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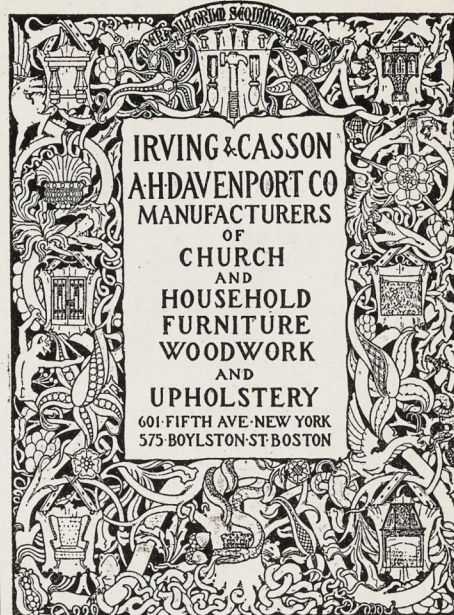
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THE CONFESSION IN EVANGELISM

By

REV. S. M. SHOEMAKER, JR.

I CANNOT give you a rule of thumb as to when a confession should come. It is plain enough that before it is possible, some basis of confidence must be established, and some common spiritual ground discovered. The rapidity with which this stage of a conversation may be reached depends in very large part upon the conventionality of the person to whom you speak, or his freedom from it. Many a time in a first conversation, when the peculiar intimacy which now and then springs up with someone you may never see again has made it possible, someone may give you their whole heart. It happens in railway carriages, but it happens too in people's drawing rooms, where they may not even have caught your name; but something sympathetic in you appeals to them, and they begin pouring out their life-story with its latest tragedy or fortune. In general those who make little social pretense are more honest and naive and willing to talk freely; most of them face daily more facts of life than those who consider themselves especially privileged, and are realer in their attitudes towards it. So that one can often face the whole question out with them at first meeting. But give me a shy and self-conscious and critical undergraduate, shod at Frank's and clothed at Brooks', with his tie exact, and his hair slicked, and desperately aware of his family connections and I may have to play for position for months before he will bare one bit of his real heart. But with them all it must and will come. One of the best men I know in student work, a man thoroughly Protestant in his whole temper of mind, said to me, "You know I have come to feel now that when a man steals away with me and tells me something that he has never told anyone else, that is chapter one, verse one—all the rest has been preface."

You see, our purpose in our work with individuals is to hold a mirror up to a man in which he can look. One of those who heard the Jesuits preach at Coimbra was asked, "Did they not show you monsters or devils?"—the charge being that the Jesuits were magicians. "Worse than that," said he, "they showed me *myself*." It is a particular faculty of our humanity to rationalize our honest thoughts about ourselves into just what we wish they were. Something comes in, registers on our conscience, and then that inner telegraph system which connects mind and will and heart with conscience twists the message: so that by the time it gets to our reason, it looks very different. Many of us are living plain lies about ourselves which, somewhere within us, we know to be lies. And nothing is so potent in burning off these silly mists as trying to justify them to someone else with whom we are talking confidentially. They look so ridiculous when you talk about them! Trot out your jealousy of someone who got ahead of you, your pique at a friend who unwittingly hurt your feelings, your feigned humility in the presence of an opportunity so great as to constitute a call, and you will smile with the very telling of it!

It is not alone the hidden meannesses and evil we want to draw out—but that real and inward self, that truest and best self which is our inner citadel, and **never even at our worst gave in and said it was right to do wrong**—that also we want to bring out, as it was brought out by his own misery in the boy who "came to himself" in the far country and set off quickly for home. Frequently in an interview there will come some flash of humour, some mother-wit, some large-mindedness, or greatness of vision; and we shall want to stop, and tell the man how perfectly fine we think it is!—not in a lordly way, as though we had a right to approve of him, but in a natural and human and en-

thusiastic way which bursts out wherever it sees the signs of real goodness. We never need to love people so much as when we are in these deep places with them: it is all important to let them feel that all the while. If you are enthusiastic about most of a man you can be critical about the rest of him, and he won't mind. He and I shall keep moving in fields together where we have often been separately; he will see his experience in mine, and I shall see mine in his. All the while our very selves will be coming out into the open, perhaps for the first time. We want men to look into the mirror of the "perfect law of liberty," mediating the presence of Christ to them all the while, that they may go from that interview and never forget what manner of men they are.

HOW TO BEGIN

One usually finds that it makes it easier for others if we begin with some sort of self-revelation ourselves. This may be somewhat shy and reticent and feeling-our-way at first, but later we shall want to plunge in and give them some of our own deepest heart-needs. This seems to establish the basis for mutual sharing, which is the only kind of confession I believe in. S. James says, "Confess your faults one to another." A good many of the High Churchmen who help people in confession make some use, at least, of this method. One of them described a "formal confession" thus to me, "A fellow comes into my room, and we sit down before the fire and smoke, and I ask him what's been on his mind, and we talk face to face; and I tell him how I had to struggle with such things myself. And then we get down and tell God about it, and I stand and give him Absolution." Well, except for the formality of this last function, which we who are ordained priests are always ready to provide, it is about what all of us do.

Some time since a beautiful-spirited man in the Presbyterian ministry told me that he could not bear to shake his boys' faith in him by telling them,—and of them,—that once he drank a good deal and was something of a rounder. And I had to tell that fellow, whose humility in most things was exquisite, that I thought pride had him in this. I do not need to tell every man everything I ever did: but I must be willing to, if I feel he needs to know it. I shall never forget the sigh of utter relief when one night a man in a graduate school told me of one sort of persistent temptation, and I told him I knew all about it. Someone has to begin to take off the masks. If he doesn't, we must. It is written of Savonarola that "By opening his whole heart to his brethren, he gained entire mastery over them." Now we do not wish to gain mastery over our brethren, but we do want them to open themselves to the testing of what we believe to be true. There has been too much churlish withholding of our inner problems in the affairs of religion. Let us bring them into the light for the sake of men whose problems are the same as our own.

SHARING INWARD THINGS

It is a surprising experience to find how ready men are to share the inward things, once the atmosphere is

right. We all like to talk about ourselves, and if it be honest and constructive talking it is a good thing for us, especially to bring into the open those things on which we meditate often but speak seldom, our inner conflicts and problems and unhappinesses. The right kind of evangelism has always made use of this fact. Drummond said that men used to tell him stories so black that it made him want to go home and change his clothes. And when this atmosphere of complete confidence is reached, and men let us into the very privacy of their souls, we can say more honest things to them about ourselves and about themselves than anyone, even in their own families, has ever been able to say before. We can really say what we really have in our minds—and that is a very novel experience. And some way the atmosphere of confession is the atmosphere of miracle, and the Holy Spirit of God comes very near, and does very powerful work, when the walls are down and we are real. One often feels, in these moments of previous intimacy, that this *truly* is the ministry, for which cause we were born and came into the world!

And so let us be willing to give to men our whole selves, the baser things of the past, the swelling temptations of the present, and also the victories God is giving us day by day. They want to know us to be such stuff as they. One of the nicest things an interesting rounder ever said to me was, "Sam, I feel you could be a rounder, too!" Men want us to be the sort of men who have a capacity for going to the devil, but do not go, and help them see that they need not. Let me close with a paragraph from that great book of William James, "The Varieties of Religious Experience," and let us think of it as applying as much to ourselves as to the men we seek to win in an interview: "For him who confesses, shams are over, and realities have begun; he has exteriorized his rottenness. If he has not actually got rid of it, he at least no longer smears it over with a hypocritical show of virtue—he lives at least upon a basis of veracity."

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in United States

"AT ALL times God, the Lover of Man, clothes Himself with Man, to the attainment of the salvation of men."

In Evangelism God needs men. In extending His Kingdom He counts on us. Those serve best whose life is based on the unwavering certainty that Christ wants men, and that men need Christ.

In former papers we have tried to help one another to be in such fellowship with our Lord as to wish to be used, as to be fit to be used. If the life is in any measure hid with Christ in God, then that life

will carry the savour of Christ into all the relationships of life.

That life is missionary which by word or deed compels men to think of Jesus Christ in the home, in the office, in the train, at work and at play; and that is the chief factor in the progress of the Kingdom of God. If the work of communicating Christ is to be left to clergy or to the "professional" Christian workers generally, then our progress will be slow indeed. "What are they among so many?" Was it not Harnock who said, "The cause of the marvelous growth of the early Church lay not in her apostles, apologists and martyrs, but in the faithful life of the average common Christians."

This is a day when we need the faithful life, but that and something else, too, for Christianity is not only a life to be lived, but it is also something to *be spoken*. Take up the New Testament, and see men and women all around us, as we read,—*all talking*, and talking to some purpose. We overhear a whispered conversation; we catch the accents of some great announcements, or we hear the broadcasted sermons of leading apostles.

This Book has a reverential regard to the saying of things. In the Old Testament "the Word of the Lord came"; in the New Testament "the Word became flesh and dwelt among us," and Jesus, the Word, *dedicates words*. In His estimate words are the most powerful instruments that ever God or man can use. He trusted the persuasive power of language to win men. He sent a man home to his friends to bear witness, saying, "Go home and *tell* your friends." St. Mark V:19. To others, "Go ye into all the world and *preach*." When Andrew saw Christ, he gave his eyes no sleep until he found Simon and told him the news of his discovery. Sir, you who read THE WITNESS are a Churchman. Have you had such an experience of friendship with Christ which gave wings to your feet and eloquence to your lips? Have you ever known Christ so intimately that He made you sing for sheer joy?

When Philip found Jesus Christ, Philip the shy and diffident, he must needs find out the still more shy Nathanael, and he tells Nathanael he has found Jesus Christ. That sinful woman of the Samaritan town must go back to town and tell men of her discovery. She has found a Saviour. Read St. John 4.

In our "General Thanksgiving," we pray that we may show forth God's praise not only with our lips but in our lives.

Most of us need to reverse that sentence and use our lips a good bit more. *Speak up Man*. Make your experience vocal. A mission of friendship is a service within the powers of all.

Do you ever take your hymn book in hand when you are not in Church? Just reach it now and read the hymn *Number 135*. Now read it over again. Now call up your Rector and make a date with him and tell him he can count on you for a bigger place in the Parish Programme.

The Bible

By

REV. GEORGE PARKIN ATWATER

THE Bible has been the mental, moral and spiritual food of our civilization. Its stories have been told to countless generations of children, its matchless language has influenced our literature and our speech, its imagery and poetry and narrative have enriched every form of art; its moral teachings have guided the lives of individuals, and influenced the laws and practices of nations; the Life which is the Bible's culminating record has been the Energy and Light of man's most enduring institutions.

To understand that Light, we must trace the record into the remote past, when the candle of revelation was lighted in the days of Abraham, and growing more luminous in each succeeding century reached its sun-like splendor in the Person of the Son of God. The Old Testament is the inspired record of the early stages of that revelation, a record inwrought into the very texture of our civilization.

THE OLD TESTAMENT

The Old Testament is the record of the revelation of God to a race of men, and through that race, to all mankind.

The Old Testament is a library of thirty-nine books. It is the literature of a race. As a literature it has every form of composition which a national literature usually presents, narrative, history, folk-lore, poetry, song, law, prophecy, philosophy and homely proverb.

OUTLINE OF OLD TESTAMENT BOOKS

THE HISTORICAL BOOKS

GENESIS. Contains early Jewish traditions, and the story of the Hebrew patriarchs.

EXODUS. Contains narrative of bondage in Egypt, the Exodus from Egypt, and laws.

LEVITICUS. Laws and ceremonies, and directions for ritual observances, feasts and fasts.

NUMBERS. Incidents of period of wandering in Wilderness of Sinai, and laws.

DEUTERONOMY. The discourses of Moses, before his death. (The above five books are called the Book of the Law.)

JOSHUA. The conquest of Canaan, and its division among the twelve Hebrew tribes.

JUDGES. The rule of the Judges over the Israelites in Canaan.

RUTH. A peaceful pastoral story of the time of the Judges.

I and II SAMUEL. An account of the rise of the monarchy, in time of Saul and David.

I and II KINGS. Solomon's reign and the division of Israel into two Kingdoms.

I and II CHRONICLES. History of the monarchy from the priestly point of view.

EZRA. An account of the return of the Exiled Jews from Babylon to Jerusalem.

NEHEMIAH. An account of the life at Jerusalem after the return from Exile.

ESTHER. An account of the origin of the Jewish feast, Purim.

THE POETICAL BOOKS

JOB. A dramatic poem on the question, "Why do the righteous suffer?"

PSALMS. A collection of sacred hymns, containing prayer and praise.

PROVERBS. A collection of wise maxims and sayings, and parables.

ECCLESIASTES. The reflections of a moody man on life and its vanities.

SONG OF SOLOMON. A dramatic parable, and love poem.

THE PROPHETICAL BOOKS

ISAIAH. The prince of the prophets. The poet and statesman of Israel.

JEREMIAH. The prophet whose message was denunciation and despair. (The book *LAMENTATIONS* is an appendix to *JEREMIAH*.)

EZEKIEL. The priestly prophet of the Exile in Babylon.

DANIEL. A blending of narratives and visions.

THE TWELVE MINOR PROPHETS

The Old Testament contains the books of twelve minor prophets, of various periods from the eighth to the fifth century B. C. Their books are very valuable in giving insight into the conditions of the people at the time of which they write. (Learn these names by groups of three.)

HOSEA—JOEL—AMOS

OBADIAH—JONAH—MICAH

NAHUM—HABAKKUK—ZEPHANIAH

HAGGAI—ZECHARIAH—MALACHI

From the first words of Genesis to the last verses of Malachi the Old Testament has a unity of teaching and purpose, such as could rise only in a literature that had a single theme. That theme is the most momentous ever presented to humankind, the relation between God and man. The culminating harmonies of that theme, the climax of the development of eighteen hundred years of life under the illumination of God, are found in the second part of the Bible, the New Testament.

THE NEW TESTAMENT

THE FOUR GOSPELS

ST. MATTHEW

ST. MARK

ST. LUKE

ST. JOHN

} Four lives of Christ.

THE ACTS OF THE APOSTLES

A record of the Church in Apostolic days.

ST. PAUL'S EPISTLES

These letters bear the names of the peoples, Churches, or individuals to whom they are addressed: *ROMANS, I-II CORINTHIANS, GALATIANS, EPHESIANS, PHILIPPIANS, COLOSSIANS, I-II THESSALONIANS, I-II TIMOTHY, TITUS, PHILEMON.* Also *HEBREWS*, traditionally ascribed to St. Paul.

GENERAL EPISTLES

These general letters bear the names of the writers: *ST. JAMES, 1-2 ST. PETER, 1-2-3 ST. JOHN, ST. JUDE, THE REVELATION OF ST. JOHN, the DIVINE.*

A PROPHECY, in symbolic language.

QUESTIONS

How many books are there in the Bible?

How many in Old Testament?

How many in New Testament?

What is the meaning of the words Genesis, Exodus, Leviticus, Numbers, Deuteronomy, and to what do these titles refer?

What Kings ruled over the undivided Kingdom of Israel?

What book in the Old Testament comes nearest to the spirit of the New Testament, in the idea of God and of righteousness?

Who of the writers of the Gospels were also Apostles?

Who wrote the Book of Acts?

What does the word Testament mean?

Let's Know

By

REV. FRANK E. WILSON

CANON OF SCRIPTURE

"PLEASE give us, under *Let's Know*, an account of the authorization of the present canon of the Scriptures—the Bible." A week or so ago I took up one possible answer to this question sent in by one of our readers. Now—let's look at another side of it.

The canon of Holy Scripture means the authoritative selection of books included in the Bible. That canon has an interesting history.

In the time of our Lord there was scarcely (in a literal sense) an authorized Hebrew Bible. There were sacred writings but at that time there was still considerable difference of opinion among the rabbinical schools as to whether certain books like "Esther" and the "Song of Songs" should be included in the collection. They were all agreed on the five books of the Law (that is, the first five books of our Old Testament), but it was not until the Jewish Council of Jamnia in 90 A. D. that the question was really settled on the basis of the thirty-nine books of our present Old Testament.

Meantime a Greek translation of the Hebrew writings, known as the Septuagint, had been put out in Egypt. It contained all of the thirty-nine books and, in addition to them, fourteen other books. This Greek translation was the one in most common use in the time of our Lord's ministry.

The new Testament books began to be written about 50 A. D. They consisted of letters on Christian themes written by the apostles and of biographical accounts of the life and sayings of our Lord. There were many others of these besides what we now have in our New

Testament. They were passed around from Church to Church and copies were made of many of them. The apostles were recognized as the accredited leaders of the Church and therefore the writings which were used most and were considered authoritative expositions of the Christian faith were the ones written by the apostles. In the case of the Gospels of St. Mark and St. Luke, it was commonly understood that the former wrote for St. Peter and the latter for St. Paul. Out of the many writings then available, our New Testament books were gradually selected by common consent and common usage because they best presented the apostolic teaching.

For nearly four centuries there was no Christian Bible, properly speaking. There were Christian writings, but it was not until the Third Council of Carthage in 397 A. D. that the Church officially determined just what the canon of the Christian Bible should be. It was then decided that the books of our present New Testament should be joined with the Old Testament books of the Greek Septuagint. These were the books translated by St. Jerome into Latin and known as the Vulgate Bible. It was the Bible of western Christendom for a thousand years. All of these books were translated into English in the sixteenth century. The fourteen books of the Greek Septuagint which were not included in the Hebrew Scriptures were retained as an appendix to the Old Testament and marked as the Apocrypha. During the past hundred years Protestant publishers have taken to dropping out the Apocrypha, though where they got their authority for doing so nobody knows.

A proper Christian Bible will contain the thirty-nine books of the Old Testament, fourteen books of the Apocrypha, and twenty-seven books of the New Testament. It will cost you a little more to get a complete Bible—but why have only a mutilated one?

Comments and Observations

OF DISTINGUISHED PEOPLE

DR. JAMES WELDON JOHNSON, secretary of the Association for the Advancement of Colored People: "Politically the Negro is the ultimate and acid test of American democracy. There is danger of establishing a peon class with the duties and obligations of citizenship, but without its rights. The Negro without the vote is not only wronged, but a menace to American life, institutions and democracy."

* * *

BISHOP BENNETT of Duluth: "This Church of ours has always been most tenacious of certain facts committed to her charge, but exercising a wise leniency in the interpretation—refusing always to set her seal upon the idea of a fixed interpretation. So she has sheltered many men of many minds and has grown rich in her accumulation of varied and

profitable thinking. There are those at both extremes of thought who criticise her for such an attitude, and yet because of that attitude she continues to make a contribution to the spiritual life of the world quite in excess of her numerical strength. This heritage is our blessing today for us to use as we go forward into a world which is rich in material attainments but lacks a spiritual vision and balance."

* * *

REV. LESLIE GLENN, secretary of college work of the National Council: "Students of both sexes are displaying more religious feeling. They do not care so much for the Church, but their religious feeling is much deeper. Some of them consider religion as 'soothing syrup for second childhood, rather than food for manhood,' but these are boys and girls noted for selfishness."

* * *

REV. CHARLES E. JEFFERSON, pastor of the Broadway Congregational Tabernacle: "There are two reasons why so few people find real happiness in religion. One is that they try to serve two masters and get into trouble as soon as they start it. The other is that their trust is small. They believe God a little—but not much. We're fearful, timorous creatures, and fear always blots out the stars."

* * *

REV. SELDEN DELANY, rector of St. Mary the Virgin's, New York: "This is a great day of publicity in which every effort is being made to attract and hold the ear of the crowd. It is difficult for the teacher of God's lesson to get a word in any more with all the listening people do over the radio, the telephone, in ordinary conversation and on the streets. We must take heed of what we hear, for there never was a time in the world's history when people listened as much as in the present."



Dollar Books

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By Bishop Johnson

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CHICAGO

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

THE big job before the National Council at the meeting earlier in the month was to close the gap of \$688,307 between the total authorized by General Convention to be appropriated among the dioceses and the sum which the dioceses had reported that they expected to pay in 1929. Travel items were chopped, and there was a material reduction made in appropriations for printing. The Commission on Evangelism, Seaman's Institute, Church Mission of Help, Church Institute for Negroes and other organizations that have been receiving help were cut. In the mission fields new work that was planned at the conference of domestic bishops last April was abandoned. Also appropriations to the domestic dioceses were reduced 5%, and those to continental missionary districts were reduced 4%, while extra-continental missionary districts, Latin-American districts and foreign districts were cut 3%.

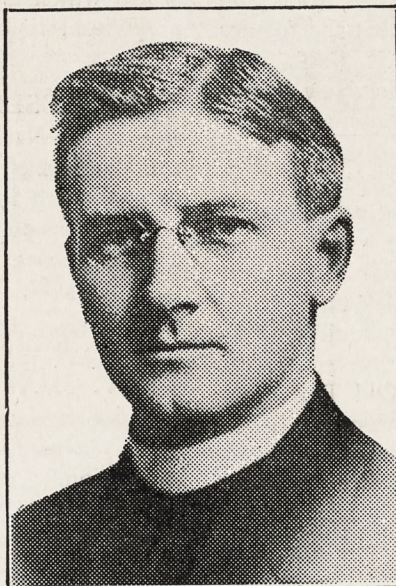
Bishop Burleson of South Dakota has been appointed in charge of Honolulu pending the election of a bishop there. He returned from the islands to report to the Council and is to go back there for a couple of months after Easter.

Miss Lindley of the Auxiliary and Dean Lathrop, social service secretary, reported on their visit to Porto Rico, the Virgin Islands, Panama, Haiti and the Dominican Republic from which they recently returned.

Bishop Murray who also took a trip to Haiti, said that Bishop Carson needs a house that will cost \$15,000. However, the Council is not to be called upon for the money; instead Bishop Murray is to raise it, \$3,000 already having been given by the diocese of Maryland.

The department of publicity is to give courses in summer conferences on how to get your copy into the papers. *Good idea.*

A few weeks ago I ran a bit of a paragraph here to the effect that something ought to be done about the self-appointed folks who are so wrapped up in this job of evangelism among our Jewish friends, and I rather deplored action that was taken at the synod of the Second Province. Many an angry argument has been received pointing to my errors, and only yesterday a genial gentleman



BISHOP BENNETT
Opens Lent in Baltimore

took an hour of his valuable time to call at my office to reason with me. It seems that I was quite wrong. The resolutions passed at the synod had to do with a nice piece of work that is being done at the Holy Comforter Mission in the diocese of Long Island and had nothing whatever to do with pamphlet distributing gentlemen, who, in my opinion, should be checked up a little before being handed official cash. The resolution calls for a conference, under the auspices of the Long Island mission, when the whole problem may be discussed—a resolution which should have received praise here instead of a nasty dig. I am gradually discovering, after nearly nine years on this sheet, that I am always right when I praise and wrong when I criticise.

Berkeley Divinity School has added to its teaching staff the Rev. R. C. Blagrove of Toronto, who is to lecture on systematic theology. He is a man of many degrees and board memberships, and has had a rich pastoral experience.

Rev. E. Croft Gear, Minneapolis, led a conference of the clergy in South Dakota for a couple of days, with thirty of the priests of the district present.

Imagine, three of the speakers in the Garrick Theatre, Chicago, during Lent, under the auspices of the

Church Club, are WITNESS editors; Dr. Frank E. Wilson of *Let's Know*; Bishop Johnson, the chief, and Captain Mountford of *Hearts and Spades*. Maybe I'm wrong but I think Captain Mountford is about the busiest man in the Episcopal Church. Missions everywhere, from one end of the country to the other, to say nothing about the administrative work connected with Church Army work. Just had a notice come in that he is to conduct a series of lectures of The Acts on five Thursday evenings during Lent at the Church Club, New York.

A new parish house for Grace Church, Madison, S. D., is to be dedicated soon.

Archdeacon Paul S. Atkins presided over an interesting two-day session of the archdeaconry of Harrisburg recently, when there were papers and addresses by prominent folks, including Benjamin C. Atlee, who spoke on "The Church from a Layman's Point of View." Nice to get the laymen to speak up like that.

In the diocese of Long Island, as a part of the campaign for evangelism, open confirmation classes are being held on Sunday evenings. The idea is for the confirmed to attend, and bring along the unconfirmed friend.

St. Paul's Chapel, College Point, Long Island, will be a parish ere long—all the papers are being drawn up now. The interesting thing about it is that it will be the fourth parish to be set off from historic St. George's, Flushing.

Because George Washington is credited with originating the idea of a cathedral in the national capital, the Right Rev. James E. Freeman, Bishop of Washington, has invited Episcopal clergymen throughout the country to unite in a nation-wide observance of the Sunday nearest the first president's birthday anniversary as "Washington Cathedral Sunday."

Services on this day are to be dedicated to the spiritual ideals of the nation's founders and to the cathedral which is rising on the most commanding elevation in the District of Columbia as "a symbol of the faith upon which the strength of the nation has been built."

Down in Georgia for a minute; Savannah; state conference on social

work; and there on Tuesday night, January 19th, the head of our national social work addressed the whole crowd on "The Church and Its Social Relations." Not only that but the diocesan social service chairman, Rev. Harry Cobey, was much on the job and was on the program. Nice.

Bishop Roberts, South Dakota, returns to the district this week after a trip where he visited all of the eastern seminaries.

For the first time in forty years there was no bishop present when the annual convention of Southern Ohio met; Bishop Vincent, not being as young as he once was, has gone south, which really isn't a bad idea, and Bishop Reese was away with Mrs. Reese, who is getting over a severe operation. So the Rev. Frank Nelson, naturally enough, was elected chairman. The reports were all gratifying, with money increasing all along the line (except, possibly, in parsons' salaries). Bishop Reese, in his address, read by Dr. Nelson, said that it would be a good idea to use the new Prayer Book throughout the diocese on Whitsunday in connection with the 325th anniversary of the introduction of the first reformed Prayer Book of the Church of England, so resolutions were passed to that effect. The Rev. Henry Sherrill of Boston and Rev. Frederick Deis addressed the convention and there was a big party, the biggest that they ever had in connection with a convention, with four hundred present.

A conference for rectors of rural parishes in the Diocese of Washington was held during the week at Washington Cathedral under the auspices of the College of Preachers. The lectures and discussions pertain to Lent and its observance. The leaders were the Right Reverend James E. Freeman, Bishop of Washington, and the Reverend Dr. Henry Lubeck, Canon of Washington Cathedral.

The Rev. Frank Gavin of the General Seminary is giving a course of lectures at the National Church Club for Women, New York City, Thursday afternoons during Lent. Earlier in the month Mr. Lawson Purdy lectured on the Housing Problems in New York.

The Rev. Archibald M. Judd, for the past nine years executive secretary of the diocese of Harrisburg, was nearly elected suffragan bishop of that diocese the other day, but not quite. It was a special convention held at St. Stephen's, Harrisburg, on the 5th and 6th. Mr. Judd led on the 7th, 8th, 9th, 10th and 11th ballots, receiving a majority of the clerical votes but failing to carry the lay



BISHOP FISKE
Popular Lenten Preacher

votes. They gave it up after the 12th ballot, in which Dean Gateson ran strong, and are to return to the task at the diocesan convention in May.

They fixed the minimum salary in Harrisburg at a special convention at \$2,100 a year and a house.

Lenten noon-day preachers during Lent at St. Paul's, Baltimore: Bishop Bennett, Bishop Strider, Bishop Helfenstein, Rev. C. E. McAllister, Rev. Robert Johnston, Rev. Arthur B. Kinsolving, Rev. Hugh Birkhead, Rev. W. A. McClenthen, Rev. A. L. Kinsolving, Rev. A. M. Sherman, Rev. W. O. Kinsolving, Rev. F. S. Fleming, Bishop Fiske, Rev. S. C. Hughson.

And the special Lenten preachers at St. James', New York: Bishop Shipman, Rev. B. I. Bell, Rev. R. H.

Gushee, Rev. Henry Sherrill, Bishop Woodcock, Bishop Oldham, Bishop Fiske.

Bishop Stearly and Bishop Lloyd were the speakers at a mass meeting held in Trinity Cathedral, Newark, Washington's Birthday. There was a breakfast meeting, following the annual Washington Birthday corporate communion, when the Rev. Leslie Glenn, student secretary, spoke.

Maybe a word should be said about the picture on the cover. It is considered one of the most beautiful reredoses ever made, this one that was dedicated the other day in St. James' Church, New York City, the Rev. Frank W. Crowder, rector. It is of elaborately carved wood, richly gilded and polychromed, and is a memorial to three former rectors of the parish, given by sixteen parishioners.

Convention in Maryland; Bishop Helfenstein stressed the importance of adequate salaries for the clergy; and also said that an every member canvass should be carried out every year in every parish and mission. Most of the time was taken up with a discussion of the proposed Cathedral of the Incarnation. Lots of folks feel that the original plans, made by the late B. G. Goodhue, are too ambitious, the only unit of which so far built is the undercroft of the contemplated synod hall, which has been used for some time for services. The chairman of the cathedral committee announced that they had decided to build in the present location (lots of people wanted the cathedral moved further out of the center of the city). He also said that they had changed architects, the firm of Frohman, Robb and Little having been engaged. Then Mr. Frohman was introduced and told of the plans. His address was followed by a discussion in which

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the suggestion was made that maybe the diocese should not build a cathedral but that the present congregation should erect their own church. So a committee of twelve was appointed and we will have to wait for a time before we can tell you whether or not that cathedral will ever be built. Anyhow, it was an interesting convention.

* * *

A prelude to the Council of Lexington was a mass meeting held in the Cathedral Tuesday night, January 29, which was addressed by the Rt. Rev. Charles E. Woodcock, Bishop of Kentucky. Mr. John Marston, Jr., executive secretary of the Church's programme for the diocese, made a preliminary talk concerning the programme for this triennium, explaining the increase of assessments and the good reasons therefor. Bishop Woodcock then made a most stirring appeal for personal devotion and loyalty to one's parish and diocese.

* * *

Lay Evangelism is the theme upon which much attention and interest are being centered at this time on Long Island. The movement is well defined by the Rev. Geo. E. Talmage of Christ

Church, Oyster Bay, who says it "means that the members of our Church, who are by nature reticent and undemonstrative, should take up their share of the work of preaching the Gospel to the world. . . . There is probably no better method than that of personal invitation, which to be sincere cannot be organized, and

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to be effective must be on a large scale. This method is within the possibilities of every one." At a service in Grace Church, Jamaica, last week, under the auspices of the diocesan committee on the matter, Bishop

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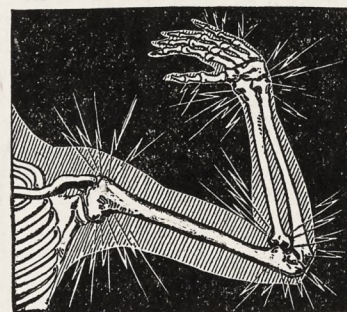
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Darst preached an effective sermon to a large congregation. Some thirty of the clergy were present. Other diocesan gatherings are planned, and the subject will have especial attention not only by preaching, but, it is to be hoped, by practice, in all the diocese throughout Lent.

* * *

Bishop Stires led off as the preacher for the united Lenten services held each noon at Holy Trinity, Brooklyn.

* * *

Parishes of the "hill zone," Brooklyn, hold united Lenten services, one a week, as follows: At the Messiah, Bishop Stires; at the Incarnation, Bishop Larned; at St. Mary's, Bishop Woodcock; at St. James', Rev. B. I. Bell; at St. Luke's, Bishop Slattery.

* * *

A beautiful stained-glass window, made in the studios of Henry Wynd Young, New York, has been placed in Christ Church, Manhasset, N. Y.

* * *

A health class is to be organized at St. Mark's, Berkeley, California, as a result of the visit there recently of the Rev. Robert B. H. Bell of the Society of the Nazarene, who conducted a health mission for a week. The mission made a real impression on the city, many from other churches attending.

* * *

Christ Church Cathedral, Springfield, Mass., will have an unusually large number of Lenten services this year, owing to the fact that the church is now a cathedral. On Tuesday, Wednesday, Thursday and Friday of each week there will be brief noon-day services with local speakers and nearby Episcopal clergymen. On Wednesday evenings, Rev. Latta Griswold, Lenox, honorary canon of the cathedral, will give a course of instruction on the religion of the prayer book. On Friday afternoons services will be held for children with the girls' choir in attendance. One day will be set apart for uninterrupted intercession, beginning with the Holy Communion at 7:30 a. m. and continuing until 8 p. m.

* * *

We thought so. In fact, we were morally certain. Superlatives are explosive. We quoted a distinguished Oregonian to the effect that Bishop Jenkins' consecration in Portland, on St. Paul's Day, was the first consecration in the United States north of San Francisco and west of Nebraska, and Archdeacon Bulkley of Utah very properly rises to remark that in Salt Lake City on December 16, 1914, there took place two consecrations, of Bishop Hunting and Bishop Jones.

* * *

Last year's quota for the Philippine Islands was \$900. They prom-

ised to pay \$1,250; they paid \$1,398.06.

* * *

A group of young business and professional men, irrespective of creed, meet once a month for secular and

religious discussion with Bishop Bennett of Duluth. These discussions follow a dinner at the Kitchi Gammi Club.

* * *

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of fifteen thousand folks—that is the story of Longview, Washington. The Rev. Russell Francis is there holding services in a store building where he has gathered a little Episcopal congregation, mostly all young folks. Two lots have been purchased on which a rectory and parish house will be built eventually. They have gone even further than that—option has been procured on two more lots where a church will be built.

* * *

How many parishes are there whose subscribers for the missionary work of the Church outnumber the communicant list? The Church of Our Saviour, Jenkintown, Pa., has 453 communicants, including Church school pupils, and 600 regular subscribers for missionary work.

* * *

Model letter commended to Churchmen of means. The original, of which this is a copy, was written to Bishop Weller last December.

"My dear Bishop Weller:—I remember when you dined with me in Washington at the time of General Convention that after a great deal of difficulty I managed to worm out of you the fact that your diocese is embarrassed by certain debts and that the general situation makes it complicated for you to have a coadjutor.

"I have been looking forward all this autumn to this Christmas season when I hoped to be able to send you by way of a present something which might help to alleviate the strain and trials of your episcopate. My friendship with you personally has meant a great deal to me. It is therefore with much pleasure that I enclose my check to your order for \$25,000 and ask you to use it as you may see fit for the best interest of your diocese."

* * *

Speaking of statistics, the percentage of illiteracy in Japan, according to the World Almanac, is only 0.94. That is to say, if you met 100 Japanese, 99.06 of them could read and write. The *World Tomorrow* says that a recent survey showed 98 per cent of Japanese children of school age actually enrolled in school.

* * *

Archdeacon J. S. Russell, head of the colored work in the Diocese of Southern Virginia, received an award

from the Harmon Foundation of a gold medal and \$400 in cash as one of the Negroes who had accomplished most for his race during the year 1928. Many years ago, Archdeacon Russell founded the St. Paul's Industrial School at Lawrenceville, Va. This institution has rendered a wonderful service, not only to the colored race, but to that whole section of Virginia.

* * *

In the days when congested housing conditions in New York tenements were even worse than they are now, a school teacher, so it is said, was presenting pictures to her flock, to take home and hang on the wall.

One urchin burst out weeping and refused to take any pictures. Pressed for an explanation, he said that there were four other families besides his, lodging in one room, and as his family lived in the middle, he had no walls.

* * *

Miss Martha Berry, founder and head of the Berry Schools for mountain children in Georgia, was awarded the prize of \$5,000 given in December by the Pictorial Review for outstanding accomplishment in social welfare. Friends of Miss Berry are raising a fund of \$2,500,000 for endowment. The schools started in 1902 with a handful of boys, and now have

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nearly 1,000 students. Miss Berry is an Episcopalian.

* * *

A Yorkshire newspaper recently asked for some definitions of a gentleman. Some of those sent in were: "The finest soldier in the ranks of chivalry."

"One who can be gentle, remain a man, and never be conscious that he is being either."

"A gentleman is a man who is a man and never forgets it."

"A man with a heart bigger than his banking account."

"One who respects on the surface the pretensions of others—while reserving private judgment."

"One who is straight, fearless for the right, true to himself, honorable. One who regards and treats with kindness old people and children, and, what is more difficult, is considerate for old frumps."

"A man who is in the van during the fight and in the rear when it comes to sharing the spoils."

"A gentleman is a man who does a kind action and forgets it; if he receives one he always remembers it."

"One who could be pointed out with the remark: 'That man is not what I am, but what I ought to be.'"

"He is at ease with everybody and makes everybody at ease with him."

* * *

All that marriage does is to show people up and failure does not lie with the institution but with the people, the Rev. Dr. Harry Emerson Fosdick said in his sermon last Sunday.

He said that if a girl is selfish and vain she may get on fairly well by herself, but being married and taking that selfish disposition into the intimacies of marital relationship is like "bringing invisible writing to the heat of a candle, it brings it all out." He added that "she was a failure before she married and all that marriage could do for her was to register it."

"Or if a man is a bit of a brute," he said, "he may pass for a good fellow by himself, but bring his coarseness and vulgarity into the intimacies

of marriage and the new relationship shows them up."

He continued that "marriage, when it is fulfilled, is the most beautiful of all human relationships. But plenty of individuals are not fit for it."

"If anybody has any meanness, selfishness, bad temper, miserliness, or jealousy concealed anywhere about his person, marriage will show him up."

* * *

A somewhat unusual series of Len-

ten talks has been arranged at St. Mary's, New York, for the Wednesday evenings during Lent. The general theme is "The Parish and the Religious Life of Its Children." The services opened on Ash Wednesday with a talk by the rector on "The Religious Life of the Parish from Childhood to Old Age." The other speakers follow in the order named: The Rev. J. Brett Langstaff, assistant minister of Grace Church, New York—"The Children's Cathedral"; the

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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

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

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

Christ Church, Cincinnati
Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.
Daily, 7, 9:30 and 5:30.

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

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

St. Mark's, Berkeley, California
Bancroft Way and Ellsworth Street
Near the University of California.
Sundays: 7:30, 11:00 A. M., 5:00 P. M.
Tuesdays: 10:00 A. M.

Rev. Gabriel Farrell, Jr., rector of the Church of the Messiah, Rhinebeck—"Young People's Work"; the Rev. John W. Suter, Jr., executive secretary of the department of religious education, National Council—"Worship for Children"; the Rev. T. R. Ludlow, secretary of adult division, National Board of Religious Education—"Education for Adults"; the Rev. George H. Toop, rector of Holy Apostles, Philadelphia—"Recruiting for the Ministry"; and the Rev. Pascal Harrower, rector-emeritus of Ascension Church, Staten Island—"Our Own Spiritual Growth."

* * *

Christ Church, Binghamton, New York, always has a fine lot of speakers during Lent; this year Bishop Fiske, Rev. Wyatt Brown, Bishop Longley, Rev. R. P. Kreidler, Dean McGann, Rev. E. S. Pearce and Bishop Coley. They are held under the auspices of the several parishes. At Trinity Church on Tuesday evenings, the Rev. F. L. Flinchbaugh of Wilkes-Barre is giving a series of lectures.

* * *

Rev. Gaynor Banks, Nazarene Society, has been conducting Health Missions in the South. One was held at St. Paul's, Albany, Ga., the rector there, the Rev. Harry Cobey, writing this about it:

"When this movement was in its earlier stages, and the emphasis on physical healing brought many to hear the message of the Society of the Nazarene and other similar movements chiefly from the desire for physical relief and comfort, there was always the possible element of disappointment resulting in spiritual loss rather than gain. The way the teaching is done now by our recent missionary here I do not think there is that danger because the spiritual is so pre-eminently first that the hearer is led to so quicken and deepen his faith that the element of anxiety is lessened and even though his desire for physical healing is not granted the physical infirmity itself is placed as a thing of less importance. The purpose of the Mission is to bring about the Life Abundant in the individual chiefly by making his life less self centered and more God centered."

* * *

Mr. Edward E. Albee, theatre man, has given \$100,000 as an endowment of the Synod House, New York.

* * *

Poor High Moor down in Atlanta had tough luck with his confirmation class this year, since a flock of them got the flu the last minute. As a result he only presented 84. He is now giving a series of sermons called "Portraits of Christ," and a diligent listener writes: "Oh, they are so fine; he seems inspired."

* * *

Down in St. James' Church, Baton

Services

Cathedral of St. John the Divine, New York

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

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

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

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

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

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

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

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

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

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

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

St. Mark's, Milwaukee
Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
Gamma Kappa Delta, 6 P. M.
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St. James, Philadelphia
Rev. John Mockridge
22nd and Walnut Sts.
Sundays, 8, 11, and 8.
Daily, 7:30, 9, and 6.
Holy Days and Thursdays, 10.

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

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* * *

A new mission, St. James, has been started in East Springfield, Mass., under the direction of the city missionary, the Rev. John H. Nolan. Also a mission has been started in Worcester—St. George's, which is directed by the Rev. S. S. Shirt, vicar at Rochdale.

* * *

A thoroughly modern parish house is soon to be built in the parish of St. John's, Versailles. Senator Johnson N. Camden, his daughter, Miss Tevis Camden, and the late Mrs. Camden planned the gift which will probably now be erected as a memorial to Mrs. Camden. The rector of this flourishing parish is the Rev. Robert J. Murphy.

* * *

Lenton preachers at the Heavenly Rest, New York: Father Huntington, Rev. Adye H. Pritchard of Mount Kisco, Rev. E. Clowes Chorley of Garrison, Rev. Herbert J. Glover, the vicar and the rector.

* * *

Maryland has a Revolutionary hero who is the Southern counterpart of Paul Revere. He is Tench Tilghman, aide-de-camp to General Washington, who left Yorktown on horseback after the surrender of Cornwallis, crossed the Chesapeake Bay on a barge, rode up the eastern shore of Maryland and reported the surrender to the Continental congress in Philadelphia. Tench Tilghman's grave, along with those of other eminent patriots, such as Samuel Chase and John Eager Howard, lies forgotten and neglected in an old cemetery at Fremont Avenue, Lombard and Redwood Streets, in Baltimore. The Vestry of old St. Paul's Church, the mother church of the city, has just inaugurated a movement to restore this old cemetery and mark properly the graves of the historic dead. The project is to be taken up by the various historical societies of the state.

* * *

A parish house costing \$105,000 was dedicated January 31 for St. Paul's Memorial Church, Detroit, by the Rt. Rev. Herman Page, Bishop of Michigan. Thus has come to fruition three years' strenuous work and planning under the direction of the Rev. James G. Widdifield, rector of the parish and formerly the Archdeacon of Detroit.

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