

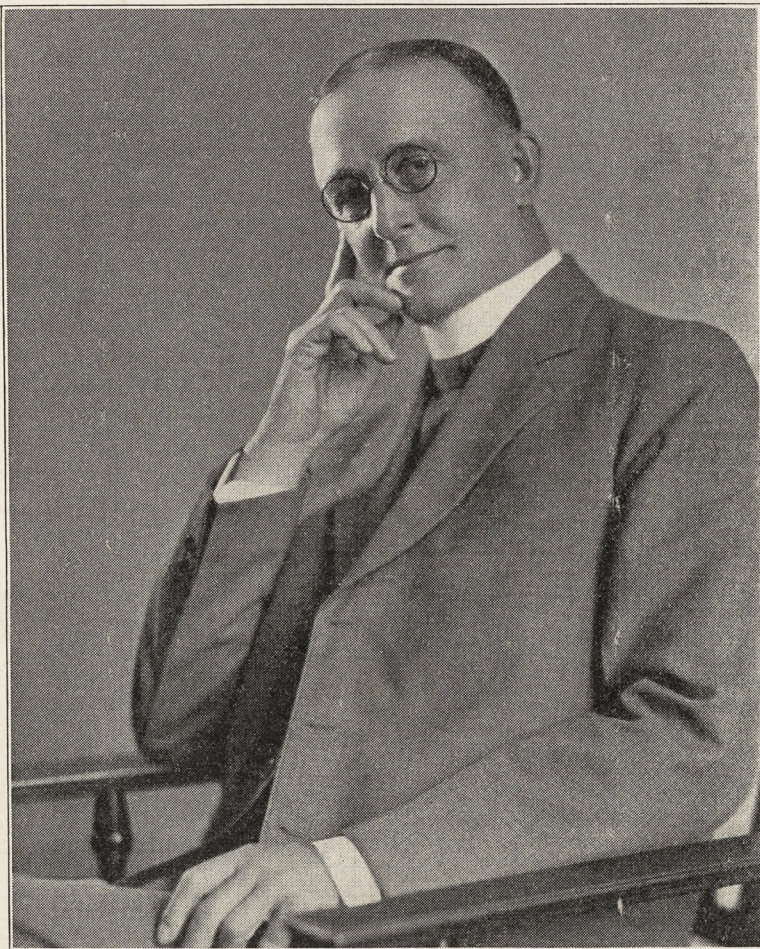
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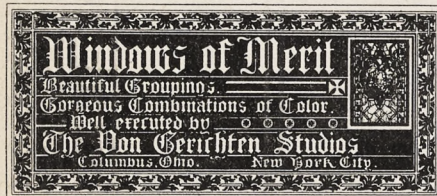
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287

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## BISHOP JOHNSON'S EDITORIAL

### *The Embarrassment of Growing*

SO many people wish to enjoy the emoluments of a vocation in which they are not willing to train themselves.

The Christian life is a vocation.

It is the development of certain potential spiritual qualities that we do not yet possess in any adequate degree, and for which we must strive hard or fail to acquire them.

I was thinking the other day of the difficulties which must have faced primitive man.

Supposing that man was evolved from a monkey? It hasn't yet been demonstrated but there are those who stoutly maintain that he did; and there are some evidences which point that way. Supposing he did. Let us visualize his difficulties.

The moment arrives when he sees a vision of human possibilities.

He is still a monkey, governed by instinct and he feels the urge to become a man, guided by reason.

What trouble he has blocked out for himself! In the first place, all the other monkeys would deride him for his folly.

Of course, from a Simian standpoint, it could not be. No one ever had been guided by reason, so that it transcended the experience of all monkeys. Monkeys were justified in thinking that they were the last word in creative genius and would howl down any suggestion that there could happen that which would relegate them to an inferior place. It was entirely contrary to the experience of the race.

In the second place, the primordial man would be such a poor apology for a man and would at once cease to be very much of a monkey.

It would be an embarrassing interlude between the correct assumptions of instinct and the crude beginnings of reason.

And in the third place, the poor man would have to overcome his own inertia. It would be so comfortable

to remain a monkey and to cease altogether trying to be a man.

And this trying experience would last for generations. He would be so lonesome as a man and so prone to drop back into the role that he knew how to play so well, for before he adopted this folly he must have been a prince of monkeys.

It would seem that this stage has its analogies in the present condition of those who feel the urge to become sons of God, and who have every force pulling them back to become children of men.

In the first place, no one has ever succeeded in becoming a son of God excepting the one instance that was miraculous and therefore not a part of racial experience.

The world howls down the suggestion that man is not the last word of creative genius and that his reason is not sufficient for all his needs. Still there is the urge to seek to be that which he was not.

And in the second place, we are not very much as Christians, and we could be so much as men, if we were not hampered by this uncomfortable obsession.

And in the third place, we are always dropping back into worldly attitudes induced by the worldly atmosphere in which we live.

The transition stage is bound to be uncomfortable. And yet we see as through a glass darkly that there is light beyond.

We believe and cannot prove that the kingdom of love is as superior to the condition of mortal pleasure as that condition is superior to the emotions of a monkey. It is all so hard and yet interesting, because we know that the effort can produce love, joy and peace, because it has done so in certain instances.

Not that most Christians experience the joy of spiritual adventure. They go about it too half-heartedly; but if any Christians can find this

joy, then it is open for us to try. But the way is hard and the discipline is exacting.

We have to fight our doubts, our human passions and our spiritual inertia; but, after all, wisdom is justified not by syllogisms but by her children, that is by experience.

It is adventuresome to fight one's own meanness and to press toward the charming kindness of Jesus Christ. It is slow and discouraging and baffling. We cannot be metamorphosed in a moment as some zealous people would have us believe.

There is a great gulf between conversion, which is merely turning around and facing the future, and sanctification, which is the perfect control of our covetous and envious nature.

But it is good to fight for that which we have not attained and to realize that, from the beginning of creation, no creature that has felt the urge to grow and to overcome, but has been justified in the light of subsequent developments.

The progress from crocodiles to gentlemen has been a tragedy, but contrary to expectation, it has been accomplished. Why stop here!

Surely He that has begun a good work is not going to stop for lack of resources, but is still offering to man that which man has not yet experienced, the privilege to grow into something bigger and better than he has been before. As Ruskin has well said, "Education is not telling people something that they did not know before, but rather persuading them to be something that they were not before."

That is the story of creation, whether we accept revelation or evolution as the principle in which we trust.

To him that overcometh does God give that which the intuitions within them cause them to press toward.



## Cheerful Confidences

By Rev. George Parkin Atwater

### HAVE A HEART, GOOD READER

A FEW weeks ago the Rev. William B. Spofford, the managing editor of THE WITNESS, spent a day in Akron, as my welcome guest. Although I have been writing to him every week for several years, this was the first time I had the pleasure of a personal talk.

Mr. Spofford told me of financial affairs of THE WITNESS, and I take off my hat to him.

Ponder a moment. Think of the mighty works that were accomplished in the days of old. We point to the building of the Pyramids, and speculate as to the methods used to tote those stupendous stones to the top. We wonder how the ancients supported the famous hanging gardens of Babylon. But these achievements sink into insignificance beside the task that Mr. Spofford undertook when he undertook to make a real paper out of THE WITNESS.

It was as if President Roosevelt had summoned Col. Goethals to the White House, and when the Colonel had reached that modest room off the cabinet room, which the President used as an office; it was as if President Roosevelt had reached behind the door and had brought forth a brand new spade, and had said:

"Colonel, all that prevents our ships from sailing from the Atlantic to the Pacific without going around South America, is a narrow strip of land down at Panama. Here is a fine new spade. Anyone with the familiar title of Colonel never knows when he is licked. You go down there and dig a canal, and if you wear out this spade, I'll get you another. Make it snappy."

That is about what Bishop Johnson was obliged to say to Mr. Spofford. He handed him a paper without a staff or any advertising, with a meagre subscription list, and with enough copy for half the next issue, and with a debt of \$6,000, and he said something like this: "Spofford, if we had a few subscribers, and some ads, and any credit, and some news, we would have the best Church paper in America, if we had a managing editor. So there! That problem is settled. I'll be back in Chicago in about six months and we'll talk over the other difficulties. In the meantime, get out the paper, even if you have to start a new mission in order to get a news item."

So Mr. Spofford set to work. The \$6,000 debt was somewhat of a nuisance, as he had left his purse with his wife.

See what has happened. Mr. Spof-



Mr. Edward H. Bonsall  
"Don't Cut Our Appropriation"

ford has increased the subscription list, he has secured some ads, he has gathered the news, HE HAS PAID THAT DEBT, and he has created a lively Church paper that ought to be in every home. He has dug the Panama Canal with a spade.

Isn't that effort entitled to our support? It is. Now I have a proposal to make to every reader of THE WITNESS. Here is a solemn Lenten vow:

"I hereby promise that within two weeks I shall secure a subscriber for THE WITNESS, at \$2.00 a year."

If every reader of this article, bishop, priest, deacon, layman and laywoman, would undertake to get one subscriber for this paper we should give it an impetus that would be felt for its entire history. A few minutes' time, a little effort, from each one, and the paper would be on its feet. A heroic and hard-working and self-sacrificing priest of the Church—would be upheld in his effort to give us a good paper, and every reader would benefit.

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P. S.—Mr. Spofford, of course, did not ask me to write this article.

P. P. S.—I have secured a subscriber and have sent his name and the money.

## Let's Know

By Rev. Frank E. Wilson

### PROHIBITION

"WHY is the Episcopal Church so slow to take a stand on moral questions? For example: If prohibition is right in principle, why does not the Church affirm it? If it is wrong, why does not the Church condemn it and seek its repeal? If I am not mistaken, the Church says nothing about it, one way or the other. Understand, I am not talking about prohibition as a principle, and not about obedience to prohibition laws."

So writes a correspondent. Let us answer it in three sections.

1—Many of us do not think the Church is "so slow to take a stand on moral questions." Many of us think it is greatly to the credit of the Church that it seldom goes off half-cocked on questions which some people think are moral.

2—On the liquor question the Church has not been silent. During the past dozen years many resolutions have been passed by Diocesan Councils and sundry other Church bodies, touching on this vexed subject. Also the following resolution was adopted by General Convention of 1916 in St. Louis:

"Whereas our age is witnessing vast and universal readjustment with reference to the manufacture and sale of liquor, and

"Whereas it is generally recognized that the saloon has become more and more a menace to the best interests of our corporate and industrial life; therefore be it

"Resolved, the House of Bishops concurring, That this Church places itself on record as favoring such action in our legislative assemblies as will conserve the large interest of temperance and the repression of the liquor traffic."

3—So far as I know the Church has never approved or condemned prohibition as a principle, presumably on the assumption that there is no real moral issue involved. On this particular point I can answer only by expressing my own opinion.

Drunkenness is, of course, a moral lapse. But to take a drink of alcoholic liquor is not. I know people who used to take an occasional drink without in any way compromising their Christian character. Some of these people do not take the occasional drink now and I do not think they are a particle more Christian for it than they used to be. To be sure some will say that one drink makes a person just that much intoxicated and is therefore morally wrong. I call that silly. It is just as true that one ham sandwich



makes a person just that much a glutton and therefore to be morally correct we ought to starve ourselves to death.

Prohibition is a social expedient—not a moral principle. The liquor business got so very bad that drastic measures became necessary. Liquor became a moral menace but morally speaking prohibition was not necessarily the only outlet. It seemed socially and economically desirable. Whether the best way was to write it into the Constitution is an open question. But there it is and there I think it will stay. In my humble judgment the results today are far more beneficial than otherwise. The eighteenth amendment has not done all that was expected or promised. But it has done much and will do more.

I do not believe it is responsible for the prevalent spirit of lawlessness. European countries are fighting the same desperate battle for law and order and they are as wet as they ever were. Neither do I believe that the sale of light wines and beer will affect the situation to any appreciable extent. There is nothing the least immoral in the temperate use of wine and beer but to say that the sale of them will stop bootlegging is nonsense. When I was in London a year and a half ago the police were raiding the Soho district for bootleggers and Soho swims in wine and beer. England is always guarding the channel for continental rum-runners, and England has no prohibition.

That is merely my opinion. Differ with it all you please.

## Books and Cognate Subjects

By Dean Chalmers

THE PILGRIM—the quarterly Review edited by the Bishop of Manchester—to which I have frequently made reference in this column, continues to maintain its high standard of excellence. And the Bishop of Manchester reveals himself once again as surely the most versatile member of the Anglican Episcopate. A few weeks ago we had the pleasure of writing about his great book of Christian Philosophy—and it is good to see how widely that work is being praised by reviewers. Now in the January "Pilgrim" he is writing about "St. Joan, Shakespeare and Bernard Shaw" in most entertaining fashion—a week or two ago he was taking an active part in a conference of more than sixteen hundred students—and all the while he administers a great modern English diocese in a crowded industrial

## OUR COVER

William Converse DeWitt, the dean of the Western Theological Seminary, was born in Illinois in 1860. He graduated from Racine College in 1883 and then went to the General Theological Seminary. In 1885 he transferred to the Western Seminary, graduating the following year. Dr. DeWitt was the rector of Grace Church, Freeport, Illinois, for two years and then became rector of St. Andrew's, Chicago, where he remained for seventeen years. He was elected Dean of the Western Seminary in 1905, and is therefore the oldest, in service, of our theological deans. Dean DeWitt is the author of several books and has received honorary degrees from various institutions.

area. "The Pilgrim" is published by Longmans Green & Co.

\* \* \*

It is a pleasure to praise a contemporary. The American Church Monthly seems to be steadily growing in interest—and the last issue is a real achievement. There is an article entitled "Types of Modern Christian Thought" by Granville Mercer Williams, which states most clearly and fairly the more important points of view of the various schools of thought of which we are hearing so much. Dr. Barry contributes "A Start in Church History—First Aid to Intelligent Religion," and Professor Foakes Jackson writes on "Jerome and the Western Ascetics." The Monthly has reached a new high level and congratulations are in order.

\* \* \*

Two new books for Lenten reading have reached me, which I heartily recommend to THE WITNESS readers. One is by Father Hughson—"The Heart of the Passion." It is a powerful and original study of the seven last words of our Blessed Lord. The tone throughout is at once devotional and virile. The book takes us indeed into the heart of the Passion of our Lord, but it also brings His Cross near to the heart of our human life in its present day perplexities. The following passage is typical:

"It might be thought by some that in our day, when more charity is dispensed than perhaps in any other age of the world, this lesson does not need to be emphasized. But perhaps there never was a time when it was so much needed. In our day, charity work is organized, it is done by professionals, (and all honor to them for their devotion to the Lord's

poor). It is a regular business for which men and women of noble, Christ-like spirit, train themselves as others might train for the practice of law or medicine. Our charities 'function efficiently.' But perhaps there was never a time in the history of Christian relief when men so systematically shifted the burden of charitable work to the shoulders of paid helpers.

"We shall deceive ourselves to our souls' everlasting hurt if we allow ourselves to believe that the drawing of a check to some charity agency absolves us from the duty of personal ministry to the poor and suffering. The instances which our Lord commends in the Gospels in no case are instances of where men hired others to do their charity for them.

"I was sick, and ye visited Me." There is no suggestion here of any second-hand service to the Blessed Christ suffering in His poor. He does not in the parable of the Good Samaritan, tell us of a man, who, learning of the half-dead traveller's condition, galloped off straightway to the inn and hired, however generously, someone to inquire into his needs, and to see that they were supplied."

\* \* \*

The other book is called "Two Days Before" and is written by the Rev. H. R. L. Shepherd of London. Lacking a good deal of the power of Father Hughson's book, it is, none the less, fresh and interesting and marked by the same keen sympathy with men and women in the struggles of our present life. It is an altogether worth while book and we commend it to "WITNESS" readers, although we are sometimes puzzled why clergy, whom we admire and whose works we hope may be widely read, should go out of their way unnecessarily to introduce such topics as, for instance, "The Hearing of Confessions by Women." No doubt Mr. Shepherd believes what he says about women hearing confessions, but why choose a meditation on the Passion of our Lord as the occasion for giving such views an airing? (It is a Macmillan book.)

## PRESIDENT BELL IS HONORED

At its winter meeting in Chicago, the Association of American Colleges, which consists of the two hundred and eighty-seven leading colleges of the United States, elected as its secretary-treasurer, Dr. Bernard Iddings Bell, president of St. Stephen's College.

The Rev. LeRoy Ferguson, rector of St. Cyprian's, Boston, presented seventy candidates to Bishop Slatery for confirmation, last Sunday.



# The Lord's Prayer

## Thy Kingdom Come

By Rev. GEORGE L. RICHARDSON

WHEN I was a divinity student more years ago than I care to think, I was advised by one of our clergy who was deeply interested in social questions to read a book written by the Rev. Elijah Mulford, called "The Republic of God." I did read it and found it a strikingly suggestive book. It is probably out of print now, which is a pity, because I doubt if there is a better book on the social question coming from the pen of an American priest.

Dr. Mulford's thesis was that the phrase "the Kingdom of God," while it was suited to the background and methods of thought of the people of our Lord's day, had lost some of its force for us. If Christ had been alive today, he suggested, He would have called His ideal social order "The Republic of God," a phrase which the people of our day are more likely to understand, since kings and kingdoms are becoming rapidly things of the past. It might be objected to this, that the sovereignty of God is something that changing institutions here on earth can in no way affect. "God is king, be the people never so impatient."

Yes, very true. We need to dwell in our thought on God's supreme and unapproachable majesty, and upon the unchanging glory of Him Who is King of kings and Lord of lords. Yet there is this that is true in Dr. Mulford's contention. God is king, but He would make us *all* kings, "kings and priests unto God." Every child of God is called to a throne, and that is what in its last analysis a republic means.

It would be impossible in this brief space to set down all that our Lord meant by "the kingdom." His teachings have many aspects and interpretations, but for the practical purpose of prayer, bringing our thought down to today's duties and needs, we may think of the Kingdom as *the world as God wants it to be*. It is the life of men perfectly submitted to the rule of God, filled with His Spirit, and fulfilling His purpose. It is an ideal for society, for all humanity, God's will done on earth as it is in Heaven.

Is this theory only? No, it is plain fact. The Kingdom exists, though the ideal is not fully realized. As some one has said, the ideal is progressively fulfilled. The Kingdom has come, it is coming, it shall come, and each one of us who is a Christian is committed to the task

of translating the ideal into reality. As we repeat the petition "Thy Kingdom come," it should bring to our minds this personal responsibility. But notice that this is not only a social ideal; it involves a social instrument. The Kingdom is to be brought to pass, not by mere individual and unrelated efforts, but by a common effort, all working together as subjects of the King for the Kingdom. This brings clearly before us the meaning and purpose of the Church. The Church is God's instrument for establishing His Kingdom. It is the army, which conquers the world for the Kingdom, it is the training school, (or the training camp, to carry out the figure), where we learn to play our part in the Kingdom's progress.

Just in proportion as we learn not merely to *say* this petition but to *pray* it, we are possessed by a passionate desire to make our lives count toward the progress of the Kingdom, "righteousness and peace and joy in the Holy Ghost."

But suppose God should answer the prayer that we pray so often. Suppose in response to our plea "Thy Kingdom come," He should suddenly this very day, by the exercise of His almighty power, do what we ask Him to do. My friends, it would bring about the most stupendous and world-shaking revolution that this old globe has ever seen. What would become of our politics, our business, our armies and navies, our social life, if God's will were done perfectly in human society? What would happen to our Churches? It is a staggering thought! But after all, God does not work in that way. He does not answer our prayers in any such mechanical fashion. His infinite power is constrained by an infinite patience. His Kingdom comes only as fast as we are ready to have it come and work out His purpose as "workers together with Him."

I remember a little boy who was fond of taking walks with his father and his older brothers. For a while he would trudge along bravely, keeping up with their longer strides, but as the walk lengthened he would begin to lag behind. Then a voice would come, floating from the rear, "Father, a little boy's legs are tired;" and the party ahead would pause and wait until he came up. It is so with the coming of the Kingdom. Our Father, with whom "a thousand years are as one day," waits long and patiently for our stumbling and halting feet to catch

up, for He would not achieve the purpose of His heart until all His children can attain it together.

## Cultivating a Sentiment Against War

By Hon. William Jennings Bryan

THE CHRISTIAN CHURCH would be untrue to its mission and commission if it did not lead in the world movement for the establishment of universal and perpetual peace. It is therefore, in duty bound to employ every means that looks to the abolition of war.

These means may be divided into two classes.

First: The Church must seek to cultivate a desire for peace. To begin with, it must be assumed that war is not necessary, for if it were necessary, wars would be provided for as we provide for other things that are necessary. Being unnecessary, war should be avoided.

To avoid war it is necessary, first, to cultivate a sentiment against war, and second, to devise machinery for the settlement of disputes that have heretofore led to war. "The will to peace" is one of the happiest phrases so far coined in the interest of peace. The more intense that will, the greater the reluctance to resort to the sword and the more intelligent and serious will be the effort to find substitutes for war.

The surest foundation upon which to build that hostility to war which will finally make it a thing of the past is obedience to the commandment, "thou shalt love thy neighbor as thyself." Christianity, resting upon the two commandments, love to God and love to fellowman, would be put to shame if any other influence surpassed it either in devo-

## The Way of Life

- - By - -

BISHOP JOHNSON

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tion to peace as an ideal or in effective effort in its behalf.

But even love needs machinery for the carrying out of its benevolent plans, just as machinery is necessary to utilize electrical energy, the weight of the waterfall, and the currents of the air. It is strange that governments that were so quick to provide machinery for war were so slow to construct machinery for peace.

We need a World Court for the settlement of all the questions that can be submitted to arbitration, but these are comparatively few and not of the first importance. All arbitration treaties contain exceptions, and these exceptions cover the really vital questions such as "honor," "independence," "vital interests," and "interests of third parties."

It is necessary, therefore, to create another tribunal which will have power to investigate all disputes but will not have power to decree or to enforce decrees. Investigations that are not binding may be really more effective in the promotion of peace than binding decrees; first, because they cover the larger questions, and second, because, resting upon their merits rather than upon force, they are more apt to be just. Our nation can afford to join in any and every investigation, provided it reserves the right of independent action when the investigation is completed.

The abolition of war is impossible so long as there is rivalry in the matter of armament and preparedness for war. The Church should, therefore, urge an international agreement for the reduction of armament until the armed forces shall only be sufficient for police service.

A Referendum on War would be one of the most effective means of preserving peace and a referendum is possible except in case of actual or threatened invasion. If the peace machinery is sufficient for the settlement of every kind and character, either certainly by arbitration, or probably by investigations that are not binding, people will cease to look to war as necessary.

## Activities of the Young People

Edited by Miss Fischer and  
Bishop Quin

### THE SIXTH PROVINCE

THE Young People's Fellowship of the Sixth Province was duly organized in the course of a three days' session held at St. Mark's, Minneapolis, last month, and attended by accredited representatives from all but two of the dioceses and missionary districts of the Province.

The opening session of the conference was called to order by the Rev. Gowan C. Williams of Des Moines, provincial chairman of Young People's Work and convenor of the conference. Devotions were led by Bigelow Ely, representative from North Dakota. The Rev. Mr. Williams, in his opening remarks, pointed out that the Young People's Movement was the hope of the Church. Earnestness and idealism are being made articulate through the movement. The spirit of youth is not parochial.

The education of the children of missionaries will be made the ultimate object of the organization, and work in the five fields of service will be promoted. The Rev. Dr. Gardner had stressed especially the following five objectives as worthy of the support and interest of the young people: Money for missionaries; daily Bible reading; distribution of the Episcopal Life Calendar; work among the foreign born in parishes; The Seaman's Church Institute.

A Statement of Purpose, as set forth by the Racine Young People's Conference, was adopted as the sense of this provincial conference.

The hospitality of St. Mark's Parish House was taxed to the uttermost on Friday evening, when more than two hundred members of the Young People's organizations of the Twin Cities and vicinity assembled for the dinner and big social gathering in honor of the conference guests. The Rev. Dr. Osgood, Rector of St. Mark's and Chairman of Religious Education for the Province, presided as toastmaster, and Mrs. Swain of Minneapolis led in community singing. Mr. P. O. Craven spoke on the Young People's Conference at Evergreen; and the Summer Schools at Faribault and Sioux Falls were briefly presented by the Rev. Messrs. Eckel and McMillin. The Rev. Donald G. Smith of Paynesville, Minnesota, delighted the crowd with his inimitable Swedish dialect sketches, and the Rev. A. E. Knickerbocker of St. Paul's, Minneapolis, extended a word of welcome for the Bishop.

On the second day the Rev. R. L. Strang of Sioux Falls, South Dakota, spoke on "Spiritual Values." "The greatest need of the Young People's Movement," he urged, "is the spirit of devotion. The social and recreational side of the movement will take care of itself, but we must emphasize the spiritual side and the service side." The Rev. J. N. Barnett of Red Wing then spoke on "The Young People's Movement in the Small Community and in the Life of the Parish."

In the business session which followed a Constitution for the provincial organization was adopted. The name of the new organization is "The Young People's Fellowship of the Sixth Province." The word "Fellowship" was defined by a special committee as denoting "oneness in Christ in the corporate and sacramental life of the Church, finding expression in worship, study, service, and recreation."

At 4 o'clock on Sunday afternoon the climax was reached in a great Young People's Service in St. Mark's Church, bringing the conference to a fitting conclusion. Of the six hundred people present at this service there were at least two hundred members of the various Young People's societies of the Twin City Churches.

## A Line a Day for Lent

By Rev. William Porkess

### Eleventh Day

To the aspiring man comparison will never be odious, if he take care to compare himself with the one who is always superior.

### Twelfth Day

Not until we have learned so to live, that our life is as an open book before the people, shall we have made for ourselves an impregnable position.

### Thirteenth Day

You will never catch (win) men with worldly bait. At the most you only attract them.

### Fourteenth Day

It is always easier to argue than to practise. But the former is largely a waste of energy and words, while the latter never fails in effective influence.

### Fifteenth Day

The uncertainty of life on earth is an unanswerable argument for instant action regarding life's highest. Delay has robbed many a man of a worth-while place he might have made for himself before God.

### Sixteenth Day

No man can ever be ideally right if he be unrelated or wrongly related to God.

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## New Sort of Lent In Several Cities

Being Doers of the Word and Not  
Hearers Only Is the Keynote  
Of Lenten Season

### AN INNOVATION

In three American cities the season of Lent will be observed in a manner which is unprecedented in those cities, so far as can be learned. The innovation consists of instruction in service, to accompany spiritual inspiration. The three cities are Pittsburgh, Detroit and New York. At any rate from these three, definite programs are reported, and system put into the observance of the season.

In some cases the unusual method is followed of providing at noonday meetings, two speakers, one to present a spiritual lesson, the other to suggest tasks to be performed, in accordance with the lesson received. Always the first speaker is a minister, the second a layman.

Another plan, even more generally followed is a series of evening meetings of men, at which methods for work are presented, tasks assigned, and account kept of the number of tasks actually performed. These tasks are to be set down and presented at Easter time, along with the money always given as an Easter offering.

A third method is a noon-hour meeting, not to hear spiritual addresses, but to report to fellow workers what has been done, what successful methods were employed, and, where there was a failure, to ascertain whether any other workers have found right methods. This is a sort of workers' clinic.

The tasks assigned to volunteers include the making of personal financial budgets, telling to others what ministers tell them in sermons, cultivating sweet tempers, and, for team work, the serving by mature men as Big Brothers to boys, religious instruction for boys, the raising of money, and putting oneself at the rector's disposal for work.

### CHURCH MISSION OF HELP HAVE FINE CONFERENCE

Church Mission of Help held its fifth annual institute in Buffalo last month. Dr. Helene Kuhlmann, psychiatrist, Miss Elizabeth Dutcher, family worker, and Father Hughson, O. H. C., spoke to a vitally interested attendance on diagnosis mental, social and spiritual. The Brotherhood of St. Andrew and the Girls' Friendly Society were represented—an in-

dication of cooperation that is of deep importance.

Church Mission of Help is a unique force that appropriates all the technique of scientific social work, and puts through and behind it the power of the Christian religion. It is now organized in fifteen dioceses. Of great significance is the fact that the social agencies of Chicago unanimously welcomed Church Mission of Help, not in spite of but because of its distinctly religious character.

It is bravely and skillfully handling one corner of a problem to which presently the entire Church will be turning somewhat tardy attention—the problem of how to make homes that continue to be homes.

## Programs For Young People's Meetings

*Edited By Gordon Reese*

### THE FIELD IS THE WORLD

Hymn 253 (old hymnal.)

Scripture.

Creed.

Lord's Prayer.

Prayer for Missions.

Y. P. S. L. prayer.

Offering—478 sung during offering.

Roll Call.

Minutes.

Business.

Report on five rules.

Report on progress of Lenten offering.

Program.

"Our Lenten Offering."

A poster—large piece of cardboard, a picture of Mission House in center. At top of poster pictures of Church Schools and young people at end of lines radiating from Missions House. At sides and bottom of poster pictures of scenes of parish, community, diocese, nation and the various countries in the world.

A paper, telling who sent the last Lenten offering to the Mission House. The amount sent. The amount sent by this group of young people. Young people in costume telling how they were helped by the last Lenten offering. These young people represent parish, community, diocese, nation, (mountains, immigrants, negroes), the countries of the world where our Church is at work.

Hymn 249.

Taps.

Benediction.

### WEEK-DAY RELIGIOUS EDUCATION GAINS

Twenty-four states have taken action on weekday religious education, and bills are pending in the legislatures of nine other states.

## Brotherhood Officers Fight Cut In Fund

Brotherhood Officer Proposes Drive  
for Funds if National Council  
Cuts Off Appropriation

### ADVISE AGAINST CUT

A meeting of officers of the National Council and officers of the Brotherhood of St. Andrew, was held in New York last month to consider the resolution adopted by the Council at its meeting in December last, which provided for a reduction in the appropriation from the National Treasury to the Brotherhood of 20 per cent. Mr. Louis B. Franklin, Treasurer of the National Council, stated that in preparing the new budget it was felt that the cooperating agencies of the Church were in a position now to find part, if not all, of their own support. The reduction was also an effort to meet the feeling expressed by a number of Bishops that the cooperating agencies should no longer be financed by the Council. Bishop Gailor then raised the question as to whether or not it would be possible to print the Brotherhood monthly magazine more economically.

Mr. Bonsall, president of the Brotherhood, then stated that the members of the organization felt that the proposed reduction would be a mistake for two reasons: First, that it would be contrary to the principle of the Nation Wide Campaign; and second, that it would hinder the service of the Brotherhood to the Church.

Mr. Walter Kidde, an officer of the Brotherhood then made it clear that the organization could raise a considerable amount for its work if the responsibility was placed upon it.

Mr. Bland Mitchell, Executive Secretary of the field department, stated that he felt the reduction in appropriation would result in a financial loss to the National Council, since the Brotherhood would put their efforts into their own financing.

Mr. Kidde then announced that if the Brotherhood were cut off, some drastic action would have to be taken: probably a Nation Wide Campaign for the Brotherhood, which would attract attention all over the Church. He felt that the reaction would be very serious.

The conference closed with the passing of a resolution stating that in the opinion of those attending the conference the appropriation to the Brotherhood of St. Andrew should be continued.



## System of Selecting Vicars Is Opposed

Man in the Pew Presents Demands at the Recent Church Assembly

### ACTION TAKEN

By Rev. A. Manby Lloyd

Clergy patronage in the Church of England, whereby a clergyman is selected by the patron as vicar of a parish, is stirring things up in England. The matter came in for considerable discussion in the Church Assembly in February.

Mr. Bartle, of Chesterfield, who announced that he had been long associated with the trade union and Co-operative movements, argued in favor of the parishioners having a greater share in the selection of vicar.

"I would not," he said, "advocate trade union methods being introduced into the Church. No one wants a clergyman to be popularly elected, but what is desired is that the people should have an adequate voice in the appointment of a minister.

"I depreciate with all my heart and strength the remarks of the Bishop of Durham about Church Councils and Bolshevism. I hope we shall hear no more of that sort of thing.

"Party trusts must be done away with in the Church of England, and the sooner they are done away with the better the laity will like it. It seems to me that in trying to keep up the system of private patronage we are doing wrong.

"It is all very well for Sir Lewis Dibdin and the Archbishop of York to say that it works well, but I venture to say if I were to steal his grace's watch, it would work well, but it would not be right that I should steal it. What I want the members of this Assembly to do is to trust those statutory bodies which have been brought into being, but which some people think are undisciplined and impracticable."

A motion was submitted by the Bishop of Ely that the Parochial Church Council should have power and opportunity on a vacancy to make representations to the patron and the Bishop as to the needs of the parish, but without suggesting any individual as suitable to fill the vacancy.

"It would be idle to deny," said the Bishop, "that Bishops are not popular idols of the people. Many things are said about Bishops which it would take a wide stretch of the imagination to regard as complimentary. Yet, at the same time, there seems a desire to have small dioceses,

and thus to see the Bishops more often.

"If Bishops are so generally discredited, I should have thought the bigger their diocese and the less chance of people seeing them the better. In the matter of patronage, you cannot have a perfect system, but the idea is to give the layman a voice in the sort of man he wants for his parish priest. We should not allow a vicar to be thrust upon a parish which does not want him."

The Archbishop of York proposed an amendment that the Bishop should request the Parochial Church Council to make representations as to the needs of the parish and to appoint representatives to be members of the Diocesan Board of Patronage for the purpose of considering any nominations.

The Bishop of Durham said if they adopted the words of the Archbishop of York they would bring the whole patronage of the Church of England within a system which would create a situation of novelty fraught with considerable risk. He regarded this question of patronage as a paper grievance. He thought the clergy would be extremely shortsighted if they committed themselves to this proposal, and the laity also would be making a great mistake.

Mr. Higginson thought the amendment should be strengthened and extended in the interests of the "man in the pew." If they did not heal the sore felt by that person, the Church would find that the man in the pew would be out of the pew.

The Archbishop of York's amendment was carried.

A further amendment moved by the Archbishop of York was also carried. It provided that the Bishop should submit the name of the candidate for consideration to the Diocesan Board of Patronage, and if the Board thought the candidate unfitted, then the Bishop should inform the patron that he should not present the man, subject in each case to an appeal to the Archbishop of the province.

It was decided that there should be constituted in every diocese a Diocesan Board of Patronage to consider these matters and for consultation with the Bishops.

### CHURCH APPEALS FOR STATE WORK

Bishop Brewster of Connecticut and Suffragan Bishop Acheson have indorsed an appeal from the State Federation of Church for \$300,000 with which to build a new church and community house at the State Agricultural College, Storrs, Conn., for the students, faculty and their families and employees of the college. Bishop Brewster says there

## Plan Big Meeting Of Social Service Heads

Announcement Is Made of Social Service Conference to Meet in June

### COLORADO THE PLACE

By Alfred Newbery

The Garden of the Gods, the Cave of the Winds, Pike's Peak and Estes Park are points of scenic beauty that ought to appeal to all those who have yet to see the natural grandeur that is America's.

The opportunity to see them is part of the program of the Fifth Annual Conference on Social Service in the Episcopal Church, which will be held at Manitou, Colorado, June 6-10. It will immediately precede the National Conference of Social Work held in Denver, and will attract many members of the Church whose professional interests will take them to the Denver conference.

Many of the dioceses will send social service delegates. We hope for a good many of the clergy. There will be representations from Church organizations.

The annual conference has become a unique event in Church social service and has always been well attended. This year the natural attractions should further increase the enrollment. Excursion rates prevail, the round-trip being one and one-tenth the ordinary one way fare. We have secured specially good hotel rates at the Cliff House at Manitou and a program of which the Church may be proud.

Among the speakers are Miriam Van Waters, of the Los Angeles Juvenile Court, whose book, "Youth in Conflict" is being eagerly read throughout the country, Mr. James H. Pershing, member of the National Council, Chancellor of the Diocese of Colorado, and a student of child dependency, and the Rev. W. B. Spofford, of THE WITNESS and Church League for Industrial Democracy, whose experience in management in Chicago's clothing industry, and whose first hand industrial studies make him an authority. The Church's agencies for social service field of the parish will come up for presentation and discussion.

The National Department of Christian Social Service is anxious that as many as possible shall know of the conference and what it has to offer. Questions about it can be sent to 281 Fourth Avenue, New York City. The important thing now is to save the dates, June 6th to June 10th and to make arrangements to attend.



## News Items From All Over the Country

### Church Leaders Plead With National Government to Enter the World Court

#### CHURCH REPRESENTED

Church leaders, led by the Federal Council of Churches, made an appeal to President Coolidge to send a message to the special session of the Senate, which convened on March 4th, requesting that immediate action be taken on proposal for this country to join the World Court. The appeal was signed by about fifty church leaders, including the following Episcopalians: George W. Wickersham, Dean Fosbroke, John M. Glenn, Clinton Roger Woodruff, Rev. Dr. Bowie, Dean Lathrop, Bishop F. F. Reese, Archdeacon Russell, Mrs. V. G. Simkhovitch.

An interdenominational conference of laymen is to meet at Columbus, Ohio, in May. It is expected that a thousand delegates, representing all churches, will attend.

Prof. P. A. Lambert, head of the department of mathematics at Lehigh University, registrar of the diocese of Bethlehem for twenty years and a vestryman of the Pro-Cathedral, was drowned last week. He was accustomed to taking a long walk on Sunday afternoon. He went to a place where he used to swim as a boy and either slipped off the spring board or had a stroke and fell into ten feet of water. The body was found the next day after a twenty-four hour search.

A group of educators, medical authorities and church leaders sailed last Saturday from New York to attend the sessions of the Congress on Christian Work in South America, which opens in Montevideo, Uruguay, on the 27th. The purpose of the Congress, which will be attended by representatives of many countries, is to study conditions which

have arisen since the war in order that more effective evangelization may be carried on.

Rev. Dr. Gaynor Banks, director of the Society of the Nazarene, is conducting a healing mission this week at Gainesville, Georgia.

An organ recital by Firmin Swinnen, internationally known Belgian concert organist, was given in St. Luke's, Scranton, Pa., on February 19th.

Rev. W. E. Bentley, of Port Washington, N. Y., conducted a preaching mission at the Cathedral of the Nativity, Bethlehem, Pa., the last week of February. Dean Gateson writes most enthusiastically of the missionary and his accomplishments. "He ought to be a general missionary of the National Council," he says.

Rev. Dr. McCune is to conduct a retreat for young women at St. Margaret's Mission House, Philadelphia, on the 21st. Another retreat for women, to be held during the week of March 26th at the same place, will be conducted by Father Huntington, O. H. C.

Apparently unbeknown to the authorities, there has existed a fund known as the Edith M. Bradner Memorial Fund, the income from which has been used to promote

work of the Department of Religious Education. It was formerly administered by Dr. Gardner and Dr. Bradner. Now that they have resigned from the department Dr. Bradner has requested the Church School Commission to take over the direction of the fund. The money is used, for the most part, to extend to Church School teachers free scholarships to summer schools.

A meeting was held in February at the General Theological Seminary, New York, of teachers of New Testament in our seminaries. The purpose was to procure better and more uniform results in the training of candidates in the subject.

President Bell of St. Stephen's College, thinks that the Church ought to buy Beaver College for Women, which is located in the diocese of Pittsburgh, and develop it into a real Church college for women. The matter has been referred by the Department of Religious Education to the diocesan authorities.

Bishop Fiske of Central New York, back on the job after a severe illness, has issued a call for several new clergymen. He needs men for small places which pay salaries of \$1,800 to \$2,000, with house.

The Bishop of London, Dr. Ingram, has been invited to America to de-

## CUSHIONED PEWS

- - By - -

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The work accomplished during the year 1924 has proven the value and need for a National Center.



liver lectures in several universities and to make the opening address at the General Convention. Bishop Gailor, president of the National Council, who extended the invitation, believes that Dr. Ingram will accept.

Campaigns for the Japanese Reconstruction Fund are now in progress in the dioceses of Washington and Maryland.

The Department of Christian Social Service is making an effort through the secretary of rural work, Rev. F. D. Goodwin, to introduce courses on rural church work into the seminaries. At the Philadelphia Seminary Bishop Garland and Dean Bartlett are considering organizing a rural parish for the training of the men. Bishop Manning in New York is giving consideration to the same plan, cooperating with the General Seminary, where lectures are already being given on rural work.

A series of parish conferences on the Church's Mission are to be held in the diocese of Indianapolis, commencing next Monday.

The Rev. Loring Clark, General Missioner of the Council, is at present on the Pacific Coast conducting a series of Diocesan Clinical Missions.

The National Council is not able, as yet, to give a comprehensive report on the results of the recent Every Member Canvass. Basing their estimates on reports that have come in to date indicates that the Council will receive about the same amount of money in 1925 that it did in 1924.

Half million dollar church for La-Grange, Illinois. They had a nice one which was totally destroyed by fire, including many priceless furnishings. Now they are going to have a better one. Rev. Irving Goddard is the rector.

Rev. C. T. Bridgeman, representing the Church in America, is in

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

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

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charge of a seminary at Jerusalem. The other day Bishop Gailor received a letter from Bishop Papken Guteserian, patriarch of the Armenian Church, in which he refers to "this young clergyman who is the 'bridge' between the American Episcopal Church and the Armenian Church." I do not know, of course, whether the pun is found in the Armenian, or whether it comes out only in the translating, but if the notable Bishop is guilty of an intention pun I feel that Mr. Bridgeman should be withdrawn at once. I can think of no more justifiable reason for breaking off diplomatic relations. International wars have been waged for less cause.

Bishop Johnson was the Lenten preacher at Grace and St. Peter's, Baltimore, last week. Dr. Abbott, the rector, writes of the Bishop as follows: "Bishop Johnson is the most sought after preacher in the Church today. To hear him is a delight and to hear him is to be a better Christian ever afterwards. To have him with us is the greatest privilege that has been presented to us during my tenure of office, unqualifiedly the greatest privilege."

Rev. Benjamin T. Kemerer of El Paso, Texas, has just completed a series of lectures at St. John's College, the Church Seminary in Colorado.

The new rector at Trinity Church, Fort Wayne, Rev. Louis N. Rocca, has started a public religious forum on Sunday evenings in the parish house. Had a meeting the other night on social service, with a repre-

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sentative of the Church League for Industrial Democracy, and Archdeacon White, the diocesan social service secretary, as speakers. As a result a committee was organized, made up of representatives of the various Church organizations, to handle matters that come under the head of Social Service.

Trinity Church, Williamsport, Pa., serves a breakfast each Sunday morning following the early communion service. Price fifteen cents. The important point is what is served for fifteen cents. Tell us.

A new Cathedral is planned for the diocese of Oregon.

The Rev. Thomas Jenkins of Oregon offers the following pledge of "Allegiance to the Cross" as an improvement over the one printed on

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the Lenten offering posters for this year:

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I was "jumped on" the other night, at a meeting, because this paper didn't carry the union label. The speaker made the point that while the Church in the general convention resolutions, came out for collective bargaining, yet he very seldom saw the label on Church publications and printing. It can be found this week if you want to take the trouble to hunt for it.

Recent changes: Rev. LeRoy Eltringham, formerly of Bucks County Mission, Pa., to curacy at Pro-Cathedral, Bethlehem, Pa.; Rev. Andrew Harper to curacy at St. Luke's, Scranton, Pa.; Rev. H. St. Clair Hathaway to be dean of the Pro-Cathedral of St. Mary, Philadelphia.

Memorial organ for St. Luke's Cathedral, Orlando, Florida. When completed it will be one of the largest in the south; three manuals and pedals, electro-pneumatic action, with approximately two thousand pipes. The echo section will contain wonderful effects in solo stops, and a set of cathedral chimes. It is being built by the firm of Henry Pilcher and Sons, of Louisville.

Neat parish paper, *Christ Church Call*, Dallas, Texas. One of those printed on page 1 and 4, and multi-graphed on 2 and 3. Has a large picture of the attractive church on the cover page. It will be still more attractive when they put in the new memorial window, money for which

is now being raised. Rev. Goodrich R. Fenner is rector.

Sewanee Conference announces preliminary plans. Young people, led by Bishop Quin, will meet the latter part of June. The older folks come together in August, under direction of Bishop Green. Bishop Bratton is to be the leader of the clergy conference. In the adult conference Rev. Gardiner L. Tucker will be dean of religious education; Rev. Homer W. Starr, dean of social service; Rev. Loaring Clark, dean of missions; Mrs. Loring Clark, dean of women.

The Rev. Samuel C. Fish, a clergyman on Long Island, will deserve a vacation after Easter, judging his  
(Turn to page fourteen)

## THE VICTORY of THE CROSS

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3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.  
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## SERVICES IN LEADING CHURCHES

## CLEVELAND

**Trinity Cathedral**

Very Rev. Francis S. White, D. D., Dean.

Sundays at 8, 11 and 4.

Daily at 8, 11 and 4.

## SANDUSKY

**Grace Church**

Rev. High Moor, M. A., Rector

Mr. L. M. Hirshson, A. B., in charge of week-day School of Religious Education.

Sundays: 8:30, 9:30, 10:30 A. M., 7 P. M.

Wednesdays: 7:30 and 8:30 P. M.

## CHICAGO

**Grace**

St. Luke's Hospital Chapel

1416 Indiana Avenue

(Until New Church Is Built)

Rev. Wm. Otis Waters, S.T.D., Rector  
Sunday Services: 8 and 11 A. M., 7:30 P. M.

**St. Paul's**

Dorchester Ave. and Fiftieth St.

Rev. George H. Thomas, Rector.

Sundays at 8, 9:30 and 11 A. M. and 7:45 P. M.

Holy Days at 10 A. M.

**The Atonement**

5749 Kenmore Avenue

Rev. Frederic S. Fleming, Rector.

Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.

Daily: 7:30, 9:00 and 5:30.

(Fridays—10:30 additional).

**St. Chrysostom's**

1424 North Dearborn Parkway

Rev. Norman Hutton, S. T. D., Rector.

Sundays: 8, 9:30, 11 and 4:30 P. M.

Tuesdays at 10 A. M.; Thursdays at 8 P. M.

## EVANSTON

**St. Luke's**

Rev. G. C. Stewart, D. D., Rector

Sundays: 7:30, 8:15, 11:00 and 4:30.

Daily: 7:30 and 5:00.

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**Trinity**

Copley Square

Rev. Henry K. Sherrill, Rector.

Sundays: 8, Holy Communion; 9:30, Church School; 11, Morning Prayer and Sermon (first Sunday of month, Holy Communion and Sermon); 4, Service and Address; 5:30, Young People's Fellowship; 7:30, Service and Address.

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

## ATLANTIC CITY

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Rev. H. Eugene Allston Durell, M. A.

Sundays: 7:30, Eucharist; 10:30, Matins; 12:00, Eucharist; 8:00, Evensong.

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

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Sundays: 8, 10 and 11 A. M., 4 P. M.

Daily: 12:20 P. M.

**Trinity**

Broadway and Wall Street

Rev. Caleb R. Stetson, S.T.D., Rector

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

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

**The Heavenly Rest**

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J. Christopher Marks, Mus. D., Organist.

Sundays: 8 and 11 A. M., 8 P. M.

Saints' Days: Holy Communion, 11 A. M.

## BUFFALO

**St. Paul's Cathedral**

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

Sundays: 8 and 11 A. M., 4 and 8 P. M.

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

## NORTH ADAMS, MASS.

**St. John's**

Rev. Arthur Murray, Rector.

Services: 8 and 11 A. M. and 7 P. M.

Church School: 10 A. M.

Saints' Days: 10 A. M.

## CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum

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

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

Week Days: 7:30 P. M.

Holy Days and Wednesdays, 10 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. C. Russell Moodey, Clergy.

Sundays: 8:45 and 11 A. M. and 7:45 P. M.

Daily: 12:10 P. M.

Saints' Days: Holy Communion, 10 A. M.

## DALLAS

**St. Matthew's Cathedral**

Very Rev. Robert S. Chalmers, Dean.

Rev. B. L. Smith, Associate Priest.

Sundays at 8, 11 and 7:30 P. M.

Daily Services: 7:30, 9:30 and 5:30.

## PHILADELPHIA

**St. Jame's Church**

22nd and Walnut Streets

Rev. John Mockridge, Rector.

Sundays: 8 and 11 A. M., 8 P. M.

Week days: 7:30 and 9 A. M., 6 P. M.

Thursdays and Holy Days: 10 A. M.

## MINNEAPOLIS

**St. Mark's**

Oak Grove St. and Hennepin Ave.

Rev. Phillips Endicott Osgood, D. D., Rector.

Rev. Hanford Livingston Russell, Asst.

Sunday Services: Holy Communion, 8 A. M.; Bible Class, 10 A. M.; Morning Service and Church School, 11 A. M.; Community Service, 4 P. M.; Young People's Fellowship, 5:30 P. M.

**Gethsemane**

4th Avenue South of 9th Street.

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

Sundays: 8 and 11 A. M., 7:45 P. M.

Wednesdays, Thursdays and Holy Days.

## ALBANY

**All Saints Cathedral**

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

Sundays: 7:30, 9:45, 11:00 and 4 P. M.

Week Days: 7:30, 9:00 and 5:30. 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

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Saints' Days and Tuesdays, 9:30 a. m.

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Rev. A. Gordon Fowkes, Assistant.

Sundays: 7:30, 9:45, 11 A. M. and 6 P. M.

Monday, Wednesday, Thursday, 7:30 A. M.



activities during Lent by his Lenten announcement card. He is in charge of parishes in Southhampton, Bridgehampton, and Hampton Boys, and he has services at all of them about every day. I hope he has, at least, a Ford, and that the roads are good.

The Silent Club is the name of an organization in Milwaukee composed of about one hundred members who are deaf. It was visited recently by Rev. G. F. Flick, missionary to the deaf in Illinois and Wisconsin.

The Third National Conference of Rural Clergy is to be held at Madison, Wisconsin, from June 30th to July 10th. Had a great time, the thirty-five persons that journeyed there last year in their rattlers. A lot more will want to go this year, yet the number is limited to forty. Because of this, the Rev. F. D. Goodwin, in charge of rural work for the National Council, is encouraging some to attend similar conferences which are to be held this coming year at Cornell, Michigan Agricultural College, Ohio State and Kansas Agricultural. Better write him at "281" about it.

The four parishes of Savannah, Georgia, combine for their Wednesday night Lenten services. Bishop Reese was the speaker on Ash Wednesday. Others who are to speak are Bishop Juhan of Florida, Rev. Menard Doswell of Jacksonville, Rev. H. D. Phillips of Columbia, S. C.; Rev. William Way of Charleston, S. S., and Rev. O. J. Hart of Macon. On Thursday morning these same speakers are meeting with the wo-

men of these parishes in a joint meeting.

The budget in the Diocese of Georgia was oversubscribed last year to the tune of \$1,500.

March 18th has been set aside as a day of intercessions for the Church. A Bidding Prayer leaflet has been issued by Bishop Gailor, president of the Council, for use on that day.

Bishop Bratton is to preach a mission during Holy Week at Laurel, Mississippi.

Before I forget it—if any of you folks order goods from the firms that advertise in this paper, would you mind telling them that you saw their ad? It helps a lot of course, for we must have a certain amount of advertising to get by. Some of you may be willing to go even further in your support and make it a point to buy from the firms that help support the Church papers.

More than 10,000 patients are cared for annually at the little hospital established less than four years ago by the Church at Zangzok, China.

A daily paper of Boston picks six candidates for the next Presiding Bishop, to be elected at the General Convention. They do not give the source of their information. Anyway here they are: Bishop Gailor, the present presiding bishop; Bishop Bratton of Mississippi, Bishop Brown of Virginia, Bishop Brent of Western New York, Bishop Freeman of Washington, and Bishop Reese of Southern Ohio.

The Commission on the Ministry has issued a letter urging, among other things, that young men entering the ministry deny themselves for

a time the privilege of marriage. They have been studying the problem for eight years and ought to know. I disagree with them—perhaps because I have thought about it for but five minutes.

Bishop Brewster of Connecticut has been obliged to cancel all engagements due to illness.

Five million dollars has been raised for the National Cathedral in Washington. One of these days we are going to have a nice picture of the Cathedral on our cover.

Six weeks' school for future parish and diocesan leaders is to be held at Racine, Wisconsin, from July 13th to August 21st.

St. John's, \*Moultrie\*, Georgia, are now using their new church. It hasn't been furnished yet, but fortunately the city hall was formerly a church, so it was easy to borrow pews.

The Young People's Service Leagues of Florida, acting at the invitation of the newly consecrated Bishop, Rt. Rev. F. A. Juhan, are to have the job of editing the diocesan paper.

February 1st marked the sixtieth anniversary of the founding of the Community of St. Mary, one of the oldest sisterhoods of the Church. It was founded by Mother Harriet. A little statue of her is to be seen in the Lady Chapel of the Advent, Boston.

There are twenty-seven churches in the United States that have radio broadcasting stations.

So large has been the interest aroused by the announcement of the formation of the Laymen's Church League recently that the officers of the new body have issued a formal statement of its aims. It is hoped to bind together all organizations, (Turn to last page)

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whether in local churches or in larger church relationships, of laymen, not to resurrect the old Laymen's Missionary movement, but to increase the efficiency of lay Church members along all lines. Eight commissions are at present heading up the work of the league. These will deal with victorious and fruitful living; Christ in business; the gospel and the church; Christ in education; laymen and missions; laymen and stewardship; enlisting and training ministers, and laymen and organization. A general conference of laymen will be held sometime this year to adopt a permanent program for the league.

\* \* \*

Bishop Freeman of Washington is on a trip to California in the interest of the Washington Cathedral. He is to speak before groups in St. Louis, Kansas City, Denver, Oakland, San Francisco, and Los Angeles.

#### MEMORIAL PLANNED TO BISHOP GREER

Bishop Manning has announced the plan of the committee in charge of the building of the Cathedral of St. John and Divine to build a chapter house as a memorial to Bishop Greer. A quarter of a million dollars will be raised for that purpose.

The Nave of the Cathedral, according to present plans, will be started

on April 1st. Eight million dollars has been raised since the campaign started, with ten million set as the goal for May 1st. In the parish reports St. Thomas' Church is credited with three-quarters of a million dollars, Grace Church with half a million, Trinity with over a quarter million. The churches of Dutchess County, with Rev. F. S. Smithers as chairman, has pledged considerably over one hundred thousand dollars.

One of the unusual features of the campaign was the Cathedral Benefit Games, held at Madison Square Garden on February 24th, when the greatest of America's athletes competed for the benefit of the Cathedral. Among them were Paavo

Nurmi, the Finnish marvel, who broke the world's record that evening for 5,000 meters.

## STRIKE

The Church's part in a recent strike and a conference of big employers on business ethics are reported in the last issue of the CLIPSHEET, the quarterly of

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**OUR CHURCH**

Bishop Johnson was so impressed with this book by J. Patterson Smyth that he wrote two editorials about it.

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