ougles ended the game, came in sight of

the goal surrounded by Indians who had become "wise" to the fact that the house was the place where messages were being

delivered. He was exhausted, but lay in

a thicket and rested before making the

"It took 25 Indians to scalp me," de-clared Morris Luber, Troop 27, as he trudged down the road, muddy, and a

Some messengers are suspected of al-

lowing themselves to be captured to en-joy a ride in Scoutmaster Friedman's

Nelson Souder, Troop 1, an Indian, was considerably surprised when he prodded

in a cornstalk and a paleface jumped out. The fleetfooted messenger dodged past 25 Indians and ran through a herd of cattle, disappearing in a thicket. He

was last seen headed for Atlantic City. It was toward the close of the game.

Herbert Biddle, Troop 112, the third

messenger to register a safe arrival at the deserted house, was pursued by a band of howling Indians to the very

door. He dived headforemost through

the window, taking part of the sash with

Gossip About the Scouts

Patrol of Troop 125, saved a boy from being run over by an auto truck Satur-day. Rowland was rollerskating in a square when he saw the boy's danger.

He skated out to the edge of the side-walk, swung around a telegraph pole and grabbing the boy by the collar pulled him from in front of the wheels of

Scout Harry Elder, Troop 17; Scouts George Smethurst, James Land, Robert Shearer and Russel Hodgton, and As-

sistant Scoutmaster Lawrence Sacks, Troop 54, put out a fire in a strip of woods in Cobbs. Creek Park Saturday. They saw the fire at a distance of about

SUNDAY'S ASSOCIATES HOLD

MEETINGS IN TEN FACTORIES

noon today with a business men's prayer-

factories in various parts of the city.

This evening Miss Miller will hold a

business women's council at the Y. W.

C. A., 18th and Arch streets, at 6:30 o'clock.

a Sunday school teachers' meeting at

Old "School Boys" Meet Again

All of the old "school boys" of the

classes of 1857 and 1858, of the Ringgold

Grammar School, 5th and Fitzwater

RESORTS

OLD POINT COMPORT, VA.

HOTEL CHAMBERLIN XX

QLD POINT COMPORT

Boulets at (ASE hit
Pouter, Chestout and

a. Baymond & Whitecash Co., 1992

at St. Thos. Cost a Son. 137 S. Bread
Ayas Dickinson. 218 N. 18th St. | AllePoure Co., 1838 Walnut St., or address
Adams, Mgr., Portress Manage, Va.

Church, 13th and Tasker streets.

Patrol Leader Rowland, of the Beaver

sengers ran out of bounds

their protests.

him.

There was a man in the Inud of Un whose name was Job, and that man was perfect and one that Leared God and hated evil.' That verne Solid down your presidents, grab the Sine, turn to the 117th Faslin, drop on your presidents, grab the Sine, turn to the 117th Faslin, drop on your knees, fail down the steps to catch the street car, and you are simply soing through the motions trying to be repress more, it declares that Job was perpens more, it declares that Job was perfect; in other words, that nothing could feet; in other words, that nothing could be added. When that was said all had been said that speech could say.

Perfect man means an A-1, a 24-karat proposition, and then some. That's the kind of man God tells us Job was. He was perfect in character-nothing more could be said of an angel. He was peric. I when measured by the highest standact God's standard of perfection. He was white in the light of heaven. This certificate of character, is the greatest to t could be made and from the hishest possible source. When the Lord makes it a statement it means that Job just wited God. The all-seeing eye of the and did not find one single flaw in his n. ke-up. It was the first time in sacred history that God could look throughout the land of Us and find one He could trust, one He could admire, one He could re ommend and indorse. I would rather be perfect in the sight of God than have all that the world can give of wealth, of

Think of the hope and inspiration this is to "a, meditating upon the declaration that God made about Job. If Job could please God and become perfect in His sight, why cannot you? I hope to do it. To know that it is possible for one man to please God is to know any one who lives may do the same thing.

NO MAN PERFECT.

"The Bible does not say that Job was perfect in the sight of man-he was perfect in the sight of God. If I thought I had to please everybody or miss heaven, I'd simply have to throw up the sponge would be impossible. If Job had to be perfect in the sight of his neighbors he would never wear a crown. There's not one of us who could please all the repple for even one week if our lives depended upon it. There's hardly a man who would be perfect in the sight of his wife for three days.

"The humblest can please God if they e carnest and do their very best. It's thousand times easier to please God

a thousand times easier to please God than our neighbors. The reason is God knows everything about it, while our intimate friends know very little. "Our friends judge us by what they want to do or would do if they had the power. Human vision stops at the surfice, God looks at the heart. Many isople measure God, but deny His measurement of them. grement of them.

"There was a man in the land of Uz.'
I on't know anything about the land of
Iz. Wish I did; but I'll tell you what
I think about it. I have an idea that it
was a hard place for a man to be perfect. I often meet people who think religion is sort of a matter of geography,
that their state of grace depends upon
the State they may live in There are the State they may live in. There are nien in Denver who think they could be good Christians in Kaneas; there are men

good Christians in Kaneas; there are men in Kaneas who think they could be good Christians in California. I heard of a man who went to camp meeting and shouted until he actually frightened the people. Think of people becoming frightened at a redhot camp meeting.
"If Joh could please God in the land of tiz, I believe it is possible for any Christian to do so, wherever their lot may be revoluentially cast. The man who has to be in a revival to be happy—there's a loak somewhere in his faith. Doubts are leaks that will sink the ship of faith. leaks that will sink the ship of faith.

PRAISE THE GOOD. There was a man in the land of Uz.

and his name was Job.' Have you noticed whenever the Bible says some thing good about a man it generally gives name, and if nothing but evil can be said of him the name is withheld? We know the name of the poor beggar at the ame of the rich man. There's something here that we should think of and ponder over in our mind. If you know anything good about any one, tell it out. "For still another reason I am glad

Job's name has been given us in connec-tion with this story of his trial. His ex-perience has been a great blessing and elp to me. I want to tell Job when I get o heaven, and I'm glad to have his name so that I can call for him. I want to take a walk with him and have him fill out any gaps in the story. I want to ask him a few questions about some things over which I have been curious. I want to ask him how he felt when the messengers ar-rived bringing the bad news: I want to ask him if he didn't find it easier to en-dure boils than the taunts and insinuations of his friends.

Talk about the world growing better When you can show me a man with a character better than Job had, according to God's showing, i'll be ready to believe it. There is hardly any one of us who hasn't the advantage of Job in many ways. Think what little help he had to be a good man compared to what we have. The Book of Job is admitted to be the oldest writing in existence, yet away back in those misty days we find a man who puts us to shame.

That man was perfect and upright.'
God said so. The trouble with a good
many is that they are lop-sided, bowlegged and cross-eyed. They scatter all

over; they never get anywhere.

"'He feared God and hated evil.' This seems that he trusted God—that he behaved himself. How soon we could make this old world like Heaven if we all did that. Trust God and behave yourself is vively another, way of saying "Thou simply another way of saying "Thou shall love the Lord thy God with all thy heart and with all thy mind, and thy neighbor as thyself."

SOME PEOPLE WORK AT GOODNESS SHORT TIME.

"Job never stopped for holidays. He behaved himself \$65 days in the year. One reason why some people find it so hard to behave is because they only work at it a few minutes at a time. If you did your breathing the same way you would have been dead and forgotten long ago. Tob was an upright man. This means

that he had an honesty that could stand the light of Heaven.
"Job had a character that stood out like

Job had a character that stood out like present against the devil's business, you want to find out what a hard fight davil can wage, what a hot fire he i make live close enough to God to ove heles in the devil's business.

You'll benin to find the air smalling a supplier hot from the pit of hell me p' you church members don't belt in the and brimstone—you would if a pit vicar out on God's firing line. It a what lob did, and that's why the st supposed him. As soon as God degree that lob was perfect it was up to appeared nim. As soon as too de-laint Job was perfect it was up to lail to prove that he wasn't. It's newl's tusiness to bombard everybody theil speaks well af. He has some from Alam down until the present He will cobtinue to do so until Land consex and drives him away out.

sn's character is what is left after are character to what is left after training after that her you strip and per off my wise training also that may wise that a man to each a stronger of man. I have not stronger never dies. It from trois stronger to the great filles it plants who the flying are to the great training area. There are the flying are

t has much business on hand, makes any attempt to pray? Who is there who doesn't bunch his wife and children in his praying to save time? I can almost see some of you crawl out of your beds late. bolt down your breekfasts, grab the Bible,

JOB COULD BE TRUSTED.

"The devil himself has declared the Christian life the safest, the best and the most profitable. Listen to this: 'Hast not made an hedge about him and his house, and about all that he bath on every side? Thou hast blessed the work of his hands, his substance has increased in, the land.' God didn't have to try an experiment with Job to find out whether he could be trusted or not. He knew him as well before his trials as afterward. God knew that Job would stand, no matter where He put him. God knew all along that the devil was a liar. said, 'He is in thy hand, you may take away his property, do what you will with

him, but don't touch him.'
"If the devil was e ... glad he must have felt like shouting when he heard that he was to have a chance to peel, slash and do what he pleased. He could slap the sheep, the oxen and children. Before that time he could not have robbed the smallest lamb from the flock. If there was ever joy in hell they must have been hilarious. The devil no doubt be-lieved that Job would become one of the best captains in his army. He started out to make short work of peace of the grand old servant. Speedily held council of war, campaign was planned. They were to take possession of the servants and fill their mouths with lies.

"But through all of his affliction it was and unswerving faith in God. It sus-stained him in the darkest hour of his trial just as it sustains every Christian today in the time of trial. It was based experimental knowledge of God. 'Listen to Job, as he says: 'I know that

my Redeemer liveth.' This man knew of something that will give peace and rest something that would uphold him when the mountains seem falling into the sea-JOB HAD FAITH.

"First result of Job's trial was a better experience. Knew God better, understood His power more fully. Job had more power in prayer. When his three selfrighteous friends saw how patiently he endured his suffering they got under conviction. The prayers of Job also prevailed for them. Job had more attractive power than ever. We are told how great were his possessions. He was given great wealth, everything was doubled; he had the wealth was extended to the viction. The prayers of Job also prevailed 1900 she asses. He had 10 children, his life was extended 140 years. 'With long life will I satisfy him,' The best result is that the account of Job's trials made one of the books of the Bible, so his experience became a light to millions of others, to nations and peoples who had no existence then. Not a single tear that he shed was lost. God caught up every one and transmuted them into imperishable jewels. Job's trial was made the means of multitudes knowing God better, of un-

"Then trust in God, thro all thy days, Fear not, for He doth hold thy hand; The dark thy way, still sing and praise, Sometime, sometime, we'll understand.

derstanding the meaning of affliction bet-

RACIAL ANTIPATHIES THEME OF LIBERALS

'Sunday Schools Accentuate Race Hatred," Declares Prof. Daniel Evans.

"The Sunday schools today accentuate Christans in the way they teach the story of the Crucifixion."

Professor Daniel Evans, of Andover Theological Seminary, Cambridge, Mass., made this statement today in an address before the Congress of the National Federation of Religious Liberals in session at the Friends' Meeting House, 15th and Race streets.

Professor Evans was discussing the historical aspect of race antipathy. He told a story of a little girl who began to hate a Jewish boy after she heard of the crucifixion. Professor Evans then went on to say that no race had a monopoly of good qualities, and asserted science proved that no one race is inferior to an-

"Race antipathy," he said, "is an organic animal level, and is not on a distinctive rational human level. War and suspicion are life's first business on this lower The public schools came in for severe

criticism from Prof. Franz Boas, of Co-lumbia University, who said: "The public schools accentuate race and national prejudice and place an emphasis on emo-tional values. One of the first things to be done to bring about friendship and sympathy between races and nations is to modify the teaching of the schools." In speaking on "Race Antipathies From a Scientific Standpoint," he said: "The great nations of Europe were compelled by circumstances and impelled by emo-

tion to take certain action which they thought inevitable. "After taking such actions they stopped and considered what they had done. They explained their own deeds to their own satisfaction. We have a similar condi-tion here in politics. A man is a Republi-can or a Democrat because his father

only the nations would realize that there is a national feeling and spirit, that it is futile if not criminal to impose the feelings of one nation on the other, then a great barrier would be removed from the path of international friend-

The meeting is the fifth since Sunday n connection with the Congress of the National Federation of Religious Liberals. National Federation of Religious Liberals, held for the purpose of promoting religious life by "united testimony for sincerity, freedom and progress in religion; by social service and a fellowship of the spirit beyond the lines of sect and creed."

Although there were no services in connection with the congress this afternoon, the Rev. Charles E. St. John, pastor of the First Unitarian Ministers at a nounday luncheon at his home. The Rev. Dr. Samuel A. Ellot, of Boston one of the leaders in the congress, was the guest of honor. Later this afternoon a reception was given those attending the mastings in the clover room of the Bellewas-Straiford.

MAY SUE "BILLY" SUNDAY
Cleveland objects so strongly to what
Billy" Sunday has been asying about
the dance balls and other reserve of that
thriving Only city that the municipal
authorities there have announced their
intention of siling the evanguist for \$6.00
Soveries. Word to this effect was reoutly burd in a dispatch foday.
Park Commissioner Fred C. Aben acording to the dispatch, has asked Mayor
Baller to arrier the stift begins immediately.
The city's experiment with a cent
minimps dance halls in safet by the Chine
stift time in have been a necessary separate.

級BOY SCOUTS



BOY SCOUTS WHO TOOK PART IN GREAT INDIAN BATTLE The picture shows one of the Scout troops about to get into action with a band of "Redskins" near Haddonfield, N. J., yesterday.

Messengers Outwit Indians Philadelphia is saved from the Indians

and may breathe more easily today. One hundred and seventy messengers pearing urgent appeals for help against the Redskins, outwitted the braves who intercepted them in the broken country south of Haddenfield, N. J., yesterday. Enough of the fleet-footed scouts worked their way through the files of the enemy to assure victory for the palefaces.
It was the annual Washington's Birthday celebration of the Philadelphia Boy Scouts. More than 1709 scouts, the largest

scouts. More than 1.00 scouts, the largest number ever present in a mass game, took part in the Indian hunt.

The messengers won by a narrow margin, a margin so narrow that, because no official count of points was issued, many of the Indians and their "rooters" believe that the messengers were defeated. But the deeds of valor performed by more than a score of messengers leave by more than a score of messengers leave

the Medford pike, between Gibbsboro and Kresson, about six miles from Haddon-field. Here they were dispatched through wooded section, each bearing a mea-rage to be delivered at a deserted house on the Berlin pike not far from Haddonfield.

They were in charge of Samuel G. Friedman, chalrman of the Scoutmasters' Committee; Walter S. Cowing, scout executive; Dr. Francis B. Hitchcock, scoutmaster of Troop 96, and Orlando Crease, Jr., scoutmaster of Troop 99, who were met in Haddonfield by the New Jersey scout officials, H. H. Etter, special field commissioner of Gloucester County; L. R. Dobbs, special field commissioner of Camden County; J. E. Murdoch, special field commissioner of Burlington County, and H. R. Roney, scoutmaster of Haddonfield Troop 1. They were in charge of Samuel G.

field Troop I.

Sixteen hundred Indians left Philadelphia under J. W. Patton, deputy scout commissioner; George S. Dayton, scoutmaster of Troop 80, and other scoutmasters, at 9:30 a m., and were turned loose on the warpath at Haddonfield shortly after 10 o'clock.

The triangular section of country.

triangular section of country bounded by the Berlin and Medford pikes and the Kresson road at once became the scene of combats of brain and brawn between the messengers and the Indians. Thicket and marsh, field and forest were filled with bands of searching Indians and crouching messengers, while the roads bounding the field of operation were patroled by automobiles and troops of New Jersey scouts.

The first messenger to make his way through the Indians was Robert Boyle, of Troop 96, who delivered his message at the house, on the farm of Charles C. Stafford, at 12:15 p. m. He ran every step of the six miles and was not mo-One minute later his troop mate. Glen Lowe, appeared at the house with his message. Wandering Indians in the meantime came in the vicinity of the house, and it was not until 1:05 o'clock that five messengers in a body cluded the enemy and escaped in safety. They were scouts Biddle and Keller, of Troop 112; Yeaser and Parker, of Troop 27, and Bowman of Troop 112.

Bowman of Troop 112.

The other messengers who were successful, and the time of their arrival at the house, were: Scouts Ferguson, of Troon 117, 1:15 p. m.: Shiekman, of Troop 12, 1:25 p. m.; Sampson, of Troop 6, 2:30 p. m.; Whittle, of Troop 3, 2:43 p. m.; Patterson, of Troop 60, 2:53 p. m., and Anderson, of Troop 60, 2:58 p. m. All the other messengers were either control of derson, of Troop 60, 2:58 p. m. All the other messengers were either captured or driven to cover.

William Munz, 16 years old, of Troop 77, was the first Indian to capture a message was the first Indian to capture was the first Indian to capt

PIT KING SCOUTS CHARGE OF CONSPIRACY IN WHEAT

C. H. Canby Says High Prices Are Due to Economic Laws.

NEW YORK, Feb. 23.-"You can't nonkey with economic law," said C. H. Canby, president of the Chicago Board of Trade, at the Waldorf-Astoria, today. "People have tried it, but never with any

His explanation, threshed to fundamentals, is that the price of wheat has risen because many nations of the world, as the result of the European war, are seek-ing American wheat and the law of sup-

ply and demand is inexorable.

Mr. Canby believes, he says, that investigators are on the wrong track if they ire looking for combinations or conspiraors to account for the high price of iread. He is sure the speculation has tothing to do with the soaring of wheat prices, as speculators are as much upset by uncertain conditions due to the war as men in other lines of business and are

men in other lines of business and are timid about the future.

"What the country needs to look out for," he said, "is not the high cost of wheat, but the cost of foodstuffs, "Don't let the farmer think that you don't want him to get more than 50 cents a bushel for his wheat. What would happen if he should decide, because it didn't pay to raise in such large quantities, to cut down his acreage? The price would go sky high."

DICKENS LIVES AGAIN

Twenty-six of Dickens' mrst famous characters came to life has night on the stage at Mercantile Hall. Broad street above Master street, and helped to raise more than \$1000 for a local Jewish charity. When the curtain went up the audience was confronted by a row of huge books out of which stepped David Copperfield. Martin Chuzalewit and other heroes of the English author. The managers in charge of the affair were Mrs. Charles Gimbel, chalman; Mrs. A. A. Eshner, treasurer; Mrs. Mirran K. Annold, Mrs. Gimbel, chairman; Mrs. A. A. Eshner, treasurer; Mrs. Mrs. L. Goldstein, Mrs. Louis Fielsher, Mrs. E. C. Goldstein, Mrs. Max E. Margolis and Miss Helen Finisher.

Robert Davis Ill in Florida

THIS DEPARTMENT IS PUB-LISHED EVERY TUESDAY AND FRIDAY

the white armband which designated the scouts. His victim was 13-year-old Thomas Iles, of Troop 62, whom he "scalped" under a bridge after a hard struggle, in which both were covered with mud.

Indians Captured, Too

But the Indians were not the only cap-tors. The messengers captured more than 200 redskins and "scalped" them, too, by taking away their red and green arm-

Michael Coplin, of Troop 95, distinguished himself by "scalping" 14 stray Indians who attempted to capture him. Exhausted by his strenuous efforts, he was surrounded and captured, losing his own "scalp" in addition to those he had captured. He was then assisted to field headquarters by his captors. Scouts Rhodes, Troop 59, captured 13 Indians and likewise fell prey to their brother warriors; Scout Harry Lower, Troop 134, had II Indian "scalps" when he was made prisoner; Scout Thompson, Troop 19, had II "scalps," and Scout Bowes, Troop 128,

Bugles blowing "assembly" at 3 o'clock summoned the scouts—messengers and In-dians—to field headquarters at the Haddon Gun Club, where 1800 "hot dogs," the same number of rolls and 60 gallons of hot cocoa were waiting. Louis Shot-ridge, a real Indian of the Tlinget tribe, from Chilkat, Alaska, addressed the scouts on woodcraft and what Indian boys must endure to become first-class

Two hundred scouts, captured Indian and messengers, who returned to field headquarters early, were sent on a "trail" laid by Scout Executive Cowing to spend the time until the end of the game. A compass point directed them to a thumb-tacked maple tree, from which a deer trail led through the forest. From a woodsman's method of observation they discovered where the deer was sighted and shot at, the character of the guns, the number of men in the funting party, the wounding of the deer, the trail of blood (red paint), the wounded animal's wallow, where the last shot was fired, the body of the deer, the hastily erected shel-ter of the hunters, what they ate, drank and smoked, the names of the men and a place recently visited by one of them. In only two particulars did the scouts fail, one man's name and the finding of a

watch chain watch chain.
Clement Jackson, Troop 123, was awarded a deer foot for finding the "body," and George Cuthbert and George Knox, both of Troop 68, were given a deer foot each for finding a deer foot in a hollow tree. Herbert Harper, Troop 112, found a whisky bottle in camp, where James Dunlap, Troop 7, discovered a to-bacco can and Albert Levan, Troop 95, a cigar holder, milk bottle and cooking pot. William Hershey, Troop 39, found the wallow. The calibre of the guns—a shot gun and a rifle—and the number of shots fired were determined by Allen Harmer, Troop 17: Joel Hogeland, Troop 80, and Richard Robertson, Troop 39. Charles Tait, Harvey Horton and Russell White, all of Troop 48, and Alfred Leech, Troop 80, discovered where the first shot was fired, a place frequented by squirrels. A baggage check with the owner's name told Ralph Kelly, Troop 40, where the man had recently been

WILLS PROBATED

Toland Estate of \$19,050 Goes to Widow in Trust.

John H. Toland, late of 5904 McCallum street, left his estate of \$19,050 in trust for his widow, Lydia R. Toland. At her death the principal is to revert to the permanent charity fund of Mitchell Lodg No. 296, F. and A. M. The will, admitted to probate today, stipulated that the decedent's funeral services should be onducated with Masonic rites. Anna E. Teel, late of 1801 North Broad street, bequeathed \$5000 from her \$11,500

estate to the Presbyterian Hospital for endowment of a free bed. All capital stock of the Merchants' National Bank of Newton, N. J., held by her she bequeathed to the Board of Mis-sions for Freedmen of the Presbyterian Church in the United States. The residue of the estate is left to relatives. Theresa Hartman, late of 2350 North

Mascher street, left sums of \$50 each to the Orphan Asylum at Tacony; Little Sisters of the Poor, Germantown, and to Negro and Indian missions.

Other wills admitted to probate today were those of Matthew Jordon, late of 2215 North 30th street, whose estate amounts to \$30,800; Harry W. Stoll, of 3215 Spring Garden street, \$13,500; Amelia Cottman, of MS York road, \$11,390, and Arthur E. Robinson, of 4355 Lauriston street, \$5500.

Personal property of Mary E. Tripple has been appraised at \$7016.73; Elizabeth Tubbs, \$6471.17; Alfred G. Corbit, \$5620.74.

U. S. BUREAU GIVES 30 JOBS Carpenters Get Employment Through Federal Agency.

Thirty carpenters obtained work today through the Federal Employment Bureau conducted by officials of the immigration service, with headquarters at 12-South 26 street. The carpenters were engaged by Harold Christoffensen, a representative of the E. L. du Pout Powder Company, to work at Deepwater Point, near Wilmington. They will receive he casts an hour, and will work 10% hours a day, with an opportunity to earn more by evertime.

Commissioner of Immigration Greens-wat has any applications on band and has lotel York Brick. Hot and cold rana

THE INN SUST PROBLET THE TALL IN

"TWO NEW COMMANDMENTS"

The Rev. K. R. Forbes Pleads for Fellowship as Key to Higher Life. "The Two New Commandments" was the subject of a sermon delivered by the Rev. Kenneth Ripley Forbes, of Boston, at the noon Lenten services at Old Christ Episcopal Church, 2d street, above Market street, today.

These commandments, the Rev. Dr. Forber sald, were "Love One Another" and "Go Ye Into All the World and Preach the Gospel to Every Creature."

Preach the Gospel to Every Creature."

Throughout his address he dwelt upon the idea of fellowship and urged that salvation, morality, ethics and religion, should be taught from the individual, rather than the social point of view. "The subject of my address expresses God's demand for democracy and for missions," said the preacher. "Until we recognize these two things as one we will never find either one or the other satisfactory. The two are one. The power and force and beauty of fellowship is at the bottom of all. In developing this we must proceed not through organization but through each individual's thoughts and life.

and life.
"To begin this process you must personalize your life and thoughts: you must recognize every one you meet or come in contact with in business, pleasure, society—in every phase of life. Fellowship must come first. Woe unto men if the organization of democracy out-strips the fact itself; or if our machinery of missions outruns our love of them. Fellowship of man and man proceeds only from the supreme fact of the fellowship of the love of God for us."

OPPORTUNITY FOR GRACE

The Rev. John W. Walker Says It Is Open to All.

Murphy, of Troop 8. He was pursuing a messenger in his best clothes when he ripped his bloomers in climbing a fence. "The rich may have the same opportunffy to love that has been granted by wise providence, if they will give away Sitting beside him on the fence was Michael Murphy, 12 years old, of the same troop, but of no kinship with Edward. "They bumped me." he explained when their riches," said the Rev. John W. Walker in his Lenten sermon at Old St. Peter's Church, 3d and Pine streets, asked why he had captured no palefaces

at noon today. Mr. Walker's subject was opportunity and its importance in the sum of things Earl Lummis, of Haddonfield, who presided over the pots of "hot dogs" and human. He said the whole problem of ocoa, was easily the most popular person the present life and that to come was matter of opportunity, and that once an-

"This answer," the speaker said, "will settle every phase for all, rich or poor, ill or well. We are created equal, and therefore we ought to have equal chances the world of the poor of the world of the settle expenses of the world of the settle equal of the settle expenses Next came H. R. Roney, of Haddonfield, whose scout suit excited the envy of the Philadelphia officials. Little James Anderson, Troop 50, who delivered the last message at the de-serted house two minutes before the

in this world. It is not knowledge or wealth or position that will satisfy. "Equally important is the need for all of us to learn to love. It seems to me that the poor have the better opportunity to live and love. But underneath all this seeming is the basic fact that the rich ve the opportunity for a fullness of spiritual grace equal to that of the more humble if they will but avail themselves

"THE STUDY OF FAITH"

Sixteen messages were delivered, but three were disqualified because the mes-Doctor Tomkins Preaches Lenten Sermon at Old St. Paul's.

"The Study of Faith," was the sub-Scouts Hess and Barnes, Troop 46, and Schweppenheiser, Troop 1, who directed the messengers through the first few ject of the sermon preached by the Rev. Floyd W. Tomkins, rector of Holy Trin-ity Protestant Episcopal Church, 19th miles of territory, were mistaken for Indians and pounced upon by the messengers. To avoid this they put on white armbands, and were captured and "scalped" by the Indians, in spite of and Walnut streets, at the noonday service held at the Old St. Paul's Church, 3d street below Walnut street, today. Doctor Tomkins said:

"There are four lines along which we may study faith, namely, the Bible, the church and creeds, prayer and service. If any one understands these he has a true understanding of faith. Believing in the Bible is of great importance. Some people do not believe in the Bible, and for this reason get in trouble. Other people trust to themselves to find out truth instead of relying on God. Unless we go to church we cannot have a true understanding of faith. Many people do not do anything for God, hence they do not know truth."

The speaker explained that the real object of prayer is asking God to reveal to us the truth.

GARRICK THEATRE MEETING

Father J. O. S. Huntington Preaches on Selfishness and Altruism. Father J. O. S. Huntington, O. H. C.

preached the Lenten sermon at the Gar-rick Theatre, today. His subject, broadly speaking, was selfishness and its relation to the inward and natural instinct of selfpreservation. The theatre was filled to Father Huntington said that the start-ing point to love is love of self. "This is

not a law of nature enjoined upon us, but an instinct lodged within. It is the instinct of self-preservation. The first impulse of a human being is to fly from danger. It is our self-love that prompts us to flight. The better part of our natures would bid us stand steadfast. It is the least worthy side of our natures that runs away."

'KNOW THYSELF,' CRIES BISHOP AT SERVICE

Hardly Any One Dares Look Into Himself Introspectively, Says Preacher.

Introspection and self-examination on out of style at present, and humanly w afraid to look at its real self. This is what Bishop Charles D. Williams of Michigan, told a large audience of bostness people at the Lenten noon services In St. Stephen's Church, 10th street above Chestnut street, today. The speaker san that "know thyself" was the motto of Christ as well as that of Socrates, but that a searching view underneath the titles and costumes adopted by manking was seldom attempted by a single ber of the human race,

"How little any of us really knows him self," said Bishop Williams in the course of his address. "We know the creature that walks the streets and minsiss in a clety clothed in various manners and plastered over with titles, names and labels which others have given us or with tables which others have given ourselves to indicate our various functions, relations and significances to those about us. to those about us.

to those about us.

"But even this self as others see us is not the real self. The real self is the self within all these contumes, names as titles, which ever stands naked in a searching light of God. And how two of us ever get a glimpse of it. How has of us ever get a glimpse of it. How has of us ever make any effort to do so. How ashamed we are to look at it. Intrespection and self-examination are out of fashion in the religions of the present. And we are the moral losers thereby. We are blind to the ther moral distinction and indifferent to the finer moral quarties. We have little hunger and thing after righteousness, little passion for the ideal.

"Repentance, faith, hope—these are the essentials of personal Christianity, the growing powers of Christian life and character. And they are begotten in his only who dares to tear off all the labels and titles that men have put on him so he has put upon himself, all the conventions and names assumed for public appearance, and stand with naked sou in the light of the Christ, to know himself even as he is known of God, in all his sins and also in all his possibilities, in all his failures and also in all his destinies."

"THE CHRISTIAN CREDENTIALS"

The Rev. I. Chantry Hoffman Preaches at Old St. John's.

At the noonday Lenten service at Gid St. John's Lutheran Church today ha Rev. I. Chanty Hoffman preached on "The Christian Credentials." His theme was that the world had every right to question the claims of Christianity and that the church is only too willing that unbellevers should examine the evidence it offers.

The Christian "credentials." Dectar

The Christian "credentials," Dector Hoffman said, have two sides—preaching and practicing. Preaching, he argued contains that which God has been will be to reveal of Himself. In the telling of this story of Christ and His suffering all followers of the Saviour can take a par. The preacher said:

"This is the preaching we are commanded to preach. This is foolishness to the Greek and a stmubling block to the Jew, but to every one who believe it is the power of God unto salvation. The Christian who presents his credentials of loyal allegiance to truth, that endures from generation to generation, is the confrom generation to generation, is the con-server of liberty and the confessor of love in and through the Son of God."





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