

# *The* **WITNESS**

CHICAGO, ILL., MARCH 28, 1929



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## LIFE OR RESURRECTION

An Easter Article by

THE LATE G. A. STUDDERT-KENNEDY

**D**O YOU want to live for ever? How many people over forty do? If you could deliver men from their instinctive fear of death, which is largely physical, give them free leave to go to sleep and never wake again, how many would accept?

Some would say: "I have a child and I must live for him." Others: "I have a husband or wife and I must live for them." But if it were not for them, how many would say: "I do not want to die, I want to live for ever"? I wonder.

It is certain that for many men and women death comes as a friend. Nature bids them struggle and they do; but they know that it is only a put-off, not a conquest, and they are not altogether sorry. There comes a time for millions when in their heart of hearts they would be glad to sleep. But to sleep is not to die.

I know nothing about sleep but the waking in the morning. To know sleep would be to be conscious of unconsciousness, and that is a contradiction in terms, a blank impossibility.

I want to sleep because I am tired. Beauty lies before me, but my eyes are heavy and I cannot see; love calls me, but my ears are dull, I cannot hear. I want to sleep; why? The answer is: Because I want to wake with eyes to see and ears to hear, refreshed, restored, made young again. I want to sleep that I may live. But no one ever really wants to die.

The sick man on his bed of pain, the broken-hearted woman in her hour of darkness, cries for death, but what they really seek is life released from pain. No one in the hour when they really lived could want to die.

There is a time in the life of every well-loved child when one of his great delights is to be held up high in his father's arms, and I can see in my mind's eye a picture of my own small son standing before me when I have put him down, and saying: "Do it again, daddy—do it again!" In that moment

he has lived and does not want to die.

That is a picture of the world of men; we are like



children standing before the great Father, and crying as the sunset fades, the rose withers, or the eyes of one we love are closed: "Do it again, daddy, do it again." There is a hunger in our hearts for lasting life.

Would God make men hunger if He did not give them bread? Would He make them thirsty in the valleys if there were no water flowing from the hills? If He did those things He would be no God, this Being who delighted in pain. There are times when I am tempted, as all men are tempted, to believe that God is not true, that life is a fraud, and that we are such stuff as dreams are made of. But it can't be true.

Men who believed that there was reason at the heart of things, have searched for it and found it—that is the meaning of Science. Men who have believed that there was beauty at the heart of things, have searched for it and found it—that is the meaning of Art. Men who have believed that there was love at the heart of things, have searched for it and found it—that is the meaning of Religion. Men who believe that there is life at the heart of death, and seek for it, shall find it—that is the meaning of my Faith.

Life may have a face as grim as the Garden of Gethsemane, but it has a heart as tender as Easter Day. How is it proved? It cannot be proved. How can I prove to you that your true love will keep her troth, that your comrade will be loyal in the hour of your need? You can always doubt, and your doubt may be the reason why you never find your friend and why you missed your well-beloved in the winding streets of life.

Faith is venture, high adventure, like a battle or a fight. Not blind venture, not gambling on pure chance, for reason plays its part. It is because my reason tells me that so great a thing as this world is, so great a wonder as the universe, with its million shining stars, must have a plan behind it, and a purpose at its heart—it is because reason has searched for truth and found it, that I believe there is life in death.

The wish is father to the thought, you say—ay, so it is. The wish is father to all thought—it was the wish for truth that set and kept men thinking. But who is father to the wish? Why, God Himself. He has set eternity in our hearts. He made us for Himself, and so our hearts are restless till they rest at last in Him.

To meet my wish and my thought, there comes down the ages a story, the sublimest story in the world, the tale of one who lived a perfect life on earth, declaring that the ultimate reality was eternal love, then threw Himself on death, and after death was able to convince men that He still lived, and to send them out prepared to die for a living Christ. And He has gone on sending them out ever since.

The story meets my wish and my thought; it reads like the story of the world, and I believe it is. At the heart of the story there is a Cross, a barbarous, brutal, cruel crime, and that is true to life. But the Cross is not the end, for behind it there is the conquest of the Cross, and the resurrection to eternal life, and that I believe is also true to life.

If He really died, and Good Friday was the end, then we must all die, and there is no purpose and no end; for if the best meant nothing, and death con-

quered Him, what chance have you and I? But the resurrection confirms my reason and verifies the message of the mountains and the stars, bidding me believe that there is a purpose at the heart of things and a meaning in the world.

## From Death Unto Life

An Easter Article by

THE VERY REV. W. R. INGE

THERE is a well-known saying of Spinoza that there is no subject on which the free man or the wise man will think so seldom as on death.



VERY REV. W. R. INGE

This is a reversal of the advice generally given by Christian teachers. Death has even been said to be the preacher's commonplace. "Remember that thou must die" has been held to be the most potent maxim with which to terrify the worldling. The parable of the rich fool has been made the text of innumerable discourses.

But, on the whole, I think that the philosopher was right. It is more important that we should remember that we have to live than that we have to die. I have not a great respect for the man who turns pale at the thought of death. I am glad that modern taste regards the old-fashioned funeral, with its ghastly and dismal appurtenances, as a morbid and vulgar thing. It is not the right attitude. Death is a law, not a punishment. It is as natural as life. It reconciles the conflict between the individual and type. The claims of succeeding generations make it necessary that we should pass away and make room for them. Nor should we be happy if our lives were even trebled in length. For the longer we live the more we become creatures of habit. Habit diminishes our freedom, and at last destroys it, together with our powers of enjoyment. Our psychological development under present conditions has its natural limit, no less than our physical growth; and to live longer than is required to achieve this goal is loss rather than gain. Eternity has nothing to do with death; it is rather a quality of the higher life, a timeless sphere into which we can pass in a measure here and now. It is in its nature indestructible; and so we are quite right to picture it as everlasting, for we must think in terms of duration while we live here. But we can see that this way of thinking is inadequate and may even be misleading. Now surely it cannot be disputed that we have intimations of immortality here on earth.

Love is the master-key to the problem—love which is the consciousness of identity in difference, and which admits us into a higher world above the limitations which belong to the world of ordinary experience. "We

know that we have passed from death unto life, because we love the brethren."

#### LIVING EVER IN THE REALM OF THE SPIRIT

Such thoughts do not condemn the simple pictorial symbols which have comforted many a dying Christian.

It may well be that to the mind of God there is only a slight difference of degree between simple pictures which the unlettered saint formed of his soul floating through the air to heaven, and the speculations of the profoundest philosopher. Both alike testify to the existence of a higher life, and a higher knowledge than the plane on which we ordinarily live. We do not find that the deepest thinkers, when they approach this subject, discard all metaphor and all bright coloring and give us only a gray picture on a gray background. On the contrary, strong feeling and strong conviction express themselves, as is natural and right, in vivid imagery; not only, as Tennyson says, truth embodied in a tale can enter in through lowly door, but we can understand what Wordsworth meant when he said that imagination is reason in her most exalted mood.

We have all had our moments with Christ on the Mount of Transfiguration, times when heaven seems not far away, no dreamland, but very near and very real, all about us and within us; times when

Our noisy years seem moments in the being  
Of the eternal silence; truths that wake to perish  
never.

They never perish, though we may forget them. Things cannot be with us quite as if we had never seen, never felt, those high and blessed realities. It does, however, rest with us to determine how we shall use these experiences, and if we do not use them well they will visit us more and more seldom, more and more faintly. "Lord, it is good for us to be here," said the apostles on the holy mount. Yes, but the vision must be carried with us into our common life. We cannot see the vision always, but we may remain under its influence.

We may remain under the habitual sense of immortality, of all that we sum up in the words God and Heaven, the Kingdom of God.

#### THE ESSENCE OF ETERNAL LIFE

The one right use of our faith in immortality is neither as a bribe nor a menace, but simply to free us from all disturbance about the consequences of righteous action; to give us strength to look simply at the quality of our life, not at all at its result.

He who, in the discipline that is laid upon us all, revealing to us what is real and what is unreal, is learning through the gradual purifying of his spiritual life to obey God, without the least hope of reward, and more and more out of that love of holiness which makes the righteousness of God Himself, is strengthening the fellowship with God's Spirit that is the essence of eternal life, which alone in any experience through which He leads us, in heaven above or earth below, can put the song into our hearts: "Lord, it is good for us to be here."

Yes, the permanent value of these transient intima-

tions of immortality is when they make us look, not at the temporal things that are seen, but at the spiritual things that are not seen.

They contradict that opposite experience born of everyday life which overwhelms us with the apparent solid permanence of the outward world, contrasted with the evanescent thoughts and feelings and loves of men. The solid ground we think sometimes abides forever, while we are such stuff as dreams are made of, and our little life is rounded in a sleep. So we feel sometimes; but the spiritual visitations were meant to teach us better. They testify to something within us which has at least the potentiality of a life which transcends all limits of space and time, which no lapse of years can wear out and no change of circumstance can affect.

The world passes away, and the lusts thereof, but there are things—holy thoughts, spiritual convictions, sweet affections, pure feelings, gentle charities—which even here retain their preciousness through all the changes and the losses of time, and which must in their very nature survive the shock of disillusion and the transition that shall carry us away from all earthly things.

#### THE HOME OF THE CHRIST-LOVING SOUL

The world passes away and the lusts thereof.

On the rushing stream of time everything that we love and trust seems to be borne away, but here is one rock on which we can plant our feet: "He that doeth the will of God abideth forever." We may conceive of worlds very differently constituted from the world which we know. We can conceive of worlds where covetousness and ambition may cease to be determining factors in conduct, and where many of our worldly standards may be subverted. But we cannot conceive of any place throughout the boundless immensity of God's universe where truth and goodness and unselfishness shall cease to exist or shall cease to bring blessedness and happiness. The soul which hath loved Christ and lived for Him and tried to be like Him is free of God's world; there can be no place in which he is not at home; for we cannot go where God is not, and what are the essential qualities of God's nature we can know, for Jesus Christ has taught us.

The things that are seen, the world of our surface consciousness, are temporal, but the things that are not seen, the things that God has revealed unto us by His Spirit, these things are eternal.

#### THE CHARACTER MOULDED AFTER CHRIST

So we may have confidence, like St. Paul, that, since we are risen with Christ, though our outward man perish, yet our inward man is renewed day by day.

There are men and women who thus live eternal in the midst of time; their conversation, their citizenship, is in heaven, in that real world which for most of us is so near and yet so far. Those who see the temporal under the form of eternity develop a character most peaceful in itself, most healthful in its influence, which shows itself in composure of mind, in promptitude and evenness of spirit, with insight into the nature of the bearing of things, which confers a ready power of

seeing things as they are and dealing with them according to their real importance.

There is only one word to describe such a character, and that is wisdom. St. James's description of heavenly wisdom is a perfect delineation of this spiritual large-heartedness that such characters show: "The wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy." The mind of Christ was of this kind; never shaken by events, however disquieting; never stung by any rebuff or wheedled by any flattery; large enough to be prepared for anything; capable of passing from what is greatest to what is least without violence; opposed to any feverish excitement, to storms of emotion, to transient and unruly affection. We may call it repose, but it is the repose of the mighty sea, too full for sound and foam, not that of the shallow pool. Nothing is so strengthening as the presence and influence of voices that are eternal in the midst of time, and to hear them is like feeling the protection of a strong hand and kind voice.

They have meat to eat that we know not of; God hides them privily by His own presence from the provoking of all men; He keeps them secretly in His tabernacle from the strife of tongues.

#### GOD'S STAMP OF IMMORTALITY

God is trying to lead us all into this wisdom.

By many paths, by manifold experiences, sweet and bitter, by hopes gratified, and more often by hopes disappointed, by evil report and good report, He is leading us towards that larger life. From the unearned joys of childhood to the calm sunset of old age, when the spiritual lesson has been fully learned, from the vain grasping at shadows to the conscious peace of tested love and ripened faith, He is leading us, if we will follow Him. By degrees the earthly character takes the form of something prophetic, of an unearthly beauty not yet realized.

The hidden man of the heart, his heart seen down in its depths, the true man, which with God is renewed in righteousness and true holiness, reflects the truth, the wisdom, and the beauty of its Creator so plainly that its imperishableness in immortality is plainly stamped upon it; it carries with it the signature of the eternal world.

#### SIN THE ONE GREAT ENEMY

And yet to the very end there remains the struggle against sin—our appointed lot here below.

The sting of death is sin.

There remains to the very end the danger that sin may separate us from that love and knowledge in Christ which is life eternal. And so Christ, while loving His own that were in the world, loved them unto the end, prayed for them: "Now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given me, that they may be one, even as we are."

In that ineffable union with God all that abiding quality of everlastingness in our earthly character will be preserved, purified and immeasurably enhanced.

And to those who cast scorn or doubt upon this our hope, and not merely upon our necessarily inadequate attempts to picture it and describe it, the voice of the Truth says: "Ye greatly err, not knowing the Scriptures, nor the power of God."

## When Jesus Came to Birmingham

BY THE LATE G. A. STUDDERT-KENNEDY  
WHEN Jesus came to Golgotha they hanged him on a tree,

They drove great nails through hands and feet, and made a Calvary;

They crowned him with a crown of thorns, red were his wounds and deep,

For those were crude and cruel days, and human flesh was cheap.

When Jesus came to Birmingham they simply passed him by,

They never hurt a hair of him, they only let him die; For men had grown more tender, and they would not give him pain,

They only just passed down the street, and left him in the rain.

Still Jesus cried, "Forgive them, for they know not what they do,"

And still it rained the winter rain that drenched him through and through;

The crowds went home and left the streets without a soul to see,

And Jesus crouched against a wall and cried for Calvary.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER

AN EXPLANATION

SO MANY letters have reached me asking an explanation of the "dramatization" of my book "The Episcopal Church: Its Message for Men of Today," that I venture here to make a statement.

There is no special copy to be used for this purpose. The book itself is in the literary form of a conversation among four men. One is an "inquirer", and is called the "Doctor". The other three, the "Rector, Judge and Major" answer the Doctor's questions.

Parishes have used the book for public reading in several ways.

In quite a few parishes the book has been read aloud at the evening service. Four men prepare in advance to read the four parts. Two chapters are read at each service.

In other parishes the book has been read in a similar manner at the meetings of organizations. Four members read the various parts.

In both instances the Rector or leader makes a

brief preliminary statement, and then sums up the essential points presented.

It is possible for the Rector who uses the book in this way, to add brief sentences here and there, to break up long paragraphs and to emphasize the points presented.

This book had its origin in the experience I gained from a conference of men lasting many sessions. We considered in detail the position, habits, faith, history and worship of the Episcopal Church. After this stimulating experience, I wrote the book.

It may be obtained from WITNESS books.

## *The Acid Test*

*An Editorial by*

BISHOP JOHNSON

THERE is very little serious opposition to the person of Christ. The cause of antagonism we are told is to the Church which is made up of those who claim to be His disciples. And one must confess at the outset that we are poor representatives of the Master and therefore stumbling blocks to those who otherwise would be attracted to Him; or at least they say they would, yet I am very much afraid that human nature outside of the Church is even less winsome than the same human nature in the Church.

It is easy for men to say that they would follow Christ if it were not for the hypocrisy of Church members. Personally I think that this has very little to do with the case. It is comparatively easy to profess a Christian philosophy, whether you are in the Church or out, but it is quite another thing to live the Christian life, especially if you have never tried to do so. It is great fun in breaking windows, but it requires different qualities to put windows in. America is full of window breakers, but having broken them they do not shine as glaziers.

If I were to announce that I was to dynamite a Christian church there would be a crowd assembled to watch the explosion at a safe distance; but if it were announced that I was going to build a church the same crowd would keep away for fear that they might be asked for a subscription, or to lend a hand.

The events of Holy Week seem to me to be inserted in the Gospel for the purpose of eliminating from Christ's disciples those who followed Him for the loaves and fishes; those who followed Him to see the wonders that He might perform, and those whose admiration for Him was limited to the popular things that He had done. So long as He confined His ministry to interesting sermons, and helpful healing, and telling the truth about the Scribes and Pharisees, the crowd was with Him and His popularity was great, but when attachment to Christ involved being humiliated with Him and endangering their own reputations by association with Him, then He deliberately permitted these camp-followers to depart.

It reduced His clientele to microscopic proportions but it tested the character of love and pricked the bubble of mere admiration. It sifted out His real

friends from those who followed Him for what they hoped to get out of it themselves. It excluded Judas, and tried St. Peter and confirmed the loyalty of St. John. It also tested the depth of the crowd who looked on with varying sentiments.

The Church has no difficulty in persuading the world to share Christmas cheer and Easter joy but the observance of Advent and Lent is quite another matter, while of Whitsuntide which is the climax of it all, it may still be said that the number of names is one hundred and twenty.

Christ is searching for the kind of love which will see it through, instead of being satisfied with intellectual curiosity, benevolent platitudes and patronizing allegiance, which is the stuff that men so often substitute for devotion. It is one thing to follow an intellectual, a benevolent or a resourceful Christ. It is still another thing to say you would follow Christ if it were not for the Judases who betray Him and the Peters who deny Him. It is quite a different thing to give yourself to a poverty stricken, unpopular, suffering Christ but I believe that this last is the acid test of the reality of our love.

And surely there is no shame or pretense in Christ's appeal to men. The delusions are in the minds of those who say they would follow Him IF—; or they approve of Him BUT—. There are no ifs and buts in the allegiance which Christ demanded then and I see no reason for supposing that it is any different now. That is why I suppose that it is difficult for Christ to be accepted at His true value either in academic, financial, social or diplomatic circles. In all of these spheres of human egotism there is just one thing that is unpardonable and that is the sort of thing that Christ permitted Himself to endure during Holy Week.

The ego is so intense in its fear of anything that will detract from its exalted sense of its own supremacy, and it is the one thing that we must crucify if we would follow the Nazarene. It is the factor which makes the difference between what folks spend to keep up appearances in comparison with what they spend to support realities.

If women are chiefly concerned in being pretty animals and men in gratifying their predatory instincts, then they are absolutely unable to comprehend the significance of Holy Week. But if Good Friday is the measure of God's love and man's meanness then we are tested in the crucible of His suffering.

This is why I think that Christ emphasized the fact that we must suffer with Him if we are to be accounted fit to reign with Him. It is for this that the Church asks her children to observe Holy Week, lest we value Christ merely for that which we hope to get out of Him.

Soldiers who avoid the misery of the trenches are not entitled to the Croix de Guerre when the enemy has been overcome. "Blessed are they that do His commandments, that they may have right to the tree of life and may enter in through the gates into the city."

Somehow there is a note of unreality in the statement that doubting Thomases would follow Christ if they didn't have to be intimate with Judas and Peter. It is a flimsy excuse from the Master's standpoint.

# NEWS OF THE EPISCOPAL CHURCH

Edited by  
WILLIAM B. SPOFFORD

I AM sure that few realized, least of all Studdert-Kennedy himself, the hold that he had upon people, not only in England, but in this country as well. People do in the last analysis have profound respect for the man who loves truth and is loyal to it regardless of the cost. During the past week readers of THE WITNESS have been kind enough to send in clippings of editorials which have appeared in papers from all parts of the country paying tribute to this great man. Naturally enough stress is laid on his nickname "Woodbine Willie" which he won for himself during the war because he saw to it that the Tommies received the comfort of a smoke if they wanted it. Yet each one of these editorials honor him for the real values for which he stood so gallantly.

\* \* \*

This is the final Lenten number of THE WITNESS. There have been hundreds of churches throughout the country who adopted the Bundle Plan for the season, using the paper in discussion groups and having it on sale at the church door on Sunday. We hope that those who adopted the Plan during Lent will now notify us to continue their bundles. If this is impossible perhaps, Mr. Rector, you will arrange to have an organization or an individual of your parish, canvass for yearly subscriptions (\$2.00 a year of which 50c is to be deducted as a commission). And if this is not done then won't you, Mr. Layman, send in your yearly subscription direct so that the paper may enter your home throughout the year. Please.

\* \* \*

Resort to war has been condemned and renounced by the State. The General Pact for the Renunciation of War as an Instrument of National Policy clearly places war and the war system on a new status before the world. The question arises, "What attitudes should the churches now assume toward war, in view of the position taken by the State?"

That question was answered in a most positive manner by the one hundred twenty-three representatives of thirty-five communions and allied religious organizations who attended the Second National Study Conference on the Churches and World Peace, held in Columbus, Ohio, March 6-8.

Inasmuch as the State had placed resort to war in the category of crime, it was felt that the Church

## *?Did You Know?*

NEGRO communicants of the Church gave over half a million dollars to the support of the Church last year — Bishop Blair Roberts has engraved on his bishop's ring the seal of his college, Trinity; his fraternity, Psi Upsilon; and his state, South Dakota—Trinity Parish, New York City, is one of the wealthy property owners on Manhattan island—the Girls' Friendly Society of Grace Church, Colorado Springs, has a branch of blind members, girls from a nearby school for the blind—Fifteen hundred Jewish converts were recently asked what caused their conversions and all but two replied, "an act of kindness on the part of a Christian"—Edward R. Hardy, Jr., a senior at the General Theological Seminary, entered Columbia University when 12, knew 12 languages when 13, knew 15 languages when 15, had his A. B. degree at 15 and his Masters degree a year later, and was elected to Phi Beta Kappa when fourteen.

should brand resort to the war system as "sin". Accordingly, the Conference affirmed "that the churches should condemn resort to the war system as sin and should henceforth refuse, as institutions, to sanction it or to be used as agencies in its support." This affirmation, in the form of a recommendation, will now be submitted to the various communions for their study and action.

The Conference did not mince words in its indictment of the whole war system. "We hold that the churches of Jesus Christ should be a mighty dynamic in abolishing war," said the delegates. "War denies the Fatherhood of God, scorns the brotherhood of Man, mocks the sacredness of human life, is merciless to helpless women and children, uses falsehood, ignores justice, releases the passions, and cultivates hate. War means everything that Jesus did not mean, and means nothing that He did mean."

What can the Church do but repudiate an institution that is so diametrically opposed to the teachings of Jesus? That is exactly what the Columbus Conference did. It was voted "that the Church, the body of Christ all inclusive, transcending race and

national divisions, should henceforth condemn and renounce recourse to war for the solution of international controversies, and should insist that responsible statesmen shall conduct the policies and procedures of the state in harmony with the spirit, the pledges and the intent of the Pact."

The delegates, in taking this action, and in affirming that the churches, as institutions, should not be used as agencies in the support of war, stated that their position was not to be construed as hostility to the State. "We hold," they said, "that the churches should teach patriotic support of the State, in the conviction that the State is bound by the obligation of the Pact never to resort to war but to use only peaceful means for the solution of all controversies." In other words, the churches, in assuming the role of peacemakers, are to be thought of as patriotic supporters of the State in the latter's efforts to rid the world of war.

Among other recommendations to be referred to the communions by the Second National Study Conference are the following:

1. Support of the Government in international cooperation in the development as rapidly as practicable of the required agencies and procedures for the just and peaceful settlement of all controversies, Judicial Settlement, Arbitration, Conciliation, and Conference.
2. Support of our Government in promoting the progressive codification and ratification of a system of international law based on the illegality of War.
3. Advocacy of membership by the United States in the Permanent Court of International Justice, and acceptance, with the other principal nations, of the optional clause for obligatory jurisdiction.
4. Advocacy of membership by the United States in the League of Nations, with such reservations, if deemed necessary, as may be acceptable to the United States and to the members of the League.
5. General and drastic reduction of armaments.
6. Advocacy of the abandonment of the policy of armed intervention by one power on its own authority for the protection of the "lives, property, and interests" of its citizens in foreign lands, and the substitution of non-violent



measures collectively administered.

Believing that the achievement of peace depends, in a large measure, upon educational processes, the Conference considered the possibilities of introducing peace education materials into the teaching programs of the churches. An educational policy for children, young people, and adults, calculated to foster international concord, was given tentative outline at Columbus. This suggested program of peace education will be passed over to the educational leaders of the participating communions.

It was voted to convene a Third National Study Conference on the Churches and World Peace in 1930.

\* \* \*

The Sewanee Summer Training School will be held at Sewanee, Tennessee, August 1-14 for the Adult Conference, and August 15-28 for the Young People's Conference. The faculty will contain such headliners as Dr. John W. Wood, on Missions, Miss Grace Lindley, on the Woman's Auxiliary, the Rev. John W. Irwin, on Publicity, the Rev. R. Bland Mitchell on Business Administration, Miss Christine Boylston, on Christian Social Service, Mr. Leon C. Palmer, on Church School Administrations, the Rev. W. J. Loaring Clark, on the Church's Program, Dean William H. Nes, on Current Religious problems, the Rt. Rev. Edwin A. Penick, on Personal Religion, Miss Mabel Lee Cooper, on Training for Leadership, Dean Charles T. Wells, on Church History, and many others of like ability.

The Young People's Division will be under the leadership of the Rt. Rev. Frank A. Juhan with the Rev. C. C. J. Carpenter as his Acting and Associate Director. An unusually strong staff of helpers have already been secured for this school, many of whom are already actively associated with Sewanee.

Sewanee will miss the figure of the late Dr. Mercer P. Logan, founder of the Summer Training School and President of the Board of Managers until his death. He is succeeded by the Rt. Rev. Wm. G. McDowell, D.D., who with Bishop Frank A. Juhan, Bishop Edwin A. Penick, Dr. Homer W. Starr and Dr. Benjamin F. Finney, form the directing force.

\* \* \*

Professor Robert M. Wenley of the University of Michigan, is to deliver a public lecture at the Western Theological Seminary, Evanston, Illinois, on April 2 on "Religion and Man's Ethical Life."

\* \* \*

The recent report of the Field Missionary of the Archdeaconry of Queens and Nassau, Miss Sidney

### On the Cover

THE photograph on the cover of this issue is of the great chancel window recently designed and executed by the J. and R. Lamb Studios, New York City, and set in the new St. John's Episcopal Church, Lynchburg, Virginia, of which the Rev. Thomas M. Browne is the rector. This window is known as the Lloyd Memorial Window, given by Mrs. Sidney M. Lloyd of Lynchburg, in memory of her father and brother, and is placed in the chancel over the altar and reredos, also designed and executed by the Lamb Studios. The subject of the window is the Angel of the Resurrection, who has come to announce the miracle that Christ, who had lain in the Tomb the day before, had arisen from the dead. This window is executed in the English school of antique glass and is of rich and gorgeous coloring.

Smith, is full of interest. Her work lies largely in the public institutions of the two counties. Through contact with the children's court, with the society for the prevention of cruelty to children, the overseers of the poor, and with the co-operation of the diocesan board of religious education, she has reached and ministered to many poor people, and distributed hundreds of useful gifts to unfortunate children. A relation has been established between Sunday schools and close-by missionary work. Miss Smith has become a familiar figure at the Homes for the Aged in both counties. Her work is a valuable adjunct to the Archdeaconry.

\* \* \*

An exhibit of books, pictures, documents and other properties relating to the history of St. George's parish, Flushing, was held recently in connection with the start of an effort to raise \$250,000 to build a new parish house in this old parish. First established in 1702, the parish was chartered June 17, 1761, under King George III.

\* \* \*

The fortieth anniversary of the Swedish work at St. Bartholomew's, New York, was celebrated on Sunday, March 3, with the Holy Communion in English at 10 and in Swedish at 11:15. The following day members and friends of the congregation gathered in the social hall of the chapel and listened to reminiscences of the past and plans for the future. Since the time when Dr. Hammarsköld began the work in February, 1889, the priests in charge have baptized 2081 children, presented

889 candidates for Confirmation, married 940 couples and officiated at 751 burials. The first Swedish service was held in St. Bartholomew's Church, Madison Avenue and 44th Street, the first Sunday afternoon in March, 1889.

\* \* \*

The Very Rev. William P. Ladd, dean of the Berkeley Divinity School, was the preacher on Palm Sunday at the Cathedral of St. John the Divine, New York.

\* \* \*

The choir of St. Luke's, Brooklyn, recently sang Macfarlane's "Message from the Cross," the words of which were composed by Bishop Stires.

\* \* \*

They began building the new Church of St. John the Baptist, and the new St. Catherine's Training School, San Juan, Porto Rico, the other day. The church, when completed is to house three congregations, one composed of the Americans and British resident in San Juan and vicinity, another composed of the English speaking colored people originally from the British West Indies now worshipping in St. Luke's Church some distance away, and the third composed of the Spanish speaking Porto Ricans of the neighborhood.

\* \* \*

St. Stephen's Brooklyn, is to celebrate its 60th anniversary at Whitsuntide. Want substantial improvements to the church property so they announce.

\* \* \*

Although St. Andrew's Hospital, Wusih, China, was not able to re-open until April 2nd, 1928, it closed the year on December 31st with a fine record of more than 900 in-patients cared for besides thousands of out-patients. The money receipts were approximately \$20,000 Mex. When it is remembered that there were in most months, five free patients for every one bed patient, the result, as Bishop Graves remarks is "simply wonderful." He adds: "A working hospital that does the work for the sick without any show of advertising is a real missionary institution. Dr. Lee's service all these years has been a very remarkable one."

\* \* \*

Captain Charles L. Johnson, long a devoted layman of the Church and treasurer of the Synod of the Province of the Southwest, died March 9th, at his residence at Waco, Texas. Captain Johnson, who was a member of the Louisiana Cavalry Regiment during the war between the states, moved to Texas in 1865 and located at Waco.

He always had a great love for his Church and for forty-four years

served as a vestryman, during most of which time he was senior warden. He represented the Diocese of Texas at a number of General Conventions and was treasurer of St. Paul's Church Sunday School for fifty years.

\* \* \*

At the recent meeting of Convocation of the Church in the Philippines the following seminaries were represented by graduates: General, Berkeley, Cambridge, Western and Virginia. The frequently held notion that the Philippine mission is of one complexion only is obviously mistaken.

\* \* \*

There has been organized in the diocese of Texas a Bishop's League which cares for the boy and girl in the rural communities where there are not enough young people to have a Young People's Service League of their own. This Bishop's League is headed up by a secretary who is elected by the young people at their Annual Council, and who keeps in touch with all members of the Bishop's League, sending them literature and keeping them informed. Good Idea.

\* \* \*

At least a part of the Good Friday offering in the diocese of Long Island is going to be used to support the work of Holy Comforter Mission, Brooklyn, located in a Jewish neighborhood and in charge of the Rev. Harry S. Greenburg, who is soon to be ordained priest.

\* \* \*

The entire parish of St. James', Goshen, Indiana, is rejoicing over the gift of a parish house recently received. Mrs. John W. Egbert has purchased a two story and basement brick building and after the necessary alterations have been made, will present it to the parish to be used as a parish house.

\* \* \*

Bishop Rowe of Alaska ordained the Rev. E. A. MacIntosh to the

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diaconate in St. Mark's, Seattle, March 10th, also preaching the sermon. Mr. MacIntosh, confirmed some years ago in Alaska, was until recently a Methodist minister. He is in charge of St. Mark's, Nenana, Alaska.

\* \* \*

Bishop Griswold confirmed fifteen candidates at St. Anagarius Swedish Church on Palm Sunday. This is the oldest Swedish congregation in America next to Gloria Dei in Philadelphia.

\* \* \*

Saint Alban's School, Washington, D. C., is to have a new lower school—started on it already. Nice one, too, I imagine, since it is to cost about \$200,000. The Rev. Albert Lucas, perhaps I have already told you, is to be the rector there next year. He is at present at Episcopal Academy, Philadelphia.

\* \* \*

The Rev. Charles Clingman, Birmingham, Alabama, was the preacher last week at Trinity Church, New York.

\* \* \*

Evergreen Conferences start June 24th and run until the first of September, with different conferences for all kinds of groups. Among those who are to teach there this summer are Dean Chalmers of Dallas, Rev. Charles N. Lathrop, social service secretary, Bishop Johnson, Rev. Alfred Newbery of Chicago, Rev. H. C. Benjamin of Pueblo, Colorado, Fr.

Spence Burton of Boston, Miss Charlotte Tompkins of New York, Miss Edna Beardsley of the Woman's Auxiliary.

\* \* \*

The Rev. John Mitchel Page, for many years the student pastor at the University of Illinois, died on Friday last from injuries sustained when struck by an automobile in front of Washington Cathedral. Dr. Page had but recently gone there as secretary of the College of Preachers.

\* \* \*

Faith, Hope and love are the three durable satisfactions of life, said the Bishop Coadjutor of Vermont, Dr. Samuel Booth, who preached last Sunday at the Cathedral of St. John the Divine, New York.

\* \* \*

There are places in Idaho where eight months of snow cut off almost all contacts with the outside world. Only first class mail gets through, and magazines and papers pile up at the nearest railroad station.

\* \* \*

Through the guidance of the Church Periodical Club, the girls in a state industrial school in southern Ohio have been making scrapbooks for the insane in other state institutions.

\* \* \*

A rural missionary in the Diocese of Albany offers a suggestion for getting acquainted with the needs of an unfamiliar field. On Monday, drive about the country, studying the

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clothes-lines, thus learning which families have children. During the rest of the week visit them, finding many children to be baptized.

\* \* \*

The editors of the Encyclopaedia Britannica have asked Bishop Manning to write for their forthcoming new edition the article on the Episcopal Church. The amount of space they have assigned to the subject is about three times what was given to it in the last edition.

\* \* \*

Our famous Fort Valley School for Negroes, at Fort Valley, Georgia, is preparing to celebrate at the end of this school year the twenty-fifth anniversary of the coming of Mr. and Mrs. H. A. Hunt to the school. The Fort Valley Message says: "Starting with the merest germ of a school, housed in an old lodge hall, through dint of whole-hearted sacrifice, increasing labor and loyal friends, they have built a strong efficient institution, which not only exerts a state-wide influence but has become national in significance."

\* \* \*

Writing of work among the foreign born, a Wisconsin rector says, "We have a very good Church School, and I am glad to say seem to be reaching the Scandinavians of the

younger generations who will not attend the older foreign-language Lutheran Churches."

Another writes from the state of Washington: "I have in the Sunday school the children of Norwegian, Swedish, English, Negro, Greek and Italian parents. My wife is now trying to start a Y. P. F. for colored children."

\* \* \*

In a parish which used always to have annual bazaars the people were asked, one spring a few years ago, to indicate whether they wished to hold a bazaar as usual or pledge an amount, to be paid in the fall, equivalent to what the bazaar usually brought in, and in addition to their regular pledges. They quickly over-pledged the amount and when the time came, paid it promptly. No more bazaars in that parish. Good idea—least I think so.

\* \* \*

The Rev. James G. Gilkey, Congregationalist pastor of Springfield, Massachusetts, was the preacher at the Cathedral, Boston, last Thursday and Friday.

\* \* \*

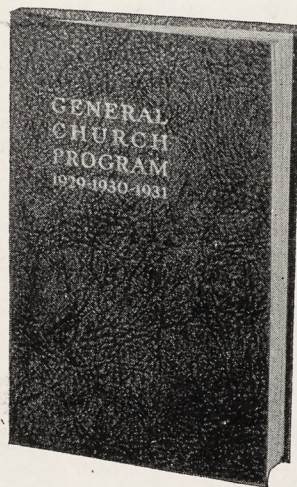
A movement has been inaugurated by St. Paul's Church, Baltimore, Md., the mother church of the city, to restore the old cemetery of the church

and to mark properly the graves of the historic dead therein. Among these is the grave of Tench Tilghman, Maryland's Revolutionary counterpart of Boston's Paul Revere. Tilghman was an aide-de-camp to General Washington and after the surrender of Cornwallis left Yorktown on horseback, crossed Chesapeake Bay on a barge, and rode up the eastern shore of Maryland and reported the surrender to the Continental Congress at Philadelphia. Tench Tilghman's grave, with those of other eminent patriots, such as Samuel Chase and John E. Howard, lies neglected in St. Paul's cemetery. The project is to be taken up by some of the many historical societies of the State.

\* \* \*

A few months ago Bishop James Wise of the diocese of Kansas laid his hands upon a young German in ordination to the diaconate. Not so many years before this young man was laying hands upon American soldiers in an entirely different fashion. The Rev. Oscar Wetklo, Deacon and now Professor of Modern languages in Friends University, Wichita, Kansas, was educated in three German universities, receiving a Ph.D. from one of them. He was ordained to the Lutheran Ministry in Germany and served creditably in that ministry for

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several years before the World War. At the outbreak of hostilities he was called to the colors and through the four years he served as a Captain of Infantry on the Western Front, taking part in all the major activities of the 1st and 3rd German Army Corps. He was awarded the highest medal of honor an officer of his rank can receive by the German Government. What a difference a few years make!

The students of the Yale Divinity School and of the Berkeley Divinity School met together for two days over the last week-end to discuss the relationship of the Church to industrial problems. The leader on the first day was Professor Jerome Davis of the Yale faculty and Dr. Henry Sloan Coffin of Union Seminary, while the leader the second day was the secretary of the Church League for Industrial Democracy of our Church.

Our readers will be interested to know that Captain Mountford's *Hearts and Spades* is now appearing in the *Church Army Gazette* a little paper of the Army in England which has a circulation running into the hundred of thousands, and distributed in all parts of the world.

This is the story that has come down from the grandmother of a grandmother at one of our Mountain Missions, in Virginia. It was told to one of our Mountain workers by one of the women in the neighborhood.

It seems that she was told by her grandmother the story of her grandmother's first coming to the mountains and founding a family which has since grown into a community.

This first grandmother was born and brought up in England and was

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named Elizabeth Fair. She belonged to a family of wealth and good position and had everything that she could wish for that money could buy. She, however, fell in love with a sea captain named Nathaniel Carter. Her family strongly disapproved of the match and she was kept almost as a prisoner to prevent her communicating with her lover. The story goes that out in the beautiful flower garden of her home she was "armed" up and down the paths and also was "armed" to and from Church on Sundays.

These preventive measures were, however, of no avail, for she succeeded one night in letting herself down from her bedroom window, either by a rope or by tying the sheets together. She then ran away with the young sea captain and they were married and crossed the ocean to Virginia, presumably on his ship.

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He then took her up into the mountains, perhaps to prevent her family from tracing her, and there they made their home.

At first she was very much frightened at the wildness of the forest and the story goes that she screamed or felt like screaming when she got there.

As the years passed she became the mother of eleven children, and the worker has told me that almost every family in that community now bears the name of Carter.

It is an interesting fact that the Church should have found and cared for, after so many years, the descendants of Elizabeth Fair, who had been brought up in the Church of England.

Our readers may like to know the name of the Mission and the Missionary. It is St. Andrew's Mission, Ada, and the Missionary is the Rev. Wm. B. Everett.

\* \* \*

I wonder if there are many New York Churchmen who are familiar with the work being done at the Labor Temple, a Presbyterian institution on 14th Street at Second Avenue. There is a church congregation there of close to four hundred, made up of about sixty per cent Hebrews; there are open forums held several times a week attended by thousands, and all sorts of classes where people study every conceivable subject. Labor organizations meet there regularly, paying but the cost of maintenance, and what is more, horror of horrors, even the socialists

and the communists are allowed to meet on this church property. Why they even have a riot down there once in awhile, as they did last week, without any great concern on the part of the elders of the Presbyterian Church who support this work. They believe absolutely in free speech—and believe it or not their faith in this good American doctrine has been put to the test on numerous occasions. Yet so far the Presbyterian Church has come clean on it. Hail, and more power.

\* \* \*

Says Fritz Kreisler, noted violinist:

"I was born with music in my system. I did not acquire it. So I do not even deserve thanks for the music. Music is too sacred to be sold. I never look upon the money

## BOOK CHATS

from Morehouse Publishing Co.

WHAT with Spring coming on apace, and one thing and another, we have decided that it might not be taken amiss if we were to publish from time to time a little column of gossip about certain new books in which we think our fellow-Churchmen are, or at least ought to be, interested. Hence, without prelude or apology, Your Correspondent begs to introduce himself and to announce that he firmly purposes (if he doesn't change his mind or lose his job) to pen these informal BOOK CHATS weekly (but, he hopes, not too weakly) in *The Living Church*, and also from time to time in THE WITNESS.

Your Correspondent plans to write as the spirit moves him, keeping an eye on the literature of all publishers and recommending freely what he thinks will have special value or appeal to the intelligent Church men and women who will, he hopes, be numbered among the readers of his column.

We have purchased a special edition of A BOYS' AND GIRLS' LIFE OF CHRIST, by Dr. J. Patterson-Smyth (\$2.50), and Your Correspondent is confident that this book is destined to have an appeal among young people equal to or greater than that of A PEOPLE'S LIFE OF CHRIST (\$1.50) among adults.

THE RELIGIOUS EDUCATION OF ADULTS, by Leon C. Palmer (paper 75 cts., cloth \$1.25) will be off the press shortly after these lines appear, if not before. It is the first comprehensive book on its subject to be written by a Churchman, and is highly commended by the teacher training commission of the Department of Religious Education. Your Church school library will have to have it some day, why not order it now?

Another book now running through the Morehouse presses is MOTHER EVA MARY, C.T. *The Story of a Foundation* (\$3.00), wherein Mrs. Harlan Cleveland tells the story of the brave woman who founded the Community of the Transfiguration and whose death occurred a year ago.

A full page ad in the NEW YORK TIMES BOOK REVIEW on April 7th will inaugurate a campaign to promote the sale of MOTIVES OF MEN, by George A. Coe. Your Correspondent begs to whisper in your ear that the price of this book will be raised on April 1st from \$2.25 to \$2.50, but that orders addressed to Morehouse Publishing Co. and post-marked not later than midnight of Easter Monday will be filled at the old rate of \$2.25. A word to the wise. . . .

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## Services

**St. Paul's Cathedral, Buffalo**  
Rev. Wyatt Brown, D. D., Litt.D.  
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.  
Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D. D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fiftieth St.  
Sundays: 8, 9:30, 11 and 5:00 P. M.  
Holy Days at 10 A. M.

**The Atonement, Chicago**  
Rev. Alfred Newbery  
5749 Kenmore Avenue  
Sundays: 7:30, 9:30, 11 and 5.  
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

**St. Chrysostom's, Chicago**  
Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 9:30, and 11 A. M.  
Sunday, 4 P. M. Carillon Recital.  
Holy Days, 7:30 A. M.

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

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

**Christ Church, Cincinnati**  
Rev. Frank H. Nelson  
Rev. Bernard W. Hummel  
Sundays, 8:45, 11 A. M. and 7:45 P. M.  
Holy Days, Holy Communion 10 A. M.

**St. Matthew's Cathedral, Dallas**  
Very Rev. E. S. Chalmers, Dean  
Rev. E. Caldwell Lewis  
Rev. Charles James Kinsolving  
Sunday, 8, 9:30, 11:00 and 7:45.  
Week days, 10 A. M.

**Christ Church Cathedral**  
Eau Claire, Wisconsin  
Rev. F. E. Wilson, Rector.  
Sundays: 8 9:30, and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. Mark's, Berkeley, California**  
Bancroft Way and Ellsworth Street  
Near the University of California.  
Sundays, 8, 9:30, 11:00 A. M., 5:00 P. M.  
Tuesdays: 10:00 A. M.

I earn as my own. It is only a fund entrusted to my care for proper disbursement. I am constantly endeavoring to reduce my needs to the minimum. I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread—some child, perhaps, of a bottle of milk. My beloved wife feels exactly the same way about these things as I do. You know what I eat; you know what I wear. In all these years of so-called success in music, we have not built a home for ourselves. Between it and us stand all the homeless in the world.”

\* \* \*

I heard Mr. Kreisler lecture not many years ago at the Rand School, in New York, on the subject of labor on which he has ideas that are not of the majority. It was a labor audience for the most part. At the conclusion someone yelled: "Bring your fiddle next time, Fritz." So a week later we all heard, free of cost to ourselves, the great violinist perform on his violin — a story which bears out the statement above.

\* \* \*

Bishop Gilman has conducted an informal questionnaire among 219 Boone (China) students, some of the results being as follows:

Is your family Christian? Yes, 114. No, 105.

Have you been baptized? Yes, 110. No, 109.

Do you in your heart recognize yourself as a Christian? Yes, 140. No, 79.

Have you determined to attend daily chapel? Yes, 148. No, 17.

Do you constantly attend chapel? Yes, 134. No, 85.

Are you kept away by laziness? Yes, 40. No, 179.

Are you kept away trying to make up work? Yes, 37. No, 182.

The families of 96 had had two generations of Christian influence; 44, three generations.

\* \* \*

Someone tells a story of an artist who was asked to paint a picture of a decaying church. To the astonishment of many, instead of putting on the canvas an old, tottering ruin, the artist painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and the beautiful stained-glass windows. Within the grand entrance was an offering plate elaborately designed for the worshippers. But—and here the artist's conception of a decaying church was made known—right above the offering plate, suspended from a nail in the wall, there hung a square box, bearing the legend, "For Foreign Missions," but right over the slot through which the

## Services

**Cathedral of St. John the Divine, New York**  
Amsterdam Ave. and 111th St.  
Sunday Services: 8, 9  
11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
Madison Ave. and 35th Street  
Rev. H. Percy Silver, S.T.D., LL.D., Rector  
Sundays, 8, 10, and 11 A. M., 4 P. M.  
Daily, 12:20.

**Trinity Church, New York**  
Rev. Calch R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12 and 4:45.

**The Heavenly Rest and Beloved Disciples, New York**  
67 East 89th Street  
Rev. Henry Darlington, D.D.  
Sundays: 8 and 11 A. M.

**Grace Church, Brooklyn Heights**  
Hicks St., near Remsen, Brooklyn, N. Y.  
Rev. George P. Atwater, D.D.  
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.  
Church School: 9:45 A. M.

**Grace Church, New York**  
Rev. W. Russell Bowie, D.D.  
Broadway at 10th St.  
Sundays, 8, 11, 4, and 8.  
Daily, 12:30, except Saturday.  
Holy Days and Thursday, Holy Communion, 11:45.

**All Saints' Church, New York**  
"The Old Slave-Gallery Church"  
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8 and 10:30 A. M. and 8 P. M.

**Church of St. Mary the Virgin, New York**  
139 West Forty-sixth Street  
Rev. Selden P. Delany, D.D.  
Sunday Masses, 7:30, 8:15, 9, 10:45.  
Vespers and Benediction, 4.  
Week-day Masses, 7, 8, 9:30.

**Gethsemane, Minneapolis**  
Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sunday: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

**All Saints' Cathedral, Milwaukee**  
Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 5:30.  
Holy Days, 9:30.  
Daily 7 and 5:30.

**St. Paul's, Milwaukee**  
Rev. Holmes Whitmore  
Knapp and Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
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**St. Mark's, Milwaukee**  
Rev. E. Reginald Williams  
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Holy Days and Thursdays, 10.

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contributions ought to have gone, he had painted a huge cobweb.

\* \* \*

This from the Rev. Ross R. Calvin, rector at Silver City, New Mexico, which will give you a glimpse of life in that far-off state: In her golden book, "Death Comes for the Archbishop," Willa Cather describes the plight of the padre and his Indian guide lost in a New Mexico snowstorm. Such a situation is unpleasant.

One day recently I was starting out to hold services in a mountain hamlet seventy miles away. It was snowing a little on the Continental Divide when I crossed, but the long fifty-mile descent on the other side promised to be dry . . . and yet a ragged black cloud was dragging over the ten-thousand foot peaks straight ahead of me. After an hour or so, a few drifting snowflakes. In five minutes the air was thick, and very, very dark. I was driving not into a mere snowstorm, but into a cloud. The windshield became opaque almost at once, and the wiper stopped. The headlights pierced the obscurity a rod—no more. Second gear now, with miles and miles of mountain curves—and precipices. Off the road, wheels sliding helplessly. Uninhabited country . . . "Shall I have to spend the night in the car?" . . . Forward! Reminds me of the quiet five o'clock prayers at St. Agnes'—because it is so different. Again these beastly wheels . . . and there the mellow chimes rising above the roar of the Columbus Avenue "L" trains, praising God and flinging vesper music over the roofs of Manhattan. These . . . WHEELS!! Such a situation is unpleasant . . . Oh well, I made it.

No one came that night to pray. However, the log fire in the inn was pleasant. Seventy miles back the next morning.

Almost all the clergy of New Mexico do more missionary work than I do, and have real adventures. They wouldn't feel this sort of thing worth mentioning; but, you see, I'm still a tenderfoot.

**NOTICE**

ANY OR ALL OF THE FOLLOWING ITEMS will be sent out post free without charge to any applicant as long as the supply on hand lasts. Address the Rev. Frank T. Hallett, 2 Bingley Terrace, Thornton, R. I. Cancer, J. Ellis Barker: The Lord's Plan or the Service of the Lord's Day, Lucius Waterman; Our Lord's Use of the Old Testament, Lucius Waterman; Wilson Carlile and the Church Army; Jews and Christians, ed. B. A. M. Schapiro; Joseph Kershaw, A Yorkshire Mill-Worker and Missioner, Henry E. Kemp; The Case for Confession, Stated by a Layman; The Anglican Church and Henry VIII, S. C. Hughson; Baptism and the Early Church, Clement F. Rogers; The Song of the Excellent Way, A Study of I Corinthians XIII, G. R. H. Shafto; Our Daily Bread, Albert C. Larned; The Words of Jesus.

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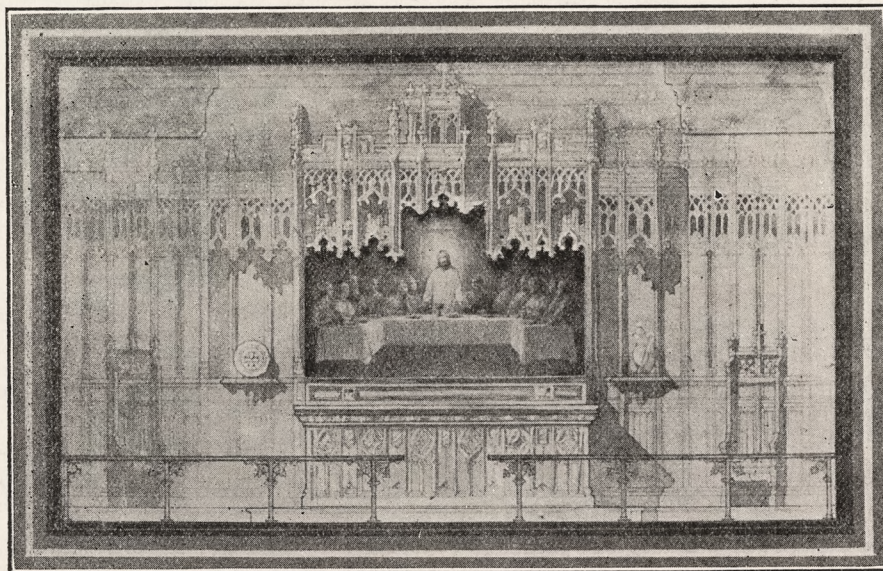
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Chancel End of St. John's Church, Lynchburg, Virginia, including stained glass panel of The Last Supper

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