

The **WITNESS**

CHICAGO, ILL., MARCH 20, 1930

The Larger Evangelism

by

JOHN R. MOTT

LARGER Evangelism is the work most needed now in the world, yet most neglected. We are in a time when we need great affirmations—affirmations that nothing has changed our belief in Christ or in His power in the world. We can scarcely comprehend the magnitude of the forces of evil that are opposed to Christ. They are not taking vacations. They are ingenious in their methods. People, whether rich or poor, are absorbed in money making. People are absorbed in pleasure seeking, absorbed in the quest for power and name and fame. Secularism and humanism are getting a grip upon the thought life of the nations of the world. To meet this situation we must employ a larger strategy; a strategy that takes in all fronts; we must have a larger message—not a new message. These conditions are the call to the Larger Evangelism.

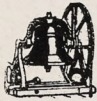
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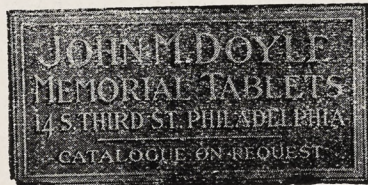
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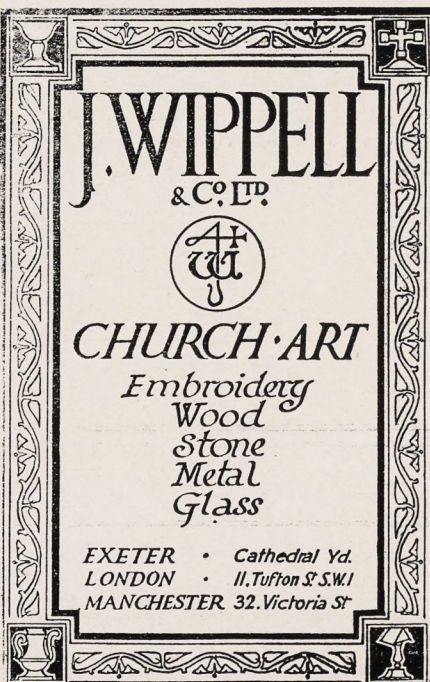
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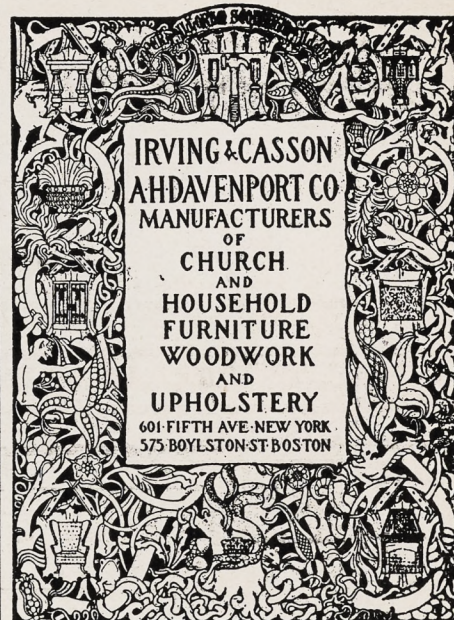


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WITHOUT BITTERNESS

By

BISHOP JOHNSON

THE world is very keen about achievement. Those who do things are highly esteemed among men, but God who knows the motives of men is far more concerned with what we are than He is with what we do. Christ paid very little attention to prominent people but was constantly discovering spiritual values in the most unexpected folk. The woman who gave two mites interested Him far more than the man who gave a large sum because her gift represented more love and sacrifice.

To the woman who was a sinner He forgave much because she loved much in spite of her failings.

He told a poor heathen woman that she had great faith, although she was an obscure person whose name has not been preserved.

It is a curious thing that our Lord should have approved of so many plain people, but very seldom gives the name of the one so honored. Their good deeds were done in secret and their names are still unheralded. It illustrates the fact that there is no respect of persons with God and that He accepts the humblest soul whose attitude of mind and heart is that of a loving child.

The Gospel for the second Sunday in Lent illustrates this principle. The Master and some of His disciples were in a Syro-Phoenician city. It is the sole recorded instance of our Lord's leaving the Holy Land. Why He was there we do not know, but we are told that when He was there a woman followed Him calling upon Him to heal her daughter. It was most embarrassing to the disciples in this strange place, for it attracted attention to them in a way that was conspicuous. "Send her away for she crieth after us." Give her what she asks for and let us go on peacefully about our business.

How much of our benevolence has this motive? Provide for the sick and needy because their ghosts cry

after us if unrelieved. One cannot enjoy his own dinner if some hungry man's skeleton is at the feast.

It is characteristic of our Lord that He did not relieve misery in a wholesale manner. He seemed to demand some spiritual background and to seek some spiritual blessing before He would exercise His powers. This is quite contrary to modern charity. It required that some one should have faith and it sought that there should be some spiritual result. Undoubtedly He sympathized with every sufferer, but the power that was given Him to heal the sick seemed to require faith, and where there was an atmosphere of general unbelief He did no mighty works.

So in this instance He refused to accede to the request of His disciples and also denied the mother's petition when He said: "I am not sent but unto the lost sheep of the House of Israel." Before this statement He had declined to answer her at all. So the poor woman was met first with silence and then with a refusal. Still she persisted and this time she received a decided rebuke, almost an insult. "It is not meet to take the children's bread and cast it to dogs."

I do not think there is a sentence in the Gospel which is more difficult to reconcile to our Lord's character than this one. Of course the Jews called the Gentiles dogs, but it is inconceivable that our Lord should have countenanced such language, except for an ultimate purpose.

It would be interesting to get the retort of a modern woman to this reply. I think she might forget her daughter and her own need; that her nose would go up and that she would say in freezing tones, "I thought you were kind and helpful, but if this is a sample of your politeness I will have no more to do with you." I not only think that this would be the response but that it would be generally approved in the average woman's club.

But it was not the attitude of the Syro-Phoenician woman. Nothing could upset her good-nature; nothing could make her sour; her vanity was not vulnerable; she turned our Lord's rebuke into a pleasantry; "Truth Lord, yet the dogs eat of the crumbs which fall from their master's table."

How irresistible. Certainly the Son of Man was captivated. "O woman, great is thy faith. Be it unto thee even as thou wilt."

Surely the Gospel for this second Sunday emphasizes the fact that God expects us to be good natured under any and every provocation and is not offended at pleasantries in His presence.

So as we pray to be defended from all adversities that may hurt the body, let us learn from this heathen woman to keep ourselves free from all harsh and bitter thoughts "which may assault and hurt the soul," for the two seem to be intimately related.

Somehow one always associates bitterness and anger with a bad liver and an enlarged spleen. One feels that if a thoroughly enraged person were to bite you that it would be poisonous.

Surely the fact that there is great provocation to anger and malice is the very reason that we should be on our guard not to manifest that which we resent in others.

The Bishop of Aberdeen recently told of an incident that happened in Ireland. During riots a mob broke

into a house, killed the master who was lying beside his wife; drove her out into the cold rain and set fire to the mansion. Some time later she said to the bishop: "I have struggled to forgive those who did this deed and I think now that I can say that I have no malice toward them. I am unwilling to ruin my own spiritual life by harboring bitterness in my soul."

What a conquest this must have been and what a lesson to those who enjoy resentment and revel in their bitterness.

The Syro-Phoenician woman teaches us a great lesson in our spiritual combat and that is that whatever happens Christians must not lose their poise and good nature, because in retaining bitterness they do not help those whom they assail and they do ruin their own souls. Let us take care that we do not coddle our roots of bitterness for thereby are many defiled.

After all is there any quality more needed in Christian circles than that of good nature. It is so easy for religious people to lose their temper over little annoyances and irritations. Some people seem to think that sensitiveness is a virtue, whereas it is a form of egotism to which petty people resort and in which there is a great deal of poisonous bitterness. You cannot build up a love of God upon your personal dislikes and animosities. Those who have this tendency of enjoying resentments may learn a lot from this poor heathen woman.

JESUS THE PROPHET

His Message for the World Today-IV

By

REV. G. A. STUDDERT-KENNEDY

JESUS came to found a Kingdom. He came to found a Kingdom here upon this earth, where fields are green and skies are blue, and blood runs red like wine.

He was a practical Man, and He set about His task in a practical way. Before He went out on the Great Adventure He sat down to plan out His course of action. What was He to do? That was the question. In order to found the Kingdom He had to win men to Himself. How was He to win them?

THE WAY OF SUPERSTITION

We have seen that the first way which suggested itself to His mind was to feed them. It was the way of bribery. He rejected it, and we have seen why. Bribery and corruption go together, and He knew it. To give men what they ought to earn is to sap the fibre from their souls. Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. Bribery would not do. How then was He to win men?

There is another way in which men have, all through the ages, been moved to follow leaders and to found

Kingdoms on the earth. It is the way of superstition.

Superstitious fear, the dread of the unknown, has been one of the great forces moulding the destiny of man. It is a curse from which, in its cruder forms, at any rate, we are now very largely free; but for more years than we have any record of, it played an enormous part in the lives of men. It was this method that Jesus was tempted to employ.

There was a legend amongst the Jews that when the Saviour came, He would come floating down from the clouds of Heaven to take command of all the earth. Jesus knew Himself to be possessed of extraordinary powers. He had no doubt that He could find a way to do whatever was God's Will. If a miracle was needed to start the Kingdom going, then a miracle could be worked. Suppose He took that way?

WOULD THEY FOLLOW HIM?

He has a vision of the Temple at Jerusalem glittering like some new mountain in the sun, and Himself standing on the topmost pinnacle above the thronged and crowded courts. He sees Himself outlined against

the sky. Then suddenly He throws Himself over. The ancient promise is fulfilled. God's angels catch and bear Him up. He floats down in majesty before the astounded and awe-stricken multitude. Would they not follow Him then?

But He knows man and needs not that anyone should tell Him what is in man.

Magic was not unknown in the East then. It is not unknown in the East today. The fakir or miracle-monger was a common figure in the crowded streets at feasts and market days. He remembers the look in the faces of a Galilean crowd when some Son of the Pharisees had cast out a devil or performed some "miracle" of healing. The momentary hush followed by an outbreak of jabbering and gesticulation as they jostled and pushed one another round the miracle man, yelling for more. They would follow him in crowds, but they would only follow him for what they could see and what they could get.

If He performed this great miracle and came down from the temple's dizzy heights, they would doubtless follow Him in multitudes; but they would follow Him only for the same low reasons.

"LEAVE EVERYTHING TO GOD"

They would crowd round to see the show and get what they could get. It would not make them any better as men and women. It would not change their hearts and minds, or make them the kind of people of whom His Kingdom could be built. It would set men looking to God to do things for them, instead of looking to Him to do things in them and through them. It would debase and degrade rather than inspire and uplift them. It would teach them to expect God to work continual miracles for them and get them out of all their difficulties without any effort on their part.

They would always be attempting or trying to make God put everything right for them instead of working together to put things right for themselves. "Thou shalt not tempt the Lord, Thy God." That is the curse of false religion, the evil of superstition.

True religion brings out all the good there is in man and sets it to work making the world a better and a lovelier place, building the Kingdom of God. False religion teaches men to leave everything to God, and expects Him to build the Kingdom without our aid and over our heads. There is a lot of false religion in the world still. Men still tempt God. They come to Him for what they can get. They pray to Him for what they want, and if they do not get it, then they give up praying altogether, and say it is no good.

Now, Jesus was very emphatic in his teaching about prayer. He told us we were to pray and to keep on praying. He evidently never thought that men could live rightly unless they prayed. But if you take His pattern prayer and read His teaching in the light of it, you begin to see that the purpose of prayer with Jesus was not to get God to do things for you, but to enable God to do things in you and through you.

Our Father who art in Heaven, Hallowed be Thy Name. Thy Kingdom come on earth as it is in Hea-

ven. Thy Will be done on earth as it is in Heaven. In order that we may do Thy Will give us—us, mind you, not me—our daily Bread. Forgive us our sins against Thee as we forgive them that sin against us. Lead us not into Temptation—but if in the course of duty temptation comes, deliver us from evil. We turn to Thee for help and inspiration because Thine is the Kingdom, from Thee alone can come the power enabling us to build it, and in Thee is all its glory that is to be revealed through us in this world, and the worlds beyond for all eternity.

When you pray like Jesus it is clear that you are not asking God to do things for you, you are asking God to give you the desire and the power to do things for Him. That is a different story, isn't it?

SEEK THE HIGHEST

Jesus taught that there was no good thing which God does not desire to give us. The difficulty lies in preparing ourselves to receive, to appreciate, and to use rightly the gifts that He is striving to impart.

There are in each and all of us unknown and immense capacities for good. We are, if we would only realise it, the Sons of God. All the treasures of an infinite universe of goodness, truth, and beauty are ours if we will set ourselves with single minds to seek the highest.

The difficulty according to Jesus does not lie in persuading God to give, but in preparing ourselves to receive. The Kingdom of God, the fairer, finer, cleaner world is ours as we ourselves develop our longing and desire for it. This was the very core of Jesus' teaching.

That better world means loving your friends and enemies—making allowances for them. Anybody can like those that like him. That is easy. It is liking the other fellow when he does not like you that is the rub. Trying to turn your enemies into friends, that is the job. That is what we must do because it is God's job; it is what God is always doing.

That is what shocked and surprised people about the teaching of Jesus.

THE WAY HE CHOSE

A god of power they could understand. A god who could work miracles and prove his power, punishing his enemies, and rewarding his friends that they might worship and follow because they would be afraid of him. They would follow him for what they could get, to insure themselves against his anger.

That is something like the way in which many people have always thought about God. But it is not Jesus' way. He wanted to lead men not to the fear but to the love of God. It would not have served His purpose to terrify or overcome people by display of miraculous power. That would not have changed their hearts or made them love one another. He wanted to make men hate evil, not fear the punishment of evil. He wanted to make them love Goodness; not the reward of being good.

There was only one way for Him. He had to show men what real goodness was like, and earn their love.

That was the way He chose. He acted as He believed God would if He were a man.

QUESTIONS FOR CLASS DISCUSSION

1. What do you think our Lord means by the "Kingdom of God"? Is he referring to life after death or does he hope for a society here that is so beautiful as to be called God's Kingdom?
2. If the class decides that the author is correct in saying that Jesus came to found a Kingdom here upon earth, then let each member of the class describe the sort of social order he would consider thoroughly ideal.
3. What are our responsibilities, as individuals, in bringing in this Kingdom?
4. Just what was the reason, important for us today, that Jesus rejected the temptation to win followers by showing His power?
5. The author describes true religion and false religion. Discuss both in the light of your knowledge of contemporary life.
6. What is the purpose of prayer?
7. Read aloud in class the paragraphs under the heading "Seek the Highest" and then discuss fully.

These articles are reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship of the Church of England.

The Presiding Bishop

THE House of Bishops is to convene in Chicago on March 26th for the purpose of electing a Presiding Bishop. He must be a Bishop having jurisdiction in the United States. He must receive sixty-seven votes in a House that will scarcely exceed ninety members. He is elected for a period of about eighteen months with no assurance of re-election at the Denver Convention in 1931. We note also after examining the roll of the House that there are very few supermen from whom to select our chief bishop. It is certain that the members of the House are fully as anxious to elect the fitting person as anyone in the Church, but they are limited in their choice to those bishops whom the clergy and laity have thought worthy of election to the Episcopate.

As to age about one sixth of the bishops eligible to serve are over seventy; about one sixth are between forty-five and fifty; about one third in their fifties and about one third in their sixties. The average age of the House is between fifty-nine and sixty. Very few men begin their episcopate under forty-five so that inexperience and youth do not go hand in hand in the office of a bishop. We mention these things to show some of the problems that face the bishops in the selection of a primate.

In selecting Bishop Murray the House of Bishops undoubtedly selected the man best fitted for the position. He was sixty-eight. He had said that he did not feel that the burdens of the office were greater than those of his own diocese. In selecting Bishop Anderson for the unexpired term it was again the best selection that the House could have made, if his health had been sufficient to serve out his term. He was sixty-six. Probably the burden of this office should not have been laid upon either of these men, but they were both eminently fitted and the House was limited in its choice.

It is a difficult task which confronts the bishops and whoever is selected will undoubtedly be the one whom the bishops honestly feel is best suited for the task which, now that the National Council has been reor-

ganized, is a different one than confronted Bishop Murray or Bishop Anderson. As Bishop Oldham has well pointed out the reorganization of the Council creates an office which is prophetic rather than administrative; quite the opposite of the Papacy but more in line with the Apostolic ideal; one who will not serve tables but will give himself to prayer and preaching.

Let's Know

By
BISHOP WILSON
ROADS

IN THESE days of much highway construction, it is interesting to go back to the beginning of the Christian era and notice the important part played by the old Roman roads in the propagation of the Christian Gospel.

Before the days of the Roman Empire the Mediterranean world was pretty well mired so far as travelling was concerned. Statius, the poet, in describing the Roman roads, tells how previously travellers had been jolted about, how wheels of conveyances were stuck in the mud, how progress was painfully slow—in short, how the people suffered all the perils of a sea voyage on land. But when Rome began to conquer everything, such conditions could no longer be tolerated. Proper means of communication became absolutely necessary if armies were to be moved from place to place to enforce the Roman peace. Swamps were drained, hills were cut down, rivers were diverted; the surfacing of old roadways was removed and a new fill was provided to a considerable depth. Upon this foundation stone blocks were laid which could stand an enormous amount of travel. A system was organized to keep them in good condition and they were patrolled to keep them safe for travel. Milestones were erected to mark off distances. Some of them were Praetorian roads, under the particular care of the Praetors for military purposes. Others were Consular roads, built and maintained and named after various Consuls.

After the world had been fairly well subjugated, the military need was not so pressing but the roads became increasingly necessary for administrative purposes as post roads. We are accustomed to think of the Roman emperors as dissolute tyrants who loafed thru life in meaningless revelry. This was scarcely the case. However bad they may have been, there were heavy responsibilities resting upon them and many of the emperors were hard working men. For instance, Pliny the Younger tells how his uncle used to be up before dawn to help the emperor Vespasian with his voluminous correspondence.

One of the most famous of these roads was the Appian Way—a consular road named after the consul Appius. It ran from Rome to Naples and was in constant use. No one coming from the east to Rome but had to make use of that road. The marvel of it is that portions of it still survive. I remember standing on a

piece of it just outside of Rome, looking over the Sabine Hills, and thinking how my steps were hovering over the very pavement trodden by St. Paul when he was brought as a prisoner to Rome. It is the scene of the famous Quo Vadis incident, where our Lord is supposed to have appeared to St. Peter offering to go back to the city and be crucified a second time. Indeed they will even now show you a stone bearing a couple of foot-prints, supposedly left by our Lord after that conversation.

Of course, the moral of it is that travel was safe and reasonably easy when the apostles set out with their Gospel to bring Christ to the pagan world. Communication had become facilitated to such an extent that a movement begun in Jerusalem had a real chance to circulate. St. Paul could write his letters with some assurance that they would be delivered and read in the churches to which they were addressed. The Roman roads, built originally for war, were converted into instruments for the spreading of the Gospel of the Prince of Peace.

The Answer to Life's Riddle

By

SAMUEL M. SHOEMAKER, JR.

THE question as to the meaning of our existence presses upon us without regard to our education, our place in the sun, or our capacity for abstract thought. It is the great human question. Dogs do not ask it, apes do not answer it. It belongs peculiarly to humanity. They always ask it, no matter in how primitive condition they may be, or how crudely instinctive be the form of the question or the nature of its answer. The man who does not wonder about his own life ceases to be a man and becomes a beast. To see over the rim, if only for a glimpse; to catch but the fragment of a clue, is the great hunger. It seems to be co-existent with self-consciousness. We feel ourselves unexplained by ourselves. We do not know the rationale of this strange mixture of good and evil which is our own life.

Now religion posts an answer to this riddle of life. You will never understand religion, as Canon Streeter has reminded us, unless you see it, not as an intellectual riddle for you to solve, but as itself a solution to a riddle which will help you to understand your own existence. You must try to take Christianity, then, in the declarative, and not in the interrogative mood. It is life itself which poses the question, What doest thou here? That comes up out of living at all. Religion did not start that question: religion furnishes an answer to it. And the answer is that God is the meaning of our life. Religion says that when you get hold of God, not as a theory, not even as a working theory, but as a fact of experience, you have the key which unlocks the significance of life. Religion does not solve all your

intellectual questions about life. Religion does not give you any complete knowledge of the relation between God and the physical universe; or God and the mystery of evil, though it tells you pretty plainly that "all things work together for good to them that love God," and it can point out to you a great many believing people whose lives are victorious, even in the presence of great trial and trouble.

Religion—the Christian religion—declares that God is such a character as Jesus was, that He is personal, that He cares for us individually and for our lives in detail. It says that the process of development in the universe, as in the development of human character, must be from imperfect to perfect; and that sin, suffering and sorrow are incidental to imperfection. There are vast mysteries with the explanation of which religion has nothing to do: religion has to do with the instant, with immediate duty, with finding a sufficient meaning for life to give it thrust and vigor and purpose because we espy, however dimly, that it has an aim. The Christian religion believes in a God of love. It takes the most desirable theory about life as a whole which can possibly be conceived, and believes that it is true: and this, I remind you, not through a deliberate, abstract choice of this theory, but because Jesus Christ believed it, and lived such a life as gave irresistible weight to His faith. It asks you to dare to try that way of life for yourself, and see whether you will not be convinced.

A Book Review

THINGS THAT REMAIN, by Carl E. Grammer; *The Macmillan Company.*

The author of this book, for many years the well known Rector of St. Stephen's Church, Philadelphia, is one of our outstanding Liberals. That is to say, he prays and works and preaches with the constant thought in mind that the Faith of Jesus Christ is strong enough and broad enough to stand the revelations of any true science and any true philosophy without losing any of its own power to save. He is among us as one of those who does not tolerate the pious and veiled efforts to protect the Church from modern thought lest it be blown away by the winds of disbelief. He opens the windows of his mind wide—and the health giving breath of understanding sweeps in; and the superstitions and foolishnesses of men are lost in a clearer sight of the face of God.

This book was written to show how many truths of Christianity there are which, in the face of all that modern analysis and criticism can do, show not the slightest signs of giving way. It is a comforting book. It proves that a man may find satisfaction in every modern revelation, and still believe in Providence, in Inspiration, in Miracles, in the beauty of Mysticism. It is, we affirm, the kind of Modernism that is destined to revivify the Church.

H. Adye Prichard.

NEWS OF THE EPISCOPAL CHURCH

Edited by

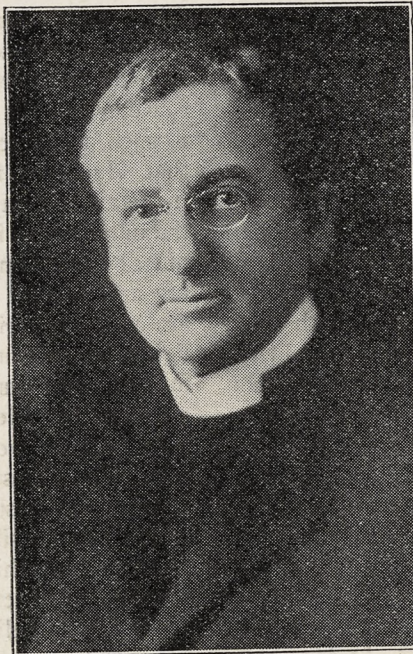
WILLIAM B. SPOFFORD

THE Foreign-Born American Division of the National Council has allied itself with various other organizations in protesting against bills now before Congress for the registration of aliens. It is pointed out that it is quite impossible to reach those who are in the country illegally, since obviously they will not register; it is unenforceable, since aliens cannot be distinguished from naturalized or native born citizens, and would subject all of us to humiliating annoyances from petty officers. It is also pointed out that the bill, if passed, would single out and set apart the very part of our population whom the country wishes to incorporate more completely in the common life of the nation. Instead of encouraging their loyalty and affection it would retard assimilation. The proposed bills are unsound in principle. Because there are a certain number of aliens in the country who have no right to be here is no reason why all the rest of us should have to prove, whenever asked to do so by an officer, that we have a right to be here. The burden of proof should not be on the innocent. The Church, it is hoped, will have her representative at Washington for the hearings on the bills. It is also hoped that many Church people will either write or wire their Congressmen protesting against the making of any of them into law.

* * *

Dr. John W. Wood left New York on March 4 for the Orient. More than a year ago, on returning from Haiti, Bishop Murray expressed his desire to visit the Church's Missions in the Orient in the spring of 1930, told Dr. Wood he would count upon him as a traveling companion and asked him to begin making plans. All the bishops in Japan, China and the Philippines were delighted at the prospect of a visit from the Presiding Bishop. A tentative itinerary was arranged and local plans were being made when Bishop Murray's sudden death last October ended the hope that in 1930 for the first time a Presiding Bishop of this Church would visit the Orient.

The bishops felt there would be decided advantage in having Dr. Wood carry out the plan, even if he had to come alone. This is a time of rapid changes in the Orient and it is desirable that, so far as possible the secretary of the Department of Missions should have first-



BISHOP SLATTERY
Dies of Heart Attack

hand knowledge of them. Bishop Anderson's death, and contemplated changes in organization at the Church Missions House led to a modification of Dr. Wood's plans so that he will be away from the country for only two months instead of the four originally planned by Bishop Murray.

* * *

Bishop Charles Lewis Slattery, Bishop of Massachusetts, died of a heart attack at his home in Boston the evening of March 12th. He was 62 years old and has been a bishop since 1922. Previously he was the rector of Grace Church, New York City. Bishop Slattery was the chairman of the commission on the revision of the Prayer Book, was an author of distinction and one of the real leaders of the House of Bishops.

* * *

Here is something unique for Fifth Avenue. Last Sunday at the Church of the Heavenly Rest, the Negro congregation of the Church of the Crucifixion, with their rector, the Rev. Jedediah Edmead, joined with the congregation of the Heavenly Rest in a great good-will service. Spirituals were sung by the Negro choir, the sermon was preached by Bishop Shipman, in the absence of the Rev. Henry Darlington, the rector, who was preaching that day at

Columbia University, and the collection was handed to the visitors for the work of their parish.

* * *

The parishes of Binghamton, N. Y., and adjoining towns of Johnson City and Endicott, unite each Lent for special services at Christ Church. This year the preachers are Bishop Fiske, Rev. Granville Mercer Williams, rector of St. Paul's, Brooklyn, Rev. Gordon Reese of Mississippi, Rev. H. H. Hadley of Syracuse, Bishop Wilson of Eau Claire, Rev. Jack Hart of Philadelphia and Bishop Coley of Central New York.

* * *

Preaching at Trinity Church, New York, on Ash Wednesday Bishop Manning added the note of penitance to his call for prayer for persecuted Christians in Russia. Said he:

"While we protest we must remember that we ourselves are not without guilt in this matter. This situation in Russia would not exist if we, and all who believe in Christ had been truer to our faith in Him, and had brought the world more fully under His power. In a world filled with the love of Christ the teachings of Lenin could find no place, but if the world is not to go the way of Lenin it must far more truly go the way of Christ. We must pray for those who are now suffering this persecution, we must pray for the persecutors that their hearts may be changed and their eyes opened, and we must pray for ourselves that we may be more faithful to Christ and may strive more truly to bring in His Kingdom among men."

* * *

They always have a fine array of Lenten preachers at St. Paul's, Baltimore. This year such notables are on the list as Bishop Strider, Rev. Bernard Iddings Bell, Rev. George Craig Stewart, Rev. Robert Johnston, Rev. Shirley C. Hughson, Rev. Robert S. Chalmers, Bishop Fiske, Bishop Helfenstein, Rev. Charles E. McAllister, Rev. W. A. McClenthen, Rev. Philip J. Jensen, Rev. W. O. Kinsolving, Rev. A. L. Kinsolving and the Rev. H. W. B. Donegan.

* * *

Bishop Manning instituted the Rev. H. P. Veazie as rector of St. Peter's, Peekskill, N. Y., last Sunday morning.

* * *

Bishop Rogers is to be the preacher at the consecration of Dean Ablewhite as the Bishop of Marquette,

on March 25 at St. Paul's Cathedral, Marquette, Michigan.

* * *

A diocesan Brotherhood assembly has been organized in Maryland. There was a meeting the other evening, addressed by Bishop Helfenstein, H. Lawrence Choate, Brotherhood president, and Leon Palmer, Brotherhood secretary.

* * *

The Wellesley Conference committee has made several important announcements. First the dates: June 24 to July 5th. The director this year is to be the Very Rev. Samuel R. Colladay, dean of Christ Church Cathedral, Hartford. Finally they announce a new school; the School for Christian Social Ethics, about which you read in these notes two weeks ago, and about which you shall doubtless hear more. They are anticipating a waiting list at Wellesley this year so you had better register right away if you plan to go. Miss Marian DeC. Ward, 50 Commonwealth Avenue, Boston, is the person to write.

* * *

Deaconess Katherine Phelps of Anking, China, has just completed a series of lectures in various parishes in California.

* * *

The diocese of Maine is to have a summer conference of their own, to be held at Bowdoin College, July 7-12. On the faculty: Dean Glazier of the Cathedral, Portland; Rev.

Ralph Hayden; Rev. Ernest O. Kenyon; Rev. Herbert Pressey; Rev. Joseph H. Bessom, and others not as yet selected.

* * *

The diocese of California, at their recent convention, passed a resolution unanimously recommending that insurance of church property be effected through the Church Fire Insurance Corporation.

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* * *

Bishop Johnson, editor, conducted a mission last week at St. Paul's, Kansas City, Missouri.

* * *

They are protesting against the realism of recent war books in Eng-

land. Rev. "Tubby" Clayton, founder of Toc H, says that such books are unfair not so much in what they say as in what they imply. He is afraid that, while the books were written to disgust readers with war, they will actually have the opposite effect. Further, they are apt to defile the minds of young readers. He also says that most of them are very unfair in their character drawings of chaplains. "There were some who were bad or worse. But I think most people who know agree that the chaplains did their duty during the great war."

* * *

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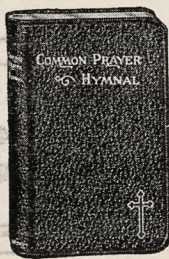
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co. The present one was made by a former missionary from the box in which he shipped his billiard table. That's linking up amusements with religion.

* * *

Bishop Bratton of Mississippi was the preacher at the service which opened the convention of the diocese of Louisiana on March 12. Bishop Burton, retired bishop of Lexington and Bishop Weller of Fond du Lac were also visitors at the Convention.

* * *

The Rev. J. S. Ditchburn of Detroit, has been called to be the student pastor at Baton Rouge, Louisiana.

* * *

The Laymen's Missionary Movement convention was held in Richmond, Virginia, March 3-4, the morning and afternoon sessions being held at St. Paul's Church. The addresses were all by laymen.

* * *

Each Sunday morning a group of thirty deaf people of various denominations, gather at St. Andrew's, Richmond, Va., for Bible study and worship, led by Mrs. F. D. Chiles, who lost her hearing at an early age and has been devoting herself to this class for a number of years. They have a celebration of their own once a month, the Rev. H. L. Tracy, minister to the deaf, coming to them. Then each Friday they meet in the parish house for a literary evening.

* * *

The new church of the Ascension, Rochester, N. Y. was dedicated on March 4th. The Sunday before St. Thomas's, Rochester, was dedicated. Rev. Stratford C. Jones conducted a retreat March 16th for the senior members of the Girls' Friendly of Utica New York; a similar retreat is to be held for the junior members on March 30th.

* * *

Special preachers during Lent at the Church of Our Saviour, Akron, Ohio: Dean White of Cleveland; Rev. J. R. Stalker of Massillon, Rev. Roy J. Duer of Cleveland, Rev. Hermann Sidener of Cleveland, Rev. Walter R. McCowatt of Canton and Bishop Rogers.

* * *

At Trinity Church, Williamsport, Pa., they have an annual "Parish Life" dinner. The idea is to tell the folks of the various activities of the parish, in short snappy addresses, without any reference whatever all evening to money.

* * *

The secretary of social service for the diocese of New York, the Rev. Charles K. Gilbert, has sent out to the clergy of the diocese and to all others interested a bulletin setting

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Over five hundred laymen of the diocese of Washington gathered for a dinner the other evening in honor of the diocesan, Bishop James E. Freeman. In addition to the address by Bishop Freeman there was an eloquent address by Bishop Fiske of Central New York.

Miss Grace Lindley, executive secretary of the Woman's Auxiliary is visiting parishes in the west. She was in Nevada this past week.

There is a new chapel at Hawthorne, Nevada, now nearly complete. Each day the Rev. E. A. McGowan is out there with the other workmen, driving in his share of the nails.

A series of evangelistic services are being conducted during Lent at All Saints', Portland, Oregon, by Archdeacon Black of that diocese. It is carrying out plans of the national committee on evangelism.

In order to prepare his people for Lent the Rev. D. R. Clarke, rector of All Saints, Saint Louis, invited them to an early service on Quinquagesima Sunday. About one third of the parishioners responded. There was a breakfast following the service during which the rector talked on the significance of the Lenten Season. The first-fruits of the meeting were seen on Ash Wednesday when more came to the service than during the twelve previous Ash Wednesdays that Mr. Clarke has been rector.

Professor Alfred Worcester of

Harvard was the speaker last Sunday evening at the young people's meeting at Emmanuel, Boston. His subject was "Ideal relationships between young men and women."

A Negro and a white pastor exchanged pulpits last Sunday in Brooklyn. The Rev. Bradford Young, assistant at Holy Trinity, told the Negro congregation to "move into a neighborhood you like, go to a church you like, restaurant, theatre, beach or meeting, regardless of color line." The Negro min-

ister, the Rev. H. H. Proctor, preached at the Church of the Holy Trinity.

The Rev. Spence Burton, superior of the Cowley Fathers, has become priest in charge of St. James' Church, Roxbury, Mass., whose rector resigned recently.

Bishop Darlington of Harrisburg, preaching last Sunday in New York, said that the House of Bishops should elect a man as Presiding Bishop who is strong enough to



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stand the strain of the office. He then named three for the office: Bishop Stires of Long Island, Bishop Perry of Rhode Island and Bishop Burleson, present assessor and Bishop of South Dakota.

At All Saints, Brookline, Mass., they have a Tuesday Club, to which young married women of the parish belong. During the next two months they are to have addresses and discussion on "A Child's Religious Life."

Bishop Rogers of Ohio was the preacher last week at the noon-day services at Trinity Church, New York.

Nine of the outstanding Bishops of the Church have died during the past few months: Bishops Brent, Murray, Anderson, Morrison, Tucker, Sessums, Kinsolving, Hall and Slattery.

The smallest and yet certainly one of the most interesting diocesan papers is the Desert Churchman, edited by the new bishop, the Rt. Rev. Thomas Jenkins. It is but four small pages consisting of a multitude of very personal messages, all written by the Bishop.

Miss Clarice Lambright, associate secretary of the National Commission on young people's work and field worker of the diocese of Western New York, was in Florida during February speaking throughout the diocese before church groups, particularly before young people's meetings. One week she conducted a mission at the state college for the girls with the usual number of services and personal conferences that go with a preaching mission.

Bishop Juhan was the preacher this past week at the University of the South.

The Rev. Robert B. H. Bell and Mrs. Bell recently conducted an

eight day Mission of Health at St. Paul's, Alton, Illinois. Writes the rector, the Rev. Robert H. Atchison: "Both endeared themselves to the people here. The church was crowded to capacity throughout the mission, all were benefited and a number were healed. They have left a feeling of Christian good-will which is provocative of good works."

Special preachers during Lent at St. Anne's, Lowell, Mass: Rev. H. Percy Silver, New York; Very Rev. Percy T. Edrop, Springfield; Rev. Herbert Parrish, Trinity College; Rev. Malcolm Taylor, Boston; Rev. Norman Hutton, Wellesley; Rev. Elmer N. Owen, Belmont; Rev. Henry K. Sherrill, Boston; Rev. Raymond Heron, Lawrence; Rev. J. D. Hamlin, Boston; Rev. Richard Peters, Amesbury.

The Rev. Charles Townsend, for eighteen years the rector of the Church of the Good Shepherd, Rosemont, Penna., has accepted a call to be the rector of St. Stephen's, Providence, succeeding the Rev. Frederick Fleming, who is the new vicar of the Intercession, New York.

Another new rector for Providence is the Rev. John M. Evans, formerly student pastor at the University of Oklahoma, who is coming to the Church of the Messiah.

Extensive improvements have been made at St. Stephen's, Harrisburg, Pa., including a new tile floor for the church.

Eighty graduates attended the mid-winter reunion of the Episcopal Theological School in Cambridge. Rev. William L. Wood spoke at a devotional service in the morning,

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they all were guests of Dean and Mrs. Washburn at luncheon, Professor Brown addressed them in the afternoon. The dinner was held in the evening at the University Club, Boston, the Rev. Malcolm Peabody of Chestnut Hill, Pa., presiding, and the addresses being by the Rev. Alfred S. Priddis of Buffalo, Professor Dun of the school and Dean Kammerer of Pittsburgh.

* * *

Rev. Herbert A. Donovan of the Liberian mission field was preacher recently at St. John's, Jacksonville, Florida. He is in this country on furlough after seven years of service in Liberia.

* * *

Action in Southern California; coming into the sacristy of St. James', South Pasadena, the Rev. C. Rankin Barnes discovered a man stealing a gallon of sacramental wine. He collared the man, rushed him outside, threw him on the ground and sat on him until a cop came along.

* * *

Noonday preachers in St. Louis: Dean Scarlett; Rev. Karl Block; Archdeacon Marsden; Rev. S. E. Sweet of Columbus, Ohio; Rev. Edwin J. von Etten of Pittsburgh; Bishop Seaman; Dean Brown of Yale; Rev. John Timothy Stone, Presbyterian of Chicago; Rev. George W. Truett, Baptist of Dallas.

* * *

Here's something: the Rev. John A. Goodfellow preached his fifty-eighth anniversary sermon as rector of the Good Shepherd, Philadelphia, on March 2nd. He began his work in a rented hall, with a congregation of twenty-three people.

* * *

Lenten preachers at St. Peter's in Albany, N. Y.: Rev. Wyatt Brown of Buffalo; Rev. W. L. Caswell of Yonkers; Rev. W. B. Stehl of Hagerstown, Md.; Rev. J. D. Hamlin of Boston; Rev. C. K. Gilbert of New York; Bishop Abbot of Lexington; Bishop Oldham of Albany.

* * *

Chicago Lenten services, under the auspices of the Church Club, are held at the Garrick Theatre. The preachers this year are Bishops Gray, Wilson, Abbott, Bennett, Rev. John Henry Hopkins, Rev. Phillips Osgood, Rev. Leslie Glenn.

* * *

The Church of the Transfiguration, New York, has started a bread line, feeding 100 men daily.

* * *

Bishop Cook of Delaware was the preacher last week at the noon day services at St. Thomas's, New York. Dean Fosbroke of General Seminary preached at the noon-day services at

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* * *

In Wuchang, China, through all these recent years of turmoil, the Church General Hospital has carried on, meeting emergencies, adapting itself to new and strange conditions, conquering problems, relieving the suffering of many thousands, training nurses, laboratory workers and pharmacists, extending its work to medical examinations in public schools, wanting to extend its public health work, and in all this time unable to improve its plant. General equipment, including a heating plant, is an advance work project.

* * *

The Churchman from the East or from the big cities of the far West does not often realize the extent and the need of the mission field of the Church which lies between, wide regions where not only cities and towns but often whole counties know nothing of the church and have little of any kind of helpful religion. The western half, nearly two-thirds, of Kansas, forms the missionary district of Salina. Its work is growing in spite of difficulties. Bishop Mize needs churches, not to mention parish houses and rectories. The advance work lists simple churches for Garden City, Liberal, Lyons and Hoisington, a building for Mankato, and a parish house at Hays.

* * *

"Go for souls and go for the worst." This is one of the mottoes of Prebendary Carlile of the Church Army. "Do the work of an evangelist and discuss the subject less," adds Captain Mountford. "Slowly, very slowly, our church here in America is waking up to Evangelism, but it is very respectable Evangelism at present that is being engaged in. We are, generally speaking, only evangelising one another within the Beloved Community."

* * *

The University of Minnesota staged a debate before the student body on "Are Our Old Time Moral Standards Obsolete?" John Cowper Powys, the novelist, took the affirmative, and his opponent was Horace James Bridges, the leader of the Chicago Ethical society. The first named insisted that Victorian codes were obsolete and that the problem narrowed itself to sexuality. He claimed that psychoanalysis had exploded the idea of sin, and showed the way to remove ancient taboos, and ended his speech by declaring that so mysterious are the forces that enter into decisions concerning the relation of men and wom-

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en, such as a line of poetry, a new book, a casual meeting, that our conduct is non-moral. Bridges replied that the first speaker did not distinguish between conventions and morals; that our combined heritage of Hebrew-Christian self-abasement, of Graeco-Roman sense of honor, and of a Saxon love of political freedom has resulted in standards which we have not outgrown. He refused to narrow the question to sex, although it was conceded that the biological age of mating and the economic situation which postponed it, could account for much of our difficulty. The Chicago man declared his impatience with these half-doubters and commended Nietzsche as at least consistent. Those who criticized were challenged to show that any great moral principle had been proved obsolete. The rebuttals were more clever than convincing, but Mr. Powys' rhetorical claim as the champion of the women failed to secure a majority vote from the girl students.

* * *

A sermon against the doctrine that the secret of happiness lies in what a man has rather than what he is and what he does was preached by the Rev. R. Selden P. Delaney, of

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Asserting that the general urge for the acquisition of material goods and the attainment of pleasure is making it increasingly more difficult for the Church to perform its mission, Dr. Delaney said, "it is becoming in-

creasingly difficult in New York to minister to a parish most of whose members go south for the winter and to the country for the summer.

"Christmas and Easter are about the only times in which they are found in their places in church. The motor car has also added tremendously to

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Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

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Wed., Thurs., Fri., and Holy Days.

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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.

Trinity Cathedral, Cleveland

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

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Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 6:45, 11:00 and 7:45.

St. Paul's, Chicago

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Holy Days at 10 A. M.

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"Jesus Christ teaches us quite a different method for satisfying the deepest longings of our souls. He tells us that our dominant aim should be to give happiness to others. This was manifestly the underlying principle of his life. The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many. 'He that will be great among you, let him be the servant of all.'

"If we applied this principle in all our human relationships it would result in a transformation of society.

"There is great need, also, of applying this same principle to our religious life. Too many people are interested in the Church merely for what they are getting out of it for themselves, whether in the way of business advantages, social climbing, good preaching, inspiring music, comfortable sittings, or even sacramental grace and the salvation of their souls, and too few look upon the Church as a means through which

they can co-operate with God in seeking out and saving the lost, and in making to God a complete offering of themselves, their souls and bodies, in union with the Sacrifice of Christ."

* * *

The Rev. Frank Warfield Crowder, rector of St. James, New York, on a recent Sunday, said that the present state of dissolution of moral standards would result in either a swing to Puritanism or the rise of a new set of moral standards entirely pagan and divorced from Christianity.

"There is little doubt that the world is floating upon or struggling in the current of a swollen, flooding tide of revolt against all kinds of moral restraint," said Dr. Crowder. "This tide was enormously accelerated by the war. Never has there been a time when the world so sorely needed the sane moral authority of Jesus Christ.

"Two dangers face us in this state of affairs. One is the danger of a reaction from this state of self-indulgence to a state of Puritanism. You may feel like smiling at this idea. But history shows us that the pendulum never swings to the extreme end on one side without later swinging as far on the other. A hint of this possibility is the tendency of governments toward a

stricter regulation of individual and private conduct which springs out of a deep distrust of the individual and his apparent ability to control himself. That is the remoter danger.

"The more immediate danger is that a new set of moral standards may arise, entirely pagan and divorced from Christianity. An ethic has arisen in which ideas of right and wrong seem confused to the point of chaos, with the justification of all manner of self-indulgence on the spacious ground that one must be one's self, that one must realize one's self.

"Much of this extravagance will in time correct itself, and the moral revolt will ultimately spend itself. Nevertheless one cannot help trembling for the spiritual safety and religious faith especially of the young to whom it may all seem smart, advanced and up-to-date.

"I would like to urge upon the young people of the present day that there need be no divorce between a good life and a good time in life. The only way to have a good time in life is to cultivate a profound respect for its moral law and to enter into enthusiastic cooperation with it. Then your pleasures will take their proper place in your life, and they will be the kind you need never be ashamed of."

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