

# *The* **WITNESS**

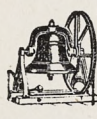
CHICAGO, DECEMBER 23, 1926





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# THE WITNESS

A National Paper of the Episcopal Church

Vol. XI. No. 18

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

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

Published Every Week

EPISCOPAL CHURCH PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## THE CHRISTMAS MESSAGE

*It's Meaning Today*

BY BISHOP JOHNSON

"GLORY TO GOD in the Highest, and on Earth Peace, Good Will to Men."

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 lustreously 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 let-

ting 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.

## HOLDING YOUNG PEOPLE

### *The Task of the Church*

BY REV. A. W. G. BUTT

THE business of work among the young is the supreme task of the Church itself. What we most need is a revolution in thinking about this subject. And a revolution in thinking must precede a revolution in action. The Church is too often a purely adult affair, when it is essentially an affair of the youth. In its inception Christianity was a religion of youth breaking forth into a world which had grown old and weary. In its best days it has never lost this characteristic. Adults ought to be capable of taking care of themselves.

The edification of the saints has played far too large a part in our Church life, and the result has been that the saints have been in danger of losing their sainthood, which is only achieved when they are looking after other people. The Church which has a future is the Church which keeps its eye always upon its youth. We should ever be thinking ahead of our age, and not behind it.

#### WHAT TEST OF SUCCESS?

Our very criticism of Church success has too often been the number of baptisms within a given year. *But surely a truer test of success would be our power to retain and develop the young lives we have gained.* A wholesome discipline for any Church would be that which recently we have undertaken, viz., quietly to pass under review the losses recorded in our revision roll. Are these all old or middle-aged folk whom we have lost? Rather is it not a fact that a large percentage of them are still young? There would appear to be a somewhat alarming incapacity on our part to absorb the ever-growing number of our young converts into our Church life. Why do they drift? Whither do they go? Many of them find scope for their energies outside the Church.

And I am not unmindful that it is the duty of the Church to provide men and women of lofty Christian ideals in all departments of State life. Yet I cannot help feeling that we ourselves ought to have been capable of retaining and using much of this ability for our distinctive Church work. At any rate, no one is likely to dispute that a man is a better man if while spending his energies on

progressive movements on learning, commerce, politics, he remains in touch with the people who ought to be able to give him a constant re-invigoration of Christian idealism. The cry of youth is, "Do you want us? Can you use us?"

#### BARRIE QUOTED

Sir James Barrie, in that glorious address as Rector of St. Andrew's University, said to the youth assembled before him, "Look around and see how much share youth has now that the war is over. Youth had a handsome share while it lasted." Yes, sir, a handsome share in warfare, which means the destruction of youth. What about the share in rebuilding our world—surely an infinitely grander and more glorious task? The words of Sir James Barrie have been burning themselves into my heart in this connection. Before you joined the Church we were most eager about you. But now we have gained you, are we so anxious about you? I urge this point, because I believe that until the Church makes herself capable of absorbing all this young life into her very heart, she will remain without the main attractive force which appeals to youthful energies.

#### FREE DISCUSSION

Some time ago I was overwhelmed by a feeling that perhaps I was getting out of touch with our youth, so I called together the youth who would come, making only the limitation that none of them must be over 25 years of age. About 30 of them came. We have been meeting each week since. We have discussed freely and frankly such subjects as our order of the Church service, the sermon, Church membership, the Bible, baptism, the Communion service. I thought I knew them. I confess I didn't. They were quite frank with me. On the whole I was quite surprised at their conservatism in many things. The one thing I did discover was their deep interest in things that count. Most of them were not Church members. I was far the most nervous person present. I was afraid of what they would say. Perhaps they would tell me to cut short the sermon. They only said that length was immaterial so long as the sermon was interesting, and by that I found that they did not mean merely anecdotal.

They said they wanted to be taught. They wanted to know what Christianity really meant in the life of today. On one subject I was specially nervous. What would they say about silent prayer, which forms an integral part of every service with us? They said it helped them, but to my amazement they added that it was not long enough. I believe that if only we will dare to take our young people into our confidence we have in this kind of gathering a means of discovering what our young folk are really thinking. They are responsive enough if only we will trust them, if only we will give them a chance of self-expression.

#### NECESSARY WORKERS

In all probability I shall be met with the cry that the majority of Churches find it difficult to obtain the workers necessary and the premises sufficient for this work. The reply as to workers is: Train them. It may take years to do, but it can be done. As to premises, don't attempt to begin at the wrong end. Create the demand and you will be amazed at what the Church will do. The spirit of youth in any Church will transform it.

#### SCHOOLS FIRST

Are we willing to face the situation? If not, then there is but one end—a dwindling Church. I do not believe that modern Christians will allow such a thing to be possible. Our Government may be willing to take a penny a pint off the tax on beer and by economies in education make the children pay for it. But that is not our way, and it is high time that the Church said so. We have to be prepared for a much larger expenditure on the welfare of our youth, even if we have to forego a new organ and an elaborately decorated Church. Take care of your youth and your Church of the future will take care of itself. Sacrifice for your young folk, and the wealth of your future will fill you with joy.

During the war we lent our premises for the use of a Red Cross hospital. A visiting colonel was delighted with it all, but he was evidently puzzled. Turning to me, he asked to what use we usually put these buildings. "To the use of a Sunday School," was the reply. The old man gasped and exclaimed, "What a

An address delivered at the meeting of the Baptist Union of England; furnished to us by the Rev. W. A. Jonnard, Young People's editor.



waste!" A waste? Is anything a waste which is given to our youth? Is any sacrifice too great to win them for our Master? And I was reminded of a similar exclamation by certain early disciples, and of the pregnant

remark made by the evangelist: "The house was filled with the odour of the ointment." If we are to fill the world with a new spirit, the spirit of peace and brotherhood, of purity and truth, we must begin with the sacri-

fice we make for the youth of our day, and as the still young Christ receives our sacrifice I think I hear Him say, "Inasmuch as ye did it unto one of the least of these my brothers, ye did it unto Me."

## AM I MY BROTHER'S KEEPER?

### *Criticism of a Crusade Leaflet*

By REV. EDWARD MAXTED

IF THE National Commission on Evangelism wished to drive every trade unionist out of the Episcopal Church they could not have done better than they have done by this sentence from the Leaflet. "Am I My Brother's Keeper?" which I have just received.

"A religion (is needed) that will make the labouring man, who by threats or by actual violence against the non-union man, strives to keep him out of employment, realize that he is at heart a murderer, and is murdering the individuality and the liberty of his fellow man, and is displaying a hatred which, if it has the opportunity, will commit physical murder."

That sentence, I have no doubt, would be applauded in many a Church meeting, and in every meeting of employers in the world. But it would never be applauded in a meeting of the organized workers. Indeed they would turn away with a shrug of their shoulders knowing that a man who utters such sentiments simply does not understand what he is talking about.

It always depends on the experience we have had, and the point of view. Therefore it is a very good thing indeed that the Church League for Industrial Democracy arranged for young men studying at seminaries to work at some industrial employment during the summer vacation.

When one has been engaged in industry one realizes that there is a war on. The matter in dispute is concerning the terms and conditions of labour. And the workers are realizing more and more that the best method of settling disputes and difficulties is by means of discussions between the trade unions and the unions of the employers. There may be other means, and in some industries trade unions may not be necessary, but we may very well take it for granted that where trade unions exist they are very necessary.

Now a non-unionist, working in a shop where the union exists, is like a conscientious objector in time of war. He will rest secure and will take all the advantages that the fighters will gain for him, but will do nothing to help. Now we may recognize

the claims of conscience, and it may sometimes turn out in the end that the conscientious objector is in the right, but during the war conscientious objectors were ill-treated and sometimes put in prison.

The non-unionist is not as a rule guided much by conscience, but he is necessarily regarded as a traitor by all unionists. He is quite willing to take all the advantages won by the union, but he does not wish to pay a cent or to do any of the fighting.

And sometimes he will come and offer to work for lower wages than the union has won for the men. Now I suppose it is fairly plain that he who does me out of a job is robbing me of the means of life. Yet the unionist who has fought not only for himself but also for the non-unionist, is expected to take it all quite calmly.

But it may be said the non-unionist does not like the tyranny of the union. Well, the union is a democratic body, and the officials are elected by the votes of the members, and great matters are settled by secret ballot. And when unions do wrong things and make mistakes they do exactly what all voters and public bodies do. Each member has the same chance to express his opinion. But some people simply stay outside and grumble, and as I say take all the advantages the others win.

Now all this is completely understood by trade unionists, and they will simply be disgusted by the sentence I have quoted. They have no desire to murder anybody, they simply desire others to leave off murdering them. And they have no desire to prevent anyone getting work, they only desire that they themselves shall not be thrown out of work by others who are desirous of working cheaper.

Was it Christ who said "Workers of the world unite, you have nothing to lose but your chains, you have a world to gain?" Somebody said it. Perhaps Christ said "Come unto me, all ye that work, and that work mighty hard and I will give you rest." This is not the King James version, but it is a mighty good translation I am sure. And Christ attracted the workers and organized them too, and

one of the rules was that "if a man will not work neither shall he eat."

We shall never gain the organized workers of Christ or the Church when we quote things against them as in this leaflet and thus display our ignorance of the whole industrial situation.

### *Let's Know*

By Rev. Frank E. Wilson

#### THREE GIFTS

GOLD — frankincense — myrrh. They were the three gifts brought by the Wise Men to the Infant Savior. Devout Christians have speculated frequently as to why these particular gifts were brought and what might be their significance. Tradition has given the names of Gaspard, Melchior, and Balthazar to these Wise Men. Lew Wallace in "Ben Hur" pictures them as a Greek, a Hindu and an Egyptian respectively. All the Bible says of them is that they were Wise Men from the east. From whatever lands they came, their gifts were evidently meant to represent the choicest products of their countries and the homage of their several races to the new-born King.

Symbolism has been busy in the interpretation of the gifts. As the ancient hymn has it—

*"Gold, a monarch to declare;  
Frankincense, that God is there;  
Myrrh, to tell the heavier tale  
Of His tomb and funeral."*

Gold, the precious metal of all ages was, of course, a fitting gift of royalty. It told its own story then as it still does today.

Frankincense is one of the ingredients of incense and is the gum secured by puncturing the bark of a tree which grows in India. Incense has been in common use for purposes of worship from very early times. It is the symbol of prayer. As the fragrant odor rises from the glowing censor, so do the prayers of the faithful rise from the hearts of fervent faith.

Myrrh was used for embalming purposes in the olden days. It is a gum which exudes from a shrub growing in the country about the



Red Sea. It was used in preparing the body for its burial after His crucifixion and was therefore prophetic of coming events whether the Wise Men knew it or not.

The important thing for us in the story is that these visitors brought offerings to Christ when they came in search of Him—wealth, worship, and service. They brought Him of their substance, they offered Him their devotion, and they rendered a real service costing much time and effort in a long and toilsome journey. In those respects they have blazed a way for us Christians twenty centuries later.

In these modern times it sometimes seems as though the Church pays a disproportionate amount of attention to the first of the three gifts. That is because, in this world, current bills must be paid if the Church is to remain solvent. But we dare not forget or minimize the worship and service. All the money in the world could not, by itself, do the work of God's Kingdom. It might be far more of a curse than a blessing. To re-emphasize the proper balance comes now the Bishops' Crusade calling the Church to its knees and then to its feet, with its hands temporarily out of its pockets. If the choice had to be made, it would be far better for the Church to be poor and pious than to be wicked and wealthy. Of course, there is no good reason for making any one of these gifts contradict the others. They all have their place in the Christian profession—but when we say all, we mean all. The Wise Men knew this in their day. Perhaps that is why they were called wise.

## The Witness Fund

WE do not want to add our appeal to the many that people receive at this time of the year. However in acknowledging the following donations to the *Witness Fund* we want you to know that a minimum of \$500 is needed in order that we may continue to send the paper to a large number of institutions, and individuals, who otherwise will have to be denied it. Many letters are received at this office, particularly from people in institutions, expressing appreciation for the gift, and we hope that our readers will make it possible to continue sending these papers. We acknowledge with thanks the following donations to the Fund:

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## Our Cover

THE picture on the cover, the Adoration, is a scene from the moving picture classic Ben Hur, a story of the Christ, which in a thrilling way reproduces on the screen the story which so gripped thousands of people years ago when it appeared upon the stage. The early scenes in the picture faithfully follow the Gospel story, the Nativity, the Flight, The Adoration, the days in the Workshop. The part of Mary is played by Betty Bronson, a young actress who became famous in the moving picture version of Peter Pan.

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*Good idea paragraph:* It will look like an ad I know, but it was really sent in to us from Tennessee. Each year at the annual bazaar there is a booth for church literature, where subscriptions are taken for the Church papers, stationery is sold, Christmas cards, Church calendars, etc. Course it is too late now, but if any of you folks plan such a booth we will gladly send you sample copies of this paper, with subscription blanks. Allow a good commission on subscriptions too.

## Cheerful Confidences

"SURE, FATHER"

THERE is a fascination in being in the City of New York. The same fascination seems to be alluring to several millions of people, a large number of whom seem to desire to board the same subway train that one has decided to take. I am becoming qualified, in one respect at least, to be on any Standing Committee anywhere.

I find here some habits of speech native to the soil. If I ask a resident "Where is Wanamaker's?" he does not reply, "On Broadway at such a street," but he gives you this answer, "You take such a subway and stand upright until you reach such a station. Emerge, and there you are."

Likewise the residents have a new standard of measurement. You ask, "How far is it to the Metropolitan Museum." The answer is, "About twenty minutes." All distance is measured in terms of minutes. That is a good practice, as it often happens that the nearer the place—the longer the time, especially if one has to change at Jamaica, as we all must do if ever we venture out on Long Island. You feel as if you were putting the railroad to a lot of inconvenience if you happen to be able to go through Jamaica without change.

I notice likewise that a clerical collar stimulates a lot of respectful attention. Many boys and men on the streets make a salute of a timid sort as one passes. And it invites many an opportunity to share other people's burdens, many of which can be enormously lightened by the investment of a dime. I have had to take

## The Nativity

By Bishop Darlington

**T**ERROR in Herod's great palace,  
Terror of shepherd and sheep.  
To the angels, great joy;  
To the Mother her Boy;  
While the ox and the ass vigil keep.

Honor for Joseph the just man,  
Honor for Wisemen, the three:  
They had journeyed afar,  
They had followed the Star;  
Now they worship on bended knee.

Sorrow for Mary the Mother,  
Sorrow for Jesus the Son.  
To the Mother, great loss,  
To the Infant, His Cross;  
That the conquest o'er death may be won.

Carols for all Christian children,  
Carols for you and for me.  
Let us sing the great day,  
Let us praise! Let us pray  
At the foot of the glad Christmas tree!



several "flyers" of this sort, just to save the Roman clergy from the charge of being hard-hearted. One man shocked me by asking for a nickel. As I gave it to him, I said with alarming gravity, "Now, don't spend it for cigarettes." A look of surprised relief came into his face, and of joy, almost, as he said, "No, Father, I smoke a pipe." He produced it from a pocket as evidence.

A man with a clerical collar is addressed everywhere as "Father."

I went into a barber shop, and asked the barber to be tender in his ministrations. "Yes, indeed, Father," he replied, and I knew I was safe.

In a shop I made some purchases. I asked that they be delivered at once. "Sure, Father," came the reply. They were.

In a restaurant on a Friday, I ordered filet of sole. The waiter was all attention. "And a good sauce," I added. "Sure, Father."

It so happened that I came on to New York several days before Mrs. Atwater's first visit to our new parish. I went to the station to meet her on the morning of her arrival. Being barred by a great fence from reaching the train, I approached a genial Irish gate-keeper. I said cheerfully, "My wife is coming in on this train. May I go through the gate and down the platform to meet her?"

His reply was a cheerful assent. "Sure, Father."

## Preacher, Pulpit and Pew

By E. P. Jots

A clergyman and his wife were visited by a parishioner. The clergyman's small daughter, aged 9, walked up to the visitor, and, gazing intently at her said, "Oh, my! But aren't you ugly!"

Her mother was horrified and sought to undo the mischief as well as she could. "Why, Laura," she said, "what do you mean?"

Frightened, Laura stammered: "I only me-meant it for a joke."

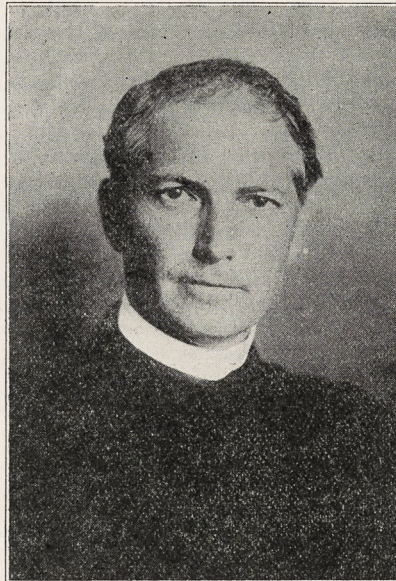
Which would have been as fortunate an escape as could be hoped for, but the mother pushed disastrously onward: "Well, it would have been a much better joke, if you had said, 'How pretty you are!'"

\* \* \*

"Miss Smith," said the proprietor of an ambitious village store to one of his assistants, "do you know anything about the new minister who is coming to the town next week?"

"Yes," said the girl, "he is a tall, good-looking man, about twenty-eight years old, and he isn't married."

"Is that so?" said the proprietor. "Well, you may put all the new hats in the front window right away."



REV. R. W. PATTON  
Announces a Substantial Gift

## Clerical Changes

ARNOLD, Rev. Frederick S., has accepted an election to be the rector of St. John's, Auburn, N. Y.

CHARLES, Rev. R. E., assistant at St. John's, Detroit, has accepted a call to be the rector of Christ Church, Adrian, Michigan.

EDDY, Rev. Condit N., rector of St. John's, Auburn, N. Y., has accepted an appointment as pastor of Episcopal Church students at Princeton University.

FROST, Rev. A. M., missionary in Montana, has accepted a call to be the rector of St. Mark's, Havre, Montana.

HARRIS, Rev. Thomas L., Essex, England, has accepted an appointment as the assistant to the Rev. Henry Lewis at St. Andrew's, Ann Arbor, Michigan (University of Michigan).

MACEWAN, Rev. Samuel R., rector of St. John's, Oneida, N. Y., has taken up his work as rector of Christ Church, Easton, Md.

MACLAUGHLIN, Rev. B. A. E., former assistant at Holy Innocents, Hoboken, N. J., has accepted a call to the Chapel of the Redeemer, Yonkers, N. Y.

PRESSY, Rev. Herbert, assistant at St. Paul's, Paterson, N. J., has accepted work under Bishop Remington in Eastern Oregon.

ROSE, Rev. Lee L., of St. Mark's, Clark Mills, N. Y., has accepted an appointment to the Philippines.

SHAW, Rev. Alfred, rector of All Saints', Brooklyn, N. Y., has accepted an appointment as assistant at St. James', Chicago.

TASMAN, Rev. Eric M., of Springfield, Ohio, has accepted a call to St. Paul's, Lansing, Michigan.

TAYLOR, Rev. F. C., former rector of Grace Church, Astoria, Oregon, has taken up his work as rector of St. Andrew's, Nogales, Arizona.

TITUS, Rev. Joseph H., assistant at St. John's, Waterbury, Connecticut, has accepted an appointment as assistant at St. Thomas', New York City.

WHITE, Rev. D. Charles, rector of St. John's, Ogdensburg, N. Y., has accepted a call to be the rector of Calvary, Utica, N. Y.

WILLIAMS, Rev. H. R., has accepted appointment as priest in charge of the churches at Crosswell and Lexington, Michigan.

Bishop Seaman of North Texas will be in charge of the District of Oklahoma until a successor to Bishop Thurston has been elected by the House of Bishops.

## About Books

*The Lay Readers Manual*, by Edmund R. Beckwith, National Council, Episcopal Church, 281 Fourth Ave., New York, 1926; \$1.00.

Reviewed by Bishop Fiske

There has long been need of a manual of instruction for Lay Readers, with plain and simple directions for the rendering of the services and practical suggestions about their work. Such a book we have in "The Lay Reader's Manual," by Edmund R. Beckwith, B.A., LL.B., published by the National Council of the Church. Mr. Beckwith is a lawyer, a son of Bishop Beckwith of Alabama, thoroughly schooled in the Prayer Book from early youth by his father and for several years a Lay Reader in his home diocese.

The first chapter of the book deals with the canonical requirements of the office of lay reader. In succeeding chapters the various offices are dealt with specifically and there are practical instructions as to how to prepare for these offices, what a Lay Reader may do and what he may not do, together with excellent suggestions to help him in loyal and intelligent devotion and in real evangelistic service.

The final chapter of the book, "Some General Reflections," gives useful aids in planning a course of study in Church history, teaching, customs, and family ways, through which the Lay Reader may be able to give informal instructions as well as become an active missionary in answering questions about the Church and its organization and doctrine.

*The New Japanese Womanhood*. Allen K. Faust. George H. Doran Company. New York. \$1.50.

Dr. Faust traces in a most interesting way the advance in the status of Japanese women, from the complete submission of the past to the growing emancipation of the present. His theories are backed with facts gained through twenty-five years of observation of the movement for freedom, and if those facts at times seem to leave Japan in more or less contradictory situations—desirous of an increase in population to insure its own perpetuation; desirous of a decrease to insure its economic welfare—the impression is due not to the presentation of insufficient information, but to the monotony of emphasis with which those facts are set forth. The student may evaluate them for himself. The book is interesting to the casual reader as well as to the student, for Dr. Faust writes with some charm and with a quick sense of the unusual or the humorous in the situation. *Mary Sears.*



## Bishops To Be Real Leaders Of Crusade

Dean Hodges Once Said That the  
Test of Christian Earnestness  
Was in Alms Basin

### JOURNALISM

By Rev. H. P. Almon Abbott

I knew Lord Beaverbrook some twenty years' ago and more, when he was plain Max Aitken, of Halifax and Montreal, Canada. I have followed his remarkable career with interest and very genuine satisfaction. Lord Beaverbrook is an increasing power in British journalism, and he bids fair to overtake the great Northcliffe (Harmsworth) organization. I rejoice to see from recent accounts that he believes that people are interested in something more than the curious, the sensational and the scandalous things that have built up the Yellow Press, and that there is a very real, even if submerged appetite in the public mind for an elucidation of the profound problems of life and destiny which exercise the imagination of the human race. Under the general heading, *The Mystery of the Universe*, the *Daily Express* has published a series of articles by eminent scientists, including astronomers, who have written on *The Scale of the Stellar Universe*, *Riddles of the Sun and Planets*, *What Lies Beyond the Stars*, etc. Numbered among the contributors are Sir Oliver Lodge and the Bishop of Birmingham. What a comfort and an inspiration it would be were some of our American newspapers to follow suite in this direction! We are "fed up" with the Halls-Mills murder trial, the supposed amorous peregrinations of Miss Aimee McPherson, the Cain-tragedy of Dr. Norris and all similar front page sordidities. We are ready for a Mind and Soul Diet for a change. Sex and murder have been overplayed. Let us hope that the Bishops' Crusade may so ramify its ramifications of influence as to include within its harvest-scope the redoubtable William Randolph Hearst; Can a man be born again when he is old? Yes; by the Grace of God. But the miracle is rare indeed!

"The Bishops' Crusade!" I like, and at the same time I dislike, the nomenclature. "Crusade" is redolent of historic attempts to wrest by force of arms the Tomb of the Prince of Peace from the heathen Saracen. But "Bishops' Crusade"—there is something, nay, there is much in that. For years our American bishops have been criticised for refusing to give "the Spiritual Lead." They have been administrators pure and simple; al-

ways pure, and sometimes simple. They have been executives, and to such a degree and extent that the terms "Bishop" and "Prophet" have come to be regarded as mutually exclusive terms. Far be it from me either to affirm or deny this widespread conception of episcopal degeneracy. It may be true, or it may be untrue. The chances are that it is half a truth. At any rate, it has not been the fault of our Bishops. They have had to conform to the exigencies of the situation in which they have discovered themselves to be immersed. The Church is "organization-crazy," the spiritual interpretation of the Christian life has been buried fathoms deep, and our "Fathers-in-God" have to keep abreast of the trend of intrenching events. But, here we have the reaction, the sure and certain evidence that even a Bishop will turn, and the promise of spiritual renaissance—"The Bishops' Crusade." A great spiritual movement, fostered and led by the Bishops of the Church, to awaken and arouse the spiritual consciousness of the members of the Church. It is great, it is glorious, and the pledge of greater and more glorious things to come—the Church forever afterwards to be spurred and guided along the Jericho Road into the Kingdom of Heaven by Her Bishops! I foresee that our spiritual capital will be enhanced beyond all cost and reckoning, and that henceforth the materialities of the Church's maintenance will take care of themselves, for, as Dean Hodges once said, "The most vital test of Christian earnestness is the Alms Basin."

\* \* \*

Here is a recent remark in *The Christian World*: "Free Churchmen will not grudge Anglicanism her new and unaccustomed position in the van of theological progress." What does it mean? Not many years ago Non-conformity seemed to be more active and aggressive in England than the established Church. Now it appears that the positions are being reversed. At the present time there are far more outstanding men in the Church of England than in the Free Churches, and the annual meetings and congresses of the one count for more than those of the other. All this we gather not from our own Church periodicals, but from the writings of our "separated brethren." It is very heartening, and it suggests that the future of the Episcopal Church in these United States of America may be more pregnant with far-embracing results than we sometimes think. We have something, perchance, that the others have not got, something in the nature of stability and depth that the religious world will be in increasing need of.

## Evangelism Thru the Air Is Modern Method

Practically Every Broadcasting Station In the Country Has Services On the Air

### PEOPLE DEMAND THEM

"From the Atlantic to the Pacific the radio has belted the United States with morning prayers," says the report of the Commission on Evangelism to the annual meeting of the executive committee of the Federal Council of Churches, "The radio is a vehicle of spiritual inspiration," it records.

The report, which is signed by Dr. William Horace Day of Bridgeport, Conn., chairman, and Dr. Charles L. Goddell, secretary, states that a year ago, a committee on the radio was appointed. Continuing it says:

"It is a pleasure to report that the radio companies across the country, led by urgent requests from their patrons, are making a wonderful contribution to the religious life of the people. The radio has belted the continent with morning prayers.

"Beginning at Boston at 8:15 a. m. and going on to New York, Philadelphia, Pittsburgh, Chicago and other Western cities, the people from the Atlantic to the Pacific can hear the voice of devotion at their morning meal. It would be difficult to imagine a more helpful afternoon for those who are shut in, or discouraged, or spiritually indifferent than that put on by the Church Federation of New York—a song service of the old hymns, so full of meaning and inspiration, a spiritual message from some Metropolitan pastor, and then the message to the young people from the Marble Collegiate Church by Dr. Daniel A. Poling, and the stirring address by Dr. S. Parkes Cadman.

"It is interesting to note that the sermons and addresses which elicit the most commendation as expressed by letters from the listeners are those which are the most deeply spiritual."

The Ven. Harrison W. Foreman of Central New York has started on his job as secretary of rural work.

\* \* \*

Offering at the Catholic Congress, held recently in Milwaukee, was \$6,197.94 and was given to the National Council for missionary work. The Council voted to appropriate up to \$5,000 of this for the completion of the convent for the Sisterhood of St. Mary at Sagada in the Philippine Islands, and the balance toward the rebuilding of the church and rectory at Jerome, Arizona.



## Married Schoolmarm's To Lose Their Jobs

Proposal to Demolish London  
Churches Is Defeated in the  
House of Commons

### MOTHERHOOD

By Rev. A. Manby Lloyd

The idea of demolishing the city churches and building suburban churches with the proceeds is fascinating to Utilitarians, and their destruction seemed pretty certain when a bill framed by the Church Assembly went to the House of Commons. The advocacy of Lord Hugh Cecil, who is one of the most respected members of the House, is generally weighty, but a counter-agitation by a number of learned and artistic societies, including the Royal Academy, the Royal Society of British Artists, the National Trust and the Society of Antiquaries, proved too much for the ingenuity of realist politicians and the House rejected the measure by 124 votes to 24.

Lord Hugh, usually found on the side of idealism, said that the London Sunday population was now only about 12,000 and it had still forty-seven parishes and churches. Practical people hinted that the churches were not really of great architectural value; pull them down and don't bother us with appeals for church extension, charities and so forth. A committee sat and proposed a large reduction of churches, but devised safeguards. Then he went on with rich Cecilian humour: "Did people suppose that this was a conspiracy to destroy churches? One trembled for the reason of mankind."

Sir T. V. Bowater said it was nothing less than confiscation. These churches were used every day; "hands off the city churches." Then Sir Henry H. Slessor came to the rescue and reminded the objectors that the Union of Benefices Measure, 1923, which applied to the country outside London, gave specific power to pull down and sell churches, so that the House had already settled the principle. But Sir Martin Conway rose and reminded churchmen that there was another god in the city besides Diana of the Ephesians; there was the great god Mammon. Doubtless both Lord Hugh and the ex-Labor Solicitor General saw the joke, and so the Mammon-controlled Parliament of 1926 cast out Mammon.

\* \* \*

Motherhood, the education authorities inform us, is an all-time job. So Chesterton asks if that is why, nowadays, it is so often avoided. Many people have been breathing fire and slaughter because a married lady

headmistress (schoolmarm you call her) has been dismissed after the birth of a child, on the ground that child-bearing interferes with a woman's public duties. There is much to be said on both sides. Some contend that husbands should support their wives; that husband and wife should not draw two salaries; that it is grossly unfair to the spinster teachers, many of whom are out of jobs. The last objection, to most of us, is final. But Chesterton thinks otherwise. "We have heard the wild wave saying," says he, "that we need women architects, barristers, financiers and doctors and that the merely minor accident of marriage and motherhood should not be allowed to put a stop to a promising career. We had our doubts and expressed them. But we recognized that for one profession, the profession of teaching girls, women were admirably fitted, and that a mother of a family might find the teaching of children a fairly normal occupation. Yet by the curious irony which informs the life of today, while mothers may and do continue to be doctors, etc., as well as factory hands and charwomen, it has been decided that when an elementary school teacher marries she must resign. The school authorities contend that motherhood entails too long a period of absence from school work. No! There are two reasons why mothers must not be school teachers; first, that motherhood is a shocking event which must not intrude into the school room; and secondly, that mothers are regarded as essentially the persons worst fitted to be the teachers of their own children or of anybody else's."

## News Paragraphs of The Episcopal Church

Federal Council of Churches Works  
With Movie Managers to Stop  
Unfair Representation

### KENNEDY COMING

By Rev. William B. Sjofford

A Merry Christmas to you; with a bulging stocking, a good dinner, a thought for others, and at least part of the day with your thoughts upon the Christ Child.

\* \* \*

Mrs. Alexander Cummins, known to the trade as Evelyn A., in her column in the *Living Church* for December 11th calls me several names for remarks that I made last summer. The fact is I thought I was handing out praise. I merely stated that Mrs. Cummins was a thoroughly modern woman, judging from her column. My grounds for the statement were that she, the wife of the Rev. Alexander Cummins, D.D., militant Protestant reformer, had joined forces with Father William Harmon Van Allen and Dr. Morehouse in editing the *Living Church*, Anglo-Catholic periodical. There are those to be found who will agree that that is ample justification for my suggestion that an emancipated wife had been found. But she objects to my remarks, which is something else again. Mrs. Cummins seems to be particularly disturbed because I referred to her as "Ev." But she should not blame me for that. I merely reported having heard her referred to thus

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GRACE CHURCH, CLEVELAND  
Whole Parish Contributes for Improvements

familiarly by a dozen or more members of the Protestant Layman's League of the diocese of Fond du Lac, whom, I gathered from their remarks, considered her a member of their little secret band. So if she objects to the nickname she should speak to them about it and not bawl

me out for faithful reporting. Then if they persist the matter can be reported to Dr. Alec who, on his next tour of the provinces to make sure that the word "Protestant" has nowhere been dropped from the title of the Church, can stop over a train and deal with the matter in husbandly fashion by giving each offender a bust on the nose.

\* \* \*

Rev. Floyd W. Tomkins, rector of Holy Trinity, Philadelphia, conducted a Quiet Day the other day at the Church of the Ascension, Atlantic City. It was attended by seven Presbyterian pastors, five Episcopal rectors, four Methodist preachers, two Baptist ministers, and a few other

### Churchly Christmas Cards

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### The Church Missionary Calendar for 1927

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brethren in Prince Albert coats and white ties. I am informed that the ladies of the parish served "an abstemious luncheon." I have gone into the matter and can report that that means "refraining from a free use of food and strong drink." This Quiet Day is the result of mutual respect and appreciation among the Atlantic City clergy.

\* \* \*

Eight Bibles in as many languages have been presented to the Cathedral of St. John the Divine by the American Bible Society. They will be used in the Chapels of the Seven Tongues. The presentation was made by the treasurer of the American Bible Society, the Rev. Gilbert Darlington, son of the Bishop of Harrisburg.

\* \* \*

Rev. Dr. Studdert Kennedy of London is expected in Middletown shortly. After a brief stay at the Berkeley Divinity School he will attend the National Student Conference at Milwaukee, Wisconsin, and speak at its sessions from December 28 to January 1. On December 26 he will preach at the morning service at St. George's Church, New York City, and on January 5 he will be the chief speaker at a dinner to be given in New York by the Berkeley Divinity School Associates of which Mr. Henry G. Leach is the chairman. On January 6 he will address a meeting of Connecticut laymen at New Haven. Dr. Kennedy sails for home on January 8.

\* \* \*

Mrs. Irving P. Johnson, wife of our own Bishop Johnson, has been given temporary charge of the Hooker School in Mexico City, due to the illness of the head of the school.

\* \* \*

The Church in China is to issue a special appeal for about \$1,200 to take care of the damage to Church property during the siege of Wuchang.

\* \* \*

Department of Missions has appointed seven missionaries; one to Arizona, one to Idaho, two to Virginia, one, a teacher, to Mexico, one to Haiti, one to the Philippines.

\* \* \*

Bishop Murray has been on the job just about a year as Presiding Bishop. During that time he has visited 28 dioceses, has established contacts with 44 others through Synods (Synods are useful you see after all),



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and has four engagements now with other Synods. Visited 16 Church clubs, 12 parishes and 9 general gatherings. The other day Bishop Murray gave to the Council a most encouraging report about his experiences in these places. He feels that the Church is approaching nearer and nearer to the realization of its whole task.

\* \* \*

There has been much talk from time to time about a Layman's Special Missionary offering, similar to the United Thank offering which the ladies present at each General Convention. At the General Convention of 1925 a commission was appointed to consider the matter. They therefore put the proposition up to all of the delegates to the convention and to the bishops. Forty-one bishops replied (a very high percentage of replies I should say from my limited experience). Twenty-four of these were definitely unfavorable. Of the 75 clergymen who replied (their batting average on replying was as usual considerably below that of the bishops) 40 were against it. Of the 70 laymen replying (Oh, my dear, this is getting worse and worse) 41 advised against the plan. Why? First, because the Church ought to center its efforts on the Nation Wide Church's Program. Second, there is

### Good Things

THE WITNESS for next week will carry a significant editorial by Bishop Johnson on a vital subject: *The Marriage Relationship*. In this same issue will appear an article by the Rev. Samuel E. West, pastor of student work in Colorado, and formerly student pastor at Wyoming University, on *Youth Be Served*. In the issue of January 6th will appear an article by the Rev. G. A. Studdert Kennedy, *The Adventure of Life*; and if it is not getting too far ahead we wish to promise now a series of notable articles for Lent, which will be announced shortly. Order your bundle to start with the New Year.

no organization among the men which corresponds to the Woman's Auxiliary. Third (and this may not go so well with the ladies), the men have to furnish the money for the United Thank Offering in any case if you must get right down to it. And, fourth, if needed, there are already too many special appeals.

\* \* \*

The Department of Religious Edu-

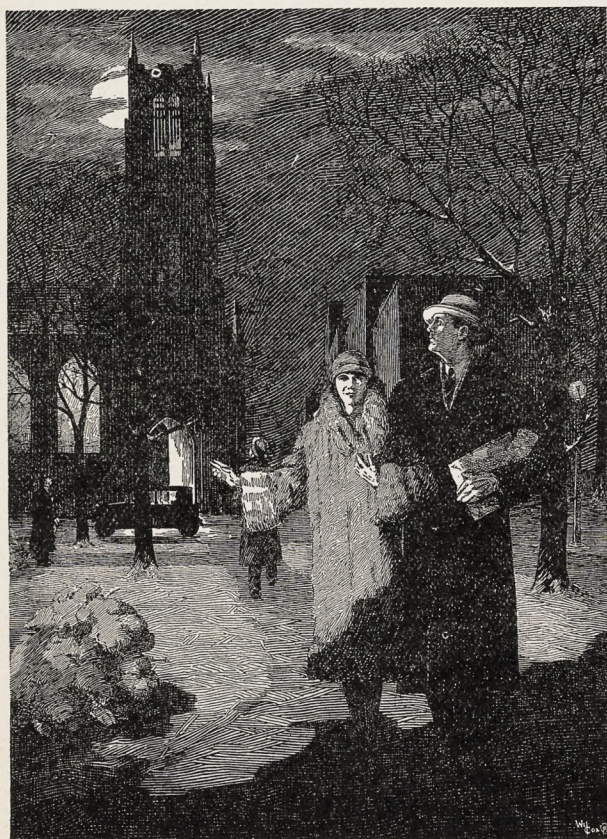
cation of the National Council has appointed chairmen of several committees, as follows: Teacher training, Rev. Gardiner L. Tucker; Young People, Rev. Karl Block; Colleges and Universities, Bishop Reese of Southern Ohio; Church Drama, Rev. Phillips Osgood; Service program, Bishop Juhan; Adult education, Bishop Henry St. George Tucker; Church school buildings, Mr. Norman R. Sturgis; Ministry, Bishop Cook; Music, Rev. V. L. Bennett; Week-day religious education, Rev. Louis B. Whittemore; Religion in the home, Bishop Perry; Boarding schools, Rev. W. G. Thayer.

\* \* \*

The treasurer of the National Council, Mr. Franklin, reported to the Council that but \$100,000 of the amount assumed by the dioceses on the deficit remained to be paid. On the other hand the pledges for 1926 are still far behind. Only a few more days left to pay up that pledge, and to give an extra gift for the work of the Whole Church.

\* \* \*

It is a hard job for me to work this afternoon. Right next door to me, with a dandy view from my office window, they are putting up one of these New York skyscrapers. A fellow over there is heating bolts red



## Christmas Chimes—

.....

Christmas eve. Across the earth's scintillating, white coverlet, the moon casts its silvery light. Here and there the silhouettes of the trees—animated by the breath of winter—wave to and fro. Hearts, young and old, thrill with suspense. Hark! "Silent Night, Holy Night!" The golden, pulsating voices of the chimes from the neighboring belfry break through the stillness and interpret the mystery of it all—Christ is born!

....

It's morning! The darkness is melted off into soft shades. In the distance—the chimes. Their notes ring jubilantly in the crisp, frosty air and strike the white coated roofs with a sweet echo. The world is awake. Happiness is in the air. The chimes speak—Christ is born!

The noon is short. The chimes announce its arrival. Listen! "Come, Thou Almighty King." Thought alone is delicate enough to tell the breadth of it all. The Yuletide feast. Christ is born!

....

Evening again! The sun has gone down and only the red glow of twilight steals over the virgin snow. The chimes. A pause and a recollection of the day's happiness. A voice calls within so tremulous and so real, that the heart aches and the tears start—Christ is born!

....

On this day of days, though they never bow their heads 'neath the roof of the church, the chimes proclaim to the world—Christ is born!

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hot, picking them up with big tongs, and throwing them like bullets to a fellow two stories above who, standing on the end of a steel beam, is catching them in a little metal dish. I can't help wondering if those fellows are interested in the matters that parsons fight about: vestments, titles, and whether or not it is necessary to be baptized to be saved. I shall find out before I go home, and I shall be very much disappointed if one of them does not say: "What do you mean, saved?" Maybe I'll let you know next week.

\* \* \*

The Rev. Alfred Loaring-Clark, canon of St. Mary's Cathedral, Memphis, Tennessee, is conducting an open forum on Sunday evenings at the Y. M. C. A. Among the questions that have been discussed are: Why Did God Permit the Transgression of Man? Where Is Paradise Located? Where Did Cain's Wife Come From?

\* \* \*

*Famous Sons of the Clergy:* This is your paragraph, not mine. None have been nominated yet, though there has hardly been time. But send them along to me: 1105 Tribune Building, New York City.

\* \* \*

Bishop Finlay of Upper South Carolina has taken the chairmanship of the department of missions of the province of Sewanee. He takes the place of Bishop Darst, who is too much occupied right now with the Bishops' Crusade to handle it.

\* \* \*

Bishop Brent and those clergymen who attached their names to the statement that appeared in this paper for December 11th incorporated in that statement a very beautiful paragraph

which they say was quoted from "a present-day leader." It went as follows: "Years ago I recognized my kinship with all living beings, and I made up my mind that I was not one bit better than the meanest of the earth. I said then and I say now, that while there is a lower class I am in it; while there is a criminal element I am of it; while there is a soul in prison I am not free." I hope it will not detract from the force of the statement to have me inform those of you who do not know it that the man quoted is the late Eugene V. Debs, several times candidate for the presidency on the Socialist ticket.

\* \* \*

Bishop Page of Michigan, accompanied by Mr. Charles O. Ford, executive secretary of the diocese, has recently completed a series of Regional Conferences at which they met vestrymen in all parts of the field.

\* \* \*

Money has been raised to build a parish house for All Saints', Pontiac, Michigan.

\* \* \*

New mission has been opened in Detroit, Lincoln Park. Rev. P. C.

## SHATTUCK

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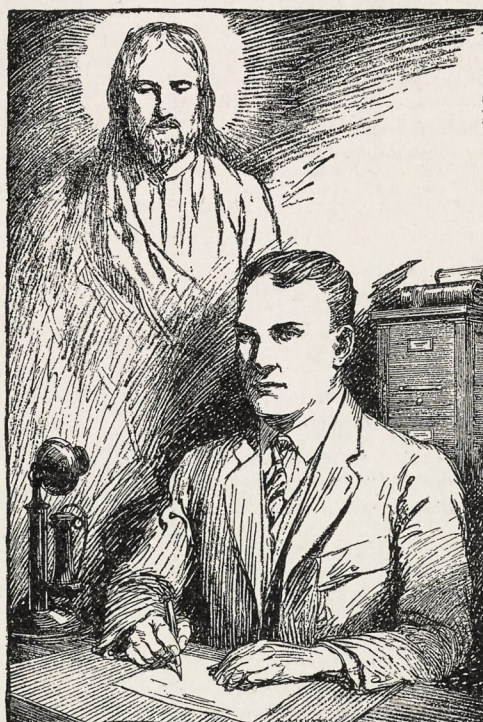


# As The Year Nears Its End

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

### *Are you a Proportionate Giver?*

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



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

### *Balancing the Lord's account —*

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

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

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

## THE NATIONAL COUNCIL

281 FOURTH AVENUE

NEW YORK, N. Y.



## Services

### Trinity Cathedral, Cleveland.

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

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

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

### Grace Church, Chicago.

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

### St. Paul's, Chicago.

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

### The Atonement, Chicago.

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

### St. Chrysostom's, Chicago.

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

### St. Luke's, Evanston.

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

### Trinity Church, Boston.

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

### The Ascension, Atlantic City.

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

### Christ Church, Cincinnati.

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

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

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

### Trinity, Waterbury.

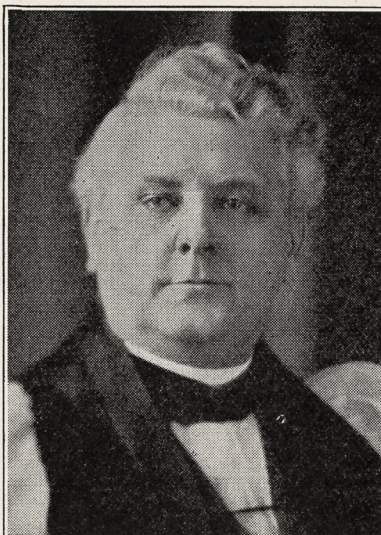
Rev. Henry Baldwin Todd  
Prospect, just off the Green  
Sundays, 7:30, 11, and 5.  
Wednesdays and Holy Days, 10.

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

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

### St. Luke's, Atlanta.

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



BISHOP TYLER  
*He Preaches in New York*

Bailey, rector of St. Hilda's, River Rouge, is in charge.

\* \* \*

Vestry of St. James, Batavia, N. Y., has given the rector, the Rev. Alfred Brittain, a leave of absence for two months, which will be spent in Arizona. The Rev. C. C. Gove will be in charge during Mr. Brittain's absence, assisted by the Rev. C. W. Walker, former Methodist minister, who is a candidate for Orders.

\* \* \*

Miss Helen Stevens, until recently in charge of the normal school work of the Church at Ypsilanti, Michigan, is to be the director of religious education at St. Mark's Cathedral, Grand Rapids.

\* \* \*

The preacher at the Woman's Auxiliary Service for the diocese of New York, held last Sunday at the Church of the Resurrection, was Bishop Tyler of North Dakota.

\* \* \*

Delegates from a number of patriotic societies attended the vesper service at the Chapel of the Intercession last Sunday. There was special music, with an address by Dr. Milo H. Gates, the vicar.

\* \* \*

Bishop Gray of Northern Indiana preached at the Church of St. Mary the Virgin last Sunday.

\* \* \*

The Rev. Percy Stickney Grant has recovered his health and is again preaching. A couple of weeks ago he preached in St. Mark's in the Bouwrie, New York; and last week in Our Saviour, East Milton, Massachusetts.

\* \* \*

Possibly you are familiar with the little verse that appears on the back of the WITNESS renewal notice. Not infrequently we get a response to

## Services

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

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

### The Incarnation, New York.

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

### Trinity Church, New York.

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

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

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

### St. James, New York.

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

### Grace Church, New York.

Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursdays, Holy Communion, 12.

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

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

### Gethsemane, Minneapolis.

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

### All Saints' Cathedral, Albany.

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

### All Saints' Cathedral, Milwaukee.

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

### St. Paul's, Milwaukee.

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

### St. Mark's, Milwaukee.

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

### St. James, Philadelphia.

Rev. John Mockridge  
22nd and Walnut Sts.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.



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that in verse; here is one for instance from H. J. Ellis, who lives in Texas: That most welcome WITNESS I hail as a treasure

As each weekly issue affords me a chance

To feel a warm glow of virtuous pleasure

For having subscribed again in advance,

The steady subscriber, the hearty subscriber,

The cheerful subscriber who paid in advance.

Hope you folks, one and all, now that the end of the year is drawing to a close, will be as virtuous. Why don't you send in a sub for a friend at the same time you renew your own? Tell you what we will do from now until the end of January; with each renewal we will accept a new subscription for \$1.00. That is, send your renewal for a year at \$2 and a subscription for a friend for a year, another \$2, and you have them both for exactly three dollars. What say?

### Memorial

THE Bishops and other clergy present at the funeral services of the Reverend Cornelius W. Twing, Priest of the Diocese of New Jersey and Missionary of the Pines, wish to put on record their great appreciation of their brother, whose unexpected death on December 4th has brought sorrow throughout the Diocese

Mr. Twing came into the Diocese as Rector of St. Stephen's Riverside. Nearly ten years ago he resigned his parish and ever since has devoted himself to taking the Gospel to the scattered people of the Pines. The success of his ministrations, due largely to his personal devotion to the people, is shown by the two churches, at Bozarthtown and at Jenkins, by children and adults baptized and confirmed, and by the love for the Church among his people, which has followed as an outcome of their devotion to him. There was no condition of his people, their social or educational needs, their economic prosperity, or personal necessities which failed to interest him and call forth his energy and enthusiasm. Mr. Twing's sterling Christian character, his sweet reasonableness, his unselfishness and his love for the Master, his unbreakable faith, endeared him to us all.

Mr. Twing came of a line of missionaries. His grandfather, Rev. Alvi T. Twing, D.D., was the first General Secretary of the Domestic and Foreign Missionary Society, and his father was a priest of the Diocese of Long Island.

His family must always be thankful as they recall his character and good works. To Mrs. Twing and to their children we would extend our loving sympathy and pray God's blessing upon them.

May God grant to our dear brother departed eternal rest, and may light perpetual shine upon him.

(Signed) Paul Matthews, Bishop of New Jersey.

Albion W. Knight, Bishop Coadjutor of New Jersey.

R. Bowden Shepherd, Archdeacon of New Jersey.

Lewis H. Huber, Thos. W. Wingate

B. J. Turner

R. H. Thomas

M. S. Stockett

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Medford, N. J., December 7, 1926.

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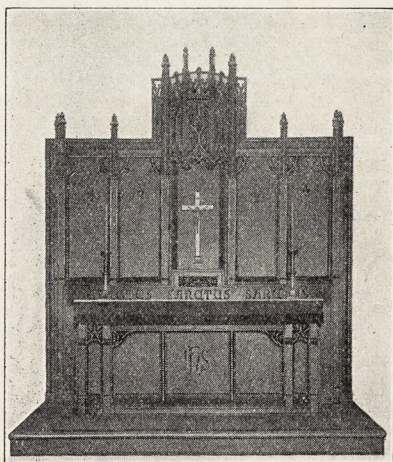
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