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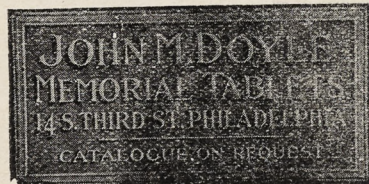
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STEPS IN FINDING GOD

By

JOHN S. BUNTING

WE ARE all religiously busy here and there on the surface of things, doing many good deeds, and hoping possibly that some of it in some way will not only help others but will penetrate us and change us inside. But nothing seems to happen today. As Prof. Coe says, "there is a great lack of personal faith today."

Yet the supreme discovery we should make in life is that within us is a house that needs to be occupied by a marvelous Guest, and that when we receive Him, we find ourselves able to do all sorts of beautiful and helpful things which we vainly tried before He entered.

We must change the inside first and then we shall have the light and strength with which to meet and solve the outside problems, sickness, doubt and sorrow. This inward change is what we mean by "Finding God."

We need an immediate personal experience of God today as it has seldom been needed before. Some sense of His love and presence in life; His guidance in confusion, His comfort in our devastating disappointments. As some one has said, "If you were to hear it reported that God was dead, that almost unquestioned authority had so disclosed, what would you say?" Yes, what would you say? Could we reply that we knew from first hand knowledge that He was alive? Yet each one of us should be able to give evidence of this living King. There are some simple steps we can take which will verify this in our experience if we are patient and willing to work at it. They are approach, surrender, adjustment and expression or testimony.

By Approaching God, we mean prayer, for prayer is just that. But the prayer that truly prays is one dominated by thought and desire. "Saying Prayers" is a use of prayer forms with the mind wandering and the desires asleep. We don't think, we don't care.

Nothing happens. But take time each day to be silent. Read all you can about lives that are prayer-led and prayer-fed. Become interested in the subject. Put time and effort in it.

By Surrendering to God, we mean an act of gathering your whole life up into a unity. Try this seriously. Take all your problems, disappointments and temptations and *give them over* to God. Learn to deposit them with Him. Let go of them just as you let go of things when you go to sleep. You do it when you go to bed, why not in the morning at prayer?

By Adjustment to God, we mean trying to relate all your life, all its difficulties and needs to God. It is cultivating a certain mental outlook and point of view that brings you to feel that God is in the midst of all you have and do.

By Expression or Testimony, we mean cultivating the habit of speaking naturally and sincerely during the day of God's help and guidance in your affairs. It is just "saying so." We can and we ought.

These four steps, approach, surrender, adjustment and expression are inevitable steps. That is, we do them always, everywhere, with everything else and God wishes to become known to our experience, not in some queer and extraordinary way, but in a vital way that makes it one and ties it up with all life.

Take a house for instance, we first learn its location, then we approach it. Then we enter its hospitable door and surrender ourselves to its inviting interior. Then we are asked to remain for dinner or to spend the night. We do so and adjust ourselves to its attractive surroundings. Next day, in quite a natural way, we refer to what a pleasant time we had. We Witness. All our world contacts are made in the same way.

An old Scotch woman who was very deaf, was noticed to be very regular at Church. As was the case in the Highlands, she would bring her knitting and ply

her needles. One day someone asked her why she came, since she could hear little or nothing. She answered, "It's the Lord's hoos and He expects me." "But," said her friend, "how can you get anything out of it, since you cannot hear?" She replied, "A weel, I dinna ken, but I just dae." That was it, "she just did." Jesus said it—"the pure in heart shall see God." She did and we may. For brilliant and vast as this modern world is to which so many have yielded obedience, there is not a particle of abiding peace and joy in it.

If such a person as Christ is alive today in the great life of the universe all about us and you do not know Him nor have anything to do with Him, you are certain sooner or later to meet the impact of some great disaster we know not what. No matter how smoothly

your life may be moving now, if you are definitely ignoring Him, you are moving into darkness and loss, not light and gain.

Do not commit the blunder. It is the hushed restraint, the voiceless power, the august Silence of God about which we are mistaken.

The whole universe is the body of God. Life is His vesture. All around us, like a beautiful presence of light and love, He is the supreme and unutterable reality. Surely we should be certain of it. But faith should signify, not so much an assent, but a depth of something that we keenly feel. For only the faith that ignites feeling will move any mountains. "Show me your gods," said an ancient sage, "and I will show you your men." When men find God, they are more than just men—They are men plus God.

JESUS THE PROPHET

His Message for the World Today--VII

By

REV. G. A. STUDDERT-KENNEDY

JESUS was a good Captain. He knew that everything depended on His team, and He chose them carefully. We do not know very much about any of them really. Simon, whom our Lord nicknamed Peter, and Judas Iscariot are the two whose characters are drawn most clearly in the Gospel records.

Peter was a plain man, Judas was a deep one. Apart from Christ, Peter would have gone for pleasure, Judas would have sought for power. They are two strongly contrasted types.

It would have made a lot of difference if Judas had run straight. He might have been the friend and rival of St. Paul. The end, however, would have been the same. The enemies of Jesus would have got Him somehow. There was no driving fate or necessity behind what Judas did.

WAS JUDAS WHOLLY EVIL?

I say that because many people have supposed that Judas was fated to do what he did, that it was part of God's plan. That is a dreadful doctrine. God does not plan treachery and deceit. If He did He would not be God, He would be the devil.

God did not plan the Cross. God planned the Christ. The Crucifixion was the devil's reply to it. God's plan triumphed in the end because out of evil God brought good. He always does sooner or later. But that does not make the good less good or the evil less evil. What Judas did was evil.

Was Judas, then, evil—wholly evil? I wonder. Can there be such a thing as a wholly evil man?

Jesus once said: "Have I not chosen you twelve and one of you is a devil." That was one day when Judas had a bad fit on.

The night before, the people had tried to make Jesus a King, and instead of taking advantage of their enthusiasm, He had sent them away and gone off into the mountains by Himself to pray and to think. Judas wanted Jesus to be King. I think it is plain from the record that all His little band of followers hoped that sooner or later, but Judas most of all. If Jesus were King, Judas would surely be Lord Chancellor. That would have suited him down to the ground.

I guess he dreamed dreams and saw visions, and in all his dreams Jesus was the ladder by which Judas climbed to power. Then just as the dreams looked like coming true, Jesus went and shattered them all and wandered off on one of His mad, solitary expeditions to the hills.

To Judas that was the act of a madman or a fool. What could anyone do with a leader who chucked away his chances like that?

EARTHLY GLORY

We can dimly see now why Jesus did it. I wonder would any of us have understood at the time. Judas was a clever man, but not nearly as clever as Jesus. The devil got him in the same trap that he had tried on Jesus.

Judas, in his dreams, like Jesus, was taken up to the top of an exceeding high mountain and was shown all the kingdoms of the earth and the glory of them. Judas, like Jesus, heard a voice within him saying: "All these will I give thee if thou wilt fall down and worship me."

He saw the sword held out to him as it was held out to Jesus. He fell into the trap. In his dreams he took the sword, and was ready to wade through seas of

blood to gain his glory. But his Master would not give the word and he was not strong enough to go himself.

The morning after that chance was missed the multitude came round Jesus again, and again He turned them away. Judas watched them go with bitterness eating out his heart. Jesus turned with a smile to the little band of friends.

"Are you going, too?" He said.

It was Peter, good old Peter, who answered Him. "Master, who else is there to go to? You have the Truth about life." It was Peter at his best.

"ONE IS A DEVIL"

But Jesus was not looking at Peter, He was staring straight at Judas, and there was a horror in His voice as He said: "Have I not chosen you twelve, and one of you is a devil."

That morning Judas was a devil, and Jesus knew it. But are there not mornings and evenings in the lives of many, if not most, men and women when they are devils—jealous, angry, hating, envious, disappointed devils?

Even at that moment I would not have dared to cast a stone at Judas. Just as I took up the stone I would hear His voice saying, as He did on another occasion: "He that is without sin amongst you let him cast the first stone," and remembering the hours when the devils have laid hold on me I would leave even Judas for Jesus to deal with.

Jesus did deal with him. He went on trying to win him up to the very end. On the very night before He died—before Judas went out to sell Him—He made His last offer of friendship.

This is the meaning of the incident at the Last Supper when Jesus invited Judas to dip his hand into the dish with Him.

AN IMMORTALITY OF SHAME

He knew there was treachery in Judas' heart and He wanted Judas to know that He knew. It was as though He had said, "Judas, I know all about it. Are you really going to do it? Is it too late even now? The end has come for Me. I know that. They will get Me. It must needs be that offences should come. But need they come through you? Surely it would be better not to be born than so to betray a friend."

That was Jesus' last bid for the soul of Judas. Did He altogether fail? I wonder. Judas did the deed. He cursed his own name for ever with a kiss, and earned for himself in this world an immortality of shame. But was he wholly bad? What made him commit suicide?

He went mad, you say. I believe he did. But what drove him mad? I have always believed that the eyes of Jesus drove him mad, and through that madness saved his soul. People say it was remorse and not repentance that drove him out to hang himself that night before the storm.

THE OTHER SIDE

Who are we to make such fine distinctions, denying the mercy and power of Christ? I once sat with a man

who in a drunken fit had kicked his wife when she was going to have a child. She was dying and I was saying prayers. When I looked up I saw his eyes. "How could I have done it?" they said. Was it remorse or repentance? God knows.

Judas found death. But what did he find on the other side? I believe he found the eyes of Jesus Christ, and that there was healing in them even for him. That is what Jesus makes me believe about God.

QUESTIONS FOR CLASS DISCUSSION

1. Is everything foreordained by God?
2. Was Judas fated to betray Jesus?
3. Was it a part of God's plan that Jesus should be crucified?
4. Is God responsible for the evil that is in the world today? If not then why does not He, being all powerful, prevent it?
5. Discuss the problem of evil and free-will in class fully.
6. How do you account for Judas?
7. In the light of this story of Judas let each member of the class examine the values in life that he really seeks. Do we seek power, social position, wealth, comfort, security in this life, or do we seek more eternal values? What values should we seek as Christians?

These articles are reprinted by arrangement from THE TORCH, organ of the Industrial Christian Fellowship. THE WITNESS has secured all fourteen articles written by the late G. A. Studdert-Kennedy, eight of which are appearing this Lent. The remaining articles will appear one each month through the winter, beginning with October.

Let's Know

By

BISHOP WILSON

ROMAN BIBLES

TOWARD the end of the fourth century, St. Jerome translated the Holy Scriptures into the Latin language. This version became known as the Vulgate and was the official Bible of western Christendom for the next thousand years. Many copies were made and, of course, they were all done by hand. In the monasteries one of the monks would read from a manuscript while a large circle of other monks sat around with their pens copying down what was read to them. Such methods necessarily led to an increasing number of inaccuracies. When the Reformation broke upon Europe and the Scriptures began to be circulated in printed form in many different languages, the need for a corrected Latin edition became imperative. To be sure, the Council of Trent pronounced the old Vulgate to be "authentic in public readings, discourses, and disputes, and that nobody might dare or presume to reject it on any pretense." In spite of that pronouncement a new version was soon in preparation.

It was Pope Sixtus V who issued the new Vulgate in 1590, a large part of the correcting having been done with his own hand. He pronounced it "true, lawful, authentic, and not to be questioned in disputations, either public or private." Then Sixtus died and it was found that the Sixtine Bible was so full of mistakes that it was clearly impossible to leave it in circulation. A couple of years later Pope Clement VIII called in all the Sixtine Bibles and proceeded to correct the work of his predecessor. It was a bit embarrassing for Sixtus had ordered that "no smallest part be changed, added to, or taken away." It was the well-known Cardinal Bellarmine who solved the problem

with the suggestion that the old copies should be quietly suppressed and new ones issued as though Sixtus had ordered it. The irony of it is that Bellarmine's little fraud was adopted but he himself was later denied canonization on account of it.

In 1568 a Roman Catholic College was founded at Douai, in France, to train missionaries for the special purpose of bringing England back to papal obedience. Of course, they had to have an English Bible of their own. Their new Testament came out in 1582 and the Old Testament in 1610. This was the original Douay Bible and that title still applies to the Roman Catholic versions used in the English-speaking world today; tho, as a matter of fact, the Bibles in most common use in England and Ireland are revisions of the Douay version put out by Bishop Challoner in the middle of the eighteenth century; and the ones used in the United

States are of a still later revision prepared by Archbishop Kenrick about 1859.

This was rather interesting to know one time when, in a discussion over differences between the Douay and the Authorized Versions, I was challenged with the question: "What right had you to change the Bible anyhow and create these differences?" The answer was that the Authorized Version was printed in 1611 and the American Douay Version in 1859—so that any changes necessarily came from the other direction.

Since 1907 the Benedictines have been at work on still another Latin Version and now it appears that the English Roman Catholics are preparing a Westminster Version to supplant the Douay. For the sake of scholarship it is a very good thing that papal prohibitions are not taken too seriously even when they pertain to the Scriptural background of faith and morals.

ASSURANCE IS EXPERIENCE

By

BISHOP JOHNSON

IF a man of scholarly training and instincts was forced to live in a community of ignorant boors he would discover three things. First, that he was an object of contempt and ridicule to his neighbors. Second, that he was regarded as inferior to the athlete and the financier, and third, that he had very little joy in his surroundings.

The very same thing was true of the Master in His time and place. He had a nature which was filled with the love of God and of His fellowmen and He was surrounded by those who flouted such spiritual conceptions as futile and dangerous.

If one were to judge America by the press and novels of the day one would be compelled to acknowledge that Christ would be looked upon as a dangerous enthusiast. It is not easy to keep our spiritual ideals in an age that holds religion in contempt, exalts sex relationship as the essential form of self expression and features crime as the most readable subject for our contemplation.

The problem of the Church today, in its appeal to thinking people, is not that of getting them to admire Jesus, but rather to get them to do anything as a result of their attitude. Men are willing to give a purely intellectual assent to those things which irritate them when pressed as a reason for affecting their conduct. It is one thing to give an intellectual or artistic interpretation to God's goodness and quite another thing to submit to discipline in order to attain that end. The individual today is averse to any other governance than that of his own sweet will. And yet if men are to live in social relations either here or hereafter there is a field in which each individual must defer the personal expression of his life to the good of the whole. Men fail to discriminate between the law which dominates

from without and the graciousness which animates from within in a desire to conform to a common fellowship.

The value of such submission to the good of the whole is to create certain values in human relationships without which life tends to inevitable boredom.

Any age can be judged by its literature, and an age which specializes in the miseries and crimes of the day, without any other ideals than to question the goodness of God and the hopes of the sinner, is a dreary thing which is the drab expression of people too dull to be interesting.

If any age ought to be happy and joyous it is ours, but we mortals are such fools that we dissipate our better energies, not in detecting the odor of roses but rather in revelling in the smells of garbage heaps. We insist on living our own lives, regardless of obligations to God and man and then wonder why friendship is a lost art, and why art is a lost passion.

Loneliness, discontent, irritability and boredom disrupt family ties, produce unhealthy literature and result in medical anaesthetics. A young man or woman today who declines to accept the current ideas of what constitutes joy is looked upon in much the same way as a scholar would be regarded by a nation of morons. The youthful seeker after righteousness will find it as true now as it was in the days of the Master that they must enter into their kingdom through much tribulation. A theory of life that is captivating at sixteen may be tiresome at forty and intolerable to everybody at sixty. Men pyramid their credits until they are submerged with trespasses and face bankruptcy and liquidation long before the business of life is over.

In such an atmosphere, in which moral obtuseness

is joined to highly intellectual pursuits, we find that spiritual failure is exalted by human egotism into an attitude of superiority toward those things for which Christ lived. Are they really superior to Him or is His life something beyond their spiritual understanding? When I compare the power of Christ in the lives of good men with the effect of these modern philosophies upon human conduct I could gladly return to the faith of those primitive Christians who believed in miracles and worked wonders. These modern interpreters believe in nothing and achieve the vacuum that was to be expected.

The religious situation in America is much like the political situation in Russia. In the latter case they have been able to prosecute their academic theories because they have been able to loot the imperial treasury of its ill-gotten millions, valuable although tainted. So the schools of thought who have captivated the American public are led by leaders who, having accumulated nothing in their radical efforts, use the spiritual assets of the past regimes which they despise in order to propagate the theories which they fondly hope will produce more satisfactory dividends.

One wonders in each case how much the theories that they propound will succeed in replacing the assets which they have employed in propounding them. And one wonders further whether the evils of the past against which they rage are being replaced by more creditable treasures which at present seem to lie just in the offing. Religious theories like political ones require time as well as assurance before they are justified. One may be pardoned if he expresses the view that neither in Soviet Russia nor in Behaviorist America are there any of the signs which seem to anticipate an ushering in of the millenium. Selfishness, greed and intolerance seem to be invoked in even greater degree than were they manifested in the period that they have discredited.

One wonders if the solution of the evils in Church and state would not be remedied more effectively if some recognition were given to the labors of our ancestors and less assurance felt for the theories of our modern reformers, who really haven't lived long enough to know as much as they claim, and whose theories have not yet encountered the assaults of time.



WHY did God wait so long before coming to redeem man?

God always, as far as we can see, works by general laws, and general laws work slowly. There had to be a long preparation or evolution before men were ready for God to show Himself on earth. Things were moving on from the beginning, and we see the later stages of man's advance shown in the Old Testament. It

seems long and slow to us, but I expect that is because we are reading our ideas of time into God's action. I expect, too, that at the back of our minds is the idea that men who lived before Christ came cannot be saved, and that strikes us as unfair. But we have no reason to assume that they cannot.

Is there anything that God cannot do?

Yes, lots of things. He cannot do anything that involves a contradiction in itself. He cannot make a thing be and not be at the same time. He cannot make two and two equal five. He cannot put two hills together side by side without putting a valley between them. He cannot make a weight so heavy that He cannot lift it Himself. He cannot give a man freedom without power to choose the wrong. But these are only verbal quibbles. He cannot do what is wrong. He cannot do anything contrary to His own nature. But this does not alter the fact that He is almighty—that is, Lord over Himself and all that He has made.

But hasn't His plan failed? After all these years is the world any better for it?

Yes, I think it is a great deal better. I think the world has progressed. You have only to read the literature of 1900 years ago to realise that. Still, the progress has been slow with lots of setbacks. But you must remember that it has been a new set of people every generation—every thirty years or so—and the new generation is not always very willing to learn from the one before. Indeed, each set of young people have to learn their lessons all over again for themselves as a rule. People forget this when they talk about the slow progress of the world. They talk as if it were the same set of people all the time.

Our world is only one among millions. Isn't it presumption to think that we are so important in God's sight?

The thought of the immensity of space does make us feel very insignificant at first, and perhaps it is right that it should. But if we begin to think of the infinitely little as shown by the microscope, we shall seem to swell out into vastness ourselves. The truth is that size has very little to do with it. Spiritual things have no size. A thought or feeling has no size. Our soul or personality has no size. Its value in God's sight is due to quite other things.

But if after two thousand years Christianity has failed, isn't it time we tried something else?

Because a thing has never been tried is no reason in itself for trying it. The mere fact that a thing has failed to do all you hoped from it is no reason for trying something else unless you have some reason to think that the new thing will do better. People have all along been trying lots of other things. Most of the alternatives proposed are as old as, or older than, Christianity itself, and have been tried with very little success. I should have called them **dismal failures**.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THE Faith and Witness of the Church in this generation is to occupy the minds of the bishops of the Anglican communion for a month or so this summer, when they meet, commencing early in July at the Lambeth Conference. Reports have it that about eighty American Bishops are to attend. The Conference opens with a quiet day at Fulham on July fourth, a very appropriate day for quiet and meditation in England. The following day there is to be a reception at Canterbury Cathedral, with the inaugural service the following day at St. Paul's. The conference proper begins on Monday, July 7th and continues through August 9th, with the closing service on Sunday, August 10th.

There are six headings in the Agenda, as follows:

I. The Christian Doctrine of God.
(a) In relation to modern thought,
(b) In relation to non-Christian religions and ideals, (c) As determining the character of Christian worship, (d) To be realized throughout the Church by teaching and study.

II. The Life and Witness of the Christian Community, individual and corporate in the fulfilment of the Divine purpose,—with special reference to questions of: (a) Marriage, (b) Sex, (c) Race, (d) Education and Governments, (e) Peace and War.

III. The Unity of the Church. (a) Reports of results of the Lambeth Appeal, 1920 World Conference on Faith and Order, (b) Schemes and proposals of Union, (c) Relation of the Anglican Communion with particular churches.

IV. The Anglican Communion. (a) Its ideal and future, (b) Its organization and authority, (1) Central, (2) National and Provincial, (3) Missionary Dioceses, under the jurisdiction of the Archbishop of Canterbury. (Question of Church Order with regard to Forms of Worship and Rules of Marriage.)

V. The Ministry. (a) Supply of men for Holy Orders, and the Church's duty to provide for it, (b) The training of clergy before and after Ordination, (c) Supplementary Ministries, (1) Deaconesses, (2) Voluntary clergy.

Reports: Women, Resolution 54, Lambeth Conference 1920. Healing, Resolution 63, Lambeth Conference, 1920. Communities, Resolution 57, Lambeth Conference, 1908.

VI. Youth and its Vocation.

A month will not be too long for



BISHOP CASADY
To Speak at Church Congress

the conference to cover this ground. Those who are familiar with the Copeck reports will recognize that the same general train of thought is followed. It is still several months before the bishops assemble, but already some have arrived in London; and gaiters are becoming more familiar than usual even in Westminster.

* * *

Two records were broken at the election of the Presiding Bishop; the election was on the seventh ballot, which is considerably fewer than have been required to elect on previous occasions. Also there were more candidates, practically everyone, sometime or other during the session, receiving a vote or two. On the first ballot Bishop Burleson was the leader with 21 votes, closely followed by Bishop Perry with 19. Bishop Gailor, 12; Bishop Stires, 7; Bishop Freeman, 6; Bishop Reese of Georgia and Bishop Cook of Delaware, 4 each; Bishop Parsons, 3; Bishops Rogers, Tucker and Johnson of Colorado, 2 each; Bishops Casady, Moore, Bratton, Matthews, Stevens and Longley, one apiece. On the second ballot Bishop Burleson had 25 and Bishop Perry 19, while on the third Bishop Burleson had 33 and Bishop Perry 26. On the fourth ballot Bishop Perry went ahead, receiving 33 votes to 31 for Bishop Burleson. On the fifth it was 42 for Perry and 25 for Burleson; the

sixth, 49 to 18, and on the seventh 69 to 8, with 68 votes necessary to elect. Meanwhile various other bishops had entered the arena, one vote being cast at one time or another for Bishops Abbott, Oldham, Dallas, Capers, Page, Wise, Wilson, Darst and Helfenstein.

Bishop Perry immediately appointed Bishop Burleson as his assessor, and the House elected Bishop Reese of Georgia as vice-chairman of the House, a vacancy also caused by the death of Bishop Anderson. A resolution was passed, introduced by Bishop Manning, protesting against religious persecutions in Russia, and also one, introduced by Bishop Darlington of Harrisburg, urging the government to continue the efforts for a limitation of naval armaments and the furtherance of world peace. After which Bishop Perry caught a train for New York in order to meet the following day with his subordinates and co-workers at the Church Missions House.

* * *

The Church of the Good Shepherd, illustrated on the front cover of this issue, is located in Philadelphia, Pa., in the Germantown district. It is one of 123 Episcopal Churches in Philadelphia. This church was designed by Carl Ziegler, the noted Philadelphia architect, and has had much favorable comment as to its architectural qualities. The treatment is pure colonial, with all the beautiful simplicity associated with this period in architecture. The symmetry of the exterior of the edifice, with its lofty spire and colonial columns, in a landscaped setting, is praiseworthy indeed, but it is not until one enters the portals that a full appreciation may be had of the painstaking care to make this church an outstanding one among Episcopal Churches throughout the land. The seating and chancel furniture were executed in the Topton plant of the DeLong Furniture Company, a concern that has for years specialized in ecclesiastical furniture. Even to the unpracticed eye, it is obvious that the furnishings were wrought by master craftsmen, that there has been faultless precision in the execution of even the simplest design, that there has been a most complete understanding of the ideals set forth in the plans of the architect, as well as the adherence to authoritative denominational limitations.

* * *

The two parishes in Lancaster,

Pennsylvania, St. James' and St. John's, have united for mid-week services during Lent. The Lenten preachers are the Rt. Rev. Frank W. Sterrett, bishop of Bethlehem; the Rev. Edwin J. van Etten, rector of Calvary Church, Pittsburgh, Pa.; the Rev. Joseph Fort Newton, rector of St. Paul's Memorial Church, Philadelphia, Pa.; the Rev. Charles Townsend, Jr., rector of the Church of the Good Shepherd, Rosemont, Pa.; the Rev. Frederick A. MacMillen, Reading, Pa.; the Rev. Z. B. T. Phillips, rector of Epiphany Church, Washington, D. C.; the Very Rev. Milo H. Gates, dean of the Cathedral of St. John the Divine, New York City; and the Very Rev. Hughell E. W. Fosbrooke, dean of the General Theological Seminary, New York City.

* * *

Partial justification of the anti-Church attitude of Soviet Russia and a plea for a "hands off" policy toward anti-religious activities in that country formed the substance of a sermon by the Rt. Rev. Cameron J. Davis, bishop coadjutor of Western New York, at a service of penance and prayer for those persecuted in Russia. The service was held in St. Paul's Cathedral, Buffalo.

"This service is not intended to voice a protest against the anti-religious campaign of the Russian government, still less to voice antagonism to the Soviet experiment," said Bishop Davis in the opening of his sermon. "The Czarist regime consciously or unconsciously blocked the enlightenment and material progress of the Russian people, and organized Christianity in Russia too often took the color of the leaf it fed on. It is not strange if the Soviet government should confuse religion with the Church and should feel it still to be on the side of reaction 'an opiate for the people.'

"Nor do we meet to voice a protest against a form of government which is utterly foreign to our own and which our own judgment may pronounce untrue and impossible. This service must not be used as a political argument. For it is a fact that the Russian people have today as much freedom as they ever had, and in addition have access to culture, education, and progress greater than they have ever had."

Bishop Davis said that organized religion in the United States might well ask God's mercy for indifference to agnosticism and he bid the people to prayer of penitence, sympathy, and hope that God's cause may be advanced and that His Kingdom may come.

* * *

There is a little mission out at

A REQUEST

MANY of you reading THE WITNESS during Lent are receiving your copies from a Bundle which will be discontinued after the Easter number. We hope that this does not mean that you are to drop out of our lives on that day. Will you not ask the rector if the Bundle is to be continued after Easter? In case it is not we hope that you will subscribe to the paper so that we may mail it to your home each week. If there is a parish representative taking subscriptions please subscribe through him. If not, won't you kindly send us your name and address with a check or money order for two dollars, so that we may mail the paper to your home each week for a year. Address, please, the Chicago office, 6140 Cottage Grove Avenue. We promise you six further articles by the Rev. G. A. Studdert-Kennedy, reports from the Lambeth Conference which meets this summer, written by Bishop Johnson and Bishop Wilson, in addition to contributed articles by Maude Royden, Rev. C. F. Andrews, Dean Inge, John Rathbone Oliver and others.

Williston Park, Long Island, in charge of an enterprising lay reader who called me up the other day to ask where he could buy a small or-

gan and a few pews. The emphasis, notice, is on the word *buy*. If any of you have anything of the sort for sale kindly let me know.

* * *

Miss Grace Lindley, head of the Woman's Auxiliary, has been visiting parishes on the Pacific Coast. She was recently in the diocese of Olympia, addressing meetings in Tacoma and Seattle.

* * *

The Rev. Charles T. Bridgeman, chaplain at Jerusalem, has been addressing Church groups in the south. He spoke before a large interparochial group at St. John's, Savannah, on March 26th.

* * *

At St. Luke's, Evanston, they are having a "Lent of Reality," with a series of addresses on "Really Thinking about God" by the rector, the Rev. George Craig Stewart. On Easter Day there are to be five celebrations, with the 9:45 and the 11 o'clock services being exactly alike as to music and sermon in order to accommodate all of the 1900 communicants of the parish, to whom tickets of admission are being distributed.

* * *

During the past year the unusually large number of 102 were confirmed at Grace Church, Everett, Massachusetts. Another large class is to be confirmed on May 16 by Bishop Babcock.

* * *

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opened Elmwood Inn, Green Springs, Ohio, which is to be used for the large private work of the guild and for the summer classes, according to an announcement by the Rev. Franklin Cole Sherman, president. The work of the organization is steadily increasing. Besides the private work, life-adjustment classes are held regularly in Cleveland and other cities, missions are conducted throughout the country and lectures on various phases of the work are being delivered before Church groups.

A bishop's chair, memorial to Bishop Elliott, first bishop of Georgia, has been presented to St. John's, Savannah, by the altar guild. Former parishioners are to give four sedilia seats to match the bishop's chair.

Trinity Church and St. Peter's, Geneva, N. Y., united for a preaching mission conducted by Bishop Leonard, Methodist.

The Rev. Canon Shatford, Montreal, was the preacher last week at the noon day services at Trinity Church, New York. The preacher the previous Sunday morning was

Bishop Deane of Aberdeen. Bishop Manning will confirm a class at Trinity on the afternoon of Easter Even.

Bishop Rowe, for thirty-five years the Bishop of Alaska, was the preacher last Sunday at Trinity Church, Boston, in the morning and at the Cathedral in the afternoon. On the few days following he and the Rev. Paul Mather, native priest, addressed church groups in and around Boston.

Dr. Lewis B. Franklin was the noon day preacher at Indianapolis the week commencing March 16th.

Lenten Institutes are being held by the Young People's Fellowship of Buffalo. Speakers have been the

Rev. Wyatt Brown, dean of St. Paul's, Rev. Alfred Preddis, superintendent of city missions and Bishop Rowe.

The place of the church in the field of social service was the subject of a lecture delivered recently by the Rev. Norman Nash, professor at Cambridge, at St. Stephen's, Providence.

A convention of the junior Brotherhood of St. Andrew is to be held

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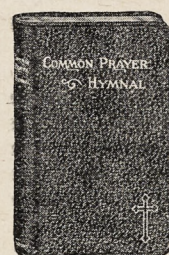
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in Jackson, Michigan, April 25-27. Among those on the program are Leon Palmer, executive secretary, Bishop Page, and Mr. I. C. Johnson, boy's worker for the diocese of Michigan.

* * *

The diocese of Michigan has a course of training for lay readers, classes being held regularly at St. Paul's Cathedral under the direction of Archdeacon Hagger.

* * *

St. Elizabeth's Philadelphia, a down-town parish, has been affiliated with St. James' Church and is now under the jurisdiction of that parish. The parish was started by Bishop Webb of Milwaukee about forty years ago. It is located in a foreign neighborhood and it is hoped that under the direction of Dr. Mockridge a valuable work among Italians may be done there.

* * *

Bishop Ward of Erie recently conducted a quiet day for social service workers of Philadelphia. They met at St. James'.

* * *

A special convention for the purpose of electing a bishop will be held for the diocese of Louisiana, May 14th. It is to be held at St. James', Alexandria.

* * *

The second dormitory for Western Theological Seminary, costing \$150,000, is now under construction.

* * *

Various bishops have been helping out in the diocese of Chicago during the illness of Bishop Griswold. Bishop Wilson, Bishop Lloyd of New York, Bishop Shayler of Nebraska, Bishop Fawcett of Quincy all have filled recent appointments. Meanwhile Bishop Griswold improves steadily.

* * *

A score or more members of the

Church League for Industrial Democracy met in New York recently and listened to an address by Mr. William Ross, the leader in Marion, N. C. He had fine things to say about the support that had come to the workers from Church people throughout the country.

* * *

Miss Elizabeth Matthews is giving a series of weekly address in Honolulu as a part of the Lenten program of St. Andrew's Cathedral. Miss Matthews is a sister of Sister Mary Olivia, principal of St. Andrews' Priory, which is in the cathedral grounds.

* * *

The Young People's Council of The Cathedral Church of St. Paul, Boston, will hold their eighth annual religious conference on April 9, 10 and 11. The main topic is: "Why the Episcopal Church." There will be four discussion classes on sub-

topics: (1) Finding God Through Worship; (2) The Best Standards of Living; (3) Finding Help in the Bible; (4) Why Church Unity. Rev. Elmore McKee, chaplain of Yale University, will be the main speaker Wednesday evening; Rev. Victor Haughton, Exeter, N. H., Thursday, and Rev. Harry Hall, Friday.

* * *

The preacher at the Church of the Heavenly Rest, New York, March 31 to April 4 was Professor Moffatt of Union Seminary; April 7 to 11, Rev.

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* * *

The Rev. Cranston Brenton of the staff at the Cathedral of St. John the Divine, New York, is the preacher at the united Lenten Service, Bridgeport, Connecticut, April 10th.

* * *

The Rev. Charles K. Gilbert of New York is taking the Sunday morning service at Emmanuel, Baltimore, Maryland, during Lent, then rushing back to New York to fill appointments there.

* * *

Bishop Tyler of North Dakota is filling appointments in the diocese of New York. He confirmed a class of 76 at St. Ann's last Sunday.

* * *

Special preachers Sunday mornings in Lent at St. Mark's, Milwaukee: Bishop Ivins, Bishop Wilson, Dean Peter Lutkin, Archdeacon Dawson and Revs. H. W. Price, W. K. Morley, Jr., W. E. Hoffenbacher.

* * *

Captain B. F. Mountford of the Church Army celebrates a quarter of a century as an evangelist in the Army on April 14, not including the two years he served as a cadet. Most of this month he is in the South, with this week at New Orleans where he is giving four addresses each day.

* * *

Bishop Freeman has announced a conditional gift of \$250,000 for the

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* * *

Western Theological Seminary is said to be the first seminary to have a woman on its board of directors. Mrs. Robert B. Gregory of Chicago is the lady.

* * *

American Indian affairs are to occupy two sessions of the National Conference of Social Work in Boston, in June.

* * *

At the Appalachian School for mountain children, Penland, N. C., the new dormitory provided by the United Thank Offering, is occupied though not quite finished. The formal opening is planned for the latter part of May.

Through the home industries now carried on in the surrounding community by Miss Lucy Morgan, sixty women are weaving on looms in their houses, adding a little to their income and a great deal to their self-respect and interest in life. The awakening of their characters and the new cheeriness in their little homes after they have been taught to weave are quite striking.

* * *

Ninety per cent of a clergyman's problems are in the field of mental hygiene, says a clergyman who has

studied the matter. Problems of behavior, of juvenile delinquency, of family relations, are his to deal with, and his greatest modern rival is the work of mental hygiene which could and should rather be his greatest ally and his most helpful instrument in pastoral work.

The first international conference on mental hygiene meets in Washington, D. C., on May 5th to 10th. Among the subjects on which ideas and experience are to be gathered from about thirty countries are the care of mental patients outside in-

stitutions, use of community facilities for prevention and care, psychiatry, mental hygiene in industry, in vocational guidance, marital relationships, problems of adolescence, pre-school problems, teacher training.

No papers are to be read. They are to be, or by this time have been, written, translated into English, French and German, and circulated in advance, conference time being used almost wholly for discussion.

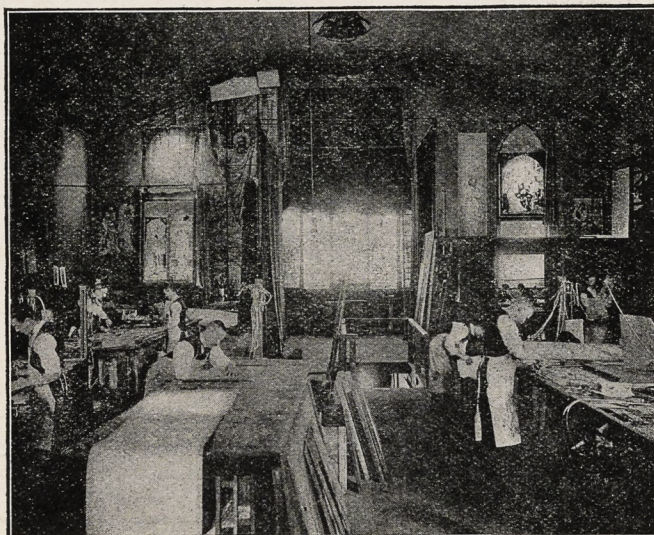
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ple, delegates from Young People's Fellowships, Societies, etc., are expected in Washington on May 9, 10 and 11, for a provincial conference, representing dioceses in Pennsylvania, Maryland, Virginia, Delaware and West Virginia. The Episcopal Young People's Society of the Diocese of Washington is in charge.

* * *

The Rev. R. J. Arney, rector of St. James', Kent, Washington, and for several years president of the standing committee of the diocese of Olympia, celebrated the 25th anniversary of his rectorship last month. When he took charge there were 28 communicants; now there are 250 in a town with a population of but 2500.

* * *

Bishop McDowell of Alabama had no intention of going to the Lambeth Conference. After all steamboat passage is rather high. But now he is going. At a meeting of the clericus of the Birmingham district the other day he was handed a purse containing \$2100, with the comment that "there is more to come."

Dr. Clingman, rector of the Church of the Advent, Birmingham, in presenting the purse, spoke in happy vein, stating that in view of a recent call to the Episcopal office, as chairman of the standing committee of the diocese he was especially happy in making it possible for the Bishop to vacate the diocese, so that he himself might have the opportunity of experimenting with the reins of diocesan government. Bishop McDowell's reply was that he gladly afforded him that opportunity, feeling assured that if Dr. Clingman ever experienced the delight of being the ecclesiastical authority of the Diocese of Alabama he would never accept a call to any other.

* * *

Several Churchmen of prominence are on the program of the national conference of social work, to be held in Boston in June. The chairman is Dr. Mariam Van Waters, referee of the Los Angeles County juvenile court, who is a devoted churchwoman. Mr. George W. Wickersham, New York vestryman, is to speak, as is also our friend, Dr. John Rathbone Oliver.

* * *

The Church Congress meets this month at Charleston, South Carolina, April 29-May 2. The subject the opening evening is "Ought the Church to revise her position on marriage and re-marriage?" with Dr. John Rathbone Oliver, Bishop Casady and the Rev. Elwood Worcester for speakers. Bishop Booth is to celebrate at the corporate communion the following morning, after which Bishop Irving P. Johnson and the Rev. Harry P.

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Nichols will lead in a discussion of "Why do we value the Holy Communion?" The subject the evening of the second day is "What authority ought we to accept in religion and morals?" with the Rev. Bernard Iddings Bell and the Rev. Beverley D. Tucker as leaders. The lively subject of "Episcopal Ordination as an obstacle to church unity" is the topic for a round-table discussion, with the Rev. Samuel S. Marquis and the Rev. William A. McClenthen leading off. In the evening Professor Bowyer Stewart and Professor C. B. Wilmer talk on "Can we still believe in providence?" On the final day the subject for the morning is "Should the Church be organized for social work?" with Dr. William S. Keller and the Rev. Donald Aldrich as speakers. In the afternoon Dean Scarlett and Admiral Belknap are to speak on "Christian universalism vs. the nationalistic state."

* * *

Bishop Lloyd confirmed a large class on March 30th at St. James Church, New York, the Rev. Frank W. Crowder, rector.

* * *

Here is a story to add to your collection on Fathers and Sons, told by a Presbyterian clergyman. With a friend he was driving to an ap-

pointment at a time when a football game was soon to begin. The friend picked up two students who desired a "lift." Soon after the students alighted Dr. Lingle noticed an object which evidently one of the students had left in the car. It was a pocket flask.

In a few weeks Dr. Lingle received a letter from the student inquiring about the flask and asking for the name of the driver of the car. He said he wanted the flask especially, because of its sentimental value as "the last gift from my father, now deceased."

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Broadway and Wall St.
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Daily: 7:15, 12 and 3.

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

Grace Church, New York

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

St. John's, Waterbury

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

Gethsemane, Minneapolis

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

St. Paul's, Milwaukee

Rev. Holmes Whitmore
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Holy Days and Tuesdays, 9:30.
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Rev. E. Reginald Williams
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Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

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.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

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

St. Paul's, Chicago

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

The Atonement, Chicago

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Christ Church, Cincinnati

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Holy Days: Holy Communion, 10 A. M.

St. Matthew's Cathedral, Dallas

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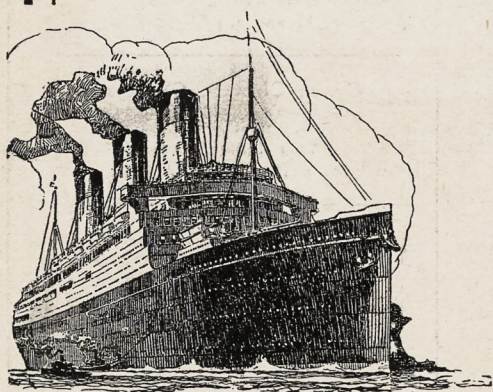
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