

EASTER NUMBER

The **WITNESS**

CHICAGO, APRIL 1, 1926



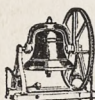
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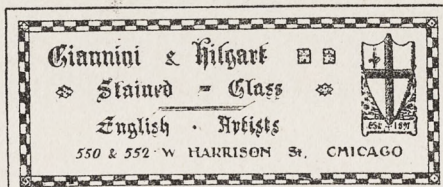
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AN EASTER MESSAGE

An Opportunity in the West

BY BISHOP JOHNSON

FIVE thousand parishes throughout the United States are to take their Easter offering, which will probably amount to a couple of million dollars.

This offering represents our gratitude to God for the joy which Easter brings.

This offering will be taken in each instance for some object which has been brought to the attention of the people as needing their support.

THE WITNESS has a project which has been presented to your attention during the year; which has received a generous response from one out of twenty of our readers; and which now requires a similar response from another twentieth of our readers if it is going to justify our hopes and realize our expectations.

For the information of those who have already aided us in the enterprise and in the hope that a similar group will render us further aid, I wish to make a report of progress in Tabor College, and to ask your patience and cooperation in the enterprise.

* * *

Tabor College is an institution in Southwestern Iowa which during the seventy years of its existence, under Congregational auspices, has sent sixty missionaries into the foreign field.

It is the only collegiate institution in the Southwestern quarter of Iowa.

It has buildings worth more than a quarter of a million of dollars, upon which is an indebtedness of about forty thousand dollars.

The Methodists, Baptists, Christians, Roman Catholics and Congregationalists all have educational institutions in Iowa.

We have no college under Church auspices west of the Mississippi River.

Omaha is about the center of the

Mid-West and Tabor is thirty miles from Omaha.

We realize our inability to build, equip and endow a collegiate institution in this territory; but we have the opportunity of making Tabor College an institution to which Churchmen may send their children, where the services of the Church and the teaching of the Church may be had—for the articles of incorporation have been altered so that the President of the institution shall be a member of the Episcopal Church and Episcopal services are held in the chapel.

It seemed a tragedy to see Tabor College close its doors for lack of financial support.

So I induced the Rev. F. W. Clayton, a priest of ours, to accept the Presidency, which he did last August.

It was a forlorn hope then. The students were not sure that the college would open. Members of the faculty had accepted positions elsewhere. Teachers realized the uncertainty of their positions. The whole plant showed signs of neglect.

Yet, in spite of that fact, the Rev. F. W. Clayton secured one hundred and twenty-five students. He introduced a surpliced choir who render the service admirably. He took temporary charge of the large local Congregational Church in order that the friends of the Church might help the needs of the college. He has paid the overhead expenses up to April 1st without adding further to the indebtedness and he has *assurances of more than two hundred students for the coming year.*

He has given himself completely to the task.

In the forty years of experience which I have had in the ministry I have never known a clergyman to work harder to do more things well, to do all things as acceptably as Dr. Clayton has done. He has given himself and has made a door of oppor-

tunity to open up, if he is spared to labor in Tabor for a few years. I feel morally certain that Dr. Clayton is equal to the task if he can be carried over the next two months.

He has the confidence of the entire Board of Trustees.

He has the respect of the entire community, whom he has served as pastor without in any particular sacrificing his connections.

He has the affection of the students.

The discipline is splendid.

We need about seven thousand dollars from our friends to see us through the last two months.

This may seem large to any reader but THE WITNESS has thousands of subscribers. If a few will be generous and all will do something, the sum is not an excessive offering from a congregation of at least thirty thousand readers, is it?

I know many of you have intended to do something. Several of you have told me so.

I have been grateful for your good will and your intentions. I have been most thankful to those of you who have already responded.

I will be most happy, if the readers of THE WITNESS will respond to this plea.

It is the one financial request I have made in the nine years that I have served you gratuitously as your Editor.

It is the one thing that I am most keenly interested in, partly because of the opportunity and partly because of the way in which Dr. Clayton has given of himself, absolutely and entirely. He said to me a while ago, "These people in Tabor think that Episcopalians are wonderful people."

My reply was, "I wish that could be really true."

This is the third and last call for this year.

Will you send your offering, if you feel like giving your support, either to Rt. Rev. Irving P. Johnson, 605 Insurance Bldg., Denver, Colo., or else directly to the Rev. F. W. Clayton, Tabor, Iowa.

It will mean so much to us, and I am sure it will not impoverish you to help us realize this plan, which I assure you will prove creditable to the Church if it can be financed now.

Cheerful Confidences

GO A-FISHING

By Rev. George Parkin
Atwater

ON ONE occasion St. Peter said to his companions some words which undoubtedly betrayed a very troubled state of mind. He had had a strenuous experience with his Lord and Master. The great adventure seemed to have come to an end. Tumultuous thoughts no doubt began to harrass him. So he determined to do a very human but wise thing. He said, "I go a-fishing."

That was a good medicine. Parsons need it very often. There come times to the man in the ministry when he should drop his cares and go a-fishing. Sometimes he has a succession of discouraging things. His chief soprano develops a cold just before the musical service. Then the motor of the organ begins to get the jumps. The treasurer telephones that the till is dry, and there must be a vestry meeting along the old lines. He gets word that a good supporter is about to move out of town. Mr. and Mrs. B. were unfortunately detained from the last Confirmation class by a meeting of the Bridge Club, and have decided to wait until next year. The mail brings word from Diocesan headquarters that they are suffering from a drought and the parson must get busy and send in some more money. He drops his glass, breaks a lens, takes a look at his bank account through the other and looks up the Scranton catalogue to see if he can take a cheap correspondence course in the art of wearing a monocle, said monocle being the unbroken lens. A loud noise outside proclaims that a tire of the flivver has burst, and he will not be thankful for any buggy ride until he invests in a new tire. An installment falls due on a

set of books he was over-persuaded to buy last summer. He reaches for one of those books to appraise it again in the light of a cash payment. Great Scott! His Sunday clothes utter a protest by a rending sound suggesting a disfiguring rip. The door bell rings and a man stands there with an over-looked account, which seems to make the prospect of a lens more remote. The telephone announces that the Scout Master cannot appear that evening, and would the Rector run the Troop?

By this time his mood is as murky

ally to go out with rod and reel and determine a new place where the fish are not. Even fishing is here symbolic. Every parson ought to have some reserve activity or interest, physical preferably, to which he can turn. A good prescription of routine labor, such as painting the garage, or digging a ditch, or any one of a score of things, is the best antidote for over-strained nervous tension. Such an occupation ought to be as much a part of life's equipment as a safety razor, or an umbrella.

And then, too, he should develop a "shell" through which the minor irritations cannot penetrate. The philosophers of the East develop such detachment, and it protects them when some one breaks a dish at their parish suppers. And it keeps their hair from getting gray.

Let's Know

PONTIUS PILATE

By Rev. Frank E. Wilson

"WHAT do you suppose Pilate was thinking about the night of the crucifixion?" was the question asked me once by a good Churchwoman.

I imagine he was thinking very little about Christ. He was probably congratulating himself on the fact that he had cleverly avoided a riot on the part of the Jews by the execution of only one innocent man and a couple of thieves.

As a matter of fact, the position of Pilate was not an easy one. Under Herod the Great, Judea held the distinction of being a separate kingdom within the Roman Empire with a king of its own. After Herod's death it had been debased to the rank of a mere province supervised by a procurator who was an underling to

the Governor of Syria. This was a great blow to Jewish pride. And to make matters worse, Samaria had been added to the province of Judea and the Jews found themselves bulked in with the despised Samaritans.

It would have taken a wise, diplomatic, and courageous procurator to handle such a situation both justly and tactfully. Pilate was not quite up to it. Early in his regime he got in wrong with the Jews by introducing the usual Roman military standard bearing the figure of the god-emperor. Jewish hatred for anything approaching the image of a god had

An Easter Greeting



THE Editors of THE WITNESS extend an Easter Greeting to all of our readers.

"The Lord is risen indeed and hath appeared unto Simon!"

Yes! In spite of the fact that Simon had failed Christ, Christ did not fail Simon, and the penitent fisherman of Galilee was privileged to see Him who had risen from the dead.

Because of that fact, Simon was aroused from his lethargy and began to tell the world that "Christ was risen from the dead! Death hath no more dominion over Him," and to urge upon all men that if they desire to rise with Christ that they "are to seek those things which are above."

And millions of men found their faith in God, their hope of victory and their love for their fellow men in the Gospel which Simon preached, based upon the experience that Simon had when he saw the risen Christ.

I. P. J.

as New York in a soft coal era. Then he should rise up, and assembling his family, announce in no uncertain tones, "I go a-fishing."

These relatively minor troubles are symbolic of bigger ones. We get moods of retrospection when every satisfaction of the past arises to haunt us with the dread certainty that it is gone forever, and we believe that we shall never see its like again. We get moods of introspection when we churn some feelings over and over until they produce positive illness of mind. Then we ought to take St. Peter's resolution, "I go a-fishing."

Now it is not always possible actu-

abolished this part of the standard at an earlier date. The opposition to Pilate's order was so emphatic that he was obliged to rescind it—without improving the feelings of anybody concerned. On another occasion he had broken up a disturbance by introducing disguised Roman soldiers into a Jewish mob and for some unknown reason he had been responsible at another time for the slaughter of a large number of Galileans.

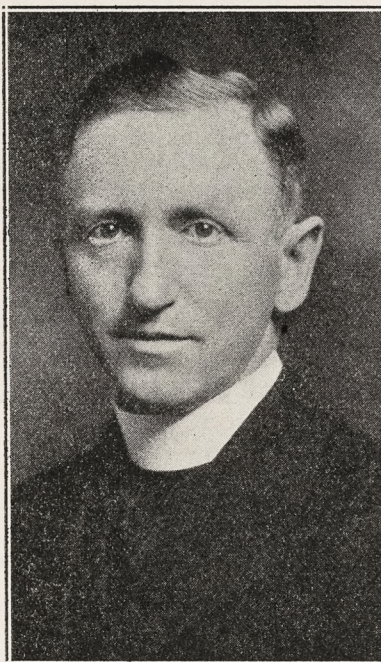
Therefore the disgruntled Jews loved him little. Yet he was responsible to the emperor for preserving peace in his province. So when the High Priests brought our Lord before him on a thin charge of treason, he was between two fires as to whether he should render justice to the accused or sacrifice Him for the sake of pacifying the crowd. At first he was disposed to set Christ free, but the Jews promptly threatened to go over his head and carry their charges to the Emperor himself. Pilate knew that his administration was scarcely strong enough to stand such a test. A more courageous man might have dispensed real justice in spite of the clamor, but Pilate was Pilate and he took the line of least resistance. Later he was removed from his office for other reasons and tradition says that he took his own life in a fit of despondency.

It is interesting to notice the fate of those who were involved in the crucifixion of our Lord. Judas Iscariot committed suicide. Caiaphas was deposed from his priestly office in disgrace. Herod Antipas was sent into exile for maladministration of Galilee. The house of Annas was destroyed by a mob, his family broken, and one of his sons dragged through the streets and murdered. Jerusalem itself was laid waste by the ruthless Titus and thousands of the inhabitants crucified before the city. But true to His promise the rejected Christ has "overcome the world."

MR. SUTER'S ARTICLE

This issue should contain an article by the Rev. John Suter, Jr., executive secretary of the department of religious education of the National Council, who was to contribute the last article of our series for Lent. However, at the time for going to press the article had not been received. It has, therefore, been necessary to make a substitution—the article by the Rev. G. A. Studdert Kennedy appearing in place of the promised article by Mr. Suter.

The Bishop of Oklahoma, Rt. Rev. Theodore P. Thurston, has been obliged to leave Oklahoma for an extended period of complete rest, upon order of his physician.



REV. FRED CLAYTON
President of Tabor College

The Council's Work

SOME LAYMEN THINK ALOUD

By Rev. Alfred Newbery

SAID a friend of mine, "I had an illuminating though somewhat disheartening experience the other day, speaking at a diocesan men's meeting."

"I found eleven men present—all laymen. After an informal talk, nearly an hour was spent in discussion. One man offered the suggestion that facts such as I had presented should be written out, and a copy sent to every clergyman in the country with the request that it be read from the pulpit on one special Sunday. The reply was instantly made by another man that if the subject were announced beforehand the men would take that opportunity to spend the morning on the links. A small, thin man announced that he had always been antagonistic to 'Missions,' though he acknowledged that he had been given more information on the subject during the past half hour than he had known existed. He went on to ask why the National Council didn't publish something about its work. I mentioned The Spirit of Missions, and his reply was that he would never touch it; that the name killed it in his estimation. I then spoke of the General Church Program, and asked how many were familiar with it. It turned out that, of the eleven men, one had seen it, one had heard of it, nine had neither seen nor heard of

it. They asked how it had been distributed, and the surprise was great when I told them that copies had been sent free to all of the clergy. They seemed to attach blame to the clergy for neglecting to make such publications known. The mention of a system of reading and study based on an annual text-book was met by a blank silence. No one had heard of it.

"The conversation then turning to the subject of small towns, my thin friend said that, for his part, he thought that a union church was the only sensible solution. Thereupon another man asked whether, in case there were any Church people living in the community, it was right to leave them without the Sacrament. The rather heated reply was that, in his opinion, there was altogether too much of 'this praying business.' Asked what he meant, he said that the Holy Communion once a month at most was all he ever wanted, and all that any sensible person needed, and that he saw no use in having a little Episcopal church in a rural town where there were already a number of other Protestant churches.

"Returning to the subject of 'Missions' in general, one man who had not yet spoken said that he had heard and met a number of 'missionaries,' and they all seemed to him men and women of poor quality—unattractive and inefficient.

"Finally there was a pretty general inquiry as to why The Council didn't try to interest the *laymen* of the Church, and the suggestion was made that competent speakers be sent about among the parishes to present the subject. In the minds of those present, this suggestion was evidently an entirely new and rather brilliant one. I could only tell them that for many years this had been the one great concern of the National Council; that every conceivable method of publicity and propaganda had been, and was being tried; and that if anyone present could suggest a new one it would be immediately and eagerly adopted.

"At the close of the meeting, one of those present came to me and asked why financial support had been withdrawn from a certain institution, the head of which had been a classmate of his at college. I told him that I didn't know the facts in the case, but that he could get full information by calling at the office of the man who supervises that type of institution. This he promised to do.

"The experience above outlined is not unique. You have had similar experiences. But it is a striking instance of how our laymen talk when they feel free to do so. It is also an evidence of the profound ignorance regarding the Church and her work which exists among laymen, even of the type that will attend a diocesan

meeting—fairly loyal, and above the average in intelligence.

"The general attitude of these Churchmen who, though few, were nevertheless, sufficiently interested in the Church to come to this afternoon meeting, impressed me as analogous to that of a stockholder who, as long as he receives his dividends at regular intervals, is unconcerned as to their source or how they are earned; or to that of a member of a club who pays his dues in order to enjoy the comfort and respectability incident to

his membership, but to whom the idea of a system of general admission or of helping to organize similar clubs elsewhere is simply preposterous."

The natural reaction to this narrative is that it certainly is not true of all laymen. But the point is that it *is* true of *some*. And as long as it is true it indicates a field in which we all need to become active. It indicates the need for better distribution of information, for a more efficient use of what is lying ready to

our hands, and it would seem to indicate the need of a determined effort to deepen and in some places to create the understanding of the true nature of our religion.

This little story might be the basis of a very interesting discussion in a men's club, that might lead to who knows what—a Bible class, a review of Confirmation instructions, a rule of life, a determined effort to help spread information—many interesting and helpful things.

ON BEING A MISERABLE SINNER

Starting to be Good

By the REV. G. A. STUDDERT KENNEDY

"**L**ORD, have mercy upon us, miserable sinners."

I can remember resenting that when I was a child. I didn't feel miserable, and I was not conscious that I was particularly sinful, and it all seemed so doleful. What's the good of squealing about it, anyhow? Surely men were meant to stand upon their feet and fight, not kneel down and whine for mercy.

All the old forms of confession of sin sound servile in our modern ears. "I confess to God Almighty, Father, Son and Holy Spirit, before the whole company of heaven, that I have sinned exceedingly in thought, word and deed, by my fault, by my own fault, by my own most grievous fault." Can any man talk like that sincerely, honestly meaning what he says?

What's the good of worrying about sin? We are all sinners and likely to remain sinners, and if we are miserable isn't it best to forget it and not to keep on repeating it to ourselves? The natural man feels that there is something weak and—in the worst sense of the word—womanish about this grovelling to God on our knees.

But, oh Lord, I am sick of the natural man; he is such a liar and such a fool with his pride and his pretence.

The root of it lies just there. We are all sinners and likely to remain sinners, it's hopeless to expect that we will ever be anything else. So long as we are dirty with the ordinary average dirtiness, so long as our appetites and cravings can be made respectable and do not exceed the limits of self-indulgence set by the herd, there is no need to bother; and meanwhile we will blame anybody and anything for the miseries of the world except ourselves.

We can agree with other people not to wound our idiotic pride so long as we do not wound theirs—I call you a decent fellow if you call me a decent

fellow, when we both know, if we had the courage to face it, that we are "bad eggs."

LET'S FACE IT

We carry on interesting and mildly daring debates as to whether marriage is a failure because we daren't face the fact that it is not marriage that fails us but that we fail marriage. We wonder whether vows ought to be binding because we cannot trust ourselves to keep them.

"There is no alleviation to the sufferings of mankind except veracity of thought and of action, and the resolute facing of the world as it is when the garment of make-believe with which pious hands have hidden its uglier features has been stripped off." So Professor Huxley wrote years ago. But the garment of make-believe that pious hands have woven to hide the ugliness of life is a flimsy muslin thing compared with the thick curtain which the natural man hangs up to hide his ugliness and keep himself cosy from the draughts of truth.

Those old saints, who called themselves "miserable sinners" and beat upon their breasts, prostrating themselves before God and His Holiness in abject humility, did at any rate believe that they could be something better by God's help. They refused to accept the disgusting idea that man had to be the slave of his baser feelings. They believed that he was only a little lower than the angels, and that he might be crowned with glory and honour.

It was because they saw clearly the heights to which they ought to climb that they realised the depths to which they had sunk, and when they beat upon their breasts and cried: "By my fault, my own fault, my own most grievous fault," they were repeating the Magna Charta of humanity, for if it is my fault, my own fault, that I am such a rotter, then it means that I can be something much better.

Yet they were not such fools. They

had seen too much of life, and they knew themselves too deeply, to suppose that that was an easy job or that they could do it by themselves. They knew it was impossible unless they became possessed by a Power greater than themselves, and it is just to this attitude of proud humility that our modern knowledge about human nature is driving us slowly back.

Modern research into the contents of that mysterious thing which we call the sub-conscious or unconscious mind, is forcing us to see that there is in almost all of us a good deal of real badness, and is revealing to us the absurd and ridiculous way in which we constantly deceive ourselves and invent ingenious reasons for doing what our uncontrolled passions force us to do.

THE CRUELITIES OF CIVILIZATION

Year by year as we attain to more and more exact knowledge of the workings of the human mind, it becomes more and more painfully clear that if we are ever to rid ourselves of the degradation writ large in our chaotic social life, with its bloody and barbarous wars, its train of unimaginable diseases, its cruelty and tyranny and unbearable hypocrisy, we must begin with ourselves. And the greatest danger of all, perhaps, is that we use this new knowledge, not to break the fetters that bind our souls, but to fasten them more firmly round our higher selves.

New knowledge is teaching us that sin is much more a disease demanding scientific treatment than we had supposed. We no longer look upon the drunkard as being entirely responsible for his drunkenness, or the man who makes his home a hell by his vile temper, peevishness, and jealousy, as entirely accountable for his infirmity; we trace it back to its roots in hereditary temperament.

We are much kinder to sinners and kinder to our sins than our fathers were, but that kind of kindness can

be a disguise for the most fiendish cruelty. The last word of horror that can be pronounced over a sinner is the sentence of blasphemous pity: "He can't help it."

If he really cannot help it; if you really cannot help it—if you must always go on all through your life being the irritable, peevish, hypocritical slave to your impulses that you are now, wouldn't it be better to "cut the painter" and clear out?

THE ONLY WAY

What those old grovelling saints would say to you is: "Go on, you can help it. It's your fault, and nobody else's. Stop playing the fool with yourself; see yourself as you really are, no bunkum, no varnish; get down to it, and then look at Christ and see yourself as you ought to be and can be if you go the right way about it, and then start in and try."

You will come back to your knees all right and say a thousand times that you are a miserable sinner, but the conviction will grow in you that He is a yet more glorious Redeemer, that He has dealt with bigger fools than you before now and given them some wisdom at any rate; that He has made things who went touting round their fellow creatures for all they could get, using their womenkind to cook their dinners, to gratify their vanity, and their children as sops to their personal pride, and has made men of them many a time.

And He could do the same with you; but not as long as you strut about patting your chest and saying: "Beneath the bludgeonings of Fate my head is bloody but unbowed," because all that is tomfoolery.

They tell me that the poet who wrote those words I have quoted—I have forgotten his name for the present, and it doesn't matter anyhow—repeated it when he was drunk, that is, after he had taken a drug to escape his life's cross and written a poem in glorification of himself. It's best to bow your head beneath the bludgeonings of chance and find God in the depths, and then, laying firm hold on the fact, the basic fact of life, that you are a fool, but God's fool, start off to climb the heights with Him.

I don't care who you are—you may be a Prime Minister, a plumber, or a prince—but you are a fool, and you will never be worth much until you have realised it, and start again to be wise with the wisdom of God Who revealed His Divinity by being tortured over sinners.

That's a straight tip from the biggest fool of the lot!

The Prophecies of Pontius Pilate

By Bishop Johnson

AND Pilate saith unto them "Behold the Man!" and Pilate saith unto them "I find no fault in Him!" and Pilate saith unto Him, "Art thou a King, then?"

Pontius Pilate was a thoughtful worldling who undoubtedly owed his position to the fact that while he had principles, he never let his principles interfere with his own interests.

He was not like Herod, a superstitious profligate.

He was not like Caiaphas, a pompous humbug.

He was a judge who had a keen sense of justice without permitting his conscience to get the best of his personal interests.

It is interesting that Christ should have been tried before a human tribunal and that the court proceedings have been preserved. He was tried for blasphemy and if He was not what He claimed to be, the decision was in accordance with the law of the Jews.

The only thing that could have saved Christ from the penalty was either that He should give legal proof of His divine character or else that the clemency of the court should have overruled the insistence of the Jews.

Christ had uttered words both in court and without, which no mere man could have uttered without incurring the charge of blasphemy. He had guarded these words in such a way that they must be interpreted, but the implication of them all could not be denied. Neither did He deny them on His trial.

Of course, if He was the Son of Joseph and Mary; if He had no supernatural powers; if He did not afterwards actually arise from the dead; I am of the opinion that He suffered the penalty of death in accordance with the Jewish law.

It would be interesting to have some of the modernist apologists for Christ tell us how a human tribunal was going to exonerate Him from claiming to be that which the extreme modernists say that He was not.

If He was not the Son of God, then He posed as such and under the Jewish law was guilty as charged. We may free Christ from the sentence only as we believe that His credentials entitled Him to believe that His Jewish accusers would be compelled to accept Him as the Messiah.

Pilate was no theologian, nor was he a Hebrew.

He made no effort to analyze the charge, but merely tried in a mild way to divert the sentence from one in whose technical guilt he was not interested, but whose personal pres-

ence commended itself to his judgment.

There is something interesting in reading the testimony of Pilate to Christ's personal qualities as He was in the court room for a short time. In that sentence, "Behold the Man!" we see something which may have been sarcasm, but which in the subsequent interest shown by the Judge to free Jesus from the cross, carried with it a certain undercurrent of admiration.

In any event Pilate would have been astounded to know that in these three words he was uttering an epigram which would be the fitting designation of the accused for twenty centuries in all quarters of the globe, and to know that no utterance of the imperial Caesars would be as illustrious as these words which he incidentally used, possibly in admiration, possibly in irony, in one of his many court cases.

(It is interesting that the great Roman historian Tacitus informs us that Christ suffered death under the authority of Pontius Pilate, thus giving the trial absolute historical identity.)

But what Pilate said was an exact description of what Christ has been to all generations. He is "The Man around whom the history of mankind has centered. So much so that every time we date a document (A. D.) the world itself bears testimony that He is "the man."

When we remember the challenge of Christ to His enemies: "Which of you convinceth me of sin?" it is interesting again to get the unconscious testimony of the Judge before whom Jesus was arraigned that "he found no fault in Him."

This is an unusual tribute for a Judge on the bench to extend to a man in the docket; but again the words of Pilate find a response in the accumulated testimony of the ages, that in spite of His multitudinous enemies, they have never succeeded in persuading the world at large that Jesus was in any sense a sinner.

It is a test which no other public character has ever sustained.

"Art thou the King of the Jews?"

What a curious question and yet the answer of Jesus is significant. "Sayest thou this of thyself, or did other tell it thee of me?" This aroused the ire of Pilate and we can hear the words fairly leap from his lips, "Am I a Jew?" "Thine own nation and the chief priests have delivered thee unto me. What hast thou done?"

But Jesus is not to be deflected from the previous words of Pilate. He seems to be lost in meditation of the words thus incidentally uttered by Pilate, and to give utterance to His thoughts. "My Kingdom is not of this world; if my Kingdom were of

(Continued on page 14)

More About Salaries Of National Officers

Exception Taken on the Matter of
Salaries Paid to National
Officers

ANOTHER QUESTION

By Rev. H. P. Almon Abbott

My managing editor tells me that the editorial "we" has gone out of fashion, and that to be up to the times I must employ the first person singular. He knows his job, and as I stand in loving terror of him, I must follow his request! My friends will sympathize with me in the predicament, for they know me to be an extraordinarily modest person. My enemies will laugh my pretensions of humility to scorn! Such is life—it consists largely of those who are "for us," and of those who are "against us." It is a tremendous comfort to know that there is One Who is always on our side, even against ourselves!

I am constantly receiving letters regarding my column in THE WITNESS. By the nature of the case, some complimentary, some quite the reverse. Here is one that I received this week, from someone who had read my article regarding salaries at the Church Missions House. It is another point of view from the one which I expressed. It comes from an able man. It may be worth consideration.

"I cannot agree with you on the 281 Crowd. The overhead expense at the Church Missions' House could be cut in half to my way of thinking, without in the least hurting the work. It isn't that the salaries are too large, though there are thousands of respectable men with large families in New York who are living on less. But, there are too many men and women receiving salaries, and too many of them sitting around with time on their hands. The clergy ought to consider themselves laborers, not members of a privileged profession."

I shall be glad to receive and note other letters on this subject, either pro or con. It is an unpleasant business to delve into delicate situations, but justice sometimes demands it, and the matter of "overhead" in the administration of the Church's work at headquarters is in the minds of many of our clergy and laity. Let us bring it before the public eye, and endeavor to have the matter settled once and for all time. THE WITNESS is not controversial. That is one of the reasons of its astounding growth. But, it would be a tremendous help to me in writing my weekly script to know how men feel on this matter, and many other matters. You see, it is "I," and so the lack of "we" lets

the editorial staff back of THE WITNESS out of it.

* * *

A Presbyterian writes: "I know that you are holding confirmation classes in your church. I am, always have been, and expect to remain a Presbyterian. Would it be possible or permissible for me to receive 'The Laying on of Hands' of the Bishop, and still abide in my own Church? The Episcopal Church has retained something which we lack. Does the Episcopal Church regard herself merely as a disposer of gifts to her own people? Or, does she ever feel that she is a benefactor to others outside her fold? Your Church has something which we lack, something which I believe to be scriptural in the premises, something which she has preserved and conserved throughout the centuries—is your Church ready to extend the strengthening that comes through Episcopal channels to all baptized Christians?" I answered, "Come along." I would not have dared do otherwise, knowing the man, and realizing that no amount of persuasiveness would ever make him change his allegiance, or induce him to swallow the Church whole? Was I right, or wrong? There are authorities, as far as I have been able to discover, Episcopal authorities, both "high" and "low," as well as "broad," who would extend such a privilege to baptized Christians of any Christian persuasion. What is your reaction, dear reader?

* * *

There is one equipment wanting in the average Episcopal parish. An equipment that would admit of submersion in baptism. I have felt the need of such equipment in my own church. Why not add such a structural need, or see to it that in planning new church buildings such provision is provided? We believe, of course, that the amount of water, small or great, makes no difference with regard to efficacy of the sacrament of baptism, no difference whatsoever. That Water and the Name of the Trinity are the two essentials as to validity. But, adults coming into our Church from other churches sometimes make a demand for immersion, and immersion is permitted in the Episcopal Church. After all, immersion carries out the full symbolism of baptism, the dying to the old and the birth to the new—the plunging and the rising to the surface.

GIFT TO UNITY

John D. Rockefeller, Jr., has given \$2,000, the latest of several contributions that he has made, toward the expenses of the world conference on Faith and Order, to be held in Lausanne, Switzerland, next year.

Bishop Manning Hits At Modern Parents

Says that Parents are Largely to be
Blamed for Conduct of Young
People

LENTEN ADDRESS

Bishop William T. Manning, preaching a Lenten sermon to young people at St. Thomas's Church, in Fifth Avenue, staunchly defended the youths and flappers of the jazz age and blamed their parents for many of their faults.

Adults who "patronized the bootlegger" were condemned by the New York diocesan, who recently advocated strict prohibition enforcement. They set, he said, an example to flash-toting youngsters. He urged a sense of humor on the part of elders and condemned sex books and plays.

Conceding that "we are living in a time of moral and spiritual upheaval," the Bishop insisted that the period of "jazz music, jazz art, jazz literature and jazz religion" was approaching its end. He continued:

"We have, it is true, sordid and shameless teachers of immorality, some of them claiming to be reformers, who commercialize and exploit the sex instinct in putrescent literature and in vile plays, but I believe our young people will react against this, though for their sakes we ought to fight this evil with all our strength, as we would the deliberate dissemination among them of disease."

Bishop Manning answered optimistically three questions put to him concerning modern youth. He held that the "ideals and standards" of the young were as high as those of their parents had been; that the so-called "revolt of youth" is encouraging and that responsibility for less satisfactory relations between parents and children rests mainly on the former.

"Some of our young people," the bishop said, "are foolish and lawless and selfish, but there is nothing new about this. It was so when we were young and has always been so. On the whole I believe our young people today are singularly responsive to higher ideals. They have far more freedom than we had in our time, but I believe they will show themselves able to use this rightly."

Youth never was more responsive to religion, and supernatural religion, than today, and where that is not so the Bishop contended the fault is that "many parents are themselves adrift without clear religious faith and moral convictions." He added:

"Youth has always been in revolt, and always will be, and in the right sense ought always to be."

News Paragraphs Of The English Church

**Doctor Discovers That His Lenten
Fast Is Very Good for
His Health**

BISHOP TEMPLE ILL

By Rev. A. Manby Lloyd

No doubt there are many mighty trencher-men in the Episcopal Church who fancy that the Lenten discipline applied to their stomachs would be the death of them. To them can be commended the "modus vivendi" of a medical man, weighting twelve and one-half stone and sixty years of age:

Breakfast at 8 a. m., 1 1-2 ounce of Swedish rye bread, with 1-2 ounce of butter washed down by two cups of tea taken with a little milk.

Luncheon, 4 ounces of same with the same quantity of butter, after which a cup of black coffee, and half an ounce of plain chocolate.

Dinner, 1-2 pound of beef or mutton or fish with potatoes and butter *ad lib* and a green vegetable, followed by stewed and raw apples. For libation a glass of red wine and a cup of black coffee, no sugar.

The doctor (who wishes to remain anonymous), suffers no hunger, never feels tired, is free from headache, etc. At 4 or 5 p. m. he often takes a cup of milkless tea flavored with lemon peel. His experience is that he never craves for eggs and bacon at breakfast time, and he does not think he shall revert to them when Lent is over.

* * *

When the House of Lords rejected the Bishopric of Shrewsbury measure last week by one vote—61 to 60—they drove another nail into the coffin of the Establishment. Only ten bishops thought it worth while to attend and one did not vote.

The Bishop of Lichfield made the best speech of the evening, but that stormy petrel, the Bishop of Durham, probably influenced more votes, for he has the one gift essential to the orator, the knowledge of the kind of argument that will appeal to his audience; and, knowing that the "Church being no longer the Church of the nation" was a trump card to play in the House of Lords, he remarked that the "assembly has with due modesty changed its name, and no longer affects to call itself the National Assembly, but the Church Assembly."

The truth is that the shorter name was only adopted for brevity sake. The *Guardian* deplores the bishop's tactics, which would be "sufficiently deplorable if pursued by a pagan youth in a school debating society. When used by a Christian bishop in

the House of Lords, they are entirely scandalous." It spares its readers any strictures on the "fine old cocks," as Walter Page described the Peers, but wonders what has become of the Liberalism of the majority.

Dr. Henson and the Bishop of Norwich come in for severe handling from correspondents to the same paper, the latter being described as an "anarchist" who declines to submit to majority rule and prefers his own views to those of the Primate of all England.

* * *

But the quarrelling is not all in the ecclesiastical camp and when a Labor Trade Unionist M. P. can publicly describe the "intellectuals" of the party as "men wearing goggle glasses and long hair, and women also with goggle glasses and very short hair and skirts," you can safely predicate a rift within the lute. Mr. Ramsay Macdonald in various journals has been turning all his capacity for contempt, sarcasm and abuse on the I. L. P. for trying to bind him to advocate the principles of their soviet.

Liberalism is distracted over rival solutions of the land question and the only person who keeps on smiling is Mr. Baldwin.

* * *

In connection with the observance of Industrial Sunday on April 25, on the evening of that day the Archbishop of York will broadcast to all stations the message of the Industrial Christian Fellowship.

* * *

Our Coventry correspondent writes that the bishop has returned from his cruise in the Mediterranean greatly restored in health, and although (under medical orders) he is unable to undertake full episcopal work yet, he is conducting a large number of confirmations.

* * *

The Bishop of Durham, who was taken ill while preaching at Westminster Congregational Church, Buckingham Gate, on Sunday, is staying with Canon Storr at Dean's Yard. It was stated on Monday that he had had a good night, and that he hoped to return home almost immediately.

* * *

The Bishop of Manchester was attacked with gout during the recent Cambridge Mission. This is the second attack which he has had in six months, and he has been ordered by his doctor to take a cure after Easter. "I will," he writes in the *Manchester Diocesan Magazine*, "make arrangements so as to cause the minimum dislocation of fixtures already made, but I fear that a certain number of arrangements will have to be cancelled."

News Paragraphs Of The Episcopal Church

**Work of Religious Education of
Province of Sewanee is to be
Carried on During the Year**

YOUNG FOLKS MEET

By Rev. W. B. Spofford

One of the best jobs being done in the field of religious education is that of the department of the Fourth Province, Sewanee, in charge of the Rev. Gardiner L. Tucker. They have a staff of people in the field, and there has been developed a large corps of educational workers. Then of course the department has been largely responsible for the Sewanee Summer Conference, and has been active in developing Young People's Societies. They have also been on the job in developing a Provincial consciousness, and if any of you think that they haven't succeeded just put in a few days at the Sewanee conference and see. You can be from as far north as Alaska and they will still treat you like the Archbishop of Canterbury; at the same time you are made to realize that the Province of Sewanee leads all the rest, as it undoubtedly does. And it is a good thing that they have put in a bit of time in developing this spirit, for the National Council has cut off the \$5,000 that was the chief means of supporting the work. So the officers turned to the Province to ask if the work should be stopped. The answer is an emphatic "no" to the tune of \$8,000 a year.

* * *

St. James, Richmond, Va., is to receive a set of chimes, the gift of Mr. Henry Lee Valentine. There is a peculiar fitness that the chimes should be in St. James' Church, for St. James' Church is a reproduction of the Church of St. Martin's-in-the-Fields, London. In Mr. Valentine's letter to the chapter at St. James, he tells how he once lay sick in London, in Morley's Hotel, and how every quarter of an hour the chimes of St. Martin's spilled the music of some familiar hymn into his room, and changed thought to prayer and prayer to communion. Then was born the hope, now realized, that St. James, Richmond, might some day with its chimes bring earth a little nearer heaven.

* * *

The Men's Club and the Young People's Fellowship of Trinity, Saco, Maine, joined forces recently for the purpose of running the church school. Course it means a better church school, but it means a lot more. For they say that now the

men who have taken classes are staying for church. GOOD IDEA.

The Young People's Societies of the diocese of Milwaukee are to hold a conference at Taylor Hall April 23, 24 and 25. It is announced to be a round table conference, with young folks doing the talking. Maybe so.

Prof. J. L. Gillen, sociologist, lead a discussion at St. Francis House, the student centre of the University of Wisconsin, on the 18th, on "Christianity and Social Problems." On Sunday evening the topic was the relation of the East to the West, with Mr. Mazumda, of Calcutta, who is a student at the University of Chicago; the Rev. Horace Fort, who served in India during the war; and Prof. Ross of the University of Wisconsin, having their names on the bulletin.

The conference of the Province of New England meets at St. Paul's School, Concord, New Hampshire, from June 28th to July 7th. This conference is another one of the star summer attractions of the Church, with a waiting list of folks trying to get in. On the faculty this year: Bishop Hall of Vermont; Rev. Prof. Fleming James of the Berkeley Divinity School; Prof. Scammell of Boston University; Rev. Elmore M. McKee of New Haven; Mrs. H. L. Berry, who is, as I remember it, from Portland, Maine; Bishop Brewster of Maine; Rev. Arthur Lee Kinsolving of Amherst, Massachusetts; Rev. William E. Gardner of Boston; Bishop Quin of Texas; and the Rev. Henry K. Sherrill of Trinity Church, Boston. There is a set up that will make the other conferences watch their laurels.

Wyoming is going to keep in the running. They haven't announced the dates for their conference, but they have given out the names of a few of their "professors"—here they are: Bishop Thomas, Bishop Cross, Dean Matthews of Billings, Montana; Dr. Hallock of the Seabury Divinity School; Mr. W. W. Winne, who is, so they tell me, one of the liveliest laymen living; and Dr. David Snedden, who works during most of the year teaching the teachers at Columbia University.

An apartment of 100 three-room apartments is being built in Florida for superannuated ministers and their wives, according to the Rev.

Dan A. Poling, director of the J. C. Penney Foundation. It will be open free to retired ministers, missionaries and Y. M. C. A. secretaries. Better get your name on the waiting list.

The Rev. Percy G. Kammerer, rector of Trinity Church, Pittsburgh, was the preacher last week at Trinity Church, Boston.

The oldest pipe organ in the country is in St. John's, Clyde, New York. It was given to Trinity Church, New York, by Queen Anne of England, and was later given to Trinity, Utica. Then it went to Trinity Church, Geneva, New York, and finally to the church at Clyde. It has six stops and 100 pipes.

Dean Benjamin Dagwell, of St. John's Cathedral, Denver, was the preacher last week at St. Mark's, Cheyenne, Wyoming. Dean McGinley of Trinity Cathedral, Omaha, was the preacher on the 24th.

"How" was the subject of the annual religious conference for young people held at the Cathedral Church of St. Paul last Wednesday, Thursday and Friday. This gathering, under the auspices of the Young People's Council, is intended for the youth of all denominations who wish

to meet for frank discussion and enlightenment on religious problems. The speakers were: Wednesday, Miss Lucy Sturgis; Thursday, Rev. Henry K. Sherrill; Friday, Rev. John Dallas. The preachers at the devotional services were: Wednesday, Rev. F. J. Walton; Thursday, Rev. Frederic Lawrence; Friday, Rev. Vincent Bennett. The leaders of the discussion groups were: Rev. Frederic Lawrence, Rev. C. R. Peck, Rev. Arthur Phinney, and Rev. H. R. Page. Their subjects, in order, were: "How to Pray," "How to Live," "How to Read the Bible," and "How to Bear Witness."

Christ Church, Broadway at 71st Street, New York, which a few years ago was encumbered with a debt of \$155,000, has been relieved of financial straits for the first time in its 130 years of existence. The church building, which was burned last June, has been rebuilt and the new edifice will be consecrated by Bishop Manning this spring. A tract of land fronting on Broadway, which was occupied by the steps, vestibule and back of the former building, was leased a year ago for a long term of years beginning at \$25,000 and increasing to \$40,000 a year. A tract at the side also has been leased for business purposes at an annual ren-



"I have not the slightest fear that the light kindled in Galilee will ever be put out."

DEAN INGE.

The Future of Christianity

By WILLIAM RALPH INGE

The future Christianity, according to the brilliant and distinguished Dean of St. Paul's, London, will not accept the authority either of an infallible institution, or of an infallible book. It will be a religion of the spirit; expressing the religious philosophy of those who are called "modernists,"—erroneously, because their beliefs are as old as Christianity itself.

Dean Inge's essay, which first appeared in THE FORUM has now been published in booklet form. The first edition is limited to one thousand copies, printed on fine laid paper and specially bound. An unusual portrait of the Dean appears as frontispiece.

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tal of \$12,000, increasing to \$15,000. A mortgage will be placed on one of the plots and the amount thus received will be used to pay off the balance of the construction cost of the new building.

* * *

The Rev. Thomas Williamson of Middletown, Ohio, has accepted a call to the rectorate of Trinity Church, Pawtucket, Rhode Island.

* * *

Notable service; the Rev. J. A. Goodfellow has been the rector of the Church of the Good Shepherd, Philadelphia, for fifty-five years.

* * *

Diocesan convention in Connecticut May 18 and 19. They hope to elect a bishop coadjutor.

* * *

Here's a new one: To raise money for the Cathedral Home, Laramie, Wyoming, they are collecting old automobile tires in various parishes in the district. A car load of tires, which means in the neighborhood of 1,000 tires, is worth \$800. That's a good idea; let's support the work of the Church by salvaging the worn-out tires from the autos of our wealthy members.

* * *

The Rev. Paul Bull, a member of the Community of the Resurrection of the English Church conducted a mission at the Atonement, Chicago, from March 14th through the 24th. On Saturday, the 20th, he conducted a Quiet Hour for social workers and for members of the Church Mission of Help.

* * *

The Easter services of St. John's, Jacksonville, Florida, is to be broadcasted, at 11 a. m. and 8 p. m. from station WJAX, wave length 336.9.

* * *

By the way, the rector of this parish stirred 'em a little by his sermon the other Sunday. In speaking of prohibition he said that a churchman might think as he pleased about the law, but that he was obligated, as a churchman, to obey the law. More than that, he said that the man who bought from a bootlegger was as bad as the bootlegger, and that he himself was as bad as either of

them since he had personally taken drinks in the homes of parishioners. Pretty strong stuff. Here is part of it:

"Substantial and respectable members of the church, vestrymen, deputies to General Convention, leaders in lay activities, yes—and I say it with shame for my own calling—even the clergy of the Church, have openly and persistently and flagrantly violated the laws of their country, and thereby have deliberately placed themselves on the level of the murderers and pickpockets and burglars and highwaymen and forgers with whom our penitentiaries are filled today.

"When I say that, I am accusing myself. I admit that I have been just as guilty as many of the other clergy of the church. I have accepted drinks in the homes of members of the church without asking questions, and I know that that has made me just as guilty as anyone else. It is only recently, I admit, that I have been converted, and so I

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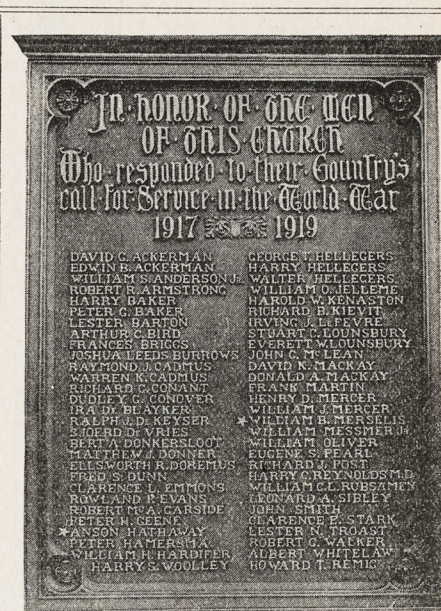
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may be arguing with the enthusiasm of the new convert, but I am sure that the clergy have not been giving the leadership that the laity have a right to expect of them in this."

How is this for a confirmation class: a class of ten persons, the youngest being 72 years old and the oldest being 92. Bishop Burleson confirmed the class last week in The Home for Old Men and Aged Couples in New York.

St. John's Mission in Springfield, Illinois, under the leadership of the Rev. Jerry Wallace, Rector of Christ Church, is carrying on in a splendid way. The entire interior of the church has been cleaned and painted; a new organ has been installed and new electric light fixtures put in, and now the local people are scraping the floors, and are to varnish them. They are about to let the contract for a new roof. St. John's is fast taking its place as one of the stronger missions of the diocese.

Now here you are—let's get the opinion of real experts:

A clinic on printed matter will be a feature of the program of the church advertising department of the Advertising Clubs of the World, meeting in Philadelphia, June 19 to 24.

Selected samples of weekly calendars, programs, announcements, church periodicals, etc., from many religious bodies, will be examined by a sympathetic and practical specialist who will take the samples one by one and use them as texts for illustrating both good and not so good points. Paper, color, arrangement of type, illustrations, etc., and to some extent, the copy, will be considered. All present in the audience will have duplicate copies of the material so that every one may see exactly what the problems are and how the specialist would solve them. Many of those present will wish to file the samples as a helpful collection illustrating the use of printed matter for Church purposes.

Churches and Church organizations are invited to submit samples of material they would like to have exam-



BISHOP THURSTON
Obliged to Take Rest

ined in the clinic, the samples to be sent to Mr. Evart G. Routzahn, Russell Sage Foundation, 130 East 22nd Street, New York, at the same time stating whether or not 200 copies of each specimen could be supplied for the audience. An address in Philadelphia for the 200 copies will be sent to those who submit samples.

A seven-mile sled ride at 25 below zero took a North Dakota missionary to an Indian service recently, think-

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ing she might be the only one there, but she found forty people.

Two rectors in student centers in Florida, Gainesville and Tallahassee, with more than 300 young men and women to reach, are each to have an assistant, provided by the two Florida dioceses, for student work.

The Hon. Yen Hui Ch'ing, newly appointed ambassador of China in Great Britain, is the son of clergyman of the Church in China and was graduated from St. John's College, Shanghai, and Yale University.

Three missions in Georgia under one priest, Rev. E. J. Saywell; every member of each mission is a contributor; every one is a member of the Church school; every member has a mite box for his Easter offering; and in the regular contributions, every person has pledged as much on the red side of his envelope, for diocesan and general Church work, as on the black side for local work.

In the country around the Uintah Indian Reservation in Utah there are members of the Greek Church. A Greek priest from a Utah town visited them recently, and our missionary at Whiterocks loaned the mission for a service, taking part in

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Grace

St. Luke's Hospital Chapel
1416 Indiana Avenue
(Until New Church Is Built)
Sunday Services: 8 and 11 A. M., 7:30 P. M.

St. Paul's

Dorchester Ave. at Fifth St.
Rev. George H. Thomas, Rector.
Sundays at 8, 9:30 and 11 A. M. and
7:45 P. M.
Holy Days at 10 A. M.

The Atonement

5749 Kenmore Avenue
Rev. Frederic C. Fleming, Rector.
Sundays: 7:30, 9:30, 11 A. M.; 5 P. M.
Daily: 7:30, 9:00, and 5:30.
(Fridays—10:30 additional.)

St. Chrysostom's

1424 North Dearborn Parkway
Rev. Norman Hutton, S. T. D., Rector.
Sundays: 8, 9:30, 11, and 4:30 P. M.
Tuesdays at 10 A. M.; Thursdays at 3 P. M.

EVANSTON

St. Luke's

Rev. G. C. Stewart, D. D., Rector.
Sundays: 7:30, 8:15, 11:00 and 4:30.
Daily: 7:30 and 5:00.
All sittings free and unassigned.
From Chicago, get off at Main Street, one
block east and one north.

BOSTON

Trinity

Copley Square.
Rev. Henry K. Sherrill, Rector.
Sundays: 8:00, Holy Communion; 9:30,
Church School; 11:00, Morning Prayer and
Sermon (first Sunday of month, Holy
Communion and Sermon); 4:00, Service
and Address; 5:30, Young People's Fellow-
ship; 7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

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

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8:00, 10:15, and 11:00
A. M.; 4 P. M.
Week-day Services: 7:30 and 10 A. M.;
5 P. M. (Choral except Mondays and Sat-
urdays).

The Incarnation

Madison Avenue and 35th Street
Rev. H. Percy Silver, S. T. D., Rector.
Sundays: 8:00, 10:00, and 11:00 A. M.,
4:00 P. M.
Daily: 12:20 P. M.

Trinity

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

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and CHAPEL BELOVED DISCIPLE**

Rev. Henry Darlington, D. D., Rector.
Sundays: 8, 10, 11 A. M. and 8 P. M.
Saints' Days: Holy Communion, 7:30 and
11:00 A. M.

St. James

Madison Ave. and 71st St.
Rev. Frank Warfield Crowder, D.D., Rector.
Sunday Services: 8, 11 A. M., 4 P. M.
Week-day Services: Wednesday, 12 M.,
Morning Prayer and Litany; Thursday,
12 M., Holy Communion; Holy Days, 12 M.,
Holy Communion.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D. D., Rector.
Sundays: 8:00 and 11:00 A. M., 4:00 and
8:00 P. M.
Week Days: 8:00 A. M., Noonday.
Holy Days and Thursdays: 11:00 A. M.

CINCINNATI

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11:00 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Day: Holy Communion, 10 A. M.

DALLAS

St. Mathew's Cathedral

The Very Rev. Robert S. Chalmers
The Rev. Robert J. Murphy
The Rev. H. K. McKinstry
Sundays: 8:00, 9:45, 10:45 A. M. and 7:45
P. M.
Daily Service: 7:00, 9:30 A. M. and 5:30
P. M.

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Services on Sunday: 8:00 and 11:00 A. M.;
7:30 P. M.

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Broadway and Tenth Street
The Rev. W. Russell Bowie, D. D., Rector.
Sunday: 8 and 11 A. M., 4 and 8 P. M.
Daily: Noonday Services and Address,
12:30, except Saturdays. Holy Communion,
12 on Thursdays and Holy Days.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B.D., Rector.
Sundays: 8:00 and 11:00 A.M., 7:45 P.M.
Wednesdays, Thursdays, and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Streets
The Very Rev. Charles C. W. Carver, B.D.,
Dean.
Sundays: 7:30 A. M.; Church School,
9:45 A. M.; Sung Eucharist, 11:00 A. M.;
Choral Evensong, 4:00 P. M.
Week Days: 7:30 A. M., 9:00, and 5:30
P. M. Wednesday and Friday, the Litany
after Matins. Thursday and Holy Days,
the Holy Eucharist, 11:00 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. 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

Corner 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.
Wells-Downer Cars to Marshall Street.

St. Mark's

Hackett Ave. and Bellevue Place.
Rev. E. Reginald Williams, Rector.
Sundays: 8:00, 9:30, 11:00, and 5:00.
Gamma Kappa Delta Club, 6:00 P. M.
Sheldon B. Foote, Mus. Bac., F.A.G.O.,
Choirmaster.
Wells-Downer Cars to Bellevue Place.

PHILADELPHIA

St. James' Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8:00 and 11:00 A. M., 8:00 P.M.
Week Days: 7:30 and 9:00 A. M., 6:06
P. M.
Thursdays and Holy Days: 10 A. M.

it himself at the Greek's request, and also using Indian boys he had trained as acolytes. Almost all the Greeks in the whole section were present and the church was filled.

* * *

At a place in Cuba which rejoices in the name of Moron we have a new school. The land was given by the president of the Northern Railway. About fifty children have been refused, owing to lack of space. If the school had a second floor another eighty pupils could be taken. The school pays its expenses and part of the clergyman's salary and turns in a surplus to the bishop. The missionary writes that the same thing could be done in many places in Cuba if money were available to inaugurate the work.

* * *

The Church of the Redeemer, Rochester, New Hampshire, was dedicated on March 16th by the Bishop of Maine.

* * *

Bishop Rhinelander, canon of the National Cathedral, has issued a list of engagements of the Bishop of Edinburgh, Rt. Rev. G. H. S. Walpole, D.D., as follows: April 17th and 18th, four conferences on personal religion at St. Paul's, Washington; April 19th, National Cathedral School for Girls; 20th, Sunday School Institute at the Epiphany; 21st, annual meeting of the National Cathedral Association; 23rd, St. Alban's School; April 25th to May 2nd, parochial mission at Christ Church, Georgetown; May 3th, quiet day for clergy, National Cathedral; 6th, quiet day for women; 7th, Alexandria Seminary; 9th, Epiphany and St. Luke's; 10th, General Theological Seminary.

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THE PROPHECIES OF PONTIUS PILATE

(Continued from page 7)
this world, then would my servants fight, that I should not be delivered to the Jews, but now is my Kingdom not from thence."

"Art thou a King then?"
"To this end was I born and for this cause came I into the world, that I should bear witness unto the truth. Everyone that is of the truth, heareth my voice."

In the light of the subsequent extension of the Gospel, these words are startling and again the Roman judge has anticipated the question that has intrigued the world for centuries.

The testimony of Pilate is like the testimony of Caiaphas (in St. John XI:49); "and this spake he not of himself but he prophesied."

So Pontius Pilate unconsciously prophesied, in these successive utterances, of the nature and character of Jesus Christ. And, although he acquiesced in the sentence which he could have altered without grave danger to his political position, yet he left in the court record of the trial of Jesus, the prophesy of His power and influence.

So great was his feeling that he washed his hands of the proceeding, which was going as far as he dared in the perilous position that he oc-

cupied, to set his intuitions and those of his wife against the carrying out of the sentence.

It is interesting as showing the effect of Christ's presence before as decent a Roman Judge as He probably could have found.

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