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The **WITNESS**

CHICAGO, ILL., OCTOBER 24, 1929



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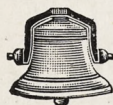
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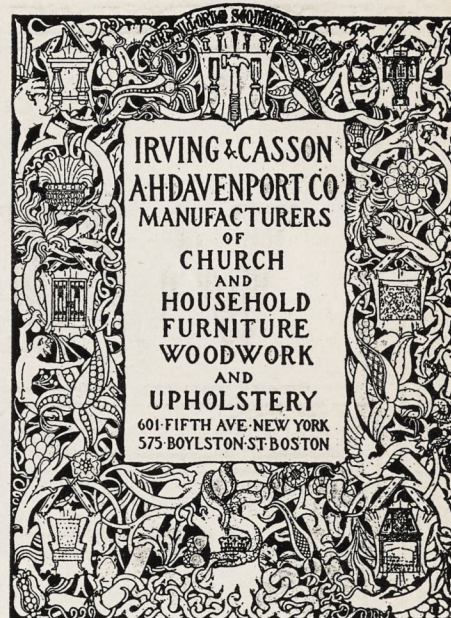
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SANCTIFIED PROSPERITY

By the

REV. G. A. STUDDERT-KENNEDY



"**T**HY Kingdom come, Thy Will be done on earth as it is in heaven." We Christians, alas! disagree about many things; but I suppose we should all agree about this: that the coming of God's Kingdom and the doing of God's Will are interdependent the one upon the other. If we desire to see the Kingdom, we must strive to do the Will of God; but no sooner do we utter the words, "God's Will be done" than we become conscious of difficulties. A double difficulty immediately

confronts us: the difficulty of knowing what God's Will is, and the difficulty of doing it when we do know. We realise to the full the danger that exists of using the Will of God as a lever whereby we lift highly controversial statements beyond the reach of reason or of argument; we know that in the past the appeal to God's Will has availed not merely to put questions beyond the reach of argument, but to put crimes beyond the reach of punishment. Some of the most dreadful deeds that have been done on earth have been done in the name of God. Indeed, it was in the name of God that the Son of God was crucified, and it was to the Will of God that His murderers would have appealed for the justification of that awful act. Those words of Browning's: "I plod on subdued, but not convinced," vividly describe the spiritual condition of many souls in this modern world for whom Christ died. They take the line of least resistance, and plod on subdued, but not convinced.

MARCH LIKE MEN

Of such emphatically is not the Kingdom of God. Where there is no vision, the people perish. The chil-

dren of God are meant not to plod along life's way like cattle, but to march like men. The Church is meant to be as a great light shining on the road, enabling them to see the King in His beauty, and to behold the land that is very far off; but it must be confessed that, in these days, the light burns dim and the King's Highway is dark. A period of doubt and perplexity has come upon God's Church; and by "God's Church" I mean, for my present purpose, the blessed company of all faithful people, to whatever Church or formal sect or schism they may belong. I say that in this, at any rate, Christendom is united. The Shadow has fallen upon us all alike. There is no body of Christians that has escaped it. We are all alike perplexed. All the Christian trumpets give an uncertain sound. I say this because I believe that our dogmatic divisions, serious and important as they doubtless are, are not so serious or so important as our ethical divisions. Our doubts about what is true or false in doctrine are not so distressing, or so really disastrous, as our doubts about what is right or wrong in conduct. I am aware, of course, that faith and practice are so intimately connected that it is really impossible to separate them entirely; but while dogma and life are intimately connected, the connection is not equally close over the whole field, and it is possible to have very serious dogmatic differences and still preserve a common standard of conduct: a common criterion of distinction between what is right and what is wrong. Indeed, a certain amount of dogmatic controversy may be a healthy sign, for at best our dogmas are but efforts to express the inexpressible, and controversy, if conducted in a Christian spirit, may help us to enter more deeply into the mystery of the faith; but doubts and differences on questions of right and wrong are much more serious. We may differ to a certain extent about dogma, so long as we agree about duty. When we come to differ about duty—about God's Will—then it is a just cause for searchings of heart. It may be said that for all Christians

the standard of conduct is fixed, and questions of what is right and wrong foreclosed by their common loyalty to the person of Christ; but the question is not as simple as that. Many of you will remember a passage in Mr. John Galsworthy's *Escape*, in which the escaped convict, who has sought refuge from his pursuers in the Church Vestry, says suddenly to the Vicar:

"Wonder what Christ would have done?"

And the Vicar replies: "That, Captain Denant, is the hardest question in the world. Nobody ever knows. You may answer this or that, but nobody ever knows. The more you read those writings, the more you realize that He was incalculable. You see—He was a genius. It makes it hard for us who try to follow Him."

MORE THAN GENIUS

Now, with that reply no fully convinced and converted Christian would entirely agree. We would all say that Christ is more than a dead Genius; He is a living Lord and the Light of the World; but, having said that, we would be compelled to confess that the Light of the World did not deliver us from the necessity and the duty of discerning, by the exercise of our own reason, and the aid of our own conscience, between right and wrong in multitudes of particular cases that present themselves for decision in everyday life. Christ did not leave—He did not attempt to leave—a moral code that covered all contingencies. Had he left such a code, it would by now inevitably be out of date. There would be in our modern life a multitude of difficulties and decisions for which He could not possibly have made provision. The truth is that every age must revise and enlarge the Christian code of ethics, making provision for the entirely novel contingencies that arise in the course of our social development. It is this necessary task which presents such peculiar difficulties in our time, because the social change that has come upon us has been so rapid and so profound that it presents us with a multitude of moral problems that are both novel and complex.

We want to do the Will of God, but we honestly do not know what the Will of God is: and in no department of our lives is this so true as in our economic life, both private and public. Some of our gravest and most difficult moral questions are connected with our money. How much ought we to have? How much ought we to spend? How much ought we to save? How much ought we to give? . . . What is the Will of God in these matters? I think that, if we were honest, many, if not most of us, would answer, "I don't know. Nay, I have not even tried to find out. I have whatever I can get honestly—and I know that is a difficult word. I spend what I can. I save what I must, and I give when I feel inclined." But the morally sensitive amongst us are not, and the others ought not to be, happy in this condition. We cannot be happy because our money touches our lives at every sensitive point; and if the Will of God does not touch our money life, we are to a very large extent, whether we realise it or not, living without God in the world.

That is precisely what millions of modern men and

women within and without the Church are doing: living without God in the world. Without being conscious of it, we have drifted into a condition in which a very large sphere of our conduct is governed not by the Will of God, or, indeed, by any ethical considerations whatsoever, but by custom, convention, and the trend of the times. We have become conformed to this age in our money life, and are not in any way transformed by the renewing of our mind in this matter because we have not applied our minds to it, and have not sought to prove what is that good and acceptable and perfect Will of God. Moreover, this evil is aggravated by the fact that we have inherited from the past an ascetic tradition of goodness. The good man, according to the Christian tradition, is the man who can do without; the holy man is one who has as nearly as possible reduced his wants to the level of his needs, and, having food and raiment, is there-with content. The Christian conscience at its best has always looked with grave suspicion upon riches, and even upon worldly comfort. It has always been doubtful about the possibility of making the best of both worlds.

Ought a Christian to be comfortably off? Particularly ought he to be comfortably off with Mean Street at his back door? . . . What about Dives and Lazarus? . . . Ought a Christian man to go on holiday in the South of France and leave South Wales behind him? These questions, if we follow them up, strike down to the very quick and core of our private and public lives. Generally, it may be said that, in reality, whether it is God's Will or not, and whether it is consistent with Christian perfection or not, we all—with the exception of a few gallant ascetics—intend to be comfortable. The majority of Christian men and women in the Western world are out to maintain, and if possible to raise, their standard of comfort and well-being. The Christian world is actively engaged and largely immersed in the struggle for material good. The Christian Church is completely involved in and dependent upon that struggle; her enemies would and do say that she is parasitic upon it. To certain types of the working-class mind the parson is a typical parasite, and the bishop, with his larger income, a typical super-parasite. Christianity is, in practice, committed to the struggle for material comfort; and yet she continues to be haunted by her traditional ascetic ideals.

ALL WANT COMFORT

Meanwhile, the masses of the people have made up their minds what they want—they want comfort and security, and leisure and pleasure. They want this world and plenty of it. Christianity appears to them to be hypocrisy. It is neither hot nor cold, and they spew it out of their mouths. Thorough-going ascetic Christianity—poverty, chastity, and obedience—they can understand and respect—though they would not follow it. Business enterprise and success they can understand, and envy and pursue; but this *petit bourgeois* compromise, with no vision and no principle behind it, turns their souls sick. Indeed, it turns all our souls sick. None of us really believe in it.

How can we escape from this soul-destroying di-

lemma? Two ways, and no more, are open. The one consists in renouncing the struggle for material good. The other in sanctifying this struggle. Which is the Will of God? I can but answer for myself. I believe that the way of renunciation is impossible and not Christian. Christ was not an ascetic. Still less was He a Manichæan. He did not hold or teach that material comfort was evil, though He did teach that it might become evil. I believe that we must sanctify the struggle for material good, and that this is the great task which faces the Christian Church all the world over. Western civilisation and complete renunciation of this world are contradictory and incompatible; and I believe in Western civilisation. I believe in soap, and baths, and books, and swift transit, and good drains, and in beautiful and artistic clothes, and in music, and fine cities, and culture, and education. I believe in these things as God's gifts and God's Will.

We must struggle for material good, but we must sanctify that struggle; and in order to do that we must understand it: we must think about it, and what it entails. We must order, regulate, and improve it. We must bring the Christian conscience to bear upon every department of it. We must transform it from a sordid struggle into a splendid adventure; and to the task of this great transformation we must bring a new and searching honesty, consecrated energy, intelligence, and world-wide imagination. In the realm of theory, our economic theory must be related to our moral theology; and in the realm of practice our money life must be brought out of the shadow of secrecy, subterfuge, and half-shame into the Light of the World, and we must know what our money means. We must no longer be content with half-truths that cover up our refusal to face facts. We must make it clear that the first Christian duty is to earn your living, and that from that duty no one is exempt. From the King on his throne to the man who sweeps the streets, we must all give a fair day's work for a fair day's wage, and understand what we mean by fair. We must face the fact that if we take from without giving fair return to the family of God we are, morally speaking, thieves. Nor must we shrink from the prospect that the facing of these truths may entail deep and far-reaching reforms in our social life.

a creed. Then, again, man has his emotions, and they need to be trained and guided. Religion must have its forms and ceremonies or human nature is starved. Man's relation to his fellow-man is not merely that of doing his duty to him, he must join with him in his life. The best things are the things that we do together. An essential element of a full and broad religion is uniting with others in common worship.

Question: Isn't Christianity the Religion of Peace?

Answer: Yes, it is the great factor to prevent war, though it was not able, so little do men accept it, to stop the Great War. Still, for all the awful things that were done, Christianity modified them, and at least made us feel that we were wrong.

Question: Is it right to resist the state?

Answer: It entirely depends upon what the state commands. Other things being equal we must obey the law. It is not right to take the advantage of living under a civilized government and to refuse to pay the price. Opposition is necessary to all healthy government but it must be according to the rules of the game. If the state orders something wrong we must resist it, but we must be prepared to take the consequences.

Mental Disease

By

JOHN RATHBONE OLIVER



ALMOST everyone, nowadays, can distinguish between a bad cold and a disease of the lungs, like tuberculosis. Between a severe attack of indigestion and appendicitis. Between some slight temporary weakness or infection of the body, and those conditions that seem permanent and that threaten serious danger.

When it comes to mental difficulties and to mental illness, most people are so imperfectly instructed in these matters that they neglect some mental symptoms which may be the forerunner of very serious, mental impairment, while they allow themselves to become terrified by some other mental twist, some phobia, some obsessive thought, which, in itself, is a sign, not of mental disease, but only of an imperfect adjustment of the mind's machinery.

Mental Disease is, as a general thing, as distinct and as objective a thing as physical disease. Mental diseases have names just as the diseases of the body have names. Just as there are separate illnesses of the lungs, of the heart, of the digestive tract, so there are separate and easily recognized illnesses of the mind, of the personality. The mental disease that we call Schizophrenia is as different and as distinct from what is known as Paresis, or a Cyclothemia, as Tuberculosis is distinct from Pneumonia. These mental diseases are easily recognized by the psychiatrist, the mental specialist. They have their own set of symp-

QUESTIONS AND ANSWERS

BY CLEMENT ROGERS

QUESTION: *Isn't doing your duty to your neighbor good enough as a religion?*

Answer: It is an important part of religion, certainly, perhaps the chief part, and undoubtedly the most obvious part. But religion is a great deal more than that. It is a philosophy of life. Man as long as he has an intellect will ask questions and wants answers to them. Religion must be able to give some interpretation to the puzzles of life. It must have

toms; we know, in a general way, what their progress will be; we can tell what the chances of recovery are. We know that some of them are "benign"; that is that they are absolutely sure to come to an end, and to leave the mind as unimpaired and as clear as it was when the illness began. We know that others are more ominous; that there is a chance for improvement, perhaps for a more or less complete cure. While there are still others, for which, as yet, we can do very little, and which end in a complete and permanent breaking-down of the whole personality.

But there is a wide range of mental conditions, which are not in themselves objective "diseases." Perhaps, for our purpose, it would be wiser to get away from the word "disease." In our mental jargon, we speak of an illness of the mind as a "psychosis." The ending "osis" is a Greek termination, which we attach to various words, such as tuberculosis, acidosis, and which, roughly speaking, has come to mean an abnormal, or impaired condition associated with the word to which that ending is attached. The Greek word "psyche" means the mind; with all its complex activities, intelligence, emotional, judgment, and the like. So "psychosis" means an impaired condition of the mind. But, in general use, we apply the word only to a distinct mental illness or disease. A schizophrenia, in which a patient hears voices, feels that some external agency is interfering with his or her thoughts and as hallucinations of various kinds,—is a "psychosis." But a phobia, such as a fear of being left alone, of being shut in, of falling in a faint in the streets, is not a psychosis, although the patient may become so thoroughly poisoned by fear that he or she may feel sure that they are "losing their minds."

If people could learn to distinguish, roughly, between a psychosis, that is between a mental illness or disease, and what we call "psychasthenia," that is, an impaired functioning of the mental processes, then fewer patients would torment themselves with the belief that they were, as they put it, "going insane."

As a matter of fact, the "insane" or mentally diseased person is seldom conscious of his condition. To him, his thoughts and ideas appear perfectly normal and logical. It is you, not he, who is insane.

And so long as a person FEARS that he or she is losing their minds, they may be perfectly sure that they are NOT suffering from any pronounced mental illness, and that they could not "go crazy," even if they wanted to do so.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the American Church Army

THEN came Moody. The crowning point of the Evangelistic movement was the Moody Mission of 1875.

In the summer of 1873 there arrived in Liverpool two almost unknown American laymen, whom Penne-

father had invited over. Dwight L. Moody had come to preach and Ira D. Sankey to sing. Their work is so well known and their story so often told, that we need not linger over that now, excepting to say this, that in addition to all those won for God in the various campaigns, new zeal was kindled in hundreds already Christian, and the Moody Missions gave a multitude of young men to be Clergy in the Church of England.

Two great organisations owe their origin to those Missions, the Church Parochial Mission Society (only recently disbanded) and Church Army.

Assisting Mr. Sankey, at the piano and training the large voluntary choir in the Agricultural Hall in London, was a young layman, named Wilson Carlile, and he was set to work to speak at an overflow meeting when Dr. Henry Drummond failed to turn up one night; and from that beginning there sprang, in the fulness of time, the Church Army. For the whole fascinating story, "Wilson Carlile and the Church Army," should be read. It's a great little book, obtainable from 416 Lafayette Street, N. Y. C. at sixty cents and one dollar.

Before leaving this part of our survey, there is one other feature of Church life and Christian experience, growing out of the Evangelical Movement, which we ought to glance at, and that is the Convention or Conference work, which now has so large a place in Church work.

With all the new life coming into the Church, great was the need of leading them into higher and holier life.

Hannah Pearsall Smith, The American Quakeress, was coming into the picture in 1867, by her writings on "Victory over Sin." Along with her husband, she visited England in 1872, and many meetings were held, and the Evangelicals felt that this was the message for which the Church was waiting. In July, 1874, a Convention was held at Broadlands, when Lord Mount Temple invited about a hundred guests to spend six days, discussing "the Scriptural possibilities of faith in the life of the Christian (a) as to maintain Communion with God, (b) as victory over all known sin."

Amongst those present were Sir Arthur Blackwood, saintly Basil Wilberforce, the Pearsall Smiths, Webb Peplow, Theodore Monod, Wilson Carlile and the Clifford Brothers. A large painting of that conference, the work of Edward Clifford (afterwards closely associated with Church Army for 25 years), hangs in the Study of the Church Army Training College in London. It was at Broadlands that Pasteur Monod wrote the hymn "O the bitter shame and sorrow"—a hymn greatly in use at Evangelistic services.

Out of Broadlands grew the Oxford and Brighton Conventions, and later the Keswick Convention in 1875.

Not the whole Church smiles approvingly today upon Keswick and its offsprings, but it is right, in its central truths, and what Keswick fails to supply, others have endeavoured to provide in Retreats and Quiet Days, and Fellowships of Silence. They are all attempts to lead us to that abundant life which is the prerogative of all. S. John 10.10.



MEMORABLE SITES

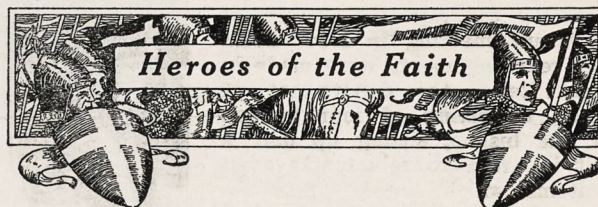
JERICHO is the familiar name of a very ancient city. Did you know that there had been four distinct Jerichos? First, there was the original city, destroyed by Joshua; second, there was the Jericho which Hiel attempted to build but which never reached completion; third, the Jericho of our Lord's time; and fourth, modern Jericho.

The original city was one of no small importance. It was known as the City of Palm Trees because such trees flourished with unusual abundance down there in the Jordan valley. They seem to have disappeared since that olden day. When Joshua led the Israelites to the conquest of the Holy Land, he entered the country by crossing the river at the Jericho ford. It was a strong, walled town in those days and was the key to the interior. For an invader to have left it behind him, would have been the utmost folly. Therefore Joshua laid his famous siege to the city and reduced it as described in the Biblical story of the falling of the walls. Those walls were made of stone foundations surmounted by a doubtful construction of sun-dried bricks which would not stand much of a shock. It may well be that the seven days of marching by the Israelites around the city would have been enough to shake the wall into insecurity. Joshua put a curse upon the ruined place and upon anyone who should ever attempt to rebuild it (Josh. VI:26). Centuries later Hiel made the attempt with disastrous consequences (1 Kings 16:34).

It was Herod the Great who made a real city out of it again about the opening of the Christian era. This Jericho was a little distance away from the original site. It was such a fine city that the Egyptian Cleopatra coveted it and persuaded Mark Antony to give it over to her for a time, much to Herod's disgust because he had to pay tribute to the Egyptian princess. In fact, he once thought of assassinating Cleopatra because of it. Herod liked the city and perpetrated some of his worst crimes there. It was in Jericho that he had one of his sons drowned. Toward the end of his life he was ill in Jericho when he heard that some people in Jerusalem had dragged down a golden eagle which he had placed before the Temple; whereupon Herod ordered forty of them to be burned alive. When his death seemed imminent, he sent for elders from every village in Palestine to come to Jericho; then he had them all imprisoned and gave orders that they should all be executed after his death so that there would be real lamentation thruout the land. Fortunately this order was never carried out.

Modern Jericho is a poor little village lying between

the sites of the ancient city and that of Herod. Its modern name is Eriha and it contains only about three hundred people. It was captured again but was not harmed by General Allenby in February of 1918 in that romantic campaign toward the close of the World War when Palestine was wrested from Turkish control.



PAULINE COLBY

A FAITHFUL daughter of the Church! This description pictures most vividly to those who know her well—Miss Pauline Colby, retired missionary to the Ojibways of northern Minnesota, in the diocese of Duluth.

In early days there were adventures a-plenty for those who were planting the church in Minnesota, especially was this true of those who labored through what is known as the Indian field in the diocese of Duluth—hardships endured beyond the telling and much unselfish service—performed quietly and without recognition.

Even as late as in 1918—during the flu epidemic—Miss Colby herself lived through exciting times, in her Master's service, at a time when the years had silvered her hair and taken their toll of her strength and endurance. Here is a heart-gripping paragraph or two from her story:

"There was great panic among the Indians during the flu epidemic and the few white employees were very busy, so that there was dearth of nursing, and I did what I could. We had an excellent doctor here who worked day and night, but of course could not cover all the territory.

"There was no missionary here (at Onigum where she was stationed) at the time so that even the last solemn rites were in my care. Three members of one family died within a few hours of each other, and in the Guild House, with the help of one unstricken member of the family, we made the plain pine coffins as seemly as possible and also robed the dead—then, in the bitter winter weather, with snow lying deep on the ground, we took our melancholy way to the cemetery and there standing almost knee deep in snow drifts, we had the burial service. This was only one case of many, though never were there three members of one family laid to rest at once."

Miss Colby still lives at Onigum, the scene of her labors, in a little Mission House assigned to her by Bishop Bennett. Unless visiting friends she spends the severe months of winter at a hotel in Walker, just across the lake from Onigum. Her health has become very frail, and she is just recovering from a severe attack of neuritis. She would no doubt enjoy letters or cards, should this happen to be read by interested church friends.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

A BUDGET of \$4,224,670, as fixed by General Convention, was approved by the National Council at the recent meeting in New York. Many rearrangements were made in budget items, the department of finance, consisting of four laymen and one bishop, sitting up half a night in order to reluctantly cross off items which simply could not be included, however important they were. For instance an item which would provide for religious work in a great university was crossed off.

From an almost inaccessible corner of Utah appears another vision. Nine thousand Navajo Indians, practically without religion save for their pagan rites, some with bodies racked with the pain of sickness, stretch out their pleading hands to a priest of the Church, who after surveying the field is studying to be a doctor of medicine in order that he and his wife may leave home and friends, and minister to these forgotten children of God. It will take \$3,600 a year to give this missionary a small salary and some simple medical supplies and equipment. It is a new item. There is no leeway. Out it went.

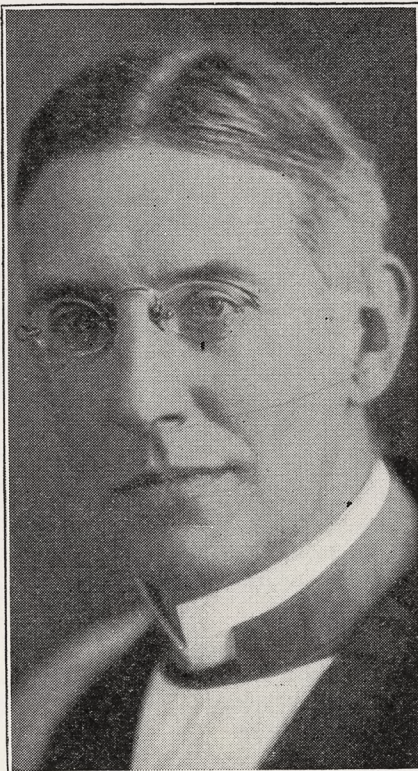
Another picture!

Scores of thousands of poor illiterate Mexicans living on our Southern borders, alienated from the Church of their birth, groping in the darkness. A Spanish-speaking priest could bring the message of salvation to large numbers of these people. For house rent, salary, rent of chapels and travel, \$4,880 a year is needed. With sorrowing hearts, this bright opportunity is rejected. From the far off Philippines, from Japan and elsewhere, other pictures appear, each brilliant with the light of opportunity, each doomed to fade away under the blight of necessity. "There was no room for them" in the budget.

Eight hours of hard work, except for the brief respite of the dinner hour, brings the painful task to an end. At one o'clock in the morning the budget is ready for the National Council, but at what a sacrifice!

* * *

The Council heard and received a report submitted by Bishop Tucker, of the Diocese of Virginia, representing the Committee of General Convention and the Committee of National Council appointed to study the question of an Advance Work Program for the triennium. The plan, while still tentative, proposes that



BISHOP PARSONS

Discusses Social Questions

the Church take up and execute 167 definite missionary projects, in domestic and foreign fields, totalling \$1,517,500, and that an educational plan for the Advance Work Program shall be conducted during 1930, with culmination of the project in 1931

* * *

Two new members of the National Church organization attended the meeting last week; the Rev. H. Percy Silver of New York, who takes the place of Bishop Abbott, and the Rev. Angus Dun of the Episcopal Theological School, as a new member of the department of religious education.

* * *

At the request of Bishop Campbell of Liberia, the National Council considered various problems connected with his field, in the light of his three years' experience, and recommended:

Such changes in the staff as circumstances in the judgment of the Bishop may require.

The appointment, as soon as they can be secured, of additional American clergy to assist the Bishop in supervising work in a country where

travel is slow and difficult, and supervision peculiarly necessary.

The development, if possible, of a plan for annual conferences in order that the spiritual and intellectual life of the clergy may be fostered.

The provision of proper equipment as soon as possible for the schools, the development of industrial and agricultural features where practicable, the close supervision of all educational work, and the closing of schools not efficiently conducted.

The vigorous development of work already begun in the interior of the country, and its extension to other areas as soon as possible, provided that satisfactory conditions can be arranged.

A plan for achieving self-support of all present coastal congregations by 1936 by the gradual reduction of appropriations from the Church in the United States.

Plans for concentration rather than further expansion of coastal work.

In conclusion, the National Council called the attention to the fact that the year 1936 marks the centennial of the establishment of the Liberian Mission. It is hoped that the development of the Church's life in Liberia during the next seven years along the lines of spiritual growth and self-support will be such as to convince the Church in the United States that it will be justified not only in continuing present work but in entering upon a new era of progressive endeavor such as would worthily signalize so notable an anniversary.

* * *

The last official communication which Bishop Murray signed was a call to the people of the Church to give thanks for the Revised Prayer Book. He urged people to attend the morning service on the first Sunday of Advent and there to give thanks for the Book. He also suggested that the following prayer be used at the service:

Almighty God, our heavenly Father we praise thy Name for the direction of thy Holy Spirit, to thy servants who, through the years, have endeavored to perfect the worship of thy Church. We yield unto Thee unfeigned thanks for the loyalty, devotion, and unity of spirit, which, by thy mercy, have attended them in their task.

Grant we beseech Thee, that though the Book now enriched under thy guidance, multitudes of thy children may enter into the fellowship of thy

Son Jesus Christ and worship thee in spirit and in truth.

And finally, we pray that all thy people may so faithfully employ the words of this Book that our lives may show forth thy praise, and that, day by day lifting up our hearts, we may continually dwell with thee in heavenly places; through Jesus Christ our Lord. Amen.

* * *

The City Mission of Los Angeles held a meeting at the Cathedral House on the 8th, presided over by Bishop Stevens. The Rev. V. D. Ruggles who is head of the society, spoke on the Anglo-Catholic pilgrimage to Egypt and the Holy Land, with slides. The hall was filled, many couldn't get in, so there is to be another lecture on the same subject on the 12th of November at St. Thomas's.

* * *

Western Seminary opened on the 7th with a registration of thirty students, more than twice the number for last year.

A number of distinguished visitors came to the Seminary on the opening day—Bishop McElwaine of Minnesota; Bishop Remington of Eastern Oregon; Dr. Francis J. Hall, of the General Theological Seminary, New York; Professor McEachen of the Catholic University in Washington.

Bishop Anderson was the preacher at the first service with a sermon in the new Seminary, October 11.

* * *

Bishop Manning of New York instituted the Rev. Edmund Sills as the rector of St. Peter's, West Chester, last Sunday. This is one of the oldest parishes in the diocese, dating back to 1693. Numbering among its famous rectors are the Rev. Dr. Seabury, afterwards the first bishop of the Church in America, and the Rev. J. H. Johnson, afterwards bishop of Los Angeles.

* * *

The Rev. C. T. Bridgeman, canon of St. George's Cathedral, Jerusalem, was the preacher last Sunday morning at the Cathedral of St. John the Divine, New York.

* * *

The Rev. Paul S. Atkins pictured on the cover is the rector of St. John's, York, Pa. He was born in Connecticut in 1882 and graduated from the Philadelphia Divinity School. He has been rector of several parishes in Pennsylvania and has held various diocesan offices, particularly in the field of Social Service. He has also represented his diocese at several General Conventions.

* * *

Trinity being a Church college I do not suppose it is out of place for me to report that their football team

THE CHURCH PAPER

THE Wall Street Journal tells us how

To (maybe) make our pile;
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Just how to play her part;
While Golfing tutors father in
A matter near his heart.

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In any worth-while cause
Are bred and fed in heart and head

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A human interest account
Of what is being done.
Plus expert methods of approach—
Then half the battle's won.

It works in state; it works in church
(If only we but knew it),
And those who boost the paper of
Their church will never rue it.

I'd hate to have to name as wise
The man who claims devotion
To some fair church of Christ on earth,

Yet has no slightest notion
Of what that church has done for God

(Except in his own town),
Who takes a dozen magazines
But turns his church one down.

won a game on October 12, beating Worcester Tech 7 to 6. Inasmuch as it is not only the first game they have won in two years (but is also the first time they have scored in that time, it can properly be classified as news.

* * *

The Lord Bishop of Winchester is now in this country. He is to be present at the dedication of the College of Preachers in Washington in November, meanwhile speaking in different parts of the country. He was the guest of the Church Club of Chicago on the 21st of this month.

* * *

Eleven representatives of the Unity Commissions of the Episcopal, Methodist and Presbyterian Churches met in New York on October 4 under the chairmanship of Bishop Parsons of California.

Bishop Parsons explained that the object of the late Bishop Brent in initiating the conversations was to study the attitude of the several

churches on vital moral and social questions in order to learn whether there are valid grounds of division. He suggested inquiries as to—

1. How far moral and social questions caused existing divisions;
2. What is the authority of the church in such matters; and
3. What is its proper function.

After general discussion it was decided that each Commission should present to the full meeting of the Joint Commission at Atlantic City, N. J., June 3 and 4, 1930, information regarding the position of its body on the following points:

1. The relation of Church and State.
2. What is the authority of the Church on social and moral questions, and by what discipline is it enforced?
3. What is the official declaration, or attitude, of each Church on—
(a) The family, marriage and divorce, (b) international relations, (c) racial relations, (d) economic and industrial relations, (e) relation of Church to sumptuary legislation and law observance, (f) Lord's Day observance.

* * *

The corner stone for the new Trinity Church, Whitinsville, Mass., was laid by Bishop Davies recently. The church comes after sustained efforts on the part of the vicar, the Rev. Hiram M. Rogers, backed up loyally by his people.

* * *

Bishop Faber of Montana led a Quiet Day for ministers of Brooklyn on Monday last, with fifty ministers present, but a third of whom were Episcopalians. Included in the number were Presbyterians, Lutherans, Methodists, and pastors of Community and Union Churches. The day was arranged by the Rev. Dr. Taylor of St. George's, Flushing.

* * *

Kane House, the new home for Convalescent Children of the New York City Mission Society, was dedicated at Milford, Conn., October 19 by Bishop Manning.

* * *

A clergy conference was held in the diocese of Texas the latter part of September; meditations by Bishop Quin (recently over an operation); The Rev. E. H. Gibson, Galveston, presided; Rev. R. M. Trelease, field secretary of the National Council, gave the talks. A lay conference was held the day previous, with the same speakers.

* * *

Bishop Francis M. Taitt, bishop-coadjutor of the diocese of Pennsylvania, was honored at a dinner given by 300 of his fellow citizens of Chester, Penn., where for the past thirty-seven years he has been rector of

St. Paul's Church. The speakers were Bishop Garland, Clinton R. Woodruff, former Senator George W. Pepper and Mayor Turner of Chester. Sharing the honor being paid Dean Taitt were Rev. John J. Toner, rector of St. Michael's Roman Catholic Church, who gave the invocation, and Rev. H. A. Weaver, pastor of Emmanuel Lutheran Church, who was toastmaster. Dean Taitt was toasted as the "Bishop of Chester." The affair was sponsored by the following organizations: Kiwanis, Rotary and Exchange Clubs, the Chester Business Men's Association and the Ministerial Association. Dr. Taitt will continue to make his home in the rectory of St. Paul's, the property having been given to him by the vestry and congregation who have announced that they will provide another house for whomsoever they call to succeed Dr. Taitt in the rectorate.

Bishop Leonard of Ohio, senior bishop of the Church, has designated November 3 for the special commemoration of the late Presiding Bishop.

Dr. Glazebrook, evangelist, recently conducted a three days' mission at St. Michael and All Angels, Spartanburg, S. C.

Grover Whalen's New York Copers went to church at the Cathedral in New York last Sunday and listened to a sermon by their chaplain, the Rev. J. A. Wade, rector of St. John's.

"Thirty-five per cent of the American people habitually break the law and have no twinges about doing so," said Mr. Wade. "We had hoped with prohibition to free our nation of the many evils that are associated with intemperance. It was a noble experiment, but it has brought nothing but ignoble results, bribery, hypocrisy and commercialized vice.

"Let the saloon not come back, but let us learn once for all that men can be chastened only by moral suasion. The problem is not, after all, with the police, but with the church of the living God."

Characterizing prisons as "schools for crime," Mr. Wade said that "when a man is convicted and has served a sentence in the penitentiary, he will come out worse than when he entered."

Mr. Wade might have added "break the law and get away with it." This summer, while visiting Dr. Keller's seminary students in Cincinnati, I visited the local jail where one of the men was doing a great piece of work. I was shocked when he told me that over 70% of the several hundred inmates were there for possessing liquor. "Selling it you mean," I corrected. "No," was his positive answer, "merely for having it in their possession; maybe a half pint in their pocket." And I went away wondering how many vestrymen of the Episcopal Church would be guilty if their cellars were searched. All right, clergymen including bishops, if you think I am picking on vestrymen. And just so you may know that I am not self-righteous I will say that a good gumshoe cop and an honest judge could put me away for ninety days right this minute. But of course, being privileged folks, the law doesn't apply to us.

I must say a word about the Rev. T. M. Burleson, who is the rector at Cashmere, out in the diocese of Spokane. He does all the things a clergyman should. Then in addition he runs a free employment agency and a soup kitchen for the hundreds of men who come into that region during apple picking time. Great work.

Bishop Campbell of Liberia was the preacher last Sunday at the Church of St. John the Evangelist, Boston. In the evening he was at the Advent.

Five teachers have enrolled in the teacher training classes in the diocese of Long Island. There are

courses on the Life of Christ by Professor Easton of the General and by Professor Benson of New York University on psychology in teaching.

Bishop Gailor of Tennessee is to hold a service at the Church Home, Memphis, installing the Sisters of St. Ann in charge.

Mr. E. F. Albee, movies and vaudeville, has made his third large gift to the Cathedral of St. John the Divine, New York, this time \$150,000. He had previously given \$250,000 to the fund. Bishop Manning announced that during the past five years a half million people have given more than twelve million dollars to the fund.

General William W. Skiddy, for the past twenty-five years the treasurer of the Church, died last week at his home in Stamford, Connecticut. He was in his 84th year.

One of the most beautiful churches in the country was consecrated last Sunday . . . St. Paul's, Winston-Salem, N. C., where the Rev. Robert E. Gribbin is rector. It has just been completed at a cost of more

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A SURVEY OF THE PRESENT POSITION
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HIS Eminence, Cardinal Bourne, Archbishop of Westminster, states the position of the Catholic Apostolic Roman Church. The Most Reverend Archbishop Germanos, Metropolitan of Thyateira, speaks for the Eastern Orthodox Church.


THE Right Reverend F. T. Woods, Lord Bishop of Winchester, now visiting in the U. S. as a spokesman of the Christianity of Great Britain, represents the Church of England. The Right Reverend William T. Manning, Bishop of New York, affirms the position of the Protestant Episcopal Church. And the Right Reverend Vedenayakan Azariah, Lord Bishop of Dornakal, writes for the Anglican Church in India.

THE other Protestant Churches are represented by Otto Dibelius (Germany); Archbishop Söderblom (Sweden); Alfred E. Garvie (Free Churches of England); J. Scott Lidgett (Wesleyan Methodist Church); Alexander Martin (Scotland); T. Albert Moore (Canada); and William Adams Brown (United States).

DR. W. E. ORCHARD sums up these variant positions in a final chapter, "A VISION OF THE REUNITED CHURCH"



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than \$600,000. It is hoped that shortly we may show you some pictures of it.

* * *

At the recent general assembly of the Presbyterian Church of Canada, Premier Mackenzie King, of Canada, spoke of the worth of the church. "The worth, influence and power of the truth are growing daily," he said. "I have a growing conviction of the place the church and religion hold in the life of the nation and the world, but especially in the influence of the rural church and the country preacher. Ministers in villages and small communities all too infrequently realize the far-reaching effect of their work. . . . The greatest endeavor in the lives of men should be cultivation of what I term the right attitude. And in obtaining that right attitude there is no influence comparable to that of the church—a church not diverted by this side-show and that side-show, but concerned with the eternal verities. I frequently view with cynicism, contempt, and even grief, the advertisements I see outside some churches, trying to compete with the movies, because I feel that the people who are drawn by that sort of thing go away with as little permanent profit as those attending some other forms of entertainment. Let the church get down to realities; back to her true mission of spiritual things. And if the church does that, then the application of religion will take care of itself. If I were a preacher I would preach on this text every Sunday of my life: 'Let this mind be in you which is also in Christ Jesus'—that mind which is concerned with intellectual and spiritual things."

* * *

Rural America publishes a summary of the findings of a religious survey recently made of 200 dairy farmers of McHenry County, Illinois. The 200 are about one-tenth of the total number of farmers in the county. According to the survey, their church preferences were: Lutheran, 66; Catholic, 50; Methodist, 35; Baptist, 12; Congregational, 8; Universalist, 1; none, 20. Fifty-one per cent said they had not been called on by any minister for a year, and 51 per cent said they were too busy to go to church. Only 15 per cent had been visited more than twice in a year; 34 per cent are reported as "strong for the church"; 57 per cent listen to radio services.

* * *

Mr. Harold Hatch is the president of the Dutchess Bleachery, a large manufacturing establishment in New York state. He is also an active Christian, devoting a great deal of time to the work of the social service department of the Federal Council of Churches. He was recently asked to

give his opinion of the relationship of the Church to industry. This was his reply:

"If we define the church as a company of those who accept Christ's instructions as final, we might express His command to His church with reference to industry as follows: 'Seek ye first the Kingdom of God and His methods in factory, farm and shop'; that is, in every phase of production and distribution.

"The privilege of the church—rather the inescapable obligation upon the church—is to demand as a substitute for this philosophy of private property the acceptance of the principle that all that a man holds of

time and energy and prosperity is held by him as a steward of God, to be used as best as he knows how for the benefit of the whole family of mankind. This principle is unifying, not divisive. It is based upon, and the developer of peace and good will among men. It releases and stimulates to the utmost the creative energies of man. Its acceptance is the death knell of strife and all the wastes contingent upon strife. Its practice will bring—rather will be—the progressive unfolding of the Kingdom of God in the industrial world.

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for the adult to engage in a satisfying variety of creative activities; for the seniors, proper provision for a comfortable and dignified old age; to all, release from the hazards of unemployment and illness; for the world at large, the elimination of preventable disease, and what we call poverty. All these problems, of which the solutions are so difficult in the light of conflicting legal rights, are vastly simplified as soon as one accepts the principle of complete stewardship as the Christian Magna Charta of industry."

Dean Beal of Los Angeles has declined the election as Bishop of Honolulu. Therefore another will be elected to that office when the House of Bishops meets at Washington on the 18th of November.

"The joy of my service is the unusual experiences which I have," says the Ven. Herbert B. Morris, youthful archdeacon of the western half of Oklahoma. "Recently I came in contact with a farmer in an isolated district who told me there had been no services in his community in years. I engaged to hold services on a certain date and when I arrived found that he had gathered in sixty of his neighbors in a sparsely settled section."

When the Rev. Charles S. Mook came to Trinity, Seattle, he and the vestry decided to remain downtown in the fine old church and try to serve the city from the centre rather than moving to the suburbs, even though lots had been purchased for the purpose. He immediately raised \$10,000 to pay up debts. In the course of his solicitations he wrote to Mr. Richard S. Cox of East Orange, N. J., who had become interested in the parish when its rector ministered to him and his family 27 years before, when two of his sons

met with accidental death. Mr. Cox died at the age of 93 while the letter was on the way. However his widow added a council to her will bequeathing \$100,000 to the parish as a memorial. A few days later she died. Now the money has been received and is to be used for a grand parish house, costing \$75,000, leaving the balance for an endowment. Ground was broken for the building on October 6.

Oklahoma has a live department head of social service. The Rev. H. L. Virden of Ponca City told clergy and vestrymen in fall conference that one big job that was theirs was to cooperate with the county judges in preventing youthful delinquents developing into criminals. "Get them into good homes on parole, and keep them from being sent to the school for crime at the state reformatory," he said. "Play big brothers to the boys, as the American Legion is planning to do."

An interesting bit of work is carried on by the Cincinnati City Mission, which was organized in 1909, and is now under the direction of the Rev. Canon Reade. The work is carried on without paid workers, the rectors of various parishes contributing their services. Thus for fifteen years the Rev. George H. Hills, rector of Grace Church, Avondale, has been at work at the General Hospital. Canon Reade, rector of St Stephen's, Winton Place, works at the Tuberculosis Hospital, the Children's Hospital,

Longview Hospital and the Widow's Home. The rector at Hartwell, the Rev. J. P. Attridge, visits the County Home and St. Edmund's School for Boys. The Rev. J. D. Herron, Madisonville, has services at the Home for Incurables and in addition does other visiting. Then the Sisters at Bethany Home do all sorts of visiting for the Mission

The new Church of St. Paul, which has just been completed in Allegash plantation near the northern border of Maine, was built in just eight weeks by the workmen who hewed the timbers and did all the work in record-breaking time. The little church was recently blessed by Bishop John G. Murray. An altar piece from the Cathedral of the Immaculate Conception, Portland, has been placed in the new house of worship.

Ever since the Commission on Matrimony and Divorce pointed out the necessity for some method of training Christian boys and girls for marriage the Social Service Department of the National Council has been studying the best way of approaching the problem. Several tentative approaches have been made, notably in Los Angeles, Cincinnati and Massachusetts, in "Institutes for the Clergy." These Institutes were held so that the clergy might be better equipped for holding classes for their young people and be in a position to give them the best information available.

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In Los Angeles several Institutes were held at St. Luke's Hospital, taking up primarily the biological aspects of marriage. In Cincinnati the stress was upon the parent's relationship to the child. A very successful Institute was held for three days, with an average attendance of 150 men and women, though very few of the clergy were able to attend this one, as it was primarily designed for the parent. In Massachusetts the stress was on the spiritual aspects of marriage. The whole matter was thoroughly discussed at an informal meeting of the clergy and others interested in Christian social work.

At Racine, Wisconsin, in the middle of September, about 14 people came together and spent three days going over various aspects of the Department's work, and helping work out a program for the coming year. As a result of this meeting the Department is to undertake a definite program of education in marriage problems during the coming winter. The various Social Service Departments of the Dioceses are to be asked to set up locally "Institutes" for the clergy and a limited group of invited people to consider four points of stress in family life.

These four points are

1. The spiritual aspects of marriage.
2. The biological relation of man and wife.
3. The parent and child.
4. Domestic finances.

Wherever possible it is suggested that local authorities, such as a Domestic Science leader, a Mental Hygiene authority and a Doctor, be associated together with a priest, prepared to do this well, to hold these conferences. The idea is not to have speeches, but rather round table conferences to work out the best approach to each of these problems and the best method of instructing the young people of each parish in preparation for sound marriages. It is desirable that persons resident in the Diocese give the Institutes, as far as possible, in order that they

may make a permanent contact with the clergy, who can then call on them for help in their own parish problems whenever necessary. While, perhaps, it would be simple to secure nationally known speakers and take them around, the value of having a permanent contact, and later to be able to use these speakers, would be lost.

Several Dioceses have already started planning such programs and we hope that by the end of the year the majority of our Commissions will begin to think about them. Where a separate Institute is not practical, and there is already an organization of clergy, it might be worthwhile to have these conferences as a part of the regular program of the Clericus meetings.

The National Department is very anxious to collect the results of such programs and eventually work out a syllabus which can be used generally throughout the Church in parish classes for young people's programs, and stands ready to assist the Diocesan Chairmen in selecting leaders, or in setting up the conferences.

* * *

Bishop White of Springfield was the guest of the Brooklyn Clerical League Monday last. The Rev. C. A. Brown, Bayside, was elected president of the League for the year.

* * *

The Young People's Fellowship of Christ Church, Oyster Bay, N. Y., had a supper, then they took the evening service, the whole thing in-

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Rev. Wyatt Brown, D.D., Litt.D.
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

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

Grace Church, Chicago
(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Avenue
Sundays: 6:45, 11:00 and 7:45.

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

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

St. Chrysostom's, Chicago
Rev. John Crippen Evans
Locum Tenens
Sunday, 8, 9:30 and 11 A. M.
Sunday, 4 P. M. Carillon Recital.
Holy Days, 7:30 A. 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.

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

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

St. Matthew's Cathedral, Dallas
Very Rev. R. S. Chalmers, Dean
Rev. Edward C. Lewis
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 7 A. M.

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

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

cluding the sermon. There was a full church. * * *

The rebuilt parish house of the Church of St. John the Evangelist, St. Paul, Minnesota, was formally opened October 9.

* * *

St. Mark's Parish, Seattle, is continuing the construction of its new church, which has been accepted by the Bishop of Olympia as the cathedral of the diocese. Upon a great foundation of concrete the steel framework of the crossing, the chief unit to be first constructed, towers aloft above Lake Union and the Pacific Highway, together with the Wilhelmina Thomsen Memorial Chapel, which is also being built, leaving the chancel, nave and transepts, the synod hall under the chancel, and other sections to be erected later.

* * *

Unemployment is so grave in England that boys after leaving school look for years for work, and may grow to manhood before securing their first job. This condition is reported by Mrs. Herbert Grey of London, now visiting this country. Mrs. Grey is accompanying her husband on a tour of American colleges and universities to study college activities.

"Loafing among boys who have been unable to secure work, is one of our big problems in England," says Mrs. Grey. "This is true of boys of all classes. We have many cases of boys who left school at fourteen, and now twenty and twenty-one years of age, have never worked. Parents of growing boys face their period of seeking employment with great anxiety. This enforced idleness and discouragement endangers all that is best in them."

The Labor party has raised the required school age to fifteen. The Y. M. C. A. and other boys' organizations do their utmost to keep them interested in night school. Many of the youth of this generation, the visitor continued, are leaving for America, India and the colonies.

* * *

It is difficult to know which is the smallest church in England, for several claim the title. The Church of St. Andrews at South Zeal, in Devonshire, measures 36 feet long and is 18 feet broad. It is over 800 years old. But the Church of St. Mary at Snibston, Leicester, is only 25 feet 7 inches long, and 13 feet wide. The height is 10 feet, not much more than the average parlour. But the parish church of Paddlesworth, according to local rhyme must be given the prize, for it runs:

"Highest ground and lowest steeple,
Smallest church and poorest people."

Services

Cathedral of St. John the Divine, New York

Amsterdam Ave. and 111th St.
Sunday Services: 8, 9, 11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

The Incarnation

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

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sunday, 7:30, 9, 11, and 8:30.
Daily, 7:15, 12 and 4:45.

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Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

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

Grace Church, New York

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

Church of St. Mary the Virgin, New York

Rev. Selden P. Delany, D.D.
139 West Forty-sixth Street
Sunday Masses, 7:30, 9, 10:45.
Week-day Masses, 7, and 8.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Penn, B.D.
4th Ave. South at 9th St.
Sunday: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

All Saints' Cathedral, Milwaukee

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

St. Paul's, Milwaukee

Rev. Holmes Whitmore
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Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
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St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
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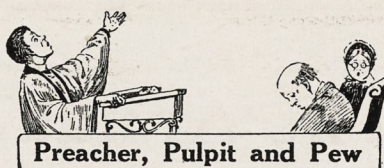
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Preacher, Pulpit and Pew

By E. P. Jots

ONE of the Sunday School pupils asked the teacher if Pontius Pilate was the pilot of an airship or of a submarine.

* * *

In a small country village a Methodist Minister consented to preach in an Episcopal church, and was asked, by the warden, if he desired a surplice. "Why, man, I'm a Methodist. What do I know about surpluses? All I know about is deficits".

* * *

"A few years back one of my negro hands got religion and went to preaching," said Seth P. Storr, commissioner of agriculture and industries in Alabama, "and every now and then he would come by my place, and I would ask him how he was getting on. For about a year he said, 'Well, boss, I'se a pastor'; then later he announced that he was a presiding elder; and the other day he showed up, and said, 'Boss, I'se now a bishop and there ain't nothin' above me except God.' I asked one of the negroes after he was gone if Bill was really a bishop, and one of them replied, 'I spec he is, for he sure acts like one. He come to our church last Sunday and struts around in de pulpit, and den lays his hat on the rail and says: 'I ain't gwine preach a word till you puts \$10.00 in it.'"

* * *

The strains of the wedding march were echoing through the church. The procession had just emerged from the vestry, the bride's father walking solemnly along with the bridegroom's mother on his arm.

She turned to him with tears in her eyes as they reached the steps outside.

"I suppose it was hard to lose your daughter," she said.

The old man nodded.

"It was a bit of a job," he replied, unthinkingly. "But the dear girl managed to land him in the end."

* * *

A young priest, visiting one of his parishioners, was trying to explain some passage in the Bible. He asked her to lend him her copy for a moment. When she had done so, he said: "Oh, I rather wanted to refer to the Apocrypha; I see you haven't got it in your Bible," to which the owner replied: "No, sir, I had that Bible given to me before the Apocrypha came out."

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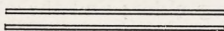
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