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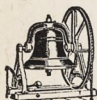
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# THE WITNESS

THE CHURCH NEWS-MAGAZINE

Vol. IX. No. 33

Five Cents a Copy

\$2.00 a Year

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

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

Published Every Week

WITNESS PUBLISHING CO.

6140 Cottage Grove Ave., Chicago

## BISHOP JOHNSON'S EDITORIAL

### *The Pulpit of The Cross*

IN the night of His betrayal, Jesus set the standard of discipleship—"A new commandment give I unto you, that you love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples if ye have love one to another."

That is our Lord's final test of devotion to Him, and it is the final test because it is the most difficult one.

It isn't merely that His disciples shall not hate one another. That is comparatively easy to attain; but that men shall not be indifferent to one another.

To love other people, "as He had loved them," without resenting their dullness and their crudities.

It is so easy to imagine that if we do not wish to do people any harm that we are measuring up to His standard; but surely we would not be content to have Him love us by this very inadequate standard.

He loved Thomas in spite of his doubts; He loved Peter in spite of his denials; He loved the thief on the cross in spite of his misspent life. He loved those who crucified Him in spite of their ingratitude and cruelty.

He loves us all in spite of our selfishness and our stupidity; and He bids us to love one another with the same forbearance and magnanimity.

And we who call ourselves after His name, spurn others because of our theological differences; because of the slights which we receive at their hands; because they are tiresome and uninteresting; because they are passionate and misled; because they are harsh or inconsiderate of us.

Hard?

Of course it is hard.

He would not have expressed Himself so feelingly, if it had been easy; nor would He have required it of us, if it had been impossible.

It isn't that we do not succeed which is so grievous to Him; it is that we claim to love Him and yet make no real effort to keep His Commandments.

How are we going to succeed in satisfying Him in this particular?

I think, first, we must really love Him in the way that He loves us, so that nothing is too hard for us to attempt, if he asks us to do it.

That is the motive behind it all. And then we must pray for this quality that we so sadly lack. Not merely ask it in a formal way but plead for His grace to fill us so completely that we really want to do that which His love for us expects us to attempt. But to do this we must learn first of all to divest ourselves of those faults which stand between us and His ideals.

We must get rid of that exaggerated sense of our own importance which makes us so susceptible to vanity and arrogance.

We must be willing to suffer wrongfully without complaint and self pity. We must be willing to excuse in others those particular faults which are so offensive to us, knowing that we have faults that are equally offensive to Him and to others. We must refuse to assume His prerogative of judging and be content to leave the case in His hands for He is a righteous judge.

It is far more difficult and much more gracious to be magnanimous than it is to be censorious. Therefore it requires much effort to put on His righteousness instead of indulging ourselves in our own petty egotism.

It is far more difficult to feel a deep concern for the unloved than it is to be indifferent to their need.

Therefore we must do violence to our self-indulgence by forcing ourselves to do that which we do not wish to do for those whom we do not care to aid.

He knows what is necessary both

to constitute the Kingdom of Heaven and to fit us to enjoy it, and He assures us continuously that the way in which to fit ourselves for His fellowship is to divest ourselves of our petty prejudices against individuals and to invest ourselves with His love for all men.

It is so hard to draw a distinction between saints and sinners because there are so few of the former by which to form our judgments.

I do not believe that there is any worse perversion of the Cross than that which stirs up religious bitterness, racial prejudice and class consciousness under the sign of the Cross.

For the Cross of Christ is a rebuke to all such hateful practices, for He purchased peace through the Blood of the Cross.

If we must hate those who differ from us, let us be honest and not hypocritical; let us invoke Satan and not Christ as the pattern of all bitterness, hatred and prejudice.

For in Christ Jesus, there is neither Jew nor Gentile, Greek or Barbarian, Bond nor Free, Male nor Female, but all that are in Christ Jesus are one.

If they are mutually hostile, they are not in Him.

For he never encouraged racial animosity, nor religious bitterness, nor social prejudices, but insisted that the love of Him would be the leveller of worldly barriers.

How dare men invoke His name for the purpose of sowing strife and dissension among the sons of men.

If the Cross be his pulpit, then the text of the sermon is, that men should love one another as He loved them, and the Cross is the measure of that love.

For if it lacerates your feelings to love your enemy, remember that He permitted not only his feelings, but His body to be lacerated for that end.



## Cheerful Confidences

By George Parkin Atwater

### FREEZING THEM OUT

ONE of my parishioners removed about a year ago from the parish, and returned to the small city in which she had previously lived. She is a loyal and devoted Church woman, who goes to Church. Moreover she is personally attractive. Her husband has a responsible position, and she has two small children. It is just the sort of a family that the Church would find valuable for its work and growth.

Today she returned here on a visit and reported that for nearly ten months she had been attending the service of the Church in her new home—and not a single parishioner or attendant of the church had spoken to her during that period. No one had called, and she had not been asked to make a pledge. She had given something regularly. But she felt that the parish was very indifferent to her. Before she left us she had been enrolled as the founder of an endowment in this parish, and today she made a very substantial gift to that endowment.

I can understand how difficult it is to welcome a newcomer on the first occasion of his attendance at the services. But when a newcomer attends a parish church for ten months, and the entire local congregation is indifferent, that church is a remnant of the glacial epoch, and should be marked with a tablet as an iceberg stranded in a city.

Preachers may preach until children are grayheaded, and choirs may warble until the very birds leap on to the window ledge to listen, but if the newcomers do not feel the hospitality of the fellowship the Church will slowly but surely become petrified.

Our Church in this land is suffering appalling losses through the drifting of people. And such an inhospitable attitude only adds another diverting channel by which people float out of the fellowship.

Every possible means should be tried to remedy this condition, for it is quite general.

The rector should select a committee of five of the most genial, tactful, approachable and affable persons, men and women—and should give to them the task of greeting the newcomer. They should take their place near the entrance Sunday after Sunday, and see to it that every newcomer had a proper welcome.

To every newcomer or casual attendant a pamphlet of some sort should be presented—so that he would have something to take home. The pamphlet should have some in-



Bishop Rhinelander

To Lecture at Wellesley Conference

formation about the parish and an invitation to return. But the personal approach is the effective one.

I am convinced that our Church is not suffering from any major disease. We are not suffering primarily because of the worldliness of the age, or because of the lack of faith, or because of Sunday golf, or because we think we have not the material equipment. A headache will render an individual as ineffective as does influenza. The Church is suffering from a score of minor ailments, each one of which seems too unimportant to pay any attention to. But these minor ailments are cramping our efforts. And one of these minor ailments is our failure to provide properly for the chance come to our services.

If we could stop the leaks by a more gracious attitude toward the stranger, we should find the congregations growing, and our losses diminished.

## Let's Know

By Rev. Frank E. Wilson

### HIS PORTRAIT

OF COURSE it is only a legend, but it brings a gentle touch of the compassion which we welcome in Holy Week.

The story tells of a woman named Bernice—perhaps the Syro-Phoenician woman or possibly the woman healed by our Lord of the issue of blood. She was in the crowd following our Savior on His way to Calvary. Once when He stumbled under the weight of His cross, she came to Him and handed Him her head-cloth

in order that He might wipe away the sweat and dust and blood. When she received the cloth again it bore a portrait of the face of the Suffering Christ.

Some time after this, the Emperor Tiberius was sick. He heard strange tales of the miracle-working properties of the cloth which bore the image of Christ and he sent for it. So Bernice brought the portrait to Rome and the touch of the cloth cured the emperor. She remained in Rome and on her death bequeathed the cloth to Clement, the Bishop of Rome.

In those days there were supposed to have been preserved many representations of Christ, but this one came to be known as the oldest and most authentic. In order to distinguish it from the others, it was spoken of as the "vera icon" or "true image." As time went on the description given to the portrait itself came to be applied as a name to her who had first received it, and so St. "Veronica" found an insecure place in the number of the saints.

The original is still supposed to be preserved in Rome, though there are two or three other places which also claim it. The delineation is the face of the suffering Savior, drawn with agony and with eyes closed. From this legend Durer made his picture of the napkin of St. Veronica, showing the suffering face surmounted with a crown of thorns. Many of my readers have seen copies of that.

Truth is, of course, that we know little or nothing really authentic regarding the appearance of our Lord. The Gospels give us no real information and the early apocryphal writings are too extravagant to be reliable. The usual representations are idealizations which have become commonly accepted. Most of them date from Mediaeval times and are the product of monastic meditations. They picture the Suffering Savior more than the Triumphant Christ.

The crucifix, for instance, as generally seen nowadays comes to us only from the twelfth century. For the first five hundred years of the Christian era it was the empty cross which publicly symbolized Christianity—the cross which could not hold Him. About the fifth of sixth centuries the crucifix came into use, but not the modern crucifix showing the dead Christ. That first crucifix showed the victorious Christ—Christ reigning from His Cross, crowned and living. Westminster Abbey has one in the chapel of Henry VII. Occasionally you see one in some very recent Church carvings. It was the later Middle Ages which gave us the crucifix with the dead Christ.

I know a precocious 5-year-old who was shown a picture of the crucifix-



ion. He looked at it carefully and then said:

"I don't believe He was the Son of God. No Father would ever let His Son die like that."

Here we must be careful. The crucifixion must never be separated from the resurrection. Otherwise Christianity loses its life.

## The Council's Work

By Mr. Alfred Newbery

### FOUR-HANDED

"BUT I have only two hands!" That was the response I got. I was urging the rector to get his daughter to take a rest. He was about to take a new parish. She was tired out. Guilds, choir, Church School, and individuals had been too much for her. I saw disaster coming if she were allowed to begin that all over again in the new parish where practically nothing had been done among the women and girls. He realized her plight. But he realized, also, what she would say. "Who else is going to do it? You can't. You are only two-handed."

What a blessing it is to have in the ranks of your laity, men and women who not only possess the ability but also some of the training to take over some aspect of the work—study group, guild, choir, young people, Church School, or organization like the Girls' Friendly Society. It is a blessing, and in most cases a necessity. And such people have two classifications. They do not grow upon trees, and they do not live forever. In other words, they have to be picked out and cultivated and equipped and, as they marry, or move to another parish, or die, their places have to be filled. A constant process has to go on of seeking and preparing persons who will make good leaders.

Some of this preparation can take place at a summer conference. Classes in religious education, in the conduct of discussion groups, in parish organization, in the problems of social service, in work among young people, in work among boys, or work among girls are opened in most summer conferences to the Church's potential leadership among the laity. An attractive setting is offered, and wise spiritual guidance supplied. Thus in a restful and healthful atmosphere, under the stimulus of a deepened spiritual life, a certain amount of training is made possible, and the life of the Church enriched.

Diocesan, provincial and national interest puts money, time and labor into these conferences. Only those who have been close observers can understand what is sacrificed each summer by those who undertake to

## OUR COVER

Theodore Payne Thurston, Bishop of Oklahoma, was born in Illinois in 1867. He was graduated from Trinity College in 1891, and from the Cambridge Theological Seminary in 1894. He went at once into the West, first as rector of St. Paul's Church, Owatonna, Minn., where he remained until 1897 when he was called to be rector of St. Paul's Church, Winona, Minn. In 1903 he accepted a call to be rector of St. Paul's Church, Minneapolis, where he remained until he was elected Bishop of Oklahoma in 1910. He was consecrated in January of the following year. Bishop Thurston has shown great ability in building up an extremely difficult field. He holds several honorary degrees.

manage even the mechanics of such a conference, and the burden of responsibility assumed. In a lesser degree those who serve as faculty make their sacrifice. A rich offering of consecration is embodied in the forty or more summer conferences now being held annually throughout the Church.

It is worth while, therefore, if you are interested in your parish, to see to it that proper persons are urged to attend one of these conferences, that lines of study are suggested to them so that you may expect a certain amount of leadership in certain subjects to flow back into the parish. It is worth while that scholarships be provided, as is now done in the case of some parishes, so that financial considerations do not stand in the way of the right person's getting there. And maybe you are that person. Maybe you can decide now to go. In that case speak to your rector and choose what lines you think with him ought to be followed up, and find out from your diocesan authorities what summer conference you can most conveniently attend. It is not too early to start now.

## The Lord's Prayer

By Rev. G. L. Richardson

### TEMPTATION

ONE of my earliest memories is of over-hearing a conversation on the deck of a Hudson River boat. They were talking of religion, and I suppose that it never occurred to any of them that the small boy who sat among them apparently unheeding, was listening to their conversa-

tion at all. Nevertheless, I heard a gentleman say, "I never could understand the petition in the Lord's Prayer, 'Lead us not into temptation.' How can God, if He is a loving Father, deliberately tempt His children?"

To my mind this was staggering. In the first place, it revealed what I had never dreamed was true,—that there are some things that even grown men and women do not know! In the second place, it suggested that there was something mysterious and difficult about the Prayer which I had been taught to say and had heard already many times in Church and Sunday School. The question lingered on in my mind for a long time and, no doubt, is latent in the thoughts of many others. But the difficulty arises from the fact that the word temptation does not necessarily mean solicitation to evil. In that sense it never could be used of Almighty God. "Let no man say when he is tempted, 'I am tempted of God'; for God cannot be tempted with evil, neither tempteth He any man, but every man is tempted when he is drawn away from his own lust and enticed."

Temptation as it is used in the Lord's Prayer means testing. It signifies a choice between two courses, sometimes between right and wrong, sometimes between two that are right although one is better than the other. I may have to decide whether I will take a walk or dig in my garden. One may be better than the other, though neither could be described as sinful. We are faced by such choices every day and almost every hour of the day, and it is by such choices that we grow. You cannot make a child strong and independent either physically or morally by shutting him up in a cell in a stone tower, as the Princess in the fairy tale was imprisoned. He grows by exercise and as he faces life he must choose, and choose for himself, if he is ever to achieve character and success. It is true that every such test involves the possibility of failure, but failure is not the purpose for which the test is given. Temptation in this sense is the most valuable of our experiences. Every temptation is a chance to grow, to mount higher, to be promoted to a place of greater responsibility. Our Lord shows this vividly in His parable of the talents. The servant who met the test successfully was rewarded not only by commendation, "Well done, good and faithful servant," but by promotion, "Be thou over ten cities."

Yet we are again confronted by a problem. If temptation is such a good thing, why does our Lord bid us pray, "Lead us not into temptation?" Here we come again upon our Lord's penetrating insight into human weakness and folly. There is



a sin which the old fathers called presumption, "the sin," as St. Augustine puts it, "of those who see the goal but are not willing to consider the path by which the goal is to be attained." The danger for most of us is that we shall enter too heedlessly upon the supreme tests of life, like an athlete who tries to run a race or play a game without proper training, or like a general who goes into battle with raw and undisciplined troops. Our Lord sees this danger. He knows it well. He longs to have us meet the test successfully, and He warns us in the most solemn way against presumption. "When ye pray, say, Our Father, lead us not into temptation," lest when temptation comes it find us unprepared and unguarded. The battles of the moral life are too serious to be treated so.

"Work out your salvation," writes St. Paul, "with fear and trembling." It is, alas, true that a large percentage of moral failure result not from the desire to do wrong, but from an insufficient preparation for the tests of life.

### What of the Life Hereafter?

By Bishop Gore

I HAVE been speaking of the last issue of things — the Day of judgment. But what of the intermediate state? Here our ignorance is almost more complete, there is very little in the New Testament about the intermediate state. In our Lord's parable of Dives and Lazarus we seem to have a picture of the soul waking up to the consciousness of what it is, and what it has ignored and put away from it. But, we say, we die imperfect, all men die imperfect, and there must be an intermediate state of cleansing from sin. It would seem necessary; so we cannot imagine it otherwise. We feel sure in our reason there must be such a cleansing from sin even for the best of us, and that it must be painful.

We read the "Dream of Gerontius" with great satisfaction—well and good. But from the beginning of the Middle Ages purgatory, with all the tremendous powers which it involved for the Church, became the dominant occupation of the religious mind, and therefore the necessary thing to remember is that there is nothing whatever said about it in the New Testament. Hunt it through, and you find nothing—nothing. If there had been anything which could reasonably be quoted the theologians would not have continually gone on repeating that word which really has no reference whatever to it, "he, him-

self shall be saved, yet so as through fire." St. Paul is there not talking about cleansing character, but of the testing of our work on this earth. Some men build good work—that is "gold, silver, precious stones"—building upon a sure foundation that will last and will stand the testing fire of the Great Day. Other men build badly and carelessly—that is "wood, hay, stubble," what will all vanish and be burnt up—it cannot bear the fire, and if a man escapes, it will be like a man whose house is set on fire. He may escape, but the house is lost; "he himself shall be saved, yet so as through fire."

#### PURGATORY

When you think of the preoccupation of the mind of the Middle Ages, and of great parts of the Christian world still, with purgatory, and the part it plays in the activities of the Church, you see why our Lord refused to say anything about it. It is because He wishes our mind now to be on the problems of our duty: on fighting against evil here in the world, on the building of the Kingdom of God, on the healing of the sick, the cleansing of the diseased, the raising of men from death to life; that is what we are to think upon now. Purgatory has been a fatal diversion of the mind of the Church from its tasks and duties in the present world. That, I suppose, is why we are told so little about the intermediate state.

So it is with those manifold questions we ask about our relations to the dead: what they know, what they are doing, what they are thinking of, and about the possibilities of intercourse with them. Well, there is nothing told us. Those who have sought to serve God here are in a place of rest and peace and light—we know that they sleep in Jesus, and yet they are alive; that they pray for us and we may pray for them; that God has begun a good work in them and He will perform it until the day of the Lord Jesus; and on that day we are to meet again in the Presence and the fellowship of Christ.

That we know, that blessed knowledge. But there are great questions to which there is no answer, from which our thoughts are, as it were, deliberately turned aside; and we do wisely to be agnostics, if we put our agnosticism in the right place, and recognize with St. Paul that we know only in part and see as in a mirror, or a riddle, and are thankful from our heart for the clear light and knowledge of God which is given us in the character of Jesus Christ, which shines on the path of duty to show us what the Church ought to be, and how man shall understand the purpose of God in the world.

So it is. Let us take these warn-

ings. There is a great deal of idle speculation. There is a great deal of philosophy falsely so-called, and of real disbelief in Jesus Christ. But in the light of His Presence, His company, His discipleship, in the light of deliberate and industrious labouring for the Kingdom of God, there is not only present joy, but there is also the consciousness and infinite satisfaction that at the last that Kingdom is going to prevail in the whole universe of things.

"Even so come, Lord Jesus."

### Books and Cognate Subjects

By Dean Chalmers

I HAVE just received from a steamship company a most charmingly illustrated booklet regarding France. I am not going to France, in fact, not further away than a summer school for the clergy. It is, however, quite obvious that the advertising matter in the booklet was written by an American and not by a Frenchman. The enthusiasm of this gentleman over French Gothic finds expression in the following sentence:

"Suddenly it was realized that the world was to endure after all, instead of destruction there was to be permanence in human affairs—and in the great reaction of joy, and gratitude, and faith in the future, the cathedrals began to raise their lofty pinnacles. Anthems in stone to the Almighty, built for His everlasting edification by the combined effort of entire communities, each member of which brought his contribution of stone, and timber, and labor, and the skill of his craftsmanship reverently offered up to the greater glory of God."

To build Cathedrals for the everlasting edification of God may be the idea of the New York reporter, but it is hardly characteristic of the thought of the Middle Ages.

From Messrs. Doran and Company comes by far the most delightful and stimulating devotional book it has been my privilege to read for many years. It is called *The Secret Garden of the Soul* and is written by the late Mrs. E. Herman. It is by no means a Lenten book. It is a book to be enjoyed all the year round. I wish something could be done to increase the sale of books of this kind throughout all our congregations. Here is a book which is in reality a devotional classic and yet maintains on every page an absorbing interest for the average reader,—indeed, for any reader who has even the most elementary acquaintance with the Chris-



tian religion. It is very difficult to know how to write about such a book. One is profoundly thankful that our age can produce such literature. So long as books like this appear, there is no need for despair.

The other day I heard again from a friend regarding this column. I was asked why so few books were noticed and nearly all of these in the most favorable terms. May I state again the answer to this question? This column does not profess to be a review column. The intention is to discuss with the readers of THE WITNESS, books which come to our notice having a real value for them. Wherever we think a book has an special value or interest for WITNESS readers we try to notice it in this column. Therefore, of course, for the most part, we are calling attention to books which we can sincerely commend. Once in a while, as, for instance, in the case of Dr. Athern's book, *Character Building in a Democracy*, it is desirable to call attention to what seems to us to be a false emphasis, even while the book itself may have real merit and much that is of vital importance to our readers. We have, however, in a small paper like this, no space to tell our readers of uninteresting books or bad books, or books which, however interesting to others, have no special interest for WITNESS readers.

While Mrs. Herman's book is a devotional classic which can be used at any season of the year, *The Man of Sorrows*, by Albert T. W. Steinhäuser (The MacMillan Co., N. Y.) is distinctly a Lenten book, and I am only sorry that it did not reach us in time for an earlier notice. It is a series of forty devotions, intended for daily use in Lent. The treatment is original and very impressive, and I believe the book will find a steadily increasing number of readers as years go by. Perhaps it would be better to say *users* than *readers*. It is one of the best practical aids to Lenten meditation. Every clergyman should find it helpful, and it seems to me to be a very desirable book to put into the hands of any layman desiring to make systematic meditations during Lent.

The Army and Navy chaplains of our Church are to hold a conference on Governors Island, New York, on May 13, 14 and 15. Bishop Brent is to preach the sermon at the opening service. The invitation has been sent out by Rev. H. Percy Silver, a member of the commission appointed at the last General Convention.

## Activities of the Young People

Edited by Miss Fischer and  
Bishop Quin

### NATIONAL ORGANIZATION

FOR four years the departments of the National Council of the Church have been seeking an effective way to co-operate with the growing Young People's Movement in the Church.

Last fall a gathering of representatives of many diocesan organizations held at Racine opened the way effectively by outlining a tentative solution of their problem and naming a committee of four to confer with representatives of the Council as a further step. This Conference was held at the Church Missions House, New York, March 18th and 19th.

The conferees on the part of the young people were Miss Mary Bell Conway of Vicksburg, Mississippi, Miss Dorothy Means of Minneapolis, Minnesota, Mr. Walter J. L. Ray of Detroit, Michigan, and Mr. Linden H. Morehouse of Milwaukee, Wis.

Each department of the National Council and the Woman's Auxiliary was represented and Mr. Lewis B. Franklin, Vice-President of the Church, presided.

The following statement, which will be presented to the National Council and to a National Conference of Young People to be held at Racine in September next, was adopted:

At the Conference of Representatives of the various Young People's Societies and Organizations held at Racine, Wis., October 28th and 29th, 1924, four delegates were appointed to confer with the officers of the National Council in order to plan for a definite form of national organization for the Young People's movement.

These delegates met with seven officers of the National Council, representing each of its Departments and the Woman's Auxiliary, at the Church Missions House, March 18th and 19th, 1925. A separate conference of the four delegates was held on the afternoon of the 18th.

It was recommended that the Young People's Societies be organized nationally by establishing, for the time being, an Annual National Conference and a National Commission: this Commission to be composed of eight voting members from the rank of the young people, one member to be elected from each Provincial Young People's Organization or, in case no such organization exists, appointed by the Provincial Synod, and a non-voting Advisory Board of six members consisting of the Executive Secretary of the Department of Re-

ligious Education and a Secretary in Young People's Work in the Department of Religious Education and four advisers chosen by the National Council.

It was further recommended that if these suggestions are adopted by the National Council, the Department of Religious Education be instructed to call a National Conference of Young People to be composed of the following delegates:

One representative from each Diocese and Missionary District who shall be a young person.

The President of the Young People's Provincial Organization in each Province.

One Adviser from each Province.

The meeting of the National Conference shall last for at least three days.

Delegates are expected to pay their own expenses, including board.

It was further recommended that the time of the meeting of the National Conference be prior to October 1st, 1925, and that the place be the National Center for Devotion and Conference at Racine, Wisconsin.

## A Line a Day for Lent

By Rev. William Porkess

### Thirty-fifth Day

Tenderness toward the sick, when we are strong, is an investment that will bring inspiring returns to our memory when we must take the way of bodily decline.

### Thirty-sixth Day

Death is the Graduating Day of the soul from the School of Life. If we have appropriated God's guidance in mastering our lessons then we are assured of a glorious promotion.

### Thirty-seventh Day

Christ's demands on those who would really follow Him are the severest, but His supply of strength, insuring obedience, is inexhaustible.

### Thirty-eighth Day

When a man can only talk business he is giving indisputable evidence of failing to live in the larger world.

### Thirty-ninth Day

A cultivated teachable spirit assures the eliminating process of the weeds of ignorance in life's garden.

### Fortieth Day

When a man absorbs more readily what comes from life's mediocre plane than the call of the higher—the Christian voice, then it is evident his aspiration is diseased.

Henry J. Houseley, organist of St. John's Cathedral, Denver, for so long that people can't remember when he wasn't, died last month in his 73rd year. A beautiful service; mourned by the entire city.



## Famous Englishmen Write On Religion

William Archer, Famous Critic, Last  
Letter Was About Life  
After Death

### SHAW'S GREATNESS

By Rev. A. Manby Lloyd

A remarkable letter from William Archer, written practically on his deathbed, has been published by Mr. Murry in the *Adelphi*. It was Archer, of course, who discovered Ibsen. Murry, in a recent book, had totally denied survival of personality or individual consciousness after death. Now, Archer himself was a Saducee, but he wrote to suggest "that any philosophy which builds on the idea of annihilation is necessarily incomplete and over-hasty. A grub who should construct a religion on the assumption that he could never be anything but a grub, would be rather nonplussed when he found himself a butterfly."

This was the argument I heard at a Protestant funeral of some sort in San Francisco, years ago. More appropriate, I thought, to Buddhist theory than Christian.

It is obvious from what follows that Archer had a hankering after Spiritualism, though he is quite unconvinced of survival. For he is absolutely convinced, he says, of the genuineness of a very great number of the phenomena, and of the crass stupidity of the men of science and others who simply denounce and refuse to study them. He does not shrink from annihilation; the prospects of survival are not alluring, but—"I have had many communications from a dead relative, under circumstances absolutely excluding trickery or fraud, which can only be explained on one of three hypotheses, e. g., that some part of the memory or intelligence survives."

The next day, Archer was operated on and what might have been an homeric encounter has been cancelled by its fatal result. Archer was a giant in his day, worthy to rank with George Bernard Shaw and A. B. Walkley, who survive him.

\* \* \*

He wrote an article on the "Psychology of G. B. Shaw" for the Christmas number of the *Bookman*. "The death of Anatole France," he said, "leaves Shaw the Grand Old Man of literary Europe." His nearest analogue is Voltaire, wit, dramatist, and inexhaustible pamphleteer. But Shaw is not so normal. Voltaire's mind was a plane, undistorting mirror; Shaw's is concave, convex, corrugated and many-faceted—anything but plane and objective. The former

revolutionized the world; Shaw, a professed revolutionist, will revolutionize nothing." As to Shaw's "want of seriousness"! Archer was tempted to call him the most uncompromising, not to say fanatical, idealist he had ever met. . . . The key to the riddle lay in his abnormality of temperament. He has devoted his (Shaw's) whole life to the Art of Persuasion, and he is himself so unique, that he has never mastered the rudiments of that art. He may have got at the ear, and even at the brain of multitudes: but did he get at their will? No, he has done less to shape their actions than the great Victorian sophists, Carlyle and Ruskin.

### AN INTERESTING CAREER

A common disposition among the youth of today is to look for a shortcut to success. We read how this man or that suddenly found a magic secret that almost overnight gave him new and undreamed power or started him on a quick rise from poverty to riches. Every ambitious young fellow should ever be on the alert to seize the opportunity that will serve to speed his progress, but after all, nothing can take the place of hard work—and good work. Proof of this can be found in the career of almost every man who has climbed heights.

A recent sample of this is the success of Mr. S. F. Areson, now President of the American branch of Thomas Nelson & Sons, the largest publishers of books in the world.

Mr. Areson began at the proverbial bottom; he started with Thomas Nelson & Sons as an office boy; then he was promoted to clerical work; then to bookkeeping. In his desire to learn all phases of the business, he asked to be transferred to the manufacturing department. As his knowledge of the business broadened, he was made advertising manager. He next became assistant to the President of the American branch. On the death of its President, William Thomson, Mr. Areson was elected to the Presidency.

Probably every reader of THE WITNESS knows of Thomas Nelson & Sons as the publishers of the American Standard Bible, and of Nelson's Loose-Leaf (perpetual) Encyclopedia. In addition, they publish the King James Bible, New Century Library, and other well-known books and sets, including beautifully colored children's books.

The quota for the Churches Program for the little mission at Bon Secour, Alabama, was completed by a boy of the Church School, who did it so quietly that even the teacher did not know it had been done until it was all over.

## Interesting Survey In a Southern City

Religious Organizations of Savannah  
Visit Every Home In the City  
During Canvass

### HELP TO CHURCHES

By Edith Johnston

Savannah, Ga., has just passed through the unusual and wonderfully successful experience of having every Church in the city, white and colored, join in a "Home Visitation" conducted by the International Council on Home Visitation and the Georgia State and Chatham County Sunday School Associations, when it is estimated over 103,000 people have been reached through visits to every home in the city and adjoining territory. Cards of greeting were distributed inviting people to attend the Sunday school, church or synagogue of their choice, and records were secured of the Church connection or preference of every individual. The Bishop of Georgia and all of the Clergy of the Church joined in the movement. The evening before the Visitation, a mass meeting was held at one of the theaters, and over 800 workers received instructions. On the stage were the representatives of all faiths, Protestant, Roman Catholic and Jew. The Rabbi and a Roman Catholic Priest sat side by side, and the Bishop of the Diocese was next to the Lutheran Pastor. The visitation took place on a Friday afternoon, and on Saturday afternoon the cards were turned over to all priests, pastors, rabbis and readers of every faith.

The clergy of the Episcopal Church have found an astonishing number of people who gave in their names as members of the several parishes that are not on the parish roll. The Group Organization, where in existence, will be used to help the rectors visit those people and ask them to become officially connected with the parish. Those cards where the preference was expressed for the "Episcopal Church," only, have been turned over to the Bishop who intends to meet with the clergy, and in most cases, distribute the cards territorily to the parishes.

A meeting of the commission on religious education of the Province of Washington is to be held in May at Frederick, Maryland. At this meeting the chairman, Bishop Strider, will outline plans for new work, which has lagged pretty much since the resignation of the Provincial field secretary, Rev. J. L. Ware, a year ago.



## News Notes From The Church of England

English Parson Writes to the Paper to Complain About the Collar Around His Neck

### CHESTERTON AGAIN

By Rev. A. Manby Lloyd

"'Spikes' and Starch, Injustice of the Clergyman's Dog Collar," . . . such is the startling title of an article in one of our English daily papers, written by the Rev. E. L. Macassey. He says:

"Why, O why, are the clergy compelled to wear collars which are neither refined nor comfortable. Year after year we growl in our dog-collars. We acquire stiff necks like the ancient Egyptians and in the heat waves we suffer tortures which remind us of the woes pronounced by Calvin on those who did not agree with his preachments.

There is neither rhyme nor reason in our dog collars. If you are High Church you wear a low collar. If you are Low you wear a high collar of inverse ratio. If you are so high that you are a "spike," you wear a collar so low that it looks like a streak of white linen with a ridge through the middle. If so "spikey" that you will not speak to a married parson, you lessen the streak and increase the ridge.

Of course there is an idea that the parson in a lay collar is up to no good. Why, I ask? We do not ask our laymen to wear a certificate of respectability signed by the office boy, and, in any event, a futurist clerical black sheep would not be deterred by a dog collar."

\* \* \*

G. K.'s Weekly is just out and the Editor opens by discussing The Trade Union report on Eastern Russia and remarks that it may be true the delegates did not understand Russia, but do their critics understand England?

What are we coming to, Bolshevism or no Bolshevism? The answer is: Monopoly. It is certainly not "private enterprise." The American Trust is not private enterprise. It would be truer to call the Spanish Inquisition private judgment. This new paper exists to fight Bolshevism with something better than plutocracy.

He has written most of No. 1 himself, as copy was late and the result is an amusing display of versatility. One article headed "Don't Say It," is worth getting. Don't say, e. g. "We are beginning to recognize that religion must accept the conclusions of science." Science never *does* conclude. To conclude means to shut

up; and the very last thing the man of science is likely to do is to shut up. The conclusions of the Court of Chancery may be accepted. They come to an end. Also the conclusions of the Home Secretary, which are very practical indeed for the man is hanged or reprieved. But science is never final or irrevocable.

Don't say, "America has the faults of a young nation." America has the faults (and virtues) of a nation in many ways very backward and old-fashioned, where people are alarmed by Darwin. Where else would he still be giving shocks to Puritans who take for granted that absolutely materialistic version of the Hebrew Scriptures, which St. Augustine said was too childish to be considered.

\* \* \*

The Ven. T. H. Birley has been nominated to fill the vacant See of Zanzibar. As Archdeacon and Canon of Zanzibar he has seen service there since 1908.

\* \* \*

In Liverpool alone there are 1380 money lenders, mostly women and Lord Carson has brought in a Bill to deal with them. One clergyman wrote to tell him that he had received sixty-two circulars from these blood-suckers in a month.

\* \* \*

A duel is proceeding in the *Guardian* between Lord Hugh Cecil and Mr. R. H. Tawney, on "Christianity and Social Reform." But the most important event of the month has been Baldwin's speech on the Trade Union Levy, which has cemented his position and won approval from all sides—bar the tiny group who have made the class war a *sine qua non*.

BAILEY—Departed this life Saturday, March 28, 1925, at his home, 150 Linden Street, Winnetka, Illinois, Edward Payson Bailey, in his 83rd year. He is survived by his widow, Minerva Spruance Bailey; by a daughter, Mrs. Carroll Tyler; and by three sons, Frederick S. Edward P., Jr., and Vaughn. Funeral services were held from Christ Church, Winnetka, March 30, and interment was in Rosehill Cemetery, Chicago.

## Gilman Consecrated A Bishop at Hankow

Consecration of Dr. Gilman as Bishop Suffragan of Hankow an International Event

### CHINESE BISHOP PREACHES

By Rev. S. H. Littell

Hankow has witnessed a religious ceremony which is unique in its history. The consecration of Dr. Alfred A. Gilman, well known in ecclesiastical and educational circles in Central China, to be Suffragan Bishop in the Diocese of Hankow to assist Bishop Roots in the administration of the enormous work there, took place in St. Paul's Cathedral, Hankow, on March 4th, midst ideal circumstances.

The weather was perfect. The congregation was widely representative, being international in character, with English, Swedish, Russian, Japanese as well as American and Chinese. There were official representatives of the provincial government in the persons of the Aid-de-camp of Hsiao Yoo-nan, the governor and the Commissioner of Foreign Affairs. Other Christian communions were well represented, both in the Church and in the procession. About 150 persons, representing many institutions and parishes, as well as a large number of Chinese and Foreign Clergy and the Bishops, marched into the Church singing the hymn "Through the Night of Doubt and Sorrow."

The preacher of the day was a Chinese Bishop, the Rt. Rev. T. S. Sing, D. D., who also joined with the other Bishops in the act of consecration. The Rt. Rev. F. R. Graves, D. D., Bishop of Shanghai, was the chief Consecrator and was assisted by Bishop Roots of Hankow, Bishop Huntington of Anking, Bishop Norris of Peking, and Bishop Sing of Hangchow.

## PRAYER LEAFLETS LENTEN LEAFLETS THE GREEN BOOK

Mrs. Horace Brock

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## News Paragraphs Of The American Church

**We Are Going to Test Out Emerson's Theory About a Good Product**

**SERIES BY OUR EDITOR**

There is a lineup on the back page of this issue which is hard to beat. The Convention is an important affair. Here gather the wise men of the Church to decide the problems confronting us. Twenty Church people, most of them the heads of commissions appointed at the last General Convention, are to write articles on these important matters for this paper. It is going to take all summer. A page is going to be devoted to discussion so that our readers can add their wisdom to the common store. Following these articles come the five issues in which the Convention will be reported by a half dozen men who are to represent THE WITNESS at New Orleans. In addition to this Bishop Johnson has prepared a special series of articles on "The Successive Revelation of God to Man in Holy Scripture." All of this begins with the first issue of May. For one even dollar the paper will be sent to any address in the United States from May first through October. Emerson said something about the fellow with a good thing hiding in the woods, and mobs pushing the brush away and getting eaten by mosquitoes to buy his stuff. Not Emerson's exact words. He and I've got a different style. Anyway, the point is I could never figure out why the guy wanted to hide. We're not doing it with this good stuff we've got. Instead we are spending money to tell you about it. All of which means that we ought to have a lot of new subscribers if there is anything in what this Emerson feller said.

And don't forget the bundle. Give folks a chance to know what's going on. No reason why we should think they all want to sleep just be-

### SHATTUCK A Church School for Boys

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cause the weather gets a bit warm.

\* \* \*

Reconstruction in Japan has been progressing steadily, and as rapidly as the growth of the Reconstruction Fund here in America has permitted. The first united effort on behalf of the program made last year resulted in gifts and pledges totalling in the neighborhood of \$650,000. At a meeting in October last year the House of Bishops sent a message to Bishop McKim expressing their intention to use all possible effort to complete reconstruction plans. At that very time the Diocese of Pennsylvania was conducting a campaign for the purpose. It resulted in gifts and pledges of about \$250,000. Similar campaigns are now under way in the Dioceses of Maryland, Washington and New Jersey. And it is hoped that these three dioceses will add fully \$300,000 to the Fund. The Bishop of New York has given assurance in public meeting and in private conference that in the near future the Diocese of New York will make still another effort to supplement what it has already given to re-equip the Church's work in Japan.

\* \* \*

Bishop Seaman, the new bishop down in Texas, addressed the young people of New Orleans at Christ Church Cathedral on March 27th. He told of the great value of young people's organizations to the Church.

\* \* \*

People seem to like to hear stu-

#### CAMP METEDECONK For Boys

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dents. Many reports of students visiting parishes to address congregations and young people groups have come in to us. The last is from the Berkeley Divinity School where the students have been conducting a speaking tour of the parishes of Connecticut to let the laity know what's on the mind of a young fellow studying for the ministry. The students themselves did the job, made all of the arrangements, etc., with the approval of the Dean and the Bishop. Letters went to the rectors of a hundred parishes. Within a week they had forty engagements and others are coming in steadily.

\* \* \*

One of the buildings of the Fort Valley High and Industrial School for Negroes, in Georgia, was burned on March 29th. This is one of the schools connected with the American Church Institute for Negroes, and is considered the best school for Negroes in the state.

\* \* \*

Rev. L. D. Vaughan of Covington

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ton, Kentucky, has resigned as rector of St. John's, to accept a call to Boardman, Ohio.

Upon nomination of Bishop Winchester, the Rev. M. L. Morley has been appointed diocesan secretary to the isolated church people of Arkansas.

The social service departments of the five dioceses of Pennsylvania are cooperating in establishing an annual conference on social work. The date this year is April 18th at Christ Church, Williamsport. An important lot of speakers on the program, which covers every phase of social service work.

The clergy of the Church of England are dying twice as fast as new men are entering the ministry. The committee appointed by the Archbishop to study the matter report that the small salaries, and the resulting hardships, is the chief cause for the lack of new men.

Seventy thousand dollar parish house planned for St. Matthew's, Detroit. The parish is doing a fine piece of constructive work among the colored people of the city.

I always get mad when I read an article in which the writer speaks of "laboring in season and out of season." It is the pet phrase of those clergy who spend a month at Palm Beach in the winter, and two months in Europe in the summer.

Another new parish house planned for Detroit . . . Trinity Church. Mrs. Harriet J. Scripps has given \$5,000 to start things going, and has suggested that the fund for it be called the W. Warne Wilson Fund, in honor of the rector-emeritus, who has completed twenty-two years of service.

The laymen of the Diocese of Springfield are organizing into a Church Club.

The Rev. George Hirst, rector of

St. James, Lewistown, Montana, was given a big party on March 25th, the date of the twenty-fifth anniversary of his ordination. Lots of speeches, Elk's quartet sang songs, nice editorial in the local paper, and of course presents. Bishop Faber was the principal speaker.

A conference of educational executives is to be held in Nashville, April 21-24.

Drive for the completion of the Cathedral of St. John the Divine: Golf Tournament, with all of the clubs of the city cooperating, is to be held on July 4th for the benefit of the Cathedral. A fellow in the office wants to know if the fourth is a Sunday . . . but then he is a cynical cuss. Dr. John R. Mott, head of the International Y. M. C. A., was the preacher at the evening service at the Cathedral last Sunday. Big congregation. Another bit of Cathedral news is that a Jewish Rabbi has written the papers praising Bishop Manning for stating that for the present only Episcopalians could serve as trustees of the Cathedral.

Folks tell me when I'm wrong, which is as it should be. Had a nice picture of President Ogilby on the cover a few weeks back. In the biography it was stated that Mr. Ogilby was with Bishop Brent at St. Stephen's, Boston. Fact is that he went there in 1907, whereas Bishop Brent was running the Philippines long before that, having gone there as Bishop in 1901. Mr. Ogilby was at St. Stephen's with the Rev. Ellis Bishop and the Rev. Thom-

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### PREACH AND HEAL (Luke 9:1-2)

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as Cline, the latter now a professor at the General Seminary.

Retreat of those engaged in social work at the Epiphany, Chicago, next week, Rev. Howard Brinker of Chicago, conductor. This is a yearly event arranged by Deaconess Fuller, one of the real social workers of the Church.

Bishop Graves writes from China to say that Russian troops have been used in the fighting that has been going on in that country. "We are back in the Middle Ages with hired mercenaries and universal looting." Church people are all safe "kept their heads and acted most bravely."

Two or three Jewish people of San Antonio, are supporting a concert to be held on April 15th in that city for the benefit of St. Philip's School for Negro Girls, a Church School of the Southwest. One has offered \$6,000 for a new building if another \$6,000 is raised. This concert was therefore arranged to get some of that amount . . . arranged by a Jewish woman. A third Jew then donated a large amount of advertising space in the papers of the city, to run on four Sundays appeal-

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ing for funds. You folks that belong to the Koo Koo Kluckers ought to have a good time dancing around the fiery cross in your nighties after reading that yarn.

\* \* \*

Rev. W. L. Loflin of Denison, Texas, has taken up his work as rector of the Ascension, Pueblo, Colorado. Going to have a new rectory started right after Easter.

\* \* \*

A prominent layman of the diocese of Harrisburg died last month . . . Mr. A. B. Farquhar. He achieved recognition as an authority on questions of political economy, and was frequently called to Washington to advise with government authorities. Mr. Farquhar, who died in his 86th year, had been a vestryman at St. John's, York, for twenty-five years.

\* \* \*

Mr. Ian Beaumarice Devaudrey Tyrrell Cholmondeley is not to be trusted, we are informed by a rector in Topeka, Kansas. He appears all right, has nice manners, is well-read, of pleasing conversation, an excellent dancer (could hardly be anything else, with that name), and is very fond of the company of women. But he is not to be trusted. He borrows money. And Church people seem to be the ones he borrows from. So, if he shows up, notify the British Ambassador at Washington. He wants

him on a charge of embezzlement. And be careful not to let him dance with the ladies. He does it too well.

\* \* \*

Nice pile of rocks on a strategic corner of Ames, Iowa, where the Rev. LeRoy Burroughs is doing a great job with the students of Iowa State University. These students have a way of going ahead. No money to build with, but when an active layman, a professor of the University, offered the stone from his farm in Wisconsin, arrangements were made to get them to Ames. Someday, not too far off, they will arise into a beautiful church.

\* \* \*

Rev. F. R. Wilson, formerly of New Platz, New York, has been called to St. John's, Cornwall, N. Y., and is now in residence.

\* \* \*

\* \* \*

The Rev. Gordon Reese, who became rector of Porter Military Academy last September, has resigned, and the resignation has been accepted by the trustees. The reason given for the resignation is the lack of support of his policies for the school. First of all Mr. Reese wished to have the military system at the school abolished. He also opposed the method of developing character in a boy by the fixing of rules and regulations, preferring the method

(Turn to page fourteen)

## JULIA CHESTER EMERY

*Being the Story of*

### Her Life and Work

By MARGARET A. TOMES

Julia Chester Emery, of whom it has been recently said, and most truthfully, that she "was more widely known and more universally beloved than any one in the American Church," was nevertheless the humblest, gentlest, and most self-effacing of women. \* \* \*

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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Sundays: 7:30, 10:30, and 7:30 p. m.  
Daily: 8:30 a. m.  
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Rector: H. P. Almon Abbott, M.A., D.D.  
Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon. (First Sunday in each month Holy Communion).  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.  
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## SERVICES IN LEADING CHURCHES

## CLEVELAND

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

## SANDUSKY

**Grace Church**

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

## CHICAGO

**Grace**

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

**St. Paul's**

Dorchester Ave. and Fifth 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.

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Church School; 11, Morning Prayer and  
Sermon (first Sunday of month, Holy  
Communion and Sermon); 4, Service and  
Address; 5:30, Young Peoples Fellowship;  
7:30, Service and Address.  
Wednesdays and Holy Days: 12:10, Holy  
Communion.

## ATLANTIC CITY

**The Ascension**

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Rev. H. Eugene Allston Durell, M. A.  
Sundays: 7:30, Eucharist; 10:30, Matins;  
12:00, Eucharist; 8:00, Evensong.  
Daily: 7:30, Eucharist; 10:30, Matins,  
Monday, Tuesday, Saturday; Litany, 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**

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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.  
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Gamma Kappa Delta Club 6:00 p. m.  
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Wells-Downer Cars to Bellevue Place.

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



of placing a boy on his honor, on the theory that this brings out the best in the boy. It is reported on good authority that in a number of instances Mr. Reese refused to discipline boys at the request of teachers, on the ground that the boy and his future should come in for consideration in such cases, and that all of the facts should be known before any boy should be punished. In the cases under dispute Mr. Reese was not satisfied that he had all of the facts. Several of the teachers gave vigorous opposition to this policy with the resignation as a result.

The National Stewardship Essay Contest Committee (much too long a name) has announced that 141 essays, representing fifty-two dioceses and districts, were received. The contest closed on March 15th. Announcement of winners about May first.

Bishop Talbot, the presiding Bishop, has designated Low Sunday as the day for the commemoration of the sixteen-hundredth anniversary of the Council of Nicea. A special committee of the National Council has prepared a form of service for the day which Bishop Talbot commends to bishops for authorization in their dioceses. The service may be secured from Dr. Emhardt, secretary of the committee on commemoration of Nicea, 281 Fourth Avenue, New York.

The death of Edward Payson Bailey, which occurred at his home in Winnetka, Illinois, on March 28th, brought to a close a long distinguished career in the Episcopal Church. Since the early days of his life Mr. Bailey rendered to his Church service of exceptional value and occupied many positions of importance. Before establishing his residence in Winnetka he attended first Grace Church, Chicago and then Trinity, holding the office of Senior Warden in each of these city par-

ishes. Soon after his coming to Winnetka he was elected Senior Warden of Christ Church in 1921, which position he held until his death.

In the work of the General Church he was always actively involved. He attended eight consecutive meetings of General Convention as a delegate from the Diocese of Chicago, the last at Portland in 1922. He has been, since its organization, a member of the Commission on the World Conference on Faith and Order. He was also for some years a member of the Commission on the Revision of the Prayer Book.

Wellesley Conference, June 22nd to July 2nd, thus making it about the twentieth conference that opens

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