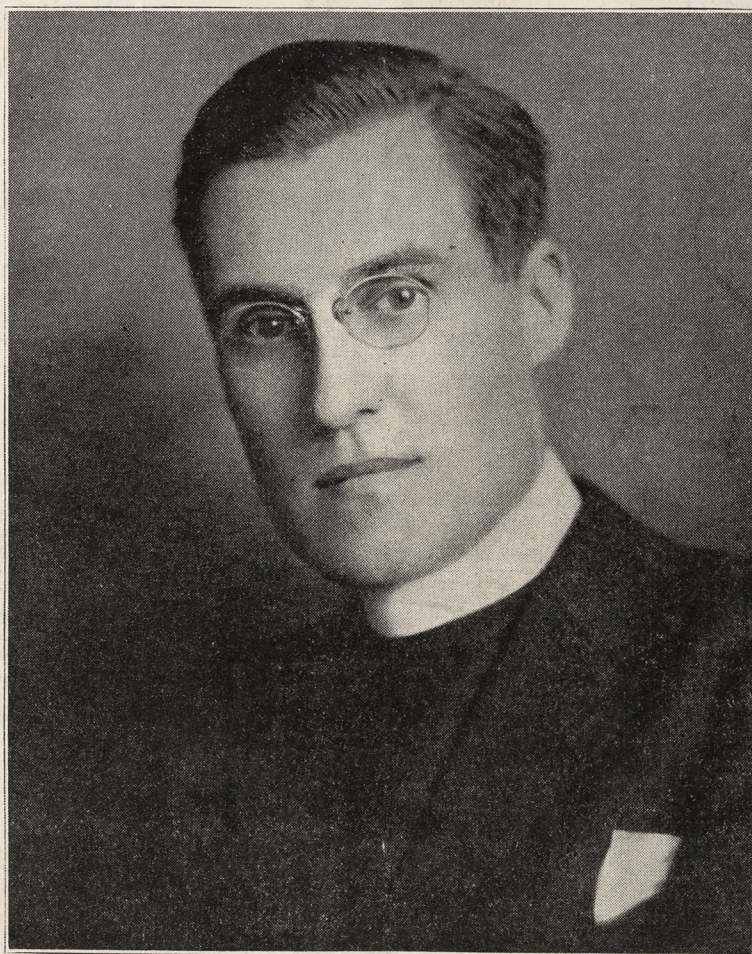


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A PARSON'S DAY — H. P. A. Abbott

The **WITNESS**

CHICAGO, APRIL 23, 1924



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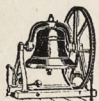
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BISHOP JOHNSON'S EDITORIAL

Life Without a Mainspring

CENTURIES before Christ came, Job asked the question, "If a man die shall he live again?"

This question remained in suspense until our Lord came on the earth.

Then the Jews themselves were divided as to its answer.

The Pharisees taught there was a resurrection, and the Sadducees maintained that there was not.

The Sadducees were a group of people who believed very little, but profited very much, for they held the positions of influence in the secularized Jewish Church.

The fact that Jesus taught that there was a resurrection incurred the hostility of the Sadducees and so they put to Him one of their stock questions—

If a woman had had seven husbands, whose wife should she be in the resurrection?

In answering this question, the Master was limited to the first five books of the Bible. For they were all which the Sadducees would acknowledge as having the binding force of law upon them.

It is interesting to note the Master's answer, for it is full of suggestive teaching in the face of modern doubts about this same question.

In the first place, the Master takes the whole question of the future life out of the atmosphere that surrounds us here.

Marriage, on its legal side is of this earth; on its fellowship side there could be no difficulty: "In the resurrection they neither marry nor are given in marriage," or as St. Paul puts it, "In Christ Jesus, there is neither male nor female."

"As touching the resurrection of the dead," said Jesus, "have ye not read that which was spoken unto you by God, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob.'"

God is not the God of the dead, but of the living.

Here the Master meets the Sadducees upon the very authority in which they trusted and takes the whole question out of the realm of academic discussion and puts it where it belongs, in the practical application of ordinary common sense.

It would seem as though our Lord had taken the whole question out of the materialistic conceptions, which were the only ones that appealed to the Sadduceean mind.

In the second place, He rests the whole question on the integrity of God's character.

God made man with a capacity for religion; He gave to Abraham the faith which caused him to put religious principles before temporal gain; He held out to Abraham the vision of peace.

God is not a deceiver of children, a baffler of holy desire, a flouter of righteousness.

He is the God of Abraham, which means that He is the defender of Abraham's faith and practice.

"He will not see the righteous forsaken."

He will not permit His will to be thwarted by those who give a mean and petty interpretation to life.

The mercenary meanness of the Sadducee will not triumph in God's world, over the heroic faith of Abraham.

And in the third place the Master puts in succession the three names which stand for the continuity of God's revelation.

Abraham, Isaac and Jacob are not three names, taken at random from human history, but they are three names which express the development of a divine purpose—

It is a symbol of "Abraham and his seed forever."

God's successive revelation of His purpose is to be found in the line of Abraham, Isaac and Jacob.

There was no answer to this statement from the standpoint of the Sadducees.

They accepted the first five books as expressing the will and purpose of God, but they had imagined that God's purpose stopped and His revelation ceased with the occupation of the Holy Land.

They found the sole purpose of God's providence over Israel in bringing them into a temporal Kingdom.

They thought that God was through when He had made them comfortable.

In this belief they are not peculiar and represent the whole tribe of those who acknowledge a divine providence but limit its operation to material comfort.

That which Jesus said to them was that God is not through; that the last creative act of His creative genius is not a mausoleum, but that the God of Abraham, Isaac and Jacob is not the warden of a cemetery, but the Father of living men, whose earthly career was merely an introduction to a larger and greater life.

It is the reasonable and obvious view to take of God, whose power was not exhausted when He created man and whose purpose is not completed in the fitting episode of man's personal comfort.

It is the weakness of intellectual activity that it stops with observation, analysis and hypothesis; whereas man has other qualities than these by which he intuitively apprehends the beautiful and the good.

To leave out the artistic imagination and the spiritual conscience from man's endowment is to substitute a different equation from that which actually exists, as the basis of scientific assertion. Man is not merely a chemical formula, a problem in geometry or a biological specimen; and any system of thought which so regards man, has omitted from the equation that which made Abraham, Isaac and Jacob unusual men in a crowd of uninteresting mammals.

"I am the God of Abraham, and the God of Isaac and the God of Jacob" means that He is the author of man's faith; the guardian of man's hopes; and the satisfaction of man's love.

"Love is the mainspring of logic," said Bosaquet, which means I take it, that a man who tries to operate by logic merely and to ignore love, is about as valuable a timepiece in God's universe as a watch without a mainspring.

It don't just work, that's all.

The Sadducees had a theory of life which suited them perfectly because it made them temporarily comfortable, but it lacked reality, for it was like a toy watch—it had no mainspring. It would go only so long as one turns the hands. It had no automatic principle of life.

In love is also the mainspring of life.

Let's Know

By Rev. Frank E. Wilson

GOD'S WILL

A LETTER comes to my desk which is much too long to reprint here. It takes exception to an article in THE WITNESS of March 19 by the Rev. G. L. Richardson on the phrase in the Lord's Prayer—"Thy will be done." The writer of the letter quotes the following sentence from the article—"The Christian attitude is not one of submitting in resignation to the will of God"—and then quotes from Bishop Grafton, Bishop Hugh Miller Thompson, Bishop McLaren and Canon Farrar.

"The above quotations," concludes our correspondent, "do not speak indefinitely on the subject. And the first is in direct contradiction to the four that follow."

The whole vexed question of sickness, sorrow, sin, and evil is a quagmire in which any Christian writer may flounder into more misunderstanding than in any other one subject. Mrs. Eddy made a fortune writing about it and her own followers have never been able to agree as to what she meant by it.

Our correspondent somewhat confuses the matter by omitting the last part of Dr. Richardson's sentence. What he said is this: "The Christian attitude is not one of submitting in resignation to the will of God, but of co-operating with His will." I take it from the general run of the article that Dr. Richardson is stressing the fact that the Christian should not take his troubles lying down but that he should stand up to them and meet them; that he should not blame it conveniently on God when things go wrong but that he should energetically set out to correct them.



Rev. H. P. A. Abbott, D. D.

"The Busy Life Is the Happy One"

It is perfectly possible for us to say that God does not will certain events and yet to understand that those events cannot occur apart from His will. When a man is sentenced to imprisonment in a federal penitentiary and his case is appealed to the President for executive clemency, the President by refusing clemency does not will that man's imprisonment; yet the sentence does depend upon the presidential will. If I fall victim to an influenza epidemic and die, one could scarcely say that God had willed my death; but it would be true that the laws of health to which I succumbed were God's natural laws. As someone has put it—"no one ever dies without God's consent." Which is very different than saying that God make us die. Certainly God's will for us is good. Our troubles come from human conflict (either ours or some one else's) with God's good will. Therefore our troubles depend upon His will—yet God Himself does not will them. That's the difference between Providence and Fate.

In some off hours a couple of years ago I wrote a book called "Common Sense Religion." Let me quote a paragraph from the last chapter:

"Fatalism discourages the intelligent use of one's abilities. . . . It encourages negligence, teaches laziness, and promotes selfishness. . . . It puts the world in a vise and asks it not to squirm. . . . The Christian religion has something better to offer. It knows nothing of a blind fate but it knows some very

usable things about a Divine Providence. God in His providential capacity is not a Great Dictator who arbitrarily lays out each man's destiny and forcibly drives him into it. Providence means two things: First, that God provides mankind with all things needful for the perfection of human life; and, second, that He stands ever ready to help men and women attain that perfection, in so far as they will grant Him reasonable opportunity. The difference between Fatalism and Providence is the difference between the machine which turns out manikins, and the expert teacher who trains children to be right-living men and women."

Cheerful Confidences

By George Parkin Atwater

FLORIDA AND CALIFORNIA

I have learned that our Church is to have a million dollar building at Palm Beach, Florida. This is not first hand information because my itinerary this year has not included Florida. My last visit to Florida was in 1901. Every year I have planned a fine winter vacation on the balmy shores of the Atlantic, somewhere between St. Augustine and Coconut Grove. It is wonderful to plan such trips. But it is more difficult to execute them. I gleaned my information from the Church papers.

This item brings one of our parish problems to the front. Are the parishes of the Middle West feeling the effects of the annual migration to Florida? As I write this article I can count twenty-two of my parishioners who are spending the better part of the winter there. I venture to assert that many other parishes are feeling the effect of this annual migration. Florida evidently believes that it has a permanent hold upon the affections of our people, for it is no portable chapel that they are building at Palm Beach.

I hear that California is troubled by the sudden popularity of Florida.

But we owe them both a Congressional medal, because between them they have removed the most stubborn tradition of our race.

That stubborn tradition is that we are sure of nothing here below except death and taxes.

California offers us a climate such as could prepare us to live forever. It is a reflection upon the State even to be ill in California, and to die there is almost a misdemeanor. California has abolished death.

Florida, not to be outdone by its rival winter resort, has abolished taxes.

That leaves the rest of the states

of the Union in the same class with Fundamentalists, and the stand-patters—we still have both death and taxes.

The important question before the Church is this, "How many of our people are planning to go to California or Florida?"

If our prosperous people leave our small towns and struggling churches, and carry their support to our deserving million dollar mission at Palm Beach, what is to become of the folks back home?

And the next question is, "What changes will the automobile, the radio, and prosperity in general bring to our social life?"

Someone in our church ought to be thinking about the future. I am told that the Roman Catholic Church is buying vast amounts of real estate. They are looking forward to what our land will become in a generation, a century. Are we? It may be that wise bishops, clergy, and laity in Florida and California have anticipated the enormous growth of the sections. I do not know. But I have a suspicion that we are not looking very far ahead in other parts of our land.

Someday when you have a vestry meeting propose this question, "What will our community be in 1950, and is there anything we can and must do now, so that we may be prepared for our developing opportunities?"

Such a question might possibly arouse attention to the need of preparing foundations for future extension.

The Council's Work

By Mr. Alfred Newbery

THE IF NOT'S

SOMEbody once used two separate texts in the Old Testament and made a remarkable classification of the people who go to Church. One class may be described as the If's, like Jacob, who said he would serve God, if God would be with him, keep him in his way, feed and clothe him and bring him home in peace. (Jacob's statement may be found in Genesis XXVII. 20).

The other class are the If Not's. They model themselves after those heroes of our childhood, Shadrach, Meshach and Abednego, who facing the king and his fiery furnace, declared their faith in their God's ability to deliver them if they were thrown into the furnace, and ended their sturdy statement by saying, "But if not, be it known unto thee, O King that we will not serve thy gods, nor worship the golden image which thou hast set up." (Daniel III. 17, 18).

OUR COVER

Frederick Clifton Grant, the dean of Bexley Hall, was born in Wisconsin in 1891, and is the youngest of the Seminary deans. He graduated from the General Theological Seminary in 1913, after which he did graduate work at the Western Theological Seminary. He was first a curate at St. Mark's Cathedral, Grand Rapids. In 1913 he took charge of St. Paul's, DeKalb, Illinois, leaving there in 1915 to become the rector of St. Luke's, Dixon, Illinois. From 1917 to 1920 he was the assistant at St. Luke's, Evanston, being called to the rectorship of Trinity, Chicago, in 1920. He was elected dean of Bexley last year. He is the author of several books. "The Life and Times of Jesus" being his most popular work. He is the editor of the Anglican Theological Review, and is a member of several Biblical Research Societies.

The somebody who put these two texts together, then proceeded to describe the various attitudes by which we put ourselves into the classes of If's and If Not's.

There is for instance a familiar ring to the statement, "If the rector would call on me, I would attend his church." In the same way we specify the manner in which he should speak, the type of service he should have, the positions he should promote us to, and the rivals of ours he should put out of the running. The location of the church as to neighborhood and the prevailing social stratum in the congregation are also laid down by the If's.

On the other hand the If Not's are the ones who play the game, who continue to attend church whether "called on" or not, who remain in the choir despite the limitations of the choir master, who teach in the Church School, even though the Superintendent is no good. Every parish knows them. On them and on the spirit they radiate the continuity of the parish is built.

It is just as true all along the line. The price of co-operation is conformity to my desires. If the diocese would do so and so or stop doing such and such, then it could count on me. If they would stop wasting money on that mission up in Lydia county, I would be willing to support the diocesan missions.

It is a sort of bargain between persons and the Church. The parish becomes the rector's church, and staying away from his church is disagreeing with him. The diocesan work is the

work of some group of persons and a bargain is made between oneself and them, and the response of loyalty and affection to a Church which outlives any given set of authorities, is lost sight of.

The National Council also suffers under the same misunderstandings. The work it administers is supposed to belong to it, and the mission field as a place where God wants us to take Him is swamped by the conception of the mission field as a place where the National Council arbitrarily calls for us to help them.

The trouble with that point of view is not that it criticizes. It would be a poor thing for the Church, if clergy and dioceses and national councils were considered exempt from criticism.

The trouble is rather the apparent readiness to give up what one should be willing to fight for passionately, the welfare of the Church and one's right to work in it. If it is being poorly administered and I have better ideas, all the more reason why I should stay in and keep the better ideas alive until they win the day! That is, if I love the Church!

A great daily recently printed in its news columns, an inspiring story of an If Not. Ten years ago a young man offered himself to a missionary society for service in Africa. "The applicant," says the newspaper, "was rejected by a doctor, and subsequently went into business with the determination to devote his profits to the cause he had hoped to serve in another way. It was announced recently that in the ten years since his rejection his gifts to the society have amounted to \$125,000."

It may be poor exegesis but it is good sense, this classification of If's and If Not's. Try it.

CHRISTIANS SEEK THE SAVIOR'S TOMB ON EASTER

American Bishops, Protestant pastors and Jewish rabbis figured prominently in the Easter services in Jerusalem. The city was crowded with more pilgrims than at any time since pre-war days. Under a hot sun, throngs poured all day past the Jaffa gate, through the narrow streets to the Church of the Holy Sepulchre, where people of many creeds sought standing room around the Tomb of Christ.

AN ORGANIST AT NINE

The organist at the Easter service in St. George's church, Denver, was a boy of nine, the son of the Rev. Ernest W. Wood, Church chaplain at Fort Logan. He had performed a few weeks before for a Denver radio broadcasting station.

A Parson Plans His Day

- - By - -

REV. H. P. ALMON ABBOTT, D. D.,
Rector of Grace and St. Peter's Church, Baltimore.

"ALL work and no play makes Jack a dull boy." Yes; but all play and no work makes Jack what? Surely a nuisance to his neighbors, and a plague to himself! We are relieved of such misfortune, active and passive, towards ourselves and others; for there is no vocation on earth that calls for such hard and unremitting toil as the Sacred Ministry.

We do not always respond; but, the Call is there. We should be busier than the busiest business man; busier than the busiest professional man. The danger is, of course, that we may fall short of this ideal, in that we have the responsibility of apportioning our days. We are our own masters in a peculiar sense, and we may be slackers, or the opposite, to our hearts' content. As the vulgarism has it, we may "get away" with laziness for a time. And, shifting from parish to parish, moving progressively from better to worse, endure a life of comparative idleness from our Ordination day to the day of our death! But, the average Minister of Christ is not that sort of man. He is a man of conscience, and alive to his opportunities. He is, therefore, a desperately busy man. He is prophet, priest and king. He is, in a literal sense, "all things to all men." His working day is a day of fourteen hours, and his nights are not always free from toil.

And, O the Joy of it! The joy of being occupied in the service of Christ! The joy of labor on behalf of our fellow men! The joy of being engaged in a profession that makes a definite contribution to the welfare of humanity! There is nothing like it, is there? Under all the circumstances, there could be nothing like it.

That we may work as we ought to work, and that the joy that permeates all other human experience may permeate our work, may I suggest, very humbly, and for your agreement or disagreement, a systematic employment of our time—the doing of pretty much the same things at the same time every day?

A DAY'S WORK

First! A safeguard! When we begin our ministry in a parish, let us lay down a heavy program of services. Thereby we shall imprison our moods, and keep a check rein on our weaknesses. We shall have something tangible and imperative to measure up to. In this sense, the Daily Celebration may or may not

be on index of our churchmanship. It may denote our intention to "shake off dull sloth and early rise to pay our morning sacrifice." The realization that we should begin the day for Christ at the earliest possible hour, and in the most blessed manner conceivable.

How about such a schedule as this?

8 a. m.—Holly Communion.

8:30 a. m.—Breakfast.

After breakfast, do not let us dawdle over the newspaper. The newspaper is not worth it, and we have something better to do!

From 9 to 11 a. m. office hours. By preference, in the parish buildings. Our wives have their duties as well as we, and the rectory should belong to them in the morning hour. During our office hours, we shall have our correspondence to answer. Do not let us forget the ministry of letter writing, nor the obligation, so far as possible, of answering our letters at once. We should feel every sunset that we are letter free to the world. There will, also, be interviews, and all the sundry details of parish administration. From 11 to 1 o'clock, sick visiting. The hospitals and private homes.

After luncheon, from 2 to 3 p. m., let us lie on our backs and read. Something worthwhile; but, not necessarily something related to sermon production.

From 3 to 6 p. m. regular parochial visiting. I still believe that "the house going parson makes the church going people." In the long run, the pastor who is not a preacher wins out over the preacher who is not a pastor. The combination is, of course, invulnerable. It is somewhat rare. To get to know our people. To be conversant with their joys and sorrows. To discover the babies for baptism; the children and adults for confirmation; the sick who are in need of our ministrations; to pray with and to pronounce the blessing upon the members of the household; to be the friend of the poor and the rich, the poor by preference. It is all worth, infinitely worth the labor expended, and the self-sacrifice involved. I think we should see to it that we pay fifty visits a week upon the sick and well. Surely, on the average nothing less than that!

KEEP EVENING FREE

After dinner: Organizations, of course; but not more evenings in the week than we may possibly avoid. Those organizations which meet in

the evening, let them be so officered and oiled that we are not often called upon to visit them. Our evenings should be devoted to study. Nothing is more important than that. We must, we simply must, take in that we may give out. The milk for babes must be the best milk imaginable, and the meat for full-grown men and women must be of the highest digestible quality. We cannot preach for long beyond the interest on our capital, and so we must keep the capital intact—and increase it as the years go on.

This program is, of course, adapted to certain parishes. It is not adapted to other parishes. But it at least suggests that the minister's day, properly handled, is a busy day. There will be meetings breaking in here and there, necessary interruptions of various kinds; but it is an outline capable of adjustment. I have tried it for twenty years, and I find that the routine of it has helped me to toe the mark. Many of you, my brothers, have programs that are much better. We are simply expected to follow systematically that plan which produces in our case the best results, and which proves to be our own salvation from slackness. And, O the joy of it! The joy of it is in being occupied to the limit, and beyond the limit, and to be occupied in such a cause—the Service of Christ, the Service of our fellows, and the promotion of the interests of Christ's Body, the Church.

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Witness Books

The Conferences At Evergreen

By Edith Sampson

THE summer of 1925 will open to church workers one of the most stimulating summer conferences held by the Episcopal Church.

The first conference to be held at Evergreen, Colorado, will take place from July 20th to 31st.

Through the untiring efforts of Cannon and Mrs. Winfred Douglass and Mr. Malcolm Lindsey the Diocese of Colorado has seen informal gatherings of church workers, held from season to season in the mountains, develop to a well-planned and organized Summer Conference with an equipment for taking care of ever increasing groups, who like to spend their vacations where they will carry back something more than a mere "good time."

During the winter season carpenters, electricians and housekeepers have been busy at Evergreen making ready for the coming season and the conference committee is now ready with housing plans that provide every comfort for those who will spend ten days or longer in the mountain conference home. Well equipped dormitories for men and women, shower baths, living rooms and dining rooms, electric lights and plenty of open fire places, have made the conference grounds a retreat that offers visitors all the customary city conveniences with the delightful little differences that belong essentially to mountain-made places.

The Meeting House, one of the pet projects of Camp Douglass, will give conference visitors a real surprise. This house has one of the best appointed little theater stages in America. Here, five great biblical pageants were given in 1924, and this year with still more elaborate and enlarged equipment there will be noteworthy pageants and religious drama, reminding the spectators of the old Miracle Plays and Mysteries in which the drama found its origin.

The 1925 Conference program has been planned to place the direction of each course under some leader whose theories of successful church work have been proved by actual application and who has achieved outstanding success in the particular line on which he or she will give instruction at Evergreen.

RELIGIOUS EDUCATION

With the awaking of public consciousness to the importance of Religious Education, the Evergreen Conference assumes a wide public significance.

Dean Chalmers, who has arranged this part of the program, has suc-

ceeded in securing a distinguished faculty and every Sunday School worker will be brought close to the part that proper religious training plays in the psychology of young people and its effects upon American communities and American life.

In view of state legislation, pending in the Colorado legislature and in many states, proposing a one-hour a week course in his church school as a part of a child's school requirements—there will be unusual interest at the Evergreen Conference in the lectures and instruction of Miss Edith James. Miss James, at one time a public school teacher, is now director



of the Week-Day School of Religious Education at St. Mark's Church, Toledo, Ohio. She can not only tell church workers how the week-day school plan operates and what part it actually plays in the education of the child, but she will explain how to make this church schooling successful.

Another worth while speaker on this subject will be Mrs. John Loman, of Philadelphia, secretary of the Diocesan Commission on Religious Education. Mrs. Loman is an organizer of modern church school curricula.

THE OUTSTRETCHED HAND

One of the most vital subjects to church workers is Social Service. The desire of many people to extend a helping hand is limited by their ignorance as to just how and where to do it most effectively.

All the complexities that enter into the relations of those-that-have with those-that-have-not will be thoroughly discussed at the conference. Rev. Charles N. Lathrop, Executive Secretary of the National Social Service Department of New York, will conduct the classes on Social Service. Rev. Mr. Lathrop not only brings to the work a ripe experience, but he has developed a unique method of conducting his classes in the form of discussions—when definite cases and problems are considered.

KEEPING THE CHURCH YOUNG

Church workers have grown to realize that nothing is more necessary to the growth of any parish than the

interest and co-operation of the young people.

That there is plenty of work for the young people will be made very evident at the Evergreen Conference. Miss E. M. Rattle, conference executive, who has had thirteen successful years experience in handling the problems of church members in the adolescent period, will make young people at the conference her special charge.

Training and developing church leadership among girls and young women is the avocation of Miss Jeanette Ziegler, of Detroit, a high school teacher, who will demonstrate to the conference how she does it.

Just how music enriches a church service is a subject upon which the Evergreen Conference will have eminent authorities.

In the old monasteries of Europe, Canon Douglas made elaborate research into church music. A gifted musician and composer, himself, he is one of the leading authorities on Plain Song and was instrumental in arranging the new church hymnal.

Because he is organist of St. Mark's, Philadelphia, and has developed one of the finest boy choirs in the country, the Evergreen Conference will be greatly indebted to Mr. L. A. Wadlow for his musical instruction.

WHEN EVERYBODY "LISTENS IN"

The general lecturers of the conference will add distinguished features to the program. They are Rt. Rev. Irving P. Johnson, Bishop of Colorado, Dr. George Wood of the General Theological Seminary of New York, and Dr. William C. Sturgis, Educational Secretary of the National Department of Missions of New York.

The Bible classes conducted by Dr. Wood will present a splendid outline of the Twentieth Century stumbling blocks and the way in which they are surmounted by church men.

Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, is the conference chaplain.

THE GREAT OUTDOORS

Since the beginning of the conference movement in 1904, the Episcopal Church has found no place more filled with inspiration for Summer Conferences than Evergreen, Colorado.

If a church worker did nothing at Evergreen but contemplate Nature, he would come home washed with pure, pine-scented mountain air, his memory filled with unsurpassed mountain views and with that sense of eternal values which lofty places give.

The church's selection of one of the most picturesque resorts in the Rocky Mountains as a permanent site for summer conferences has resulted in an ideal plan enabling church workers
(Continued on last page)

Churches Are Unable To Care For Crowds

Churches of New York City Turn Away Multitudes. Throngs at the Cathedral

SERVICES BROADCASTED

Never before were there so many people in church on a given Sunday in New York City as on Easter. At the Cathedral of St. John the Divine two thousand people were turned away, and as many more were turned away from Trinity on lower Broadway. On Fifth Avenue great crowds sought entrance to St. Thomas's, The Heavenly Rest and St. Bartholomew's, with similar reports coming in from all over the city.

The entire service at St. Thomas's was broadcasted, including the Holy Communion office. In the evening the church was crowded for an organ recital. At St. Mary the Virgin's the chapels as well as the church aisles were jammed with worshippers. At the Incarnation, where Dr. Percy Silver preached, crowds had to be turned away long before the hour of service.

The usual Dawn Service was held at 7 o'clock on the campus of Columbia University, where 4,000 gathered to hear the sermon by Dr. S. Parkes Cadman, the president of the Federal Council of Churches.

The Boardwalk at Atlantic City was ablaze with bright colors, the weather being like a June day. The services at the Ascension were so well attended that chairs had to be placed in the aisles. In Washington, filled with people returning from Florida, and with young people on graduation tours from all over the country, all of the churches were jammed, the largest attendance being at the National Cathedral on Mt. Albans.

Palm Sunday, Good Friday, and Easter Day, were very widely observed in Denver. The state and city offices were closed on Good Friday afternoon; the schools happened to be having their Spring vacation. All the Denver parishes had the Three Hours, (St. John's Cathedral for the first time); and many of the denominational churches had services on the day at different hours. Noonday services were held in a downtown theater in Passion Week, with Bishop Johnson as the speaker; and in two parish churches, St. Mark's and St. Andrew's, in Holy Week, at which the speakers were Bishops Johnson, Ingle, and a number of the local clergy. The Easter festival services at St. John's Cathedral were broadcasted, Bishop Johnson preaching in the morning, and Dean Dagwell at night.

Next Week

Perhaps the most phenomenal developments in Church life this past year is the way the drive for funds to complete the Cathedral of St. John the Divine, in New York City, has captured the imagination of people in all stations of life. One can hardly attend a moving picture show without seeing upon the screen photographs of the Cathedral, and of Bishop Manning, who has so successfully led the undertaking. Fifteen million dollars is to be raised to complete this great Cathedral, over half of which has been given during the past two months. Our issue for next week is to be devoted largely to the Cathedral, with articles giving the details of the plans, illustrated with a score of large photographs. Those desiring extra copies of this issue should wire their order immediately.

Chicago churches report the best Lent and Easter in history. The attendance upon the daily services, upon the special children's services, as well as upon Sundays and during Holy Week established records.

At St. Luke's, Evanston, on Palm Sunday afternoon 63 persons were confirmed, and since there is always another class presented in the fall, the year's confirmations will probably be over a hundred.

On Easter Day 1,018 communions were given, 759 of these being at the early services. At eleven o'clock the Church and Chapel were packed and hundreds were turned away. Again at four-thirty the Church was crowded. The Easter offering at St. Luke's, Evanston was \$4,500.00. In addition the Children's Lenten Offering to Missions was \$800.00.

The Witness Fund

Each year there are those among our readers who send in a little extra money with their own subscriptions. This money goes into a Fund which is used to take care of the subscriptions of those, many of them clergy, who feel unable to pay for it themselves. Gifts to this Fund are acknowledged in the paper. We wish to thank the following subscribers for helping with the 1925 Fund:

Rev. F. E. Wilson.....	\$ 3.75
Mr. L. F. Olson.....	1.00

Total for 1925.....\$62.75

Doctor Gives Good Advice To Parents

Sympathy, Honesty, Courteousness, Love—All Needed, Says Dr. Thom

Dr. D. A. Thom of Boston gives ten "don't's" for parents in the latest bulletin in Child Management, of the Children's Bureau of the Department of Labor. Dr. Thom is director of the Boston Habit Clinics for Children, and the Massachusetts State Division of Mental Hygiene. The bulletin is intended to bring to parents in concrete and practical form the results of modern research.

"There is no finer or more important job than being a parent," states Dr. Thom; "parents control the destiny of the child and make his environment to a large extent. His advice to parents may be summarized as follows:

Don't be over-solicitous. Children may become self-centered and develop imaginary complaints simply because illness is looked for.

Don't "baby" your children too much. The child who is closely tied to his mother's apron strings is deprived of the chance of learning how to live with his neighbors.

Don't try to give your children everything they happen to demand. Very early in life the child must learn that things cannot be his simply because he desires them.

Don't bribe. So often we hear, "Now Johnny, be a good boy and mother will give you a penny." Soon Johnny will no longer be satisfied with one penny and must have two or three.

Don't cheat. Frequently parents misrepresent or lie to keep a child quiet or gain a desired result. Suddenly they awaken to the fact that their child has no regard for the truth and wonder why.

Don't make meaningless threats. "Be good or the doctor will cut your tongue out," or "Be quiet or I'll whip you," may do one or two things; control the child through error, which is disastrous, or breed contempt for parents whose threats are never fulfilled.

Don't talk about or laugh at children in their presence. Self-consciousness is harmful and quickly developed.

Don't be cold and repelling. A parent who is too busy to bother with a little child's nonsense will never be bothered by his real problems.

Don't be discourteous. Children have their own plans, which are frequently utterly disregarded by adults. If you must interfere, show consideration.

Mere Children Find It Easy to Marry

Report of Russell Sage Foundation Shows Ease With Which License Is Secured

LAW IS LAX

The great ease with which it is possible for minor children—11, 12, 13, 14, and 15 years of age—to secure a marriage license and to have the marriage ceremony performed almost anywhere in the United States is revealed in a statement made public by the Russell Sage Foundation, which recently completed a nationwide study of child marriages.

The Foundation's representatives visited some 90 cities, and found in nearly all of them that children under 16 years of age have little difficulty in obtaining marriage licenses by the simple process of signing affidavits, declaring that they are 5, 6, or 7 years older than they really are. They found that marriage license offices in many states require only one of the two applicants for a license to apply in person, and at certain offices in ten states neither the bride nor the groom had to appear before the license issuer. Some license issuers have developed plans for discovering falsification of age by demanding various dates in rapid succession or by comparing dates of birth with ages given, but pencilled calculations on covers of magazines left in license offices show that minors come prepared to evade just such a system of cross-questioning. In many cases children who have been refused a license at one office in a state grew several years older in their trip to another license office a few miles away.

Almost universally the affidavit of a parent is still regarded as the best proof of age in marriage license offices. The Sage Foundation's investigators, however, report many instances of parents swearing falsely as to the age of minor children seeking marriage licenses. The report cites cases in which marriage licenses were issued to 11 and 12 year old girls because their parents signed affidavits saying they were of legal age. Affidavits of parents are not conclusive proof of age, says the report, but when license issuers accept the evidence of brothers, cousins, other relatives, and friends they go even farther astray.

Discussing the harmful effects of child marriages, the Sage Foundation's report, which was prepared by Mary E. Richmond in collaboration with Fred S. Hall, says: "Every little while someone comes forward with a tale of a girl who married at 14 or

15 and became the mother of 10 children, one of whom is now a leading citizen. Such instances of physical and social competency are interesting, but usually the tale leaves many pertinent facts unrevealed. What we are eager to have authentic data about is whether the girls of 15 or less who are married today are as likely to survive in good health as are those who married later and whether their progeny are as likely to be physically well endowed and to survive. The evidence we have that can be regarded as scientific all points one way; namely, against such very early marriages."

STUDENTS GOING AHEAD AT ILLINOIS

Two students of the Episcopal Church of the University of Illinois reported to their fellow students and the authorities in charge of the Church's work at the University, just before the beginning of the Easter vacation, that they had secured from Mr. A. E. Dickinson of Bedford, Indiana, a promise of sufficient cut and carved limestone to build the entrance and porch of the Chapel of St. John the Divine, which has long been planned at the University. Inasmuch as ninety-six students had previously subscribed \$50.00 each to build this entrance in memory of their late bishop, Granville Hudson Sherwood, this portion of the building, costing with foundations and interior trim, \$10,000, may now be erected.

With the announcement of this gift the Council of the Chaplain unanimously passed a resolution recommending that the \$54,000 now in the Building Fund be utilized to build as large a portion of the \$200,000 building as is possible. The architect, Mr. J. O. Pridemore, of Chicago, estimates that the entrance and first three bays could be built to a height of some 20 feet, and enclosed, if necessary, with a temporary roof and west wall for this sum.

GOLD, SILVER AND JEWEL OFFERING IN PITTSBURGH

The Woman's Auyiliary in the Diocese of Pittsburgh has completed plans for the Gold, Silver and Jewel offering, the ingathering of which will take place on Sunday, April 19 in the parish churches. An exhibition and sale of the articles collected will be held during the following week on April 28 and 29.

Already many rare and beautiful gifts have been received, including valuable tea sets, brooches and ear rings, bracelets, silver bon bon dishes and trays, and several rare old watches.

News Paragraphs Of The American Church

Churches Throughout the Country Filled to Overflowing On Easter

NEWS PARAGRAPHS

What is there to say about the Easter Services except that churches everywhere were jammed to overflowing? The day, apparently, was perfect everywhere, and as a result people in droves turned out in their finery. The reports coming in from parishes throughout the country read very much alike. Here are the sentences contained in them all: "More people received their communion at St. Anywhere's on Easter than ever before in the history of the parish"; "The church was beautifully decorated with hyacinths and lilies"; "The sermon was preached by the rector from the words of the Gospel according to St. Luke: 'And they found the stone rolled away from the tomb.'"; "The Hallelujah Chorus' from Handel's 'Messiah' was beautifully rendered by the choir." There were variations, even to descriptions of clothes worn by worshipers sent in by a couple of zealous reporters, but I think this paragraph covers the story. Oh, I should say that offerings were large. . . . records broken in many parishes.

I wonder if I dare offer a suggestion or two. Many of these people that fill the Easter pews are found there only upon that day. We need not inquire into the motive that brought them. Sometimes it is an intention common to every Sunday morning, which only finds expression on this one day of the year, due to the special urge of Easter. Often I think, it is a sentimental thought of the days of youth, and the family pew, that calls for recognition at least once a year. Too often, perhaps, it is the love of display, but when we think that those in the Easter pews are there to show off their finery, let's remember that there are as many more who stay at home that they be not seen in last winter's hat. It's tragic when one thinks of the potential power of this Easter multitude. If they would only do it for the love of Christ. Believe me, let that happen once, and this old Church that is so much abused would turn this world upside down . . . rather right side up . . . over night.

But I started to offer a suggestion. It is simply this: when you get these strangers there on Easter don't keep them too long. The temptation is to make the most of the one opportunity.

But much music, that is mostly over their heads, and a sermon of three-quarters of an hour, will not bring them back. These folks eat dried wheat or corn soaked in cream for breakfast because they can't spare the three minutes necessary to cook the oatmeal that their mothers used to give them. Don't expect such people to sit quietly in the presence of God for two hours.

I wonder if Dr. George Craig Stewart, the rector of St. Luke's, Evanston, will mind my saying that he is a man who knows how to do things as they should be done. His Easter announcements are the most beautiful that I have even seen, and several hundred come in to this office each year. There are those who say, "It is alright if you happen to be the rector of a parish that is able to support you in that sort of thing." But there is more to it than money spent. When a rector takes the trouble to have four one-cent stamps placed on the envelope, rather than a couple of twos, in order that the green of the stamps may match the Easter green printing, it shows a good taste and a devotion to detail that cannot be swept aside by a reference to a millionaire or two that happens to belong to his parish.

Work is to begin shortly on the erection of a hospital at St. Paul's Norman and Industrial School for Negroes at Lawrenceville, Virginia. Col. J. D. Letcher of Lexington, Va., gave \$5,000 toward it recently. More recently he gave another \$5,000, and now he comes along with another \$5,000. It seems that he wants a hospital, so it is going to be built.

All Saint's, Brookline, Massachusetts, is raising \$125,000 with which to complete the chancel and east transept. An additional \$7,000 it is hoped will be given with which to purchase a reredoes. The Rev. Barrett P. Tyler is the rector of the parish.

Bishop McCormick of Western Michigan has been called to active service by Secretary of War Weeks. He is to report for active duty in Washington on April 21, along with fifteen others who hold reserve commissions. One of the matters to which particular attention will be given is the organization of a "Fellowship of

Chaplains" to include all who served as chaplains during the last war, and the fifteen hundred clergymen who now hold commissions as chaplains. It is hoped by the heads of the military organizations of the country that this "Fellowship" will be successful in meeting the pacifism which has been making headway among the clergy.

St. Stephen's Church, Mito, Japan, parish house and kindergarten building, destroyed by fire last month. The destroyed buildings, so the department of publicity of the National Council informs us, were erected many years ago and had reached the limit of their usefulness. A very bad thing for the department of publicity to admit if it is as hard to collect fire insurance in Japan as it is here.

Down in Louisiana they are raising \$32,000 to pay the expenses of the General Convention. Got it all, too, except about \$4,000.

Special preacher at Trinity Church, New Orleans, during Holy Week, the Rev. W. Everett Johnson, D. D., who was advertised in the city as being one with the gifts of his brother, the Bishop of Colorado, "and many think he has them to a greater degree." What a time their mother must have had.

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E. B. Whelan, DuBose School, Monteagle, Tennessee

Central New York now has two parishes of over a thousand communicants . . . St. Paul's, Syracuse, 1271; Trinity, Waterbury, 1258.

We recently called attention to the Rev. Dr. Beauchamp of the diocese of Central New York, who in his 95th year, is still taking services. We added the comment: "You fellows that are after records go out and beat that one." The Boston Transcript in reprinting the item, translated the comment into the Harvard language, "advises young and ambitious clergymen to emulate this record." Go west, young man, go west.

Fire again. This time an Indian school in the diocese of Duluth which was bought by Bishop Bennett some time back. The Bishop is now raising \$6500 to put up a new frame building, which will serve not only as a school but will also help house the Cass Lake Convocation of the Ojibway Nation, an annual affair that brings together a great host of Indians for study, worship and social intercourse.

Convention of diocese of Georgia this week at Albany, preceded by a conference addressed by Mr. Leon

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What Is It and What Shall We Do With It?

The United States in World Relations

- - and - -

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BISHOP THOMAS C. DAREST, D. D.

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Dr. Floyd W. Tomkins

Dr. Selden P. Delany

Dr. Frederick C. Grant

Mr. James G. McDonald

Foreign Policy Association

Mr. Frederic C. Morehouse

Editor, Living Church

Rev. Luke M. White
and others.

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Palmer on religious education, Rev. H. H. Barber, who will talk on social service. An innovation will be introduced by the department of religious education which is to put on a practical conference on Church School and Young People's work, led by the Rev. W. A. Jonnard. Mr. Barnwell of the Field Department of the National Council, who hails from that part of the country, is to be a convention speaker.

Here's a bit of verse that came in from a kind lady in New York State, with her two green knights which pay for her subscription for another year:

The butcher, the grocer,
The landlord and all
Are so closely at hand
That their bills one can't stall.

But The Witness so distant
Must wait for its due
'Til one's conscience insistent
Cries out, "Shame on you."

You have cash for the movies
And other things small
And the time now is April
So heed that "Last Call."

Now we're sending a check
Which we feel is right cheap
For the good which we read
And implant fairly deep.

Gambling? The Men's Club of Emmanuel Church, East Syracuse, N. Y., matched dollar for dollar the Easter offering of the congregation, thus doubling the amount given and paying off the last installment of the Church mortgage. That's an idea which, I dare say, will become popular . . . with rectors.

The Rev. W. A. A. Shipway of Covina, California, has resigned to take up work in the east.

Bishop Carson of Haiti was the speaker at the meeting of the Church Service League held in St. Paul's Cathedral, Boston, last Monday. He also spoke to the women of the diocese on Wednesday.

The "Ladies Benevolent Association" of Christ Church, Manlius, N. Y., has recently celebrated the 95th

anniversary of its founding. It was organized the same year the parish began its corporate life.

Trinity Church, Syracuse, N. Y., is adding a \$40,000 extension to its parish house. The Rev. A. A. Jaynes, D. D., is the rector.

The committee that is trying to find places for everyone to meet, when the Convention gathers at New Orleans next October, report that a couple of Presbyterian Churches, a Methodist Church, a Baptist Church, and a Jewish synagogue have been placed at the disposal of the Church.

Here's a new one. A community parish house for the use of all of the churches of Clinton, Mass., is being seriously considered by the ministers of a half dozen of the Protestant churches of the city. Good idea.

The daily papers are telling us who is likely to be the Bishop Coadjutor of Connecticut, when the voting is all over on May 19th, the day of the Convention. Here they are: Bishop Suffragan Acheson; Rev. B. I. Bell, president of St. Stephen's College; Canon Prichard of the Cathedral of St. John the Divine, New York; or the Rev. H. K. Sherrill, rector of Trinity Church, Boston.

During Lent St. Luke's Church, Malden, Mass., combined with the Congregational and Methodist churches for mid-week services.

Prominent men of Danbury, Conn., headed by Rev. Aaron C. Coburn, rector of St. James Episcopal Church, are planning the establishment near Danbury of an Episcopal Boys school, to be known as "Wooster School," in memory of General David Wooster, hero of the Revolutionary War.

With the death recently of Charles H. LaField, Bridgeport, Conn., at the age of eighty, the world lost its oldest "choir boy." From the age of 14 until a few months ago Mr. LaField was a member of the choir

of the Church of the Nativity, that city, and despite his advanced age had attended rehearsals regularly. His claim to being the oldest choir singer was disputed a few years ago by Thomas Lane, eighty-one, of England, but a search of records revealed the fact that the latter did not begin his choir singing career until the age of twenty.

Grace and St. Peter's, Baltimore, the Rev. H. P. Almon Abbott D. D., rector. Four thousand nine hundred and forty-seven people attended the services at this church on Easter. Eleven o'clock service, 1,835 people present, with hundreds turned away. At the evening service they crowded in eight or ten more. In the afternoon 700 attended the children's flower service, while about a thousand received their communions during the day.

The three prizes for the Stewardship Essay Contest in the diocese of Harrisburg were all won by girls of Trinity Church, Williamsport . . . Beatrice DeSau, Hilda Stanley and Elizabeth Brandt.

The Rev. W. T. Sherwood has greatly increased the attendance at the evening service at St. John's, Lancaster, Pa., by conducting a Question Box, when any sort of a question on a religious subject is answered.

Provincial Young People's Conference at the Pro-Cathedral, Baltimore, on May 1st, 2nd and 3rd. Leaders: Bishop Murray, Canon DeVries, Rev. Karl Block, Rev. A. S. Ball of Gouch.

THE CATHOLIC CHURCHMAN

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er College, and Mrs. Frederick Biederstodt of Syracuse, New York.

As showing how great the falling off in church attendance has become, it was reported at the conference of officials of the Lord's Day Alliance that 573 churches in the State of New York on a recent Sunday had a total attendance of only 2,727, or an average of forty-eight persons at each church! At the same time, in an up-State city, two moving-picture theatres had a total paid attendance of 14,100. A survey of Washington, D. C., showed an attendance of 7,000 persons in forty churches there, and 50,000 persons in attendance at forty theatres at the same time.

Archdeaconry Meetings in the diocese of Springfield this week. At Belleville on the 21st and 22nd; at Mattoon on the next two days, and then at Christ Church, Springfield, on the 28th and 29th. Bishop White is to lead at them all. A model meeting of a Young People's Society is also to be demonstrated at each place.

I suppose folks will think I am boosting simply because Frank Wilson is one of our editors, but I want to tell you that one of the most interesting parish papers that comes in here is his "Christ Church Herald." Write and ask him for a copy . . . he probably has a few that he will be glad to send out . . . Eau Claire, Wisconsin, is his address.

Rev. Charles E. Cursoe, St. Paul's, Prince George, Maryland, issues a sixteen page multigraphed parish paper . . . big pages too. It even contains drawings, and features a fine page for boys, "Reg'lar Feller's Page."

A new church is to be built for St. Mary's, High Point, N. C., the old

one, now in a densely settled business part of the city, being considered impossible for church purposes.

Thirteen deaf mutes were recently confided by Bishop Penick at St. Andrew's, Greenboro, N. C., which has a deaf mute congregation of about fifty people, led by the Rev. R. C. Fortune.

Bishop Remington of the District of Eastern Oregon says that there is a variety to the joyous task of being a missionary bishop that is rarely enjoyed by the bishop of a diocese. He then goes on to tell of his day's work: pastor, automobile mechanic, teacher and a track and baseball coach.

Rheumatism

A Remarkable Home Treatment Given by One Who Had It.

In the year of 1883 I was attacked by Muscular and Sub-Acute Rheumatism. I suffered as only those who are thus afflicted know for over three years. I tried remedy after remedy, but such relief as I obtained was only temporary. Finally, I found a treatment that cured me completely and such a pitiful condition has never returned. I have given it to a number who were terribly afflicted, even bedridden, some of them seventy to eighty years old, and the results were the same as in my own case.

I want every sufferer from any form of muscular and sub-acute (swelling at the joints) rheumatism, to try the great value of my improved "Home Treatment" for its remarkable healing power. Don't send a cent; simply mail your name and address, and I will send it free to try. After you have used it, and it has proven itself to be that long looked for means of getting rid of such forms of rheumatism, you may send the price of it, One Dollar, but understand I do not want your money unless you are perfectly satisfied to send it. Isn't that fair? Why suffer any longer, when relief is thus offered you free. Don't delay. Write today.

MARK H. JACKSON,
532 Durston Bldg., Syracuse, N. Y.

The Rev. Henry Daniels who left Trinity Church, Thermopolis, Wyoming, last year to be superintendent of institutional work in St. Louis, is to return to take charge of the parish next September.

Summer School for Church Workers is to be held at Laramie, Wyoming, from June 9th to the 15th. Mr. Winne of Denver is to give a number (Turn to page fourteen)

POSITION WANTED
TEACHER OF VOICE, GRADUATE OF the New England Conservatory of Music, Boston, Mass., desires a position for fall. Highest references. Address Box 253, The Witness.

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SISTERS OF THE HOLY NATIVITY—House of Retreat and Rest. Bay Shore, Long Island, N. Y. References required.

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

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Park Ave. and Monument St.
Rector: H. P. Almon Abbott, M.A., D.D.
Sundays:
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3 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.
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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

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(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

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Rev. Frederic S. Fleming, Rector.

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

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(Fridays—10:30 additional).

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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.

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St. Luke's

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

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Daily: 7:30 and 5:00.

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Rev. Henry K. Sherrill, Rector.

Sundays: 8, Holy Communion; 9:30,
Church School; 11, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young Peoples Fellowship;
7:30, Service and Address.Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

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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.

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Daily: 12:20 P. M.

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Broadway and Wall Street

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

The Heavenly Rest

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

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

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

BUFFALO

St. Paul's Cathedral

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

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

Daily: 8 and 12 A. M.

Holy Days and Thursdays: 11 A. M.

NORTH ADAMS, MASS.

St. John's

Rev. Arthur Murray, Rector.

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

Church School: 10 A. M.

Saints' Days: 10 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum

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

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

Week Days: 7:30 P. M.

Holy Days and Wednesdays, 10 A. M.

Christ ChurchRev. 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 CathedralVery 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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AUGUSTA, MAINE

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

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Daily: 8:30 a. m.

The Church attended by summer vis-
itors within a radius of 50 miles.

ber of lectures on "The Responsibilities and Opportunities of Vestrymen" and Miss M. C. Marsh is to give a course for girls on "Leadership." The other members of the faculty are from the district.

* * *

The Rev. Campbell Gray is to be consecrated Bishop of the Diocese of Northern Indiana on May first. A detailed account of the service will be printed in a subsequent issue.

* * *

Rev. William Norman Guthrie, rector of St. Mark-in-the-Bouwerie, New York, announced on Easter that William Montgomery Brown, twice found guilty of heresy, and who has appealed his case to the House of Bishops, would be the preacher at St. Mark's on the following Sunday. In making the announcement, Dr. Guthrie issued a characteristic statement in which he praised the unfrocked bishop as a "great teacher of the common people" who had been "deprived of his right to minister within his mother church her saving religion."

Programs For Young People's Meetings

Edited By Gordon Reese

WHAT TO DO

JUST what is there for a Young People's Fellowship to do to be of service to the Church and the Community? This question is frequently asked, and the list below is printed as a partial answer to the question:

Take people to church.
Take invalids and old people to drive.
Act as "Big Brother" or "Big Sister."
Teach an illiterate to read and write.

Give volunteer service to State or City Health Agencies, Red Cross, Associated Charities, Juvenile Courts, Welfare Organizations, etc.

THE WITNESS

Conduct Sunday morning Day Nursery for babies and young children.

Help ex-prisoners to find friends and a job.

Help the handicapped and the unemployed to find jobs.

Visit the almshouse, orphanage, old people's home, hospital, or jail.

Make some weekly recreation possible for over-worked mothers.

Organize a Community Chorus.

Visit shut-in, lonely or sick people and strangers.

Serve on Community Committees.

Give help in time of sickness.

Organize Little Mothers' Leagues, Mothers' Classes, Home Nursing Classes, etc.

Assist in night school, day nursery, play grounds, etc.

Get treatment for crippled children and other invalids.

Teach regularly in Sunday school.

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Evergreen

(Concluded from page 7)

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This conference will be in session from August 4th to August 19th.

The faculty will consist of Bishop Johnson, Dean Chalmers, Father Hughson, Dr. Strugis and others.

Those interested in Evergreen and its various conferences may secure further information from Miss E. M. Rattle, Secretary to the Bishops of Colorado, Wyoming Building, Denver, Colorado.

CHRISTIAN FELLOWSHIP IN SOUTH DAKOTA

Christian Fellowship was a development of Holy Week in Sioux Falls, South Dakota. The Ministerial Union throughout Lent have sponsored

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union services, under the leadership of Dean Woodruff of Calvary Cathedral, who is president of the union. The climax for these union services came on Good Friday when the Cathedral was packed for the three-hour service, when addresses were delivered by seven of the leading ministers of the city.

EASTER GIFTS

A suggestion made by Bishop Ingley was carried out by the St. John's cathedral (Denver) chapter of the Daughters of the King. On Easter morning, all of the patients in St. Luke's hospital (about 200), found a daintily wrapped copy of St. John's Gospel on their breakfast trays. At

STRIKE

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

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