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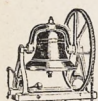
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# THE WITNESS

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## BISHOP JOHNSON'S EDITORIAL

### *With Chart and Compass*

IF YOU engage an electrician, you want him to have some knowledge of electricity.

He does not need to know what electricity is, but he does need to know what it will do, and how it must be handled in order to prevent short-circuits and to perfect the insulation of that force which he is handling. If he doesn't know these things, his work will be followed by inconvenient darkness when one is looking for light; or by lurid conflagrations when one would prefer darkness.

Religion is a force much like electricity.

No one knows the power of the Holy Ghost.

The Master emphasized this when He said, "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is everyone that is born of the Spirit." And, speaking along the same lines He said, "And I will pray the Father, and He shall give you another comforter, that He may abide with you forever; even the Spirit of truth, whom the world cannot receive, because it seeth Him not, neither knoweth Him."

The world did not appreciate the value of electricity for many centuries. It does not know now what electricity is, but it does know what it will do and how to attain the desired results. The fact that men did not know about electricity for thousands of years, did not alter the fact that it was there, ready to be harnessed and used, whenever men would study it, and apply the knowledge thus acquired. And, further, men had to learn that it could be used safely, only when men studied its laws and kept them.

Electricity is not merely a beneficent power, but when used without reference to the laws of its application, electricity is a consuming fire.

So we are warned that God is not

merely love, but a consuming fire.

Religion is a beneficent power but it is also a power that can so char and burn human nature, that it not only becomes impervious to kindly impulses, but is incapable of receiving the grace of God.

God insists that man shall inform himself of the laws and principles incident to the use of any power that He may endow us with.

In the realm of religion, this misuse of God's grace is not so immediately evident as in the misuse of electricity, but the ultimate result of bungling in religion is far more disastrous to the human race.

For the misuse of electricity will damage only the body, but the misuse of grace will damage the soul irreparably.

It is customary in America to regard all religion as beneficent, and the plan for federating all religions, makes it extremely difficult to point out that such a federation puts bad religious forces on the same equality as good ones.

People resent the idea that one religion is not as good as another, but in the nature of God's forces, it cannot be so.

The mere element of sincerity is not sufficient to insure proper results in the use of religious forces, or electrical ones.

Fanatics are invariably sincere and therefore doubly dangerous when they receive the seal of general approval.

Our Lord never yoked up His gospel with fanatical sects or parties, because He always insisted that it was necessary to obey His commandments, if you were to receive value from His grace.

One might as well endorse the indiscriminate use of electricity as to tie up the Church with an indiscriminate use of God's grace.

People love vagueness in religion because it sets a premium upon inefficiency, and frees them from the

necessity of study and work.

Poor workmen dislike rules which make for efficiency, and indolent Christians love to be told that it doesn't make any difference what you believe and what you do, so long as your heart action is all right.

Of course the heart is an important part of man's spiritual anatomy, but by itself it does not insure the work either of an electrician or a prophet.

It would be a unique exception to all rules, if man could use any beneficent force without studying its laws and applying them.

The Pharisee was a religious man and he crucified Christ. Torquemada was exceedingly religious; so were the Puritans who tortured Quakers in the sacred name of liberty, and claimed pontifical infallibility in so doing.

The idea that man can put the seal of God's approval upon all the bitter and cruel things done in the name of religion is absurd.

And yet the Church is faulted because it tenaciously adheres to certain elementary principles which ought to be observed in the use of any power which is potent for good or evil.

We license doctors, druggists and electricians, because of the fatal results which follow the acts of agents who are sincere and incompetent.

The Church properly insists on licensing the clergy to preach and administer sacraments, and while the same looseness that pervades religious society may cause the licensing of many questionable ministers, this only proves that the restrictions for ordination are not strict enough.

The principle of ordination is merely emphasized by such imperfections.

There is an inward and an outward call to the ministry. The individual may feel certain of the inward call; practically all applicants are sure of their own rectitude and fitness; but the outward call is to be



determined by those in authority, however capable or negligent they may be in the exercise of that authority.

The religion of Jesus Christ is the witness to a certain faith, which may not be amended or rescinded by a referendum to popular clamor or local prejudice.

It is a definite faith entrusted by Christ to chosen representatives. When it is revised and altered by self-constituted apostles, it ceases to be the faith once delivered to the saints, and becomes something else, which is invariably heralded as a panacea for the world's ills, and just as invariably breaks down in the effort to make it work.

The Puritans ruined the character of God, made a hero out of the Devil and acted more like the latter than the former in their exercise of divine compassion.

They altered the faith essentially, but broke down in their effort to make the new faith operative for good.

The Sacraments which Christ instituted and the Church has preserved are the property of His household and not the property of the world; and the sanctity of the Church depends upon the fidelity of those to whom the trust has been given.

The Church is to keep that which is committed to her trust and not to scatter it among those who are ignorant of its use.

It is all right for a trust officer to be genial, but if his geniality permits him to dissipate his trust, then he is unfit for the task.

One is sympathetic with the effort to unite the whole group of professing Christians, but one may not be accused justly of intolerance, if he refuse to sacrifice the constitution of the nation or the Church in order to try the very questionable experiment of going to sea without any other chart or compass than the confident assurance of one's fellow mariners that they are endowed with sufficient wisdom and grace to guide us into the harbor where we would be without any other instruments than their own wit and self-confidence, especially when they themselves have never been there.

It is no reflection on the morals or sincerity of such mariners, if one quietly prefers to sail in an old liner which is provided with both chart and compass wherewith to guide it.

The very power which impels the vessel becomes its greatest danger without other guidance than the blessed assurance of such mariners.

Rev. Nelson Kellogg has resigned as rector of St. John's, Portsmouth, N. H., to enter the Society of St. John the Evangelist (Cowley Fathers).



Bishop Shaylor

*He Urges Useful Memorials.*

## The Council's Work

*By Mr. Alfred Newbery*

### A RATIONALE. II.

LAST week we said that the impulse to pass on something good is a common one, that Christians have it with respect to their religion; that since their religion is a love of God and of fellow-man, they cannot be Christians and not desire to have others share their spiritual experience.

That brought up a secondary question of method. How shall we best spread it? All at home in one spot, or all in distant spots; or shall we follow both methods at once? We answered that the only wise method is to follow both. Does the planter plant only one seed and wait for it to develop and spread its seed throughout the whole field? He plants all over the field. His regard is for the whole field, not for any one part as against any other.

Now the question arises, "Does it work?" Granted that we ought to be missionaries abroad (for that is what it comes to, since nobody denies the need for home effort), is there any value in it?

Let us answer that in two ways. Without too deep an inquiry as to what is of value and what is not, let us remind ourselves that in even the mildly Christian atmosphere we have so far been able to generate, have grown those practices which best express our ideals, a lessening of the physical drudgery of man's life, a helpful anxiety for the ills of the body, a constant study of the food supply, a wide extension of educational facilities and opportunity for

political expression, an exalted status for womanhood and an increasing concern for the child. These are indications of the direction in which we are going, albeit with sadly slow gait. They may be found in the machine which has assumed the heavier parts of man's labor, hospitals and clinics, scientific agriculture, public schools, democratic forms of government, and for the last two, in a host of things which give woman political, intellectual and social scope, and in a whole movement which may be summed up in child welfare.

Now without in the slightest attempting to hide either the faults of our own civilization or the merits of those civilizations we call pagan, can we fairly say that any non-Christian civilization shows such standards, such indications of a movement in such a direction?

On the contrary is it not true that it is particularly the case in the non-Christian world that man still generally labors like a mule, that the food supply is continuously inadequate, that medical knowledge is expressed in terms of a medicine man's superstition, that illiteracy is common, and the franchise strictly limited, woman in a position of comparative dishonor and sometimes in degradation, and child welfare unknown?

Those are tangible values, things we can see and understand, things which we consider vital, and things which do not grow in non-Christian lands *save when Christianity takes them there.*

And finally there is the other point of view and the all-important one. Our religion is a revealed one, revealed through an incarnate Saviour, Whose words, Whose spirit, Whose acts, alike tell us that we are the children of one Father, and that His inestimable love is insatiate until every last soul on the earth has turned to Him. To know God is to know Jesus Christ Whom He sent. To know God is in a real sense the end and purpose of living, and past all consideration of paved streets, and uniformed nurses, modern schools, and harvesting machines, beyond all the things in which we have expressed our concern for the development of human life, beyond them all lies this: that God loves man, wherever man is, that Jesus Christ is the revelation of that love, is the path to God, and that we are the means by which the way shall be made known to all flesh, and that is our goal even though there were no visible results for a thousand years to come.

The district of Panama passed a resolution at their recent Convocation calling for a committee to petition the General Convention for admission into a Province. They prefer Sewanee.



## The Lord's Prayer

By Rev. G. L. Richardson

### FORGIVE OUR TRESPASSES

IT is not altogether flattering to human nature to analyze the petitions in the latter part of the Lord's Prayer if we may assume, and I think we may, that our Lord intended to express in them His estimate of our chief needs. It is worth thinking about that He considers these our four chief necessities: to be fed, to be forgiven, to be led, to be delivered. How little this agrees with our light-hearted assumption that we are perfectly able to take care of ourselves! He does not think so. He pictures us as children dependent on our Father. He sums up in these four, terse petitions the things which our Father must do for us if we are to live,—feed us, forgive us, lead us, deliver us.

Let us think, then, about forgiveness. Note, first, that, God's forgiveness goes deeper and means more than man's forgiveness. When I do wrong to my neighbor and am sorry and ask forgiveness, he may say, "I forgive you," and it is a boon. It means that he will blot out that incident in our lives and we can begin again as if it never had happened. When God grants His forgiveness, the same thing happens, but a great deal more, for God never speaks without putting forth power. As He is the center and source of all power and life, His creative word is a creative force. So God's forgiveness carries with it not only the blotting out of the past, but a gift of strength for the renewing of our life which sin has marred and weakened. This is the truth that lies behind the Church's doctrine of absolution. When we say that absolution is sacramental, that is what we mean. It conveys grace and Christ has opened this way to God, or rather God has done it through Christ as St. Paul points out in that great passage at the end of the fifth chapter of the 2nd Corinthians, "He hath reconciled us to Himself by Jesus Christ."

Secondly, consider this—that God's forgiveness is granted on condition that we forgive. Our Lord is very insistent about that. "If ye forgive not men their trespasses neither will your Heavenly Father forgive you your trespasses." If we think carefully of this we shall see that it is because of the necessity that we should be in the right spiritual condition to receive God's grace, or else it can be of no use to us. God's forgiveness can not lodge in an unforgiving heart any more than a seed can take root in a piece of New Hampshire granite.

## OUR COVER

The photograph on the cover this week is of St. Thomas Church, Falls City, Nebraska, a small parish with very few communicants, yet with a church of beauty. The pulpit, the work of Mr. John T. Coxhead of Yankton, South Dakota, was recently dedicated by Bishop Shayler. as a memorial to Mrs. Stuart, a gift to the church by her mother, Mrs. P. H. Jussen. The altar and rood screen shown in the picture were also made by Mr. Coxhead. Bishop Shayler said in his dedication sermon: "Tombstones are monuments of great beauty and huge proportions, and do honor to those whom they commemorate, but they serve no useful purpose in comparison with a memorial which serves to build up the Kingdom of God."

In order to be forgiven we must attain the real humility that is willing to forgive. Now humility is really only another name for truth. We are unwilling to forgive our neighbors because we deceive ourselves into thinking that we are better than they. Pride bolsters up that self-deception, but humility smashes it all to pieces. We see that the sin that looks so large in our neighbor is really no greater than what we discover in ourselves.

We need forgiveness and before we leave this petition of the great prayer, let us dwell for a moment on the comforting assurance that God does forgive. "Forgive us our trespasses," our Lord says, and He makes no exceptions. God's forgiveness is great enough to include them all. The sins of the body, the sins of the mind, the sins of the spirit, the little sins, and the great ones, the sins of youth, and the sins that make old age shameful, all may be forgiven if the conditions which our Lord lays down are met. "Lord be merciful unto me, a sinner," is a prayer that never falls on deaf ears.

## Let's Know

By Rev. Frank E. Wilson

### SUNDAY

EVERYBODY is interested in Sunday. Here comes another letter referring to our article on the same subject a few weeks ago and asking the following question:

"What does the Church say, if anything, about the observance of the Lord's Day or Sunday? Should Chris-

tians indulge in worldly things on that day?"

So far as I know, the only really official pronouncement of the Episcopal Church on Sunday observance is to be found in Canon 48 as it appears in the Journal of General Convention of 1922. It reads as follows:

"All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, by regular participation in the public worship of the Church, by hearing the Word of God read and taught, and by other acts of devotion and works of charity, using all Godly and sober conversation."

That's what the Church has to say about it, and we may be thankful that it says no more. It goes as far as the New Testament and no further. The question of "including in worldly things" seems to me to be a matter for good taste rather than for Church legislation. The Sabbath of repression was a Puritan innovation. We are often referred back to the Fourth Commandment for the standard of strict Sabbath observance but as a matter of fact it says little or nothing about it. The Fourth Commandment does exactly one thing and only one. It commands a day of rest from ordinary labor. It neither says nor intimates a single thing about recreation or amusement.

The Jews, to be sure, built up a wall of regulations for Sabbath observance which was not only ridiculous but spiritually deadly. But it was all on the question of work. The question of worldly pursuits or otherwise was not what troubled the Pharisees. It was a matter of searching definition as to what constituted labor. The Talmud forbade women to wear ornaments on the Sabbath, but the reason was not because ornaments were worldly; it was because a woman might be tempted to remove them to show them to her friends and then carelessly carry them in her hand, which would make them a "burden" and would constitute work. Similarly the Talmud provided that a radish might be dipped in salt to make it more palatable, but it must not be allowed to stand in the salt, since that would make pickle—a change of character in the radish which would mean work. But the Sabbath was supposed to be a day of joy and happiness to the Jews. When the Puritans surrounded it with gloom and deliberately emptied it of joy and gladness, they were doing neither a Christian nor a Jewish thing—they were in harmony neither with the New Testament nor with the Old. They were simply making themselves miserable for the glory of God like the self-torturing monks whom they despised.

Sunday, then, ought to be a day of

(Continued on page 8)



## What of the Life Hereafter?

By Bishop Gore

I SUPPOSE that the almost complete refusal of God to disclose the secrets of the future is in order that we may have our attention fixed and concentrated on our duty here in this world. We are here in order to spread the Kingdom of God now, in order to make it real and actual among men; we are here to engage ourselves in disclosing the mercy and justice of God. That is what we are here for. We are here to fight the great fight against evil here and now in the world; and I suppose it is because our minds are to be concentrated upon present duty that we are left in darkness as to the multitude of problems which concern the ultimate issue.

Let us be content to be agnostics, frank agnostics, on a matter of which we have no material for knowledge, and no self-disclosure of God. Only that does not affect what is, for our practical attitude towards life, a vital thing. Am I sure, can I be confident that at last God will save me from the ultimate worst defects of my continual self-indulgence? The answer to that is that, so far from being sure of it, I have the best reason to be sure of the opposite. For all the language of those who have authority to speak about the unseen world, all the language of our merciful Saviour, Jesus Christ, is in the opposite direction. It is possible that you should lose your soul. And the wise man takes warning.

The simple question of our Lord conveys an awful truth, "What shall it profit a man if he gain the whole world and lose his own soul?" What in the name of common sense is the answer to this awful question? What must it be to wake up at the last to find that the man has made a fatal mistake, in the face of the clear light that he might have had, of choosing what is worthless and short-lived in preference to what has absolute value, and is eternal—the world instead of God.

### THE DREAM

And for the rest we must be content with the childish pictures given us. I say childish, but the older we grow the more we love those radiant pictures of the Celestial City. They answer hardly any intellectual questions we may ask, but they present a radiant picture. The world is worth while, with all its trials, all its sorrows, and all its troubles, because it issues in this glorious vindication of God, and the supremacy of truth, beauty, and love in the perfected fellowship of man and God.

Or we take those three clauses of the Lord's Prayer: Hallowed be

Thy Name, as in heaven so on earth; Thy Kingdom come, as in heaven so on earth; Thy Will be done, as in heaven so on earth. There we have not pictures, but an ideal—an ideal in which God's Name is perfectly held in honor and glorified; in which the whole creation yields its tribute of everlasting gratitude because of what He is in His supreme beauty and goodness and truth. In which the perfect order of His Kingdom prevails; and His Will is perfectly done. That is heaven, and beyond that there is nothing; only it is the supreme satisfaction of all that is vital and eternal and worth having. The end is to be good; it is to be the best for all creation.

### THE ONLY FAILURE

And of hell there is hardly any picture except the picture of utter remorse which possesses the soul which is conscious that in the place of light it has chosen darkness, and the intolerable fire of the Divine holiness for him who has made for himself a character incompatible with God. For we make our own heaven or our own hell.

And then there is one more thought to which I must recur: that is, that the Judge is one we know. We know the perfect justice of Jesus and His infinite mercy, and we know that He is always on the good side of every one, that He will do the best for every one; before the wilful refusal of His offer and His claim He can do nothing. But He will do the best for every one in His infinite compassion for our weakness. He is always and everlastingly ready to forgive.

You may say always with confidence there is no real failure except in ceasing to try. However often I seem to fail: however little, or not at all, I seem to make progress, there is in His eye no failure except in ceasing to try: except in turning your will from the good to the evil. Except in giving up trying there is no failure. When you think of others, when you think of yourself, in this world's strange darkness, it is an infinite comfort to know what we are sure of, and that is that the final Judge of all in heaven and on earth is the Jesus Christ whose character we know.

A beautiful chime of ten bronze bells, inscribed as the gifts of various members of the parish, has been installed in the tower of St. Luke's Church, St. Albans, Vermont, by the Meneely Bell Co. of Troy, N. Y., and will be dedicated on Easter Sunday. This is the second Episcopal Church in Vermont to possess a full chime of bells, the other having been placed in St. Paul's Cathedral, Burlington, thirty-one years ago by the same founders.

## Books and Cognate Subjects

By Dean Chalmers

MAINLY COGNATE Subjects this week.

"Seeking Africa's Lost Glories"—That is the fascinating title of the front page feature in the New York Times Magazine Section for Sunday, March 8. The sub-title is equally interesting—"Cities That Lie Buried Under the Shifting Sands Will Be Explored by the Largest Archaeological Expedition Ever Organized and Hidden Treasures Unearthed."

The interest of the public is being aroused in this great expedition by skillful publicity. We are told that it is backed by five American, Canadian, and British Universities. We are not told what it will cost, but it will necessarily cost a good deal. We may assume so much—also generous givers in the background.

It has great possibilities—and is full of romantic interest. It is of course constructive work of a high order. No intelligent man or woman today will question its value. Yet—its highest achievement will be to recover the dead past, and make it live over again.

Contrast all this with Bishop Overs of Liberia and his task. Our Church's mission there—supported by the Nation Wide Campaign funds—and the special work of the Holy Cross Fathers in the Hinterland. The one—to which one of the greatest newspapers gives boundless publicity, to which five great Universities lend their aid, to which generous men of wealth give great sums—will recover the rich treasures of the historic past. The other—to which the Episcopal Church grudges even "bread and butter" support—will win for Christ the living present and the future that is to be. It is that section of the world where the Episcopal Church is planting the banner of the Cross and Christian liberty against the Crescent and all that Mohammedanism means—including slavery.

The dead past . . . and

The living present.

One Whom we profess to follow said some potent words, once, about "God—not of the dead—but of the living."

Rotogravure Section—same issue of the N. Y. Times—contains remarkable pictures of the "Multiplication of a Dozen Romances"—the Beebe expedition on board the S. S. Arcturus "Seining" for Specimens of Marine Life.

Well—we live in a world of untold wonders. We begrudge nothing to science or archaeology. But—thinking of Good Friday and the Cross—and the triumph of the Cross—and our share of Christ's work hampered



by a deficit of one million dollars—we wonder if Christians in this American Episcopal Church have nothing of the enthusiasm of those who make such expeditions possible?

Who will set the Episcopal Church free for adventure for Christ?

Rotogravure Section—same issue again—A Pretty Picture—Three charming little tots facing the Bishop of New York, who is looking very happy—and well he may! \$8,000,000.00 raised for the Cathedral of St. John the Divine is a notable achievement.

He is in no way responsible for the vagaries of the "headline" writer. But here is what appears below that pretty picture: "Patrons of the Cathedral of St. John the Divine: Bishop Manning Receives a Donation of \$50.00 for the Building Fund From Lois Parry, Helen Carstarphen, and Martha Lockwood, Representing the Junior Members of the Jackson Heights Committee."

Fortunately neither the Bishop nor the three dear children have any such ideas. But—Modern Journalism! What ideas you publish abroad! Patrons! Patrons! Of the Church of Our Lord Jesus Christ!

Unstinted congratulations are due to Bishop Manning and to Bishop Freeman. They have done great things. These Cathedrals will indeed prove centers of inspiration for the whole nation.

But—who will lead the Episcopal Church out to adventure for Christ? A deficit of One Million Dollars acts as a fetter—a chain—a bond and a badge of slavery. Who will set her free?

If \$8,000,000.00 can be raised for the New York Cathedral, and \$4,000,000.00 for the Washington Cathedral, how much can our people raise to set the Church free for her world-wide task, and who will take the lead?

Not much space left for books this week—but *The Challenge of Life* by Dr. L. P. Jacks (Geo. H. Doran Co.) is worth-while reading. Three Lectures,—The Challenge to the Individual, The Challenge to Society, and The Challenge to Labor (The Ethic of Workmanship). I wonder if other readers who enjoy the book will find their enjoyment all the greater because of a very strong flavor of Thomas Carlyle? It runs throughout the book.

"It carries the suggestion that the social organism is *radically diseased*, that society is falling into the doctor's hands, and is coming to think of itself—if society can be said to think—as an *invalid*."

Once let that idea, and the sick

fancies attendant upon it, get possession of the social mind and the last hope may be abandoned of raising mass action to the heroic level. Society, convinced of its invalid condition, will then behave like the invalid who has wrought himself into that condition with the aid of a clinical thermometer, a book on domestic medicine and a chemist's shop 'round the corner—querulous, complaining, quarrelsome, faint-hearted. That society will spend its energies, not in wholesome exercise, honest work and the hard wrestling to which the "beautiful enemy" never fails to challenge it, but in hawking its maladies from one political "cure" to another, and in meeting the ruinous charges which those establishments impose upon the resources of their credulous clients.

And here we encounter that disastrous phenomenon of our times—the *social quack doctor*, whose function it is to exploit the sick fancies of his day and generation, to trade upon bad dreams and low spirits and to poison society with patent medicines."

"Morrison's Pill"—Do you remember? Well—it is a good book—and it is still better to have a twentieth century prophet with something of Carlyle's message.

## Programs For Young People's Meetings

Edited By Gordon Reese

### NATION-WIDE CAMPAIGN PROGRAM

Hymn: "A Charge to Keep I Have."

Bible Reading: St. Matt. 25:14-31.

Prayer: ("My Father's Business," pp. 83, 99.)

Business: Roll Call, minutes, old and new business.

Hymn: "Oh Sion, Haste."

Program:

Make a large poster representing a Duplex Envelop. If possible, make it large enough to conceal a person standing behind it. This can be done by making a wooden frame and covering it with white paper. On one half print in red ink the word *Missions* and for others printed under it. On the other half print in black ink *Parish* and for ourselves. On each side just under the printing cut a hole large enough to show a person's head. Behind each hole a young person stands, one representing *Missions*, the other *PARISH*.

*Mother Church*, a girl dressed in a white robe and carrying a silver cross, enters and stands in front of the "Duplex Envelop."

*Youth*, a young person, girl or boy, enters and stands to the left of *Mother Church*.

*Youth*: " 'Mother Church,' what is this Nation-Wide Campaign that I hear so many of your people talking about? I have tried to find out, but no one seems to make it clear. They say something about reaching our quota and the Every Member Canvas, and I don't understand."

*Mother Church*: "The Nation-wide Campaign is aimed toward a real awakening of my people to their responsibilities and the enlisting of every member for my work. In 1919 they first gained a wider vision of my purpose and began to understand the oneness of my work throughout the five fields of service—the Parish, the Community, the Diocese, the Nation, and the World. It was then that the General Church Program was drawn up, appealing to my people by showing them my needs. Now not only Church Extension, but also Religious Education and Christian Social Service is emphasized. Never before have I been so well-prepared to help my children to an intelligent appreciation of the task which is theirs."

*Youth*: "Has the Nation-Wide Campaign been successful in carrying out the task?"

*Mother Church*: "Yes, since 1919 the laymen have taken a much larger part in the life of the Church. Over 300 new missionaries have been sent out since that year. Baptisms and Confirmations have greatly increased. Church schools show an increased enrollment. Practically every theological seminary is full of students, and the number of Communicants contributing to my general work increased 50 per cent the first year, and is steadily increasing. But, so far, the results have been of more benefit to the local Parish than to the Diocese and the General Church."

*Youth*: "What is this I see?" (Points to the Duplex Envelop.)

*Mother Church*: "It is the key to my great needs, the Parish and Missions."

*Parish*: "I am the Parish. The money you place in this side of the envelope goes for the current expenses of your own Parish, such as your minister's salary, water, lights, heat, general repairs of the Church property, and the Diocesan apportionment. From me you gain spiritual strength, comfort, hope, and encouragement. I help to train your children and hold up before them ideals which produce character. Surely I must have the first share."

*Missions*: "I am 'Missions.' In giving to me, you are carrying the love of God, the message of salvation, and the 'more abundant life' to the ends of the world. Do you know that the Episcopal Church was the first non-Roman Mission to enter

(Continued on page 9)



## Let People Pay For The Fun of Betting

Dean Inge Writes to Newspapers  
In Favor of a Tax on  
Betting

### ENGLAND'S VICE

By Rev. A. Manby Lloyd

The Gloomy Dean's Essay in this day's "Morning Post" concerns the "Ethics of Betting." Dr. Inge once asked a prison chaplain what class of criminals he found most irclaimable—murderers, pickpockets, blackmailers perhaps! But the answer came (without hesitation)—gambling.

Some say betting in moderation is no worse than drinking in moderation. Very well. Betting or gambling has been defined as the determination of the ownership of property by an appeal to chance. True gambling is an appeal to pure chance. Mixed gambling contains an element of skill or fraud. To bet on a certainty is, of course, pure fraud. To buy a speculative stock is mixed gambling; the Dean seems to place life insurance under this head. To toss a coin, to play at a gaming table is pure gambling.

"The mention of insurance and of risky investments, shows how difficult the problem is. Economists say no business can be carried on without some degree of speculation."

The chief cause of betting, he continues, is a rebellion against the monotony of life, against drudgery. A margin of disorder adds to the interest of living. The Asiatic dislikes our taxation, not because it is oppressive, but because it is regular. There is nothing sporting about a half-yearly demand note; but there is something exciting in the doubt whether the Rajah will swoop upon our hen-roosts this year or next or never. So some of us amuse ourselves, as Charles Lamb did, by reading the Restoration dramatists, and "imagining ourselves in a world with no meddling moral distinctions." Those who are lucky enough to have made their work their play seldom feel any temptation to gamble. Those who either hate their work, or have no work to do, almost all yield to the temptation.

The gambling spirit is very bad for the nation . . . property honestly earned is respectable; but property acquired by chance or fraud has no sacredness. Hence, attacks on property always follow great wars.

Should betting, etc., be taxed? There are various objections, but, says the Dean in his most sardonic style, "assuming that the money

must be raised somehow, I would much rather see it collected by taxing vice, in the persons of book-makers and their clients, than by taxing virtue in the person of myself. To say that we do not "recognize" betting is rather silly; we cannot help reading the newspaper posters. It is the sort of argument which makes foreigners call us hypocrites."

Bernard Shaw will be writing no more Irish plays—at present. "How am I to know whether I'll write another play or not?" said our dear old Diogenes. "I may die tomorrow and then I won't. As for the suggestion that I am to write a play for Sybil Thorndike, any man would be glad to do it. It's good business."

Chesterton's paper is coming out next week, price 6d. (G. K.'s Weekly) and if I am not much mistaken, it will knock the New Witness which his brother and Belloc started, into a cocked hat. It will breathe the spirit of William Cobbett, and will go bald-headed for Jews and Gentiles without fear or favor. Prohibition, birth-control, capitalism, bolshevism, the party system, the party funds, and all the modern eccentricities (called the New Religions) will come under the editor's lash, and the great Catholic Free-lance of the 20th century will, if God spares him, leave a mark behind him that future generations will not overlook.

The Church news this week is dull and parliamentary intelligence is not much better. There are times when the world, the flesh and the devil are much better copy.

### DR. WILSON'S ARTICLE

(Continued from page five)

rest and a day of worship. Beyond that, custom and good taste must hold sway. Commercialized amusements are generally out of harmony with this standard. So is the laziness which lies in bed all day doing nothing and snoring God out of countenance. So, also, is the pagan recreation which says it can worship God on the highways, golf-links, or fishing-grounds, but never does it.

People ought to worship God on Sundays. I would hesitate to say what else they ought to do or ought not to do. I confess to a strong dislike for dancing, card-playing, and theatre-going on Sundays, but it is chiefly on the grounds of Christian good-taste. The Church makes no regulations on these matters. If the spirit of Christ prevails, Christians will not only worship God on His day, but they will also treat Him like a Gentleman.

## Mexican Churches Are In Difficulties

Mexican Church Revolution Predicted  
by This Paper Last Winter  
In Under Way.

### OPPORTUNITY LOST?

A Church revolution is under way in Mexico. A large group of natives, desiring Church reforms, have broken away from the Roman Catholic Church and are establishing churches of their own. Last week the Mexican government turned over the famous temple of Santa Teresa to the secessionists. As this church is in the center of the city and of prepossessing appearance, as well as of great historic interest, the reforming group have a magnificent home.

It is now reported, unofficially, that other churches throughout the country will be turned over to the secessionists by the government.

THE WITNESS for December 4, 1924, quoted a recent visitor to Mexico—a man who had been given the opportunity to interview Mexicans close to the new government. The opportunity he suggests may now have been lost. He was quoted as follows in that issue:

"The Episcopal Church has a unique opportunity in Mexico. The people are intensely religious. They despise—many of them—the Roman church which has been an oppressor of the people for many years. Yet Protestant churches do not appeal to their aesthetic sense. So our Church has a great chance. But a leader must go in there who is in thorough-going sympathy with the labor movement that has succeeded in electing Calles for their president. It is infinitely more important that the next Bishop of Mexico understand the labor movement—and sympathize with their aspirations—than that he understand and speak the Spanish language."

### NEW VICAR FOR CHAPEL OF INCARNATION

The Rev. Nicholas M. Feringa has accepted a call as Vicar of the Chapel of the Incarnation, 240 East 31st Street, New York City, and will commence his duties on the 26th of April. He will succeed the Rev. George Farrand Taylor, present rector of St. George's Church, Flushing, L. I.

Since June, 1918, Mr. Feringa has been connected with Trinity Parish, Newport, R. I., where he has served as curate. Having had much experience in social work and work among boys he is especially fitted for this particular field of service.



## A School of Inquiry To Open at Berkeley

Berkeley Again to Have Summer  
School for Women Students  
In June.

### FINE FACULTY

Berkeley Divinity School is again to have a summer session for women students—this year even on a wider scale. The school, called "A School of Inquiry," will take, for the three weeks of study, the general topic, "Religion and Modern Life." This will be dealt with under the following heads: The Historical Background, The Intellectual Approach, The Mystical Interpretation, The Aesthetic Appeal, and the Social Challenge of Christianity.

The faculty will be as follows: Dr. Fleming James, professor of Old Testament Literature; Dr. Charles B. Hedrick, Professor of New Testament, and Dean Ladd, who is to present a course on The Beginning of the Modern Church.

The courses under the heading The Social Challenge, will be given by Mrs. Mary K. Simkhovitch, head of the Greenwich House Settlement, New York City, who will lecture on Community Organization; Miss Knight-Bruce, a secretary of the Industrial Christian Fellowship of England, who will lecture on modern English social movements; and the Rev. Horace Fort, secretary of the school, who is to give a course on Social Ethics.

Other courses to be given are on Christian Theology and Contemporary Thought by Rev. Herbert Parrish of New Brunswick, N. J.; and one on Theological Ideas in Modern Literature by Prof. W. M. Urban of Dartmouth College, the president of the American Philosophical Association. Evening conferences will also be held, when in some instances those who are frankly critical of the Church and its teachings will be invited to speak.

### INDIANA RECTOR FOR SYSTEM

The Department of Rural Work and Social Service of the Reformed Church, with offices in Philadelphia, has recently sent out, for a survey in an Iowa community, 800 sheets of the loose-leaf parish list forms drafted and handled by the Rev. H. R. Hole, rector of St. John's Church, Bedford, Indiana. These forms were devised for the use of any Christian body practicing confirmation, and were adjudged the best by the Rev. M. M. Day when preparing his book on "Business Methods for the Clergy."

## Young People

(Continued from page 7)

Japan? St. Paul's University, Tokyo, was started as a day school fifty years ago, and now ranks as the Harvard or Yale of Japan. Our three Bishops in China confirmed 1,040 persons in 1923. St. John's University, Shanghai, is our University in China. Three out of four Chinese delegates to the Washington Conference were graduates of this University, and are sons of clergy of the Church. The Church also supports St. Luke's Hospital at Shanghai. It is the only non-Roman body doing work among the large population of Chinese in Manila. Last year the communicants of the Church in foreign fields increased 10 per cent, compared with an increase of only 1 per cent. in the Church at home. I support 1,157 American Missionaries throughout the world and 2,087 native helpers. I must have money to carry forward my work and support my missionaries."

*Youth:* "I would like to help in the Campaign. What can I do, O 'Mother Church'?"

*Mother Church:* "Look, 'Lift up your eyes and look on the fields that they are white already unto harvest'; *Pray, 'Pray ye the Lord of the harvest that He send forth laborers into His harvest'; Give, 'Freely ye have received, freely give'; Go, 'Go ye into all the world and preach the gospel to every creature.'*"

Miss Knight-Bruce, a secretary of the Industrial Christian Fellowship, an organization of the English Church similar to the Church League for Industrial Democracy, is to visit this country during May and June. Her purpose is to study the work of the Girls' Friendly Society, and to study American industry. Miss Knight-Bruce, who is a brilliant speaker, is open for a limited number of engagements. Communications about it will receive attention at the office of THE WITNESS.

## The News With As Few Words As Possible

Admit Headline Is Waste of Space  
But It Is Necessary  
for Looks

### MUST BALANCE PAGE

Building projects and improvements totaling \$3,000,000 for the diocese of Chicago for the coming year have been announced by the Rt. Rev. C. P. Anderson. The building projects include new churches, parish houses, chapels, and rectories, and the new Western Theological seminary to be built at Evanston.

The following are the specifications: Western Theological seminary, \$750,000; St. Chrysostom's church, \$750,000; Emmanuel church, LaGrange, \$250,000; St. Luke's, Evanston, \$200,000; St. Paul's by the Lake, new church, \$150,000; St. Paul's, Kenwood, parish house, \$110,000; St. Peter's, parish house, \$100,000; Redeemer, Hyde Park, parish house, \$75,000; Church of the Advent, new church, \$75,000; Christ church, Woodlawn, parish house, \$50,000.

Other parishes bringing up the total to \$3,000,000 include churches or parish houses at Rockford, Evanston, St. Andrew's, and St. Mark's; Glenco, Lake Forest, Wheaton, Kenilworth, Geneva, Gray's Lake, and River Forest. Rectories are under way at Berwyn, Elgin, Highland Park, Antioch, Belvidere, and Church of the Incarnation, Chicago.

"From the standpoint of new buildings this is the most prosperous year in the history of the diocese," said Bishop Anderson.

\* \* \*

A group of masters and other representatives of church schools in the mid-west met for conference in Chi-

## PRAYER LEAFLETS LENTEN LEAFLETS THE GREEN BOOK

Mrs. Horace Brock

ST. MARK'S LEAGUE OF INTERCESSION

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Philadelphia, Pa.

WRITE FOR SAMPLES



cago on March 18th. Representatives were present from Grafton Hall, Kemper Hall, St. Mary's, Knoxville, Shattuck, Racine, St. Alban's and Howe School. The Rev. Dr. Howe, head of the Howe School, was chairman. The value of church schools as a missionary factor was witnessed by the fact that in all of the schools are large numbers of boys and girls who are brought under the influence of the Church, and many are confirmed. Statistics were presented showing that the academic standing of our Church secondard schools is equal, and in some cases superior, to that of the eastern schools. The association has been made permanent and Dr. Young was asked to act as convener next spring.

Western Seminary, raising money to build at Evanston, Illinois, had slightly under a half million dollars up to March 17th. There is nothing fair in this business of setting down the large sums raised in the financially strong parishes. Some of them have done extremely well by the Seminary—over \$15,000 from St. Chrysostoms; \$29,000 from St. James; \$14,000 from St. Paul's; nearly \$12,000 from Trinity; \$8,500 from Grace, Oak Park; nearly \$11,000 from St. Luke's, Evanston, and over \$10,000 from St. Mark's Evanston. All fine. But there is Holy Trinity, down in the stock yards, chalking up nearly \$250. A few Fords went without gas for a week to raise that. St. George's—not many Packards parked in front of that church on a Sunday—raised over \$2,000. That means real deep digging for the twenty-eight families that contributed from that parish. But I do not mean to make comparisons.

A subscriber asked us a while ago what language would be used at the Christian conference on Life and Work, to be held this summer in Stockholm. The Rev. Floyd Tomkins, Jr., an obliging young man, who is the secretary of the World conference on Faith and Order, wrote people about it, and finally sent us the official answer. Here it

is: "the languages to be used officially will be German, English and French." That sounds fair enough.

The Rev. W. B. Beauchamp, D.D., the oldest clergyman in the Diocese of Central New York, celebrated his 95th birthday on the 25th of March. He still takes occasional Sunday duty. You fellows that are after records go out and beat that one.

During a recent blizzard the weight of the snow wrecked the roof of the Holiday House in the Adirondacks owned by the Girls' Friendly of Central New York. A terrific wind finished the job by crushing the dormitory. Money is being raised now to fix things up.

People write in to say that they can't understand why God allowed a tornado, like the one we had in these parts, which killed about a thousand people. Sort of hard to figure at that—but I imagine God has His troubles figuring out why His children blow each other to pieces with powder every few years. The last war took off several million—why kick about God. God, nature, or whatever force you want to blame for the tornado, is a piker compared to man.

Dear me, another fellow to watch out for—Ysia Joury Papadopoulos, calling himself Father or Bishop. He is "pulling stuff" on the clergy, so look out. If you want more information write to Mr. Burgess of the

Foreign Born division of the National Council.

Central New York is musical. Seven parishes in the diocese have recently installed costly organs: Trinity, Elmira; Grace, Utica; All Saints, Syracuse; Trinity, Watertown; St. John's, Oneida; Trinity, Seneca Falls, and St. Paul's, Oxford.

In Western New York, Bishops Brent and Ferris always arrange for special gatherings of the children and young people when visits are made for confirmation. Good idea.

Bishop Fiske, Central New York, has offered a prize for the best paper from a member of the Young People's Fellowship on "Why I Am an Episcopalian." Good idea too. Here is my essay—a gem for brevity and honesty, "Because papa and mama were."

Bishop Darst, in addressing a large group of young men and boys in New Orleans, said that the Church needed more engines and fewer box cars. He urged them to consider the ministry as a life job.

All of the trust funds and endowments of the diocese of Central New York have been combined in a single holding company. The Fiscal Corporation of the Diocese—with a

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\* \* \*

Grace Church, Berryville, Virginia, is undergoing improvements. Money is now being raised for a new organ. Rev. George Vest is rector.

\* \* \*

St. Andrew's, Kokomo, Indiana, Rev. Cleon Bigler, rector, raised over \$20,000 in an hour the other night at a meeting at which 125 were present. It is for a building program calling for \$150,000. The parish is composed, for the most part, of laboring people.

\* \* \*

The Rev. George Van de Water, rector of the Beloved Discipline, New York, died on March 15th. The funeral was held from the Cathedral of St. John the Divine. Dr. Van de Water was in his 71st year.

\* \* \*

Another prominent eastern rector, Rev. E. de F. Miel of Trinity Church, Hartford, died on March 12th. He had been rector at Trinity for nearly 25 years and was very prominent in Diocesan and National Church affairs. He was 57 years old.

\* \* \*

Rev. C. A. G. Heiligstedt of Parsons, Kansas, has accepted a call to Ottawa, Kansas.

\* \* \*

Rev. R. Y. Barber has resigned his numerous charges in Kansas, which are centered at Chanute, and has accepted a call to St. John's, Centralia, Illinois. The latter parish is now building a beautiful church which was started by the Rev. James A. Boynton, who died in February after a brief rectorship of six months. Bishop White is now attempting to raise \$10,000 to complete the building.

\* \* \*

Bishop Wise writes us: "Warning is hereby given regarding Mr. James G. Robinson, formerly of Oskaloosa, Kansas. He represents himself as a priest and wears a clerical rabat and collar with a business suit. Mr. Robinson was formerly connected with the show business and later with a

local paper at Oskaloosa. He was adjudged of unsound mind last year and committed to the state institution, from which place he escaped."

\* \* \*

Donovan School, Liberia, Africa, was destroyed by a storm in February. No lives lost, but the property is almost entirely gone. The school was established three years ago by Bishop Overs. The present enrollment is 118 boys.

\* \* \*

The Woman's Auxiliary in New York is planning to raise the money for the rebuilding of Holy Trinity Church, Tokyo, as a memorial to Miss Elizabeth Delafield, sometime president of the New York branch, who died about two years ago.

\* \* \*

Five students from the Virginia Seminary recently visited St. Peter's, Salisbury, Maryland. One spoke to the Church School, two at the morning service and the other two at the evening service. They also met with the Young People's Fellowship.

\* \* \*

Nearly 300 confirmed in Diocese of Long Island in two weeks—93 at Grace, Jamaica; 20 at St. Paul's, Brooklyn; 71 at Christ Church, Bay Ridge, and 95 at St. Paul's, Flatbush.

\* \* \*

Dean Jones of St. Paul's Cathedral, Cincinnati, has recently concluded a week's mission at St. An-

### 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.

Let us help you in this matter. Send for copy of new Constitution, Prayer Leaflet and specimen copy of THE NAZARENE. Free for the asking. SOCIETY OF THE NAZARENE, MOUNTAIN LAKES, N. J.

drew's, Youngstown, Ohio. Packed church each night, with many left out in the cold the last night. The Rev. Ian Robertson, rector, had given two months to the preparation for the mission.

\* \* \*

A number of memorials were blessed by Bishop Ferris at St. Peter's, Peekskill, N. Y., on March 15th. The church is now thoroughly equipped except for a new pulpit and altar vases which are soon to be provided. Rev. A. P. S. Hyde is the rector.

\* \* \*

Rev. John L. Saunders, Massey, Maryland, isn't asleep. Forty-six confirmed last year—six transfers from the Roman Catholic—a total of fifty-two. Forty-one baptized. He is working at Golt in a pastorless Methodist Church. The superintendent of the Methodists recently visited the church, looked it all over,

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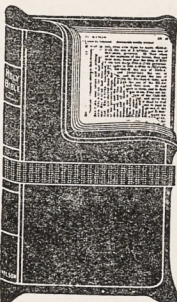
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and put his O. K. on Mr. Saunders' work. He has a Lenten Bible class at Massey with 200 enrolled.

\* \* \*

Movies on religious subjects at St. Mark's Pittsburgh, preceeded by an organ recital.

\* \* \*

Beautiful new church at Casper, Wyoming, built at a cost of \$120,000. "Most beautiful church west of the Allegheny mountains," says Bishop Thomas—which means that it is very nice. The rector, the Rev. Philip K. Edwards, is hoping to dedicate furnishings for the church before long. It is understood that several memorials have already been given.

\* \* \*

Five hundred is the daily average attendance at the Lenten noonday services held at Knoxville, Tennessee. The services are in charge of the Men's Club of St. John's Church. The daily papers are giving a great deal of space to the services.

\* \* \*

A beautiful new white marble altar was recently installed in St. Paul's, Berlin, Maryland. The work was done in the studios of R. Geissler, Inc., of New York.

\* \* \*

Georgia claims the honor of forming the first Diocesan Accredited Teachers' Association in the Church,

for at a meeting of the Department of Religious Education in October, a committee was appointed to draft plans for the formation of such an association, along the lines of the National Accredited Teachers' Association. These plans are now perfected and interest in this new movement is being worked up in the Diocese.

\* \* \*

Last Sunday might have been called "Church Unity Sunday" in New York. Bishop Manning was the preacher at the Fifth Avenue Presbyterian Church, and made a vigorous appeal for the unity of the Churches. At the Cathedral of St. John the Divine the preacher in the evening was the Rev. Dr. G. Campbell Morgan, an English clergyman who is the acting pastor at the church where Bishop Manning preached in the morning. The Cathedral was jammed to hear Dr. Morgan, considered one of the world's greatest preachers. Dr. Carl Reiland, rector of St. George's, New York, preached in the morning at the First Presbyterian Church, the church recently left by Dr. Harry Emerson Fosdick. Dr. Reiland's sermon was a defense of modernism. The fourth example of unity was in the synagogue of Ohab Zedek. The preacher there was Bishop Baltazer of the Protestant Reformed Church of Hungary.

## JULIA CHESTER EMERY

*Being the Story of*

### Her Life and Work

By MARGARET A. TOMES

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

I have endeavored to portray her character, not so much by describing her as she appeared to one privileged to be her intimate friend for fifty years, as by the relating of incidents and anecdotes as I knew them, leaving it to others to draw such inspiration as they may need to go "right onward," and hoping to awaken in them a desire to follow where she led.—

*From the Foreword.*

Miss Emery was for forty years General Secretary of the Women's Auxiliary.

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Sundays:  
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11 A. M.—Morning Prayer and Sermon. (First Sunday in each month Holy Communion).  
3 P. M.—Baptisms.  
8 P. M.—Evening Prayer and Sermon.  
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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.

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Daily: 7:30, 9:00 and 5:30.  
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Tuesdays at 10 A. M.; Thursdays at 8  
P. M.

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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.

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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

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Madison Avenue at 35th Street  
Rev. H. Percy Silver, S.T.D., Rector.  
Sundays: 8, 10 and 11 A. M., 4 P. M.  
Daily: 12:20 P. M.

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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.

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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.

## CINCINNATI

**St. Paul's Cathedral**

Corner Seventh and Plum  
Very Rev. Edgar Jones, Ph.D., Dean  
Sundays: 7:30, 11 A. M., and 7:45 P. M.  
Week Days: 7:30 P. M.  
Holy Days and Wednesdays, 10 A. M.

**Christ Church**

Rev. Frank H. Nelson and Rev. C. Russell  
Moodey, Clergy.  
Sundays: 8:45 and 11 A. M. and 7:45  
P. M.  
Daily: 12:10 P. M.  
Saints' Days: Holy Communion, 10 A. M.

## DALLAS

**St. Matthew's Cathedral**

Very Rev. Robert S. Chalmers, Dean.  
Rev. B. L. Smith, Associate Priest.  
Sundays at 8, 11 and 7:30 P. M.  
Daily Services: 7:30, 9:30 and 5:30.

## PHILADELPHIA

**St. Jame's Church**

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

## MINNEAPOLIS

**St. Mark's**

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

**Gethsemane**

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

## ALBANY

**All Saints Cathedral**

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

## DENVER

**St. John's Cathedral**

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

## MILWAUKEE

**All Saints Cathedral**

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

**St. Paul's**

Cor. Marshall and Knapp Streets  
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Saints' Days and Tuesdays, 9:30 a. m.  
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Rev. E. Reginald Williams, Rector.  
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6 P. M.  
Monday, Wednesday, Thursday, 7:30  
A. M.



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## TO THE CHILDREN

**G**OOD morning, children. Many of you have sent answers to my quiz in THE WITNESS. I wish to commend the papers of the following:

## OLD TESTAMENT QUIZ

Marian Richards, Batavia, Illinois.  
June M. Maltby, Corning, New York.

Esther Sara Hunt, Concord, New Hampshire.

Marie A. Shaw, Colorado Springs, Colorado.

Mary Ruth Filar, Warsaw, Indiana.

Mildred Gott, Boonville, Mo.

Lathrop Clark, Brookline, Mass.

Joseph A. Kaar, Kewanee, Illinois.

Phyllis Sandham, Warsaw, Indiana.

Elizabeth Lester, Madison, Wisconsin.

Phyllis Cockfield, Janesville, Wisconsin.

Ruth T. Wharton, Boonville, Missouri.

Lois M. Golder, Indiana Harbor, Indiana.

Frances Sawyer, Streator, Illinois.

Frances Semmel, Houston, Texas.

## NEW TESTAMENT QUIZ

Jane Lester, Madison, Wisconsin.

Phyllis Cockfield, Janesville, Wisconsin.

Flora R. Symons, Glendale, Ohio.

Richard L. Kunkel, Carlisle, Pa.

Harriette Harmar, Litchfield, Minn.

Philip Shaw, Colorado Springs, Colo.

Mary R. Filar, Warsaw, Indiana.

Violet Warren, Jordan, New York.

Florence Swift, Mesa, Arizona.

Eleanor Michie, Monroe, Louisiana.

Jerrold Newell, Toledo, Ohio.

I shall send a small gift to each of these children. The correct answers were printed in a recent issue of THE WITNESS.

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**A Line a Day for Lent**

By Rev. William Porkess

## Twenty-ninth Day

The most disturbing revolutions are by no means confined to those recorded in the pages of history. There are also those, and numerous at that, of the inward disturbances of the soul, producing remarkable results, but historically unrecorded.

## Thirtieth Day

There are many who serve, but few, comparatively, who experience the joy of service.

## Thirty-first Day

Following the line of least resistance has an end, and many will be found congregated there, but not one in the company will have anything to recommend.

## Thirty-second Day

As soon as you make spirituality the supreme force of your life you become a member of God's minority, that ever stands resolutely and bravely against the world's majority.

## Thirty-third Day

The merciless attitude by many toward those who have done wrong, and suffered, indicates how feeble has been their understanding of the merciful God.

## Thirty-fourth Day

The realm of faith is not necessarily antagonistic to human calculation, but it always has a far larger scope.

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