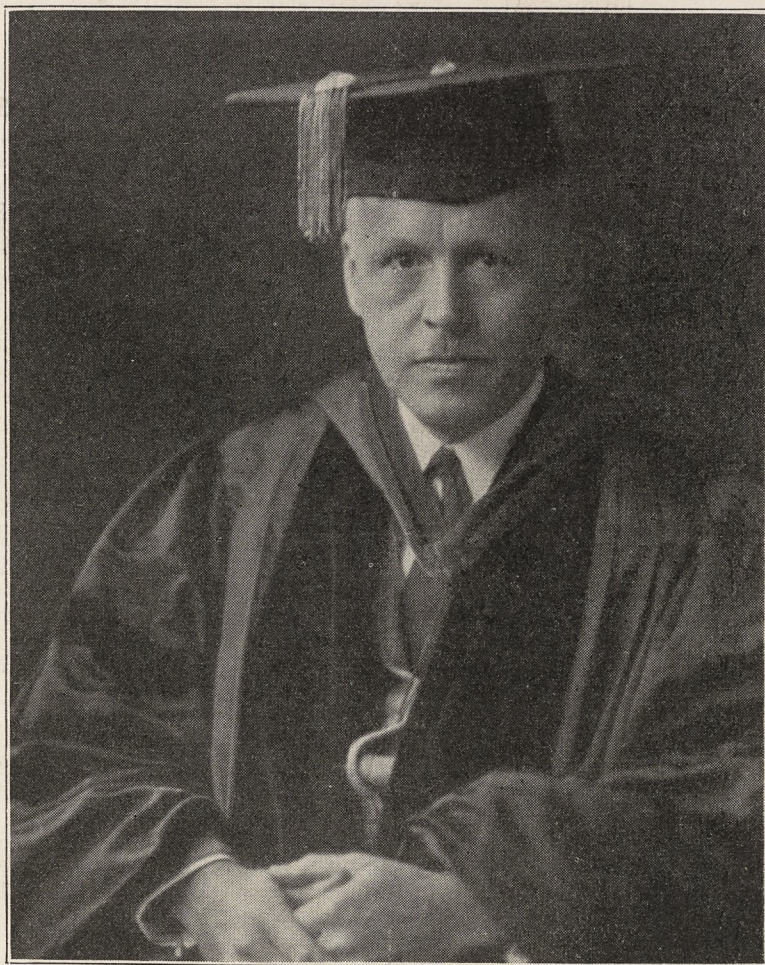


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VOCATION—By Dr. G. C. Stewart

# *The* **WITNESS**

CHICAGO, MARCH 19, 1925



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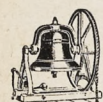


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# THE WITNESS

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## BISHOP JOHNSON'S EDITORIAL

### *The Comfort of God's Grace*

DISRAELI once said in his caustic way, that "the modern European talks of progress because by the aid of a few scientific discoveries he has established a society which has mistaken personal comfort for civilization." In order to enjoy this physical comfort one must have sufficient money to purchase these various essentials of civilization and enough leisure to enjoy them.

He must surround himself with the adamant isolation of a mythical importance, which will reduce to a minimum those irritating and vexatious contacts with ordinary folks which are the bane of physical comfort.

Of course, in doing this, he surrounds himself with the dull and obsequious circle of hired attendants, whose intelligence does nothing to diminish, and whose opposition does nothing to injure, the serene gratification of self complacency, which is the last word in physical comfort.

To such a self-glorification of civilized attainments, humility is a virtue desirable in servants, but not to be expected in him who has become the center of his little improvised world.

Of course, when one has finally run the gauntlet of liveried sycophants and has penetrated into the interior of modern civilization, one is apt to wonder why he took the trouble to come into intimate contact with the object of so much careful seclusion.

For the center of it all is invariably most uninteresting.

To St. Paul the comfort of God's grace was not attained by carefully refraining from irritating contacts, but rather by welcoming all sorts of folks into intimate fellowship. To him Christian civilization was the very antithesis of Roman pomp.

He found everybody interesting, whether it was his jailer or the slave of a fellow Christian.

To the great apostle, the comforts

of God's grace were to be attained, not by withdrawing one's self from the rough jostling of common people, but by overcoming the world through the very contacts which the civilized Roman abhorred and the modern civilized American avoids.

In other words, the aims of modern civilization and Christian civilization are quite different and they are seeking a different goal. One is seeking a paradise in which there is a minimum of conflict and a maximum of ease; the other is seeking peace through the blood of the cross and striving for victory by overcoming obstacles. The one has arrived when it has secured high position, an assured income and all the modern conveniences. Having thus attained its goal it is ready for interment and awaits the handsome mausoleum which typifies its end.

The other seeks a city whose builder and maker is God, not man, and whose triumph is to overcome evil, not to avoid it. It seeks other comforts than material luxuries. St. Paul calls them the comforts of God's grace.

What are the comforts which the Christian is to seek in place of the comforts of modern civilization?

They are manifold and worth while and one does not experience ennui nor become blasé in the enjoyment of them.

First comes the appreciation of natural beauty in which we are delivered from the disquietude of this world.

It can be secured by paddling your canoe or climbing mountains, for God has placed the glories of nature quite a distance from industrial centers and they are appreciable to the seeing eye which has been trained to observe them.

And next comes the sanctity of home which may be shared alike by the rich and the poor, if man and wife have lived each for the other and both for God.

has eased the labor of keeping a home, but somehow has decreased the ability to preserve the home atmosphere.

Modern civilization has not improved the morale of home life.

And next comes the fellowship of men. Not the conventional contact of cultivated automatons, who go through an endless procession of prescribed ritual, but the rugged friendship of those who have marched and fought together in the conflict against evil.

Deep, abiding friendships usually have a religious background and are cemented by the possession of a common hope.

And next comes the contemplation of holiness in the person of Jesus Christ, which is an antidote to bitterness, cynicism and censoriousness.

It is attained by prayer and meditation in God's sanctuary and is not to be found in the physical comforts of modern conveniences.

And then comes the joy of service in aiding those who look to us for help, after the fashion of the Good Samaritan, and not like the Priest and the Levite, who had contributed to their community chest but avoided tactual contact with the suffering victim.

It is the weakness of modern civilization that it elects to do its charity through the medium of executive secretaries, who are the product of the times.

"Send the poor away for they cry after us," and so disturb our personal comfort. And lastly, the greatest comfort of God's grace is the "peace of God which passeth all understanding," and which is bestowed by Him on those who overcome, and is in marked contrast to the restlessness of the worldly, which compasses sea and land to find comfort, but is never satisfied.

It was characteristic of St. Paul, who knew "how to abound and how to suffer loss," that he never lacked



much he might be deprived of physical comforts, because he sought not his comfort in the conveniences of life, but rather in its conflicts.

Let us, then, sum up the comforts of God's grace in the words of one who understood those comforts.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things the pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, and if there be any praise, think on these things."

The comforts of God's grace are not as easily attained as the comforts of modern civilization, and so they are worth much more.

They are: the love of the beautiful in nature; the love of the fellowship at home; the love of the friendship of men; the love of the holiness in Christ; the love of our service for Him; and the love of the peace of God.

"Blessed are they that do His commandments, that they may have a right to the tree of life and may enter in through the gates into the city."

To attain this one must be willing to endure hardness as a good soldier of Jesus Christ.

## Cheerful Confidences

By George Parkin Atwater

### ALEXANDRIA

I HAVE BEEN spending a week in Washington. Every visit to the Nation's Capital discloses some new object of interest. I had not seen the Lincoln Memorial. It is imposing and majestic beyond description. The colossal seated figure of Lincoln faces the Washington monument and beyond that the Capitol. That entire section of Washington is beginning to show the evidence of a design of surpassing beauty for the nation's chief city.

I went also to Mt. St. Alban to view the progress of the National Cathedral. The apse is nearing completion and the foundation of the nave appears above the ground, so that one may form some estimate of the ultimate size of the building. It will be a notable work of art, and worthy of our Church's position in our Capital City.

I had the pleasure of taking dinner with Bishop and Mrs. Freeman in the Bishop's House at Mt. St. Alban. To say that Bishop Freeman is interested in the project of completing the Cathedral, is to state the matter in the mildest possible terms. He is resolutely determined to complete it, and that soon. He was about to start on a tour of the coast, and he told me that he



Bishop Darst

Preacher at the Church Congress

seventeen speaking engagements already, and that he expected to have many more.

I have learned from Bishop Freeman that every person in the land is invited to send an offering to help build the Cathedral. If you want to help, you may address your letter to him at Mt. St. Alban, Washington, D. C.

During my stay in Washington, I had a pleasure to which I had looked forward for many years. It was no less than a visit to our Theological Seminary at Alexandria, Virginia. I slipped over there one morning, expecting to take a good look at the buildings, and to remember that Bishop Brooks had been a student there, but I had not planned to do more. As a wandering parson from the Middle West I was a stranger in this ancient seat of learning, and I felt no slight hesitancy in asking permission to see the interior of the buildings.

But I reckoned without due allowance for the fine spirit of southern hospitality. The Rev. G. Otis Meade, of Roanoke, Virginia, a graduate and trustee of the Seminary, was visiting his son who is a student, and he gave me a gracious welcome. I met various members of the faculty, and Dr. Rollins kindly invited me to remain for lunch. This gave me an opportunity to see the splendid group of students, seventy-five in number. I wish every member of the Church could have the inspiration of the sight of such a fine looking, manly, earnest, joyous group of men, studying for the ministry. Bishop Rowe, the fine-spirited, courageous, and undaunted Bishop of

dents immediately after lunch. It was a picturesque account of his work in Alaska.

After the address I met Bishop Tucker, who is now a professor at the Seminary, and also the Dean, Dr. Berryman Green, who were most kind and hospitable. It was a most enjoyable experience. It's a fine thing to wander occasionally from your own fireside, and see the strongholds of the Church. A year ago I visited the General Theological Seminary in New York City. In their environment Alexandria and the General are about as unlike as two schools could possibly be. But in both I found the earnestness and consecration without which our Church would be poor indeed.

## The Lord's Prayer

THY WILL BE DONE

By Rev. G. L. Richardson

OF ALL the petitions in this great prayer, this one is, I think, the most commonly misunderstood because of the popular notion that it is a prayer of resignation, under trial or sorrow. It might be interesting to see how this crept into popular thought from the emphasis which Calvinism placed upon God's sovereignty, but we have not space here for such a discussion. No doubt also a certain influence, possibly a large influence, has been exerted by hymns, such as people used to sing with apparent enjoyment. I recall one of them:

*"Though dark my path and sad my lot,  
Let me be still and murmur not;  
But breathe the prayer divinely taught,  
Thy will be done."*

The author may not have meant to give any such impression, but the words and the fact that they were frequently sung at funerals conveyed to many minds the idea that God's will was chiefly done in making our path dark and our lot sad. The truth is the very opposite of that. Sit down with a Concordance, and make a list of the texts in which God's will is set forth. You will find such sayings as this: "It is not the will of your Father which is in Heaven, that one of these little ones should perish." "This is the will of God, even your sanctification." "So is the will of God that with well-doing ye may put to silence the ignorance of foolish men." And St. Paul speaks of the "good and acceptable and perfect will of God." God's will is a good will, and every pure and innocent joy, every glad hour, all the richest of our blessings are done by His will. Instead of talk-



ing about a dark path and a sad lot, we might better say:

*"When bright my path and happy days*

*Inspire my heart to love and praise,  
Then most, O Lord, thy servant says*

*Thy will be done."*

The Christian attitude is not one of submitting in resignation to the will of God, but of cooperating with His will. "We are workers together with God." I knew a father and mother whose little child died of diphtheria. They might have said, "It is God's will, we must be resigned;" but they knew better. What they did say was, "Diphtheria is a preventable disease and it ought not to be carrying off our children. For the sake of our little girl we will make even greater efforts to rid our community of this danger." They were sure in their hearts that in that way they were fulfilling the will of God.

One of the seven capital sins is sloth; and while many people do not realize that it is a sin to be lazy and others who think it a sin to be lazy physically make nothing of spiritual laziness, sloth is one of the serious dangers of Christian life. The prayer, "Thy will be done," is a prayer against that sin. It asks God to strengthen our wills in order that we may join them with His will in work for Him and for His Kingdom. It is a dedication of our powers to the high adventure of God's service. The will of God is a good will and if it were done "on earth as it is in Heaven," there would be light on all dark paths, and joy and peace would drive out sadness from the hearts of His children.

## Between Ourselves

By William B. Spofford

IT WAS nice for Dr. Atwater to say those things about me in his *Cheerful Confidences* for last week, though a bit embarrassing. My friends are doubtless worrying about me. A young man can stand little of that sort of thing. But, fortunately, criticism comes well mixed. It wasn't so many days ago that I received a letter from a Churchman whose judgment, I dare say, is as good as Dr. Atwater's. He said "THE WITNESS should be a good paper but it can never amount to anything as long as you are connected with it." One serves as an antidote to the other, with a fair degree of normalcy as a result.

The fact of the matter is that this paper, in my opinion, has as fine a group of writers as one could hope to find . . . men who have something to say, say it, and then stop. With them writing regularly my job

## OUR COVER

Remsen Brinckerhoff Ogilby, the president of Trinity College, was born in New Jersey in 1881. He graduated from Harvard in 1902, receiving the degree of M.A. in 1907. From 1902 until 1904 he was a master at Groton School, leaving there to attend the General Seminary for two years. He finished his theological training at Cambridge Seminary from which he graduated in 1907 with the degree of B.D. He then became an assistant to Bishop Brent, then rector of S. Stephen's Church, Boston. In 1909 he went to the Philippines as the head of Baguio School. He resigned in 1918 to take a commission in the army. On leaving the service he taught for a year at St. Paul's School, Concord, N. H., coming to Trinity as president in 1920. He has received honorary degrees from various universities, and is a member of numerous educational associations and clubs.

is easy. It is true there was that debt. But the poor printer who extended our credit, and even advanced money to us for other bills, was the hero of that episode. He was the only one who stood to lose anything. So we can forget all about Dr. Atwater's bed-time story. I will bury it in the old trunk in the attic, to be resurrected for my grandchildren when I reach that age when man has less regard for truth.

It would be nice, however, if you acted upon his suggestion about the subscription. The people of our Church, for the most part, are not readers of religious papers. The combined circulation of the four weeklies, as has been frequently said, is extremely low. A bad state of affairs, I am sure you will agree, yet not surprising. Secular papers, that give people the best writing procurable, are obliged to have agents in the field to persuade people to subscribe. It will always take salesmen to sell life insurance . . . even to a dying man. Yet here are the Church papers depending entirely upon friends to find new readers for them. An unbusiness-like condition, which is nevertheless unavoidable since resources are limited.

So, if you will take it upon yourself to secure one subscriber, as Dr. Atwater suggests, it will be a very real help. Ask the vestrymen and Church School teachers. I am sure they will be glad to subscribe. And for your trouble we will send you a copy of any one of the small Witness books: *The Way of Life*; *The*

*Personal Christ*; *The Historical Development of the Church*, all by Bishop Johnson; *The Victory of the Cross* by High More; *Evolution, a Witness to God*, by Dr. George Craig Stewart; *A Man's Religion*, by J. A. Schaad, or *Essays Toward Faith*, by A. Q. Bailey.

## The Council's Work

By Mr. Alfred Newbery

C. M. H.

CHURCH MISSION OF HELP is a form of activity which aims to build up the home. Its background is religious and scientific. That is to say, it believes in the data of social work on the maladjustment of the individual in society, but it believes also in the data of human experience and divine injunction on the maladjustment of the individual with God. It is a mission of help in that it applies the methods of scientific social work to the re-adjustment of the person who is out of step with society. It is a Church mission because it tries to establish a right relation with God as the pivot on which a remade life will turn.

The specific portals through which it enters upon its work are doors marked "wayward girl," "delinquent girl," "unmarried mother," and the like. Its actual work is capable of three large classifications. First, it seeks to rebuild in the individual the elements of wholesome living. Secondly, it seeks to change hindrances in environment. Thirdly, it seeks to elicit from family, friends, and other personal associations, a constructive contribution of sympathetic attitudes and acts.

And it goes beyond the individual. Because these specific portals lead to broken homes, Church Missions of Help becomes vitally interested in the causes of broken homes. Because of its interest in broken homes, it studies the elements of the ideal home that shall not be broken. Therefore it co-operates with every agency concerned in character building; it teaches, where possible, as in summer conferences, the principles of social living; it prepares material for sex instruction. At the same time it offers training courses for its volunteer workers, and constantly holds before suitable persons the career of a trained social worker.

In short, it is on the one hand a means by which intelligence, experience, and social sympathy may reach some of life's sores and in reaching, positively help distressed individuals; and on the other hand, it is a means by which we may lay the basis for a society in which these sores shall not be.



# WHAT IS MY LIFE WORK?

## *Helps in Choosing a Vocation*

By REV. GEORGE CRAIG STEWART D. D.

IN every college it has been my privilege to visit from year to year, one of the great opportunities has been the consultation room to which men and women might come with their problems. Giving an address of fifteen or twenty minutes long is one thing; to sit for eight hours at a stretch interviewing men and women is another,—and these hours spent with college men in many places, at Princeton, or Ames, or Miami, or the University of the South or in Georgia, or North Carolina, or Wisconsin,—it makes no difference where,—these hours are revealing, and my experience has been that one hundred per cent of the students of our great colleges have as their primary problem the problem of vocation. I have never had a man or woman come to talk to me who has not introduced the subject "I should like to know, to have help in determining what I am to do." The great big problem in a young man's life or a young woman's life is this.

What I want to write on briefly, then, is "Lord, what do you want me to do?" And every college group that I know says to a speaker who talks on religion,—“Don't talk to us about visions. Don't tell us to go upward and onward and follow the gleam; everybody does that. Don't talk to us about all that. If you have got anything that will help in determining what I have to do that is definite, I should like to hear it.” Robert Louis Stevenson was pushed and pressed by his parents towards engineering, for his father was a great lighthouse builder. Robert Louis Stevenson turned and wriggled and got away, and became a great master of literature. Hayden the great musician was pressed and directed toward becoming a wheelwright; he escaped and became a great musician. Wolsey's father wanted to make a butcher of him, but he escaped and became a prime minister and cardinal. It was all part of the escape that we have to share in the romantic adventure of working out a vocation.

The first thing I want to say about this matter, is the recognition fair and square of a friendly unseen that has a plan into which we, it is hoped, may fit,—God! I am not arguing for the existence of God. I am not arguing; I am assuming that this whole vast mesh or network of intricate and involved chance has behind it a weaver; that we are not helpless pieces in a game of chance; that this is not—

*"A Checker-board of Nights and Days,  
Where Destiny with Men for Pieces plays:  
Hither and thither moves, and checks and slays.  
And one by one back in the Closet lays."*

### WE ARE FREE

We are not being worked like mechanical automatons, but we are free agents, moving in a great drama for which some infinite personality has provided a plot; and after all if I am wise I shall submit myself to Him. For instance, the happiest man in the world is the one who at the top stands and looking down the path over which he came notices the blind alley that he has escaped, notices the paths that he has avoided, and the pitfalls he has passed by, and can say at the top of his life, as Our Lord did, "to this end was I born, for this cause came I into the world." Abraham Lincoln could say that. All the way from Kentucky, Indiana, and Illinois, through the Douglass debates, through Congress and the Cooper Institute address up to the end and martyrdom,—“To this end was I born; for this cause came I into the world.” Benedict Arnold couldn't say it. To that end he was not born into the world,—to betray his country. Something happened. He missed the plan. Our Lord could say, "to this end came I into the world." But look at the beginning of His life. A young man in Church, saying, "I must be about my Father's business." So must you; so must I. God has a business, a vocation, for me if I can find it.

There is an old Danish legend of a spider that dropped its delicate film from away up in the shadowy, dusty rafters in the barn straight down to a lower level and then prepared its web and caught its prey, and carried on its spidery business, grew sleek and prospered. Then one day it forgot what that film which ran up into the unseen was for; and seeing the film said, "This is no good," and cut it off, and so destroyed everything; his whole web collapsed, because he had destroyed the beginning, the foundation of all his life. Therefore, I should say with Browning:

*"My life is in Thy hand*

*Who saith a whole I planned."*

And yet I am free. I can wreck that plan as I can my earthly father's plan for me. Guide me, help me to do the thing for which I am arrived, formed, and being prepared.

But, you say, "How am I to know God's will? How am I to know God's plan for me? I want to do the work He has for me to do in life whether it is a physician or a lawyer, or filling teeth, or tilling fields. I want to do the thing He wants me to do, but how am I to know what it is? Shall it be by spinning a coin, or from a fortune teller, or with a pack of cards? Caesar Borgia could go to the house of Trismegistus and find out. Macbeth could visit the weird sisters and watch in the cauldron the reflection of his fate. Saul could go to the house of the Witch of Endor. Do you want me to go to a fortune teller? I belong to the 20th century, and I don't believe in all that hocus pocus." I agree with you and I want to give you some simple suggestions of how God does tell us from inside.

### WHAT DO YOU LIKE?

First, What do you like? That is the first indication of vocation. What interests you? What is there in this life to which you have a perfectly absolute passionate devotion? And you say,—“I am not going to tell you her name.” Or you say blushing, “I shall not reveal who he is. That is my passionate interest. That is my extreme devotion.” Let me say something to you—and the older persons can stop their ears—let me say to every young man,—Treat the girls as you would vocation. Take them all out; look them all over; but don't get engaged to any in your undergraduate course, not as under-graduates; don't get engaged to any girl or any vocation. I say the same thing to girls,—Treat vocation as you would the question of a husband. Wait and look them all over. But the first sign, the first straw that will show where the matrimonial wind is blowing is whether you like him or not; and the first straw that will show where the vocational wind is blowing is whether you like it or not. Fancy my being devoted to the teaching of college algebra. Anybody that knew me in college knew that I was not called to teach college algebra. I think when I graduated I made a "B," whereupon I took that book and flung it as far away as I could. I had nothing against algebra, but I was not called upon to teach college algebra.

Here is a man named Francis Thompson. I hope you all know his "Hound of Heaven." They were determined to make a surgeon out of Francis Thompson, and they were so



insistent that they drove him finally to opium. He became a drug fiend. Why? Because he was a poet, and a great poet, and they insisted on making a surgeon out of him. You remember the example of the man whom they were determined should read Guardoni's history or go to the galleys. He read as far as the Pisan wars, and then yelled for the galleys.

There was a man in my congregation once who came to me saying, "I want to talk to you. I am unhappy. I am making a failure of life." "How old are you?" "I am thirty-five years old." "What are you doing?" "Selling bonds." "Do you enjoy it?" "I hate it. I get up in the morning and I have to force myself out on to the street. I hate it, and I am making a failure of it." "What do you like?" "Pig-iron! My father was in the pig-iron business, and I have always wanted to get into the pig-iron business, but it is mostly steel today. I am in love with a girl, but I can't marry her, because I can hardly make a living for myself."

Of course he couldn't. No man can make a living in anything that he hates. Well, sir we went to work and got that man out of the bond business and into the pig-iron. He sailed into my study the other day, beautifully dressed, sartorially correct, and handed me his card. He is manager of one of the largest pig-iron businesses in New England; he is happily married, with a lovely family. Why? Because he got into the thing that he liked. First of all, God reveals to me what I am to do along the lines of my particular taste. The thing that I like. That is the first,—What are you interested in? What do you like?

#### APTITUDE

Wait a minute! That is not enough! The second guide-post in God's revelation to me and to you of what our life work is is this: Aptitude! Ah! What you like is one thing and what you can do well is another. There are lots of people in the world who like to do things and do them abominably. I have always enjoyed that story of George Ade who went back to his home town and was listening to a program, when he saw on it the name of a girl he used to know, and turned to his friend and said, "I didn't know that Madge could sing." To which his friend replied, "She can't, but she does!" Interest isn't enough. The world is full of painters who can't paint, but they do; musicians who can't but they do; preachers who can't but they do. They are failures because they have tricked themselves into thinking they are called to do a thing merely because they like it.

The world wants the best, and the man who can do anything and do it well is clearly equipped for that par-

ticular work. We want an aristocracy,—men who can do the one thing best. That is aristocracy. Aristocracy is not the opposite of democracy; it is the opposite of mediocrity. The world is full of people who do things pretty well, but who don't do the thing well. As Emerson said, "Show me a man who can do a work better than anybody else and tho' he build his house in the center of a wood the world will come to his door." The man who can do one thing well is an aristocrat. God calls us to be aristocratic business,—do the one thing well.

#### OPPORTUNITY

My first point is interest; my second point is aptitude; and my third point is, of course, opportunity. I love that word,—*ob-portus*:—just off the bay—just off the harbor. Failure or success depends on whether we are swept past, or sail into the port. Opportunity!

The gates of destiny swing on tiny hinges. One morning you awake and you have no realization of it, nothing says so in the sky; the wind says nothing about it, but that day is the day of all days in your life. Think of it! It may be while you are in college. That day is the day when the great gate swings open to let you meet a person who means everything in your life; that day determines, whether you are well prepared.

*"To each man's life there comes a time supreme,  
One day, one night, one morning,  
or one noon,  
One freighted hour, one moment opportune,  
One space when fate goes tiding with the stream.  
Happy the man who knowing how to wait,  
Knows also how to watch, and work and stand,  
On life's broad deck alert, and on the prow,  
To seize the passing moment big with fate,  
From opportunity's extended hand  
When the great clock of destiny strikes now."*

How is a man interested and apt going to catch that opportunity? It goes back of man to God, to God plus character. And I want to say to every person that the determining factor, I don't care whether you are a doctor, or a newspaper man, or,—I don't care what your vocation is—the thing that counts isn't the technique that you learn in college; it is your character, your integrity, your honesty, your goodness. That is the thing that is going to count.

The other day I was talking to an efficiency expert and I asked him, "What is efficiency?" And he said this: "The right man in the right

place at the right time doing the right thing in the right way." I said, "That sounds like righteousness to me." He said, "Righteousness is efficiency; it is only a nobler word for efficiency." Very well, my friends,—now there is an expression that goes back to the days of the Spartans—a perfectly fine expression. In the old days the Spartan king was visited by an ambassador from another part of Greece. He was shown around the city, and he said to the King, "I am surprised to see that Sparta has no walls." The King said, "Tomorrow I will show you the walls of Sparta." So the next day he took him outside of the palace, and showed him ten thousand men on the plain below and said to him, "There are the walls of Sparta! Ten thousand men and every one a brick!" That is where we get the expression, "You are a brick." So you are. You are a brick; your character is a brick in the building of whatever vocation you are in, and in the great and wonderful temple of the Kingdom of God.

I want to write this closing thing. Once over the hills came a boy flying to catch a train; the train was drawn up at the station; the conductor stood with his watch in his hands; the engineer had his hand on the throttle; the passengers leaned out of the window watching that boy as he came tearing down the road. They waited just as long as they could; but the train had to pull out. He just missed it. And the stationmaster said, "You certainly made a great run to catch that train." And the youth, pretty sensibly said, "Yes, but I didn't start soon enough!" That is a great thing in the matter of vocation, starting soon enough to develop the interest and the aptitude that will grasp the opportunity.

We are in the presence, constantly, of the Master of our fate, and the Captain of our souls. When Henry said, "I am the master of my fate; I am the captain of my soul," James Whitcomb Riley said, "The dickens you are!" Not those exact words, of course, but he meant that. There is, however, a sense in which I am tho' in the greater sense. He is the Master. Once there went into a great art gallery a group of students to see a picture called "The Man of Galilee," and the guide showed the picture from every angle, every side, and when they all went out, there was one fellow who stayed behind; without saying anything to anybody, he went straight up to the picture and looking into the eyes of that figure said this: "Oh, Man of Galilee, whatever job I go into if I can be of any help to you in your job count on me!"



## Eminent Churchmen For Church Congress

Program Announced for Church Congress, Which Meets at St. Louis

### HERESY ONE SUBJECT

Topics of widespread interest relating both to the Church and the state are scheduled for discussion at the Church Congress which is to meet at St. Louis May 5, 6, 7 and 8, 1925.

The morning sessions on Thursday and Friday will take the form of Round Table discussions on the general subject, "The Holy Communion. The topics to be discussed under this general heading are: "Proposed Changes in the Office," "Extra Rubrical and Non-Rubrical Practices," "Reservation," and "The Use of the Chalice." The speakers will include Bishop Charles Lewis Slattery, D.D., of Massachusetts; Rev. Howard B. St. George, D.D., of Wisconsin; Rev. J. H. Randolph Ray, D.D., rector of "The Little Church Around the Corner"; Rev. Floyd W. Tomkins, D.D., of Philadelphia; Rev. William B. Stoskopf of Chicago; Bishop Theodore P. Thurston, D.D., of Oklahoma; Rev. Neil E. Stanley of Denver, Colo.; Rev. Donald B. Aldrich of St. Paul's Cathedral, Boston.

There will be four popular meetings on Tuesday, Wednesday and Thursday evenings and Friday afternoon. At the first, the subject will be, "Heresy: What Is It and What Shall We Do With It?" The laymen's point of view will be presented by Mr. Frederic C. Morehouse, editor of the *Living Church*. "The Place of Miracles in Religion" will be discussed by Dr. Frederick C. Grant, Dean of Bexley Hall, Gambier, and other speakers. Mrs. Charles E. Hutchison of East Orange, N. J., has been selected as one of the speakers on "The Value of the Church to Religious Living," the others being the Rev. George E. Norton of Rochester, and Rev. Benjamin M. Washburn of Kansas City.

The discussion on "The United States in World Relations," is being eagerly anticipated and is likely to induce keen debate. It will be opened by Mr. James G. McDonald of the Foreign Policy Association of New York, an acknowledged authority on international relationships.

Other speakers besides those who have already accepted positions on the program will be added before the congress meets.

The special preacher at the Corporate Communion, which will take place on Wednesday morning, will be the Rt. Rev. Thomas C. Darst, D.D., Bishop of East Carolina.

## Programs For Young People's Meetings

Edited By Gordon Reese

### YOUR LIFE

Each week we print in this paper a program for a young people's meeting. These programs were written by the group of young people who met in conference last summer at Sewanee, prizes having been offered by the paper for the programs voted the best. The vote is to be taken in the spring, each Young People's Fellowship or Service League, being entitled to a vote.

In place of one of these programs this week we are suggesting that the group read the article, appearing in this issue, written by the Rev. Dr. Stewart. Dr. Stewart is much sought after by college groups. Surely there is no topic more vital than that of life work. An interesting evening can be arranged with this article as a basis. Have the ar-



Chapel at University of Illinois

Students Plan to Go Ahead With the Building

article read. Follow with a discussion or debate on "What Should a Christian Do With His Life?"

The usual programs, written by the young people, will be continued next week.

Also, because of Dr. Stewart's article, we have omitted this week the department of Young People's Activities. It will be resumed next week with an article on the organization in the Province of Sewanee.

Board of Religious Education in the diocese of Louisiana has just concluded a diocesan normal school. Sessions were held in Baton Rouge, Alexandria, Lake Charles, and Monroe. A week was spent in each place during each of the past four months, thus giving a four weeks' course in each place. The instructors were Miss Mabel Lee Cooper and Rev. Gardiner L. Tucker. Credits were given for the work.

## To Begin New Chapel At State University

Students Are Going Ahead with Their Part of Building at Illinois

### BUILD IN MAY

The students at the University of Illinois are going ahead with their part of the building of the new Chapel at the University, regardless of what is done for them by their elders away from the campus. This announcement was made last week by Brewster Stickney, Chairman of the Students' Committee, at a dinner of canvassers. He stated that the building would be going up, that it was up to the students to start with the confidence that it would inspire the friends of the college, and church people especially, to see that the building goes on to completion.

"The Episcopal students at the University will break ground for their Chapel on May 25th, the day

of Bishop Anderson's visitation. That is, providing we have by then 100 students who have pledged a minimum of \$50," said Stickney.

Ninety-two pledges were reported by evening and as more students are interviewed more than the minimum number of subscribers is anticipated. Payments are to be made quarterly in sums of \$3 or more.

The central committee of the Diocese of Springfield, under the chairmanship of H. E. Halliday of Cairo, is planning to raise before autumn a quota of \$75,000 of the \$300,000 needed for the buildings and endowment in addition to the \$100,000 and the site, now in hand. The remaining sum will be raised next year in the dioceses of Chicago and Quincy.

It is expected that the student giving and ground breaking ceremony will prove a strong incentive to state-wide giving and that the actual building will be in progress before school opens in the fall.



## Prayer Book Revision Stirs English Church

"Gentleman With the Duster" Writes  
About Cross on Old St. Paul's  
Cathedral

CANTERBURY ILL

By Rev. A. Manby Lloyd

Everybody is getting very tired of Prayer Book, revision, which is the rock on which the Church of England may split. Suffice to record that Dr. Darwell Stone carried his proposal for observance of "Corpus Christi," but a similar proposal re "The Assumption" was rejected. An attempt to cut out the proposed commemoration of "All Souls" was defeated, and that Evangelicals are really frightened is proved by various correspondence columns and by the plaint of Canon H. A. Wilson, who said, "Already one-half of the Church of England is virtually out of communion with the other half."

Chesterton has been enjoying himself again, and the dome of St. Paul's being the live topic, he gives the dean a rest.

Among others, the "Gentleman with a duster" has been dusting the dome of St. Paul's and has even affected to flick the cross off the top with a flourish of his favorite instrument. Of course, the flourish is only intended to be sarcastic or symbolic. He asks what we want with the cross when we are not really Christians; but he means that we ought to be Christians. The extraordinary thing, says Chesterton, is the sort of Christians we ought to be. It seems that we ought to abandon a religion of singing hymns and confessing ourselves miserable sinners in favor of the god of evolution. Then we should do strict justice, reap what we have sown, and abandon low animal amusements. Now if the clerks and merchants bustling 'round St. Paul's are not Christians, it is generally because they are evolutionists. If they do injustice, they excuse it as the evolutionary struggle for existence. If they have animal amusement, evolution excuses it by their animal origin. At least they are more likely to do that than to sing hymns to excess, or roll on the pavement howling that they are miserable sinners.

In short, the writer begins by saying that the cross on St. Paul's is a mockery because it does not stand for Christianity, and ends by suggesting that it is a mockery because it does not stand for evolution.

But why should a cross stand for evolution? . . . If I wanted to commemorate the finality of science, the security with which we can all

repose in her conclusions, I should select a weather-cock. If I wished to suggest the firmness with which it can put its foot down in moral matters, I should select a snake. . . . For if the gentleman really wants a sign set in the heavens over the dome of St. Paul's to show that we all believe in evolution, it must be different every day.

Canon Storr was challenged by the *Guardian* to define "Historical Anglicanism," and he gave "one note" in these words: "The ultimate fount of authority lies within the C. of E. as a branch of the Catholic Church, and not outside it." He is in turn challenged by Canon Lacey who wants to know if any respected English theologian, prior to Canon Storr, himself, has ever sounded this note? It reminds him of nothing but S. Paul's indignant question addressed to the Church of Corinth, and Canon Lacey observes that, if you substitute the word "ROME" for the word "ENGLAND" in this note, you have the precise essence of Popery, the phrase "Church of Rome" being used, of course, in its accurate local sense.

Mr. Stanley Baldwin (P. M.) has been amusing the House of Commons by comparing himself to Moses and Sir Alfred Mond to Aaron, who would hold up his weak hands. Aaron is now on a visit to Palestine, and Lloyd George spoilt it all by reminding the P. M. that Moses never reached the Promised Land.

The Bishop of Swansea is organizing an appeal for the cessation of Good Friday football. Tomorrow (Feb. 21) the Archbishop of Canterbury attains the jubilee of his ordination to the priesthood. He has been unwell of late, and the prayer of the Church will not be lacking for this rock-man, whose strong wisdom commands the respect of all parties in Church and State.

The country is in the grip of an epidemic of influenza—his Majesty the King being a notable victim. It is only a mild epidemic, but the singular fact relating to influenza is that it recurs at intervals, consisting of multiples of 33 weeks. Those who like cross-word puzzles can look up Daniel 12, and the cube measurements of the Great Pyramid.

Three candidates ordained to the diaconate at St. Mark's, Chicago, last Sunday by Bishop Anderson. Rex C. Simms, brother of the rector of the parish; Lewis R. Howell, presented by Dean Ivins and ordained by Bishop Anderson for the Bishop of Newark, Bishop Lines; and F. M. Clayton, who was ordained for the Bishop of Northern Indiana, Bishop White. In the evening the bishop confirmed a large class, more than half of them being adults.

## Medical Science The Modern Faith Healer

Dr. Henson, Bishop of Durham, Raps  
Mr. Hickson and Modern  
Faith Healers

SUPERSTITION

Preaching in Manchester cathedral on Sunday, the Bishop of Durham argued that a literal interpretation of the New Testament was a false interpretation. The same literalism, he said, which led John Wesley to believe in witches had led many Christians to associate themselves with the movement known as Christian healing or spiritual healing. Reading the New Testament thus literally, it was not surprising that Mr. Hickson, the faith healer who not long ago visited America, believed in demonic possession and claimed to cast out devils. Indeed, he regarded himself, and was regarded by his supporters, as representing the ministry of Jesus Christ, as recorded in the Gospel. The bishop said that although he had not found that Mr. Hickson had claimed to raise the dead, his language sometimes made it appear as though he could.

Faith healing was common to all religions. Mr. Hickson spoke of Christian healing and connected his ministry with the Christian religion, but there was really nothing Christian about it except the phrases and actions employed. The ancient world was familiar enough with these phenomena, and Lourdes, where Mr. Hickson conducts a mission, was the modern equivalent. It was important to remember that faith healing appeared to have nothing to do with morality; neither in the healer nor in the healed did there exist any connection between divine action and human goodness.

Mr. Hickson's enthusiasm for spiritual healing had led him to the use of language implying that the end of the health ministry in the Church was calamitous. Surely the healing mission of Christ was to be traced not in striking fervors of faith-healing which were few and uncertain even at Lourdes, but in the majestic and unflinching movement of medical science, borne to sufferers on the wings of Christian charity. It could not, he concluded, be the duty of the Church of Christ deliberately to go back to the habits and methods of a primitive and superstitious past.

Rev. H. G. Willis, who was rector of St. Ann's, in the Bronx, New York, has entered upon his duties at rector of St. Mark's West Orange, New Jersey.



## News Items From The Entire Church World

**National Treasurer Announces a Deficit for the Past Year of Over Hundred Thousand**

### SERVICES WELL ATTENDED

Twenty-five dioceses have paid their full share of the budget to the Church's Program for 1924. The following have paid their priorities as well: Eastern Oregon, East Carolina, Kentucky, Arizona and Honolulu. The final report for the year will not be ready until detailed statements are received from China, Japan, and other distant fields, but the preliminary report shows a deficit for the year, even after using \$400,000 in available legacies, of \$135,046.46.

\* \* \*

Bishop Manning announced last week a gift of \$150,000 for the erection of another of the bays in the nave of the Cathedral of St. John the Divine in New York. The gift is from a New York business man who has requested that his name be withheld. Several groups have been raising funds for the erection of bays. Bishop Manning also announced the preachers for the series of special evangelistic services to be held in the Cathedral on three Sunday evenings during Lent. On March 15th Dr. S. Parkes Cadman, Central Congregational Church, Brooklyn, and president of the Federal Council of Churches, is to preach. On the 22nd, Rev. G. Campbell Morgan, pastor of the Fifth Avenue Presbyterian Church; the 29th, Mr. John R. Mott, the head of the International Y. M. C. A.

Dean Lathrop, the executive secretary of the Department of Christian Social Service, asks us to announce a social service institute for clergymen that is to be held at the New York School of Social Work from June 22nd to July 3rd. Everything that a fellow wants to take in this coming season seems to be from June 22nd to July 3rd—the Concord Conference, the Gambier Conference, the Albany Conference, lots of things at Racine, and now this. Anyway, this one is for "Priests, Ministers and Rabbis." The idea is to establish a clearer understanding of the relations between the community and the churches, and to develop programs for the prevention and elimination of social evils—social case work, child welfare, community problems, behavior problems, labor problems, racial problems. "A faculty of men and women of outstanding prominence," says the Dean. Afternoon in visiting institutions, for all of those who do not sneak off to see the Giants or the Yankees play ball. The Institute is limited to 100 men; the quota for us is 30. All fixed up to stay together at the General Seminary—whole things won't cost much. Write Dean Lathrop, "281," if you are interested.

Another school—the Church Pageantry School. It is your own fault if you are not educated. This one is to meet at St. John's Military Academy, Delafield, Wisconsin, from the 17th of August until the 28th. The curriculum cover all phases of religious dramatics, dealing with it as a method of liturgical worship for presentation in the Church, as an educational project for use in the school, and as a social program for production by parish organizations. We'll tell you more about this later on—faculty and that sort of thing. An interesting development surely—the demand for such a school.

\* \* \*

Work has been started on the first unit of the Cathedral at Orlando, Florida. The present building is to cost \$100,000.

\* \* \*

Just before Lent, St. Mark's, Brunswick, Ga., where the Rev. J. W. Fulford is rector had an unusual social gathering . . . a reception to the thirty-one people who had been confirmed the Sunday before. The classes for the two previous years were also guests.

\* \* \*

Incidentally I have just received a letter from J. M. Fulford the nine-

## Books By Studdert Kennedy

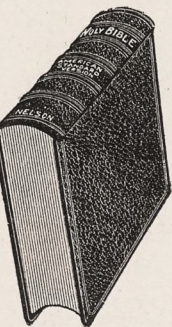
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**Witness Books**



## "Religious" or "Superstitious"?

The Apostle Paul's heart was set on winning the "Men of Athens." If he had really told them they were "too superstitious" which other versions of the Bible quoted him as doing, would he have enlisted their interest in this new faith that was turning the civilized world upside down? The fact is he told them, as **The American Standard Version** renders it, that they were "very religious." How important it is, therefore, to use the supremely accurate rendering of Holy Scriptures as found in the

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year-old son of this rector in Brunswick . . . a real business letter. Here it is: "Dear Sir, Enclosed please find a check for \$1.50 which will pay for the fifty copies daddy got for me to sell last week. I am nine years old and using the money I make for my mite-box. Yours truly, J. M. Fulford."

\* \* \*

Rev. Charles F. Scofield, rector at Collegeville, Pa., says he doesn't know who started this idea of a multigraphed church paper, with a printed cover and standing notices, that we have been talking about. But he does know that he started one when rector at Warwick, Pa., back in 1916. He gave the idea to the rector of Trinity Church, Elmira. Well we've traced it back to 1916 now. Who can get back of that? No particular idea in knowing—just the fun of finding out to whom belongs the credit of originating a plan which has been widely adopted.

\* \* \*

Young people of the Province of the Mid-West will meet at Racine on the 24th of April for a three-day conference. Representatives from the dioceses is unlimited, although voting will be done by dioceses. The program is to be announced within a week or two.

\* \* \*

The Society of the Nazarene dedicated on the 19th of February, a new home in San Diego, California. The Home, which is to serve Southern California is in charge of Miss Marie Barnes, whose father was a pioneer in the field of healing.

\* \* \*

Bishop Burton and Mrs. Burton were hosts last month at a tea given for the Church students in the University of Kentucky.

\* \* \*

Great union service on Ash Wednesday at Meadville, Penna., under the auspices of the ministerial association. All the churches . . . all of them . . . got together for a real hearty service in Christ Church, where Rev. W. P. Kemper is rector. Quite an event when one stops to realize that Alle-

gheny college, a Methodist institution and a Unitarian Seminary are located at Meadville.

\* \* \*

Rev. Jerry Wallace, an unusually alive man I am told, has organized a novel club in his parish, Christ Church, Springfield. (Just a minute to make a correction. I was taught in seminary never to say "my" or "his" parish. The parish belongs to the Church. Hence I must say: "Christ Church, the parish of which he is rector." Now we can go on.) It is called the Old Fogey's Club, and the chief obligation entailed on its members is that they will promise to remain at home with their families at least one week night each week during Lent. Idea is that men are getting out too much to lodges etc., and are neglecting their home life.

\* \* \*

Holy Cross, Sanford, Florida, will have completed their new church within a few weeks. In 1923 they lost their church, parish house and rectory through fire. What a blessing a fire sometimes is . . . a beautiful new church now, with the rest to follow.

\* \* \*

Rev. Louis Wood, a member of the staff of the National Council, has been in the diocese of Springfield this month, visiting each parish and mission in the interest of the Church's program.

\* \* \*

On Sunday evenings during Lent the choirs of St. John's, Savannah, Rev. W. A. Jonnard, are giving can-

#### 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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tatas. The boys choir one week, and the adult choir the next.

\* \* \*

During Lent Bishop Davenport of Easton is having services at Elkton in an effort to unite the northern part of the diocese in a Diocesan Service. A similar series of services is being held at the Cathedral at Easton for the people of the central part of the diocese.

\* \* \*

Rev. H. W. Starr of Charleston, S. C., has accepted an appointment as part time field secretary for the department of religious education in the Province of Sewanee.

\* \* \*

They are doing a lot toward raising the standard of religious education in that Province. Right now they are making a careful survey of all of the Church Schools, using questionnaires, and where necessary a field secretary is visiting the parish to find out exactly what the conditions are. The material gathered, they figure, will be

## PEOPLE'S LIFE OF CHRIST

- - By - -

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of use to the commission when it meets at the General Convention.

\* \* \*

By the way. We are lining up a great series of articles on topics that are to come up for consideration at the General Convention. Too soon to tell you all about them, but I promise they will be good. I drop this hint simply to notify you folks who read the paper only during Lent that you will be making a mistake if you do not continue it through the summer. Convention years are big ones in the Church, and we figure on keeping up with the procession. If you are buying the paper at the church find out if the rector is to continue the bundle after Easter. If not, better send in a dollar which will take care of a subscription for you through the meeting of the General Convention in October.

\* \* \*

A reception in honor of Rev. Lewis P. Franklin, rector for twenty years, was given recently at Trinity Church, Newark, Ohio.

\* \* \*

A leaflet of prayers for young people, compiled by Bishop Ingle of Colorado, have proved so popular that nearly 5,000 copies have been distributed in the diocese.

\* \* \*

The day before Bishop Johnson started his preaching mission at Trinity Church, Greeley, Colo., where Rev. Harry Watts is rector, the parish had continuous intercession for the success of it. One hundred parishioners took part in it there always being at least two people in the church, asking God to bless the undertaking.

\* \* \*

I was afraid this would happen

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**ROCHE'S**  
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somewhere. Epiphany, Denver, has a boys' radio club. The boys have built a receiving set and spend one evening a week operating it, and studying the subject of radio. Isn't there a Cross Word Puzzle club in some parish?

\* \* \*

St. Mark's, Augusta, Maine, has had eighty people presented for confirmation since October, 1923, the last class being one of thirty presented last month. Half of them were adults, twelve being leading professional and business men of the city, among them a captain in the federal army and a municipal judge. Dr. Purvis says that a mission held there in 1923 by Bishop Johnson is chiefly responsible for the really remark-

## THE VICTORY of THE CROSS

- - By - -

REV. HIGH MOOR

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WITNESS BOOKS

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Also a 35-cent pamphlet on the chronology of Dan. 12, "How Long to the End?" From same address.

NO STAMPS.

able growth of the parish. The church which seats 400, is crowded each (Turn to page fourteen)

### BOARD AND ROOM

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

### AUGUSTA, MAINE

### St. Mark's

Rev. Stuart B. Purves, D.D., Rector  
Sundays: 7:30, 10:30, and 7:30 p. m.  
Daily: 8:30 a. m.  
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### BALTIMORE

### Grace and St. Peter's

Park Ave. and Monument St.  
Rector: H. P. Almon Abbott, M.A., D.D.  
Sundays:  
8 A. M.—Holy Communion.  
11 A. M.—Morning Prayer and Sermon. (First Sunday in each month Holy Communion).  
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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**

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**Trinity**

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

## ATLANTIC CITY

**The Ascension**

Pacific and Kentucky Avenues  
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Sundays: 7:30, Eucharist; 10:30, Matins;  
12:00, Eucharist; 8:00, Evensong.  
Daily: 7:30, Eucharist; 10:30, Matins,  
Monday, Tuesday, Saturday; Litany, Wed-  
nesday, Friday; Eucharist, Thursday and  
Holy Days.

## NEW YORK

**The Incarnation**

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Rev. H. Percy Silver, S.T.D., Rector.  
Sundays: 8, 10 and 11 A. M., 4 P. M.  
Daily: 12:20 P. M.

**Trinity**

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

**The Heavenly Rest**

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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.

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**St. Paul's Cathedral**

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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. James' Church**

22nd and Walnut Streets  
Rev. John Mockridge, Rector.  
Sundays: 8 and 11 A. M., 8 P. M.  
Week days: 7:30 and 9 A. M., 6 P. M.  
Thursdays and Holy Days: 10 A. M.

## MINNEAPOLIS

**St. Mark's**

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

**Gethsemane**

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

## ALBANY

**All Saints Cathedral**

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

## DENVER

**St. John's Cathedral**

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

## MILWAUKEE

**All Saints Cathedral**

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

**St. Paul's**

Cor. Marshall and Knapp Streets  
Rev. Holmes Whitmore, Rector  
Sundays: 8:00, 9:30, 11:00, 4:30.  
Saints' Days and Tuesdays, 9:30 a. m.  
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Sundays: 7:30, 9:45, 11 A. M. and  
6 P. M.  
Monday, Wednesday, Thursday, 7:30  
A. M.



service, while the Church School is the largest in the diocese.

\* \* \*

St. Thomas', Mararoneck, N. Y., entertained a delegation of six Yale students over the week-end of March first. They took part in a "Father and Son" banquet on Friday, took a hike with a lot of the boys on Saturday (just imagine the "kick" those kids got out of a hike with big Yale athletes), addressed the Church school on Sunday and then led in the first meeting of the newly organized Young People's Society.

\* \* \*

Work has begun on a new church for Grace, Colorado Springs, which is to cost \$200,000.

Another new church for St. Andrew's, La Junta, Colorado, which will cost \$25,000.

\* \* \*

The people of the diocese of Springfield are planning to finish the new St. John's, Centralia, Illinois, which was stopped by the sudden death of the rector, Rev. James Baynton. The church will be a memorial to his devotion and self sacrifice.

\* \* \*

Three churches in Newark are trying to increase their endowments:

Trinity trying to raise \$200,000; St. John's, Jersey City hopes to raise \$100,000; while St. Paul's, Newark, is after an endowment but has set no figure.

\* \* \*

Rev. Homer Grace was advanced to the priesthood by Bishop Ingley on March 8th in St. Mark's, Denver. Mr. Grace is a deaf-mute and is devoting himself to those afflicted like himself.

\* \* \*

Just finished a new parish house in Spring Hill, Wicomico County, Maryland, where the Rev. W. W. Webster is rector. It is to serve as a community house for the rural region thereabouts.

\* \* \*

Folks up in Eau Claire Wisconsin, gave Frank Wilson, who writes for us each week, a new car . . . one of the nice ones closed in nice and warm, balloon tires, four passenger coupe. That is enough to let you know what kind of a car it isn't.

\* \* \*

Ordinations in Colorado: A. H. Lindsay and J. L. Patton Jr., on March 4th, to the diaconate in Trinity Church Greeley by Bishop Ingley, presented by Dean Bonell of St. John's College, Rev. E. C. Johnson D. D., preacher. Mr. Lindsay was formerly a Presbyterian minister in New York, and is at present on the faculty at St. John's. Mr. Patton, who is from the diocese of Southwestern Virginia, is a student at the college.

\* \* \*

Bishop Paul Jones is conducting most successful missions in North Dakota. He started with a quiet day

and conference with the clergy of the diocese. This was followed by missions in fourteen parishes in the diocese, with enthusiastic reports coming in from the rectors of them all.

\* \* \*

Are you familiar with the little "poem" that is to be found on the back of THE WITNESS renewal subscription blank—the one about the "steady subscriber who pays in advance"? Well, we received the following the other morning from a steady:

Since dear to your heart is the steady subscriber  
Who pays in advance at the birth of each year;  
So send I my cheque-let, and do it most gladly,  
To cast round your office that halo of cheer.

No use to say: Stop it; each week look we for it;  
The rest of the papers have increased too much.  
Continue to send it. The household "all like it,"  
But don't make it bigger, or we'll all be in Dutch.

So welcome our cheque, when it reaches your sanctum  
(My pulse, too, would throb, and my heart, too, would dance);  
It's wholly material and hardly ethereal,  
As it comes from "subscriber," who pays in advance.

\* \* \*

One hundred and fifty delegates from Massachusetts and Connecticut attended the sixteenth annual convention of the Knights of Washington at St. John's, Waterbury, Connecticut, last week. The order is for the boys of the Church.

\* \* \*

Judging from the parish and diocesan papers, Lent is under way in fine shape, with services well attended, people reading, doing good deeds and really preparing for a joyous Easter. Hardly a paper that does not contain splendid Lenten suggestions.  
(Turn to last page)

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\* \* \*

Bishop Ingley of Colorado has offered prizes to the children of the diocese for the best essays on the subject: "What missionary work of our Church in Colorado interests me most."

\* \* \*

A round table fellowship meeting is being held each Monday evening at St. Matthew's Cathedral, Dallas, Texas, attended by people from all of the parishes of the city.

\* \* \*

Rev. John D. Wing the rector of St. Paul's, Chattanooga, has just finished a preaching mission at St. Ann's, Nashville Tennessee.

\* \* \*

Union services are being held in Edgewood Rhode Island, with the services held in the Church of the Transfiguration on alternate Sundays. The pastor of the Congregational Church was the preacher there last Sunday. The rector of the parish is the Rev. Walter E. Borchert.

\* \* \*

Inquirer's Class every Sunday afternoon at Gethsemane, Minneapolis. Idea is to clear up a lot of points before inviting people to join confirmation classes.

## A Line a Day for Lent

By Rev. William Porkess

### Seventeenth Day

Circumstances can never cripple vision, for vision always sees beyond circumstances.

### Eighteenth Day

God can always be found, and wonderfully at that, if we but know where to look—it is in Jesus Christ He is most clearly seen.

### Nineteenth Day

Fearlessness and outspokenness

need never be out of harmony with kindness and sympathy.

### Twentieth Day

In estimating what the quality of our contributions to the world's life should be, money should not be excluded, but much more than the monetary must be included.

### Twenty-first Day

The man who works hard with his soul will never give all his time to the body.

### Twenty-second Day

There is just as much importance in being sound as recipients as there is in having the Christian ring as donors.

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