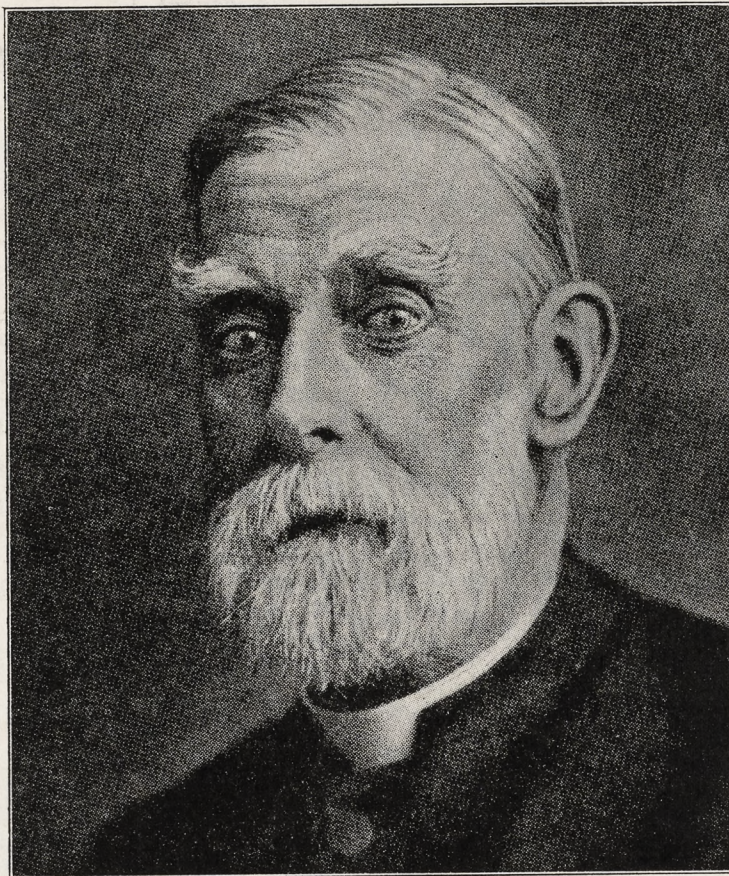


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The **WITNESS**

CHICAGO, ILL., MARCH 7, 1929



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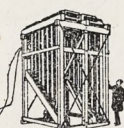
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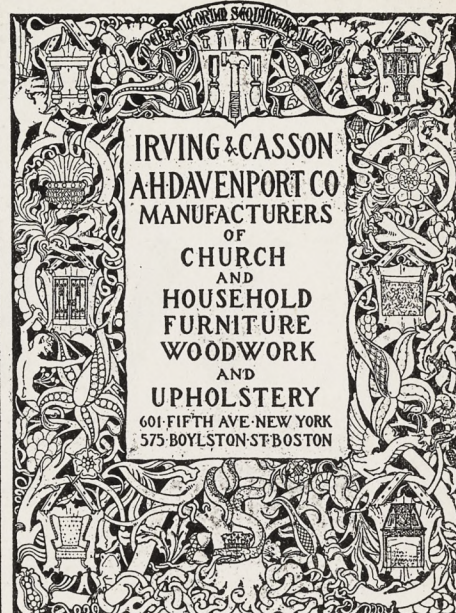
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DO YOU BELIEVE IN HELL?

By

REV. G. A. STUDDERT-KENNEDY

DO YOU believe in Hell? If you do, why do you? If you don't, why don't you? That is the question. It is a corker. You meet people who say: "Of course I believe in Hell. The Bible warns us about it over and over again, and I believe in the Bible." You meet other people who say: "Of course I don't believe in Hell. I believe in God as a loving Father, and how could a loving Father inflict an endless torment upon any of His children, even the vilest and the most desperately wicked?"

To the one set of people the idea of endless punishment is obviously true; to the others it is obviously false. Which of them is right? Is either of them right?

THE OLD IDEA

Well, let us start this way. Nobody in these days can possibly believe in Hell in exactly the same way that our fathers or the people who wrote the Bible believed in it. Why? Because our whole idea of the world has changed, and it is almost impossible for us to see things as they saw them.

They thought that the world was flat, like a dish, and that the sky was like a solid dish cover put over it. In the solid dish cover the sun and the moon and the stars were set like lamps, and there were also holes in it for the rain to come through. Underneath the dish there was a place called Hell where the devil and his fallen angels lived, and above the dish cover there was a place called Heaven where God and His good angels lived.

Hell to them was a perfectly real and well-known place, more real and obviously true than the planet Jupiter is to us, and Heaven was equally real and obviously true. The science and learning of their time taught the ordinary people that the world was built like that, and they saw no reason to doubt it.

To you and me it seems like nonsense because we have been taught differently. It is as hard for us to see the world as they saw it, as it is for me to see the

world as my son Christopher, aged six, sees it, and that is very nearly impossible. Christopher would find it much easier to understand the old way of looking at things than he does to understand mine.

When I point out the planet Jupiter and tell him that it is eleven times as big as the earth, he tries to believe me because he knows that I would not deceive him. But he would find it much easier to think of Jupiter and all the stars as fairy lamps that God lights in the sky to guide the sailors on the sea, and twinkle down at Christopher.

THE WAY WE LOOK AT THE WORLD

And the truth of the matter is that we would all find it easier to think that way if we had not been taught differently. I confess that I find it terribly difficult to realise the scientific way of looking at the world, to make that attitude real to myself. There are times when I simply don't try to. I just forget all about it and look at things as they are and enjoy the beauty of them.

I look at a sunset and forget that it is the world that is moving and not the sun, and that the great round ball of blood-red fire is not the sun, but a refraction of the sun's rays on the atmosphere. I cease to think of what it is, and remember only what it means to me. Sunset and dawn, light and darkness, blue skies and steel-grey skies, spring and autumn, summer and winter; science can tell me how they come, and what causes them, but there are other deeper questions that keep asking themselves inside me, and science does not give, and does not try to give, any answer to them at all.

WHAT IT ALL MEANS

Dawn and sunset suggest to my mind birth and death; what do they mean? Light and darkness get linked up with good and evil; what do they mean? Blue skies make me think of joy, and steel-grey clouds of sorrow; why is there so much sorrow in the world? Spring speaks of growth, and autumn of decay; why does the fairest beauty grow and on a sudden fade

away? Summer follows winter, and winter follows summer; life wars with death, and death with life; which wins in the end?

It is with these deeper questions that religion and the teaching of Jesus are concerned. He did not try to alter or improve the old ideas about the way the world was made. He was concerned, as we in our deepest thoughts are concerned, with what it means, and how men ought to live in it. He took their picture of the world just as it was, and used it to teach them how they ought to live.

His teaching was like two jewels which He took up and turned round in His hands so that in the sunshine of His wisdom they flashed and gleamed with many lights.

The two jewels were God's Love and Man's Choice. From these two truths all other truths flash out as rays of light.

WE MUST ALL CHOOSE

He was never tired of insisting that at its heart the world was a good and beautiful world, and that life in it could be and should be a good and beautiful life. This was true because at the heart of the world was the Love of God.

But on the other hand there was man's choice. Men could accept or reject the Love of God. They could walk God's way or their own, and everything depended upon which way they went. Everything depended upon man's choice, and He was always challenging them to choose.

He used their pictures and their ideas of the world just as they were, without adding anything or taking anything away, and by means of their pictures and their ideas He taught them the two great truths.

When He told the story of the rich man and Lazarus He drew a picture of Heaven and Hell exactly as any other Jew of His day would have drawn it. There was Lazarus on Abraham's bosom and the rich man in the unquenchable fire, and the great gulf between.

PARABLES AND TRUTH

It was to the people who heard Him a perfectly ordinary, commonplace picture with which they were quite familiar. The point of the story was not the picture of Heaven and Hell, but what had brought the rich man to that Hell. He was in Hell because he had neglected love on earth. What His hearers got out of the story was not any new teaching about Heaven and Hell hereafter—all that part of it was what they had learned as children. It was the teaching about love and the awful consequences of selfishness that, as Jesus put it, was new and startling.

It is the same way with everything that Jesus says about Hell and Heaven. As far as the ideas and pictures which He uses are concerned there is nothing new or original in it. You will find the same pictures used in the Jewish writings of that time. Jesus used them to challenge men with a choice and to make them feel that everything depended upon the way they chose.

I am not bound by the pictures Jesus used to teach His Truth, but I am bound by the Truth that Jesus taught. It does matter how I choose day by day to think, and speak, and act. It matters not only to me,

but to all mankind; it matters not only in this life, but it matters for the life hereafter.

That is the tremendous Truth to which I have to cling. Because the pictures in which He expressed that Truth are unfamiliar and strange to us, because some of the phrases translated into English and then taken literally sound crude to us, we are tempted to reject the Truth with the picture.

But that is as mad as it would be to throw away a thousand precious stones because they were given to us in an old fashioned and unattractive setting.

DON'T BE FOOLED

The fashion in the setting of Truth changes as our knowledge grows, but the eternal truth remains unchanged and shines as bright as ever. I do not know in the least what Heaven and Hell are. I do not know what everlasting punishment means. Nobody knows. Nobody could know. I only know that there is good and evil here, right and wrong, and that I must choose, and that everything depends upon my choice.

As to the rest of my mystery, I turn to the jewel held up in Christ's other hand. I turn to God's Love. Nothing can happen to me or to any other soul that is not consistent with the truth that God is Love. There remain these two, God's Love and My choice, and in them is the meaning of Life. Let no one fool you with new fangled theories—it matters how you choose!

Reprinted, by Arrangement, from the Torch, Organ of the Industrial Christian Fellowship.

Personal Work

By

S. M. SHOEMAKER, JR.

MY NEXT point is personal work. It is a great deal to say, and I suppose that not one minister in a hundred would have the imagination to agree with me, but I am going to say that I do not believe a person has really surrendered who is not doing all that they can, in their sphere and as God wants to use them, to make Christ vital to others. A clergyman many years my senior came to me during one Christmas vacation and said, "Why is it that I lose my people? I like my men and they like me. I play golf with them and call them by their first names. After a while they come into the church, and are confirmed. For a time they stick. And then I see the light go out of their eyes and they fall away. What is the matter?" And I asked him if he ever made forces of his people in the lives of others: did he ever look upon their full duty as Christians as consisting in living decent lives and coming to church. We have not entered fully, nor will any of our people enter fully, upon the Christian heritage until we have been used of God to draw others to Him. I would be as broad as I can be in the application of this—but I mean something substantial by it, and not the professional Pollyanna business which takes all its religion out in pious remarks and smiles. What could not happen if we had a Church,

every member of which was actually doing personal work? How it would knock the parish broils, and the narrow provincialism, and the distrust of missions, and all the other petty prejudices which occupy so much of a church's time and wear so heavily upon the minister of God.

LIFE WORK

Especially for young people, there is one tremendous field in which this matter of surrender would make a vast difference. And that is the question of life work. When you talk to men who have not been long out of college, you are apt to discover that they have chosen their life's investment upon almost every basis but the main one, which is the will of God. They have considered their temperaments and special inclinations: their family's heritage and their parent's wishes: the place which will bring most income or the one which will bring most fame. Very little emphasis on the objective need in the present world-situation, and only a few furtive prayers to God, mostly of the sort which, like human asking for advice, is really only seeking confirmation of a course already chosen. The result is that the world is full of uncommissioned men, who feel in their work no sense of mission, no thrill of co-operation with God. And this means that not a few have failed to face all the possibilities in the situation, and have some misgivings whether they are in the right place at all. I recently heard a clergyman tell a lot of undergraduates that they were to go and do what they felt they could do best, and this would be principally understood through considering what they liked most. Aside from the fact that no undergraduate but the marked exception, knows himself or his own mind, or therefore has much on which to base his decision, this seems to me fundamentally irreligious and pernicious teaching. If God has a will for every human life, and it seems to me inherent in a personal God who cares for the world, it stands to reason He wants to make that will known, and can make it known only as men offer themselves to Him for the co-operation which He seeks. This will mean every walk of life filled with men who know their commission. One thanks God for the men who can say with St. Paul "an apostle by the will of God"; "Finney, Surgeon by the will of God"; "Feng Yu Hsiang, Governor by the will of God"; "Pepper, Lawyer by the will of God"; "Wilson, Statesman by the will of God"; "Rowntree, Manufacturer by the will of God." What a world would this world be if all men were so "sent"!

TODAY'S PREACHING

Do you know that I find this idea of surrender grips men religiously as no other? A man at Union Seminary said to me last year, "That word 'surrender' has got a kick in it!" Some men will shy from it, but they are the critical men who are more concerned with form than with content, or the timid men who will not dare to face it. Once let it make its way into a man's mind, and he will never be content with himself till he has settled it. Henry Wright, in his remarkable book "The Will of God and a Man's Life Work," says, "Every man must, sooner or later, face the issue of his

personal relation to God, and when once the question is raised, perfect peace of mind and soul can be thereafter secured, only by deliberate decision to do God's will unconditionally, whenever it shall be clearly revealed." The trouble with half the preaching today is that it has no teeth in it. It educates and produces thought: it does not sufficiently raise issues and convict. It does not lodge this "either . . . or" of surrender in a man's mind, or give him any belief that he can once for all begin decisively to live the Christ life. I am keen to see raised up a ministry of men who will face all the facts of scholarship, and the findings of science together with the progressives within the church: and I want them to say to me of these progressives, "Look here, you are leaving out something. You are giving in to that scientific materialism which on all sides is lessening human responsibility. You are suave and persuasive and bland: you give the appearance of very great honesty, and you make men who disagree with you seem silly. But you have forgotten something. You are not putting the issue of surrender so that men see it, and face it, and settle it. God's demands on human life are as great as ever. Put them to humanity in all their winsomeness and in all their rigor. And do not think that it is an easy thing to persuade a man to give his life to God, or that he will always do it when it seems 'reasonable.' There is something still wanting in your New Theology: it is the eternal fact of sin, and the everlasting call for utter self-surrender." He will answer me that he believes in all this: and my only reply is that he does not often say so in his pulpit.

I dare to say that a man who will put surrender in the fore-front of his message, and will work unceasingly until every member of his congregation has come to and through that great experience, will have a ministry to be thankful for, and one dear in the sight of God. I ask you to meditate upon this matter, to think through its implications for yourselves and for all kinds of men, and to make it the core of your message. Through it you will take souls alive.

The Church in Action

By

WILLIAM B. SPOFFORD

THE other day, after a good game of handball with a friend of mine, who is an intelligent infidel and a most charming person, I remarked, "Well, I must get back to work. I have an article to write on 'The Church in Action.'" He added at once, "You had better call it 'The Church in Action—If Any.'" He is not a man who is indifferent to the Church; rather he thinks that our influence is thoroughly bad and that we must be opposed at every move. I do not take him too seriously; after all he had a puritanical father who, in the name of religion, wouldn't let him skate on Sunday, nor look at the funnies until Monday morning,

which is enough to set the mind of any lad in the early teens against religion. I drag him into this tale simply because to a great many it must seem that there is not enough action in the Church to justify her great expenditures.

I am very certain that the most valuable part of the Church's work is the quiet kind of witnessing and shepherding that we seldom see and never read about, even in our Church papers, for it isn't the sort of stuff that news is made of. This land is dotted with self-sacrificing pastors who are denying themselves everything, in many cases even denying their children a proper education, in order that they may minister in a humble way to a little flock in some remote corner of the earth. *They*, with their people, are the Church; *they* are the ones who make of our Church a glorious institution, rather than the mighty ones who gather periodically around the mahogany table to plan a program and to devise ways and means for raising a large budget for executive secretaries to spend. So if this article should be used in a discussion group, see if you can't dig up from the expenditures of the group a number of stories of Christlike service on the part of humble souls, whose only reward was what is, after all, the greatest of rewards, the knowledge of doing God's will.

Now space in THE WITNESS, during Lent particularly, is extremely scarce. There are articles, and important ones, by Studdert-Kennedy, George Craig Stewart, Bishop Johnson and the other editors, that should be in here. So why should I take up space telling a tale that has been thoroughly told, and entertainingly told, in that little book, *General Church Program*, which I am sure your rector has and which, no doubt, a great many of you have. There you will find the story of the Church in Action; all of the mission fields, the work of the various departments of National Council, the work of the Auxiliary, and the work of such organizations as the Brotherhood of St. Andrew, the Girls' Friendly Society, the Daughters of the King, the Commission on Evangelism, and others. It is the story of how \$4,000,000 is spent annually to extend the Kingdom of God. I would suggest that each member of the class be assigned the task of making a brief report on each division of the work as it is outlined in that little book; one report, perhaps, on Foreign Missions; one on Domestic Missions, including work among the Indians and the Negroes and in rural districts; a report on the work of the various departments of the National Council, and finally a report on the cooperating agencies. After each report (of about five minutes if I was running the class) have a bit of discussion.

After that get hold of a Living Church Annual (the rector again) and there you will find many agencies and organizations not mentioned in the *Program* of the National Council. They are important to the life of the Church nevertheless. Have somebody in the class find out a bit about them; the Church seminaries, for example; the Society of the Nazarene; the Church Pension Fund; Church schools and colleges; the various Church summer conferences; the Society for Up-

holding the Sanctity of Marriage; the Church League for Industrial Democracy; the religious orders, and scores of other institutions within the Church. They are all important. So consider them all, and then end up as you began with a prayer of thanksgiving for those shepherds of souls who are nine-tenths of the glory of the whole business.

Next week, CONCERNING PRAYER, by Captain Mountford; following week, THE MEANING OF THE EUCHARIST, by Rev. Irwin St. John Tucker.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

DR. STREIBERT

A GREAT many hearts have been saddened by the word of the death of the Rev. Jacob Streibert, of Bexley Hall, Gambier.

Dr. Streibert came to Gambier in 1884 and became Professor of Hebrew and the Old Testament. For forty-five years he has been teaching at Bexley Hall. During these years he has often assisted in teaching classes in the collegiate department of Kenyon College. He was the Senior professor in years of service, as well as the senior clergyman in the Diocese of Ohio. He has witnessed the new birth of Kenyon College and Bexley Hall under the splendid efforts of Dr. Pierce, as well as the enormous development of the Church in Ohio under the vigorous leadership of Bishop Leonard, who next October will celebrate his fortieth anniversary as Bishop of Ohio.

Dr. Streibert was a brilliant student as a youth, and during the years of his life his mind was enriched by wide and appreciative reading. He could teach Hebrew, Latin, Greek and German with equal facility. He had an analytical mind of rare power, and as a teacher he was unsurpassed. His grasp of the student's difficulties, his clear explanations, his steady and cumulative purpose in teaching, and his deep concentration, made his instructions a model of thoroughness and effectiveness.

Dr. Streibert was not only logical and analytical, but he was also appreciative of the difficulties of the students through an era when the Higher Criticism of the Bible was reaching its culmination and was troubling many students. He was conservative in temper but constructive in scholarship, and he guided many a student through the difficulties of the period, to a sound yet intelligent view of the nature and structure of the Old Testament. He had a wide and philosophic grasp of the problems. He approached them reverently, yet fearlessly, and his conclusions were constructively helpful to the younger minds, baffled as they often were by the newer learning.

The Old Testament became more real as a literature, and more clearly the record of a revelation to a people, under his instructions.

Outside of his class room also, Dr. Streibert was

the most human of men. In the early days he faced with wisdom, with sacrifices and with vigor the difficulties of raising a family. He had five daughters. With the meagre salary of not more than fifteen hundred dollars a year, in the early days, he managed with the wonderful cooperation of his wife, to give his daughters a college education in the University of Michigan. These five splendid young women today justify by their attainments the early sacrifices and efforts.

To many of the students he became a companion of the rarest fidelity, and his friendship was one to be prized. He loved games and fishing and all the activities that appeal to the normal man. He was a most interesting companion; always cheerful and resourceful and ready for what the hour would bring forth. Countless homes in Ohio will remember him as a choice guest, as he held Sunday services here and there.

With all his aptitude for books and literature, Dr. Streibert was likewise a practical man. He had the knack of working with his hands, and more valuable still, he had the great common sense of a practical man.

I write with a full heart because our friendship was deep. We spent countless days together in Gambier, in Akron on vacations, and on journeyings. It was a marked day in the house, when word came that "Jakey" was coming. For so he was called, be it recorded, in sincere affection. His keen sense of humor, his unfailing fund of stories, his wonderful power of expression in crisp English, his warm and cordial manner, made him welcome in any company, and especially in the homes of his friends.

Dr. Streibert may have spent his life in a small community, consecrated to a task that was not conspicuously before the world, but his influence lives in the lives and minds of countless men in the ministry. And to those who loved him, his place in their hearts will always be a sanctuary, with the light of friendship perpetually burning.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in the United States

AS a looker-on sees it, there is, amongst many excellent folk, a terrible lack of missionary spirit, as shown in the grievous neglect of the Church's primary work of making converts. It would seem that the parish in which men and women are being converted is something abnormal.

When Clergy and lay-folk gather together, the impression is *not* given that the winning of men is the first duty of the Church.

The great object for which Christ died (*now*, you'll tell me I'm a back number) has too often been neglected, and His love for individual souls has not possessed the Church as a passionate constraint.

Apathy with regard to the true vocation of the Church stands in the way of the evangelisation of our

own parishes and involves an incalculable loss of spiritual power.

The objective of the Church is the establishment of the Kingdom of God on earth. Whether its field be at home or in the regions beyond, evangelisation is one and the same.

Defective Christian witness, resulting from defective experience of the satisfying friendship of the Lord Jesus, is a great stumbling block. *Christianity is suffering from the lack of personal recommendation.*

The real cause of the weakness of the spiritual force and moral witness of the Church is the failure of Church people to exhibit in their lives the power of Christ working through them and in them to cleanse and set free and uplift.

That there is a move in the Church towards practical Evangelism is very evident, but if the Church is to give an Evangel which will grip, it must come in a real sense as *news*—news powerful enough to change the whole mental and spiritual outlook.

Good advice is not the same thing as good news. Men are longing for good news. They are hungry for spiritual things, and the growing desire for nearness to the spiritual world is a large factor in the evangelistic situation. Consciously or unconsciously many are seeking to see God and to come into touch with Him. The preaching or witness that cleaves them a way to His Presence through the maze of difficulties and perplexities is the preaching to which they will most readily respond.

It is not that people want learned sermons, so much as the Gospel message delivered by men who understand the difficulties in the minds of those to whom they speak, who have obviously thought them through and speak in simple and untechnical language.

The man who is to help others must himself be at home in spiritual things. He must be a man of prayer and having a working knowledge of the Scriptures.

There's a Spade to use, as well as a Heart, and perhaps in the next Talk together here we might consider some methods of Spade-work.

St. John's, Greeley

THE Bishop of Colorado and the Dean of St. John's College, Greeley, are exceedingly grateful to those who have responded thus far to the appeal for funds for replacing the heating plant at St. John's, Greeley. About half of the twelve hundred dollars needed has been received by Feb. 22nd. All these subscriptions have been acknowledged by letter, and if any have contributed who have not received an acknowledgement we request that notice of such failure be sent to us.

It is a joy to know that so many of our friends are interested in this venture of faith. St. John's is the only training school for candidates within a radius of nearly a thousand miles from Denver. So that we feel that there is an imperative need for such an institution not only at present, but for the future development of the Church.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE annual Washington's Birthday luncheon meeting of the Church League for Industrial Democracy was held at the Penn Athletic Club, Philadelphia, with over a hundred present. The addresses were given by Professor Vida D. Scudder of Wellesley, who spoke on the place of the League in the life of the Church and of the need of social as well as personal repentance. She also outlined plans that the League has for closer cooperation with Church summer conferences, where it is hoped to establish Institutes on Christian Sociology to promote thorough work in this important field. Miss Scudder, as chairman, then introduced Mr. Joseph Fletcher, assistant director of the department of industrial relations of the National Council, who outlined the research work done in that department since it was organized a little over a year ago. The third speaker was Mr. Smith, secretary and treasurer of the Full Fashioned Hosiery Workers, who told a graphic story of the strike now being waged by the workers in the Allen-A factory in Wisconsin. He pleaded with church people to raise their voices against individual contracts, which pledge a worker not to join a union before being given employment, and against the improper use of the injunction. The last speaker was the Rev. J. Howard Melish, who told of contacts he had made with labor groups in England, of the advanced movements in the Church of England and of the splendid work that is carried on there. He denounced the isolation policies of American groups, with manufacturers gathering in Washington to plead for higher tariff rates, and labor leaders at the same time urging the government to cut off all immigration. Thus both the representatives of capital and the representatives of labor were uniting to do an un-American and unchristian thing—isolating prosperous America while the rest of the world suffers. It was a stirring address. Before adjourning the meeting unanimously passed a resolution, addressed to the governor of Pennsylvania, urging him to do everything possible to abolish the coal and iron police of the state, which in reality are employees of the companies.

* * *

In case you don't already know it, Dean William Scarlett of St. Louis has declined election as the Bishop



REV. ADYE PRICHARD
To Broadcast Lenten Sermon

Coadjutor of Pennsylvania. He is the fourth to decline. The next election will probably be held at the annual diocesan convention in May.

* * *

Now here is something: in St. James's Church, Philadelphia, the other Sunday they took up an offering, amounting to over \$300, for the distressed British miners and their families. Good stuff, I say. Certainly there is nobody needing it more and after all they are of our own household. Maybe some of the rest of you will want to do the same thing before Easter. If you do make checks payable to the British Council-General and send it to the New York office of THE WITNESS, 931 Tribune Building, and we will see that it is placed in his hands.

* * *

Sometime ago a letter appeared here from a Connecticut gentleman asking if any parish was really doing worthwhile work with young people. This letter from Mr. Charles Humphrey Fuller of Brooklyn is an answer to that communication. Read it and then send in the story of your parish:

"It may be of interest to some of your readers to know what is being done for its young people in St. Paul's Church, Flatbush, in the diocese of Long Island, of which Rev. Wallace J. Gardner, is the rector and Rev. Frederick Barry is his assistant.

"On Sundays, there is the usual

early celebration at seven-thirty, the church school at nine-forty, morning prayer and sermon at eleven and an evening service at eight o'clock. There is also another celebration at eight-thirty every Sunday morning of which I desire particularly to write. This is a choral celebration and includes a short address by the assistant, Rev. Mr. Berry. The choir at this service is composed of about forty-five girls of from 14 to 20 years of age, who are communicants. The members of this choir constitute a chapter known as the Sigma Sigma Chapter. They are trained by the choir master and are under the direction of one of our devoted church women. In addition to their choir service the members of this chapter assist in various other kinds of church work.

"This service is held at half-past eight for the convenience of the members of the church school. At the conclusion of the service a simple breakfast is served in the parish house for the choir and young people in the congregation, from which they go into the church school, a few of the older ones as teachers, but most of them as scholars. The congregation usually numbers from 75 to 100 of whom nearly one-half are boys and girls under twenty, so that, including the choir there are usually as many as from 70 to 90 of these young people who go up to God's holy altar Sunday after Sunday to receive their spiritual food and their inspiration for their daily life during the week.

"Many of them live at a distance from the church, necessitating an early rising and a long walk or ride, but they come regularly every Sunday and in all kinds of weather.

"The writer is old and has passed nearly a life-time listening to sermons, many of them eloquent and inspiring and some of them otherwise. But it seems to me, and I believe that all of the older persons who like myself attend this service regularly, feel likewise, that the sight of these young Christians coming up Sunday after Sunday to the altar rail in obedience to the divine command to 'do this in remembrance of Me' is, in itself, a sermon more inspiring than many delivered by the most gifted preachers.

"We hear and read a great deal about the youth of this day losing their interest in the Church. Perhaps this story of what one church is doing and its results may show

that there is another side to the picture.

"I wonder whether there are other churches in our land which are doing a similar work for their youth."

* * *

The Rev. Albert Lucas, assistant rector of the Episcopal Academy in Philadelphia, accepted an appointment to be the rector of St. Alban's School, Washington, D. C., succeeding the present headmaster, Mr. W. H. Church, who has been obliged to resign because of failing eye-sight. Mr. Lucas is a graduate of the University of Pennsylvania and of the Berkeley Divinity School, has had a vast experience in work with boys and in awakening parents to a new conception of their responsibility toward their boys.

* * *

The Rev. George Craig Stewart, rector of St. Luke's, Evanston, Illinois, who has just completed a series of lectures on "Preaching" at the Western Theological Seminary, has been offered the professorship of homiletics at the seminary by Dean Grant, and has accepted. He is recognized as one of the outstanding preachers of the Church.

* * *

The Rev. E. G. N. Holmes, rector of Trinity, Carbondale, Pa., has accepted the position as head of Leonard Hall, Bethlehem, Pa., a home for students of Lehigh University, where they are given training to prepare them for seminary work after graduation.

* * *

The Rev. Harry Emerson Fosdick, noted Baptist preacher, is to speak at the Cathedral of St. John the Divine, New York, at a special service for nurses to be held in May. He is to speak at the invitation of Bishop Manning who is also to speak.

* * *

A service of the American Guild of Organists is to be held in St. James's Church, New York, on May 14th, the choirs of Grace Church, Brooklyn and St. James's furnishing the music.

* * *

This is official, notary seal and everything:

The Standing Committee of the Diocese of Eau Claire is desirous of expressing its appreciation of the prompt attention given by the Standing Committees of the other dioceses of the Church, to its request for consent to the consecration of the Rev. Dr. Wilson, Bishop-elect of Eau Claire.

The Committee on Canons of Eau Claire likewise would thank the several dioceses for the copies of their Constitution and Canons which have been sent it at the request of

Help, Please!

DURING the season of Lent there are several thousand Church families who read THE WITNESS who see it at no other time during the year. There are many rectors who have been kind enough to cooperate with us through the Bundle Plan who are arranging to solicit annual subscriptions between now and Easter so that the paper may make weekly visits to the homes of their parishioners during the year. We are accepting these new subscriptions at \$1.50 each, thus allowing a commission of 50c on each annual subscription for the organization or the rector's representative appointed to take these subscriptions. We will appreciate it very much if all rectors now taking a Bundle will aid us by appointing a representative and in urging parishioners to subscribe on a yearly basis. Have the names and addresses of new subscribers carefully written and send them to THE WITNESS office before Easter, with \$1.50 for each one, the remaining 50c to be retained as a commission.

the Committee. These have been of very great help in the organization of the new diocese.

* * *

It is always an inspiring sight to see several hundred men receiving Holy Communion together. This has been witnessed for several years in succession at the annual Washington's Birthday service of the Brotherhood of St. Andrew in Long Island. This year at St. Ann's, Brooklyn, the attendance was 450, representing 73 parishes; and almost all present received the sacrament. Bishop Stires was celebrant and was assisted by Bishop Larned, by the Rev. S. M. Dorrance, rector of the parish, and by the Rev. A. R. Cummings, chaplain to the Brotherhood. Afterward 500 sat down to breakfast in the Hotel St. George. Beginning at 10 there were speeches by Wm. F. Leggo, diocesan president of the brotherhood, by the Rev. Mr. Dorrance of St. Ann's; by Bishop Larned; by the Rev. Dr. Rogers on behalf of the committee on evangelism; by Mr. Frank Gulden of Garden City, and by Bishop Stires.

* * *

Dr. Henry Darlington, rector of the Heavenly Rest, New York, says there are four joy-killers, all the product of over-emphasis on material values. First there is puritanism and

distorted sense of sin; this idea that anything that is pleasant is bad. Second, worry, which he says is thoroughly un-Christian. Then there is this American idea of success and hustle that prevents us from really living, and finally there is jealousy and envy and the "Keeping up with the Jones" spirit, which is so widespread and which leads to great unhappiness. The way to fix all this is to put spiritual values first; to know that the man who has found God is happier than the man with the big car and the home in the country.

* * *

The Rev. Milo Gates, vicar of the Intercession, New York, is delivering a series of addresses Sunday afternoons at five on "The Distinct Beliefs of the Episcopal Church."

* * *

On Tuesdays during Lent, at noon, a brief address is to be given over station WMCA, New York, under the auspices of the Church of the Heavenly Rest. Dr. Darlington spoke last Tuesday, then the Rev. Adye Prichard; March 12, Rev. Bernard Iddings Bell; March 19th, Rev. Gilbert Darlington, and on the 26th, if my courage holds out, I am in for a shot at it. I did this broadcasting stunt once and felt perfectly silly, cooped up in a little room talking to myself like the inmate of a lunatic asylum.

* * *

Rev. Loring Clark, missionary of the National Council, is to hold a mission at Las Vegas, New Mexico, March 17-24. Writes the rector, the Rev. Frank Eteson, "I hope that you will announce it in your news as I know in this way many will remember it in their prayers, now and while it is being held. I was privileged to be one of a group at the College of Preachers and it was keenly felt that the fellowship of the group would be kept alive by remembering any special work that any of us was trying to do. It will help to know that this mission is being widely prayed for and remembered at the altar."

* * *

St. John's Church, Fort Hamilton, Brooklyn, has been allowed to resume its status as a parish, after having been for some twenty years classed as a mission. Considerable history lies back of this simple announcement. St. John's is the third oldest parish in Kings County. St. Ann's, as is well known, established in 1784 "near Brookland Ferry" is the mother Church of Brooklyn. The second is St. John's, now located on St. John's place near ferry and 7th Ave., begun in 1827 between the present site of the "Borough Hall". The third parish in the territory of the present

Borough of Brooklyn was St. John's, Fort Hamilton, at the "Narrows". This parish was begun in 1834, and its church is just outside the main gate of the military reservation. It has always had a close connection with Fort Hamilton personnel. "Stonewall" Jackson is believed to have been baptized in this church when he was an officer of the garrison. Robert E. Lee, when a major in the United States Army and stationed at Fort Hamilton, was vestryman of this parish. A maple tree in the Churchyard bears a tablet placed by the Daughters of the Confederacy to testify to the fact that the tree was planted by Lee. There are other interesting histories and traditions. In later years the parish dwindled, and at length was obliged to ask for an annual grant from the Archdeaconry to keep alive. The grant was made but the parish was required to surrender temporarily its rights as a parish and to assume the status of a mission. Now, after twenty-odd years of that condition, the parish has revived and gained strength. Feeling able to walk without further help, they have surrendered the grant of the Archdeaconry, and received back the prerogatives so long laid aside. The first act of the newly empowered vestry was to elect to the rectorship the Rev. Gerald D. Viets, under whose leadership for the last few years as priest-in-charge the long-hoped-for rejuvenation of the parish has been brought about.

* * *

Here is a little item that will in-

terest some of you I know; a significant bit of news to those who are familiar with the philosophy and theories of political science that lie behind it; Miss Anna Rochester, at one time a leading Churchwoman, has resigned from the Fellowship of Reconciliation since she has become a member of the Workers (communist) party and finds the principles of the latter incompatible with the former. For those who are trying to understand what is going on in the world that will mean a great deal.

* * *

The fifth Sunday after Easter is Rural Sunday, so decreed I believe by General Convention. On that day sermons and prayers will be on that topic. Now a great many other denominations are to join in on that day, thus making it a real nation wide effort on the part of all the churches.

* * *

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* * *

Someday we may have an article in this paper about the Indian work in the Middlewest. There are a lot of them, as you doubtless know, in the diocese of Duluth, though for some reason we hear less of them than we do of those in the Dakotas. Recently the Rev. Austin Pardue, rector at Hibbing, Minnesota, visited a reservation and found Indians in a state of near-starvation. The matter was presented not only to his vestry but also to the local Kiwanis club with three truck loads of supplies going out as a result. Then the vestrymen went to the Red Cross who also appropriated some cash to help out. As a result of all of this the church in Hibbing has saved these native Americans. Some time ago the Rev. Irwin St. John Tucker wrote

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an article for *The Churchman* in which he called attention to certain negligence on the part of the United States government in its treatment of these people. His article brought forth an immediate protest from a great many bishops, several score of them signing a statement which was printed in the Church papers. Within the past few weeks things have come out through official investigations which make one wonder if Mr. Tucker might not have been right after all.

* * *

Alexander Smith Cochran of New

York has been elected a member of the chapter of Washington Cathedral to fill the vacancy created by the death of the Honorable Henry White.

* * *

Bishop Murray, presiding bishop, has accepted an invitation to address a mass meeting held in connection with the Synod of the mid-west province, which is to meet in the fall in Indianapolis.

* * *

Said the Rev. Bernard Iddings Bell, in an address delivered the other noon at Trinity Church New York:

"Modern thought seems chiefly to

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concern itself with all the things which count for least and ignores most of the things which matter most," he said. "It emphasizes all the ways in which man is like the beasts, and is quite unconcerned with the ways in which man is unlike the beasts—which latter ways happen to be the only things which really matter much about man.

"Modern thought is always talking of origins and rarely speaks of destinies; and this although every philosopher, from Aristotle down, has realized that nothing has a meaning except in terms of the completed development. The result is a common belief, implicit in almost all of the chatter which one hears, that evolution has somehow stopped and that man as he is has reached maturity—a most absurd hallucination."

The modern habit of fact-accumulation is worthless without a guiding philosophy as to what to do with facts, Dr. Bell continued. We are concerned with "mastering nature," he pointed out, oblivious to the inevitability of nature mastering each one of us in the near future.

* * *

The Advent offering of the schools in the diocese of Olympia were made in the very church for which the offering is to be used: St. Luke's, Renton, Washington. At the same

service a number of memorials were dedicated. This is the ninth church to be built by the Rev. John F. Pritchard, 73 year old director.

* * *

A group of about twenty girls from fourteen to sixteen years of age, coming from Missouri to Massachusetts, from Virginia to Maine, met in November for a week-end at "Interlochen", Monroe, New York, to make plans for their national younger members' week to be held June 28 to July 5. These girls were the younger members of The Girls' Friendly Society. The program they planned for their June conference includes classes on prayer, the Bible, personal reli-

gion, the history of The Girls' Friendly Society; talks on such personal problems as how to act with your boy friend and your girl friend and your responsibility toward your mother

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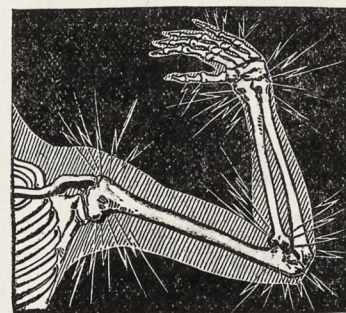
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and father; sports and games, including tennis and swimming; storytelling, handicraft, and nature-study classes; and dramatics. All of these things will be on the program because the girls themselves have put them there.

This is not an unusual step for The Girls' Friendly Society. The dioceses of New York, Los Angeles, Michigan, and Pennsylvania have each held "Younger Members' Conferences"—weeks of good times and study together at lakes, seashore, or the mountains. Furthermore, the girls have been taking more and more responsibility in their local branches. The girls preside at meetings and through committees plan what they are to do.

* * *

This from Senator Gerald Nye of North Dakota;

"The shipbuilders want Congress to appropriate money now to start 10 cruisers instead of 5. This is a peculiarly insidious and dangerous raid on the Treasury of the next Administration because the initial appropriations would be relatively small while in 1931 we should have to devote nearly \$120,000,000 to construction alone. The present figure for increase of the navy is approximately \$50,000,000. Even then the total navy appropriation will be \$360,000,000 or about a million dollars a day.

"Worse still, each cruiser built will add to the expense of maintenance.

We shall be asked to add to the navy soon 500 or 600 men for each of the 8 big cruisers now under construction. That will require 4,000 or 5,000 additional men because there are no cruisers being replaced from which we can transfer men to the new ships. If we now make appropriations for 10 additional cruisers and an airplane-carrier, we shall find ourselves confronted with the expense of adding between five and six thousand more men to the navy for the cruisers and some 1,400 additional for the single airplane-carrier.

"The staggering burden of militarism is becoming intolerable enough by its ordinary stages of growth without rushing it forward like this. The demands of the shipbuilders, and their demands alone, are responsible for this effort to start 10 cruisers practically at once. This is not a sufficient reason to justify hamstringing all constructive measures during the first two years of Mr. Hoover's administration. If we are to go forward during those two years, we must block this devastating raid on the Treasury now."

* * *

The Rev. Norman Hutton, for twenty years the rector of St. Chrysostom's, Chicago, has accepted a call to be the rector of St. Andrew's, Wellesley, Massachusetts, where he will take up his work in the Fall.

* * *

The Rev. Phillips Osgood of Minneapolis, pageant expert, was the preacher last week at Trinity, Boston. In addition to special preaching lec-

tures are being given during Lent by the Rev. William E. Gardner, Rev. Gardiner M. Day, of the Trinity staff, and by Dean Washburn of the Cambridge Seminary.

* * *

England is planning to raise a

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St. Paul's Cathedral, Buffalo
Rev. Wyatt Brown, D. D., Litt.D.
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's Chicago
Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago
Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10, and 11 A. M.
Sunday, 4 P. M. Carillon Recital.

St. Luke's, Evanston
Rev. George C. Stewart, D.D.
Sunday, 7:30, 8:15, 11 and 4:30.
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

The Ascension, Atlantic City
Rev. H. Eugene A. Durell, M.A.
Pacific and Kentucky Aves.
Sundays, 7:30, 10:30, 12 and 8.
Daily, 7:30 and 10:30.

Christ Church, Cincinnati
Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays, 8:45, 11 A. M. and 7:45 P. M.
Holy Days, Holy Communion 10 A. M.

St. Matthew's Cathedral, Dallas
Very Rev. E. E. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church Cathedral
Eau Claire, Wisconsin
Rev. F. E. Wilson, Rector.
Sundays: 8 9:30, and 11:00 A. M.
Holy Days: 10:00 A. M.

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 9:30 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

fund to endow a chair at King's College, London, as a memorial to the Rev. Frederick Denison Maurice, "one of the college's most illustrious professors." The movement has the backing of both Archbishops and Dean Inge is the chairman. It is interesting to note that the illustrious professor whose memory is thus honored, was "fired" from the same college in 1853 for his radicalism. Same old story, what?

* * *

The Anglican Church Congress for the first time in its history, except for one meeting in Ireland, is to meet this year outside England. In September the Congress will convene in Toronto.

* * *

The 20th annual convention of the Knights of Washington, a boys' order of the church, met in New Haven, a week ago Friday with 350 delegates from Massachusetts and Connecticut present.

* * *

A good-will Sunday was observed last week in Providence, with special emphasis on better Christian-Jewish relations.

* * *

Bishop Bennett of Duluth has just finished a mission at St. Paul's, Baltimore, Rev. Arthur B. Kinsolving, rector. The messages were strong and full of inspiration; the attendance better from day to day.

* * *

The following are to be the preachers at the Cathedral of St. John the Divine for the remaining Sundays of Lent: March 10, morning, Rev. Donald Aldrich, Ascension, New York; afternoon, Rev. Russell Bowie, Grace Church, New York; March 17, morning, Rev. Robert Norwood, St. Bartholomew's, New York; afternoon, Bishop Booth of Vermont; March 24th, morning, Dean Ladd of the Berkeley Divinity School; afternoon, musical service.

* * *

Here are some news items from Allakaket, Alaska:

"Christmas at St. John's-in-the-Wilderness was a happy time. Most of the village people returned from their trapping to keep the feast. Their happiness was clouded by the death of a little blind girl and one of our old women. I think that their attitude toward death is more hopeful than most people outside.

"The people did not have very good luck in their trapping this year and the Christmas offering is not as good as last year. I send you the \$66.25 for the general work of the Church.

"We have had a very warm winter, only a little time with 50 below.

"The white men who have been mining up the Alutna have been wait-

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9
11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation, New York
Madison Ave. and 35th Street
Rev. H. Percy Silver, S.T.D., LL.D., Rector
Sundays, 8, 10, and 11 A. M., 4 P. M.
Daily, 12:20.

Trinity Church, New York
Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 3:30.
Daily, 7:15, 12 and 4:45.

The Heavenly Rest and Beloved Disciples, New York
67 East 89th Street
Rev. Henry Darlington, D.D.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights
Hicks St., near Remsen, Brooklyn, N. Y.
Rev. George P. Atwater, D.D.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York
Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays, 8, 11, 4, and 8.
Daily, 12:30, except Saturday.
Holy Days and Thursday, Holy Communion, 11:45.

All Saints' Church, New York
"The Old Slave-Gallery Church"
Henry and Scammel Streets
Rev. Harrison Rockwell, B.D.
8 and 10:30 A. M. and 8 P. M.

Church of St. Mary the Virgin, New York
139 West Forty-sixth Street
Rev. Selden P. Delany, D.D.
Sunday Masses, 7:30, 8:15, 9, 10:45.
Vespers and Benediction, 4.
Week-day Masses, 7, 8, 9:30.

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee
Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 5:30.
Holy Days, 9:30.
Daily 7 and 5:30.

St. Paul's, Milwaukee
Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Dowse cars to Marshall St.

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
Sheldon Foote, M.B., Choirmaster.
Magnificent new Austin organ.

St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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Trinity College, Hartford, Conn., has one of the best pre-medical courses in the country; its excellence is proved by one-third of this year's entrance class preparing to study medicine. Of the nine honor men of a late graduating class at Yale Medical School, four of the nine honor men were Trinity College men who took the Trinity pre-medical course.

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SARA McDOWELL GAITHER, A. B.
Principal

ing for their plane to come in for several weeks, but no sign of it."

Since the letter containing the foregoing items was written by Miss Helen Lambert on January 4th, she met with an accident through the explosion of a kerosene lamp, and was badly burned. Fortunately, the missing airplane must have turned up shortly after. A report from Fairbanks assures the Department of Missions that Miss Lambert was brought there by airplane and was immediately cared for in St. Joseph's Roman Catholic Hospital and is doing well.

* * *

The Machinists Monthly Journal for December had this to say concerning the Bible and the late Dean Hodges' book about the Bible:

"A good book for Trade Unionists to read this winter is 'How to Know the Bible,' by George Hodges.

"The average worker is unaware that there is more social dynamite in the Bible than in any other 66 books that were ever written. Communists are drooling infants along side of Christ's revolutionary doctrine and the Prophets' denunciations of the rich and powerful in ancient times.

"Dean Hodges calls attention to this fact, when he says: 'The Bible is Revolutionary, essentially democratic and puts all conservatism in peril. Thus, it is an armory for the forces of militant progress. The Bible belongs not only to the literature of revolution, but to the literature of defeat. The prophets were persistently and almost unflinchingly defeated. They preached their tremendous sermons without producing any considerable effect. Jesus Christ was defeated. Paul was defeated—the conservative brethren silenced him, got him sent to prison, thence to Rome, where he was beheaded.'

"Dean Hodges points out that practically all of the prophets wrote under conditions of invasion and deportation.

"The Bible, if intelligently read, will inspire every Trade Unionist and modern prophet who denounces social injustice. If workers read the Bible they will be encouraged to stand alone. They will know that the standard of today is no different from 3,000 years ago."

Witness Fund

We acknowledge with thanks the following donations to the Witness Fund for 1929:

A subscriber.....	\$ 5.00
Grace W. Hill.....	2.00
Mrs. G. F. Wharton.....	1.00
Mrs. A. N. Summers.....	2.00
Margaret D. Kittel.....	1.00
Mrs. E. S. Buckley.....	4.00
Miss E. A. Carlton.....	1.00
A Friend.....	2.00

Total for 1929.....\$78.00

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Office of the
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Dr. A. H. Moore

Halifax,
Nova Scotia,
Feb. 4, 1929.

UNIVERSITY OF KING'S COLLEGE

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Gentlemen:—

This is to advise you that the campaign organized for us by your representative, Mr. Winton L. Miller, to raise \$400,000 for new buildings for the University of King's College has been successfully concluded with a total of \$443,459 pledged and with cash receipts on pledges to date amounting to \$405,392.

In sending you this information let me frankly admit that the general consensus of opinion was that we were attempting an impossible task when we undertook to raise this sum for our University.

Financial conditions in the Maritime Provinces were most unfavorable. Then let me go on to say with equal frankness that the foundation for our success was laid by Mr. Miller, whose thorough knowledge of the technique of such an undertaking, whose untiring activity, ability as a publicist and gracious and winning personality enabled him to render invaluable services to us. The momentum acquired under Mr. Miller's leadership is very far from spent and we have no doubt that it will ultimately result in a larger return than is indicated by the figures given above.

We are greatly indebted to your firm for the assistance which you gave us and cannot commend too highly the services rendered by Mr. Miller.

Yours very faithfully,

A. H. Moore,
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