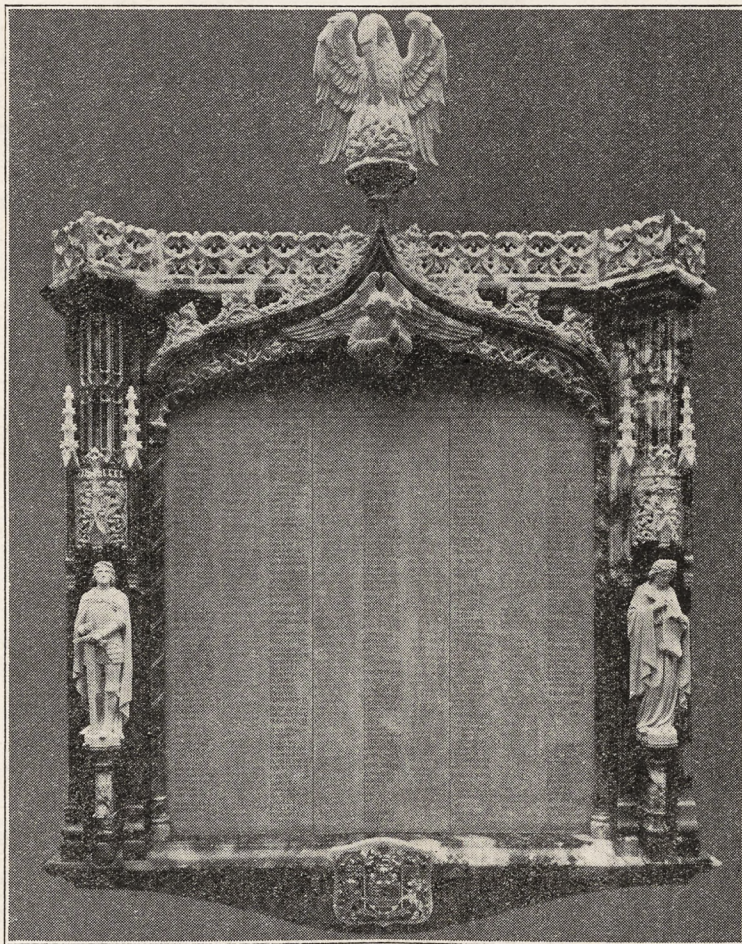


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The WITNESS

CHICAGO, JULY 2, 1925



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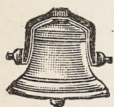
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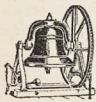
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EVANGELISM IS LAYMEN'S WORK

A General Convention Topic

By

MR. WILLARD WARNER

IT must be recognized that in the Episcopal Church the power of the spiritual consciousness of its lay members is but little utilized or developed in seeking to make disciples for our Lord and Savior, Jesus Christ. Lay members are reared to be spiritually inarticulate and so are reluctant to engage in this spiritual effort and this is largely due to lack of clerical leadership. The clergy, as the laities' spiritual preceptors, are in sole charge of all that is done in, for and by the Church, and therefore the initiatory steps for encouraging and enlisting the laity in missionary activities must come from the clergy. The Church rightly lays great stress upon its history, doctrine, worship and its teaching for the spiritual advancement of its members, but overlooks the application and audible expression of this training by the laity, except in corporate worship. The obligation is not laid upon or the opportunity given the laity for self expression of their religious consciousness except as teachers in the Church School. There is no prayer meeting or other religious meeting provided within the environs of the Church where the laity can, as individuals, engage in devotion for their growth in the grace of God and to fit themselves for the work of extending to others the experience of that grace. How can one become a lawyer by education and never practice his profession? "Be ye doers of the word, and not hearers only." Are we not also to speak of our love of and trust in God to others if we show these forth in our lives and service?

No Spiritual Life

The work of the laity is too much confined to material objects, often very necessary, and for spiritual ends to be performed by others, that is by

proxy, but how are such things alone going to hold and increase the allegiance and loyalty of the laity without spiritual experience and service? The time never has been when service, as vestrymen, as ushers, as teachers and in financial campaigns could loyally interest more than a few of the whole number. And furthermore, the motive for this service is not strong or satisfying enough to claim the constant interest of the laity, for the supreme motive by which alone churchmen will become devoted to the work of the Church is the missionary motive.

What Is the Church?

What is the Church? "It is a society of Spirit-filled people, every member in vital union with Jesus Christ, our exalted Head, through the Holy Spirit." The purpose of this possession is to bring forth the fruit of the Spirit for the sake of others. This is an obligation and a privilege for it is the law of God and all who have been baptized and confirmed have accepted it. Again, the command of our Lord to witness for Him and make Him known, the personal experience of sins forgiven, of grace conferred, of strength received and the indwelling of Christ in our hearts—all these impel us to do evangelistic work for our Savior and His Church. He is our Example and He imparts power to attain if we meet the conditions of His grace. "When thou art converted strengthen thy brethren." We constantly pray for the extension of God's Kingdom. Can we not speak and intensely for that which we pray? How else can our prayers be sincere and effectual?

B. S. A. and D. of K.

The only evidence of spiritual effort by the laity is the notable example of the Brotherhood of St. An-

drew and the Daughters of the King, in parishes where they are found, and it is noticeable that these organizations were founded by lay men and women. But they are only looked upon as cooperating agencies of the Church and only exist by permission whereas they should be as much an integral and active part of the Church as the Church School. Also where they do or do not exist there can be organized groups of older and more mature laymen for personal work to reach not only those with Church antecedents but also those outside the constituency of the Church who have some or no preference for the Episcopal Church and those who never hear or are impressed by the words of the Gospel. The personal work of the laity, of such character as to be blessed by God, is the only adequate means by which that great body of people who are non-Christians and not attracted by the preaching and the services of the Church can be reached and led to conversion and into covenant relationship with God in His Church. Parents and sponsors at the sacrament of baptism are commissioned by the Church as personal workers for their baptized wards and why should not the Church extend and have them extend this work to others? Should it not be the concern of the Church to build up and maintain these lay organizations as essential and beneficent agencies for lay activity and to officially recognize them in its Canon law or otherwise? More, consecrated laymen and women are needed as well as more clergymen and they will be produced only by the exercise of spiritual enterprise in such organizations as these.

The Answer

The answer to the question in the

agenda of the National Council's and Bishops' Conference, viz: "What kind of a general or Church wide effort of a more intensive character should be made in order to increase the missionary and evangelistic spirit of the Church?" is to resolve that the Church is to be a Missionary Society in fact and that it shall strive for every member evangelism. And in support of this position the Book of Common Prayer should correspond in missionary emphasis both in petition and in teaching. The Rev. Robert F. Gibson, D. D., in an article (1922) "Make the Prayer Book Missionary" says of it—"One searches the treatise in vain for any reference to Missions, the Church's Mission, evangelization, the propagation of the Faith or the winning of the world for Christ, or to any personal duty or responsibility in regard to these primary concerns of the Church." The Church can not maintain that it is a Missionary Society and that its great object, that of saving souls, rests upon each individual member unless its Liturgy so proclaims.

If Evangelism is adopted as the fixed program of the Church it will open a general field of work for personal missionary effort for all the clergy and all the laity. Here it must be emphasized that the Church is not a field for work but a force, every member of which is commissioned for the work of extending the Gospel to others and in which every member can contribute, according to his gifts, by making known to others what each as a Christian enjoys. To keep God's commandments of love to Him and love to others, churchmen can not but engage in evangelism, the method ordained of Christ to save souls. There are other methods but they are only means that must be subordinated to this great end.

Try the Laity

Some may say that the laity will not respond. Let this not be said until they are summoned, instructed and invited to begin this vital work for Christ. (Here may be used the Church's handbooks on Evangelism for clergy and laity, prepared by the Commission on Evangelism, and these should be officially recommended for the guidance of the clergy and for the instruction of the laity as personal workers). This service more than any other will make spirit-filled Christians of those who participate in it and as for them the church will have no problems of any nature to solve. This is not mere theory but a fact borne out by the testimony of all who engage in personal work. The fact that the Church has not given its members more vital and soul-stirring work is perhaps the explanation of

Our Cover

A WAR MEMORIAL

St. Paul's Church, Toronto, has recently commemorated the services of those members of its congregation who took part in the Great War by the erection of an arresting Memorial which we have selected for the illustration of this week's cover.

The Memorial, which is over eleven feet in height and nine and a half feet in width, consists of a panel of Hopton Wood stone, inscribed with the names of the commemorated and set in an architectural frame of red and white Derbyshire Alabaster bearing figures carved in Beer stone.

The Memorial was designed and carried out by Messrs. J. Wippell & Co., Ltd., of Exeter and London, England.

much of the apathy and indifference of some Church members today. To quote from the laymen's report on Increased Lay Activity, to the General Convention, "It is no disparagement, rather it is fuller conception of the great office of the ministry, to say that without the enlistment of the active enthusiasm, without the release of the spiritual zeal, and without the employment of the missionary impulses of the laity, the Church must inexorably live a maimed and halting life." Every churchman can have his spiritual power strengthened by becoming a personal worker, an individual evangelist, for this work must enrich the worker if it imparts help to others and discharges the real mission which our Lord committed to every one of His followers. The men and women, who compose the Church, do big things in the world outside, and, inspired by the missionary incentive, and with prayer to God for His help, can do greater things as personal workers in the name of the Church, for the extension of His Kingdom into the hearts of men.

WHY BOWLING ALLEYS?

Cautioning those to whom he administered the rite of confirmation, Monday evening at St. Andrew's Mission, Bridgeport, Conn., Suffragan Bishop Acheson, of Connecticut, said: "Think more of the sacraments of your church than of secular matters. I do not see the little Roman Catholic mission a few blocks away surrounded by parish halls and bowling alleys. It is not necessary to have a skating rink at that church.

Let's Know

Rev. Frank E. Wilson

HIS PICTURE

REFERRING to our column in the issue of Holy Week on the appearance of our Lord, a correspondent has sent in a copy of the well-known letter of Lentulus which is supposed to describe Him in detail. There are several versions of the letter, differing only in the wording. The following is the one sent by our correspondent.

"There appeared in these, our days, a man of great virtue, named Jesus Christ, who is yet living amongst us, and of the Gentiles is accepted as a prophet of truth. He raises the dead and cures all manner of diseases. A man of stature somewhat tall and comely, such as the beholder may both love and fear. His hair of the color of a chestnut, full ripe; plain to His ears, whence downward it is more orient and curling and waving about His shoulders. In the midst of His head is a seam, a partition of the hair, after the manner of Nazarites. His forehead plain and very delicate; His face without spot or wrinkle, beautiful with a lovely red. His nose and mouth so formed that nothing can be reprehended. His beard is colored like His hair, not very long but forked. His look innocent and mature. His eyes fiery clear and quick and luminous. In reproving He is terrible. His eyes piercing—as with a two-edged sword—the greedy, the selfish and the oppressor, but look with tenderest pity on the weak, the erring and the sinful. Courteous and fair spoken. Pleasant in conversation, mixed with gravity. It can't be remembered that any have seen Him laugh, but many have seen Him weep. In proportion of body most excellent—a man for His singular beauty surpassing the children of men."

The letter bears the name of Publius Lentulus, Governor of Jerusalem, and is supposed to have been addressed to the Roman senate. It was first printed in 1474 in a "Life of Christ" by Ludolph the Carthusian but it is probably not his work. Giacomo Colonna is said to have found the letter in 1421 in an old Roman document which was sent from Constantinople to Rome some time or other. It seems to be of Greek origin and was probably translated into the Latin in the thirteenth or fourteenth century. Its present form likely dates from a couple of centuries later.

The description is in harmony with various other descriptions of our Lord coming from early dates and one writer has thought he could trace it

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back to the time of Diocletian—about 300 A. D. There is little reason, however, to believe the letter to be authentic. No one ever held the title "Governor of Jerusalem" and there is no record of a "Lentulus" as Procurator of Judaea, which is the office such a writer would probably have held. In any case such a letter would have been addressed to the Emperor and not to the Senate. Also there are various phrases in the Greek original which would have been most unlikely to find place in a Roman writer of our Lords time.

It is generally supposed that the description is simply what pious Christians of the Middle Ages understood our Saviour's appearance to have been, based chiefly on the writings of earlier teachers like Nicephorus and St. John Damascene. It is impossible to tell who wrote it. The picture is part of the general stream of Christian tradition and may very possibly be accurate in most respects. But it should not be treated as an historical document.

Cheerful Confidences

By George Parkin Atwater

USHERING THEM OUT

LAST Sunday in the course of my sermon I made the statement that statistics seemed to point to the conclusion that of all the members of the Church who remove from the parish of their youth, only about 40 per cent affiliate with parishes elsewhere. I added that I had often discovered people who had been confirmed elsewhere years ago, but who had not been in the Church for years.

According to my custom I stood at the door after the service to greet the people. I believe it to be a very useful practice. It is like making a short pastoral call. It gives opportunity to inquire for absentees. One may greet strangers and ask them to come again. It promotes the attendance of children.

It so happened that last Sunday there was a stranger in the congregation who took the opportunity to make a comment in the brief moment in which we shook hands. He said: "You startled me this morning by describing my case exactly when you spoke about those who left their home parishes and failed to affiliate elsewhere."

I asked that young man to wait for a few minutes until I was at liberty. He did so, and I took him to my study. There he told me this story.

"I was brought up in _____ (large city in the East) in _____ parish. For many years I sang in



Bishop Wise

Our Brotherhood Program

the choir. I was confirmed. In 1911 I removed to _____ (midwest city). On the first Sunday of my arrival there I went to _____ Church (well-known parish). I entered and waited for an usher to show me a seat. For twenty minutes I stood in the rear of that Church waiting for an usher to notice me. Prosperous looking people or old friends seemed to occupy their attention entirely. Finally I walked out. It was a youthful, foolish thing to do, but that treatment hurt me very much. I felt resentful and I never went near any Episcopal Church in that city. For fourteen years I have not been in an Episcopal Church except once during Lent on a weekday.

"I came to Akron last Wednesday. This morning I said to myself, 'I believe I'll try once more the old household.' So I came to your service to hear my case described."

Now I do not approve of that young man's decision to neglect the Church because overlooked by an usher. But human nature being what it is, such a story should prompt the Church to be very careful to give the newcomer an impression of welcome.

Of course if the Church is going to take the stand that it has no responsibility in the matter, that its open door is welcome enough, and its services of adequate value without any personal considerations, then we have no problem, and will soon have no parishes. We shall have large public services for miscellaneous assemblies of people.

But back of the congregation lies the parish. And the parish implies affiliation with the fellowship.

Be sure to have some one with an alert eye, a cheerful smile, and a word of greeting at the door of your church if you wish to add to your parochial fellowship.

The Council's Work

By Mr. Alfred Newbery

THE DEBT

IT was in the year 1919 that the General Convention at Detroit put into operation the forward movement of the Church, called for lack of a better name, the Nation-Wide Campaign for the Church's Mission. That, of course, was in the fall. The response of the Church, of course, took place in the course of the following year.

Now, figures are a bore. But we cannot talk about a debt without figures, or else somebody might call us sentimental. Debts can be measured in other ways. For example, the charity which dispensed milk in a certain community was able to picture its debts in terms of babies preserved. Eventually the directors, however, came to the conclusion that their first duty was to remain solvent, and directed the staff to take steps to that end. It was very simple. They just cut down on the number of babies. They knew that in that case the solvency of the organization could be measured in babies' graves, but nobody else could see it that way.

No, we are not going to say the debt represents so many brought to the knowledge of God, so much witnessing for the gospel at home and abroad. We are going to talk in hard dollars and cents.

The Church nationally began the year 1920 with a deficit of \$920,246. To this several items contributed. One was the item of beginning the campaign. Another was China exchange.

You may remember that during the war silver became very valuable. Our missionary work felt this markedly. The Chinese dollar, which had been worth half of ours, so rose that it took almost twice as much gold to amount to the same figure in silver which had previously obtained.

For example, my salary in the China field began at \$850 per year. At ordinary exchange it amounted to \$1,700 Chinese money. Then as silver rose it took \$1,700 of the Church's money to make sure that I received \$1,700 Chinese dollars! In other words, to keep my salary at its usual purchasing power the Church had to double her appropriation! In merely keeping the missionary and his work from starving

the Church had to spend out practically \$500,000 on account of exchange during 1918-1919.

During the year of 1920 the Church's budget was exceeded by gifts to the amount of \$278,370. This, of course, brought the deficit down. The following year there was another surplus of \$74,000. Then came a deficit which wiped out all the gained ground. Then came a small surplus, and last year another deficit. Here are the figures:

1920, surplus	\$278,370.17
1921, surplus	74,584.74
1922, deficit	385,535.16
1923, surplus	45,714.39
1924, deficit	133,046.46

What is the net result of these fluctuations, these three surpluses and two deficits?

We began, you remember, with a debt of \$920,246.23. We now have a debt of \$1,040,158.09. The total addition, in other words, during the course of the history of the campaign is \$119,911.86, or an average setback of \$24,000 on a total budget which varied between \$3,100,000 and \$3,700,000.

Personally I should not be surprised if that annual \$24,000 were explained as interest paid on money borrowed because of tardy payments. I mean, if the parishes and dioceses had paid promptly what they did pay, a large amount of interest would have been saved.

So there is the story. Spending over fifteen millions in the years beginning with 1920 the national Church has created an addition to the debt of not quite one per cent of the sum handled.

It is not fair to speak of tobogganing into bankruptcy. It is not fair to speak of wildly extravagant expectations. The people of the Church have continued during these years to give their money in steadily increasing amounts. The Council therefore rightly expected that its new figures would be maintained.

But it would be foolish to close our eyes to the fact that a dangerous point has been reached. We cannot afford to continue. The whole Church must face that situation and decide on suitable action.

Co-operative marketing methods are to be taught rural clergymen attending this summer's rural church conference at Wisconsin Agricultural College, Madison, Wis., June 29-July 11. This course, as well as one on rural sociology and one on methods in community work, is to be introduced for the benefit of clergymen who also attended the first conference last summer. The school will be held the first two weeks of the college's regular summer session.

QUESTIONS THAT I HAVE BEEN ASKED How Different from Roman Church

By

BISHOP JOHNSON

HOW does the Episcopal Church differ from the Roman Church?

One wishes that such questions as the above might be considered on their merit and not before a prejudiced jury.

It is impossible to discuss any question with those whose complexes cause them to indulge in sweeping generalizations which are never accurate and invariably unfair.

The Master, who was a Jew, was rebuked by the Jews for His fair treatment of the Samaritans, who were condemned by the Jews in just such a sweeping indictment.

You may assert that all Roman Catholics are un-American, or that all Hebrews are Shylocks, or that all Negroes are vicious, if you wish to indulge your prejudices, but do not expect reasonable men to take you seriously here on earth, or that Almighty God will approve your intolerance hereafter.

This question should be studied without rancor or not at all. I have been widely advertised, by what I believe to be an "inspired" press, as Pro-Roman in my sympathies.

Permit me to say, for the first time in rebuttal, that in my judgment the Roman hierarchy is an usurpation of the democratic rights which belonged to bishops, priests and laymen in the primitive Church, and that I could not surrender my inherent rights as a Christian to that hierarchy without doing violence to the fundamental principles of conscience by which I love.

And yet in spite of these facts, I admire and respect multitudes of Roman Catholics who are building great institutions by their generosity, while their opponents are wasting their time and spending their energies in gas attacks.

As an Anglican bishop, I have no debt of gratitude to Rome for her treatment of England during those centuries in which England was popularly known as "the milch cow of the pope."

Still I have no desire to repudiate blood relationship, where it has existed, even though the families involved have fallen out. The Apostolic Church was the seed out of which grew all branches of the Catholic Church.

All of these branches, Greek, Roman and Anglican have certain things in common.

First, they all accept the Apostles' and Nicene Creed as the faith which Christ established on earth, and which no human wisdom can amend or cancel.

They all believe that the Christian faith is a revelation to man and not a discovery by man.

Second, they all accept the Sacraments which Christ instituted and with which He endowed His Church, as means of grace through which we inherit eternal life.

Third, they all receive the three-fold ministry as apostolic and therefore authoritative.

Fourth, they all accept the Holy Scriptures as the Word of God, which the Church has received, approved and preserved.

In this connection all branches of the historic Church believe and teach:

- (1) Baptismal regeneration.
- (2) Priestly absolution.
- (3) Sacramental Grace, and,
- (4) Corporate Solidarity, as the universal teaching of the Universal Church.

This faith is to be found in the liturgies and formularies of all branches of the Church and is not dependent upon the individual utterances of self-constituted spokesmen however assured they may be of their rectitude.

Each branch of the historic Church has developed particular characteristics of discipline and practice without denying these fundamental principles.

The ethos of a Church is not determined by its pious practices but rather by its official utterances.

Rome deviated from catholic practice when she claimed for the incumbent of the Roman See in successive order:

(1) A primacy based on a Petrine succession. The Church granted the Roman Bishop a primacy because Rome was the imperial city.

(2) A sovereignty over other patriarchs and bishops which was resisted by the Greek Church, but forced upon Western Europe, in spite of protests.

(3) A supremacy of infallible authority claimed in 1872 against the protest of some of her ablest scholars, and the rest of Catholic Christendom.

This perversion of authority has separated Rome from the Greek and

the Anglican communions, who adhere to the primitive democracy of the apostolic Church, in which bishops were acclaimed by the people, before they were designated by the Church.

Out of this usurped authority sprang the evils which have ever surrounded arrogant pretensions.

It was through a celibate priesthood that the Roman power could best operate.

It was by compulsory confession that the power of the priesthood could be effectually maintained. It was by the sale of indulgences, by the traffic in spiritual offices, by the expensive system of legal appeals that the Roman state was maintained.

It was by services in an unknown tongue, by the exposing of relics, by the cultus of local saints that superstition could be identified with religion.

Rome has failed most where her opportunities have been greatest, and competition least strong.

The Episcopal Church differs from Rome in her repudiation of that power which the bishop of Rome usurped, and those practices which Roman domination encourages.

It is the difference between mechanical paternalism and spiritual freedom.

Correspondence About Convention Topics

From Mr. Alexander L. Brodhead
Catasauqua, Pa.

In a recent issue of THE WITNESS Mr. Alfred Newbery quotes an intriguing classification of the "Ifs" and "If Nots," with Scriptural examples of each. May I ask for further enlightenment for I am "in a hole" or "at sea" or "up in the air," depending on whether we are dealing with solid, liquid or gaseous matter. To quote Mr. Newbery: "If the diocese would do so and so or stop doing such and such, then it could count on me"; this as an example of the "Ifs."

Well, why not? If, for example, I agree with Rev. Julius A. Schaad that the policy of the National Council should be that the Church is a missionary department rather than that it should have a missionary department, what shall I do, since I do not have Mr. Schaad's ability or opportunity to present my views? If I agree with Bishop Johnson's statement, made at the meeting of the Synod of the Province of Washington at Charleston, West Virginia, in November last, that the principal trouble with the Church today is that the Diocese is an end instead of a means shall I continue to support the

Diocesan authorities in what I believe are their erroneous views and policies? If I know something about Lydia county and believe that money is being wasted on that mission shall I continue to give money anyway? What line of action shall I take? And what shall I do about similar parish problems?

Finally, if I think that Mr. Newbery's "somebody" drew a distinction in his examples of "Ifs" and "If Nots" that was not logically justifiable shall I rush in where angels fear to tread and say that, to me, it seems that the distinction between Jacob and Shadrach, Meshach and Abednego was not between an "If" and an "If Not" but a difference in the uses made of a faith which may well have been stronger with the "If Not" than with the "If." For, after all, it does not seem extravagant to say that the descendants of Jacob, the "If," have made a rather deep impression on the religious thought of the world. But where are the descendants of Shadrach, Meshach and Abednego, the "If Nots"?

Preacher, Pulpit and Pew

By E. P. Jots

We occasionally run across an examination which inspires pupils to genius. Just glance these over:

There were no Christians among the early Gauls, they were mostly lawyers.

In 1620 the Pilgrims crossed the ocean, and this is known as Pilgrim's Progress.

Henry VIII was very fat, besides being a non-conformist.

The Puritans drove Roger Williams out of Massachusetts because he would talk about God.

The Pyramids are a range of mountains between France and Spain. Algebra was the wife of Euclid.

Algebraical symbols are used when you don't know what you are talking about.

Geometry teaches us how to bisex angels.

A vacuum is a large, empty place where the Pope lives.

The climate is caused by hot and cold weather.

A brute is an imperfect beast; man is a perfect beast.

A blizzard is the inside of a hen.

A circle is a round, straight line with a hole in the middle.

Sixty gallons make one hedgehog. Georgia was founded by people who had been executed.

A mountain range is a large cook stove.

Achilles was dipped in the river Styx to make him normal.

Pompeii was destroyed by an eruption of saliva from the Vatican.

Typhoid fever is prevented by fascination.

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Officers of National Council Are Praised

Eastern Correspondent Pays a Visit to the Central Office of the Church

PRaise FOR DR. WOOD

From the Rev. H. P. Almon Abbott, Baltimore, Maryland.

It was the writer's privilege a short time ago, and for the first time in his young life, to be shown through the Church Missions' House, familiarly known as "281 Fourth Ave." The building is in a distressing state of disrepair, and it seems rather pathetic that "the Head Office" of the Episcopal church should be permitted by the officials and members of the Church at large to continue longer in a condition of dilapidation. Granted that the building is some day to be exchanged for a better building, the present is the present, and the immediate future will be the immediate future, and something ought to be done to cheer the inmates of "281" with better and brighter quarters. Wanted: a rich churchman who will find it a privilege to do his duty in this connection! To see the Church Missions' House at its best, you must bespeak and secure the guidance of Dr. John Wood. From cellar upwards, Dr. Wood has an all-inclusive knowledge of the House since its first conversion from a business establishment to the "Power House" of the American Church. Let Dr. Wood show you through each and every room, let him introduce you to the head of each and every department, let him describe to you the "old days" and the new days, let him synchronize for your benefit the relation between each and every office, let him lead you at the noon hour into the chapel where the supposedly hard hearted secretaries and others are to be discovered upon their knees in prayer, and you will leave the abode of the Despots a New Born Man so far as your appreciation of "281" is concerned. Dr. Wood is one of the Church's greatest assets, and he is the best "Man from Cook's" whom it has been the writer's privilege to meet. Follow him in many things and in many ways, and you will not go far astray!

Our Church Missions' House, for it does belong to us, to all of us, men, women and children of our ancestral faith, whether we happen to live in or nearby New York or in California, is "a bee hive of activity." Let us admit that, even though our prejudices run counter to such admission. From Bishop Gailor, down to the most

humble clerk, the men and women in "281" are busy men and women. Far busier, many of them, than the clergy and laity who criticize them afar. And, many of the workers are doing office work at a tremendous sacrifice to their own personal preferences. Many of the clergy, for instance, had far rather be immersed in the thick of the parochial fight, and many of the laity, such a man, for instance, as Lewis B. Franklin, know that much more, from the standpoint of temporal prosperity, awaits them in the financial world than accrues to them in their consecrated efforts to help the Work of God. In other words, the so-called "Swivel Chair Artists," consulting their own predilections would immeasurably prefer another sort of studio in which to paint their conception of things as they are! We owe a deep debt of gratitude to these men and women, and we should startle them with commendation, rather than bedevil them with our accustomed output of sensorious condemnation! It is hard for people to do their best when they are aware, perfectly aware, that their motives are misconstrued and their activities underrated to the maximum of misunderstanding. Let us, then, thank God for the devotion, the self-sacrifice and the consecrated ability of the inmates of "281."

REVERENCE FOR JESUS IN INDIA

Rev. W. E. S. Holland, an Anglican missionary, reports that in India now "it is the rarest thing to come across hostility to Jesus among educated Hindus. Jesus Christ today occupies the summit of reverence and admiration of thinking India." The American Board reports that it is receiving the same word from every side. Mr. Holland continues. "It is hardly too much to say that Christ rules India's thought. He is the accepted standard by which moral values are judged. It would simply be waste of time for me to argue with my Hindu students as to the worth of Jesus." Stanley Jones of India affirms that Jesus Christ has a free course in India today. "He has many obstacles to overcome, but He has no rivals."

Commencement at Howe School, with a graduating class of twenty-seven. The enrollment this year has been 225, with indications now of an enrollment next year of 250, the capacity of the school. Addresses were made by Bishop Gray, Dean Chalmers, who preached the baccalaureate, and Dr. Morehouse, the editor of the *Living Church*, who gave the commencement address.

Announce Leaders of National Convention

Provisional Program for the Brotherhood Convention to be Held in Pittsburgh is Out

MEET IN SEPTEMBER

The Convention of the Brotherhood of St. Andrew—the fortieth—is to meet in Pittsburgh, Pa., from September 2nd through the 6th. The first public meeting is to be held in Trinity Church, when addresses will be given by Bishop Mann of Pittsburgh, the Rev. Julius A. Schaad of Augusta, Georgia, and the Rev. Allan P. Shatford of Montreal.

The second day of the conference is to be given over to conferences with the following men leading: Mr. Schaad; Mr. J. W. Irwin, educational secretary of the Brotherhood; Mr. L. C. Palmer, a secretary of the organization; Mr. R. H. Motten, the president of the Chicago Junior Assembly. In the afternoon the leaders will be Mr. Charles Cain, executive secretary of the Brotherhood, Mr. J. H. Frizzell, Mr. F. A. Williams, Mr. H. Lawrence Choate, and Mr. William Pelham, all officers of the organization. The public meeting on Thursday evening will be held in Calvary Church, when addresses will be made by Bishop Ferris of Western New York, and Mr. J. R. Wilson, a member of the Philadelphia bar.

The meeting, which is being looked forward to by all who plan to attend the conference, is the public meeting on Friday evening when Bishop Wise of Kansas will tell the crowd what is troubling the youth of the land.

The corporate communion of the convention is to be celebrated by the Bishop of Pittsburgh in the Church of the Ascension. On Sunday afternoon the customary mass meeting is to be held with Canon Shatford and Bishop Kinsolving of Brazil as the speakers.

The Junior Brotherhood convention, to be held at the same time, will have for leaders Bishop Wise, Bishop Penick, and various officers of the Brotherhood.

Children in the diocese of New York have contributed over \$41,160 to date towards the children's arch proposed for the Cathedral of St. John the Divine, New York. This is in line with their Lenten offering of almost \$41,300, which was an increase of \$1,000 over last year's. More than 3,000 children attended the service of presentation of the Lenten offering, and a much greater number are believed to be contributing to the children's arch.

News Notes From the Church of England

The Dean of St. Paul's Takes Up His Pen to Go After Opponents of Christianity

PRAYER BOOK CHANGES

By Rev. A. Manby Lloyd

Having shocked Mrs. Grundy by denouncing the mid-Victorian lady's bathing costume and recommending our young women to take sun-baths, the Gloomy Dean has resumed his Morning Post articles, and begins by criticising a new series of booklets in general and one by Bertrand Russell in particular, who attacks Christian sex-morality; depreciates the teaching of the young by unmarried women, for (he says) "virginity is extraordinarily harmful to women."

Dr. Inge says that this subject should be left to the doctors and disagrees very strongly with Mr. Russell in his lax views of the marriage tie, and his insinuation that monogamy is chiefly kept alive by the parsons. "The family is much older and more primitive than humanity. Those who know China well are agreed that the family relations of the Chinese are almost ideal."

* * *

Canon Storr is still horrified at the idea that any Anglo-Catholic should worship God through the medium of the Reserved Sacrament. Dr. Knox is still beating the big drum; Romans and Dissenters eagerly await the coming "crisis" in the Church of England over Prayer Book changes, which they figure is to bring grist to their mills. The innocence of the Dearmerites, who think the adoption of "Sarum" forms will propitiate the latent puritanism of middle-class England, is amazing. Those who follow Western Use do so from a sense of the fitness of things. It has not been dug out of the bookshelves of the British Museum. No one regards fiddle-back chasubles and six altar-lights as necessary to salvation. But they would no more think of using anything else than of appearing in plus fours at a garden party.

Unpopular with many High Churchmen because of his modernist views Dr. Barnes, Bishop of Birmingham, has now aroused criticism by his outspoken sermon at Brighton on birth control.

In his condemnation of "reckless child-bearing" the Bishop urged that it would be wise to teach the more improvident that large families are a hindrance to social progress.

Preaching from the same pulpit which the Bishop had occupied in the

morning. Canon Hicks said he disagreed profoundly with the teaching of the Bishop.

He said he did not challenge the Bishop's right to hold his own views.

"Such teaching by a bishop outside his own diocese," he said, "comes of course, as an expression of individual opinion, and not to us in the diocese of Chichester as carrying the authority of the Church through the mouth of the Episcopate. That can only come through the bishops as a body, and here, through our own bishop."

* * *

The Rev. Bruce Cornford, writing in his parish paper, Gadfly, deplores the rise of Hindenburg in Germany. "I was talking to two ex-soldiers yesterday and one of them said, speaking of Germany, 'Well, I suppose we shall all be over there in less than five years.'"

'Well, I suppose not,' says B. C. "Can you imagine what would happen if a war of revenge broke out and we called for volunteers, or broached conscription? There would be a revolution."

This coming from a Tory parson, who looks on fiery Prussians, international Jews, and communists as the scum of the earth, is a startling confession.

* * *

One of the attractive items of the Racine Conference which opened Monday, June 29, on the grounds of Racine College, is the fine program for those who can only come up for the week end July 4 and 5. The chief speakers on those two days will be:

The Rev. George Craig Stewart, D.D., rector of St. Luke's Church, Evanston, who will deliver the patriotic address; the Rev. Frank E. Wilson, who will conduct a conference on "Youth in Conflict and the Privilege of the Social Worker"; the Rev. McVeigh Harrison, O.H.C., who will preach at the sunset service.

The Rev. Frederic S. Fleming, rector of the Church of the Atonement, Chicago, will preach the conference sermon at St. Luke's Church, Racine, on Sunday morning, July 5.

It is estimated that fifty people at the minimum will take advantage of this splendid week-end opportunity. The advance registrations for the entire ten days of the conference are considerably larger than this time last year.

The North Shore line is offering reduced rates to those attending the conference. The Rev. Gerald G. Moore, 2901 Logan Blvd., Chicago, Ill., will be very glad to send programs or give any further information about the conference.

Clergy Are Invited To Big Conferences

Last Call Is Made for the Schools of the Prophets at Evergreen and Bethlehem

FINE FACULTY

Clergy who are looking for a vacation in which they can combine recreation, inspiration and fellowship at modest cost will do well to consider the facilities offered them at the Dean Hart House at Evergreen, Colorado, located twenty-five miles west of Denver. This house will accommodate one hundred clergymen comfortably. It is located in the mountains and affords healthful and invigorating enjoyment in company with fellow clergymen.

The cost for board and lodging from August 4th to August 18th is twenty dollars. Provision can be made in a separate building for the wives of the clergy at the same rate.

If three or four clergymen combine to motor out to Denver they can do it at small individual expense.

The faculty consists of Bishop Irving P. Johnson, the Rev. Father Hughson, O. H. C., the Very Rev. R. S. Chalmers, Dr. Sturgis, secretary of the educational department of the National Council, and others. Those desiring to attend should address Miss Rattle, McClintock Building, Denver.

On July 7th the Commission on Evangelism will undertake a school for Missioners at Leonard Hall, Bethlehem, Pa., under the patronage of the Presiding Bishop who will be the chairman of conferences. The faculty will consist of Bishop Johnson, Father Hughson, the Rev. Frank Vernon and the Rev. Julius A. Schaad. Special lectures will be given by the Rev. Floyd Tomkins, the Rev. Loaring Clark, and the Rev. R. B. Mitchell. The purpose of the school is to train some of the younger clergy so that they will be available for conducting missions in response to the heavy demand for missioners in the church.

FUND FOR WIDOW OF RECTOR

The Ernest F. Miel Fund, which is being raised by Trinity Church, Hartford, Conn., in memory of its late rector, now amounts to \$33,000. The interest will be paid to Mrs. Miel during her lifetime and the principal will revert eventually to the general endowment of the church. The time limit for raising the fund has been extended to 1926.

News Paragraphs of The American Church

Church Society Urges Christian
People to Protest Against a
Military Armistice Day

KEEP IT SACRED

Under the heading "New Strategies of the Militarists" the World Alliance for International Friendship Through the Churches, in a bulletin addressed to its members throughout the United States, says, "No one can follow current proceedings at Washington without becoming keenly aware that the militarists are resorting to every scheme possible to put over their plans for big armies and navies, upon the American people. The latest news from Washington shows that they will not stop at anything. The failure of Mobilization Day last fall to arouse any enthusiasm or to awaken the American people to any real military demonstration filled the whole militarist group with panic and alarm. The militarists awoke to the fact that something was happening and it has thrown them into hysterics. Unable to get the people greatly interested in Mobilization Day or Defense Day as it is called now, the General Staff has gone to the President with the suggestion that Defense Day be made a regular annual event to be held on Armistice Day, November 11.

"The newspapers report that the Reserve Officers' Association are backing the General Staff and urging upon the President that he approve these recommendations. Probably nothing has come to the American people with more shock than this. It shows to what extremity the whole militarist group has been driven. Armistice Day is one of the most sacred days now in the world's calendar. It has become associated not only with the memory of those who laid down their lives in the 'war to end war' but also as calling attention to the efforts that are being made throughout the world to build a new order in which goodwill, conciliation, and judicial processes shall supplant force and war as the basis of world civilization. The churches have taken it over almost as they have taken over Thanksgiving Day, and last November services were held in most of the churches of the United States. Now the militarist group come along and disassociate the day from all religious and prophetic significance and even turn the remembrance of our sacred dead into a means of increasing guns and poison gas.

"Armistice Day is a holy day,

originating out of the cessation of war and the beginning of a reign of peace, and those who would destroy it now and make it a day to fill the minds of the people with preparation for war, even under the sophistry of 'defense' should receive severe condemnation."

* * *

A service of historic significance was held in I. U. Parish, Kent County, Diocese of Easton, on June 9, when a Memorial Wall surrounding the ancient churchyard was dedicated by the Rt. Rev. Geo. W. Davenport, Bishop of the Diocese. The parish was set apart in the year 1692 and was then known as Chester Parish. The meaning of the name I. U., which attached later, is open to speculation. The present rector of the parish is the Rev. S. S. Hepburn, who has the distinction of being the oldest priest of the rural church field, having served continuously in the country since his ordination. The service of dedication coincided with his eightieth birthday.

The wall, which is of concrete, 400 yards in length and 5 feet high, serves to set apart a plot of ground in which are buried, among others, the soldiers of five wars. The sections near the entrance contain memorial tablets, situated in niches, bearing the names of Rectors and Vestries of Chester Parish from the time of its organization. Tablets for the families interred in the cemetery will later be added.

* * *

The Rev. John W. Suter, Jr., has accepted the position of executive secretary of the Department of Religious Education, to which he was elected by the National Council at its last meeting. Mr. Suter expects to take up his new work the first of October.

* * *

A cable from Bishop Graves in Shanghai received by the Department of Missions, June 15, says:

"Situation gives great cause for concern. Ladies have been with-

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THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

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* * *

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of the District of Columbia

drawn from girls' school, Yangchow. Missionaries all are safe."

* * *

St. Katharine's, Iowa's church school for girls, at Davenport, held its forty-third annual commencement in June. Ten young women were graduated, five from the college-preparatory course, three from the general course, and two from the department of music. The chapel was filled with the parents and friends of the graduates and the "old girls" who had come for commencement. Bishop Morrison, who had preached the baccalaureate sermon the day before, now conferred the diplomas and then laid the class stone outside in the wall of the old school building overlooking the Mississippi where the classes of St. Katharine's keep their memory fresh. St. Katharine's is under the management of the Sisters of St. Mary.

* * *

The Rev. Leonard C. Wolcott, sailing from San Francisco June 13, and the Rev. Wilson MacDonald, to sail shortly, are under appointment for service in the Philippines.

Mr. Wolcott comes from Illinois, where his father is rector of a church in Highland Park. He is a graduate of Williams College and the General Theological Seminary, and for the past few years has been doing missionary work in South Dakota.

Mr. MacDonald, a native of New Jersey, is a graduate of Amherst College and the Union Theological

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Boys are entering Hobart, St. Stephen's, Swarthmore, Princeton, Wisconsin, and Kenyon this coming Fall.

Boys were enrolled this last year from Illinois, Iowa, Indiana, Connecticut, Pennsylvania, Ohio, Tennessee, Louisiana, New York, Minnesota, Wisconsin, North Dakota, Colorado, California, Cuba, and Porto Rico.

Fifteen over capacity last year. Provision is now being made for an increased capacity.

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Seminary, with a Master of Arts degree from Columbia. He was headmaster of the Cathedral Choir School in New York from 1917 to 1923; since then, curate at St. James' Church, New York. With the Rev. Frederic Goodman leaving Trinity Parish for Alaska, Mr. MacDonald is the second clergyman to go as a missionary from the Diocese of New York within a few months.

In response to Bishop Mosher's request for volunteers to fill vacancies at Sagada, the Department of Missions has secured several offers of service. Additional workers, clerical and lay, are in view and will be selected and sent to the field in the near future.

Brown University has awarded the honorary degree of Doctor of Divinity to the Rev. Thomas Burgess, head of the Foreign-Born Americans Division of the Department of Missions, with the following citation:

"Thomas Burgess, of the class of 1902, direct descendant of Brown graduates in the classes of 1870, 1838, and 1800, carrying on through the fourth generation the family tradition of public service. Secretary of the Protestant Episcopal Church, in charge of work among the foreign born, who as preacher, author and executive, is welcoming hosts of strangers and foreigners into the household of faith."

The graduates in the three classes mentioned were Dr. Burgess' father, grandfather and great grandfather.

At Point Hope, Alaska, our most northern mission, far above the Arctic Circle, a little hospital is to be erected this summer for the good of the Eskimo people ministered to in the great area stretching north from the circle and east to the Canadian boundary. Funds for the hospital have been given by friends of the newly appointed Archdeacon of Arctic Alaska, the Ven. Frederic W.

Goodman, and members of Trinity Church, New York City, who have been interested in this work. The nucleus of an endowment for the hospital is in hand, consisting of \$10,000 given to Bishop Rowe by Pacific Coast friends of the late Rev. A. R. Hoare, formerly missionary at Point Hope.

Concord Conference of the Province of New England, which has just ended, was the largest in its history. There were over 250 enrolled, the limited capacity of the school. Those attending were for the most part young people. Twenty-five per cent of those enrolled were men.

The attendance this year at the Wellesley Conference, now in session, is extremely good. The enrollment, as in previous years, has been limited, and every available place was taken several weeks before the opening last week.

The attendance at the conference at St. Mary's School, Dallas, totaled 138, a substantial increase over that of last year. In addition to the courses usually given at summer conferences, there was offered special courses for the clergy, under the direction of Father Hughson, O. H. C., who gave a course on "The Cure of Souls." The Rev. R. N. Spencer of Kansas City gave a course on preaching and the Rev. E. N. Schmück, who recently accepted his election to the field department of the National Church, gave lectures on the Church's work.

Two new buildings, costing over \$300,000, were blessed at the 65th commencement of St. Stephen's College on June 16 by the Rt. Rev. William T. Manning. One of them

was presented formally by Mr. Edward F. Albee of New York, the head of the Keith-Albee vaudeville enterprises. This building, a dormitory, bears his name. The other is the John Rogers Hegeman Memorial Science Building, to commemorate the late New York financier and insurance authority by that name. Gifts were also announced of three faculty residences, given by Dr. W. C. Rives of Washington, D. C., Mr. John A. Hance of New York, and Mr. Edward F. Albee of New York.

The chief address at the commencement was given by President Ferry of Hamilton College. President Bell conferred degrees on the largest class that ever graduated from St. Stephen's, a class of nineteen men. Two honorary degrees were conferred: doctor of laws on Mr. William Harison of the law firm of Harison and Hewitt of New York City, and the degree of Doctor of Letters on the Rev. Gilbert P. Symons, the rector at Glendale, Ohio, who won the Macdowell literary prize for 1924.

St. John's Cathedral, Denver, consecrated on St. Barnabas' Day, is the third St. John's in Denver, succeeding a small frame building which housed the first congregation more than sixty years ago, and a red brick Romanesque structure built in 1879, which was destroyed by fire in 1903. The present beautiful Gothic nave is but a fragment of the contemplated cathedral; the western front will be

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dwarfed by a central tower which is to rise to a height of 200 feet.

The first service in Denver was held in a general store kept by a Churchman whose descendants, of the fourth generation, are still active Church workers in Denver. Then the little frame church was bought and used for fourteen years. The discovery of silver at Leadville in 1879 brought a rush of newcomers to Denver at the rate of 2,000 people a week, so that it became necessary to build a new church. The present cathedral contains furnishings of considerable interest. The bishop's throne is a replica of the one in Worcester Cathedral, England. The reredos is made up of a group of seventeen statues, carved by Josef Meyer, who became famous for his acting in the Passion Play. His son-in-law, Peter Rendl, carved the pillars in the sanctuary, the litany-desk, which is in the form of an angel, and the front of the altar, which is a reproduction of Giebert's painting of the Last Supper.

* * *

Five men were graduated this past month from St. John's College, Greeley, Colorado. The baccalaureate sermon was preached by the Rev. James P. DeWolfe of Kansas City. Four bishops attended the commencement: Bishop Mize, Bishop Shaylor, Bishop Howden and Bishop Johnson. Dean Bonell, founder of the seminary, conferred the degrees. St. John's is filling a needed place in the western mission field, sending out men who are pledged to devote their first years to the missionary work of the Church. More men have applied for admission this coming year than can be accepted. Improvements are now under way and a new building is being planned.

* * *

Dean Wilmot Gateson, dean of the Cathedral at Bethlehem and student

BOARD AND ROOM

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chaplain at Lehigh University, is to spend his summer at Rye, New York, taking the services at Christ Church.

* * *

The Rev. Horace Chase, rector of St. John's, College Park, Georgia, has brought Heaven to his parish. He recently baptised an entire family of five by that name.

* * *

In a letter to the Hull, England, Daily Mail, Rev. G. A. Studdert Kennedy, secretary of the Industrial Christian Fellowship, popularly known during his service with the troops as "Woodbine Willie," made the following significant statement: "We hold that so long as people believe as they now believe, no party could solve our problems; they are insoluble. We need the added vitality of a vigorous and positive faith in the immutable purpose of

God. In doing such work, we must of necessity run the risk of attack from both sides, and we have had it; but we adhere firmly to the belief that what we need is a basis of unity above and beyond race, nation, class, or party—a unity within which these necessary divisions may not cease to exist but serve to enrich and ennoble our common humanity, instead of tearing it to pieces. The decisive factor in the political life

(Continued on page 14)

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(First Sunday in each month Holy Communion).

3 P. M.—Baptisms.

8 P. M.—Evening Prayer and Sermon.

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Wednesdays and Holy Days: 12:10, Holy Communion.

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Sundays: 7:30, Eucharist; 10:30, Matins; 12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins, Monday, Tuesday, Saturday; Litany, Wednesday, Friday; Eucharist, Thursday and Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.; 4 p. m.

Week-day Services: 7:30 and 10 a. m.; 5 p. m. (Choral except Mondays and Saturdays).

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Sundays: 7:30, 9:00, 11:30 and 3:30.

Daily: 7:15, 12:00 and 4:45.

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Sundays: 8, 10, 11 A. M. and 4:30 P. M.
Saints' Days: Holy Communion, 11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.

Sundays: 8, 9:30 and 11 A. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

Very Rev. Edgar Jones, Ph.D., Dean

Sundays: 7:30, 11 A. M., and 7:45 P. M.

Week Days: 7:30 A. M.

Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. 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: 8 and 10:45 A. M. and 7:45 P. M.

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.; Community Service, 4 P. M.; Young People's Fellowship, 5:30 P. M.

Gethsemane

4th Avenue South, at 9th Street.

Rev. Don Frank Fenn, B. D., Rector.

Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy Days.

ALBANY

All Saints Cathedral

Very Rev. Charles C. Williams Carver, B. D., Dean.

Sundays: 7:30, 9:45, 11:00 and 4 P. M.
Week Days: 7:30, 9:00 and 5:30. Evensong, Wednesdays and Fridays, the Litany, 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.

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Sheldon B. Foote, Mus. Bac., F.A.G.O.,

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AUGUSTA, MAINE

St. Mark's

Rev. Stuart B. Purves, D.D., Rector

Sundays: 7:30, 10:30, and 7:30 p. m.

Daily: 8:30 a. m.

The Church attended by summer visitors within a radius of 50 miles.

of a democratic state must be the ultimate faith of the people."

Bishop Lawrence was graduated from the Episcopal Theological School, Cambridge, fifty years ago, and ordained deacon in the Seminary Chapel. It happened that on that date, June 11, fell again this year the closing exercises of the school. The bishop celebrated his fiftieth anniversary by going out to Cambridge in the early morning and celebrating the Holy Communion in the chapel of the school where he had studied, been ordained and served later as dean.

Announcement has been made that a call has been extended to the Rev. Wm. R. Kinder to become rector of St. Joseph's Church, Detroit. Mr. Kinder, if he accepts the call, will succeed the Rev. S. S. Marquis, D.D., who recently assumed charge of the newly established Christ Church, Bloomfield Hills.

At Trinity Cathedral, Duluth, the Rev. G. G. Curtis, a Methodist minister, was ordained deacon, by Bishop Bennett. He is in charge of Christ Church, Crookston, Minnesota.

Dean Harry Walker of Trinity Cathedral, Duluth, Minnesota, has resigned to become rector of St. Mary's, Daytona, Florida.

A word to those who are selling THE WITNESS at the door of the Church on Sunday morning. This plan has now been in operation for several years. Two methods have been tried. One method is to place the papers on a table, with a box for

people to drop their coins in. It does not work. The reason is simple. People are busy saying good morning to each other as they leave church—they are occupied. The other method is to have a boy or girl at the door with the papers. *This method does work.* The boy need not press the paper upon people. But he can quietly call it to their attention, and they are usually grateful to him for doing so. We have found that where this method has been used in disposing of the papers that the order has been continued

and not infrequently increased. Where the table method is used the order is generally cancelled after a few weeks. It is worth while getting a paper into the homes—there can be no doubt as to that. Try the boy or girl method and you will find it works. A lively boy, or a pretty girl, it doesn't matter much which.

Bishop Winchester visited St. John's, Camden, Arkansas, last Sunday and confirmed the largest class that has been presented in twenty years.

Rev. H. P. Almon Abbott D.D.

The rector of Grace and St. Peter's is to write a weekly

Eastern News Article

For THE WITNESS

A complete birds-eye view of Church life in the eastern states.

FOR THE GENERAL CONVENTION

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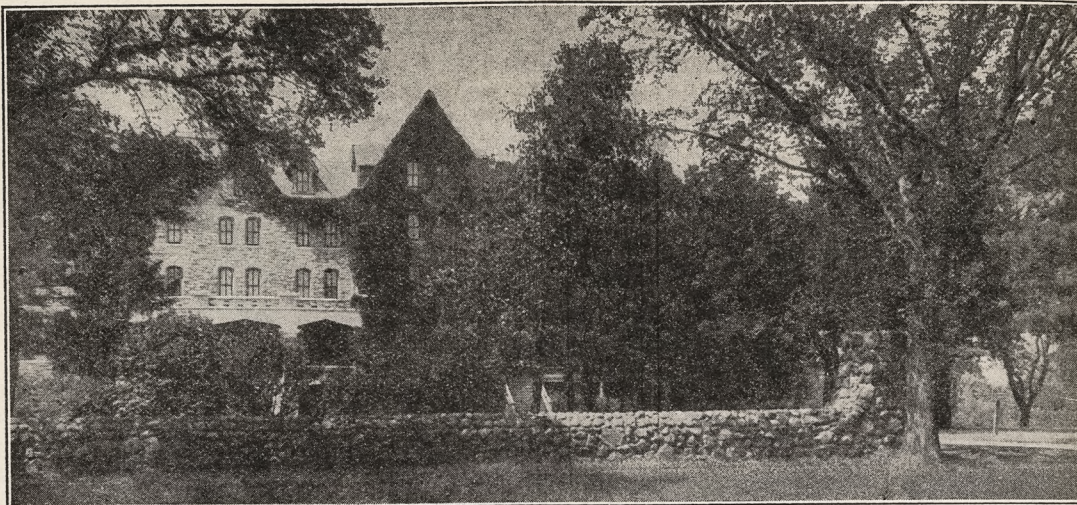
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