

# *The* **WITNESS**

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# THE WITNESS

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## READING THE BIBLE

*An Article for Young People*

BY REV. THOMAS K. NELSON

WHEN I was a boy I had a friend who used to chin six times and read three verses of the Bible every night before going to bed. Both were good for him, but it is doubtful whether he got a very good idea of what the Bible was all about. I want to suggest to you a few ideas which will make the Bible a real live book to you. Boys do not, I fear, read the Bible very much, and this is because they find it either uninteresting or unintelligible—it really is neither.

### READ INTELLIGENTLY

In the first place the Bible should be read intelligently. In order to do this you must read it like any other book. That is, you must try to find out what were the conditions under which the author wrote and what he was trying to say. Now the Bible is not one book by one author written in one age, it is a collection of a great many books by many authors, and its writing took at least 900 years. It follows that one of the first *rules* is this—Read the Bible not by verses or chapters, but by books—Take some one book and find out just who the author was, when he lived, what problems he had to solve, and how he solved them. With some books this is very difficult, with some almost impossible, but with others it is not difficult, and with some whose author is not known it is still possible to discover the period in which he wrote and the purpose for which he wrote. As examples, I would suggest Amos or Ezekiel in the Old Testament; Acts or one of St. Paul's shorter epistles in the New Testament.

Again you will find it helpful to take stock of the chief difficulties you find in reading the Bible, face them frankly and see if you cannot find out how to overcome them.

### WORDS AND PHRASES

First there is the difficulty that you meet with words and phrases

which you do not understand. There are two ways of meeting this difficulty, the first is to use a commentary or dictionary of the Bible, the second is to read the Bible in a modern translation; very good are Kent's Shorter Old Testament and Moffatt's or Goodspeed's New Testament.

In the second place there is the difficulty that there are long passages which are uninteresting and tiresome, such as genealogies. The best thing to do with these is to leave them out. There is nothing to be gotten by ploughing through them as though the Bible were a collection of magic words all of which must be read in order to make the charm work.

### CONTRADICTIONS

The third and more serious difficulty is that some statements seem to contradict the facts of nature as scientifically demonstrated, as for example, the story of creation in Genesis 1 and 2. Two things are to be said about this, first there are really very few such passages, none so far as I remember in the New Testament and a very small number in the Old. If they disturb you leave them out—or better still get rid of the comparatively *modern* idea that every word of the Bible is true and learn once for all that the Bible grew just like any other literature and represents not the work of God revealing infallible words to men, but the Pilgrim's Progress of a race, the long search of man for truth, and that it contains the results of man's early and unscientific attempts to explain the universe—explanations which we no longer hold.

### PRIMITIVE IDEAS

A fourth and still more serious difficulty is this, that we find ideas about God which are opposed to the character of God as revealed in Christ, as for example that God is

the God of Jews alone, caring nothing for other nations, that he is a God of vengeance who practically delights in bloodshed so that when Achan sinned not only he, but his whole family must be stoned to death.

I am certain that many boys reading such passages feel that they cannot worship such a God and they are right. Again such ideas occur only in the Old Testament, and again the solution to the difficulty lies in remembering that the Bible records the religious ideas of a race extending over many centuries and that these ideas rose gradually to a higher plane. Our Lord Himself saw and taught this—when John and James wished to call down fire on the village which would not receive them as the prophets of old might have done, He said, "Ye know not what spirit ye are of."

### THE TEST

Test every idea of God in the Old Testament by the character of Christ—any idea which is opposed to His character is not true of God. For God is like Christ, and God's character has not changed. He always has been like Christ. My first main suggestion then is that you face quite frankly the difficulties you may meet and read your Bible intelligently, remembering that Christ said you must love God with your *mind*.

My second suggestion is that you read your Bible with a definite purpose and it seems to me that there are two purposes worth setting before you, the first is to study the Bible historically—to watch in the Old Testament the development of the Hebrew nation as a nation and of the Hebrew religion as a religion, and in the New Testament the development of the Christian Church and the religion of Jesus. These are fascinating stories and well worth the trouble of some real work. This kind



of work can perhaps best be done in organized classes under trained leaders, but it is not beyond the power of any intelligent boy especially if he will get a few good books on the subject.

#### READ THE BEST

The second and more important purpose is to read your Bible in order to get the best out of it. Now that best is not after all either scientific or historical truth, but religious truth, the truth about the nature of God, the nature of man and the relation between the two. The Bible is not the only book which contains these truths, yet there is no other book in all literature that declares them as profoundly and as clearly as the Bible. Read it with your heart and mind keenly alert to find these truths. A man who had in his hand a heap of pebbles some of which were of great value, would not throw them all away because some were of no value. He would search through them until he found the valuable ones and those he would hold on to as a great possession.

So with the Bible, many parts may seem useless to you, yet some are of priceless value. As one example, take the book of Deuteronomy. There are in it many laws useless to us, but there are also some statements of eternal and priceless truth, such as:

Thou shalt love Jehovah thy God with all thy heart and with all thy soul and with all thy mind.

This is the highest aim a man can put before himself.

#### READ REGULARLY

My third suggestion is that you make a habit of giving some of your best time each day to reading your Bible. By your best time I mean the time when your mind is fresh and keen. I believe in the custom of reading a little of the Bible every night before going to bed, because it puts good thoughts in your mind to spend the night there and that is a fine thing to have, but I do not think that the last few moments at night are a time when the mind or heart is very keen and I do not think it is a good time to learn anything. So I would suggest that you give a few moments each day of your best time to the Bible. Notice too that I say make a habit of doing this. It is not necessary to dwell on the value of habit, it must have been drilled into you, but you might notice that the power of habit which is very great and very harmful when the habit is bad, is just as great and correspondingly helpful when the habit is good. So I say make a *habit* of giving some of your best time every day to your Bible and do not let anything interfere with it, or push it aside.

### Last Call

**R**ECTOR and Discussion Leaders planning to use THE WITNESS during Lent must send the Bundle Order *by wire* immediately to enable us to send them copies of the issue of March third. The paper during Lent is to carry two special series of articles: Spiritual Values and Religious Standards by Bishop Johnson; and The Big Story, the Gospel According to a Newspaper Man, by Irwin St. John Tucker. No orders can be filled that are received after noon, Monday, February 28th. Telegraph your order to the Chicago office.

#### READ PRACTICALLY

My fourth chief suggestion is that you read your Bible practically. You remember in Nicholas Nickleby Mr. Squeers' method of teaching. First, the boys learned to spell *horse*, then he went out and combed the *horse*, or he spelled window, then he went out and washed the window. Mr. Squeers was a bad man, but he had gotten hold of a good method. You may well apply it to your Bibles. First search them for some practical truth, then go out and practice it. It is perfectly useless to read Thou shalt love thy neighbor as thyself—and then go out and either forget it or do somebody a mean trick. You must go out and try to do it. It is useless to read: Blessed are the pure in heart, and then go out and forget it or be impure in thought or deed. You must practice it. You must be absolutely and chivalrously pure yourself and help others to be pure. The Bible is first and foremost a practical book, it teaches you what you must do. The traveler who studies his map, but does not follow it will get lost, the pilot who pores over his chart and does not follow it will wreck his boat, the man who learns the laws and then disobeys them is liable to land in jail. The Bible is all of these: a map for the traveler by land, a chart for the sailor, a book of rules for the player of life's game. Read it and then obey it.

This is the point that Jesus insisted on in the great parable in the seventh chapter of St. Matthew: There were two men who built each a house—one house fell, the other house stood. The difference was that one man obeyed the *word*, the other did not.

#### READ PRAYERFULLY

My fifth and last suggestion is that you read your Bible with the help of prayer. Prayer for wisdom to understand for as St. James says, "If

any of you lacketh wisdom let him ask of God, who giveth to all and upbraideth not; and it shall be given him." Never forget that Christ himself said, "The Spirit of God shall lead you into all truth." You may be sure that if you pray to God His Spirit will show you more and more clearly the truth about Him, and illustrate for you the dark places in His word. And pray for the will and power to obey it. It is much easier to understand God's word than it is to obey it. There is a dark mysterious Power striving to pull you down, but there is a greater Power striving to pull you up. Read your Bibles with prayer and you shall know the truth. You shall learn the will of God, and have grace and power to fulfill the same.

Almighty God who has caused all Holy Scriptures to be written for our learning, grant that we may so read them, that we may both learn thy will and receive Power to obey it. Through Jesus Christ our Lord.

### LIBERALS MEET IN PHILADELPHIA

Resolutions approving the creation of an organization that would strive to eliminate the Catholic party within the Episcopal Church were adopted today by clergymen attending the Septuagesima Conference of Liberal Churchmen of the Province of Washington and parts adjacent.

A plan for creating such an organization was outlined in a paper by the Right Rev. Robert L. Harris, Bishop of Marquette, Mich., which in the absence of the Bishop was read by the Rev. George Shepard Southworth, dean of St. Paul's Cathedral, Marquette.

The paper depicted the Catholic party in the Episcopal Church as an "enemy within" and the discussion following its reading was so spirited that Bishop Garland, of Pennsylvania, was moved to say:

"Let us not forget that there are many on the other side who love the Church as much as we, and that some in the Catholic party do not want the Church to be Romanized. We are all seeking the truth, and a militant spirit accomplishes little. Let us present the truth in love, confident that by so doing the truth will prevail. But let us present it in love."

In Seattle they had to have an overflow meeting when 2,000 people tried to crowd into St. Mark's for the opening service. Bishop Faber of Montana and the Rev. Mark Riftenbark of California, and Mrs. Wilson Johnston of Portland, were the Crusaders.





## NEW CHURCH ON FIFTH AVENUE

### *To be Built This Summer*

BY JOHN LARKIN, JR.

A NEW phase in American ecclesiastical architecture will be presented in the Church of the Heavenly Rest and Chapel of the Beloved Disciple now being constructed at Ninetieth Street and Fifth Avenue, New York. While the edifice is Gothic in principle, it has no direct prototype, being essentially an American creation.

The church group consists of three units, the church, the chapel and the parish house, which includes a community center. Hardie Phillip, of the firm of Mayers, Murray & Phillip, architects, formerly known as the Bertram G. Goodhue Associates, prepared the designs and plans in compliance with certain definite requirements of the church's building committee.

Now, the church is engaged in raising \$1,000,000 by gifts and memorials to complete the necessary \$3,250,000 building fund. Approximately \$2,250,000 was realized through the sale of old sites. Frank L. Polk is general chairman of the campaign com-

mittee; Robert E. Allen, executive chairman, and Clarence C. Chapman, treasurer. The campaign will end with an intensive effort from March 4 to 12.

The site selected, 256 feet deep and 100 feet on Fifth Avenue, is on the avenue's highest point and faces the Carnegie Mansion and Central Park. The church will be one of the only two edifices dedicated to religion on upper Fifth Avenue facing the park. Architects agree that it is one of the last sites in Manhattan on which to build an enduring structure along the grand and uncompromising lines so necessary for ecclesiastical beauty.

Considering this tremendous advantage, the architects next turned their attention to preserving the proportions of the edifice when tall apartment houses are built around it. Aided by scale models, they succeeded in determining proportions which can not be affected by taller buildings.

The Rev. Dr. Henry Darlington, rector of the parish, in discussing the new church, said:

"While the architecture of the group is Gothic, it is not a copy of the Gothic of any particular time or place. It has drawn its inspiration freely from whatever sources lent themselves to the undertaking. It represents an effort to do as the Gothic builders themselves would have done—that is, to develop new forms and new methods of handling them in accordance with the particular problems involved.

"Apartment houses will surround the building some day. To study this problem the architects prepared small scale models of tall buildings and the church. It was evident from these that towers which had been contemplated would be inadequate unless they were colossal in height. The solution of the problem was found in simplicity of mass, with large areas of plain wall surface relieved at suitable points by carefully detailed mouldings, rich tracery and fine sculpture.

"No direct prototype for this design can be found. It is Gothic in



background and in spirit. It is modern in its application of Gothic principles. And moreover, it is a product of this land in which we live."

The nave provides space for 1,000 seats, each with unobstructed vision and hearing. These will be divided into four divisions instead of two and will be served by five aisles instead of the customary three, thereby avoiding the discomfort of passing many persons in reaching the inside seats. The floor is to be raised only one step above the street level.

Traceried windows open on the chapel on the south aisle wall. There are none on the north. Above, on both walls, are large clerestory windows forming a deep recess in each bay.

The church is to be lighted indirectly. This plan eliminates large hanging fixtures and avoids their glare in the eyes of the congregation.

The chancel is slightly narrower than the nave. The organ case cannot be seen in it. The pipes are secreted in the walls and speak through a gorgeously carved stone screen flush with the wall surface and from behind the reredos.

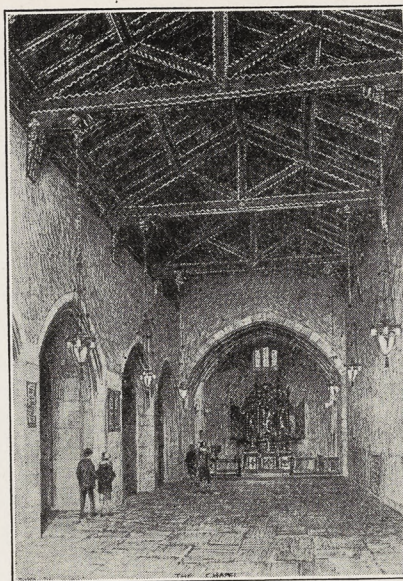
On the gospel side of the choir parapet is the lectern made of stone. On the epistle side, against a pier, is the stone pulpit surmounted by a delicately carved wooden canopy. In this canopy loud speakers will be hidden to amplify the voice of a visiting preacher should it be weak. The sedilia and bishop's seat are of stone and like the rear rank of choir stalls, will be built into the walls.

This arrangement makes the altar with its richly colored hangings the focal point of the chancel. The reredos and rose form a stirring background to it. As the reredos rises from a plain stone surface, it is adorned by carved ornament and sculpture, becoming constantly richer until it flowers into a cresting of delicate tracery which frames the rose window.

The chapel to the south of the church is a memorial to the parents of Miss Caroline Talman who first provided for it in 1870. Seating 200 persons, it is reached through a cloistered passage with an entrance on Fifth Avenue. Its walls will be buff sandstone and its ceiling, decoratively painted timbers. The altar will be of wood, decoratively painted in polychrome.

A mortuary chapel will be built under the chancel. Unfinished space under the nave will eventually become a spacious crypt.

East and south of the chancel of the church will be the parish house. A large assembly hall occupies the first floor. The building will contain class rooms and guild halls.



THE CHAPEL  
of the Beloved Disciple

## Cheerful Confidences

### THE BISHOP'S CRUSADE

By Rev. George Parkin Atwater

THE Bishops' Crusade is drawing to a close. It is hard to estimate its fruits. It is quite probable that we shall never know exactly how much has been accomplished. It has aroused enthusiasm and it has stirred up loyalty. It has generated the power. Now must follow the period of quiet and persistent application of the power to the tasks of the Church.

It is almost unnecessary to point out that every period of intense preaching, or arousing, has one danger. It is the danger of providing no adequate outlet for the power thus generated. If such outlet is not carefully provided, then the power escapes, and the persons suffer a most unsatisfactory reaction.

The period following the Bishops' Crusade should be devoted to intense pastoral and parochial work; to the adjustment of the power to useful tasks; to teaching parish classes; to pastoral calls; to intensifying the efforts of parochial organizations. This will transform the energy into permanent storehouses of service.

The clergy must be careful how they attempt to perpetuate the Crusade, by trying to rephrase it on Sundays. The need is now for intelligent and painstaking application of it in the kingdom, not for a decreasing series of arousings.

The supreme task of the Church today is not to arouse spiritual energy, but wisely to direct the energy generated in the Crusade.

This is really the harder task, but it is the only way to make the Crusade permanently fruitful.

Today I heard a Bishop preach to nearly three thousand people on loyalty. It was a splendid message, forcefully delivered. The task now is for the clergy to adjust as many as possible of those three thousand to tasks that will promote the kingdom of God.

Fortunately we have an interval before Lent in which to do this painstaking and exacting work in our parishes. It will require all the patience, perseverance and pastoral fidelity which we possess. It must be done quietly, by personal conference, with wise judgment and discretion. Then Lent will come to help us hold the people steady to their tasks. Lent will provide the time to enlist the whole parish by its persistent pressure upon their conscience.

We need less, for the moment, the pressure of more preaching, and we need more the discipline of better practicing.

Anyone who drives an automobile knows the danger of "racing the engine." The Bishops' Crusade has developed the power. Let us not race the engine by further exhortation, but let us give this power some point of application. Then shall we profit by the Crusade.

## Reality

### Canon Streeter Thinks It Through

By the Rev. C. L. Street

Reality, B. H. Streeter. MacMillan, 1926. \$2.00.

Most of us take our opinion ready made from the people we associate with. We don't think, we merely think we think. Those who do achieve some real thinking on ultimate problems in their early days, once having gained a fairly satisfactory position, more often than not rest on their laurels for the remainder of their lives. An open mind—a willingness to rethink our philosophy of life in terms of new discoveries and new points of view—is the fountain of youth intellectually, and one of the hall marks of greatness.

Canon Streeter went to Oxford in 1893 meaning to study law. But before long he realized that the religious beliefs on which he had been brought up rested on a very slender foundation. After a year or so of reading and discussion he arrived at what seemed an adequate intellectual basis for religion in terms of T. H. Green's idealism, taken over from Illingworth and Gore. But be-



fore long he realized that his position was far from being "intellectually water-tight," and resolved to think the whole question through again. This book is the result of his labors. He begins by saying that we start with the wrong question. If we ask, "Is Christianity true?" we make religion itself the problem, whereas the truth of religion is worth inquiring about only if, and in so far as, it offers an answer to the problem posed by life." The Christian theologian, having asked the wrong question, has put himself on the defensive. He finds himself "defending the faith." "In effect, he has gotten himself into the position of being anxious to save religion instead of expecting religion to save him."

We must begin, Streeter says, by trying to get at the truth about the world we live in. The universe itself compels us to ask questions. Are we to think of it alive or dead? If alive, what is it after? Then comes the fact of evil, and the practical question, "Is there any way in which I personally can overcome and help others to overcome the suffering and the wrong?"

The author's position is that there are two avenues of approach to reality—science, which works purely in time and space relations and gives part of the picture, and Art and Religion, which do not aim to give knowledge in the scientific sense, but to make us respond in a manner harmonious with the nature of reality. Science is a "representation" in terms of **quantity**. Religion is a "representation" in terms of **quality**. Both are equally important. But quality can only be made known by imparting some experiences of it. So in religion what is most important is not theology but "myth, ritual, hymn, parable, epigram, paradox, all of them methods of Art." From this point he goes on to discuss the Christian story. The figure of Christ he says, is the supreme revelation of reality, valid for all time. His life is of the nature of a work of art in that it reveals reality to us directly. And, like a work of art, it can never be superceded.

There are chapters on the "Defeat of Evil," on the new psychology and on immortality. It is a great book.

Rev. Frank Warfield Crowder, rector of St. James', New York, has announced that through the generosity of twenty members of the congregation the organ is soon to be completed—has 33 stops now, and will have 75 before the summer's over. Austin Organ Company is doing the work.



REV. BLAND MITCHELL  
*Recovering from an Illness*

## Let's Know

### "WHEN YE PRAY"

By Rev. Frank E. Wilson

A SERIES of questions comes to me about prayer. Some of them are easily answered; some are a matter of trial and experience.

1. Shall we pray for ourselves or for others first?

I presume this means whether in one session of prayer we ought to give to ourselves or others the priority of attention. I should say that we would better begin with prayer for ourselves in order to be in an attitude of closer communion with God before offering our petitions for others. If there is anything in our own lives which hinders the spirit of prayer, it needs to be cleared away at once. This seems to be the order in the Lord's Prayer—"Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us."

2. Shall we thank God for His goodness first, or shall we first ask forgiveness for our sins, and for a continuance of His blessings?

Thanksgiving is the best way of opening our spiritual communications with God. It reassures us of the fact that God is willing always to hear us and thereby strengthens the faith with which we proceed to make our further petitions.

3. Is any particular bodily posture necessary when physical ailments and

age make some particular posture difficult?

No. Under normal conditions, kneeling is the posture most conducive to prayerfulness, but it is by no means a necessity. In the Eastern Church prayers are mostly said while the people stand. Forbes Robinson, one of the most devout of recent saintly characters, said that he often paced the floor when engaged in a concentrated period of prayer for some particular person or some particular object.

4. Is it not right to say some prayers in bed—for example, to supplement prayers that one has made before going to bed? This may happen when the bed-room is very cold or the person very tired. And would it not be helpful to do so in the morning before one arises from bed?

The answer to No. 3 largely covers this question. God is not so much concerned with how we do it as He is with the spirit which animates our devotions. Particular methods of prayer are encouraged because they have been found to be helpful to us—not to God. We are not all alike. Some methods are more helpful to some of us than to others. There is only one caution. We ought to be careful against following the lines of least resistance. Prayers in bed might be only a mark of spiritual laziness. An offering of drowsy devotion to God is not the best kind of reverence. There is something to be said for standing by habits even of slight self-sacrifice. There are circumstances, of course, which entirely justify recumbent devotions. Christian experience advises us that these conditions should be considered extraordinary rather than normal.

I am glad there are some people who are interested in discovering how best to pray. There is a spiritual technique just as much as there is mechanical skill. We learn to be good mechanics and good Christians in the same way—by practise and experience.

Lots of building going on in that part of Oregon that comes under the jurisdiction of the Rev. Dr. Thomas Jenkins, general missionary. Couple of chapels, a fine new parish house, and land for a church in still another place.

\* \* \*

Rev. Kirk B. O'Farrell of Cleveland, had been doing his share on the Crusade—first at Wilkes-Barre, Pa., and just recently in Virginia. My informer also adds: "Also want to tell you that the congregation at Emmanuel, Cleveland, is growing so large that the ushers are having quite a time seating them—course I mean number of people."



## Deplores the Poor Singing in Churches

English Parson Requests His Congregation to Remain for Practice

### WANTS BETTER SINGING

By Rev. A. Manby Lloyd

Great are the uses of advertisements! Every Monday morning we read of some parson, hitherto regarded as small fry, boosted into fame by the press. This week it is the Rev. M. O. Hodson, vicar of an E. Ham church, who surprised his congregation on Sunday evening by telling them how feeble was their singing, and inviting them to a pre-service choir practice on the following Sunday. In reply to an interviewer he said:

"It is quite true that I criticized the hymn-singing of my parishioners. I even went as far as to liken them to tame cats, I think. I am sure they will take it in good part. Religion must be a warm and living thing. Good, full-throated singing is as necessary in religion as in ordinary secular life.

"The old hymn-books are excellent in their way, but they were written from the point of view of the trained choir. Many of the hymns rely on four-part harmony for their effect. What we want are hymns wherein the melody of itself compels hearty communal singing. Religion should appeal to every side of life, and notably to our love of music. I do not like subjective, lugubrious hymns, so often full of sorrow and without a spark of joyfulness."

Mr. Hodson has only been a fortnight in the parish. He came from Durban, South Africa, where he was an archdeacon.

\* \* \*

Then our old friend, the Rev. P. T. Stevens, vicar of St. Matthews, New Kent Road, intends to "name" women scandal-mongers from the pulpit. This should be a draw. Betsy Prig hasn't been to kirk for many a long day, but she is sure to be there if, by any chance, she might hear justice done to Sarah Gamp.

\* \* \*

The Archbishop of Canterbury bids all whom his words can reach to guard with wisdom as well as enthusiasm the sacred heritage of the Lord's Day. He says a strange selfishness leads many people, some of whom have leisure all the week through, to spoil the Sundays of other men by the carelessness which leads a man to think only of himself. "Those in responsible positions must have their eyes open to the danger

## Ten Years Ago

TEN years ago the following item appeared in THE WITNESS: "The Rev. Dr. Manning, rector of Trinity Church, New York, has announced the following as the special preachers for Lent: Bishop Richardson of the Canadian Church; Bishop T. I. Reese, coadjutor of Southern Ohio; Dean Fosbroke of the General Seminary; Dean Vernon of Portland, Maine, and the Rev. J. O. S. Huntington, of the Order of the Holy Cross."

if unintended progress from the provision of innocent recreation to the encouragement of great competitive games or matches, with inevitable conditions of popular gatherings and excitement and consequently multiplied labor. My own feeling is that a word of warning is gravely needed at this time, a word of warning to the whole country and to public bodies in particular, that if Sunday were to be given up chiefly to pleasure-seeking and if facilities for such pleasure-seeking were to be indefinitely multiplied, the price would be deplorable. We should lose the quietude and recuperative restfulness of Sunday in proportion as Sunday traveling, Sunday trading, and Sunday labor were increased. Those on whom the sacrifice would be enforced belong chiefly to the class which has the greatest need of the advantages of Sunday, and is least able effectively to secure them."

Mr. Ramsay MacDonald says that labor is more interested than any other section of the community in preserving one day's rest in seven, and by rest he does not mean recreation.

Sir Harry Lauder, in a message from West Virginia, writes: "I am against Sunday theatre shows, and I have told my fellow artists that if we fail to uphold our religion and our Sunday, men will scorn us, women will weep for us, and children will be taught to hate the name of the theatre, and the curses of the generations to come will be forever at the stage door. Men who disregard God's word and God's work can never hope to be respected. . . . When, for the first time, I came to America, I had four Sunday performances, and a more miserable engagement I never fulfilled. I felt I was doing something against my religion, something which I had been taught by my mother, was wrong. It was unnatural for me to work on the Sabbath, and I felt ashamed of it."

## Suicides Caused by Purposeless Lives

President Bell of St. Stephen's, Says That Young People Need a Purpose

### PROPOSES CREED

It is no wonder that so many students commit suicide; I don't blame them," said Dr. Bernard Iddings Bell, President of St. Stephen's College, Annandale, N. Y., in a sermon in the Cathedral of St. John the Divine. His subject was "Facing the Challenges of Life; Knowledge Is Not Enough."

"Knowledge, and knowledge alone, is almost certain to remove from man that courage which results from ignorance, without substituting anything for it," said Dr. Bell. "Cowardice is the besetting sin of our modern life. To be brave one must believe in something. Too much education takes away belief in love and hope, the ruling forces of the universe. Those who believe in nothing become the slaves of everything. If education is to be defined as the accommodation of man to his environment, then it is more of a curse than a blessing.

"Experience teaches us that love brings pain. It is easy to say 'Little children love one another,' but it is not easy to do. And so we grow to despise human love because we ask too much of it. We must find something to supplement the knowledge which experience brings.

"It is no wonder that so many students commit suicide. We become worse than men without a country; we become men without a cause for which to live. The solution can never be an amalgamation between science and religion.

"Man says, 'I am a free spirit as well as a mechanical being; I may be descended from an anthropoid, but I am the son of God as well.' The cultivation of science without religion makes for insanity. To train the mind without training the soul is to deprive youth of balance."

Dr. Bell suggested the following creed for students: "I must know, but I must believe as well. I believe in life; I believe in love; I believe in God. I don't know anything about any of them, but I believe."

Bishop Davenport of Easton, addressing the Auxiliary, early this month, spoke on the debt that city parishes owe to the churches in rural communities which furnish them with many of their staunchest parishioners. Bishop Darlington at the same meeting urged adequate support for the national work of the Church.



## News Paragraphs of the Pacific Dioceses

**The Best Way to Help Mexico Is  
With the Friendship of  
America**

### CLERGY STUDY

*By Bishop Stevens*

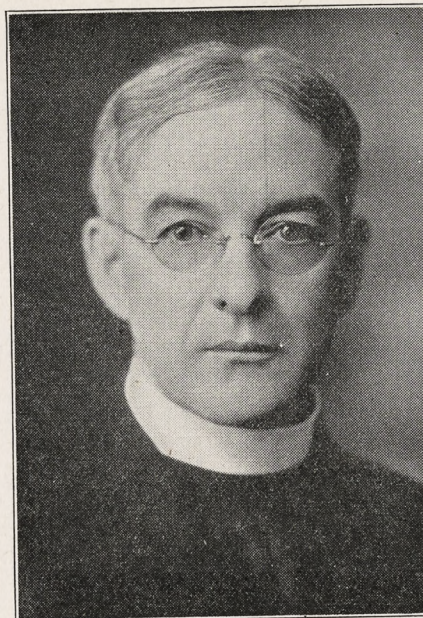
The new hospital of the Good Samaritan in Los Angeles has been completed and will be in use by April first. It is a massive building of Mediterranean architecture, twelve stories in height and with a Chapel seating about four hundred persons. The total cost will be \$1,550,000. The hospital equipment now consists of the new building, the old hospital (a Class A building with fine equipment), a nurses' home, the residence and a doctors' office building owned by members of the medical staff. The new buildings are all of reinforced concrete.

\* \* \*

One of the best aids to the right relationship with Mexicans and the Mexican people is friendliness on the part of Americans. There is an organization known as the "Friends of the Mexicans" which, about two months ago, held its sixth Annual Conference at Pomona College, Claremont, California. About three hundred delegates were registered and the entire conference numbered about six hundred. These delegates represented educational institutions, chambers of commerce, settlement houses, Roman Catholic and Protestant welfare bureaus, churches, and other organizations. Originally organized by and with its attendance practically restricted to teachers interested in Mexican child and adult education, the scope of the Conference has gradually widened until it covers all problems pertaining to our Spanish-speaking population.

The Conference emphasized the fact that the nations of the world today are seeking a common basis of understanding and that permanent peace can not be secured through superficial expedients, but will only be brought about by a mutuality of viewpoint, outlook and ideals. The consciousness of unity could be the result of educational processes.

The Conference of "Friends of the Mexicans" is not to be looked upon merely as a type of propaganda, or as an "uplift" movement in the generally recognized sense of that term. It is, rather, an effort toward a proper adjustment with our Mexican neighbors, a sharing of our different national cultures, and an adequate appreciation of the fact that Mexico has much to give us in exchange for what we have to offer



BISHOP MAXON  
*A Leader of the Crusade*

her. The technique of this adjustment to another culture, yielding nothing in zeal for our own, but respecting and understanding the other, is now being made the subject of most serious study by the leaders of sociological thought in our colleges and universities, and also by forward-looking statesmen in the economic, religious, educational, and political world.

\* \* \*

Twenty-five of the clergy of the Diocese of Los Angeles are engaging in the study of Psychology of Religion. Under the direction of Professor J. Hudson Ballard of Occidental College, they are meeting weekly to learn more of this important phase of pastoral life. Dr. Ballard belongs to the "Purposive" school of psychologists as opposed to the "Behaviorists" whose point of view is largely, if not entirely, inimical to the Christian philosophy of life.

\* \* \*

Reports of the intensive week of the Bishops' Crusade in Arizona are enthusiastic. Under the leadership of Bishop Moulton of Utah and Archdeacon Porter of San Francisco, services of great inspiration were held at Trinity Cathedral, Phoenix. According to the Cathedral Bulletin, their services were a great challenge to the evolving of a new vision of God's goodness and a desire for harmony with Him. The Cathedral Bulletin, by the way, is an interesting parish leaflet edited by the Dean, the Very Rev. Edward Seldon Lane. The Bishop of Arizona has been absent from his district as one of the Crusaders in the Diocese of Northern Indiana.

## News Paragraphs of the Episcopal Church

**Church Has Yet to Work Out Policy  
for the Schools of the  
Church in China**

### NATIONALISM

*By Rev. William B. Spofford*

Bishop Roots of Hankow who recently visited Changsha finds that the Nationalist party, which controls China south of the Yangtse River, has made it a stronghold of revolutionary propaganda. "Anti-Imperialism" and "anti-capitalism" are the chief slogans. The radical wing of the Nationalist Party is in control and has organized the administration of the city on a communistic program. There are many evidences of Russian influence. For instance, the Bishop found the walls of the city placarded with posters, "Long live the October Revolution," referring to the Russian revolution of 1917.

Partly growing out of this condition there has come about a state of unrest among teachers and students in the mission schools. The Bishop found they desired to set aside the methods under which the Church has developed its educational system in China and substitute regulations put out by the Cantonese government. This would make impossible any Christian teaching as a part of the curriculum or any required attendance at religious services as part of the school routine. In places of the usual brief religious service with which the Church Schools in China have been accustomed to open, it was proposed that our schools should in future begin the day's work with an assembly at which patriotic songs would be sung, announcements made, with, on occasions, a brief address. Once a week the assembly would become a patriotic meeting and have the following additional features: Three bows to the national flag and the portrait of Dr. Sun Yat Sen, repetition by the school of Dr. Sun's will, and two or three minutes of silent meditation.

Dr. Sun's will reads as follows: "For forty years I have devoted my life to the cause of the People's Revolution with the object of securing freedom and equality for China. My experience, accumulated in these forty years, has fully convinced me that to attain our object we must arouse the people and fight side by side with such races of the world as have accorded us equal treatment. As the Revolution has not yet come to a complete success, my compatriots must continue to strive according to the teachings in my books,

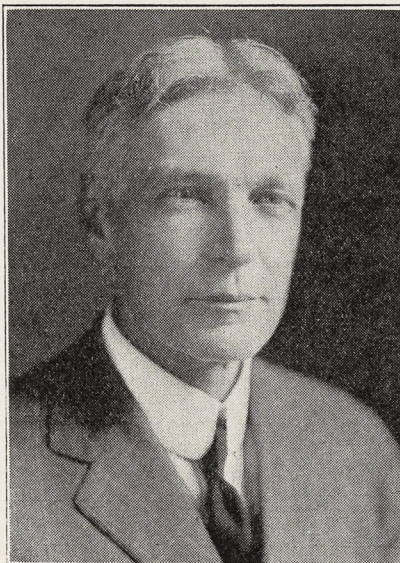


namely, 'The Plans for National Reconstruction,' and 'The Three Principles of the People,' and in my proclamation made during the first National Representative Convention, until our cherished aims have been completely achieved. The recently proposed People's Assembly and the abrogation of unequal treaties especially should be pressed to their realization at the earliest possible date."

The Department of Missions meeting February 9th and 10th gave careful consideration to these proposals as interpreted by Bishop Gilman, suffragan bishop of Hankow. Its conclusion is embodied in the following statement, which was laid before the National Council and ratified by it:

RESOLVED, That the Department of Missions considers that there is nothing fundamentally inconsistent between the Christian character of a school and the conduct of a school on the basis of voluntary worship and instruction. The department recognizes the desirability of a national system of education in China directed by Chinese authorities. The Church in the United States desires to do everything it conscientiously and properly can to adjust its educational work to such a system. Meanwhile without attempting at this time to establish a permanent policy with regard to the conduct of schools in China the Department of Missions in view of the present attempts of military duress to enforce upon schools certain political regulations, considers that it is not practicable to conduct our Church schools in accordance with the plans outlined in Bishop Roots' letter of December 24th and his cable of February 1st. The Department takes this action with deep regret and will be ready at any time to consider plans for the conduct of the schools upon which the bishops in China agree.

The Berkeley Divinity School which is soon to move to New Haven proposes to build a hotel in connection with the school in which apartments could be rented to missionaries home on furlough, thus opening to them the advantages of courses at Yale as well as Berkeley, and also giving the students an opportunity to hear of the work of the



DR. JOHN WOOD  
Tells About Affairs in China

missionaries. The department of missions of the National Council thinks it a good idea and said so at their meeting the other day when all those in favor stood up.

The diocese of Ohio is to give 5 per cent of the amount over and above the budget of the General Church, plus the budget of the diocese to the Advance Work. Or put it this way: they are giving all they are assessed, plus 5 per cent, and in addition are paying all of their quota for Advance Work. Must put Ohio at the top.

Great crowds for the Crusade in Chicago. Rev. Frank E. Wilson, Rev. Richard Wilkinson, Bishop Woodcock and Rev. S. P. Delaney were the crusaders. Held all last week.

Five thousand dollars that has been given in Sunday School birthday thank offerings is to be used for buildings for the missionary station at Bendoo, Liberia, where the Rev. W. J. Reed is in charge.

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The Federal Council of Churches has sent out an interesting communication which sets forth rather interesting facts in regard to Japan. We are apt to think, says the communication, that the Japanese are quite content with our exclusion act which has now been in effect for three years. Yet only the other day one of the leading statesmen of Japan deplored publicly the attitude of our government toward the Japanese.

Japan is restricted from sending her nationals to the United States, Canada, Australia, New Zealand; she cannot colonize nor own land in the Philippines; she cannot own land outside of treaty ports in China; Russia opposes her advance in Siberia, and the whole world looks with

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## WITNESS BOOKS

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suspicion upon her activities in Manchuria. Japan faces this dilemma—she must either fight for a larger place in the world or find some other way of supporting her surplus population.

She has chosen the way of peace. With her back to the wall, handicapped by the financial consequences of the terrible earthquake disaster which destroyed her most prosperous cities, by the high American tariff, by commerce-destroying political turmoil in China and by the world economic aftermath of the war, she is struggling to develop the one peaceful means through which she can hope to take care of her population at home—industrial expansion.

Japan's agricultural resources are not adequate. On an area smaller than the state of California, only 14.6 per cent of which can be cultivated, she must support a population equal to one-half that of the United States. A former member of the House of Peers, Count Soyeshima, says: "Supposing that all the farms in Japan are put into one large farm, it can be crossed in a Ford car from one end to the other in about five hours. And from this tiny space our industrious peasants do their utmost to feed fifty-six million people." It is to industry then that Japan must turn. Her factories are therefore working day and night on two shifts and she has organized her industries scientifically in order to keep her head above water.

\* \* \*

I shall be glad to welcome visitors at the New York office of THE WITNESS. Bishop Manning has very

kindly assigned us room in the Diocesan House, 416 Lafayette Street, which is reached by taking the subway to Astor Place or 8th Street. The office we occupy was formerly the study of Bishop Potter, and contains today fully a thousand volumes with the bookplate HENRY CODMAN POTTER, pasted inside their covers. Around the border of the ceiling is the Benedicite in Latin, printed very decoratively in bright colors. Needless to say, an inspiring place to work, particularly so since from across the alley comes the throb of modern machinery to remind us that it is the year 1927.

Some week when news is scarce I shall rummage over these volumes and tell you what is here. As a taste here is an old book of Epitaphs, without date, but I should judge a rather old book. Here is one, from a grave stone in Stamford, England, dated 1783:

William Pepper

Tho' hot my name, yet mild my nature,  
I bore good will to every creature;  
I brewed good ale and sold it too,  
And unto each I gave his due.

Eighteen parochial missions, all of six days' duration, have just been held in the diocese of Minnesota as a part of the Crusade. They are planning to have a mission in every parish in the diocese before Lent. The week in Minneapolis and St. Paul, with Rev. George Craig Stewart and the Rev. Thomas Casady as Crusaders was a great success. There were 2,500 at the opening mass meetings; with 2,800 at the closing meeting; from 1300 to 1700 out every night for mass meetings. Then during the week there were innumerable conferences and meetings, special atten-

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tion being given to the students at the University of Minnesota. The Rev. Frederick D. Butler was chairman of the Crusade committee.

\* \* \*

The Rev. Fred Clayton, president of Tabor College, has been stirring them at Iowa State College, Ames, where the Rev. LeRoy Burroughs is doing a great work. Folks over there are going to build a fine church before long. They have the land; not only that, they have the stone too right there on the lots out of which a church can be built once they can gather together enough cash to hire a few derricks and a flock of stone masons. Anyhow the Rev. Wallace Essingham has been given the job by the diocesan authorities of raising \$75,000. Just as soon as they secure \$20,000 they are going to start on the parish house where services will be held until the church is built.

\* \* \*

Eleven missionaries have been appointed to fill vacancies, five to the foreign fields, three to Latin America, and three to the domestic field.

\* \* \*

The Bishop of Aberdeen and Provost Erskine Hill of St. Andrew's Cathedral, Aberdeen, are to visit this country next Fall to raise money for a Seabury Memorial in Aberdeen, the scene of the consecration of Bishop Seabury.

\* \* \*

*The Spirit of Missions* has reached a circulation of 42,000 copies an issue, a gain of 7,500 in the past year.

\* \* \*

There is not going to be any debate over marriage between Bishop Manning of New York and Judge Lindsay of Denver. The Judge sent

a challenge which the Bishop declined with the remark that "for Christians the moral standards given to the world by Christ are not open to debate."

\* \* \*

The Bishop of New York, on advice of his physician, has been obliged to decline important engagements, including his part in the Bishops' Crusade in Chicago. Bishop Manning is not ill but the doctors advise him to store his energy for the important work in his diocese.

\* \* \*

The Rev. Frank Wilson, editor, in his column of January 27th, had a word to say in regard to the Salva-

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## "Where shall I bestow my goods?"

Hon. Joseph Buffington, United States Circuit Judge, Philadelphia, a trustee and graduate of Trinity College, Hartford, will be glad to confer confidentially, in person or by letter, with anyone, or their counsel, interested in strengthening its work. Trinity is one of the 5 Church colleges which together now furnish to the Episcopal Church 59 of its 139 bishops and 1-6 of its clergy. It can use helpful funds and memorial buildings.

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tion Army. You probably read it; if not see if you can't dig it up for the question raised is an important one. Here is a letter from the Rev.

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## APPEAL

FROM THE MIDST OF AMERICA'S MOST polyglot population, All Saints' Episcopal Church, New York, sends out an appeal for aid in carrying on its work of maintaining an Altar and holding the Cross of Christ aloft over its neighborhood. Who will give \$5.00 a year? Our necessary expenses are \$5.00 a day. Rev. Harrison Rockwell, 292 Henry Street.

## LENDING LIBRARY

The Margaret Peabody Lending Library for the distribution of Church literature by mail. Return postage the only expense. For catalogue and other information address Lending Library, Convent of the Holy Nativity, Fond du Lac, Wisconsin.

## DIED

BOLTON—ON FEBRUARY 9th, 1927, AT Sioux City, Iowa, entered into Life, James H. Bolton, husband of Minnie Cornish Bolton, and Senior Warden of St. Thomas' Parish. "Eternal rest grant him, O Lord, and let light perpetual shine upon him."

## SUPPLY WORK

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Frederick C. Williams, rector of St. Paul's, Willimantic, Conn., on the subject:

"The experience of the Rev. Frank E. Wilson with the Salvation Army is almost identical with my own. The Army in this town has a Sunday School with a Catechism claiming special appointment of General Booth to teach the people how they should serve God. It is organized much like a church, it draws members from the churches of the town, and especially from the Sunday School, when it can.

"When we are asked to assist them in their drive for their budget, and remind them that they are working like an added denomination, they can't see it, but claim that we ought to assist a good work. The men sent to carry on the campaign for funds say that they will report the matter to headquarters, but nothing comes of the promise.

"The local corps of the Salvation Army does little relief work, just making a display at Christmas time as an excuse for having their buckets on the streets for donations. They never give an accounting of moneys collected or distributed.

"It strikes me that they have capitalized their war-work reputation to set up local churches in a great many towns, and to ask the community to support them."



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The silver alms dish which, as announced in the Church press, the King of England has had made for the Cathedral of St. John, in New York, was presented by the British Ambassador, Sir Esme Howard, at the 11 o'clock service Sunday morning, February 13th. The Ambassador was attended by Major W. H. S. Alston, assistant military attache to the British Embassy. Sir Henry Armstrong, the British Consul General, New York, and Lady Armstrong were also present.

\* \* \*

Have you a hobby? The Rev. Arthur H. Noll of Memphis when a boy dreamed of being a great artist. Somehow or other he became a clergyman instead. Later in life he

returned to his first love as a hobby and today is a recognized authority on bookplates, having designed some of the most prized ones in the country. The Memphis paper the other day gave a great deal of space to Dr. Noll and his designs.

\* \* \*

The Department of Social Service is revising and adding to its mailing

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## EASTER and THE NEW HYMNAL

The beginning of Lent and the approach of Easter both suggest the use of the New Hymnal in those churches which are not already supplied. Orders which are intended for Easter should be sent in now.

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## Services

### Trinity Cathedral, Cleveland.

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

### Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 11, 3 (Baptisms) and 8.  
Holy Communion, 1st Sunday of month.

### 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 7:45.  
Holy Days at 10 A. M.

### The Atonement, Chicago.

Rev. Frederic C. Fleming  
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.  
1424 N. Dearborn Parkway  
Sunday, 8, 9:30; 11 and 4:30.  
Tuesday, 10; Thursday, 8 P. M.

### 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.

### Trinity Church, Boston.

Rev. Henry K. Sherrill  
Sunday, 8, 9:30, 11, 4, and 5:30.  
Young People's Fellowship, 7:30.  
Wednesdays and Holy Days, Holy Communion, 12:10.

### The Ascension, Atlantic City.

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

### Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily, 12:10.  
Holy Days, Holy Communion, 10.

### St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45, and 7:45.  
Daily, 7, 9:30, and 5:30.

### Trinity, Waterbury.

Rev. Henry Baldwin Todd  
Prospect, just off the Green  
Sundays, 7:30, 11, and 5.  
Wednesdays and Holy Days, 10.

### St. John's Cathedral, Denver.

Dean B. D. Dagwell  
Rev. J. Watson Rev. H. Watts  
Sundays 7:30, 11, and 5.  
Church School, 9:30.

### St. Luke's, Atlanta.

Rev. N. R. High Moor  
Sundays, 8, 11 and 7:30.  
Church School, 9:30.

list, and is anxious to put on that list the name of every person who would be interested in reading whatever the department publishes for free distribution. (This includes material on rural work.) Anyone desiring to receive the department literature is asked to send name and address to the Department of Social Service, 281 Fourth Avenue, New York.

\* \* \*

The Crusade has been taken to the people in the rural districts in the diocese of Springfield.

\* \* \*

They went on record as opposing compulsory military training in public schools and colleges at the convention of the diocese of Michigan. They voted the diocesan paper out of business but word was passed around that it didn't mean anything since Mrs. Henry Ford was to back a grander and bigger paper.

\* \* \*

"It takes 42 pounds of butter to equal the day's wages of a plumber." So Mrs. Wright B. Haff, secretary of the Woman's Auxiliary of New York, told the ladies at a meeting held in St. Paul's Cathedral, Detroit. "Something has got to be done for the people in our rural communities."

\* \* \*

Bishop Stires has sent a personal letter of congratulation to each clergyman in the diocese, because their efforts throughout the year past resulted in the notable increase of missionary giving, largely surpassing the best previous attainment of the diocese. After the "referendum" of a year ago, Long Island notified the National Council that \$125,000 might be expected from Long Island in 1926. This was much more than the diocese had ever contributed before. Bishop Stires has now notified

## Clerical Changes

AULENBACH, Rev. W. H., vicar of St. Andrew's, Philadelphia, has accepted a call to be assistant at St. Paul's, Flint, Michigan.

BOMBERGER, Rev. J. H. A., assistant at the Epiphany, Washington, D. C., has accepted the rectorship of St. Matthew's, Wheeling, W. Va.

DENNEN, Rev. Ernest J., superintendent of City Missions, Boston, and director of the Order of Sir Galahad, has accepted the rectorship of Christ Church on Salem Street, Boston (the Old North Church).

EVANS, Rev. Samuel, resigns as rector of St. Mark's, Durango, Colorado, to accept the chaplaincy of St. Helen's Hall and the vicarship of St. Matthew's, Portland, Oregon.

GILMAN, Rev. P. S., resigns as rector of St. Ann's, Nashville, Tenn., to become the dean of St. Luke's Cathedral, Orlando, Florida.

MILLER, Mr. J. M., general secretary of the field department of the National Council has been appointed Corresponding Secretary in place of the Rev. A. R. McKinstry, who resigned to accept the rectorship of St. Paul's, Albany. Mr. Miller is to have charge of the Speakers' Bureau.

## Services

### Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.  
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.  
Daily Services: 7:30 and 10:00 A. M. 5 P. M., Choral, except on Mondays and Saturdays.

### The Incarnation, New York.

Rev. H. Percy Silver, S.T.D.  
Madison Ave. at 35th St.  
Sundays, 8, 10, 11, and 4.  
Daily, 12:20 to 12:40.

### 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 Disciple, New York.

Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursdays, 7:30 and 11.

### St. James, New York.

Rev. Frank Warfield Crowder, D.D.  
Madison Ave. at 71st St.  
Sundays, 8, 11, and 4.

### 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 Thursdays, Holy Communion, 12.

### St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.  
Sunday, 8, 9:30, 11, and 8.  
Daily, 8 and Noon. Holy Days and Thursdays, 11.

### Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays, 8, 11, and 7:45.  
Wednesdays, Thursdays, and Holy Days.

### All Saints' Cathedral, Albany.

Dean C. C. W. Carver, B.D.  
Swan and Elk Streets  
Sundays, 7:30, 9:45; Church School, 11; Song Eucharist; 4 P. M., Evensong.  
Daily, 7:30, 9, and 5:30. Thursdays and Holy Days, Eucharist, 11.

### All Saints' Cathedral, Milwaukee.

Dean Hutchinson  
Juneau Ave. and Marshall St.  
Sundays, 7:30, 11, and 7:30.  
Daily 7 and 5.  
Holy Days, 9:30.

### St. Paul's, Milwaukee.

Rev. Holmes Whitmore  
Knapp & Marshall Streets  
Sundays, 8, 9:30, 11, and 4:30.  
Holy Days and Tuesdays, 9:30.  
Wells-Downer cars to Marshall St.

### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
Gamma Kappa Delta, 6 P. M.  
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### 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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his clergy that he has the receipt of the National Council for \$125,000 and he thanks them heartily for their loyal co-operation, and the people for their support.

\* \* \*

The Crusade was very successful in Long Island. At the seven centers selected for the Crusade in the diocese, the total attendance for the six successive nights, and the noon-day service at Albee's theatre in Brooklyn for five days, was just under thirty thousand. The largest gatherings were those in Albee's theatre, where Bishop Stires was the preacher. Beginning with thirteen hundred the first day, the number steadily increased to more than twenty-six hundred the last day.

\* \* \*

Four students from DuBose Training School, are in charge of missions in North Carolina during their vacation.

### Preacher, Pulpit and Pew

By E. P. Jots

Liza was on the witness stand.

"Are you positive," inquired the prosecutor, "that you know your husband came home from church with you on the night this crime was committed, and was at home?"

"Ef Ah didn'," replied the witness firmly, "den Ah busted a good rollin' pin ovah an innercent man's haid, dat's all!"

\* \* \*

The volunteer "driver" of the Liverpool London Express had performed the unprecedented feat of bringing the great train thundering into Liverpool twenty-five minutes ahead of time! The passengers went forward to thank him. The driver, whose knowledge of automotive science was confined to what he had learned by tinkering with a Ford, thrust a begrimed face out of his cab window, listened to them a moment, and then gasped:

"Ladies and gentlemen — don't thank me — thank God. I only found out how to stop this thing ten minutes ago."

\* \* \*

"Isn't Bessie pretty, Aunt Lucille!" exclaimed Paul admiringly of his little playmate.

"Bessie is pretty because she is good," answered Aunt Lucille primly.

"But, Aunt Lucille, you are good!" cried Paul in astonishment.

\* \* \*

"Will you marry me?"

"But I must tell you, I'm a somnambulist."

"Oh, that's all right! You can go to your church and I'll go to mine."

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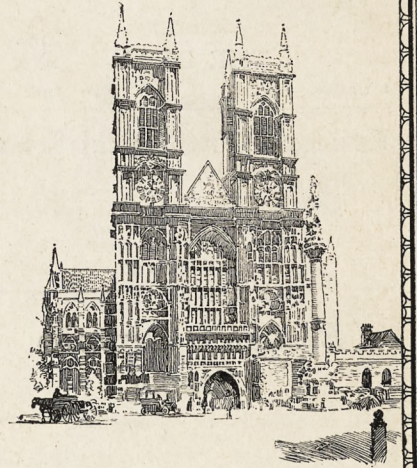
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