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people send their children to Roman Catholic Schools. All honor to those who recognize this need and provide for it."

\* \* \*

The Rev. R. J. Stilwell, a member of the faculty at DuBose Training School, wanting to be useful during his winter vacation, has taken charge of two mission parishes in Georgia, Fitzgerald and Douglas, which have been without services for a year. In Douglas they are having a campaign for new members, and the senior warden, Hon. F. W. Dart, has organized a men's Bible class.

\* \* \*

There is another Georgia mission of eighteen communicants at Quitman. They were denied services during the summer so the entire congregation attended a Church School, led by the senior warden. Now they have put a new stained glass window in the church, laid a carpet, and are raising money for an organ. And just to make sure that everything they do is not for themselves they are sending a box to a mission in Porto Rico. We have a sort of idea this mission will pay its full quota on the Church's Program.

\* \* \*

A glass door multiform bulletin board has been presented to St. Athanasius' Church (colored) of Brunswick, Georgia, by the Young People's Fellowship. A preaching mission was held in this parish from December 14 through the 19th by the Rev. T. T. Pollard of Columbia, South Carolina.

\* \* \*

The Presiding Bishop of the Church, the Rt. Rev. Ethelbert Talbot, ordained five men in the Church of the Nativity, Bethlehem, Pa., on December 16th. The Rev. H. J. Wyant, curate of St. James, Drifton, was ordained priest, as were also the Rev. J. H. Benner of St. Paul's, Minersville and Christ Church, Forestville; Rev. G. S. Aldridge of Good Shepherd, Milford, and Rev. W. J. Parker, the Bishop's chaplain who is in charge of St. Elizabeth's, Allentown. Mr. T. B. Smythe was ordained to the diaconate. Mr. Smythe is a teacher in the Reading High School, conducting services at St. Barnabas'.

\* \* \*

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Laramie. Canon West, in charge of the work there, issues a small weekly paper called **The Cathedral Chimes**. The third Sunday of each month is set apart at the cathedral for a corporate communion of the Church students.

\* \* \*

The Church of the Heavenly Rest in New York has sold its site on Fifth Avenue for two million dollars. They are purchasing a new site on Fifth Avenue at 90th Street, where the new church of the combined parishes of The Heavenly Rest and The Beloved Disciple will be built.

\* \* \*

Dr. Abbott, rector of Grace and St. Peter's, Baltimore, has had to warn his people against leaving hand bags in their pews when they go to communion. Sneak thieves make it a time to do their work.

\* \* \*

St. Peter's, New York, is being used as the practical training field for the students of the General Seminary, under the director of the Rev. Thomas Cline, who is both a professor at the seminary and the rector of the parish.

\* \* \*

St. Chrysostom's New York, a parish organized as a part of Trinity Church by the Rev. Thomas H. Sill recently gave up its work. The reason given was that there was no more work to be done by the church in the neighborhood. Many of the parishioners gathered to celebrate the fiftieth anniversary of the founding of the parish on Tuesday last. Dr. Stetson, rector of Trinity, was there, and Father Sill, son of the founder, who is the head of Kent School, was the toastmaster. About two hundred former members of the congregation were on hand.

\* \* \*

A beautiful "America First" poster has been issued by the National Council for the Prevention of War, containing the words expressed on the subject by Bishop Oldham, in the sermon which he preached in

the National Cathedral in September. The sermon was printed in a recent issue of this paper. The posters may be secured from the organization, 532 Seventeenth Street N. W., Washington. Nice to hang up so people can see where one Bishop stands on the war question.

\* \* \*

The Rev. Prof. Frank Gavin of the General Seminary is delivering a series of lectures on Doctrine in Murray Hall, Princeton University. They are under the auspices of Trinity parish.

\* \* \*

The colored parish of the Holy Redeemer, Denver, has a new way of getting a heating plant. Have a contest to decide the most popular baby in the parish. The votes cost ten cents a piece. They raised \$2,130.

\* \* \*

They had a beautiful Christmas party at Harcourt School, Gambier, Ohio. They presented a pageant of the Nativity, set to the music of Christmas carols.

\* \* \*

Four hundred thousand dollars has been raised for the building of the new Western Seminary. Building will start in Evanston, Illinois, when the sum reaches \$600,000. Bishop Griswold says it ought to be done by the end of February.

\* \* \*

The Rev. George Thomas, rector of St. Paul's, Chicago, sees dangers in the radio. "Many people are doing their worshipping before a loud

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speaker. . . . He takes what he enjoys. When it comes to what doesn't suit him he alters the wave length and tunes in possibly on a bit of jazz or something equally incongruous. . . . the result is a kind of spiritual static, which effectively mars the religious worth of the whole procedure."

Bishop Winchester recently baptized the triplet sons of Robert Pillow, a former communicant in his diocese. He also confirmed Mrs. Pillow the same day.

Every post in the diocese of New Hampshire is now filled. The Rev. G. E. Manson came up from East Carolina to fill the vacancy at Derry, and the Rev. A. P. Rein of St. Louis has begun work in Charlestown.

Bishop Remington recently opened the new St. Peter's Church, La-Grande, Oregon. The church was made possible by the gift of \$30,000 by Mrs. Anna Honan.

Recent changes: Rev. William Roberts from Royersford, Pa., to the Church of the Holy Innocents, Philadelphia; Rev. J. W. Twelves, from Brooklyn, N. Y., to the Epiphany,

Germantown, Pa.; Rev. G. W. Preston from Colorado Springs to Thermopolis, Wyoming; Rev. R. F. Thornton from All Saints', Pittsburgh, to Cuba; Rev. W. R. Courage, from Westfield, Pa., to Watertown, N. Y.

The Rev. Lewis Ward, rector at Bath, N. Y., has just closed a five day conference on the Church's Program. The Rev. Dr. Patton of the Field Department conducted the conference, which was attended by surrounding parishes.

East Carolina is after \$42,000 for the Thompson Orphanage. To date they have raised \$25,000, there being one gift of \$21,000. Not so bad, and again, not so good.

The Rev. George Craig Stewart, rector of St. Luke's Evanston, is to conduct a student mission at Trinity Church, Princeton, from January 11th through the 18th.

Mr. James M. Hickson, the faith healer of the English Church, says that unfavorable publicity given him by the Church papers is hurting his work.

The Daughters of the King are driving for new chapters in the

Southwest. At the present time there are fifty-five chapters. They think there ought to be a hundred and are going out after them.

The Negro schools, under our American Church Institute for Negroes, are training as many young men and women as the famous Hampton and Tuskegee together, and at half the cost. Jot that down to refer to when the pledge comes due.

St. Stephen's, Cincinnati, Canon Charles Reade, rector, has just closed a busy week celebrating the fortieth anniversary. Bishops, musical services, receptions, teas, pageants, Christmas trees.

Fuel for the living room fireplace in St. John's Home for Elderly People, Milwaukee, is to be supplied by a \$2,000 endowment fund given by the janitor of the home, Mr. Frank Hudson. He means to carry on his own work. Right spirit.

A Happy New Year to Everyone.

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Sundays at 8, 11 and 4.  
Daily at 8, 11 and 4.

## SANDUSKY

**Grace Church**

Rev. High Moor, M. A., Rector  
Mr. L. M. Hirshson, A. B. in charge of  
week-day School of Religious  
Education.  
Sundays: 8:30, 9:30, 10:30 A. M. and 7:00  
Wednesdays: 7:30 and 8:30 P. M.

## 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  
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Daily: 7:30 and 5:00.  
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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**

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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: 7:30.  
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. Matthew's Cathedral**

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

## PHILADELPHIA

**St. James's Church**

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

## 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.

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"The Northern Baptist Mission and the Southern Methodist Mission hope to make arrangements so that they may become cooperating units in the school. There is good prospect of the Chinese medical profession in Shanghai joining in the enterprise by forming a unit.

"We hope that through this union medical education in this part of China may be advanced and placed on a firm foundation.

"We are adapting the third floor of the old Science Building so that it may serve as lecture rooms and laboratories for the Medical School."

All of the five graduates at the last commencement have become internes at St. Luke's Hospital, Shanghai.

### ORDINATION IN NEW YORK

The Advent ordinations were conducted at the Cathedral of St. John the Divine yesterday (Saturday). Bishop Shipman officiated. The Rev. William M. Gilber, Rector of St. Paul's Church, Yonkers, and president of the standing committee of the Diocese, preached the sermon.

Five candidates were ordained to the priesthood and five to the diaconate. The following were ordained to the priesthood: the Rev. Albert H. C. Ohse, the Rev. Alexander C. Zabriskie, the Rev. Frederic L. Bradley, the Rev. Albert C. Burdick, and the Rev. Charles W. Sheerin of the Diocese of Virginia.

The following were ordained to

the diaconate: Thomas A. Langford, Albert J. Hambret, Jr., Asa S. Goodrich, R. Maxwell Bradner and S. William Briscoe.

### DENVER BANKER IS ORDAINED

On Wednesday in Ember week, December 17, 1924, Mr. John W. Hudston was ordained to the Diaconate in St. John's Cathedral, Denver, by the Rt. Rev. Fred Ingley, S. T. D., Bishop Coadjutor of the Diocese of Colorado; the Very Rev. Benjamin D. Dagwell, Dean of the Cathedral, acting as Master of Ceremonies. For over forty years Mr. Hudston had been one of the most prominent laymen in the Diocese, filling many important offices. He was twice delegate to General Convention—in 1919 and 1923—and he had been for many years Secretary of the Standing Committee and the Board of Trustees. He was founder and first president of the Diocesan Lay Readers' League, which plays a very large part in the life of the Diocese. Two Denver parishes in particular owe much to his faithfulness in their beginning, St. Barnabas, and the colored parish of the Holy Redeemer,—this last partially satisfying an early ambition to become a missionary to Africa. A few months ago he resigned his office in the Denver National Bank with which he had been connected since 1889, to give himself wholly to the work of the Church, and to crown a

life of service by entering on a yet wider field.

### GETTING RESULTS FROM CANVASS

Calvary Church, Ashland, Ky., is the first parish or mission of the Diocese to make its report of the 1925 N. W. C. canvass, reporting its quota pledged in full.

Through the "Every Member Canvass" three children were baptized; a transfer of one family; three new members for the next confirmation class were secured; and five new members signed up for the Men's Bible Class.

The Rev. F. E. Colley, Newport, Kentucky, discovered that a boy was about to be sentenced to the reformatory. Upon investigation he discovered that home conditions were the cause of the delinquency. Instead of the reformatory the boy is now in a good Boy's Home.

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