

# *The* **WITNESS**

CHICAGO, ILL., MARCH 6, 1930

## **Real Prayer**


*by*


HARRY EMERSON FOSDICK


**R**EAL Prayer is the release of the Divine Power; not an endeavor to alter the purpose of God, but to so alter ourselves that the will of God may be done through us. Real Prayer is desire in its noblest form and desire is the deepest force in life. From the amoeba, seeking food, to some Saint Augustine, crying that his soul is restless until it rests in God, the driving force of all life is desire. Real prayer unifies our desires, harmonizes them, lifts them up, directs them to the noblest aims and calls God into alliance with them.

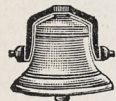
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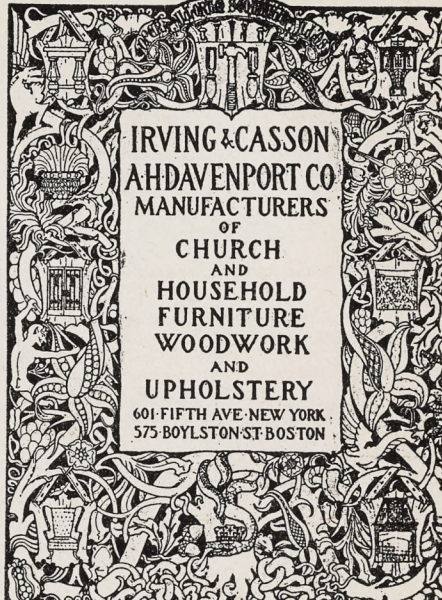
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# THE WITNESS

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## GRIT AND GRACE

By

BISHOP JOHNSON

THE Collect, Epistle and Gospel for the first Sunday in Lent is a lesson in spiritual exercise. Religion with Christ did not begin with a sentimental gesture nor an appeal to an emotional response, nor did it gratify an intellectual curiosity. Depending solely upon His winsomeness Christ bade men to follow Him and then He trained them to meet, with courage and faith, the tribulations which inevitably awaited them.

He repelled those who, carried away with the enthusiasm of the moment, glibly promised to follow Him wheresoever He led them by reminding them that foxes had holes and the birds of the air had nests but the Son of man had not where to lay His head. Unless they were prepared to stand the rigors of the journey He warned them not to undertake discipleship. He preferred a few well trained followers to a multitude of casual admirers. He did not invite men merely to the glories of the conquest. He cautioned them as to the toilsome nature of the way, and yet promised to help them bear the burdens incident thereto.

He frequently took His disciples aside for meditation, prayer and instruction, and this fact is probably the basis of our Lenten observance. "Come ye apart into a desert place and rest awhile."

It is the "desert place" which offends those who want to participate in the joys of religion without assuming its imperative obligations. It is an unwillingness to take the training which prevents so many people of excellent intentions from becoming competent doctors or learned scientists. We want to achieve results without paying the price.

So the first Sunday in Lent emphasizes this elementary lesson in our Christian vocation. It is a lesson in putting first things first, so that we may not receive the grace of God in vain.

What is this first thing? It is to determine the true relationship between the desires of the flesh and the

motives of true godliness. You are to begin your spiritual combat by making God the centre of your spiritual universe and not orientating your life to your own alimentary canal.

The Gospel is deocentric and not geocentric. God comes first no matter what happens to you. You are to see to it that your flesh is subdued to the spirit and that it is not the dominant factor in reactions to your environment. In order that this may be visualized to your consciousness the Epistle recites the conflicts of St. Paul and the Gospel tells us of the temptations of our Lord.

When you are irritated, discontented and dissatisfied with the town in which you live, the people with whom you work, the rector whom you are obliged to endure and the bishop who has been inflicted upon you, then you are to measure your grievances with those of St. Paul and your motives with those of our Lord, and straightway become so ashamed of your own performances that you have not the countenance to complain about anyone else. When life is cold and dull and hard you are to bear up manfully even though you are hungry for something more palatable. You are not to complain because you cannot turn these stones into bread.

If you are poor and unsuccessful, unable to pay your bills or make the grade financially you are to remember that Christ became poor for our sakes and refused to accept all the kingdoms of this world at the price which Satan demanded.

If you are snubbed and overlooked, receiving little or no appreciation for your honest endeavors, you are not to mope but to remember that our Lord refused to achieve notoriety by stooping to the sensational method of leaping from the pinnacle of the temple into the crowded courtyard, which would have no doubt secured Him great publicity from the newsmongers of Jerusalem. The test of discipleship lies just here.



Are you serving Christ for the temporal results to be picked up as you go along, or are you trusting Him to see in secret and to appreciate whether or not you are a rotter.

It was the persistent devotion to Christ in spite of the opposition and disloyalty which He met, which made St. Paul congratulate himself when he looked back upon his life and caused him to assert that he had fought a good fight. Thank God he wasn't a statistician who boasted how many he had saved, but a fighter who fought on regardless of whether he was appreciated or condemned.

In these days of pacifistic trend we must be able to discriminate between manly courage and brutal cruelty; between military discipline and military arrogance; between quiet determination and ostentatious palaver. Not that one would discourage the termination of wars, as futile and barbarous, but rather that we would strive for peace without losing our courage.

The courage of waging a fight against the world is

really more difficult to acquire than the emotional bravado which is apt to be the road to military glory. It is not that we are to give up fighting so much as we are to give up bragging about it. It is not that we shall all become dumbly acquiescent to evil, but that we shall become doggedly persistent in overcoming the sins that so easily beset us.

In the Christian sense a soldier who needeth not to be ashamed is one who has always put God first and has not permitted the applause of men or their condemnation to deflect Him from allegiance to righteousness. We are therefore to train ourselves to such an adherence to certain principles that we do not permit external circumstances to overwhelm them. "Though He slay me yet will I trust in Him." "Though I walk through the valley of the shadow of death I will fear no evil." This is a very wonderful piece of rhetorical buncombe unless we have trained ourselves to do this very thing just when the irritations and misfortunes come our way.

## JESUS THE PROPHET

### *His Message for the World Today-II*

By

REV. G. A. STUDDERT-KENNEDY

WITH the problem of evil as we put it to ourselves, Jesus never seems to have concerned Himself at all. He never asked Himself: "Why is there any evil in the world?" or "Where does evil come from?" He has nothing to tell us about the origin of evil. He never tried to explain it even to Himself. He was entirely absorbed in destroying it. He called it "Satan," or "the Adversary," and His only concern with it was to tear and root it out of the world.

#### THE EVIL IN MAN

It is impossible to say whether He believed in a personal devil or not. He talked about him as a person, but that is a natural form of speech. He once called poor old Peter "Satan." But He certainly did not mean that literally. He gives the reason quite clearly to Peter. He called him Satan because he was thinking mean, cowardly thoughts, and trying to hold Jesus back from His fight with evil, and the suffering it entailed. He wanted to make an earthly King of Jesus and put Him on a throne, and, as we shall see, Jesus had decided, for very good and sufficient reasons, that that was not the way to destroy evil.

#### HIS PROBLEM

The thing we want to grip firmly in our minds is that the temptation in the wilderness was the conflict that He endured in thinking out His plan of campaign, and deciding how men were to be awakened and made to see that the world is really the Kingdom of God, and wholly good and beautiful, and that the evil was in themselves and could be destroyed.

How were men to be awakened to the Truth and enabled to live it out in their lives? That was His problem. How was He to get hold of them and make them see? The first answer that suggested itself was "Feed them." Would it not be brought about by destroying poverty and want, and giving the people bread?

This problem of the people's bread was always on His mind and in His heart. He had lived among the poor. And there in the dim, grey light of morning when the rocks and boulders round Him, by a natural association of ideas, grew to look like loaves of bread, He was surrounded, I believe, by an innumerable phantom host of the world's hungry people.

He saw them stretching out into the distance like an endless sea. Mothers clasping puny children to their dry and shrivelled breasts; fathers tearing open their ragged shirts to show the bones beneath their skin and holding out lean and skinny arms in supplication; while all around Him, like the moan of the sea, there went up the cry of a world of want: "Bread! Bread! For God's sake give us bread! If Thou be the Son of God, command these stones that they may become bread."

#### GOD'S WILL—GOD'S WAY

And He, seeing the multitude, had compassion upon them, for many of them came from afar, so very far, through so many bitter disappointments, with broken bootsoles flapping round their feet, along miles and miles of filthy streets.



"Bread! Bread! For God's sake give us bread." It was the supreme problem of His life; how was He to solve it?

He felt within Him the pulse of extraordinary powers. He knew that in some strangely unique and wonderful way He was the Man, the chosen Man. If it ought to be done, He had no doubt it could be done. If it was God's Will, then there must be God's Way.

Here was the greatest need, to feed the people. Was it any use giving them God unless He gave them bread? How could they worship unless they were fed? Was it not mockery to tell them of a Father's love unless He satisfied their human need? And yet—He knew man and needed not that anyone should tell Him what was in man.

Intellectual power consists in the capacity to learn by experience, and His intellect was as clear as light itself. He had tried it—this giving men bread. It did not work. What did they do? Snatched it, gobbled it up, lay down in the sun to sleep, and presently came crying for more.

#### THE FIRST PRINCIPLE

Jesus was an utter realist. He never allowed His passion, not even His passion for pity, to cloud His intellect. He saw right to the heart of the problem of bread, and arrived at clear and definite principles upon which the solution of it must depend.

The first of these principles was the principle of Work. Bread is a curse when it is not earned. Unearned bread, in the end, corrupts both body and soul. Man cannot live on unearned bread. He must work. He must work with and for God and his fellow men, and by working with and for them, learn to love them.

It was His insight into this great truth which lay behind His horror of riches. It was not that He regarded riches as bad in themselves. He was not a lean hungry hermit who despised the good things of the world and bade men seek for heaven by turning their faces from the earth.

#### THE WORKING FELLOWSHIP

That was one of the things His critics and enemies complained about. They called Him a glutton and a drunkard because He ate and drank like other men.

What He dreaded about riches was that they took men out of the working fellowship of God and man. They tempted men to believe that they were really independent of God and of their fellow men, but the man who believes that he can really live a private life on his own private property is damned because he is cut off from the family of God which lives by the work of the world.

#### BEWARE OF COVETOUSNESS

You see this point brought out with perfect clarity when a man who was staying in the crowd, listening to His teaching, cried out: "Master, speak to my brother that he divide the inheritance with me." He saw right through that cry. Here was a man who cared more for the inheritance than he did for the brotherhood. He wanted to use Jesus—nay, he would have used God Himself—as a means of getting that bit of property.

Jesus went to the root of the trouble when He said:

"Take heed and beware of covetousness, for a man's life consisteth not in the multitude of things he possesseth." Get back to the brotherhood again and you will soon find a way to divide the inheritance.

Then He told them the story of the rich fool, who had a run of luck and raked in plenty of money, and said to himself: "Now I have any amount of private means and I can live a private life. I need never do another hand's turn for anyone as long as I live. I will have a good home." Then God whispered in his ear: "Thou fool! This night shall thy soul be required of thee."

#### UNEARNED BREAD

I do not believe that that was a summons to death. I think it was the realisation of the truth that sooner or later comes to all who live on unearned bread, and cut themselves off from the working fellowship of the world—the truth that easy money is muck that has no value and no meaning.

It was because the rich man is inevitably tempted to cut himself off from the fellowship of service that Jesus saw that his money was a danger to his manhood. The same danger, as Jesus clearly saw, exists for the beggar—the scrounger who, being able bodied, is content with given bread. If Lazarus could work and would not, he must go to Hell, because no man can live by bread alone, not even by crusts from a rich man's table.

It is this first principle of work which, if honestly applied, would begin the Christian revolution.

#### QUESTIONS FOR CLASS DISCUSSION

1. Discuss the author's statement that "the world is really the Kingdom of God, and wholly good and beautiful, and that the evil was in themselves and could be destroyed."
2. Enumerate evils that have been destroyed in recent years.
3. There is today a famine in China. Is this a visitation from God or is it due, as the author might suggest, to evils within man? If so, what evils and how could they be destroyed?
4. What was the first principle which Jesus worked out during His temptations?
5. What was Jesus' attitude toward wealth?
6. Read the stories from the Bible, aloud in class, which the author uses to bring out his points in this week's article, and discuss them.
7. The author speaks of a Christian Revolution. What does he mean: is there need for such a revolution: how would a Christian revolution differ from any other? Discuss the matter thoroughly in class.

These articles, to run continuously through Lent, are reprinted, by arrangement, from *The Torch*, organ of the Industrial Christian Fellowship of which the author was a secretary.

## Cheerful Confidences

By

GEORGE PARKIN ATWATER  
AN APPEAL

NOT for money, thank goodness, but for assistance in making known to the many the results of valuable human experience.

I am venturing to ask the clergy for a few minutes of their time, and brief attention to an important subject.

Probably every man in our ministry has some valuable and unique suggestion to give to young rectors, on the subject of pastoral care, and the administration of a parish.

Would you be willing to give a little thought to the



subject, and write down any methods or principles which you have found especially useful and productive of good. I would urge you, especially, to explain methods which you have originated, and which are unique. Also I would request you to give attention to what you might think to be very small details of pastoral care, or parish administration. Sometimes the apparently trifling matters are of great value to others.

For instance, I know of a Church where they placed the pews three inches farther apart than the standard distance used by seating companies. This added greatly to the comfort of tall people, and made kneeling a devotional exercise, and not a feat of balancing.

Have you tested your hymn board to determine whether it is easily visible from all parts of the church?

Do the lights in your church glare in the eyes of your congregation?

I realize that such things seem so obvious as not to need special publicity, but as a matter of fact they are often overlooked.

Of course, we especially need the more important and efficient methods, that have been tried and found useful.

I should welcome the suggestions of the clergy, and I shall try to give publicity to as many as possible.

Please send them to me at 29 Grace Court, Brooklyn, N. Y.

## Let's Know

By

BISHOP WILSON

BEDS

I SUPPOSE it is natural for us to read our Bibles in the light of those conditions with which we are familiar. For instance, when we read of lamps, we think of some handy electrical device for illuminating the house. Or when we read of coats, we think of one of the ready-to-wear garments on display in Smith's clothing store. Of course, a moment's reflection will tell us this is absurd and then, perhaps, we don't want to think.

Take beds, by way of illustration. There were two kinds of beds commonly in use among the Orientals—except possibly in royal palaces. One was merely a mattress stuffed with straw. Poor people covered them with plain sacking; wealthier people used a handsome rug. In the day-time they were used as divans to sit on or, in the heat of the day, to stretch out upon for a siesta. When you read in one of the Psalms "let the saints . . . rejoice in their beds," you must not think of them as waking up in the middle of the night to praise God from under the covers; rather you must think of them as quietly gathered in someone's house for family prayer. These mattresses were easily moved about and were usually stacked in a corner when not in use. The bedding required was of a very simple

description. People slept in the clothes they wore in the day-time and drew a coverlet over themselves at night—perhaps a rug or a skin of some sort. One room in the house was set aside as a bed-room where the whole family spread out their respective mattresses and went to sleep. You remember the man in the parable who said he could not answer the door because "my children are with me in bed."

The other kind of bed was merely a mat which could be rolled up and tucked away. This was often used on the house-tops during the sultry summer nights or under some kind of shade during the afternoon siesta. When St. Peter went up on the housetop in Joppa to pray about the sixth hour and fell into a trance, it undoubtedly refers to the customary afternoon siesta on the little piece of matting laid out in the open air. This was the kind of bed upon which the palsied man was carried to our Lord and to whom He said "take up thy bed and walk." It was a very simple matter to carry such a bed and probably it was not an uncommon sight on the streets of a Palestinian city. Poor people would simply curl up on mats of this kind and forget the trials of a weary world. Wealthier people would make them more comfortable with pillows and cushions, often very elaborately embroidered.

It was only in the homes of the great ones—kings, rulers, and such like that anything approaching a bedstead would have been in use. The "couches of gold and silver" referred to in the book of Esther and the "beds of ivory" mentioned in Amos were doubtless bedsteads ornamented and inlaid with precious metals. Only once in the Bible is a bedstead definitely mentioned; that is in Deuteronomy 3:11 where it says that Og, king of Bashan, had a "bedstead of iron." Some scholars think this refers to the hard, black basalt which abounded in that part of the country and some even think the bedstead was a sarcophagus to be buried in rather than a piece of nocturnal furniture. Generally speaking, however, beds in the Bible mean stuffed mattresses or thin mats.

## Hearts and Spades

By

CAPTAIN MOUNTFORD

Head of the American Church Army

WHEN reading any part of Holy Writ, the word of the Greek enquirers should be ours too. "Sirs, we would see Jesus." *John 12:21*—but especially so when musing over the Spiritual Fourth Gospel, and we shall certainly come to be numbered amongst the great company who have there been made "glad when they saw the Lord." *John 20:20*.

There is nothing like the *Four* in all literature, and of those no other is like the *Fourth*. It is the unique within the unique. Again we urge that his Gospel should be read slowly at one sitting, at such a time and place as will assure us of no interruptions. Its Author tells us it was written "that ye may believe



that Jesus is the Christ the Son of God, and that believing ye might have life in His name." 20:31.

It has been suggested that the Writer's first idea was to give a day-by-day account of our Lord's ministry based on a diary kept at the time, and this because of such entries as 1:29 where we have an account of a day; then "on the morrow;" and in *verse* 35 "again the next day;" and *verse* 39 "for it was about four o'clock in the afternoon;" and again *verse* 43; and likewise in the opening verse of *chapter* 3 lends color to "the diary" idea.

But that conjecture is not really important. The book has a carefully planned unit; the end seems to have been in view from the beginning, (compare 1:29 with 19:36).

Dr. Easton suggested to his class at the 1927 Wellestey Conference, that the succession of scenes in John's Gospel, each opened with a miracle which always illustrates some particular point having a specific spiritual value; this being followed by a controversy of our Lord with the Jews; then comes a long discourse by our Lord showing the meaning of the miracle and the argument and the application of this meaning to the Christian life. Finally each miracle is tied up with that Feast of the Jews which bears on the same essential point. For example, take *Chapter* 6. The miracle is the feeding of the multitude, followed by an argument on what constitutes true spiritual food, then Christ's declaration, "I am the true Bread of Life." The whole story is linked with the Feast of the Passover.

A Feast, a miracle, a dispute and a discourse. These elements may come in any order. *Chapters* 7, 8, 9, and part of 10, treat with occurrences at the Feast of Tabernacles, the great feast of light; which was celebrated with candle-lighting in every home. The miracle is the opening of the eyes of the man born blind; the controversy turns on Christ's right to give sight, and the statement is, "I am the Light of the World." The keen student may care to similarly follow out this method, with the Feast of Dedication in the latter part of *chapter* 10 and *chapter* 11; or with the Feast of Pentecost in *chapter* 5.

The Author knew the world's longings and the world's needs and wrote for the world's acceptance. His Jesus starts from the narrow sphere of a decadent Jewish provincialism, but after his first four chapters there is no limitation whether of Person or Message. The Samaritans say at the close of that passage, "He is indeed the Saviour of the World." In this Gospel, big, universal words leap to meet us, words which symbolise the primary demands of all men: "Bread," "Water," "Love," "Life," "Light," "Truth."

Hunt out the Master's sevenfold "I am." Muse on the Supreme "I," 12:32; and the "I am's" of the Interior Life, 14.6, 15.1, 17.23, consider the offers which can be verified by acceptance, 7:37-39; 8.12; 8.31-37. Read the Great Discourses until the heart burns as He talks with us by the way. Christianity is the bearing upon us of a Character until we find the Character irresistible, and where is the glory of Jesus so revealed

as in this small book which throughout the Christian centuries has represented the Most Holy Place of Christian thought and experience.

The One to Whom this Gospel introduces us is holy, and the Words which He speaks are holy; the Saints of our Faith become holy as they lived upon its teaching and they have called it in passionate devotion "The Heart of God."



*IS IT not a fact that a large number of the greatest intellects of modern times have repudiated Christianity—such as Voltaire, Rousseau, Tennyson and Carlyle?*

It would be quite easy to make out an equally good case, to say the least, by quoting names on the other side—Pascal, Bossuet, Browning, Gladstone—but undoubtedly, as you say, many great intellects have not been Christians; though you have read your Tennyson and Carlyle to little purpose if you can say that they "repudiated Christianity." But Christianity is more than an intellectual matter. It is a philosophy, but it is much more too, and many men reject it on other grounds, for moral and practical reasons. Conviction is not a matter of the intellect alone. A number of considerations come in in making up a man's belief.

*Isn't theology the expression of an accepted religion?*

If by that you mean, doesn't religion come first and theology after? yes, certainly! Experience always comes first, and science later on. We learn to talk and then study the rules of grammar, which gives the reasons why we talk as we do. We live and work first, and then men build up their knowledge of psychology and political economy. We learn to know God first, and then build up the science of theology. We don't begin with the reason, but the reason is bound to test and try all we believe and put it into clear forms or, as we call them, dogmas.

*Did you, before you became a theologian, study humanity and come to the conclusion that Christianity was the only suitable explanation of it?*

A rather personal question, but I don't know that that matters. I began as a child, as we all do, by believing what I was taught. Then when I got older I began to think for myself, and everything went into the melting-pot. Not all at once, of course, but bit by bit, and it came out again not quite the same, but much more real. I felt sufficiently sure of my position to think I ought to work for ordination, and began to study theology for my degree, and at once realized how much stronger the Christian position was than I had in the least realised. And I think my experience was much the same as that of the majority of men who become parsons.



# NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE religious world is rightly waging a gigantic protest against the persecutions of fellow religionists in Russia, and we must all be grateful to Bishop Manning for the lead he has given to the movement in our country. Certainly we will all want to offer prayers that believers may be allowed to worship God. Yet there are factors in the Russian situation about which all of us need to be informed as we prepare for our Day of Prayer. There are unquestionably political and industrial forces at work in this world which should prompt us to question the singleness of purpose of some of those whose protests against religious persecutions in Russia have found their way into the press within recent days.

For example, on the same day that the *New York Times* carried three articles concerning protests, from as many countries, there appeared in the same paper a front page story to the effect that industrialists in European countries, particularly in Germany, were concerned over the apparent success of the Russian socialization policy. They are aware that Russian industry, with private profit eliminated, is rapidly coming to the time when it will out-produce and undersell them in the markets of the world. It is significant that this news reached us on the same day that these cries of protest reached our ears. We have every reason to protest against religious persecutions. In doing so we will be wise if we make it perfectly clear that we are not protesting against the Russian industrial experiment, which, after all, may be more in line with traditional Christian teaching than the rationalization industrial programs of other countries. Of one thing we may be sure; the exponents of Soviet Russia throughout the world, an exceedingly aggressive minority, will not fail to tell the workers that our protests are but further proof that the church is an ally of their exploiters, and that they are due largely to the success of the Russian five-year program. As a gentleman in the House of Commons said but the other day, it is not without significance that those loudest in their protests against persecutions in Russia are the same members who invariably absent themselves from prayers when they are said in the House of Commons.

Then too we all know by this time that British politics is tightly wrapped up in all this business. Meetings of protest against persecutions in Rus-



BISHOP SHIPMAN  
*Addresses the Young People*

sia have been held throughout England, under the auspices of the Christian League of Protest. This League has also furnished newspapers with stories of persecutions. The correspondent of the *New York Times* went to see the executive secretary of this League, Mr. Dawkins, who admitted that most of the stories of persecutions being related happened twelve years ago, when the Conservative government was in power. He admitted further that the League of Protest was practically a paper organization, that it was headed by Joynson-Hicks, a leader of the Conservative party, and that the meetings and publicity releases were planned and financed by the *London Daily Mail*, organ of the Conservative party, with the obvious intention of embarrassing the present government headed by Ramsay MacDonald.

So here too we have every reason to tread carefully. The Church certainly is not to be "used" by a political party.

Finally in preparing for the Day of Prayer would it not be well for us to look at the Russian situation in the light of history? It is not without some reason that the present leaders in Russia look upon the Russian Church as an enemy. Dr. George S. Counts, head of the International Institute of Education of Teachers Col-

lege, Columbia University, recently home from an eight months' tour of Russia, in a lecture the other evening said, what I am sure most of us know, that the Russian Church had always been identified with the Czarist days and had always been "an instrument for keeping the Russian peasant in a condition of ignorance and poverty." Sow the wind and the harvest is sure to be the whirlwind. It is not perhaps unreasonable for us to ask Bishop Manning and our other leaders to couple penitence with prayer. Bishop Johnson in his editorial this week says that a real Christian is so ashamed of his own performances that he does not have the countenance to complain about anyone else. We are going to complain about persecutions in Russia. A thought to our own weak performances and the past performances of fellow Christians in Russia will make our Day of Prayer a much healthier exercise. I am willing to protest. But I do want to be humble about it for it isn't so long ago that I talked with a group of workers who were "excommunicated" from their church for their protest against working a twelve hour day for a wage of ten dollars a week. They may call themselves atheists now. But I honestly believe God understands, and loves them, even when they curse His churches.

\* \* \*

On March first, following action taken at the recent meeting in Calcutta of the General Council of the Church of India, Burma and Ceylon, fourteen dioceses became a self-governing province of the Anglican Communion. In regard to the much disputed proposals for reunion affecting other Churches the matter has been referred to the Lambeth Conference for advice, stating in what respect the Council feels the proposals should be amended. They want a clearer emphasis upon, and stronger security for, the retention of primitive, scriptural and inherited Catholic faith and order. All fourteen bishops were present, while the houses of presbyters and laity numbered fifty-four Europeans and thirty-four Indians.

\* \* \*

Bishop Arthur C. A. Hall, Bishop of Vermont for the past thirty-six years, died at his home at Rockpoint on February 26th. Bishop Hall was in his eighty-second year.

\* \* \*

Young people of the diocese of Milwaukee plan the erection of a mission chapel at Whitefish Bay, suburb of



Milwaukee, to be erected and managed entirely by the young people. They are to get the \$5,000 needed by selling shares of non-redeemable stock at \$1 a share. The young people expect to conduct the services, though of course it is hoped that soon a priest may be placed in charge.

\* \* \*

Bishop Gailor of Tennessee suffered a heart attack at his residence in Memphis on February 19th. He declined to go to the hospital and the following day was reported better.

\* \* \*

General John J. Pershing has made his first appearance in the talkies. Photographed before the architects' model of Washington Cathedral, General Pershing tells of his interest in building a cathedral which will bring about the realization of George Washington's conception of a great cathedral. He is chairman of the National Committee for Washington Cathedral.

\* \* \*

St. Stephen's, Wilkesburg, Pa., celebrated the 11th anniversary of the rectorship of the Rev. William Porkess last Sunday, the bishop of the diocese, Dr. Alexander Mann, preaching and confirming a large class. This parish, under the leadership of Dr. Porkess, has had a phenomenal growth until it is now the second largest in the diocese of Pittsburgh. It is a leading parish in the work of religious education and also in missionary giving, having given \$500 in excess of its quota last year. A new parish house and rectory were recently completed.

\* \* \*

Bishop Faber, Montana, conducted a quiet day for the clergy of Minnesota February 19th at St. John's, St. Paul.

\* \* \*

The Church Charity Foundation of Long Island is rich, but they need to be in order to do their important work. Last year they added \$90,000 to their endowments, bringing the total to over two and a half millions. Their budget last year was \$377,000. They manage many church institutions, including the fine new St. John's Hospital, Brooklyn.

\* \* \*

Field secretaries met recently at Racine and worked out a bunch of suggestions after due deliberation. Most important is their suggestion that India is the next natural field for missionary work. They approved the Every Member Canvass as a method, but think parsons should give a good bit of attention to the educational and social features of it; and also they are for the duplex envelope system. Then they want a full time field department for each diocese, with an



BISHOP WHITE  
*Speaks in Massachusetts*

executive secretary. The suggestion was approved that lists of special givers be drawn up for each diocese to be used for the Advance Work Program, and to be kept on file for future use. They expressed thanks for the fine leadership of Executive Secretary Snowden and ended up by telling the church weeklies that they should eliminate all controversial matter as far as possible and confine themselves to the discussion of pressing problems and the humanitarian and religious questions of the day. Good idea; though it is difficult at times to find "pressing problems" and "religious questions of the day" that are not considered controversial.

\* \* \*

Rev. H. Percy Silver, rector of the Incarnation, New York, last week said that Christian ideals were being undermined by colleges originally formed to develop Christian ministers but are now housing "half baked professors with atheistic ideas who hack away at the home bred ideals of young students." Dr. Silver also had things to say of men who are writing lives of George Washington when they should be confining themselves to less important characters, like Jesse James.

\* \* \*

Bishop Deane of Aberdeen was the preacher at a missionary mass meeting held in connection with the diocesan convention of Colorado, speak-

ing on the work of the Scottish Episcopal Church in South Africa. The convention service was held that evening at the Cathedral with the Bishop of Alaska as the preacher. He had previously addressed a meeting of the Auxiliary. A banquet was also held in connection with the convention, attended by three hundred, addresses being given by Rev. Albert Martyr, dean of the Western deanery, Miss Edna Eastwood, worker among isolated Church people, and Bishop Johnson. Bishop Ingley was absent from the convention due to an operation a few days before.

\* \* \*

Services for Italians are now being held on Sunday afternoons at the Atonement, Brooklyn.

\* \* \*

The annual meeting of the Church League for Industrial Democracy was held in New Haven on Washington's Birthday, one hundred and twenty-five members and guests attending. The chairman of the meeting was Mr. William F. Cochran of Baltimore, vice-president, in the absence of Bishop Parsons, president, who was unable to be present but who did send greetings and a heartening message to the effect that "I count it as one of the greatest honors of my ministry to be associated with the Church League for Industrial Democracy." There was a report of the work of the year by the executive secretary, and two fine speeches. The first was given by Harry Russell, New England representative of the Workers Education Bureau, an organization which represents the American Federation of Labor in the educational field. He stated that the workers increasingly were coming to feel the Church was identified with the owning class, and gave incidents from his own life which forced him to the same opinion. He outlined the aims and ideals of organized labor and expressed the opinion that sincere Christians could do nothing less than support their program.

Miss Mary Van Kleeck, research director of the Russell Sage Foundation, and also a vice-president of the Church League, was the second speaker. She explained to her audience exactly what is going on in industrial life, with the programs of mass production. We now see the same program being inaugurated in Russia, except that there private profit has been eliminated with the result that Russia is rapidly getting to a point where it is underselling other countries. She suggested that the present protests against persecutions might very likely be part of a propaganda started by industrialists who are feeling Russian competition. The function of the Church, she said,



is not to bolster up any particular industrial order but rather to create new spiritual values as new social orders emerge from the old.

There were also brief reports on the work of C. L. I. D. chapters at the Berkeley Divinity School and at the General Seminary. Following the luncheon meeting there was a meeting of the executive committee, Bishop Benjamin Brewster of Maine in the chair. Plans were made for the coming year, with much emphasis placed upon the School for Christian Social Ethics, sponsored by the League, which is to be a part of the Wellesley Conference this year. An unusually strong faculty was reported for this school, consisting of Vida D. Scudder, dean; Rev. Frank Gavin, General Seminary; Rev. Niles Carpenter, Buffalo University; and Rev. August Dement, research director of the Christian Social Council of England, who is to come to this country particularly for this school. Dr. Dement is also to address several meetings in New York, is to preach at Trinity Church and St. Mary the Virgin's, New York, and the Advent, Boston, and is also to lecture at the College of Preachers, Washington.

Arrangements for the C. L. I. D. meeting were made by Mrs. William P. Ladd and Mrs. Joseph Fletcher of New Haven, who entertained the members of the executive committee at the Berkeley Divinity School.

I have received several letters congratulating me for having extended the bounds of the diocese of Marquette and for having put Dr. Ablewhite in charge as bishop; also a letter from Bishop McCormick of Western Michigan informing me that he is well and healthy and doesn't care particularly for the news that he has been killed off so easily. It all comes from the item which appeared here that Dean Ablewhite was to be consecrated Bishop of Western Michigan on March 25th. Error of course. Bishop McCormick is the bishop of Western Michigan. Dean Ablewhite is to be the bishop of the diocese of Marquette.

The Rev. R. F. Blackford, Leesburg, Florida, is to be the group leader at the Vanderbilt University rural church school, April 21 to May 2.

Special preachers during Lent at St. James, New York, each preaching three or four days: Rev. Howard C. Robbins, Captain B. F. Mountford, Rev. F. S. Fleming, Rev. Henry K. Sherrill, Canon Allan A. Shatford of Montreal, Rev. George A. Buttrick, Presbyterian, Rev. Henry Howard, Presbyterian, Rev. S. Parkes Cadman, Congregationalist, Rev. Ralph W.

Sockman, Methodist and Bishop Fiske, who will have the services the last three days in Holy Week.

The Rev. David R. Covell, field department secretary of the South, addressed the council of the diocese of Georgia at their recent meeting, presenting to them the Advance Work program and suggesting that the diocese be responsible for a rectory at Christiansted, St. Croix, and a chapel at Caliente, Nevada. The council accepted the suggestion which will be presented to the diocesan convention in May, when Mr. Covell will also speak.

The Rev. Phillips Osgood of Minneapolis created a stir when addressing a group of parsons in Chicago last week by suggesting that Sunday

school be done away with. It divides up the family, is his idea. Better to his way of thinking to have the entire family worship together on Sunday morning. Without pretending to know a thing about it I believe the idea is worth consideration, though apparently the brothers who listened to Mr. Osgood were not too keen about it.

A new chapel, seating twenty persons, was recently consecrated by Bishop Davies at Christ Church Cathedral House, Springfield, Mass. It was given by Mrs. Gordon H. Seymour whose grandson was baptized at the same service.

Rev. John L. Jenkins, Methodist minister, with Mrs. Jenkins, were confirmed recently by Bishop Mc-



Canterbury Cathedral

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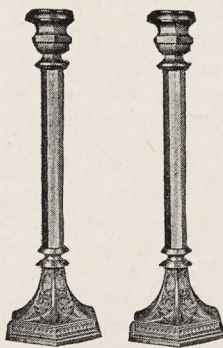
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Dowell at St. Mary's, Birmingham, Alabama. He has been placed in charge of All Saints, Homewood, a suburb.

\* \* \*

The new church for Trinity, Whitinsville, Mass., was dedicated recently by Bishop Davies.

\* \* \*

Bishop Rowe was responsible for a new record in Kansas City, being the attraction at a mass meeting at Grace and Holy Trinity when all church attendance records were broken. The same morning he spoke at St. George's. He was in the diocese of West Missouri for five days with Rev. Paul Mather, native Alaskan, visiting Christ Church, St. Joseph, St. John's and Christ churches, Springfield; and St. Philip's, Joplin.

\* \* \*

Jesus Christ and Modern Education is to be the topic of the national conference for educational leaders to be held in St. Louis, May 5-7 under the auspices of the department of religious education.

\* \* \*

The first of three articles on "Silence" by Dr. John Rathbone Oliver will appear in this paper next week.

\* \* \*

"Does the Church have any responsibility for improving the human stock?" If you, Mr. Parson, have ideas on the subject, put them to paper and send to the American Eugenics Society. If your essay is the best received a check for \$500 will be mailed to you; second \$200; and three prizes of \$100 each.

\* \* \*

Rev. J. Jarden Guenther, associate at St. Paul's, Overbrook, Pa.; has accepted the call to Trinity, Swarthmore, Pa. Mr. Guenther graduated from Haverford College in 1908, was in business until 1922 when he entered Philadelphia Seminary to prepare for orders graduating with honors in 1925.

\* \* \*

A large number of church school workers are enrolled in the teacher training institute, meeting on Monday evenings over a period of ten weeks. Courses are given on the Bible, Hebrew history, Church Program, the teacher, the curriculum and religious art.

\* \* \*

Bishop Manning added his protest to those already made over the references to the religious life of George Washington in the new biography by Rupert Hughes, in addressing the members of the Brotherhood of St. Andrew who attended the annual Washington's Birthday service at the Cathedral. "What right any writer has to say that Washington was not

religious and did not believe in prayers is more than I can understand," Bishop Manning said. "It is, in fact, amazing that any modern author, no matter who he may be, should put himself on record with any such statement. We have it in his own handwriting inscribed in his own diary that when he was in this particular region he attended services every Sunday in one of the churches of our own diocese.

"Any day of the week any of you may go there and see where Washington knelt and prayed when in this region. In the words of John Marshall 'Washington was truly a sincere

and devout man.' Washington in his own words said, 'both reason and experience forbid us to expect that national morality can prevail without the principle of religion.'"

\* \* \*

Rev. Theodore Sedgwick is in charge of Christ Church, Cincinnati, until the first of June during the absence of the Rev. Frank Nelson who is visiting Europe.

\* \* \*

The annual young people's conference of the province of New York and New Jersey was held at St. Mark's, Mount Kisco, N. Y., February 21-23. Among those who spoke were Bishop

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Shipman, Rev. C. Leslie Glenn, Rev. T. Raymond Jones of Oswego, N. Y., Rev. H. W. B. Donegan of Baltimore and Rev. Donald Aldrich of New York.

Dean Gates of the Cathedral, New York, and Provost Hill of Aberdeen were the speakers at the annual men's club dinner of Holy Trinity parish, New York.

Young people's groups in and around Boston are planning mass meetings for Lent. The first is to be held March 9th at the Cathedral, Boston, when the speaker will be the Rev. Howard C. Robbins who is to discuss "Is religion antiquated?" The second meeting is to be held in Copley Methodist Church, the Rev. Reinhold Neibuhr, professor at Union, on "Is religion necessary?" The final meeting will be at the Old South Church when Henry Van Dussen will speak on "Is religion personal?"

The effectiveness and value of the League of Nations was discussed last Sunday evening by the young people of Trinity Church, Boston.

Five Minute Reports of the accomplishments of the various organizations of the Church and Chapel of the Incarnation, New York City, were made at the annual parish dinner held recently. The rector, The Rev. H. Percy Silver, presided. The dinner was meant to be and really was, under the rector's genial guidance, a "family gathering." Four hundred were in attendance.

Rev. C. C. Kennedy, six years rector of St. John's, New Haven, Conn., has resigned to become the secretary of the Anglo-Catholic Congress, with

office in New York. Dean Ladd of Berkeley Divinity school has been placed temporarily in charge of the parish.

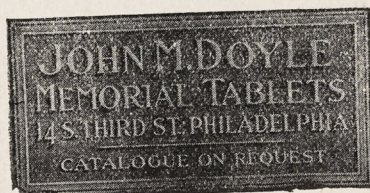
Bishop White of Springfield, Illinois, was the speaker at the annual Washington's Birthday service at Grace Church, New Bedford, Mass.

The power of prayer is the subject of the next six addresses being given by Dean Sturges at the Cathedral, Boston, before a Friday afternoon study group.

There is general rejoicing throughout the diocese of Chicago over the election of Bishop Griswold as diocesan. During the past thirteen years as suffragan, he had endeared himself to clergy and laity alike, and leaders in the diocese confidently expect continued progress under his loving leadership.

Nearly two hundred delegates attended the annual meeting of the Auxiliary of the diocese of Harrisburg, held at Williamsport. There was a mass meeting with addresses by Bishop Taitt of Pennsylvania, Bishop Darlington of Harrisburg and the Rev. Robert T. McCutcheon of Shamokin. The Rev. George Van Waters of Wellsboro conducted a quiet hour.

The Rev. Randolph Ray of New York, in his sermon last Sunday,



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stated that there was as much if not more drinking now as there was before prohibition. He charged that prohibition had created an era of lawlessness which was debasing private and public life.

The Church Periodical Club of Georgia increased their service many times during the past year, serving hospitals, jails, orphanages and shut-ins.

Dr. Larkin W. Glazebrook, evangelist, had a busy time last month in the diocese of Olympia, speaking at the convention, before the Auxiliary, the Brotherhood, the annual meeting of the Young People's Fellowship and the Boy Scouts. He also visited many parishes in the diocese.

Forty men, representing eleven midwestern states, attended the conference on boy's work, held at Indianapolis under the auspices of the Brotherhood of St. Andrew. After careful consideration these leaders recommended that each parish have an organization for boys that is definitely religious in character; also that each diocese should have a department for boys work. The place of camp life in the development of boys was also discussed and the leaders of the Brotherhood were requested to call together the leaders of Church camps for a conference on the problems arising from camp life.

Bishop Larned of Long Island preached last Sunday to 500 Boy Scouts at the Cathedral in Garden City.

Father Harrison of the Order of Holy Cross led a retreat of the clergy, February 10-12, at Clarksburg, West Virginia.

The other day they celebrated the centenary of Greek Independence in

a New York parish—St. Paul's Chapel, I think. Another celebration was held last Sunday evening at the Redeemer, Brooklyn, presided over by that friend of foreigners, the Rev. Thomas J. Lacey.

To help the children with their Lenten Offering, Ascension Church, Pueblo, Colorado, is finding a hundred grown-ups each to act as sponsor to one of the hundred children and help the child earn the offering. The sponsor is not to give the child the money.

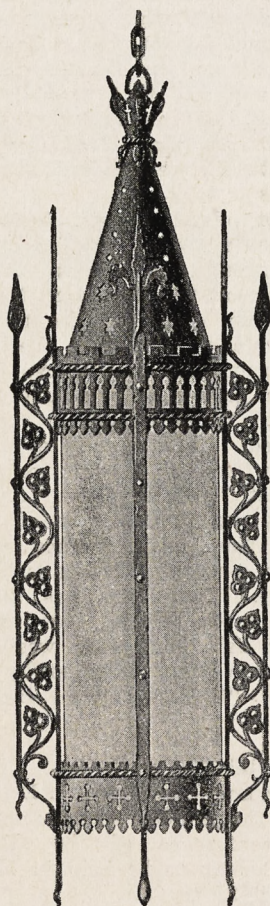
New father-and-son story: When Walter K. Morley of Milwaukee was ordained on Feb. 2nd, he was presented by his son, the Rev. Walter

K. Morley, Jr. The son is city missionary in Milwaukee and the father is to assist him.

Good Friday is the eighteenth of April. Every year one hears of some new place where, largely through the efforts of the clergy, business places have quite generally closed, either for the day or from noon on. In Rome, New York, they have done it for three or four years; in Oxnard, California, for several years. Where this is impossible, Church people, with a little advance planning, can frequently arrange to be free at least from twelve to three.

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put of Alaska since 1880 is about \$616,000,000. Alaska was purchased from Russia in 1868, for \$7,200,000. Rumors of the financial upheaval in Wall Street caused a drop in the price of furs in Anvik. These are two crumbs from the January issue of The Alaska Churchman, which contains more important things in the form of articles from the missions and notes about Alaska life.

\* \* \*

Over a thousand boys and girls are receiving Church school instruction by mail, in eighty-two dioceses and districts. Adults and young people are being prepared individually for baptism and confirmation in rural places where class sessions are impossible, the preparation being carried on by mail, by the candidate's own rector.

\* \* \*

At a concert given in Wuchang for famine relief in Shensi, an original Chinese play closed the program, in which victims of hunger complained dramatically with loud groaning and lament, but a famine relief worker who saw the play shook his head and said that in real life the starving have no strength either to beg or complain. They die silently as they have suffered.

\* \* \*

The men of St. Luke's, Atlanta, Ga., have been divided into four geographical groups. Each group meets with the rector, the Rev. High Moor, on a Tuesday evening. The rector talks informally after which there is an open forum discussion of the subject. The groups now include 265 men and the number is being rapidly increased. There is also a guild of sixteen women of this parish. They meet for an hour every Wednesday morning, and spend the first half hour in conference with the Rector concerning the calls they have made. The group has made 516 calls in the Parish this year. The other half hour each week is given over to a course of study on the subject, "Christian Home Building."

\* \* \*

Dr. Adelaide Case, Dr. Adele Streeseaman and Mrs. Harrison Elliott are to be the leaders at the annual training conference of the Girls' Friendly Society to be held in New York, April 27 to 29.

\* \* \*

The Church Army, Captain B. Frank Mountford, boss, has sent out an appeal for more candidates. They already have fifteen Americans on their staff of evangelists but there is need for many more. If you are interested, or know of any one who is, write to Captain Mountford, 416 Lafayette Street, New York.

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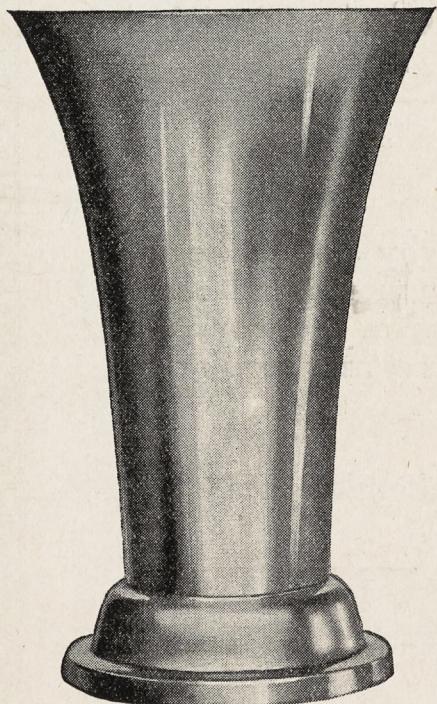
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