EVENING LEDGER-PHILADELPHIA, WEDNESDAY, FEBRUARY 10, 1915.

LISTEN . IT

FOLLOW HIM GET ME ? !

GOT YOUR BALL DOWN BUT YOU

YOUR TURN NOBODY'S TRYIN'

To CROSS YA

WAS JOE'S SHOT YOU

KNOW YOU

YOU AIN'T GOT NO

LICENSE TO GO

WELL - ITS

FUNNY T'ME

ROUND 'CUSIN

ANY BODY OF

GIVIN' YOU A

RAW DEAL

NO'

TARE A SLANT

AT HIM NOW

YOU'D THINK

HE'D JUST

GOT WORD,

THE BANK

HAD FAILED

NO WONDER

THEY RE AT

EUROPE IF

THEY'VE GOT

A DISPOSITION

LIKE HIS

WAR IN

Sunday's Sermon Today

SUBJECT: POSITIVE VS. NEGA-, TIVE RELIGION."

want to take two texts, one from in milits and one from outside the Bible. as is the expression of a human desire, the other is the answer to that desire.

Terald Stanley Lee in a recent article advertising goodness said this: 'I want to be good, but I don't want to go up into a mountain to do it. or slink off and live all slope on an island in the sca."

The other text I want to take is from erss of the immortal prayers of the Master when He lifted His voice toward the stars and said, 'I pray not that thou should'st take them out of the world but that thou should'st keep them from the evil. (John 17:1%)"

"There have been throughout all the centuries, two ideas of goodness, the posttive and the negative. The negative index has been that in order to be good a man must run away from the world. That positive idea has been that in order to be not only good but good for something a man must get into the world.

"I want to mine the question today as to which is the Christian idea of religion. want to strike the death blow at the iden that being a Christian takes a man out of the buay whirl of the world's life and activity and makes him a spineless

and activity and makes him a spineless and effeminate proposition. "I do not believe that a man has to run away from the world in order to be re-ligious. I, too, have felt as you have, with Mr. Lee, that I did not want to go up into a mountain or slink off all alone and live on an island in the sea in order good, and I face the job of being a to be good, and I have the job of being a Christian with joy, when I har Jesum saying: 'I pray not that thou alouidst take them out of the world,' for I know that He expects a man to be good, not alone behind stone walls of religious institutions, but in the rough and tumble of every-day life.

want to write an indictment against the idea of running away from the world in order to be good. In this indictment there shall be four counts. Running away from the world in order to be good makes religion a matter of place and observance. When a man locked himself in a monastery in an effeort to achieve goodness by that act he said it was easier to be religious in a sheltered place than out in the hard-paved street. And that religion consisted solely in certain observance, such as prayer, meditation and Bible reading.

"Just so there is in America a type of man who seems to think that his re-ligion is summed up in the doing of a ot of special things, such as attending church, singing psalms, saying prayers, etc., and who seems to think that re-ligion is confined to one day in the week nd that the other six are the legitimate field of the secular. Phillips Brooks had at one time in his church such a man. His religion on Sunday was beyond rillciam, but on every other day in the week he did not allow his religion to nterfere with any of his plans or places. at every time Phillips Brooks ap-oached any man in that city on the bject of religion this man was constantis brought into the conversation. nillips Brooks was one of those men who elleved that if a preacher had any criticiam to make on a man's conduct there was just one place to make it. nd that was squarely into the man's

o Phillips Brooks said to the man Every time I approach any man in this community on the matter of religion your name is mentioned, and men say while you seems to be loyal to religion on Sunday, on weekdays find you a man of very low busi-ideals and tricky methods. Now, should you be a different man on your religion they find you why should you be a different man on Monday or Wednesday or Saturday than on Sunday? The man's answer is a significant thing. He did not blush. He did not stammer, but said: 'Well, you cannot expect a man to be pious all the time, can you? You cannot expect a man to be attending vesper services all the time? You cannot expect a man to be reading his Bible all the time or praying all the time, can you? A man has to earn his bread.' ''Just as though earning one's bread and being religious were utterly incon-sistent and incompatible. Just as though religion consisted solely in attending the palane and the began to figure out this place and that place where savings could be made and by the time the Baldwin grand was

ward. Men who would not pick the pockets of me man with the fingers of the pockets of %000,00 people with the pockets of %000,00 people with the fingers of their monopoly or commercial dvantage. Men in whose hands the view of your wife or daughter would be as face as in your own, but who will of virtue or your wife or daughter would be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as face as in your own, but who will be as the face that the \$10,000 for the hildren's hospital and see nothing rifting on the face that the \$10,000 for the hildren's hospital and see nothing rifting whildren's hospital and see nothing rifting on the face that the \$10,000 for the hildren's hospital and see nother the state on the face that the \$10,000 for the hildren's hospital and see nother the state on the face is that the \$10,000 for the hildren's hospital and see nother the but who while you are bound the but while but adulterated food that will be true who as type of man who will not sell you while you are booking at him, but who whole you are booking the the you hildren's hospital side of hell. I say, i and the sea as a for my finger for white her other. I don't give a rap how pieus on the near the is is his public lite.

devil on Monday. "Somebody needs to say it so loudly that it can be heard around the world that Christianity is a religion not only for the private life of a man, but a re-ligion to be translated into every nook and corner of his life, public as well as private. $\forall i$ haven't much respect for a man's religion as it walks down the carpeted aisle of a cathedral if he fails to make good the next morning behind his counter.

"Running away from the world in order to be good makes morality negative. The idea in running away from the world is, of course, to get away from the bad things and from temptations, and whenever a man adopts that policy invariably his whole life is spent in the attempt to be not bad. Now, of course, there must be a negative side to morality. A man can never be the man he ought to be un-less he does not do certain things, but, after all, that is only half of morality. "You have seen men whose whole re-ligion was summed up in a decalogue of

don'ts and whose whole effort seeme to be to curb the life of the world. "Morality is positive as well as negative, and when a man has succeeded in not doing the bad things of life he has

won but the first half of the battle. To that negative side he must add a great positive side. "It is significant that Jesus said Thou shalt' oftener than he said 'Thou shalt not.' I think He did that because He knew that the best way to avoid doins'

knew that the best way to avoid doing bad things was to be everlastingly busy doing good things. Every now and then I hear somebody say. 'I tried to be good, but I could not.' I haven't much sym-pathy with that type, for I know that in nine cases out of ten the man hasn't tried to be good at all. He simply tried not to be bad and trying to be not bad is about the most difficult and discouraging job in the world. It is just like trying to be not the world. It is just like trying to be not extravagant or not anything. If you ever world.

tried to be not extravagant, you know how hard a thing it is. "I heard of a man the other day who "I heard of a man the other day who solved the problem of extravagance and economy in the only sensible way. His wife was overspending the family income, something had to be done. He knew it would do no good to give her a curtain lecture on economy. It would simply bring on another one of those domestic evaluations whose names are legion. Inexplosions whose names are legion. In-stead of that he came into the room with a smile and said. 'Mary, I saw a Baldwin grand plane in the store this afternoon which I think we ought to have. Bundle up the kids and we'll go down this eve-ning and look it over.' The wife nearly



spoken they were intended as a sneer and a criticism against Jesus for rubbing elbows with all sorts and conditions of men. And it is a supreme compliment to Jesus that He could take this sneer from the curling lips of scorn and trans-

mute it into the greatest compliment paid to any one. "There's the same old carping criticiam in Philadelphia today that Jesus had to contend with. Same old devil's at work. We consider them as compliments.

"Jesus did run around with a very com mon sort, but when He left them they were not quite so common as they were before He met them, and that is the acid test of your religion, when you fol-low it directly into the heart of the Your sole thought should not be to

Your sole thought should not be to keep the man by your side from drag-ging you to hell, but your sole thought should be leading the man to Heaven. Certainly Jenus was not ancelle. His goodness was not of the hothouse varity, was a robust, red-blooded type that dld not fear contact with the world. For these four reasons I am con-vinced that to be a Christian does not demand running away from the world in order to save one's self half so much as it does getting into the world in order

to save it. "The sentence has been ringing down the centuries. "What shall it profit a man if he gain the whole world and lose

man if he gain the whole world and lose his own soul.' But when once a man's soul has been saved it is a good thing for him to say. 'What shall it profit a man if he save his own soul but the whole world be lost?' "In the thinking of Jesus, religion was two things: First an anti-toxin render-ing a man immune from the poisons of sin "Second, a powder blast behind the man,

because the best way to avoid doing bad | the 50,000 men in the "Billy" Sunday Bible classes:

"Billy" said he had no sympathy with that type of persons who said they tried to be good but could not. In nine out of ten cases, he declared, such men haven't tried to be good at all, but simply tried not to be bad. "It is just like try-ing not to be extravagant or not any-thing," smiled "Billy." At the close of Sunday's sermon and

one of the most impassioned prayers he has offered in Philadelphia, 57 men and women "hit the sawdust trail" and pro-

afternoon services. Crowds began to arrive there before 10 o'clock in the morning and by noon the building was half filled. Again the musical program, previous to the sermon, proved a treat to the thousands who anxiously awaited the arrival of the evancelist. the arrival of the evangelist.

Newspaper Carriers' Association The delegation received a warm welcome from "Rodey," who told how much the Philadelphia newspapers are doing to help the campaign. They presented "Billy" with a beautiful

clock, which he accepted with many thanks. "It's a peach," he said, and smiled. "And I lite a clock, except early in the morning." "Rodey" read a poem to the evangelist offered by the delegatio

Sunday made a plea this afternoon for everybody to help awell the special col-lections for the benefit of the Emergency Ald Committee tomorrow afternoon and Friday evening. He will preach his ser-mon on "Amusements" tomorrow after-noon and evening and on Friday night

sin. "Second, a powder blast behind the man, sending him like a bullet into the very centre of the world, there to act as leaven on the lump, and as a witness to the world of the Lord Jesus Christ." Sunday Scores Child Labor Employers
and Saturday atternoon, high school pu-be special services for high school pu-plis. Warm words of commendation of the campaign of "Billy" Sunday in Philadel-phia were included in a letter members of the executive committee sent the evangelist today, in which they invited him to extend his campaign here. They ask that he extend it to at least ten weeks. weeks. 44th and Thompson street Y. M. C. A., and a meeting at the Pennsylvania Raliroad Y. M. C. A., speaker to be as-signed. At 2 o'clock Mr. Johnson will conduct the final factory meeting of the day at the 50th street and Woodland ave-nue car barn. Homer A. Bodeheaver conducted a mass-meeting for High School boys at the North Branch Y. M. C. A at 2:30 this Although Mr. Sunday had not decided to remain that long, Mrs. Sunday said he was giving the matter serious con-sideration. He announced some time ago he would remain nine weeks instead of eight, and Mrs. Sunday said his de-cision regarding ten weeks would depend on the condition of his mother's health. She shea nonted out that while he was She also pointed out that, while he was going to Paterson, N. J., for a campaign, he had given no definite assurance of the date on which he would start serv-ices in that place. This lends encour-agement to those who are anxious to have the local campaign period length The interest in the meetings here is

late this afternoon in the auditorium of

CHORUS "When your heart is right, And you vote for right, There will be no 'booze shope' Open here all night, When your heart is right, We will win the fight, Close the 'booze shop' and the brewery, When you vote for right,"

REVIVAL MEETINGS IN 23 CHURCHES AND

MANY FACTORIES TODAY

Sunday campaign activities began this morning at 10 o'clock with district prayer meetings in 23 churches, 13 of these being conducted by members of the Sunday party. At noon a prayer meeting for men will be held at 1016 Market street.

Factory meetings, also held at noon. Factory meetings, also held at noon, took place as follows: Mrs. Robert Stover, Nickel Hall, Germantown; Wal-ter W. Wood, Pitcairn Building, 1027 Arch street; Homer A. Rodeheaver, United States Arsenal, Bridge and Tacony streets, Frankford; Mr. Braden, Port Richmond Y. M. C. A., Lehigh and Kensington avenues: "Jack" Car-diff, Western Electric Company, 11th and York streets; Robert Stover, E. A. Wright Bank Note Company, Broad and Huntingdon streets; the Rev. Mr. How-

Huntingdon streets; the Rev. Mr. Howells, Packard Motor Car Company, 817 North Broad street; Mr. Brown, at the

of the county for expenses incurred in conducting primary elections during the

the Tourne Man's Christian Association field yesterday at his hums, are refusi with street. He was 17 years old, and a survived by his vidow, Hannah H. Best and two daughters, Nis Amanda A. White and Mrs. Maurice C. Burton, of Germantown. The funeral services will be held tomorrow motring at 11 o'clock, at his late residence. On his retirement from business several years and Mr. Beat turned his interests over to his and, John H. Seat, of Merion. He took an active interest in church and Sunday school work. work.

CURTIS HAVEN

CURTIS HAVEN Curits Haven, suthor of the Haven shorthand system, died yesterday at he home, 1854 Onlario street, after a linker-ing illness. He was 00 years old. Born in New York, Mr. Haven came to this city when a boy. He taught in several commercial schools, and up until ten years ago conducted the Haven Business College in the Mutual Life Building. He leaves a widow, two sons and two daugh-ters. The funeral will be held tomorrow afternoon at 2:30 o'clock from his late-residence. residence.

Funeral of Mrs. A. E. Jones

Funeral of Bars. A. E. Jones The funeral of Bars. A. E. Jones wife of Lieutenant Charles H. Jones, U. S. N., retired, will be held Friday mom-ing from her late home, 63 South fist street. Solemn Mass of Requiem will be celebrated at the Church of St. Francis de Sales, 47th street and Springfield asmas Mrs. Jones, who died Monday, was the mother of Dr. Charles J. Jones and D. John B. Jones, Mrs. L. V. Paulaworth and William H. Jenes.

Deaths

CRAWLEX. On Monday, February & 1918. CATHERINE CRAWLEY, and 85 years Helalives and friends are invited to attend the funeral, without further notice. Buoks County, Fa., on Thurnday, February 11, at 52 o'clock a. m. Requiem Mass at 84. Andrew R. C. Church, Newton, Pa., at 10 o'clock

R. C. Church, Newton, Pa., at 10 o'clock. GOODWIN (nes Bellati).—On February & 1015, NORMA E., wife of Charles F. Good-win and daughter of Anthony J. and the late Maria Beilati, of Fhiladelphia, aged years. Helatives and friends are invited to attend the funeral, on Friday morning at 7.30 o'clock, from the residence of Mrs. C. Whale, 620 Berkley st., Camden, N. J. Him Mass at the Church of the Immaculate Cam-ception, at 9 o'clock, Interment at Hay Cross Cametory, Philadelphia.

GURLEY.-On February 10, 1913. WIL-LIAM BRCOKS GURLET, beloved hushes of Elizabeth Gurley, in his Tist year. Funeral services will be held at his late residence 207 Harvey at. Germantown, Thursday are ning, at 8 o clock. Interment at Washington D. C., Friday, at 3:30 p. m.

D. C., Friday, at 3:30 p. m.
 HILL.—Suddeniy, at his residence, T Liancerch, Fas., on February a 1913, FREDERICK HILL, aged 60 years, Resinitives and friends are invited to attend the funeral services, on Friday afterneon, at 2 o'clock, at the apartments of Oliver H. Bair, 1820 Chestnut st. Interment private JACKSON.—On February 8, 1915, MARGA-RET, widow of Samuel Jackson, age 35, Funeral services at St. Thomas Church Whitemarsh, Fa., on Friday, February 12 5 p. m., where interment will be held.

S p. m., where interment will be held. **BESTER.**—On Second Month eighth, but RATE J., wife of Townsend W. Kester act daughter of the late William F. and Carelins Rudy. Relatives and friends are invited to attend the funeral, at 2.300 oclock, on Sixth-day, 12th inst., from Friends Meeting House, Darby, Pa. Please omit flowers. MeMECHEN.—Of 8740 Lancaster are, as February 9, 1015, WILLIAM H. hushand of Alloc T. McMechen. Relatives and the appr-ments of Oliver H. Bair, 1850 Chestnut H. Inferment private, at West Laurel Hill Computery.

MITCHEL — At Bloomsburg," Pa., February 9, 1915, SAMUEL I. MITCHEL, of Philu-delphia. Interment February 12, at Southeld Long Island.

Long Island.
PARK.—On February 7, 1915, JAMEB P. hunband of Elirabeth M. Park, Rolatives and triends, also Mount Lodge, No. 40, F and A. M. Rewstone R. A. C. No. 172 Corinthian Chasseur Commandery, No. 24, K. T. Lai La Femple, A. C. W. M. S. Mount Sinal Lodge, No. 63, L. P. A. S. Mount Sinal Lodge, No. 63, L. P. A. Berto of Emanuel Preshytesrian Church, employee of George M. Buulap & Co. also different for all the state respirations of which he was a member, are invited to attend the function, from its late residence, 221 North 425 st. Intermediat Mount Moriak Cemetery. Auto Internal at Mount Moriak Cemetery.

influence Is.

City Controller Urges Senators to

Have Bill Paid.

Unitarian Christianity

the North Branch of the Y. M. C. A., Lehigh avenue, near Germaniown ave-nue. He warned the students of the dan-gers of cigaretic smoking and told them "Souls are test in this city, With all its weath From the booze shops' and the 'red light' Comes their cry for help. Never give up the ballie, Stand your ground and fight, And at the next election Ses that you vote right.

that they were stepping stones to other bad habits and crime.

HELD ON CONSPIRACY CHARGE

Accused of Accepting Money to Procure Discharge of Arrested Friend.

WHERE DO

BREAD'S

GONE UP

BONE UP

N GRAVY'S

GONE UP

[][]

YOU GET

FOR A SANDWICH?

LISTEN LITTLE

ONE - YOU SHOOT

AFTER JOE - ALL

TH TIME - CAN'T

YOU LET THAT

YOUR SHULL ?

TRICKLE THRO'

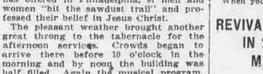
A man accused of conspiracy to cheat and defraud and of receiving money under false pretenses in connection with the discharge by Magistrate Emely of a prisoner who had been held by Magis-trate Scott, was held in \$1000 ball for a further hearing today by Magistrate Scott at the Front and Master streets

station. The prisoner is Harry Braveman, of \$19 New Market street. Another man, said to be an accomplice, is being sought. Braveman is accused of getting \$15 from Daniel Gold to get the latter's friend, David Simonowitch, of 512 North 5th street, out of fail. Simonwitch was ar-rested on a charge of drunkenness.

rested on a charge of drunkenness. Braveman went to Magistrate Emely with a copy of the charge and had Simonowitch discharged. Magistrate Scott said he had been waiting "for a chance to catch men like Braveman at work" for 20 years. "I'm going to break up this practice." he said. "I don't care what your political influence is." at Mount Moriah Cemetery. Auto funeral, RICHARDS.—Suddenly, at Los Angeles, Cal. on February 0, 1915, JACOB R. ElCHARDA of Atlantic City, in his filst year. Residentive and friends are invited to attend funeral Saturday, February 13, at 1 o'clock. Resi-dence, South Carolina avenue and Goardwais, Atlantic City, N. J. Interment Pleasantville Cemetery. Train from Broad Street Station Philadelphia, 9:40 a m.

STATE OWES CITY \$454,358

remains a start of a m. SEAL. On February 8, 1915. J. HOWARD SEAL. Telatives and friends are invited to start of the st vate City Controller Walton today took steps toward securing from the Commonwealth the sum of \$454,358.41, which is the claim



erally or figuratively causes a man to run away from the world in order to be good is a false idea of religion.

"Running away from the world in or-der to be good makes religion selfah, "If a man runs away from the world in order to be good, by his very act he says that religion is simply and only a private affair with him-a something labeled for external use and home con-sumption only.

aumption only We have produced in America by that "We have produced in America by that idea a religious type of men who are re-ligious in the best sense of the word in ineir private lives, but who in their pro-fessional, commercial, social and indua-trial relations where other people are concerned do not seem to think that their interaction and processing on the indusa need necessarily enter. In other this idea of religion has produced man whose private lives are good, but minstance: We have produced men who, instance: We have produced men who, while they would not shoot a man with a pistol, will at in New York city or filladelphia and by a vote in the board." Sufference of the private lives are shown and sinners. "Now we use the phrase The Friend of publicans and Sinners' in our sermons which ultimately may take a man's life sufference of the Pacific alope months after-sufference alor and rightly so. But we ought to remem-

church services, reading the Bible, sing ing paims and praying. Just as though religion consisted in doing a lot of spe-chai things. As i have said so many times before, religion does not consist in doing a lot of special things, even though those special things be good things; but religion consists in doing all things in a special way. "Religion is not a matter of time, place, circumstance or observance, and, there-fore, an idea of religion which either lit-good is a false idea of religion.

his battle for goodness. "Running away from the world in order to be good is not Christian. Of course, I know that the adjective 'Christian' is rather a tricky adjective to use before the average American audience; there are so many notions and ideas about Chrislianity that you are never quite sure that a crowd knows what you mean when you say Christian; but I assume that that is Christian which is most like Jesus, and certainly if there ever was a person who counter did not run away from the world in order to be good it was Jesus. He mingled freely and frankly with the rough and tumble of everyday life. He rubbed elbows with all sorts and conditions of men. He did it so freely that religious with be an entitled a blog of

Continued from Page One

that the \$10,000 for the child's hospital came out of \$200,000 made from a system of child labor which crushes more children in one year than the hospital will heal in ten.

"in other words, this idea has produced a type of man in America who seems to be very religious in his private life, but exactly the opposite in his public life. Sunday said he wanted to write an in-dictment against the idea of running away from the world in order to be good. He insisted that no church member could be a good Christian, no matter how plous he might be on the Sabbath, if he didn't take his Christianity with him behind the A RELIGION OF DON'TS.

"You have seen men whose whole religion was summed up in a decalogue of don'ts and whose whole effort seemed to be to curb the life of the world," said the

growing daily, and requests for reserva-tions for one day, George M. Sunday an-nounced today, amounted to 155.000 seats, or more than six times the capacity of the tabernacle.

That the Sunday campaign is going to wield a great influence for cleaner politics in Philadelphia and against "booze" in Prince print and against 'oocse'-controlled politicians was indicated last night when, previous to the sermon, mem-bers of a delegation of about 2000 of the Rav. George G. Dowey's "Billy" Sunday Bible classes sang a new song for "honest votes" to the tune of the popular revival hymn, "if Your Heart Keeps Right." "This is the new ""Idean politics" and

North Branch Y. M. C. A. at 2:30 this afterneon, and at the same hour Miss Rose Fetterolf conducted a similar meet-ing for girls of the William Penn High School at the Trinity Methodist Episco-pal Church, 15th and Mt. Vernon streets. At 3:45 o'clock Miss Alice M. Gamlin addresses a boys' and girls' meeting in the Siloam Methodist Episcopal Church, and one hous later advances a similar

and one hour later addresses a similar meeting in the Wayland Baptist Church, 52d street and Baltimore avenue. Miss Grace Saxe conducts a Bible class at 4:30 o'clock in the Lutheran Church at 52d and Race streets. At 7 o'clock this evening Mrs. Sunday will address a meeting in the Palmyra Metho-dist Church, Palmyra, N. J.

dist Church, Palmyra, N. J. Other evening meetings are scheduled for Mrs. William Asher at the Women's Hospital, 20th street and Susquehanna avenue, at 7:15 o'clock; a similar meeting conducted by her at 8:15 o'clock at the Women's Hospital, 136 Diamond street; a parents' mass-meeting at 8 o'clock in the Bethany Temple, 52d and Spruce streets, and a meeting to be conducted by Miss LaMont in the First Baptist African Church, 16th and Christian atreets, at \$:20.

Inst eight years. The Controller sent a letter to all State Senators from Philadelphia urging that

the money be paid. Auditor General Powell has refused to sanction the payments, declaring the election expenses of Philadelphia excessive. He asserted that from the bills submitted it would seem that the ballots had been engraved.

Searching River for Drowned Man

The crew of the policeboat Stokley is continuing to drag the Delaware River below Bridesburg for the body of an unidentified man who drowned himself near the Fitler Cordage Works yesterday morning. Stanislaw Madwski, 3740 Kirkbride street, told the police of the Bel-grade and Clearfield streets station tha the man, not heeding his shouts, walked the man, not heeding his shouts, walked into the water until it was over his head.

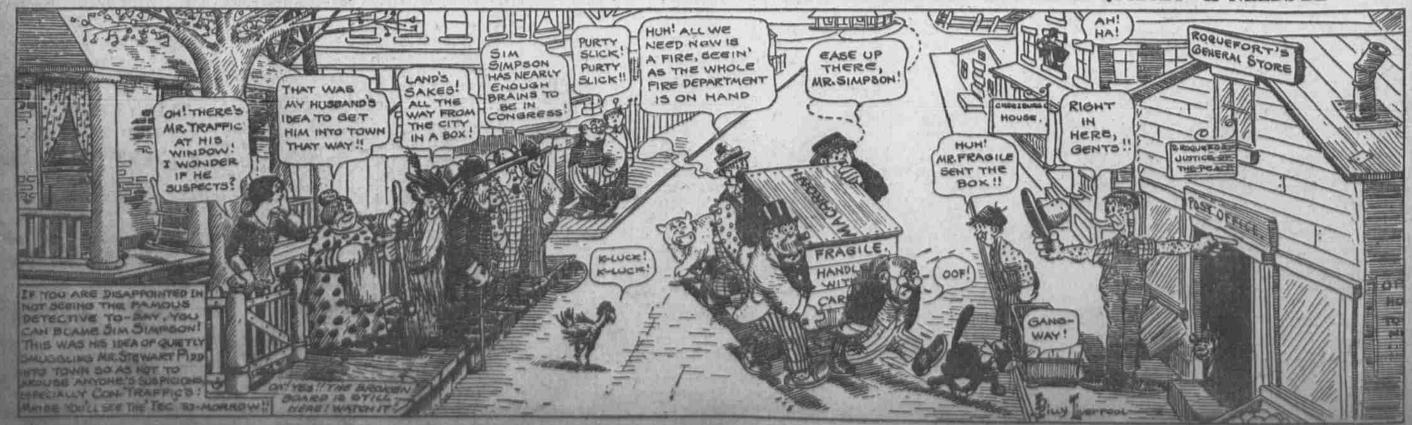
OF GOD Why not hear him? Every day about thirty persons drop in at the Unitarian Book Room and take the free literature. Why will you not read these liberal views that are bringing a light straight from heaven to many who have feit perplexed? If you despise Unitari-anism, you have been misinformed in regard to it. If you fear it, you have not understood it. If you are wholly ignorant concerning it, you have neglected a treasury of spir-itual power. **OBITUARIES**

SOLOMON ROOF

Solomon Roof, senior member of the firm of S. Roof & Son, laundrymen, died yesterday at his home, 705 Green street. He was 70 years old and a member of the

1815 N. Logan Square

NO. 38-ASTHMA SIMPSON, THE VILLAGE QUEEN-OH, YES, THEM CHEEZBURG FOLKS CAN DO THINGS QUIETLY-IF NEEDS BE



God is not wrath, but love. He is far away, but He is also near. God was in Jesus, but in the same way He is incarnate in us today. God created all existing things, but it was done under His law of evolu-tion, and in that law He is creating still. The world is not finished, and truth is not all revealed. If you would find God, seek Him in the face of your friend. Look also within your own soul. God is there. This evening at 8 o'clock, at the Girard Avenue Unitarian Church-1520 Girard avenue.

1520 Girard avenue,

The Rev. George Crosswell Cressey,

Ph. D., D. D., of New York, Speaks on

THE UNITARIAN BOOK ROOM

OUR HELPFUL CONCEPTION OF GOD