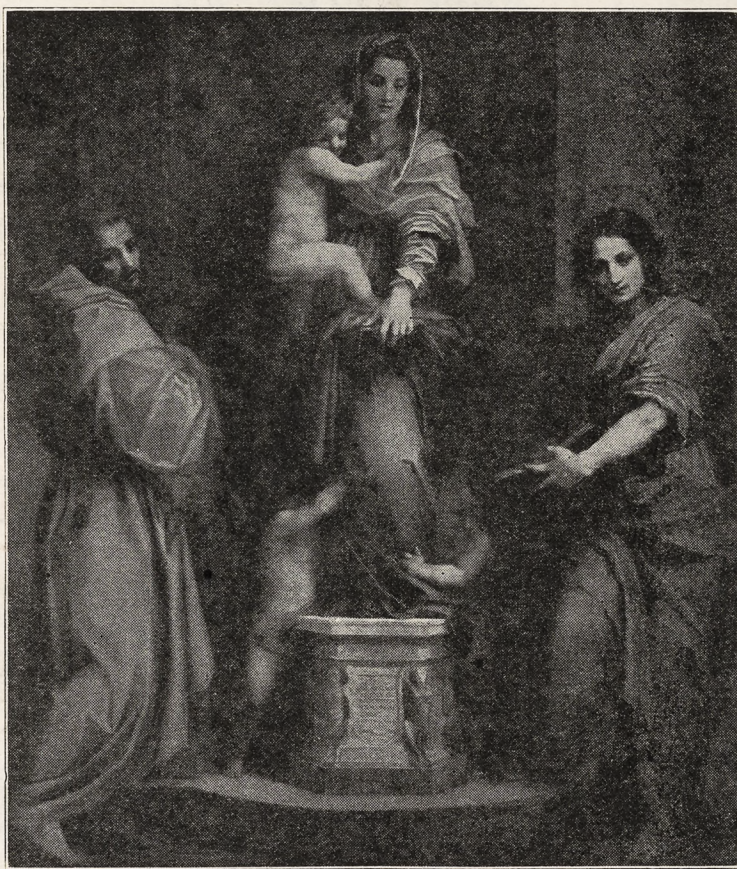



The **WITNESS**

CHICAGO, DECEMBER 24, 1925

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
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THE WITNESS

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Glory to God in the Highest, and on Earth Peace, Good Will to Men

An Editorial

BY BISHOP JOHNSON

IF THE angelic host had been a syndicate of spiritual physicians, diagnosing the ills of that old Roman world and telling men what they needed in order to get out of life the most that it contained, they could not have prescribed a more complete remedy for those human ills which man could prevent, but which he persists in aggravating.

The prescription is based on the needs of the human race and not on the theories of academic philosophy.

It has three ingredients, but it is to be taken as a whole, not piecemeal.

* * *

The first ingredient is that men shall worship God and not glorify themselves.

In order that the planetary system may run smoothly, every star of whatever magnitude must orientate itself to a common center. Each star has its own glory but that glory would end in destruction if it did not relate itself to the greater glory around which it revolves.

So man may have a local prominence and a relative importance, but he may not refuse to revolve around the center of the Universe without destroying the glory that he has.

That is the essential difference between self righteousness and the righteousness of the kingdom.

It is not that the truly religious man is better nor that he shines more lustrously than the man who refuses to relate himself to God.

We are not necessarily any better stars than our pagan neighbors.

It is that whatever good we have or we are, relates itself to the center of all good and therefore preserves its luster.

It is not merely a matter of letting our light shine, whatever that

light may be; but it is essentially that whatever light we do emit is to the glory of God and not to our own glorification.

The soldier who fights may shine in his individual exploits only as he is loyal to the cause.

A Benedict Arnold may be personally courageous, but his courage is not esteemed if it is not related to the cause in which he fights.

So men have personal qualities that are unusual, but if they do not use their personal glory to the glory of God, their light goes out in the chaos which results.

Loyalty to God is fundamental to a righteous universe.

* * *

The next ingredient in the angelic prescription is peace, which is, I take it, the same as poise.

It means that kind of courage which distinguishes the great soldier who does not allow his valor to be shaken by the irritations or calamities of the hour.

He may meet reverses, he may be misunderstood, he may suffer betrayals or receive grievous wounds, but he refuses to be shaken or allow his faith to falter.

So great Christian leaders have come up out of great tribulations and to them who have overcome has God given the victory.

In this age of material comforts, people have so weakened themselves by self-indulgence that they are incapable of enduring hardness as good soldiers of Jesus Christ, and resent the only trials which ought to strengthen their faith and deepen their love.

It is shameful that soldiers of Christ should abandon His cause because they have received a personal

slight or have incurred a serious injury.

That is the test of their courage and the seal of their fidelity. If we cannot suffer with Jesus we may not reign with Him. It is not merely the Gospel; it is the law of life in all of its phases. You have not found peace in Christ until you have learned His attitude toward the malice of His enemies and the lukewarmness of His friends.

* * *

The third ingredient in this message of the angels is good-will toward men; not toward some men but toward all men. If we have the spirit of Christ, we must be absolutely loyal to the faithful souls who are serving Him; we must be compassionate toward the weak soldiers whose service is an embarrassment to His cause; we must be forgiving to those who oppose our own efforts to further His cause.

It is easy to be petty in our resentments and in our censorious criticism of others. It is hard to be magnanimous, yet magnanimity is the essence of service in His cause.

He wants no vain soldiers who are more concerned over the recognition of their own virtues than they are over the morale of the army, and most of our resentments, when sifted out, are merely expressions of our own vanity.

We are more upset over our personal discomfiture than we are over the success of the cause in which we have enlisted.

To the average American Christmas is a sort of Armistice Day in which noise is identified with patriotism, and an exchange of congratulations is mistaken for true victory.

There can be no real Armistice until the kingdoms of this world have capitulated to the rule of Christ. At

present we are a long way from any lasting victory. We may rejoice at His birth, we may greet our fellow warriors with great love, but we may not identify the festivities of Christmas with the victory of righteousness.

Christmas is truly kept only when at His altar we strive to imbibe His spirit that we may bring forth the fruits of love and joy and peace.

The Council's Work

By Alfred Newbery

THE CITY MISSION

WHAT does a city mission represent? First, the spiritual ministrations and guidance of the Church to that floating parish which is outside the bounds of any particular parish and beyond the capacity of any particular parish to meet—the floating parish of Church people in institutions, hospitals, homes, jails and the like. Secondly, it represents an attempt to minister to specialized groups, like nurses, doctors, attendants, and even racial groups, equally outside the province of any one parish. And thirdly it is that kind of attempt to help disadvantaged persons, which we put under the head of social service. It grows out of the inability of the parishes of a community to meet all the needs of a community. It sometimes grows out of the neglect or indifference of the parishes of a community. It is an attempt to minister to the body, mind and spirit of those who are desperately in need of and furthest removed from the Church's life. It is among other things an agency of social work. And we shall bring discredit on ourselves as a Church, we shall delay the coming of full co-operation between the Church and the social worker, and we shall be rendering through it an inferior grade of service, if as Church people we do not enable it to uphold the highest standards of social work, informed by keen perception of the religious needs of the human heart.

The city mission is not a "charity," it is not our dumping ground for misfit workers or misfit clothes. It is not a sop thrown from the beneficiaries of the economic machinery to the casualties of the economic machinery. It is not the center of the Church's sentimentality, depending upon "sob stories" to generate financial support.

It is a nobly conceived plan to express the social conscience of the Church in a city. That conscience must demand and must make possible an execution equal in nobility to the conception. It is the most conspicuous meeting ground of the Church and social work. In it therefore should be exhibited the highest

Our Cover

The Madonna delle Arpie is the work of Andrea del Sarto, the Florentine artist who lived at the beginning of the sixteenth century. He excelled in giving movement to his figures, bathing them in a soft and luminous atmosphere, and suggesting tenderness without affectation. He was one of the rare artists who created a novel and enduring type of Virgin, with large, dark eyes, and an exquisite mingling of pride and simplicity.

kind of religious work which makes the most effective use of social work technique and standards.

While it must meet the needs that arise at any given moment with the equipment it has at that moment, it must not degenerate into either a perfect machine that has no heart, or a sentimental effort that puts up with bad machinery.

It is a means of service to every aspect of man, and it is a means of teaching us, its supporters, not merely the extent of the need with which we must cope, but the causes of that misery, and a means of inspiring us so to work in our separate callings that those causes may be done away with. It is a laboratory of Christianity, and if properly used, will show us needed and helpful paths on which we may go out to meet the Kingdom of God.

Let's Know

Rev. Frank E. Wilson

W. W. SKIDDY

A "CONSTANT READER" has asked a very timely question. She wants "some information as to the duties of the treasurer of General Convention." She understands that William W. Skiddy was re-elected treasurer at New Orleans and that "he is old in years but not in personality." I am glad to pass this on as a well-deserved tribute to Mr. Skiddy who for twenty-five years has occupied this office with much distinction and efficiency though with little publicity or appreciation from our Church people as a whole.

The canons provide that each Convention shall elect a treasurer to serve until the next Convention. This is an entirely different office from that of the treasurer of the National Council. It has to do only with those expenses incurred by the Convention itself and not with those of the general or departmental administration of the National Council.

"It shall be his duty," says the canon, "to receive and disburse all moneys collected under the authority of the Convention, and to which the collection and disbursement shall not otherwise be prescribed; and to invest, from time to time, such surplus funds as he may have on hand. His account shall be rendered triennially to the Convention."

The funds referred to consist of a tax laid upon every diocese at the rate of three dollars per capita for every clergyman canonically resident within the diocese. This money is to be paid on the first Monday in September immediately preceding the meeting of General Convention. In the report appearing in the last published Journal (that of 1922) the amount thus received from the dioceses amounted to \$16,157.00. The Convention in New Orleans voted to increase the tax to five dollars per capita as the old three dollar figure has prevailed for some fifty years or more and is inadequate to meet the increased cost of everything nowadays.

The use of this fund is designated by the Convention in accordance with the recommendations of the Committee on Finance appointed by each Convention. It costs money to run any convention and the Church has no magical rule of exemption. The largest single item of expense is the printing of the Journal of General Convention which contains the minutes of the two Houses and the reports of the numerous committees and commissions. The volume comprises nearly a thousand pages and ran to a cost of over four thousand dollars in the report of 1922. Then there are the salaries of the secretaries and assistant secretaries distributed over the three year period, and sundry bills for printing and stenographical work. The cost of printing the Pastoral letter from the House of Bishops was \$237.00. Allowances are made to certain committees for printing in connection with the duties required of them between Conventions. Desks, typewriters, etc., must be rented for use during the Convention itself; stenographers must be employed, various notices must be printed, and a large amount of correspondence carried on. Supplies and equipment must be expressed from New York to the place where the Convention meets; transportation must be provided for the secretaries and the Pension Fund premiums must be paid on their modest part-time salaries.

Mr. Skiddy was appointed to perform these manifold duties after the death of his predecessor, Buchanan Winthrop, in 1900. His work was so eminently acceptable that the Convention has persistently re-elected him ever since. It ought to be added

that the receipts and expenditures of this fund are constantly under the vigilant scrutiny of Burton Mansfield, of Connecticut, chairman of the Committee on Finance, whose exceedingly audible admonitions are persistently ringing in the ears of the House of Deputies telling them how much money they can't spend because they haven't got it to spend.

About Books

REVIEWED BY DEAN CHALMERS

The Inescapable Christ, by Walter Russell Bowie, D. D., New York. Chas. Scribner's Sons. 206 pp., \$1.50.

DR. BOWIE has just published a new book entitled "The Inescapable Christ" and this will of course be a matter of great interest, not only to his many friends and admirers, but to all Church people who are glad when they see our clergy taking a leading place among the religious thinkers of today.

Dr. Bowie continues to write with the same beauty of style and handles his subject with the same grace that have characterized his previous volumes. But one cannot help feeling that this, his most recent effort, seems to have somewhat less vitality and perhaps not so much of a real message as his previous works. Whatever differences one may have with Dr. Bowie, there has been no doubt of the reality of his message, hitherto.

His earnestness is manifest on every page. He writes with the utmost sincerity and no one can be in doubt for a moment as to his passionate longing that men and women everywhere may come more and more to what those who use a more old-fashioned phraseology than he does would still call "a saving knowledge of Our Lord Jesus Christ."

For that very reason—because of his devout and wistful longing to bring men nearer to Christ—it seems an ungrateful and invidious thing to criticize such a book as "The Inescapable Christ." Yet Dr. Bowie himself would wish it to be frankly dealt with.

And to me, at least, it seems quite obvious that in his eagerness to help the "perplexed modern mind" Dr. Bowie has unconsciously gone far towards presenting a very limited, almost an unreal picture of Our Blessed Lord. For instance: "Here, therefore, is the answer for those who seek reality. They must seek it and find it not in the realm merely of our material measurements. They must find it in those unseen forces wherein the mightiest powers lie. I know that such expressions as these, lacking for the moment further explanation, may seem vague to many of our

time, but that is the way with all ideals. They seem woven at first out of the delicate fabric of mere imagination, out of star dust, and the far lure of rainbows and the mystery of morning skies. It was for such an imagination that Jesus died on the cross, and ever since that time his spirit has been waiting for the faith of men to crystallize his great ideal into fact." There is no harm in a beautiful statement of this kind if in some other part of a book which professes to deal with "The Inescapable Christ" the grim and awful reality of the Cross is seriously dealt with, but it is not.

And then again, statements such as the following seriously mar a book whose purpose is intended to be eirenic: "What did Jesus say to James and John and to the others? Did he say, 'Come now, sit down and let me inquire about your orthodoxy?' Did he say, 'John, what are your views as to the authorship of the Pentateuch?' 'James, what are your views as to the verbal inspiration of the Old Testament generally?' 'Peter, are you persuaded that after a while, when the Church shall be organized, you will have a sufficiently correct and unbending idea of Apostolic Succession?' 'Andrew, will you be ready to keep out of the Church every one whose views you do not think to be correctly stated?' Did he ask all of them what definitions they had about God, what they thought the Incarnation meant, whether they agreed with the phrases which one of these days

were going to be written down in the Nicene Creed? Well, if he asked them anything like that, the Gospels have certainly omitted to mention it."

Who ever said or thought that they did?

If this is modernist polemic it is mighty poor stuff and rather an obvious appeal to an illiterate gallery. If, as I personally believe, the book is not polemical, then it remains to be said that such passages are quite unworthy of the author and the theme alike.

It is an interesting and a disappointing book, brilliantly written but rather needlessly inadequate in its conception and handling of a great theme.

REV. JOHN DALLAS ELECTED BISHOP OF NEW HAMPSHIRE

The Rev. John Dallas, on the staff of St. Paul's Cathedral, Boston, was elected Bishop of New Hampshire last Wednesday. He was elected on the eighth ballot, the runner up being the Rev. A. M. Dunstan, archdeacon and executive secretary of the diocese. There were a number of other candidates who received small and scattered votes.

Mr. Dallas is a graduate of Yale and of the Union Theological Seminary. He served as a curate under the Rev. John Lewis, rector of St. John's Church, Waterbury, Connecticut, and was called from there to be the student chaplain at Dartmouth College. He left this college work this fall to take up work in Boston.

A Christmas Carol

By the Rev. G. A. Studdert Kennedy

Come worship the King,
That little white thing,
Asleep on His Mother's soft breast,
Ye bright stars bow down
Make for Him a crown
Christ Jesus by Angels Confessed.

Come children and peep
But hush ye and creep
On tiptoe to where the babe lies,
Then whisper His name
And lo! like a flame
The glory light shines in His eyes.

Come strong men and see
This High mystery,
Trod firm where the shepherds have trod,
And watch mid the hair
Of the maiden so fair
The five little fingers of God.

Come old men and grey,
The star leads the way,
It halts, and your wanderings cease,
Look down on His Face,
And then filled with His grace,
Depart ye, God's servants, in Peace.

Cheerful Confidences

By Rev. George Parkin Atwater

PRELATES, PRIESTS, POETS AND PROPHETS

ONE of the joys of attending the General Convention is to see, and possibly meet the men whose names and pictures have been appearing in the Church press for many years.

Upon my arrival at New Orleans I walked into the dining room of the Hotel Bienville and giving one glance around the room, realized that our best known bishops and many well known priests and laymen, were casually engaged in the perplexing problem of deciding what to order for lunch. I had not experienced the same thrill since a few years before when I walked into the dining room of the Hotel Alexander at Los Angeles, and found myself face to face with Charlie Chaplin, and a score or more of the stars of filmdom.

The constant casual contacts with the notables of our Church was most interesting. It was refreshing to meet in the corridor of one of the upper stories, a very well known bishop, who was blithely whistling, "Hail, Hail, the Gang's All Here," and who hurried along as if he were going to a picnic.

One evening I invited a group of old college friends to have dinner in the large room, which I shared with a bishop. We ate there because it was very hot and in the private room we could discard our coats and be comfortable. There were five in our party, and I realized that I was entertaining two bishops, and two deans of Cathedrals. Little did we think, in the good old Kenyon days, that in 1925 we five should get together in New Orleans, and that four of the five should be occupying positions of high honor in the Church. But it was a merry party, full of reminiscences of the old days.

On several occasions I joined a little party that gathered in the room of the sage of Barclay Street, to enjoy his hospitality at lunch or dinner, and to discuss all sorts of affairs of moment in the Church. The keen mind of our host cast a searchlight upon events and upon men, and behind the smoke barrage created by newly dedicated Dunhills, the bishop and myself, both from the Mid-west, watched the manoeuvres on the Eastern front. The famous old memories of Pepys, or of Evelyn, have no more interesting pages than would be the chronicles of our modern ranconteurs if such were published, as uttered in these symposiums at the Hotel Bienville.

Everyone enjoyed the sly little

jokes that passed about the convention but did not find their way into print. It was reported that one of the deputies, well-beloved for his genuine devotion to the traditions of evangelical piety, was about to propose that all Roman numerals should be eliminated from the Prayer Book.

We had to try our wits on such cryptic utterances as these: "What is the difference between the maid of Athens and the maid of Orleans (Nova)?" By using logarithms you could get an answer something like this, "The maid of Athens had a 'pou sto,' which is Greek for 'standing room only,' but the maid of Orleans,

(Nova), resorted to 'pou cipsi,' which is Indian for 'sitting on the lid.'"

For three conventions I have had the pleasure of sharing a room with the same good friend, Bishop Harris of Marquette. Our long confabs together and our nocturnal visits with our neighbors, recall to my mind the remark made by one of my vestrymen. Shortly after he was confirmed, some years ago, we had many conferences, which lasted well into the night. On one occasion he remarked jokingly, "Well, there's one peculiar thing about belonging to the Episcopal Church. It's apt to keep one up late at night."

YOUNG PEOPLE'S DEPARTMENT

EDITED BY REV. W. AIMISON JONNARD

THE ANSWER TO PRAYER

By Rev. Louis Tucker

—Oh, Doctor, won't you get my John into your boys club?

—I've tried. Perhaps, dear Lady, he won't come.

—He is going with such wicked boys, and will not listen.

—He has refused to listen to me, also.

—Your club has interested and amused so many, and what you say to them has kept them straight. If you could only get him he might follow you.

—Have you no influence?

—None; since his father's death.

—Has any one?

—His elder brother has, but he's away and not expected back for a long time.

—Perhaps God has. Suppose we pray God to send John to the club and talk it over this time next month.

—How do you do? John has been coming to the club two weeks now.

—Yes; and I am so glad and grateful to you sir.

—Are you not grateful to God? It is a notable answer to prayer. I prayed. Did you?

—Yes, for a while; but prayer had nothing to do with it. John's elder brother was offered a good position here so he came home, went to the club, and took John with him.

—And still the Lord God beareth with the children of men!

—I don't know what you mean, Doctor.

—No, Madam; I beg your pardon. Of course—of course you would not know what I mean.

HOW ABOUT THE NEW YEAR?

Has your society ever needed the services of a physician? We have had a few sick ones in the South, and a Diagnosis Meeting helped. (Some I know of really need the "surgical method.") It pays to look in the

mirror occasionally. A Diagnosis Meeting might help. Hence we suggest a meeting at which the following questions (or ones similar) are discussed:

1. Have we efficient, or the right sort of, Counsellors?

2. Do we take their advice, or follow their counsel?

3. Have our programs a lack of careful preparation?

4. Is there an *indefiniteness* in their procedure?

5. Is there unparliamentary pre-siding or procedure?

6. Do we meet at the wrong time, or the wrong place?

7. Have we the wrong officers?

8. Are our meetings too long; too short; too lacking in "meat"?

9. Are the wrong subjects chosen for programs and study?

10. Have we forgotten the aim of our Society?

11. Has our society an aim?

12. Have we too great emphasis on devotional features?

13. Have we sufficient?

14. Does everybody take part in our meetings? Why?

15. Are we making our society a social club? A Sunday evening club?

16. Are we demanding social requisites for membership? Why haven't we more members?

THOUGHT FOR THE WEEK

A starlit night,

A Maiden white,

A Baby small,

And is this all?

Not all—Jesus is the Baby boy,

And Heaven's joy

Brings Heaven near.

Soft glow of light,

An altar white,

Wine, Wafer small,

And is this all?

Not all—beneath the humble guise

A Presence lies,

Jesus is here.

—Selected.

Preacher, Pulpit and Pew

Edited by E. P. Jots

This is vouched for as a true story: A little lad in one of our parishes in Western New York was very thoughtful one Sunday evening as his mother was preparing him for bed; suddenly he asked, "Mother, why does Mr. — (the Rector) say, 'give us that two cents you owe us' at every service?" The mother answered, "Why, no, dear, I have never heard him say that." But the little chap persisted. So when she went down she told the other members of the family, and they at once got hold of the Prayer Book, to find what had suggested it to the little mind. At last sister "tumbled;" it was "Give us that due sense of all Thy mercies."

* * *

An amusing but instructive article in the London *Church Times* on the subject of naming children has the following:

There once was a Mr. and Mrs. Rose who had a baby daughter. Someone suggested she should be called Blush, but other counsels prevailed and she was christened Wild. Wild Rose, a charming name, and all went well until someone fell in love with her, as, of course, they would do with a young lady with so delightful a name. The lover's name was Mr. Bull. And Wild Rose is now Wild Bull.

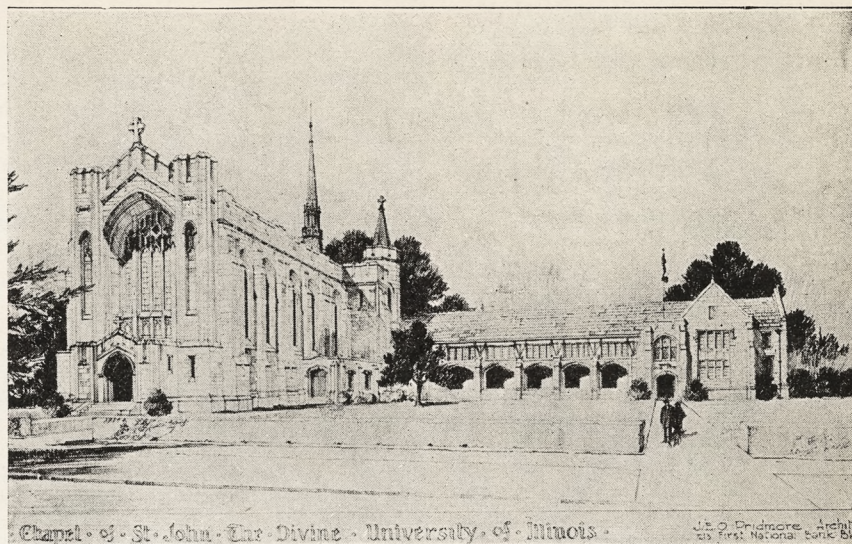
After giving strange instance of naming, including Methuselah, who died when a year old, the article concludes on a serious note:

We may not be able to choose our own Christian names, but we are frequently responsible for choosing names for other people. It is only right and fair that we should try and choose a name which will remind its bearer of the high profession and glorious privileges of a Christian. And so it is, we choose the name of some great Friend of God, Saint or Angel, or some Grace of Virtue, that the bearer of the name may have a share in their friendship and protection, and be inspired to follow in their train.

* * *

Chamblee, Ga.—An old negro, preaching at the Ebenezer African Baptist Church here Wednesday night, told his congregation that "the wimmin" had indirectly caused the continued drouth which has prevailed in this section of Troup county for several months.

"The white wimmin cut off their hair and the colored wimmin cut off theirs," said the aged preacher. "The white wimmin cut off their skirts and the colored wimmin did, too. Now,



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Work Begins on It at University of Illinois.

God done gwine cut off de rain, and what's you all gwine ter do?"

* * *

A small boy approached his father a few Sundays ago with a request for a dime.

"What do you want it for, son?"
"To take to Sunday School."

The father, in a spirit of fun, protested: "You mean a penny, don't you? When I was a little boy I never took more than a penny to Sunday School."

"No, Daddy," was the instant response, "what I want is a dime. Religion's gone up."

* * *

A young preacher who was just starting in picked as his text Jonah and the whale.

"And for three days and three nights," he began "Jonah was in the, the—the—"

"He blushed and stammered and started again: 'For three days and three nights Jonah was in the—'"

"He stopped again, mopped his face with his handkerchief, then gathered his courage in both hands and made another stab at it, and blurted out:

"And for three days and three nights Jonah was in the—society of the whale!"

* * *

In these "evolutionary" times it is interesting to quote a few lines by John Kendrick Bangs. They are:

Whate'er my forebears may have been,

Ape, insect, bird, flesh, fowl, or fin,
I am myself; and, rain or shine,
Intend to fill the place that's mine.

Say what you will, prove what you can

About the origin of man—
No line of monkey ancestry
Can make a monkey out of me.

The parson was trying to illustrate to the class of small boys what was meant by moral courage. "Supposing," he said, "twelve boys were sleeping in a dormitory and one said his prayers. That would be moral courage." The boys quite understood. "Now," he went on, "can any one give me an example?" "Yes," answered the lad in the back row. "If twelve clergymen were sleeping in a dormitory and one *didn't* say his prayers, that would be moral courage."

Tabor College Fund

The editor of the Witness wishes to acknowledge the following donations to Tabor College which have come in as a result of his appeals:

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No Place For Class Rule in the Church

Ecclesiastical Politics the Great Winter Sport for Many Churchmen

PROSPERITY

By Rev. H. P. Almon Abbott

The President of the United States at a recent dinner of the New York Chamber of Commerce found warrant for the statement that nowhere under the sun had so much prosperity been achieved in so short a time as in this country. In conformity with this utterance of the President, the banks of New York have issued a bulletin indicating the general prosperity of all classes of our population. Production never was higher and distribution never was wider in the United States than in the year 1925. The trend of well-being is up, and ever upwards. This is illuminating and most satisfactory from a materialistic standpoint. And, yet, it is evident that happiness is not keeping pace with such untoward prosperity. For discontent never was higher, nor restlessness never was wider than at the present time. We are lacking religion, and lacking religion we lack all things. As a wealthy man said to the writer a few days ago, "Money does not bring happiness." He spoke from the inside, and knew whereof he spake! Verily, "Man doth not live by bread alone," and, "these things added" do not count for much unless first there is "the seeking of the Kingdom of God."

* * *

We read in an eastern paper that "Episcopal clergymen and laymen of _____ are working to secure the unanimous election of _____ as Bishop of _____." We wonder where the Holy Spirit comes in! He must be working with the Episcopal clergymen and laymen before the election! We trust that He will not be called upon to preside in the diocesan convention as Selector of the Bishop to be! It would be somewhat in the nature of a blasphemous anticlimax; would it not? We hear that in another diocese of the Church where an Episcopal election is prospective and problematical, some of the older laymen of the diocese are holding conferences looking toward the elimination of certain outstanding men within the diocese! We are fully persuaded that the Holy Spirit is not with them in their subterranean endeavors. The Holy Spirit does not lend Himself to such chicanery. In fact, from all that we know of the Third Person of the Blessed Trinity, He will probably give these self-constituted eradicators the surprise of their lives! Here, then, are two di-

ceses, or here are certain people within two dioceses, behaving in the most shameful manner. We recall St. John's blunt words, for they seem altogether appropriate, "He that saith, I know God, and keepeth not His commandments, is a liar!" We might expect decency, at least, good sportsmanship and that sort of thing, in the election of our Chief Shepherds!

* * *

The Rev. F. E. Reissig, a Lutheran minister in Rochester, New York, declared recently: "A church dare not be ruled by any one class of people, or by any small group, or by any one man. The people as a whole must determine its policy and work out its plans." Wise words! And, words that have a pertinent application to many Episcopal parishes in the United States. So many of our churches are ruled "by one class of people" and by "one man," and the fact militates seriously against the spiritual prosperity of all such churches. The solution of the problem is to so develop the church that the general givings of the congregation at large will reach a sum total capable of swinging the financial necessities of the Church without primary reliance upon the monetary power of any individual or group of individuals within the congregation. This blessed state of affairs may be achieved, and readily so, if the rector of the parish is possessed of a requisite amount of backbone. Let him treat all men alike, rich and poor, high and low; let him demand, as a patent fact devoid of the necessity of elaboration, that the relative responsibility of all is of equal merit; let him avoid all appearance of sycophantism, and, above all, the damaging reputation of being "a little friend of the rich"—and the goal of congregational freedom will be attained within a few years of the inauguration of his pastorate. He will be criticised by "the small group" and by the "one man;" he may be accused of ill temper, because he refuses to cater to the importance of the few who regard themselves with importance; but, he will win out in the long run. Clerical Backbone—that is what is needed, and that is about all that is needed. And, reliance upon Christ, who is forever against "special privilege," will improve the quality of the backbone when the gristle is on the point of yielding!

A plan has been worked out in North Dakota whereby the clergy will pair off for two weeks in the spring of the year and visit Church families in the unchurched communities. Study groups are to be organized in parishes and missions during

Great Peace Service In St. John's Cathedral

Envoys of Twenty-five Nations Give Thanks for the Locarno Treaties

FOR WORLD COURT

Four thousand persons, part of a throng that so exceeded the utmost capacity of the great Cathedral of St. John the Divine that hundreds had to be turned away, gave thanks last week for the signing of the Treaty of Locarno and joined fervently in a plea to the United States Senate that American participation in the World Court be no longer delayed.

Attentively, with nods of approval, they listened to the Rt. Rev. William T. Manning, Bishop of New York, express "our indomitable purpose that America shall now move forward to take her share in this great work for the world."

They heard Dr. Nicholas Murray Butler, president of Columbia University, brand the Senate irreconcilables as "a very small group of the office-holding class, placed by accident and legislative seniority in a position where custom permits them to play a very large part in the disposition of such questions, who are defying the will and betraying the interests of the American people."

With John W. Davis, formerly ambassador of Great Britain and President Coolidge's Democratic opponent last year, they united "in rejoicing that, behind the leadership of the President of the United States on this great question, there is no party or sectional division at this hour, and whether Democrat or Republican, we follow his lead in demanding the prompt adherence of America to the World Court."

At least a thousand of the audience sat or stood facing stone walls in remote parts of the church, out of sight of the speakers and within hearing of them only through the medium of radio amplifiers scattered throughout the edifice. But these listened as raptly, and prayed as fervently, as the more fortunate, earlier comers who filled every inch of seating and standing room in the huge nave of the Cathedral.

The service opened with a procession down the centre aisle of the nave and up the chancel of the flags of the seven nations signatory to the Locarno Pact—Belgium, France, Germany, Great Britain, Italy, Poland and Czecho-Slovakia—followed by the choir boys and clergy in their bright vestments.

It was the first time since the war, according to members of the Cathedral staff, that the banner of Germany has had a place there.

Bishop of Pretoria Hits at the State

English Clergyman Explains Why He Refuses to Marry the Unbaptised

THE TRANSVAAL

By Rev. A. Manby Lloyd

The indignation aroused by the Epstein sculpture to the memory of W. H. Hudson, erected in Hyde Park, came to a head when some students, a week ago, painted the Goddess Rima green. A memorial for its removal has been signed by leading Royal Academicians, Canon Doyle, Hilaire Belloc and others.

The Philistine argument is that every creative artist who has something new to say has met with abuse. Did not Mozart's orchestra "down tools" as a protest against having to play music which they considered outrageous? Did not a distinguished critic of Elizabethan times describe "Othello," as a Bloody Farce without salt or savour? And what would Epstein think of John Collier's "Pallas Athene?"

Chesterton describes the defacement of Rima as a silly and dirty business, but points out that what we call originality now is beginning to look like the isolation of the mind. Man cannot really be divided and we do not believe in the evolution of the Time Machine, by which one-half of humanity turns into graces and the other into goblins. But it will be a spiritual schism if some really look at goblins and see them as graces.

Mr. Cunningham Graham proposes the paint should be left sticking to the stone as an everlasting memorial of our disgrace in deriding genius. Another party, headed by Nevinson, propose reprisals, and are already demanding the scrapping of the Nurse Cavell monument.

* * *

The Rev. C. B. Law, who raised a dust by refusing to marry an unbaptized person, explains his action to *Guardian* readers.

In the diocese of St. Albans, the clergy are supplied with certain forms, and the question put to the man when he came to put up the banns was answered in the negative. He was a believer, and had no objection to being instructed with a view to baptism. An appointment was made for the following day, but in the meantime, it appears, he had been "got at," and urged to take up a firm attitude based on his legal right to have the service in church. He declared that legal proceedings would be taken.

Mr. Law then proposed to refer the matter to the Bishop, who saw them



REV. RUSSELL BOWIE
He Writes Another Book

together. He suggested that they should go on with the instruction. This was declined, possibly to the man's credit.

The refusal had nothing to do with nonconformity, but was "simply because he was an unbaptized person." There the matter stands.

* * *

The Church is nothing if not militant in the Transvaal. Preaching recently in St. Mary's Cathedral, Johannesburg (the sermon also was broadcast) the Dean (the Very Rev. W. A. Palmer) declared that the control of the golden city had passed into the hands of the self-seeker, the land speculator, the jerry builder and the social climber. "Graft," he said, had become a profession. Preaching in the Cathedral at Pretoria, the Bishop (Dr. Talbot) asserted that the civil regulations as regards marriage in the Transvaal seemed to be culpably designed to encourage the breaking of homes and the victimization of children, which followed upon such break-ups. "I challenge our rulers," said the bishop, "to inquire whether the absurdly cheap and easy facilities for divorce which prevail in this province are not cheapening and degrading marriage in the public mind."

St. Andrew's, Fort Worth, Texas, Rev. E. H. Eckel, rector, has recently been enriched by the installation of a window, depicting the Transfiguration, the gift of Mr. Charles Alfred Johnson of Denver. The window was designed and executed by the Jacoby Art Glass Co. of St. Louis, and is the first of a series of windows intended to illustrate the life and ministry of Jesus.

News Paragraphs of The Episcopal Church

Money Which Is to Clean the Slate of Debt Is Coming in to the Mission House Rapidly

AUXILIARY SPECIALS

By Rev. W. B. Spofford

Meeting of National Council with 21 of the 26 members present. They were happy over the fine response of the dioceses in paying their pledges which are to clean the slate of that million and a half dollar deficit. Half of it was in when the Council met on the 9th, and more has been paid in since. So the Council voted a resolution thanking one and all. On motion of Bishop Murray they voted to hold a special meeting on January 20th for the purpose of organizing the new Council and to receive the reports of the dioceses on the amounts they expect to pay toward the Church's program for 1926. There will be another meeting on February 24th and 25th. A resolution was passed expressing appreciation for the leadership given the Church during the past six years by Bishop Gailor, who has served as President of the Council.

* * *

Woman's Auxiliary, which has done such fine work in securing offerings for a corporate gift each year, in addition to the regular offerings of its members and the United Thank Offering, is again to secure money for advance work. The chairman of the committee is Mrs. Robert Burkham of St. Louis. They hope to secure money for St. Agnes' School, Kyoto; St. Timothy's Hospital, Liberia; work in Haiti; for a church at Baguio, P. I.; St. Mark's School, Nenana, Alaska; and for a church at Livramento, Brazil.

* * *

Now here is a real news story. At Kent School in Connecticut a committee on missions was recently appointed by the Rev. Father Sill, O. H. C., headmaster. The committee consisted of Colmore, Perry, Rhineland and Roots, whose fathers are bishops; Farnum, whose great grandfather was Bishop Whipple, and Jackson Kemper, whose great-grandfather was Bishop Kemper. The cause of missions was presented to the school by the committee. Result, \$719, which isn't at all bad for 200 boys. If you think so try to get as much for the same cause from next Sunday's congregation.

* * *

On the first Sunday in Advent the Rev. Cyril E. Bentley preached a memorial sermon to the late Rev. J. A. Sewell in the Federal Prison in Atlanta, where Mr. Sewell had been

chaplain for ten years. Mr. Sewell has been succeeded by Mr. Fred Ladlow, who is a member of the Salvation Army and a communicant of the Episcopal Church.

* * *

Six laymen, members of St. John's, Savannah, where Editor Jonnard is rector, have been licensed as lay readers and have been given a definite monthly schedule of services.

* * *

Ford Sedan for the Rev. S. B. McGlohon, rector of St. Paul's, Savannah, on the 18th anniversary of his rectorship. That's nice.

* * *

Rev. C. G. Richardson, rector of the Incarnation, Atlanta, Ga., has been forced by illness to resign.

* * *

The meeting of the House of Churchwomen of the Province of the Mid-West will be held in connection with the Conference for Diocesan and Parish Officers of the Woman's Auxiliary, in Taylor Hall, Racine, Wis., January 12-15, 1926.

The meeting is open to all church women and it is earnestly hoped that all branches of work in the Church will be represented. Those attending are urged to plan to remain for the entire time, as all the sessions will be of interest.

Reservations should be sent to Mrs. George Biller, Taylor Hall, Racine, Wis., before January 10, 1926.

* * *

Rev. J. M. Thomas was advanced priest last Sunday in Grace Church, Rutherford, N. J. He served as a lay worker for many years and was ordained deacon two years ago.

* * *

Mrs. E. Q. Keasbey has given \$5,000 for the endowment of bed in St. Barnabas Hospital, diocese of Newark. It is in memory of her husband, for many years an officer of the diocese.

* * *

Work started on the new parish house, St. Andrew's, Fort Scott, Kansas, Rev. Sumner Walters, rector. Cost will be \$25,000, of which \$20,000 is in hand. Eighteen rooms, auditorium to seat 800, gymnasium and kitchen and dining hall.

* * *

Notable service: Miss Mary Waserboehr of Versailles, Kentucky, has been the organist of St. John's Church for forty-five years.

* * *

Rev. D. L. Ferguson became priest-in-charge of St. Cyprian's, Boston, a congregation of negroes just five years ago. Now a congregation of several hundred—500 new members since he has been there—and a new church which cost \$60,000.

* * *

The oldest priest in the diocese of Central New York, Rev. W. M. Beau-



BISHOP SHIPMAN
Forced to Take Rest

champ, D.D., LL.D., died last Sunday in Syracuse. On his last birthday, his 95th, he walked ten miles on a pilgrimage to his birthplace. Dr. Beauchamp lived under six Bishops without changing his residence. He was a great authority on Indian lore and language.

* * *

The Rev. A. G. White, general missionary of the diocese of Minnesota, died at his home in Minneapolis on December 6th. Mr. White was born in Canada in 1875 and came to Minneapolis when very young. After taking a course of study at the General Theological Seminary he was ordained priest in 1909. Except for a short ministry in Omaha his entire work has been done in Minnesota. This fall he was elected dean of Trinity Cathedral, Duluth, and was to have taken charge on November 29th. He died of pneumonia.

* * *

Some weeks ago I suggested that

you send to the Rev. William Parkess, rector of St. Stephen's Church, Wilkinsburg, Penna., for his parish paper which gave a most excellent statement on tithing. I now receive an even better pamphlet by Dr. Parkess on the subject which I am sure he will gladly send to those interested.

* * *

The Rev. Joseph R. Walker who has charge of a half dozen missions in Alabama has submitted to each communicant of his various stations a budget for the year 1926. They look very much like every other church budget with one exception. They contain an item which will cover the cost of having THE WITNESS mailed to every family each week, and the *Spirit of Missions* each month. At the bottom of the pledge card which is inclosed with a personal letter to each family is the statement that "this pledge includes a subscription to the following papers: *The Alabama Churchman*, *The Church at Work*, *The Witness*, *The Spirit of Missions* and *The Leaflet*."

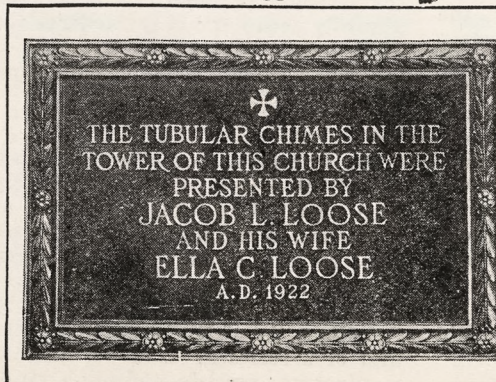
* * *

Wanted: More names of living Episcopalians. Most of the names sent in are those of politicians—statesmen I suppose we would call them if we were nice. What about authors and educators and scientists and social workers and—well, what have you? Here's an author—a famous living writer of verse, Mrs. Marguerite Wilkinson, and is there an Episcopalian who is not familiar with the writing of Miss Vida Scudder, whose works are known through-

Witness Fund

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

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out the world? Or Miss Florence Converse, an editor of *The Atlantic Monthly*, and the author of novels that are famous. Come on, folks, send in some names.

* * *

My, my, my—more football. Here is a letter from Dr. Greville Haslam, the headmaster of The Episcopal Academy in Philadelphia, pointing out that my plea for an Episcopal Church College Football Conference is equally applicable to the Church Schools. What is more important he states that his school has made the start by challenging Trinity School, New York, to games in 1926 and 1927. Now that's alright. Let's get this thing going. I am quite selfish about it of course — I love the game and want to have an excuse for recording the results of the combats in THE WITNESS. I really believe that a sporting page is essential if we are ever to get laymen to read a Church paper.

* * *

Four new clergy in the diocese of California. The Rev. W. L. Wood takes charge of the church at Ross, and is to teach at the Pacific Divinity School. He is from Massachusetts. The Rev. Lindley Miller comes from Hood River, Oregon, to take charge of St. Clement's, Berkeley. Archdeacon Martyr, who has done a great work in North Dakota with Bishop Tyler takes charge at Martinez, and all the eastern country districts of Contra Costa County; and the Rev. Oscar Green of Lockhart, Texas, succeeds the Rev. David Evans at All Saint's, Palo Alto. The Bishop of California has the advantage at this time of the year. With the thermometer at zero in Chicago, and my two young ones sniffing with colds, I'd welcome a letter from the Bishop of Panama.

* * *

THE WITNESS starts its 10th year next week. Awfully young, yet old enough to be able to claim that we belong.

* * *

New church for St. Luke's, Monrovia, California. Ground just broken for a \$90,000 Church to be completed by Easter—the boys apparently

work fast out that way. They figure on putting up \$200,000 worth of buildings before they stop. The Rev. George E. Swam is the rector.

* * *

Bishop Atwood has accepted an appointment as canon of Trinity Pro-Cathedral, Phoenix, Arizona.

* * *

Largest gathering of Episcopalians ever held in Washington, D. C., the other night — a missionary mass meeting. Three bishops spoke; Bishop Henry St. George Tucker, formerly of Japan, Bishop Kinsolving of Brazil and Bishop Freeman.

* * *

Rev. J. H. Webber-Thompson of St. George's, Louisville, Ky., has ac-

cepted a call to St. Matthew's, Bloomington, Illinois.

* * *

Mr. Ralph Adams Cram, the architect, lectured last week at St. Paul's Cathedral, Boston, on the Cathedral of St. John the Divine, New York.

* * *

Trinity, Newton Centre, Mass., has a junior service league which provides two scholarships, one for a French orphan and one for a boy in Christ School in the Carolinas. Earn the money by the sale of articles that they themselves make.

* * *

Hundreds of delegates attended the diocesan conference of the Girls'

As the Year Nears It's End

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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.

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* * *

The Rev. B. C. Roberts, rector of Holy Trinity, Marlboro, Mass., arranged a display of interesting editions of the Bible for the service on Bible Sunday.
* * *

Dr. Wilfred Grenfell of Labrador is delivering illustrated lectures of the unique work being done in his country. He is also showing the work done by the Labrador fisher folk.
* * *

Four new assistants at St. Paul's Cathedral, Boston, were given a reception the other evening. They are the Rev. John Dallas, formerly the chaplain at Dartmouth College, the Rev. Herman Page, formerly of Yakima, Washington, and the Rev. W. C. Hicks and the Rev. F. C. Lawrence, recent graduates at Cambridge, who are doing work among Harvard students. Mr. Dallas has since been elected Bishop of New Hampshire. Great how these young fellows are getting ahead.
* * *

The Rev. Bernard Iddings Bell, president of St. Stephen's College, is to give the annual lectures of the Amherst Christian Association at Amherst College next month.
* * *

At the December meeting of the National Council the Rev. Dr. Patton, director of the American Church Institute for Negroes, announced that the Rockefeller Foundation had ap-

propriated \$100,000 for buildings and equipment for the Fort Valley High and Industrial School at Fort Valley, Georgia. It is given on condition that another \$100,000 be raised. Nearly half of this sum is in hand. The school, one of the leading negro schools of America, enrolls more than 700 students annually.
* * *

Bishop Herbert Shipman, suffragan bishop of New York, has gone to the Catskill Mountains for a six weeks' rest.
* * *

The Rev. Horace Fort, secretary of Berkeley Divinity School, was the preacher at St. Mark's, Newark, N. J. last Sunday. In the evening he gave an illustrated lecture on the Stockholm Conference, to which he was an official delegate.
* * *

New plant consisting of church and parish house is to be built for St. John's, White Bear Lake, Minnesota, where the Rev. John Temple is rector.

St. Mary's Church, St. Paul, Minnesota, Rev. Frank Zoubek, rector, is building a new church costing \$85,000.
* * *

Bishop White of Springfield has signed a contract for the erection of the porch and part of the nave of the Chapel of St. John the Divine at the University of Illinois. This initial work calls for the expenditure of \$67,000. See picture in this issue.
* * *

After Christmas prepare for Lent. We try each year to run a series of articles which are suitable for study classes. How would a series under the general heading, THE CHURCH AND THE WORLD TODAY, do for this coming Lent? Suppose we select such subjects as The Church and Missions, The Church and Religious Education, The Church and Race Relations, The Church and War, The Church and Industry, the Church and Personal Religion and the Church and Social Service. My idea would be

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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 Avenues
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, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.;
4 p. m.
Week-day Services: 7:30 and 10 a. m.;
5 p. m. (Choral except Mondays and
Saturdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20 p. m.

Trinity

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

Church of the Heavenly Rest and CHAPEL BELOVED DISCIPLE

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

BUFFALO

St. Paul's Cathedral

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

CINCINNATI

St. Paul's Cathedral

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

Christ Church

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

DALLAS

St. Matthew's Cathedral

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

PHILADELPHIA

St. Jame's Church

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

ST. PAUL

Church of St. John the Evangelist

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

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Gethsemane

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Rev. Don Frank Fenn, B. D., Rector.
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Wednesdays, Thursdays and Holy
Days.

ALBANY

All Saints Cathedral

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

DENVER

St. John's Cathedral

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

MILWAUKEE

All Saints Cathedral

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

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
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Saints' Days and Tuesdays, 9:30 a. m.
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St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00 and 5:00.
Gamma Kappa Delta Club 6:00 p. m.
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Wells-Downer Cars to Bellevue Place.

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St. Mark's

Rev. Stuart B. Purves, D.D., Rector
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Daily: 8:30 a. m.
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to have each article written by a recognized expert in his field, with a number of questions at the end of the article to stimulate class discussion. Won't you let me know what you think of it please?

* * *

The delegates to the Convention of Woman's Auxiliary from the diocese of West Missouri are touring the diocese speaking before Auxiliaries on the program for next year.

* * *

Christmas in New York: City Mission Society is distributing among ten thousand patients and prisoners

more than 6,000 pounds of candy, a thousand dozen oranges, a few dozen crates of tobacco and, I suppose, a great many other things. Services, of course, in all of the institutions, with carol services in many of them.

* * *

Rev. Charles Bailey was ordained priest by Bishop Moore at Gainesville, Texas, early in the month. He was presented by the Rev. A. W. Siders, his former rector, now rector at Texarkana.

* * *

Judge L. B. Chalkley, dean of the law school of the University of Kentucky, is layreader at a couple of small missions in the diocese of Lexington.

* * *

The next Church Congress will be held in Richmond, Virginia. The opening session will come on Tuesday evening, April 27, 1926, and the closing session on the afternoon of Friday, April 30. The sessions will be held in the auditorium of the Jefferson Hotel. The Executive Committee of the Congress is making gratifying progress in the arrangement of the program. Rt. Rev. Theodore I. Reese, D.D., of Southern Ohio, has consented to be the preacher at the Corporate Communion of the Congress on Wednesday morning, April 28. Amongst the other speakers who have already accepted places on the program are: Bishop Tucker of Southern Virginia, Dr. Bowie, of Grace Church, New York, Dr. Norwood, of St. Bartholomew's, New York, Rev. George Craig Stewart, of Evanston, Ill., Dr. Frank Nelson, of Cincinnati.

* * *

The Federal Council of Churches, which adapts the World's Evangelical Alliance Week of Prayer topics to American use, and issues them to Protestant churches of the United States, announces the January, 1926, topics, and in so doing states that the same topics are issued throughout all Europe, all of South America, in South Africa, Australia and New Zealand, and of course through the mission fields of the Near East and the Far East. For the first time the topics are sent into the eastern Orthodox churches of Bulgaria, Roumania, Greece, Esthonia and much of Russia.

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The Daughters of the King and the Brotherhood of St. Andrew have issued a manual of Prayers for family devotions. The manual contains a pocket in the back cover which contains the 1926 Churchman's Calendar of daily Bible readings, and two leaflets on family worship.

You folks that are out raising money to clear up the debt of the National Council take what comfort you can out of this: the Methodist Church has a debt for one of their boards alone which amounts to over three million dollars.

"Bishops and the clergy are the worst offenders among those who cultivate the Limerick, both as composers and as its subjects," said Mr. Langford Reed, lecturing in the rooms of the Humour Exhibition, Spring-gardens, England. The greatest surprise he had received in all his study of the art was in a letter from the Rev. J. Hotine, of S. Michael's, Teignmouth, in which he said: "We have adopted the rather frivolous metre to teach the Catechism to our children." An example the writer gave was matrimony:

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* * *

The Rev. William St. John Blackshear, who has been one of the assistants to the Rector of St. James' Church, Chicago, has accepted the rectorship of St. John's Church, Versailles, Ky., Diocese of Lexington, and will hold his first service on the Fourth Sunday in Advent.

The Rev. G. H. Harris is now the Rector Emeritus of St. John's.

The Rector of St. John's will have besides the parish, the care of the

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