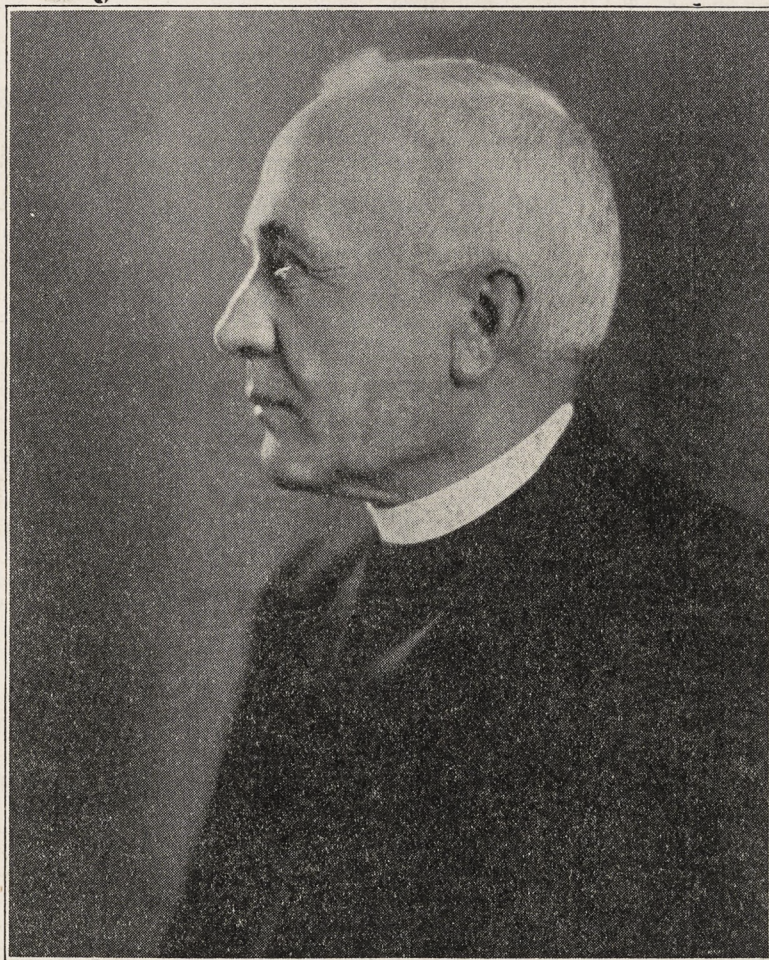


The **WITNESS**

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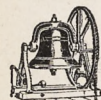
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BISHOP JOHNSON'S EDITORIAL

The Battle of Life

WHY does God permit evil? This question is asked constantly by people who are perfectly sincere in their bewilderment, especially if the evil touches them in some vulnerable place.

It is a question that is difficult to answer, because the question does not discriminate between evil in its essential character and evil as a means to an end.

The first question we cannot answer because we do not know the mystery of origins.

We know what a grain of corn will do, but not what it is.

We know what electricity will do, but nobody knows what it is.

We know what personality will do, but we do not know what personality is.

Men try to dogmatize as to causes, from effects, but their dogmas are unsatisfactory because they are incomplete.

The evolutionist, for example, so long as he confines himself, as Darwin did, to reasonable deduction from obscured facts is coherent and interesting, but when he begins to theorize about the origin of life from observations about life, he is invariably incoherent and futile. Personality is not something on which man has a patent, due to the fact that he either invented it or discovered it. It does not originate in man, but man derives it from the source of all things.

Men talk as though God's personality was a reflection of man's personality, whereas the opposite must be true.

It is not reasonable to suppose that such an insignificant creature as man should be the sole possessor of the most wonderful thing in the universe.

We do not know what personality is, because it is so tremendously great and our powers of observation so pitifully small.

It is like the observation of an ant,

crawling across a Cathedral, as to the proportions of the same.

Religion is based on the assumption that God is and man has an intuition to know Him. This is faith, however, and not knowledge.

"Like as the hart desireth the water-brooks, so longeth my soul after thee, O God."

The hart does not know the composition of water, but he knows his desire for the same.

If a child should be obliged to know the properties of milk, before he drank it, he would starve.

We are prompted by our intuitions to seek the true, the beautiful and the good, although we do not know the totality of that which we seek. We see through a glass darkly, but we see something that leads us on. So if we ask why evil is, we cannot get an answer, for we do not know the totality of personality.

Christ answers this question in the shortest possible manner,—"It must needs be that offenses come." Which is another way of saying that personality is something in which evil is an unavoidable possibility.

It is something therefore in which the Calvinistic doctrine of God's omnipotence must be limited. God does not will evil, but He must permit it. Why he must permit it, He may know but we may not.

But God does not permit evil to dominate.

Men who love righteousness and seek God, do not need to be overcome of evil.

They would be overcome of it, if God had but provided a way by which we may escape, if we wish to escape. "Blessed are they that hunger and thirst after righteousness, for they shall be filled,"—not immediately nor without suffering, but eventually and effectively.

Christ overcame evil in order that we might overcome its domination over us.

We may say, then, that God per-

mits evil, but that He has provided a way of escape, if we really wish to be free from sin.

If we allow ourselves to be overcome of evil, it is because we love it more than we love righteousness. In the conflict against sin, no man need be overcome of evil, unless he gives up the battle.

Christ can and will redeem us from sin, if we really and truly desire to be redeemed.

So through the presence of sin, we develop the strength to resist sin. This gives us something that can evidently be acquired in no other way, and that something is the character that was in Christ.

This is the goal of our struggle, that we may be like Him. God may give us innocence, but righteousness is something that we must win with His help. We recognize this in our own lives, when we are not arguing about it.

For we are as gods to our little children. They look to us for protection and for direction. And yet we deliberately refuse so to protect them that they may not know the sinful world about them.

Gradually as they grow older we encourage them to get out from our protection; to learn to get their own living; to meet all the trials and temptations of this wicked world. And we do this even when we have ample fortune to care for their indefinitely.

There is nothing lovelier than innocence in a child; and nothing more repulsive than child-like innocence in an adult.

In other words, we answer the question by our own actions.

We subject our children to temptation in order that they may acquire a character, even though they may turn out badly; because we know that to leave them in bovine innocence is to dwarf them and defeat the very purpose of their existence.

If we permit our children whom we love to meet the temptations of the

world in order that they may become real men and women, we ought to understand that God has a sufficient reason for subjecting us to temptation or trial in order that we may become sure of God and not remain mere creatures of His power.

It is the same admonition which we give to our children that He gave to us.

"Be not overcome of evil, but overcome evil with Good." The whole thing simmers down to a practical question. I am in a world in which evil is presented.

I am permitted to know righteousness and sin and to choose which I will follow.

I have a Savior who can forgive any sins and help me to overcome them. "His grace is sufficient for me." I have a struggle in which my character is at stake.

I may not cease the struggle without sacrificing the prize which God gives to those who persevere, any more than I may cease to work for a living without paying the penalty in poverty.

In other words, one may recognize irregularities in life, but if Abraham Lincoln had stopped to bewail his lack of opportunities, he would have died a poor grocery clerk, and if Christians stop to argue about evil and the injustice of it, they will end up in a spiritual poorhouse.

"To him that overcometh will I give" is a warning that God will not give His blessings to a quitter or to a complainer.

It is only as we fight the battle against sin, that we ever really enter into the spirit of adventure which is the conquest of the brave. No one ever won a battle yet by bemoaning the fact that he ought not to fight.

It is good to take life as we find it and we will answer its questions best if we play the game according to the rules, instead of trying to rearrange the rules to suit our style of play.

Cheerful Confidences

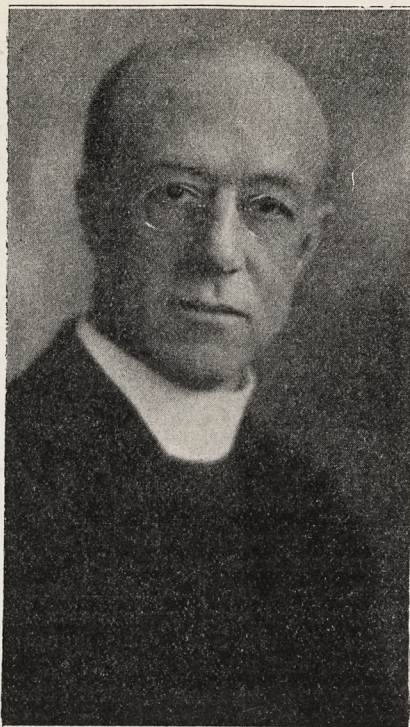
By George Parkin Atwater

KEEPING THE EYES OPEN

DURING the winter my journeying took me to a city in which I attended a week day service. I sat in a forward pew and while waiting for the service to begin, I took a brief survey of my surroundings.

One thing at once attracted my attention. The choir stalls were littered with books, sheet music and stray scraps of paper. They were very untidy. I wanted to walk into that chancel and clean up. It was very distracting.

It recalled my own early experi-



Dean Lathrop

Talks On Church Investments

ence with choirs. I have instructed my own choir never to leave anything on the choir seats when they leave the chancel. Also I have instructed them to be sure that all books and music are in the racks when they come to the Altar to receive the Holy Communion. Such of the congregation as can see the choir stalls get a very unpleasant impression of the chancel if it is disorderly. Watch the habits of your choir and if you find a tendency to leave the chancel in disorder, just ask the choir master to glance at this suggestion.

Another bit of friendly advice. A while ago I attended a meeting which was addressed by a speaker of national reputation. He was carefully placed so that a hundred watt electric light was just about three feet over his head. The light had no shade and it shone with all the glory of a very strenuous star.

The people blinked, ducked their heads, shielded their eyes, closed their eyes, and in general were terribly uncomfortable.

It recalled a service I attended as a boy. Another boy and myself sat in the forward part of the church. It was an evening service and it was long. There were three speakers, each of whom outdid himself. But the crushing circumstances was a blaze of lights in the midst of which stood the speaker, like a transit of Venus across the disk of the sun.

We had no smoked glasses and

consequently we were soon in a stupor. Suddenly I realized that my companion was asleep. I let him sleep ten minutes and then woke him up, and told him it was my turn, and he must stay awake and on guard. He did so. Then he aroused me and went to sleep again. But this second shift was too much. When the speaker ceased we were both sound asleep. A kind neighbor played Big Ben, at an opportune moment, and saved us the embarrassment of having the sexton find us when he came to turn off the lights.

There's a real moral in this incident. If you have a speaker, place him where he is not in competition with some blazing lights.

If you have any suggestions of a general nature send them to me and I shall try to find room for them in this column.

Let's Know

By Rev. Frank E. Wilson

UNBAPTIZED FUTURE

WHAT happens in the future life to those who have died unbaptized? This is in the mind of a correspondent who quotes a statement that "No person shall see God who has not been baptized," and asks, "Does our Church teach, definitely, such doctrine?"

The theology in this question is rather mixed. In the first three centuries there seems to have been little or nothing of a doctrine about it. St. Augustine (died 430 A.D.) was the one who influenced the thought of the Middle Ages on this point. He taught that baptism, being necessary to salvation, unbaptized infants would suffer the lightest possible form of future punishment, but could never attain the vision of God. Variations on this theme appear among the theologians for the next few centuries. It was St. Thomas Aquinas who marked a new step in the doctrine. He taught that unbaptized infants could not arrive at the full vision of God but that they would enjoy all the natural happiness of which they were capable in the future life, with no punishment or suffering involved. Later Calvin leaned to the idea of St. Augustine, but the influence of St. Thomas has generally been more potent since his day. There has never been any official, dogmatic pronouncement covering the subject.

Roman Catholic theology since the Council of Trent (A. D. 1565) teaches a "baptism of desire" and a "baptism of blood" in addition to the teaching of the baptism of water. The former means that the efficacy of baptism prevails where the earnest desire for baptism exists but circumstances make the baptism itself

impossible. The "baptism of blood" refers to martyrdom for the faith where the person giving his life has not had the opportunity for regular baptism.

There is also a popular teaching in the Roman Catholic circles which has the support of some eminent doctors of theology but which has never, I believe, been formally promulgated as an article of faith. It is called "limbo" and refers to the place or condition which makes up the future abode of the unbaptized children already mentioned above. The word itself means "border" and evidently has to do with that state which is a border-land either to heaven or to hell, depending on how you look at it. Good people eventually go to heaven; bad people eventually go to hell; unbaptized children eventually go to limbo.

On the whole I think we may say that theological speculations on the future state of unbaptized persons have not reached any very definite conclusions. It is probably better so, for our Lord has scarcely given us sufficient information regarding the future life upon which to erect such careful theological refinements. So far as our Church is concerned we teach that baptism is "generally necessary to salvation." From this as a starting point it is perfectly possible to develop a logical doctrine which would exclude all unbaptized persons from the final Presence of God. But the Church declines to put human logic against the love of God. Calvin did it to the benefit of logic but to the loss of spirituality. Having expounded the duty for and efficacy of baptism, the Church leaves the unbaptized to the tender mercy of God. I think most of us would agree that where baptism is unavailable, the mercy of God is entirely competent to supply any deficiency. I think we would also agree that children are not held responsible for the negligence of their parents. And doubtless we would further agree that a good life, though unbaptized, receives full merit before God, but that the refusal of baptism is a serious blot on an otherwise good life.

Baptism comes to us with a command and a promise from Christ. There is some certainty to it. Apart from baptism we are, at least, on less certain ground and must trust to the general mercy of God. To refuse baptism is an imposition on God's mercy and may not be done with impunity. I think this represents what our Church stands for.

HIGH MOOR HEADED FOR GEORGIA

The Rev. High Moor, rector of Grace Church, Sandusky, Ohio, has accepted a call to be rector of St. Luke's, Atlanta, Georgia.

OUR COVER

Frederick Ferdinand Kramer, the warden of Seabury Divinity School, was born in Erie, Pa., in 1861. He graduated from Trinity College in 1889, from the General Theological Seminary in 1893. His early ministry was served in Colorado, first at Boulder, and then as rector of All Saints, Denver, where he remained until he was elected warden of Seabury in 1912. Dr. Kramer has received honorary degrees from Trinity College and from the University of Colorado. He has served as deputy to a number of General Conventions and is the author of several books.

The Council's Work

By Mr. Alfred Newbery

A RATIONALE. I.

I SUPPOSE that it almost goes without saying that to be a Christian implies an effort to spread Christianity. It is true on purely psychological grounds. One does not become a member of even a fraternal order without feeling a desire to bring somebody else into it. If you derive benefit from eating hay mixed in with your cereal, you talk about it so much that you become a bore. You recommend your tailor, your grocer, your doctor, your dentist. You can't help it. You are not a hog. When you get a good thing, you pass it on. You have an impulse to do it.

How much more so is it the case when the "good thing" is a deeper love for God and fellow-man? How is it possible to be a Christian and not desire to pass it on to others?

All this has of course a vital significance for the man who ride to work with or the man who borrows your lawnmower. It has also a vital significance for the field of men so far removed from you that you can not reach them unless you go to them or else do it through a third person—the fields of New Mexico, or the southern mountains, the fields of Alaska and Africa. In a word it applies to the so-called "missionary" fields, domestic and foreign.

You will notice that I began by asserting that "it almost goes without saying," and then spent about two hundred words saying it! I think I am justified. But you be the judge. Everything else is built on that which goes "almost without saying."

For if that be granted, the only question is one of method. Shall we begin only where we are and let our

influence gradually radiate from that intensively cultivated spot as heat radiates from a fire? Some believe in that method so much that they will give no money except to a parish purpose.

Shall we pour all our money and power into the distant fields without heed to local necessity? Shall we neglect the parish and our own community in our response to the glamour of a distant scene, the features of which are the more thrilling because strange and alien to our experience?

The answer is, we shall do both. The sower does not sow one seed and let it grow and by its own seed impregnate the surrounding soil. If he is careful, he sows in a great many places at once. An open fire radiating heat from one spot is no longer considered an effective heating plan. Rather do we pipe our heat all over the house so that it may radiate from several spots at once. And to send our missionaries to distant points without doing anything at home is badly to serve the distant fields themselves, for our greatest missionary for good or for ill is our society's example. Where that example is bad, the missionary labors under the double handicap of a field which he is trying to break into and of a background which repudiates him, and can constantly be held up to him for a reproach.

We cannot serve either home or distant fields without attempting to do both.

There remains another question for the inquiring mind. Suppose we admit that we must try to spread our religion. Suppose that we admit that we must spread it everywhere, that no law, spiritual or practical, justifies our neglecting a remote field. Is there any value in the efforts thus entered upon, outside of the satisfaction of doing what we are taught to do. Cannot obedience be fortified by some show of results? We shall try to answer that question in the next space THE WITNESS allows us.

FIGURES FROM ENGLAND

The Church of England Year Book, referring to the 38 dioceses in England, records a decrease for 1924 in ordinations. Other figures, referring to 1923, show a decrease in the number of baptisms, but an increase in confirmations, in new churches built, and in the total voluntary contributions of the dioceses in England. The amount for 1923 was £6,885,605, an increase of £367,840 over the previous year. Holy Communion is administered weekly in 11,667 churches, and daily in 1,359 churches. Sunday school pupils number nearly 2,000,000, with nearly 172,000 teachers.

WHAT OF THE LIFE HEREAFTER?

A Series of Three Articles

BY BISHOP CHARLES GORE

THE BIBLE—the New Testament—seems to paint people very black or very white, and both the blackness and the whiteness seem to us very often in our experience much exaggerated. It is a grey world we seem to see, a world in which there is a lot of good in people who appear to be without religion, and very grave faults in people who are very religious and have high principles; and we are sometimes disposed to take the advice of Ecclesiastes: "Be not righteous overmuch: neither make thyself overwise: why shouldest thou destroy thyself? Be not overmuch wicked, neither be thou foolish. Why shouldest thou die before thy time?"

We fall in love with the average man, or we say, at any rate, the middle way seems to be the most sensible and the most convenient: we have a distaste for this language of the Bible as I have described it—it seems to class people into black and white. But in the tribunal of our moral consciousness and our conscience that is not the case. What is occurring there? I am tempted. There is present to my mind a good action which I ought to do. It is very troublesome, it interferes with my comfort, and I do not do it. Or a rather clever or rather amusing but certainly a malevolent and possibly untrue piece of gossip about So and So whom I do not like presents itself to my mind; and I know it is malevolent, but I say it. Or a bad thought comes with overwhelming force to me. I know it is bad, but I entertain it.

GOOD OR BAD

Well, now, at those moments when I yield myself to temptation and sin, it is no comfort to me in my best self, when I reflect upon the matter, that I did not commit a murder or steal somebody's purse. There was presented to me an alternative between good and bad, between right and wrong, between God and my own comfort; and I rejected the good and the Will of God, and I did the bad. The alternative is always there: the good very good, and the bad very bad. And the choice is not made what it is by the character of the temptation only, by its nature, but by that horrible alternative between the Will of God, which in such moments presents itself to us as something fearful and difficult and the rebellion against God, which is the world's way.

And that is what accounts for this

strange habit of the Bible in painting people very black or very white: it looks at thoughts in their ultimate issue. Because the first time or two when I yield to selfishness there is a struggle; but acts form habits, and habits become unconscious and stereotype into character, and character becomes fixed and irreversible. And that is what the Bible seems to tell us. It looks at ordinary actions in their ultimate issues.

Is it so? By these yieldings to evil, to which I offer less and less resistance, am I forming for myself a character incompatible with God—let me say a selfish character? But God is the opposite of selfishness. God is Love. If I form for myself a selfish character, I am forming for myself a character incompatible with God which cannot live in His presence or rejoice in His joy. I have learnt a wrong sort of joy. And hell is simply the state of a character incompatible with God, when it becomes conscious of itself in a world where all the attractions and allurements of evil exist no more—only its horror. A character incompatible with God: that is the meaning of hell.

ANOTHER CHANCE

But irreversible? Is it possible? Surely, we say to ourselves, there must be another chance? But you must acknowledge that in these matters we can know very little by speculation. We believe that there is really a Word of God, a self-disclosure of God, and that therein lies our best light. And you must acknowledge that the whole emphasis of the Bible, and of the New Testament particularly, is on this life as a unique time of probation. Beyond it is the time of discovery of the results of the probation and its consequences. But here and now is the accepted time, now is the day of salvation. Let us take whatever glimpse of any further opportunity there may be. You will remember that St. Peter seems to have thought that the people who had perished in the Flood in their carelessness and godlessness had an opportunity in Hades again at the coming of Christ, in His human Spirit after His death. I do not want to exclude Divine possibilities. Nevertheless, the general language of the Bible is almost exclusive: it warns us against any trust in a further probation. It says: "Now—now is your opportunity. That is what you are here for."

But "irreversible" you say. Surely

ly not! Surely God must intervene. Surely He cannot be defeated ultimately. Well, so far as our experience goes throughout the whole of nature judgments do work out in the physical world strangely inexorably and to a finality which nothing hinders. Have we the slightest reason to think differently about moral laws? As I said before, our only final and real knowledge of the character of God is as He has disclosed Himself through His prophets and in Jesus Christ. And when I understand the words of Jesus Christ I find it impossible to doubt that He intends that there should be before my eyes the possibility of a final and irreversible state of sin—that the soul may harden itself into a sinfulness which is irreversible and final. The word translated "eternal" has just that meaning of finality; not so much of duration as of finality. I cannot get away from the impression which our Lord's warnings convey when He talks about the worm that dieth not and the fire that is not quenched, when he parallels the eternal life with the eternal punishment, when he says of Judas, "Good were it for that man if he had not been born—such a one as that."

It is foolish to be wilful. It does appear that we can, by continual refusals of God, form a habit which is godless, which is ungodlike, a character that stereotypes itself and becomes fixed, and in the great day of final disclosure that may be the horror of revelation—that I have become that sort of person whose character is incompatible with God, and there is nothing left except the final and inexpressible remorse that I so ill-estimated the relative value of things as to prefer my own pleasure, my own convenience, and my own self to the laws and promises of God, of which I had, if I had wished to use it, such adequate knowledge.

THE BIBLE'S TEACHING

It is a tremendous conclusion, and the intellect of man in our generation widely rebels; but it rebels on what is a false ground, on the ground that we are in a position to estimate the final issue on general grounds. But all the warnings of the Bible are directed to us personally. They are to tell us what is possible; they are to warn us of thinking lightly of sin or of its consequences; they are all personal warnings. When the disciples asked our Lord, "Are there few that are being saved?" He re-

plied with the practical answer, "Strive to enter the strait gate."

Our knowledge of the meaning of eternal punishment, or of all those multitudes of questions which surge up into our minds, is infinitely slight; we are left in profound ignorance. It is quite true that the imagination of theologians and the popular imagination have drawn a vivid map of the unseen world, and vivid pictures of the horror of the unending torments of the lost; but we know almost nothing. We ask ourselves whether the condition of having lost our soul may not prove to be also a condition of lost-consciousness. But we have no answer to that question: we do not know the answer. St. Paul certainly seems to think of the eternal future as a state in which God shall be all in all, though St. Paul, like the others, uses the same tremendous language about the possibility of a lost soul. Reconcile yourselves to ignorance. Reconcile yourselves to the fact that revelation, which is indeed God's self-disclosure, is indeed abundant for all that is necessary to make faith firm and hope real and vivid, and love active—but no more.

The Lord's Prayer

By G. L. Richardson

OUR DAILY BREAD

IN order to understand this and the following petitions in the Lord's Prayer, we must realize that they are closely connected with the words "Thy will be done." Our Lord, in teaching us to pray, conceived of prayer not as trying to bend God's will down to ours, but as trying to lift our wills up to God's, to think His thoughts and to embrace His purposes. When we have said, "Thy will be done," we go on to think of what are the most important things that God would will for His world. Our Father in Heaven would have all hungry mouths fed. This is not a selfish prayer for myself alone. When Christ says, "Give us our daily bread," He gathers into the scope of the prayer all our brethren and bids us pray for them. Whenever we pray thus, therefore, we are to have in mind the multitudes who are in need, whether the poor of our great cities, or of our rocky mountain-sides, or the starving refugees of the Near East, or the orphans left by a great calamity like the Japanese earthquake—or by the failure of crops in China. We remind ourselves that God gives us our bread to be shared.

This casts light on a problem that has sometimes been discussed. What good, some people say, does much

prayer do? Suppose we all stopped praying today, would there be no harvests next autumn? Is food more abundant because of our prayers? Or suppose we imagine a prayer test, such as actually has been proposed. Two farmers have their fields side by side with only a line fence between them. One is a god-fearing man who prays every day. The other is a godless man who never lifts up his voice in prayer, either public or private. Shall we believe that the field of the praying husbandman will bear a better crop than that of his prayerless neighbor?

But this problem arises out of a misunderstanding of the principles behind prayer. Our Lord Jesus Christ answers definitely that God does not wait for our prayers to bestow these material necessities of life. "He maketh His sun to rise on the evil and on the good and sendeth rain on the just and on the unjust." God's mercy and generous bounty are so great that He gives before we ask more than either we desire or deserve. This is true at least with the material gifts. There are higher gifts of a spiritual nature which are dependent upon prayer. But the good that prayer for material gifts does for us is that it trains us to use the gifts of God as He would have them used. Shall our daily bread be treated as God's bread or as the devil's bread? If it is God's bread it must be rightly used and lovingly shared. Many people who have an abundance of bread get nothing from it except diseased bodies that come from greed and excess, and shriveled souls that come from selfish disregard of the need of their fellow men.

Bread is, of course, a generic word. It stands for all that nourishes life. The Church Catechism makes it include "all things that are needful both for our souls and bodies," and Christ warns us that "Man shall not live by bread alone." This is a great subject and requires more thought and study than many of us give it. A vast amount of care and research have been spent in recent years to discover what are the best foods for the body and how they should be used and combined. The spiritual part of us also must be nourished and when we pray "Give us our daily bread" we should have in mind the other admonition of the Lord, "Labor not for the food that perisheth, but that food which endureth unto eternal life."

The Rev. Cranston Brenton, formerly professor of English at Trinity College, and more recently in the employ of the government as a censor of moving pictures, has taken charge of St. Martha's Church, New York City.

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

IN THE PROVINCE OF SEWANEE THE Young People's Service League has been organized in some places in the Province of Sewanee for as long as five years. It has been on a provincial wide basis for three years. The movement was pushed first in Kentucky, Tennessee and Louisiana, then Georgia, Alabama, Mississippi, the Carolinas and Florida came in. At a meeting at the recent Synod in Wilmington, N. C., it was reported that all but three dioceses in the province had diocesan organization.

For four years there have been large gatherings of the young people each year at the Sewanee Summer Training School. In 1921 they were under the leadership of Rev. Gordon M. Reese; in 1922, Rev. W. A. Jonnard, Dr. Sturgis and Mrs. George Biller; in 1923, Rt. Rev. Clinton S. Quin and Rev. W. A. Jonnard; and in 1924, Bishop and Mrs. Quin and Rev. Gordon M. Reese. These gatherings of the young people have been quite a part of the Summer Training School from the first, but by 1924 had grown to such proportion that it was necessary to have a special session for the Young People's Division two weeks preceding that of the Adult Division.

The provincial organization of the Y. P. S. L. was formed at the time of the Synod in Chattanooga, October, 1923. However, in August, 1922, there were thirty-nine parishes represented at Sewanee and an unofficial "convention" of the province was held. It was not until 1923, however, that the actual provincial organization, or Federation of the Young People's Service Leagues in the Province of Sewanee, was formed, which was ratified at Sewanee in August, 1924. At this time at a large meeting of the young people from all over the province the constitution was drawn up and officers were elected. The officers are: President, Miss Josephine Thames, Vicksburg, Miss.; First Vice-President, Mr. James Washington, Memphis, Tenn.; Second Vice-President, Miss Annie E. Young, Mobile, Ala.; Third Vice-President, Miss Dorothy Austin, Charleston, S. C.; Secretary, Miss Emma Twiggs, Savannah, Ga.; Treasurer, Mr. Malcolm Brown, Pensacola, Fla. The officers, together with five advisors appointed by the Provincial Board of Religious Education, form the Executive Committee. Then there is an Advisory

(Continued on page 9)

Mr. Chesterton Writes On League of Nations

Sir Oliver Lodge Talks to Lenten
Audience About Life of
Next World

THE PRACTICAL MAN

By Rev. A. Manby Lloyd

"Too much specialism?" says Mr. A. C. Benson, one of three famous brothers, writing from Magdalene College to the *Times*.

What, he asks, are the Church Assemblies doing? Month after month they are engaged, with enthusiasm and even animus, in discussions which would seem more suited to be the private proceedings of the Society of Antiquaries. The Church has become the tilting-ground of specialists. He is not disputing the antiquarian, ascetic or aesthetic merits of the questions debated. But he does not believe such antiquarian or aesthetic considerations make the smallest appeal to the "laity." The danger is that we are running the risk of seeming to persuade a large number of moderate men and women to suppose that . . . these minutiae are of primary importance.

Mr. Benson seems to have forgotten, (1) that the Church Assembly is discussing these minutiae by order of King and Commons, and, (2) the importance of diphthongs.

* * *

"The things seen are temporal; the unseen things are eternal," declared Sir Oliver Lodge at Christ Church, Grey-friars, V. C., recently, in the course of a Lenten lecture on "The Reality of the Super-sensuous."

Did we, he asked, believe that, and that we were helped and guided and affectionately regarded by Beings infinitely higher than ourselves, and that we were beings with an infinite destiny? There might be errors in detail and mode of statement, but he was convinced that those statements were, in the main, true, and, being true, were profoundly important.

The material aspect of things was extremely insignificant. Animals had the same senses that we had. Our senses came from our animal ancestors, but animals could not interpret things as we did. "Take a dog to a concert," said Sir Oliver. "Does he hear Beethoven? No; he hears a noise. Some people are in the same predicament." (Laughter.)

The things seen were trivial; the unseen things were majestic. Realities lay in the unseen. The atom was never seen; it did not appeal to our senses. It was all inferred, but inferred with perfect security and certainty, and no scientific man doubted

it. It was an amazing revelation that the very atoms of matter were as full of law and order and complexity as were the solar systems on a gigantic scale. The one was the revelation of the infinitely big; the other of the infinitely small. Was not that a reality worth considering?

"I tell you these things are a reality, and the inference that is to be drawn is beyond our conception. We are not limited to our senses. We learn about the Universe through our senses. But the real interpretation and the understanding of it is in our mind, and in the super-sensuous, where lies reality. We sometimes get a vision into the realities of Eternity, and then the curtain goes down."

* * *

Don Quixote Chesterton has an article this week tilting at the "practical man." Practical men have been responsible for practically all our practical disasters. He always begins with a flourish of contempt for theory. He will not wait for logic—that is, he will not listen to reason.

This essay is provoked by the practical disappearance of the Protocol and its effect on the prospect of the League of Nations. What is the matter with the practical man, in such things as international politics? It is that he is always satisfied with persuading people that a certain thing may as well be *done*. By hook or crook, e. g., he can persuade five or six totally different types of men, say, to build a bridge. A wants a bridge to connect two countrysides; B wants a bridge because he wants a bridge-head—a strategic position; C wants a bridge because he wants the contract for building the bridge; D, that he may sit on it and fish in the river, and E, that he may put a policeman on it to prevent anyone fishing. But the practical man is quite happy because he has got the consent of all parties. And he gets results. The bridge is opened in the name of peace, and is immediately used for war. . . .

Now you can see, perhaps, what G. K. C. is driving at. He was quite prepared to believe in the League of Nations, because he supposed it would mean a League of Nationalists. . . . But Mr. H. G. Wells believes in a World State; the Bolsheviks believe in a division not between nations, but between classes—that is, in a World Revolution. Some people believe in small City-States like the famous Republics of the Middle Ages. He does not object to Wells or Trotsky having different theories of Europe from his own. But he does object to these two incompatible theories being hopelessly tangled up with his own, and the whole of that meaningless muddle being described as the politics of a practical man.

Method of Handling Money Is Discussed

Two Churchmen Address the Group
Called Together to Discuss
Church Finance

DEAN LATHROP ON ETHICS

Church Funds—that was the subject of a remarkable conference in Atlantic City of those charged by the Churches, interdenominational bodies and educational institutions with the handling, investment, safe-keeping, and increasing of their funds. With them, presenting facts and giving advice, were representatives of banks, trust companies, investment agencies, insurance companies and attorneys. It was known as the Conference on Financial and Fiduciary matters.

For three days the men and women exchanged experiences, discussed mutual problems and learned from each other. It was the first time that such a gathering had ever been held. The many problems concerning financial and fiduciary matters presented showed the need of such a meeting.

"The speakers knew their subjects and so did their hearers," is the way one delegate described the meeting. It was a real Conference. Most of the time was spent in discussing, planning and working out the solution of mutual problems.

Called by the Committee on Financial and Fiduciary Matters of the Federal Council of Churches, of which Dr. Alfred Williams Anthony is the chairman, the meeting was attended by 180 delegates. In order that there could be a real Conference with the exchange of ideas the attendance was limited first to 100, but later was increased to allow others who were especially interested to attend.

The scope of the gathering is shown by some of the subjects discussed: What Is the Best Policy to Pursue With Regard to Undesignated Legacies?; The Issuing of Annuities; The Acceptance and Management of Trusts; The Building Up of Endowments; Investments, Permanent or Endowment Funds of Christian Organizations; Ethics Involved in Investments Administered by Religious Organizations; Legislation Affecting the Receipt and Administration of Funds for Benevolent Objects; Canons of Wise Public Giving; Cooperating With the Bar and With Banks; The Making of Better Wills; Gifts Through Insurance; Publicity and Literature.

Two Churchmen were on the program: Mr. Lewis B. Franklin, the National Treasurer, and Dean Lathrop on Ethics of Investments.

Churches Hear Better Report On Lynching

Effort Is to Be Made to Further Reduce Lynching in America Next Year

BETTER LAST YEAR

"Let the Churches cry aloud for a lynchless land in 1926," says the statement of the Federal Council of Churches, announcing its third annual Non-lynching Roll of Honor.

Thirty-eight states earned places on the Roll of Honor by being free from lynchings last year, according to a statement issued by the Council's Commission on Race Relations today. The definition of lynching is taken up in the statement.

Ten states—one more than last year, "bore the black shame of lynchings." Though one more state had lynchings than in 1923, the number of mob murders was cut in half. Leaders point out, however, that four lynchings have been recorded so far in 1925, and that there must be increased efforts on the part of the churches and governmental authorities against this type of lawlessness.

Three new states appear on the roll of honor this year: Arkansas, Oklahoma and Virginia. The names of four states have been removed because of one lynching in each during the year. They are Illinois and Kentucky, which had been free from lynchings for two years, and South Carolina and Tennessee, which had a clear record in 1923. This shows, according to officials of the Commission, that the abolition of lynching can be achieved.

The number of victims of lynching in 1924 was 16, the lowest number since records of the evil have been kept, according to a statement in a pamphlet by Professor Monroe M. Work, of Tuskegee Institute, Tuskegee, Alabama, soon to be published by the Commission on Race Relations.

"The next lowest number," says the statement, "was in 1917, when the total number of victims was 38 and in 1923 when the total number was 32. The highest number was 255 in 1892. In 1924, however, there were lynchings in 10 states as compared with such atrocities in 9 states in 1923.

Bishop Roberts of South Dakota was the speaker at a banquet of Church boys held at the Hotel McAlpin, New York City.

Lenten preachers in New Orleans: Bishop Sessums, Bishop Partridge, Bishop Thomas, Bishop Darst, Bishop Seaman, Bishop Gailor.

Young People

(Continued from page 7)

Board, composed of one Bishop, one Presbyter, four members at large, and one Y. P. S. L. Advisor from each diocese.

Our platform is:

1. The Young People's Society is the agency through which the youth of the Episcopal Church may do their work as Christian young people.

2. The General Program, therefore, of the Young People's Society is to do the work of a Christian.

3. This work is:

(a) To "increase in wisdom and stature and in favor with God and man"; in other words, to love (serve) God with all our mind, strength, soul and heart.

(b) To study and work in the Five Fields of Service—(Matt. 28:19 and Acts 1:8).

(c) To remember that "inasmuch" as we do it unto the least of Christ's brethren we do it unto Him.

All this is SERVICE; hence we have chosen the name YOUNG PEOPLE'S SERVICE LEAGUE.

The young people's work in the Province of Sewanee has not had any problems at all regarding name or program. For instance, at the meeting at Sewanee in 1922, it was found that twenty-nine of the thirty-one parishes represented had the name Young People's Service League, and the other two were related to the Church School Service League. Consequently, from the very start the work has been at unity with itself and no program but that of service has prevailed.

Another reason for the success of the work has been that there were three field workers employed by the Provincial Board of Religious Education, who gave much of their time to the Y. P. S. L. work.

New Teaching Method Tried At General

General Theological Seminary Students Work in New York Parish

PROFESSOR IN CHARGE

With the opening of the present semester at the General Theological Seminary, the new method of teaching Pastoral Theology by assigning to the members of the class actual tasks in parish life went into effect. The Senior Class, which numbers twenty men, has taken St. Peter's Parish as a joint project. Under the direction of Dr. Cline, who is both the Professor of Pastoral Theology and Rector of the Parish, they will share in this common task, and each one will have a particular part of parish work as his own project. The men have been given the privilege of choosing their own tasks and will have the opportunity of developing them with great freedom. These projects as chosen by the students are distributed over the whole field of parish activity. Among them are the following: 1. Parish organization; 2. The relationship of the parish organization to that of the diocese and the National Church; 3. Church finances; 4. Publicity; 5. The system of records; 6. Boys' Club work; 7. The recruiting and training of Confirmation Candidates; 8. The visitation of the sick and shut-in; 9. Systematic parish calling; 10. Special student services; 11. Social service, (case work); 12. Evangelistic work, including street preaching; 13. The promotion of the reading of Church literature.

Connecticut Conference for Young People from June 22nd until June 30th, thus adding one more to the list of about fifteen Church conferences that begin on June 22nd. It is going to be held at Pomfret School.

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WRITE FOR SAMPLES

Convention Problems Subject of Series

This Paper to Run a Series of Articles of Topics to Come Before Convention

RUN THROUGH SUMMER

Great questions, about which every Church member should be informed, are to be considered by the General Convention which meets in New Orleans in October. THE WITNESS has therefore arranged for a series of notable articles, one for each issue of the paper from May 14 until the Convention opens. There will be twenty in all. Here are some of them:

The Relation of the Church to the Federal Council of Churches..

.....Bishop Charles Brent

Enlarging the Power of Provinces

.....Bishop Johnson

Spending the Money Raised for the

National Council ..Bishop Longley

The Church and Social Service....

.....Bishop Parsons

The Relation of the Field Department

to National Church

FinanceBishop McDowell

Family Life.....Bishop Moreland

Reading the BibleBishop Ferris

The Church and Industry.....

Mary Van Kleeck, director of Industrial Studies of the Russell Sage Foundation, and vice-president of the Church League for Industrial Democracy.

Increasing Lay Activity..Mr. Willard Warner, a member of the commission on the subject.

Church Unity..Rev. Floyd Tomkins, Jr., Executive Secretary of World Conference on Faith and Order.

Church Music..Prof. W. B. Davis of the Berkeley Divinity School.

Faith HealingRev. Dr. Abbott

Revision of the Prayer Book....

.....Bishop Slattery

Recruiting and Training Men for

the Ministry.....Canon DeVries

There will be five other articles on subjects equally important, written by people equally competent.

The Convention itself will be reported in the five issues immediately

following this series of articles, by a half dozen capable reporters. There are two considerations which I wish to bring to your attention. If you are not a regular subscriber to the paper send in one dollar and have the paper mailed to your home each week from now until the end of the Convention in October.

Also, if you are a rector, or an active lay worker, arrange to have a bundle of papers at the church during these months. Order at least a few. Have a boy, girl, or organization, sell them at five cents a copy. They will cost you 3c a copy, and we will send a statement every three months for the amount due.

I believe that this paper is giving you an opportunity to get the best information procurable on the most important matters that are to come before the Convention. It is also making it possible for you to be a member of a well informed congregation, at a very low cost. Write us today.

* * *

Two Churchmen lead in the effort to outlaw war. Mr. George Wickersham, attorney general in the Taft administration, a New York vestryman, has accepted the chairmanship of the Federal Council Commission. Bishop Brent of Western New York has been a leading member of it for some time.

* * *

Bishop White of Northern Indiana,

after a long illness, died on Monday last in Florida where he had gone for his health. Bishop White was born in Cincinnati in 1849, graduated from Kenyon College in 1872 and from the Berkeley Divinity School in 1875. His early ministry was in Connecticut. He was the warden of Seabury Divinity School from 1891 until 1895, the year he was elected Bishop of Northern Indiana. The diocese recently elected the Rev. Campbell Gray of Peoria as Bishop Coadjutor. He will be consecrated diocesan within a few weeks.

* * *

A conference on Race Relations is to be held in Cincinnati on March 25-27, under the auspices of the

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The Rector of ST. JOHN'S CHURCH, CENTRALIA, ILL. the Rev. James A. Baynton, Died February 8th.

During his six months' rectorship he had all but completed the erection of a beautiful \$25,000 Church Building.

The comparatively little group of Church people bereft of their local leader know not where to turn for funds to pay the local Contractors.

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Federal Council of Churches. The sessions, which are to consider every phase of race relations, will be largely open forums. Among the topics to be discussed are Health and Race Relations, Housing, and Industry. Among the leaders for the conference is Miss Mary Van Kleeck, the director of Industrial Studies of the Russell Sage Foundation and a vice-president of the Church League for Industrial Democracy.

* * *

Two churches of Covington, Kentucky, have merged, St. John's and Trinity.

* * *

A branch house of the Society of the Nazarene, the healing society of the Church, has been opened at Saint Augustine, Florida.

* * *

Novel method of teaching in Trinity Church School, Covington, Kentucky. Each Sunday some class broadcasts to the rest of the school a message from the mission field. The first Sunday in Lent the broadcasting was from station THIA (Toe-Hold-in-Africa) when the class explained to the entire group the needs of that country. ALASKA was the second station to broadcast, with station JNCM (Japan Needs Christianity Most) using the station last Sunday. The rector says it has caught the imagination of the entire school.

* * *

The Lent of Prayer being observed at St. Luke's, Evanston, is unique. All the addresses, all the books recommended for reading, are on pray-

er. The parish has also distributed a most attractive kalendar of daily Bible reading, prepared for the deepening and enriching of the life of prayer.

* * *

All wrong about Bishop Brewster of Connecticut. I said a couple of weeks ago that he had been obliged by illness to cancel all appointments. Simply had a little cold, that's all. Couldn't take services on Ash Wednesday, but those were the only services he cancelled. Glad I was wrong.

* * *

They have started a new chapel at Great Falls, South Carolina. The money for it was raised among the young people's societies and Sunday

schools of the diocese. Rev. A. Rufus Morgan is in charge.

* * *

Church people in Olympia first heard their newly elected Bishop, Rev. S. A. Huston over the radio. Mr. Huston broadcasted last Thursday evening from a station in San Antonio, Texas. The arrangements were made by a Tacoma newspaper, all of the rectors in the diocese having previously been notified in order that they might pass the word on to their parishioners to tune in. Thus thousands of Church people received a message from their new bishop as he talked to them from a distance of 2,000 miles.

* * *

Rev. H. P. Almon Abbott was the

"Oh! That Men Would Praise The Lord For His Goodness"

so cried the inspired Psalmist.

At Easter, the great festival of the Church through all the ages, men will indeed sing praise to the Risen Christ, if the Church will let them.

Gatherings of people cannot sing, however, unless they have the music score. The Musical Hymnal has the music score. Congregations sing when all have the Musical Hymnal.

Start your congregation singing on Easter Day. By another Easter you will see how a singing congregation is a spiritual and active congregation.

PREACH AND HEAL

(Luke 9:1-2)

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

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THE CHURCH PENSION FUND

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New York

Lenten noonday preacher in Philadelphia last week. He commuted between Philadelphia and Baltimore in order that he might not be away from his parish.

* * *

Should you go to the movies on Sunday? Should girls smoke? Should anyone drink? These are topics being discussed by the young people's society of St. Luke's, Evanston, with the rector, Rev. George Craig Stewart.

* * *

Maryland is raising \$150,000 for the Japanese Reconstruction Fund. Going to have it all in by the end of the week! Dr. Abbott is chairman of the committee in charge of the raising of the money.

* * *

The Social Service Commission of the diocese of New York does a real job, it seems to me. I just received their four paged letter which gives a most excellent summary of the laws pending in the present legislature which would be of interest to socially minded Christians. It is the sort of information that should be placed in their hands, and yet will not be unless some such group does it. Dr. Charles Gilbert, the secretary, I suppose is responsible for it.

* * *

The vestry of St. Mark's, Waterloo, Iowa, Rev. C. W. Baxter, rector, is organized according to the de-

partments of the National Council, thus giving representation to the various parochial enterprises.

* * *

I received a letter the other day from a woman in California, who, underneath her signature, was able to type, "member of the vestry of St. Mark's Church." How many vestrywomen are there in the country?

* * *

The rector at York, S. C., the Rev. T. T. Walsh, had the satisfaction of presenting his son to the bishop for ordination the other Sunday.

* * *

Rev. W. W. Memminger, rector of All Saint's, Atlanta, celebrated his fifteen anniversary as rector last month. Speeches and a purse of \$700.

* * *

Church of Our Saviour, Atlanta, Ga., new and much alive parish, is
(Turn to page fourteen)

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I have endeavored to portray her character, not so much by describing her as she appeared to one privileged to be her intimate friend for fifty years, as by the relating of incidents and anecdotes as I knew them, leaving it to others to draw such inspiration as they may need to go "right onward," and hoping to awaken in them a desire to follow where she led.—

From the Foreword.

Miss Emery was for forty years General Secretary of the Women's Auxiliary.

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Education.
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P. M.

St. Paul's

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

The Atonement

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

St. Chrysostom's

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

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
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Trinity

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

ATLANTIC CITY

The Ascension

Pacific and Kentucky 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

The Incarnation

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

Trinity

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

The Heavenly Rest

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

BUFFALO

St. Paul's Cathedral

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

NORTH ADAMS, MASS.

St. John's

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

CINCINNATI

St. Paul's Cathedral

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

Christ Church

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

DALLAS

St. Matthew's Cathedral

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

PHILADELPHIA

St. 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.

MINNEAPOLIS

St. Mark's

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

Gethsemane

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

ALBANY

All Saints Cathedral

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

DENVER

St. John's Cathedral

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

MILWAUKEE

All Saints Cathedral

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

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 a. m.
Wells-Downer Cars to Marshall Street

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays 8:00, 9:30, 11:00 and 7:00.
Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

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Rev. F. R. Godolphin, Rector.
Rev. A. Gordon Fowkes, Assistant.
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6 P. M.
Monday, Wednesday, Thursday, 7:30
A. M.

to go into a new building this month. Recently raised lots of money with a tag day.

* * *

Bishop Finlay of Upper South Carolina laid the corner stone for a new parish house for Trinity Church, Columbia, on March 9th.

* * *

The Eastern Orthodox Church, through Archbishop Alexander, has contributed \$337.38 toward the fund for the completion of the Cathedral of St. John the Divine in New York.

* * *

Archdeacon Drane, up in Alaska, would probably get a laugh out of the scene of the American apartment dweller kicking to the janitor for the lack of heat. He was held up recently in Rampart. So cold up there that the postman lost some of his dogs from frozen lungs. So to save his dogs the Archdeacon held up his trip for a couple of days for a little change in the weather.

* * *

Concord Conference at St. Paul's School, Concord, N. H., from the 22nd of June until July 1st. Faculty, Dr. Sherrill, rector of Trinity, Boston; Bishop Hall of Vermont; Rev. E. M. McKee, St. Paul's, New Haven; Prof. James of the Berkeley Divinity School; Rev. J. W. Suter, educational secretary of Massachusetts; Miss A. T. Case of Columbia University; Prof. Drown of the Cambridge Seminary; Rev. W. B. Spofford, secretary of the Church League for Industrial Democracy; Miss Whipple, president of the Young People's Fellowship of Massachusetts; Miss Marston, secretary of education, diocese of Massachusetts; Prof. Scammell of Boston University; Rev. Cyril Harris, former student pastor at Cornell; Mrs. H. L. Berry of the Church Mission of Help; and Mr. Phelps, organist at St. Paul's, Boston. There are also to be evening forum meetings.

* * *

They are still carrying on a rather unpleasant war in China. Bishop

Graves wrote from Shanghai in January to tell of fighting in the streets and of the fear of looting that everyone suffers from. The Church institutions are also burdened with refugees. Just what it is all about no one seems to know exactly, least of all the soldiers that are doing the fighting.

* * *

Rev. G. E. Archer of Christ Church, Forest City, Pa., is to take charge of St. David's, Scranton, on May first.

* * *

Rev. E. A. Hall, rector of St. John's, Palmerton, Pa., died suddenly of heart failure on March fifth.

* * *

The diocese of Bethlehem has received \$30,000 from the estate of the late Mr. Henry Holt, who died in 1908. His will provided that his money should go to the diocese for local missionary work after the last of his heirs had died.

* * *

Annual Lenten Mass meeting of the Young People's societies in the diocese of Chicago, will be held at St. Luke's, Evanston, on the 31st.

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By Rev. William Porkess

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Twenty-fourth Day

To entrust a man with much, when his record reads selfishness and faithlessness in the stewardship of little, would be considered a poor investment—in commercial language.

Twenty-fifth Day

Our Lord is the only One who has spoken the last word. All other language, even from the accumulation of the world's best men, is but a strong emphasis that the man of tomorrow can and may speak still

more effectively than those of yesterday.

Twenty-sixth Day

It is true, money cannot buy peace, but the misuse of the former can and will deprive us of the latter.

Twenty-seventh Day

Trusting in the Lord never means going with the crowd, but it does assure us of inspiration from and fellowship with the few.

Twenty-eighth Day

The reality of fellowship with Jesus Christ will make clearer the unreality of everything else.

PLANNING NATIONAL ORGANIZATION OF YOUNG PEOPLE

A number of representatives of Young People's organizations met last week in New York at the Church Missions House to consider the matter of a national organization of the Young People's societies. The following were present: Dorothy Means of Minneapolis, Mary Bell of Conway, Mississippi, Walter Ray of Detroit, and Linden Morehouse of Milwaukee. A full report on the conference will appear in an early issue.

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