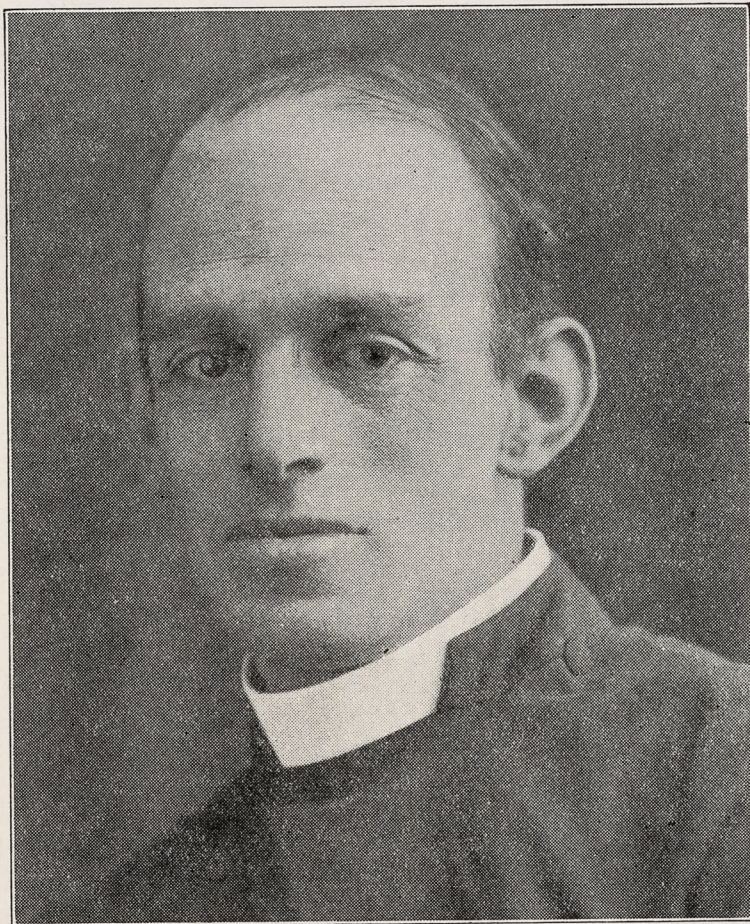


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JESUS THE PROPHET

His Message for the World Today

By

REV. G. A. STUDDERT-KENNEDY

BEFORE Christ blew the trumpet he had planned out His campaign. He practised what He preached and as He Himself once said: "What king sets out to fight another king without first sitting down to deliberate whether, with ten thousand men, he can encounter the king who is attacking him with twenty thousand?"

In their desire to do the heart of Jesus honour, many of His most faithful followers underrate His head. We do not understand Him unless we constantly remember that He was a thinker, the deepest and clearest thinker that the world has ever known. He may have been—I believe He was—more than a genius, but He certainly was a genius—an intellectual as well as a moral and religious genius.

When He went out to face the world, He had thought out what He was going to do and how He was going to do it. We do not know, and have no means of knowing, exactly what passed through His mind as He did the work of a carpenter, and watched the world, in Nazareth.

HE KNEW MAN

Do not imagine, however, that Nazareth was a peaceful, secluded village out of the way of the world. It was nothing of the kind. It was a busy place where great roads met, and there was a constant coming and going of caravans and travelling traders in its streets. Eastern merchants jostled Roman soldiers in its crowded market-place, for the Roman legions passed and repassed through it on their journeys south and north.

In and out amongst them as boy and man went the Carpenter of Nazareth, wide-eyed, observant, wondering. As one of His closest friends has said: "He knew man and did not need anyone to tell Him what was in Man." He was under no delusions. He knew

the blindness and brutality He was up against. He knew that He would have a job to make these Jew folk see the truth as He saw it.

The world through the windows of Nazareth did not look like the Kingdom of God. The flesh and the devil were hot and strong. The prostitute with her painted face was there, and the rough-tongued burly Roman soldiers crowded round her. The proud and pious pharisee, like a ship in full sail, came strutting down the street to prayer and did not see the large-eyed child that whimpered cries for bread.

There was the clerk to the synagogue in his long robes. He owned a neighbour's house, and when the husband died, and the widow could not pay the rent, he turned her out, and piously read the lesson on the Sabbath day. Such men as he devoured widows' houses and grew fat and were much respected.

STIRRING TIMES

The Carpenter looked on and wondered at it all, and often His heart was hot within Him.

There had been, we know, an attempted revolution in His time. He had heard the wild speeches of the leaders, and seen the ragged mob swarm after them with broken swords and pruning hooks. Then came the legions marching like a great machine. There were cries and bloodshed in the streets, and the trembling people saw their leaders flogged and tied to the horses' tails on their way to crucifixion. He had lived through stirring times, and His keen brain and observant eyes missed nothing of what they had to tell.

CHRIST'S BAPTISM

He read the Jewish scriptures and the history of His people. He knew and loved their poetry and learned by heart their poems. He wandered off by himself to the hills where He could catch a glimpse of the

sea and watch great ships go by. And all the time He was thinking . . . thinking.

At last He felt that His time had come and He must act. He went down south to hear His cousin, John the Baptist, preach on the banks of the River Jordan. The preaching stirred Him deeply, and He sat with the crowd and watched the rugged prophet's face as he poured forth his denunciation of their sins, and his call to true repentance. He took His place with the rest in the queue to be baptised in the blue waters of the Jordan. His cousin knew Him, and was troubled.

As He came down the bank into the water, the Baptist whispered: "This is not for you." But Jesus insisted.

"Yours is a call from God," He said, "and I answer, like the rest."

A GREAT EXPERIENCE

It was just after His baptism that there came one of the great experiences of His life. Always during those years at Nazareth He has been conscious of the presence of God and the conviction that He was called to some great and special work for God had been growing upon Him. He had His hours of doubt and bewilderment, but the certainty and the urgency of the call increased. It was that which had driven Him from home, and brought Him here to the river side. But now as He sprang, naked and glowing, from the water, He had an inner experience impossible to put into words.

We have memories of His own description of it preserved in the records. It was as though a great light shone round about Him, and a voice within Him cried: "You are My Son and the joy of My heart." At the same time, He was conscious of a new power, as though the Spirit of God moved over His soul as it moved over the face of the waters on the birthday of the world.

To read the description of this experience literally, and suppose that there was a human voice that spoke out of the sky, or a feathered dove that floated down, is to read poetry as prose, and to rob the record of its manifest reality and power. It was an inner experience which constituted a turning point in the greatest and most epoch-making life that has ever been lived on earth. In that, and not in its apparently miraculous form, lies its importance to the history of man.

NEVER ALONE

The effect of the experience on Jesus was to make Him feel that the time for action had arrived. The certainty that he was called to do a unique work and was endowed with unique powers burned now like a fire within Him. He hurried away from the Jordan to the lonely and desolate region that lies beyond it. In the graphic language of the records: "He was led by the Spirit into the wilderness to be tempted by the devil." Once more you deprive the Gospel account of its reality and power if you take it literally, and imagine the temptation of Christ by a plain and obvious devil.

Jesus was alone—or as utterly alone as a man can be. Had you passed that way you would have seen

nothing but a solitary, pale-faced, majestic Jew sitting on a rock, or pacing up and down some rugged path lost in thought. But He was not lonely. Loneliness is a feeling, not a fact. The lonely man may say: "I am alone," but God and His fellow men are all about him, his loneliness is in himself.

Jesus was fully alive and awake, and therefore He was never alone; God and the world were always with Him. He carried them both together in His heart and in His head. We all can carry God and the world in our hearts and heads to a certain extent, and the greater our power of doing that, the more universal our sympathy and thought is, the greater we are as men and women. But he who carries God and the world in his heart and head must suffer. There must inevitably arise within him a conflict, because the world is partly ugly and evil, while God is wholly good and beautiful.

HOW OPEN THEIR EYES

It was that inward conflict which was tearing the soul of Jesus as He sat alone. Just because He loved God and the world, He was up against the ugliness and evil in the world. He was quite certain that in reality the world was the Kingdom of God, and that if men could see it as it really is, if they could be awakened out of the sleep of the animal life, and look around them with open eyes and open ears, then the ugliness and evil would pass away as a hideous dream disappears at the touch of love's awakening.

But how were their eyes and their ears to be opened?

QUESTIONS FOR CLASS DISCUSSION.

1. Have a member of the class tell of the life of the author of this series of articles; his war record; his work since the war; his visits to America; his books. The rector might be asked to speak briefly on the subject.
2. Discuss the Nazareth of Jesus' day. Compare the life of that day with the life in America today.
3. The author speaks of revolution. What caused these outbreaks? Against what authority were they rebelling?
4. Discuss the social and economic life of that day.
5. Discuss the religious life of Jesus' day.
6. What was the significance of Jesus' Baptism?
7. Discuss the Temptations, first reading aloud in class the Gospel accounts.
8. Just what does the author mean when he says that there is always a conflict in the soul of him who carried both God and the world in his heart? Thoroughly discuss the point.
9. Make a list of ugly and evil things which you think a thoroughly Christian world would abolish.

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

Training Children

By

SAMUEL M. SHOEMAKER, JR.

THE average child today is getting more of its ideals for living, more of its character-training, outside the home than inside. Parents are more indefinite in their convictions, more slipshod in discipline and spiritual training. It puts almost everything up to the day-schools and the Sunday schools. I certainly do not defend this state of things: I speak of it only as a fact. This means two things: the need for the very best teaching possible in week-day religious education

and in Church Schools; and second, that you send your children where they may be grounded in faith in God and righteous ideals. Some of you are disinclined to force your children, as you say, to go to Sunday school. Did you leave it to his own best judgment whether he should go to ordinary school, did you wait to let him make up his own mind about brushing his teeth, or learning the multiplication table, or whether good manners were desirable? Do not fear: you cannot force your child to be religious, though you send him to a hundred church schools, any more than you can force him to love you. But you can surround him with an atmosphere where faith and ideals are encouraged. The old adage is true, You can lead a horse to water but you cannot make him drink: but as one of our American philosophers, Dr. Hocking, has pointed out, "force may develop into seduction. . . : and no educational theory can safely neglect the fact that many a horse, driven unwillingly to water, finds

that it *wants to drink*." Many a small boy and girl has come reluctantly to church school at the first, and then pleaded with the superintendent that the school should not be closed through the summer.

You hardly know what a tragic thing it is for a minister to see the old parishioners drop off one by one when they come to the end of their journey: one misses them for themselves, but also one asks, Who will succeed these people who were so steadily in their places of a Sunday for half a century? We are not developing systematic Christians, and while your religion is purely haphazard on its outward responsibilities, it is still insecure in its inward foundations. The older generation took religion too much for granted, in one sense: but they at least made a habit of attending to it. The best way to develop Christians who have an engagement with their church on Sunday mornings is to get them in the habit of going to Church School when they are children.

THE ADVENTURE OF LENT

By

BISHOP JOHNSON

THAT which determines your attitude toward Lent is your own desire in life. What are you seeking? Pleasure? Then Lent is a season that is apt to irritate you. It interferes with that which you regard as your highest good.

And yet, if you stop to think, pleasure is a disappointing mistress who leads you on inevitably to boredom and forsakes you as soon as you are no longer able to dance to her music. She is a fickle jade for she lays up no provision for her devotees after the ball is over. She supplies great zest to youth, moderate satisfaction to the prime of life and has no favors for maturity. As the eye grows dim, the ear is dulled and the whole physical nature has let down, one becomes blasé and the days come when there is no pleasure in them.

Neither can the soul return to the religious enthusiasms of youth or create the atmosphere of spiritual devotion.

Yet pleasure has its place in life as a means to an end. Without laughter and entertainment the soul loses its winsomeness. Therefore the Church puts no ban on recreation, but merely suggests that her children do not become engrossed thereby.

She sets aside a season when she asks that we consider other things that are more vital to our joy.

MONEY MAKING

Or are you engrossed in making money. So busy that you have not time to worship God! As some one has wisely said, "Then you are too busy."

Money is an instrument which will bring great ad-

venture to him who uses it wisely and untold grief to the souls of those who live for it.

The Master had a keen sense of business values. About one-third of His parables dealt with talents and business sagacity. Yet he knew the danger for He said that those who were rich would have a hard time in serving God.

Again the Church sets aside a season in which the emphasis is on how to use your money rather than how to make it. It is a wise man who is more anxious to spend his money rightly than to increase it unduly. Otherwise the time comes when you neither enjoy its use or are able to expend it joyously. There is nothing deadlier than an old person having more money than he can possibly use and no urge in his heart to use it lovingly.

INTELLECTUAL LIFE

Are you engrossed in scientific pursuits or enamoured of literary works?

Again you are fortunate to have a mind, but foolish to let intellectual curiosity absorb all your faculties. There is a sadness in the conclusions of Herbert Spencer or Charles Darwin. They seemed to have missed the solution of their problems and to have sacrificed the joy that they had as children.

If you have an intellect, Lent is the season in which to give greater thought to spiritual things. The Bible has proved its ability to satisfy the mind and heart of man, for greater minds have failed to exhaust its treasures. And yet if one's sole knowledge of Holy Scrip-

ture is derived from reading criticisms and attacks it is not surprising that it is barren of satisfaction. It is only as you work in the laboratory that you can appreciate its values. To the casual inspector it is apt to be merely a dirty, smelly place in which nothing much is ever finished.

Surely the Church has been the patron of learning and the arts, but not as ends in themselves. Whatever religious bodies outside of our Church may have done to ban pleasure, to condemn wealth and to oppose learning, this Church has not been guilty. Rather she attempts to encourage all these and yet to provide spiritual oases where her children may depart into a desert place and rest awhile. She urges us to pause in our eager search for these things and to reflect upon the purpose of our lives and the obligations which we have to our fellowmen. She invites us to think.

This seems reasonable and yet we are apt to take advantage of the leniency of our spiritual mother. It was her patient sanity which prevented blue laws from oppressing us and wild theories of religion from engulfing us. It is a wonderful thing to have a reasonable and devoted mother, but it is a base thing to take advantage of her kindly care.

NEED OF RIGHT ATTITUDE

One does not need to advocate a program for Lent so much as one needs to urge a disposition towards it. If we look at our spiritual privileges aright we will be as glad to get away from the noisy clatter of society, the hard machinery of business and the cold search for knowledge, as a book lover, who has been compelled to do other things, is grateful for a book and a nook in which to enjoy it.

If your minds are set upon righteousness you will welcome the opportunity to retire from the excesses of life and to settle down to a closer companionship with the Master, and a keener realization of our spiritual privileges as men.

But you must really want that which the Church has to offer if you are to find Lent, not a bore, but an opportunity to develop your love for God and man in some real way.

I would suggest two attitudes: First, a closer devotion to worship in some definite way.

Second, a closer contact with the needs of men and the ways of children.

Try to make Lent a spiritual adventure, like a trip in the woods or a visit to some place of beauty.

Try to find some new spiritual values which will help you to believe in the goodness of God, in the purpose of your own life and in the service which you can render to the least of your brethren.

It is only as we seek the deeper truths in religion that we are able to comprehend the wonderful sunrise of Easter morn. Religion like other pursuits gives her rewards to those who seek.

Let this Lent be a season in which you test the truth of the Master's promise: "Seek and ye shall find."

Test Him and you will be content.

Uniting the Church

By

IRWIN ST. JOHN TUCKER

WHEN you have a sales force which spends much more of its time fighting its own members than in winning customers, you have disaster. That is what is wrong with our particular organization.

We continually boast of ordaining former Methodist, Baptist, and Presbyterian clergymen to the priesthood. We continually list among our confirmation class reports the number of former members of some other Christian body. Meanwhile the number of unchurched steadily grows, and our Church school pupils decrease.

No salesman can be a success who does not believe in the quality of his own line. Some time ago I was listening to a conference of Episcopal clergymen in a diocesan office. One said, "Over the church door was a sign, 'Enter, rest and pray.' I went in and rested—I won't say whether I did the other or not"—and he laughed heartily, and all the others laughed too. Ridiculous idea—that a priest of God, entering a church, should pray! If this were only an isolated instance—but it isn't.

Sharply divided among its members as to whether they are Catholic OR Protestant, the body of clergy spends much time in planning assaults, stealing marches, and celebrating victories—not over the world, the flesh and the devil, but over brother clergy with different customs.

Time after time I have seen a new priest entering a parish proceed to prune out and weed away faithful members who disagree with him on some point of ritual. By the time he has it the way he wants it, he gets a new call and sails gaily off, leaving his sheepfold with the walls broken down and the members of his flock sick at heart.

Is there no way of ending this partisan strife? The Bishops' Letter of the General Convention of 1928 was an epoch making document. It faces this problem boldly, and solves it by proclaiming that ours is the Protestant Catholic Church. It is fundamentally Catholic—of course there is nothing fundamental about Protestantism—but it is that part of the Catholic Church which protests, vigorously, strongly and continuously, against accretions, abuses and falsehoods.

The Prayer Book is the common possession of all parties of our Church. It has just been revised, brought up to date without the loss of anything permanently valuable. It contains treasures new and old. It is our method of presenting the gospel of Christ. It is the Bible in action, the Gospel in form to be lived.

If all members of the Church were taught the Prayer-Book as a manual of life, and a joyous life, if they knew it and loved it with knowledge, not merely because it belongs to our crowd, they would not drift. Affection anchors a drifter. Let us lay emphasis on the fundamental in which we agree, not on those externals in which we differ.

BOOKS RECOMMENDED FOR LENT

Suggested by
WILLIAM T. MANNING
Bishop of New York

THE FOUR GOSPELS.

These inspired records in their Divine simplicity and power are incomparably more important for our reading than any of the modern "Lives of Our Lord."

WHY AM I A CHRISTIAN? The Bishop of London. Putnam, \$2.50.

Simple, direct sermons, full of the sincerity, sympathy, and faith, which make the Bishop of London's sermons helpful to people all over the English speaking world.

CHRIST AND SOCIETY. Bishop Gore. Scribners, \$2.00.

A brief but conscience arousing book by one whom Dean Inge calls "the greatest living force in the Anglican communion."

PERSONAL RELIGION AND THE LIFE OF DEVOTION. Dean Inge. Longmans Green, \$1.00.

One of the most spiritually helpful books by this distinguished scholar and writer.

SOME ELEMENTS OF RELIGION. H. P. Liddon. Longmans Green, \$1.10.

Six great sermons on the foundation facts of our Religion which should be re-read. They suggest the kind of preaching that is needed today.

THE CASE FOR EPISCOPACY. Kenneth D. Mackenzie. Macmillan, \$1.50.

This volume shows briefly and clearly why our Church, in common with seven-tenths of the whole of Christendom today, holds to the principle of Episcopal Ordination.

ANGLICANISM. W. H. Carnegie, Sub-Dean of Westminster Abbey. Putnam, \$2.00.

A masterly and illuminating presentation of the position and mission of the Anglican Communion, of which our own Church is a part. Of special interest to those who are thinking about Christian Unity.

THE LETTERS OF BARON VON HUGEL. Edited by Bernard Holland. Duttons, \$7.00.

Selected Letters with a Memoir of this great religious thinker and spiritual teacher. If his spiritual vision and his grasp of the essential principles of religion, could be more widely shared Christian Reunion would not be long delayed.

THE LIFE OF PRAYER. Baron Von Hugel. Dutton, \$1.00.

A SERIOUS CALL. William Law. Macmillan, \$1.00.

The book which changed the life of John Wesley and of which Dr. Johnson says "it was the first occasion of my thinking in earnest about religion." It is as pertinent today as when it was written in 1726.

THE UNIVERSE AROUND US. Sir James Jeans. Macmillan, \$4.00.

A book by a great scientist which suggests the marvels of the Universe in which we live.

Suggested by
CHARLES LEWIS SLATTERY
Bishop of Massachusetts
NEW BOOKS

MIDDLETOWN. A study in Contemporary American Culture. Robert S. Lynd and Helen Merrill Lynd. Harcourt, Brace, \$5.00.

An important book for the clergy, revealing the problems of an average small American city.

MYRON T. HERRICK. A Friend of France. Col. J. Bentley Mott. Doubleday, Doran, \$5.00.

A book to inspire sound public service.

BRIEF SKETCH OF THE CHURCH OF ENGLAND. G. K. A. Bell, Bishop of Chichester. Morehouse, \$1.60.

A reliable account of the history and present life of the English Church.



BISHOP FISKE
Writer of Many Books

THE PRIMITIVE CHURCH. Canon Streeter. Macmillan, \$2.00.

A clear review of the Church in the first century.

THE MASS OF THE APOSTLES. Joseph Husslein. P. J. Kennedy, \$2.75.

An account of the early Church from the Roman Catholic standpoint. It is interesting to compare the conclusions of this book with the conclusions of Canon Streeter.

TWENTIETH-CENTURY POETRY. Edited by John Drinkwater, Henry S. Canby, and W. R. Benét. Houghton, Mifflin Co., \$4.00.

An important anthology of recent English and American verse.

THE UNCERTAIN TRUMPET. A. S. M. Hutchinson. Little, Brown, \$2.50.

An inspiring story with a wholesome lesson.

FIELD OF HONOUR. Donn Byrne. Century, \$2.50.

Another fine story, historical, poetical.

OLD BOOKS

Five biographies introducing the reader to great companionship.

LIFE OF LOUIS PASTEUR. Vallery-Rodot. Doubleday, Doran, \$3.00.

LIFE OF JOHN BRIGHT. George Macauley Trevelyan. Houghton Mifflin, \$2.50.

ALFRED LYTTLETON. By his wife. Longmans Green, \$2.25.

LIFE OF WILLIAM CRAWFORD GORGAS. Marie D. Gorgas and Burton J. Hendricks. Doubleday, Doran, \$5.00.

THE LIFE OF MANDELL CREIGHTON. By his wife. Longmans Green, \$3.00.

Suggested by
W. RUSSELL BOWIE
Rector of Grace Church, New York

THE LORD OF LIFE. Various Writers. Macmillan, \$2.50.

Truly described as "a fresh approach to the Incarnation." Scholarly, reverent and religiously helpful.

TEMPLE GAIRDNER OF CAIRO. C. E. Padwick. Macmillan, \$3.00.

A moving story of a scholar and saint and heroic pioneer of Christianity in a difficult place.

ARMOR OF LIGHT. Tracy D. Mygatt and Frances Witherspoon. Henry Holt. Probable price, \$2.50.

A book of stories of early Christianity, vividly conceived and powerfully written.

THE CHRIST OF EVERY ROAD. E. Stanley Jones. Abington, \$1.50.

The latest book by the Author of THE CHRIST OF THE INDIAN ROAD.

REMINISCENCES OF PRESENT-DAY SAINTS. Francis Greenwood Peabody. Houghton Mifflin, \$5.00.

A book now three years old, but of unfading stimulus.

THE THEOLOGY OF CRISIS. Emil Brunner. Scribners, \$1.75.

A brief book describing a new tendency in Theology which will interest the thoughtful.

G. A. STUDDERT-KENNEDY. By his friends. R. R. Smith, \$2.00.

The record of the life of one of the noblest and most prophetic souls of our generation.

THE WARRIOR, THE WOMAN AND THE CHRIST. G. A. Studdert-Kennedy. Richard R. Smith, \$2.50.

Studdert-Kennedy's own last book, full of the characteristic vigor of his thought and his passionate religious earnestness.

Suggested by
VIDA DUTTON SCUDDER
Professor at Wellesley College

OUR ECONOMIC MORALITY. Harry Ward. Macmillan, \$2.50.

A solid and searching investigation of basic principles of Christian economics.

THE DIVINE SOCIETY. W. G. Peck. Macmillan, \$2.50.

Very provocative of thought.

LIFE OF SAINT FRANCIS. Luigi Salvatorelli. Knopf, \$4.00.

The latest biography of the dear Saint, fresh and modern, with a fine feeling for the political and economic background, as well as for the natural setting of the beautiful story.

THE LIFE OF MOTHER EVA MARY. Mrs. Harlan Cleveland. Morehouse, \$3.00.

A book that is interesting to every American Churchman.

THE LIFE OF JANET ERSKINE STUART of the Confraternity of the Sacred Heart. Longmans, \$3.50.

A really wonderful story of a magnificent Christian character.

WORLD'S PILGRIM. Eva Gore Booth. Longmans, \$1.40.

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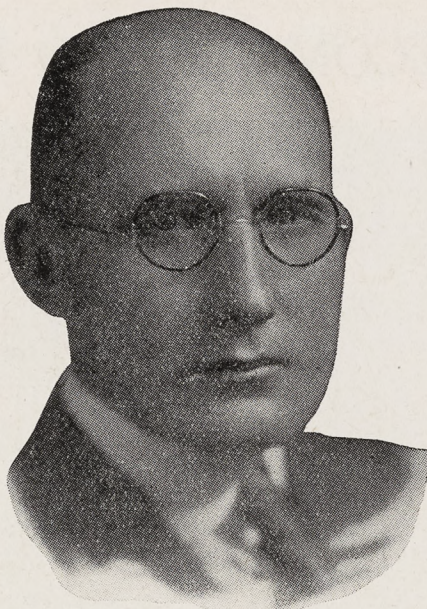
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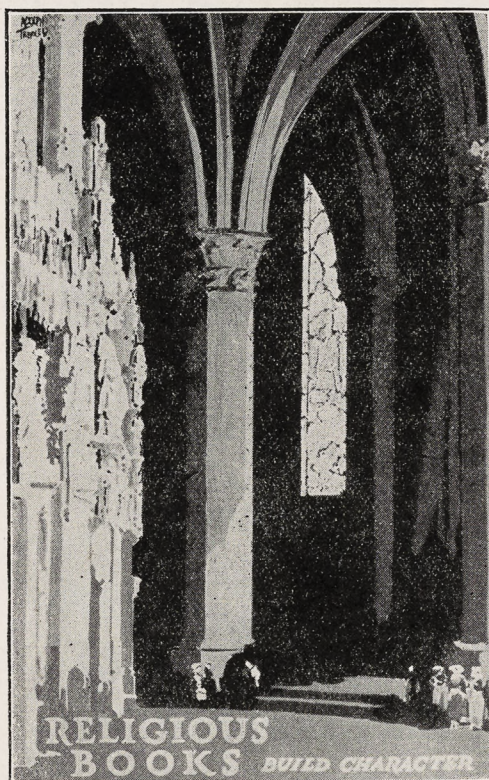
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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

BIG and important news comes from the Church Missions House as a result of the recent meeting of the National Council. An administrative reorganization of all the departments has been effected to secure greater coordination, cooperation and economy. Rumor has it that during past years there has not been as much of these three desirable things as there might be, coordination and cooperation between departments being particularly lacking. At the Council meeting last October a committee was appointed, headed by Bishop Perry of Rhode Island, to study the situation. He presented the report of the committee at the Council meeting the other day.

From henceforth the six departments are grouped in two divisions. Under one administrative officer we are to have the departments of missions, religious education and social service. Also, and very important, the present department of missions is reorganized into two autonomous sections, domestic missions and foreign missions. Heretofore, it has been one department, headed by Dr. John W. Wood as executive secretary. A new executive officer is to be elected to head this division. As such he will be the dominant figure in the organized missionary work of the Church. An important job, needless to say; so important in fact that a committee consisting of Bishop Rogers of Ohio, George Craig Stewart of Chicago and Mr. Walter Kidde of Newark was appointed to confer with the new Presiding Bishop, to be elected March 26th, about the appointment.

The second division, to be headed by the present vice-president of the Council, Dr. L. B. Franklin, will include the departments of finance, publicity and field. The Presiding Bishop and these two division heads, both of whom will doubtless be vice-presidents after the next General Convention, are to form the inner control for the administrative work of the Council.

Bishop Perry's committee also proposed other important changes in the department of missions, particularly with respect to work which has been conducted by the Foreign-Born Americans Division.

Details proposing the abandonment of certain work and reduction of staff were resubmitted to the committee for further consideration and will be reported again at the next Council meeting, May first.

All of this brings nearer to com-



CHARLES STIETENROTH
Is Honored for His Service

pletion the work of the Evaluation Committee set up at the General Convention of 1925. Changes now effective and others under consideration are the outcome of studies begun at that time and indicate the present policy in national administration of continuous study and appraisal of work, personnel, cost and results.

The members of the committee: Bishop Perry, chairman, Rev. George Craig Stewart, Rev. H. Percy Silver, Mr. Samuel F. Houston and Dr. Louis B. Franklin.

* * *

Mr. Walter Kidde is a new member of the Council, appointed to fill the vacancy caused by the resignation of Mr. Tully. He is a member of St. Luke's, Montclair, N. J., and a vice-president of the Brotherhood of St. Andrew.

* * *

Rev. W. Brooke Stabler, assistant to All Saints, Worcester, Mass., has been elected secretary of college work of the Council. Rev. Leslie Glenn, present secretary, takes charge of Christ Church, Cambridge, Mass., on July first.

* * *

The Woman's Auxiliary is to make use of associate secretaries similar to those used by the field department. Women will be appointed in various parts of the country to serve without salary, giving their services

to assist in promoting the general Church Program.

* * *

The Council adopted an expression of appreciation for the past thirty years' service of Dr. John Wood, executive secretary of the department of missions.

* * *

The Council adopted a resolution, forwarded to the secretary of state of the United States, now in London, expressing the hope and prayer that the present conference between nations will result in substantial reduction in armament, in increased confidence between nations and in lessening the possibility of war.

* * *

The sum of \$25,000 was set aside for the reimbursement of missionaries in China who suffered personal losses during the revolution of 1925.

* * *

A fitting memorial resolution upon the great loss sustained by the Church and country with the death of Bishop Anderson was received standing by the Council and of course unanimously adopted.

* * *

A minute of appreciation and gratitude for the life of Bishop Kinsolving, first bishop of Southern Brazil, was read into the record of the department of missions.

* * *

There was much rejoicing at the meeting of the Council over the fine response of the Church in sending to the Council the full amount of money expected for 1929, with nearly \$11,000 to spare. It was a splendid showing of determined, united action. Because of this record, because of economy in the Church Missions House, because of inability to operate at full capacity in China, and because of a favorable rate of exchange with China, the Council closed its books for 1929 with an unexpended item of \$168,900 to be carried over into 1930.

* * *

In regard to the 1930 budget. The last word given to the Church was to the effect that the Church was faced with the necessity of reducing appropriations about \$250,000. However additional gifts and pledges have been received, everyone has worked hard, particularly Bishop Burleson, Dr. Franklin, the field department and the publicity department, so that at the time of the Council meeting the

other day the amount expected for 1930 from dioceses and individuals was approximately \$2,914,000, a figure approaching the Church's previous high record of giving.

There were however reductions made in the budgets of the various departments as follows: religious education, \$8,550; missions administration, \$12,800; publicity, \$6,500; field, \$22,547; finance, \$8,350; social service, \$1,150; Woman's Auxiliary, \$3,500.

Appropriations from undesignated legacies, totalling over \$100,000 were made: church at Wahpeton, N. D., \$3,000; property for school for mountain children, Southwest Virginia, \$10,000; reconstruction of mission building, Indian School in Wyoming, \$2,700; American Church Institute for Negroes, to be distributed as the trustees determine, \$25,000; \$2,500 toward a \$18,600 parish house for Trinity Church, Porto Alegre, Brazil; episcopal residence in Haiti, \$12,000; rest house for the mission staff at Cuernavaca, Mexico, \$4,500; repair of property in the Virgin Islands, \$10,000; X-ray equipment for St. Barnabas Hospital, Osaka, Kyoto, \$5,000; residence for missionary in charge of Easter School, Baguio, P. I., \$5,000; land, rectory and parish house, Tsuchiura, North Tokyo, \$3,549; parish house for St. Timothy's, Tokyo, \$5,000; land for a second kindergarten, Aomori, Tohoku, \$800; land and buildings in Honolulu, \$10,000; advance for reconstruction of the Good Shepherd, Fort Defiance, Arizona, \$1,400.

Here is a record if a man ever had one: Mr. Charles Stietenroth, whose picture you will find in these pages, has been connected with Trinity parish, Natchez, Mississippi, for 76 years, having been baptized in 1854 and connected with the parish ever since. In 1880 he was elected to the vestry for the first time and has been reelected each year. Thus for fifty years as a vestryman, he has given generously of his time, energy and means for the upbuilding of Christ's Kingdom. He has served not only as a vestryman, but as a chorister, superintendent of the Church school, and usher. They had a celebration over it all on the 9th and 10th of February. There was special music by the choir, and a specially prepared sermon by the rector, the Rev. Joseph Kuehnle. Then the following evening a fine reception in the parish house, with speeches, hand-shaking, a bouquet from the children and a loving cup from the congregation. Mr. Stietenroth, with the Rev. Alexander

Marks, then rector of the parish, was also the founder of *The Church News*, diocesan paper, and was its managing editor for many years.

Bishop Manning of New York has issued a protest against religious persecutions by the government of Russia. This is in line with the recent appeal issued by the Pope. Bishop Manning calls for prayers in all the churches of the diocese of New York on March 19th. There will be a special service in the Cathedral on March 16th to which people of all faiths are invited. Bishop Manning read his message from the Cathedral pulpit last Sunday morning.

I was invited to visit the Seaman's Church Institute, New York, one evening last week. Not knowing quite how to get there I inquired of three different clergymen of the city. None of them knew. That made at least four of us parsons who were more ignorant than we should be of one of the greatest bits of work being done by the Church in the world. If you have a half day on your hands while in New York may I suggest that you visit this marvelous building on the waterfront. I had the surprise of my life, I can assure you. Thousands of seamen swarmed in the building all evening to take advantage of what is perhaps the best social service organization, Church or secular, in the world. Chaplain Matthews was my host, a priest who believes that religion and social service must be combined for either to be really effective. There was an open forum the particular evening I was there—a real honest-to-goodness forum where people are allowed to say just exactly what they think. We talked about our American industrial life. These sailors, who after all do not



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have the easiest time in the world, seemed to have rather positive opinions on the subject. In any case I was taken to task, I am sure deservedly so, for my conservative opinions. Some day I hope we may have an illustrated article about this great work for the benefit of those of you unable to visit the Institute.

* * *

Bishop Strider of West Virginia recently completed a most successful four day mission at St. John's, Cambridge, Ohio.

* * *

Many churches throughout the country observed Washington Cathedral Sunday last Sunday, following a custom of several years to thus commemorate the birth of George Washington and to aid with the building of the Cathedral of which he was the first proponent. This year emphasis was placed on the hope that the transepts and crossing of the Cathedral may be completed in time to use in 1932 on the occasion of the 200th anniversary of Washington's birth.

* * *

Speaking of George Washington, Bishop Sfiros of Long Island had things to say of the new biography of Washington by Rupert Hughes, a sermon preached before at the Heavenly Rest, New York, at the annual service of the Daughters of the American Revolution. The biography asserts that Washington never prayed in private and always left church before communion. Bishop Stires stated that while it was true that he was not confirmed, since there were no Bishops in America to confirm him, yet he received the communion regularly and was in the habit of spending time each day in prayer and meditation.

Bishop Stires also called upon patriotic societies to crusade against indecent motion pictures. He declared that censorship had failed. It begins to look as though Mr. Hays and his associates would have a busy summer if they intend to sue all their critics, as they recently threatened to sue *The Churchman* for their

campaign against indecency in the movies.

* * *

Charles E. McCoy was reelected archdeacon of Williamsport for a term of three years at the meeting of the archdeaconry held the other day at Williamsport, Pa. There was a discussion of clergy placement. The Rev. Lewis Nichols of Lock Haven read a paper on Anglo-Catholicism.

* * *

The Church officially has taken no action whatever on the matter of China Famine Relief. However the matter has been discussed at several meetings of the department of missions, and a careful investigation of the whole subject has been made. There is no question of the need and after getting word from Bishop Graves the department has sent out word that relief is very badly needed. Several millions of people in China are suffering indescribable privations. Money sent to the department of missions for relief will be forwarded to Bishop Graves.

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children's Lenten offering had its beginning in 1877 under the inspiration of Mr. John Marston, then superintendent of that school, presented a fund at the Fiftieth Anniversary of the establishment of the offering in memory of Mr. Marston. The income from this fund is to be used by the National Council in aiding the preparation of candidates for the ministry of our Church in foreign fields, these candidates to be natives of such fields. The income for 1929, amounting to \$185, was distributed equally for the preparation of candidates for the ministry in the Philippine Islands, Porto Rico, and the Central Theological School, Nanking, District of Shanghai.

* * *

Leaders in psychology and young people's activities are meeting this week at St. Margaret's House, Berkeley, California, under the auspices of the Girls' Friendly Society. Among those on the program are Dr. Harriet O'Shea of Mills College, Mrs. W. Bertrand Stevens, vice-president of the Girls' Friendly, Dr. Herbert F. Evans of the Pacific School of Religion, Miss Joyee Gardiner of the Y. W. C. A., Dr. C. E. Rugh of the University of California.

* * *

The case study, the psychiatric approach and the spiritual nurture were the matters considered at the tenth annual institute of the Church Mission of Help, held at Utica. They opened with a mass meeting at which the speaker was Dr. Charles H. Johnson, director of the state department of social welfare. Dean Lathrop, addressing the group in preparation for the Holy Communion, said that morals rest on individual faith in God; Miss Mary S. Brisley of New York said that case workers should be the colleagues of psychiatrists and clergymen. Then Dr. R. H. Hutchings, state superintendent of the Utica State Hospital spoke on mental illness; Dean Richardson of the Albany Cathedral on training the clergy, and Archdeacon Jaynes of Central New York spoke on rural life. Bishop Fiske, guest of honor at a luncheon, spoke, as did Bishop Coley, the guest the following day.

* * *

The Order of Poor Brethren of Saint Francis are gradually settling down in their new quarters at the Monastery of the Little Portion, Mount Sinai, Long Island. The Rev. George Simms who graduated from the General Seminary last year was recently clothed as a novice and will now be known as Father Stephen. The brethren invited the Rev.

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* * *

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Charles Feilding of the General out the other day to discuss modern industrial problems. Says Dr. Feilding: "In the days of Saint Francis the friars were not allowed even to touch money. It is good to know that his sons today are interested in the same sort of problems which inspired so significant a rule."

* * *

Pastors of various churches each conducted a meditation on the Lord's Prayer at a quiet day held recently at the Church of Our Saviour, Middleboro, Mass. The services were under the auspices of the Plymouth County Neighborhood Convention of which the rector of the Church of Our Saviour, the Rev. W. C. Kilpatrick, is vice-president.

* * *

The annual corporate communion of the Brotherhood in the diocese of Long Island was held on Washington's Birthday at St. Ann's, Brooklyn. Following the service a breakfast was served in a nearby hotel with Bishop Stires speaking on "The Church's Need for men" and the Hon. Mortimer W. Byers, district judge of the United States Court, speaking on "Man's Need for the Church". Judge Byers is warden at the Church of the Messiah, Brooklyn.

* * *

A dinner for church school workers of Long Island was held on the 20th in Brooklyn. There were many five minute addresses and exhibits of school material.

* * *

The Washington's Birthday corporate communion for the men of the diocese of Newark was held at St. Luke's, Newark. The speakers at the breakfast were Bishop Stearly and Hon. Robert Carey.

* * *

Eleven hundred church people gathered for the annual dinner in connection with the convention of the diocese of Michigan. The addresses were on the work of the diocese, given by staff members and field workers. A committee was appointed at the convention to study canon 23 which deals with the much disputed subject of "persons not ministers of this Church officiating in any congregation thereof." It was felt that the canon was ambiguous and confusing, resulting in needless controversies. The committee is to study the canon and report to the next diocesan convention with an idea of memorializing General Convention in 1931.

* * *

We are very glad indeed to print this communication from Father Huntington of the Order of Holy Cross:

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This is not an appeal for money. It is not even a plea for mercy. It is a cry for justice, for the discharge of duty. "Women and children first!" That claim cannot be slighted without shame and dishonor, and what claim in this regard is more insistent than that of the ignorant, unmarried mother, herself still a child, who was baptized at the Church's font, and communicated at her altar? St. Faith's House, at Tarrytown, is, so far as I know, the only place in New York State in which the Church provides shelter where such a mother can come with her infant, and not be cut off from the saving sacraments of cleansing and renewal. Shall the Church prove to such an one a mother, or stepmother? Will not those who read this remember that this shelter exists, and guide thither those who need what St. Faith's House stands ready to give, and has given to scores of girls, many of whom are now living happy married lives?

* * *

A school of prayer for New England was held this week at Christ Church, Fitchburg, with conferences and lectures throughout each day, lead by the Rev. O. S. Huntington, O. H. C. Many questions were discussed, including "What may I expect from prayer", "How does God answer prayer", "Is prayer a healing agency", "Is prayer more than talking to God". The school was well attended.

* * *

The preacher last Sunday at Trinity Church, Boston, was the Rev. Henry H. Proctor, Congregationalist of Brooklyn, who preached on the relationship of the white and negro races.

* * *

Very Rev. H. E. Hill, provost of the cathedral in Aberdeen, is lecturing and preaching in the east. He preached at Christ Church Cathedral, Hartford, last Sunday.

* * *

Elmore McKee, chaplain at Yale, gave the address at the meeting of the Young People's Fellowship of Connecticut, held at St. John's, West Hartford. It was attended by 165 delegates.

* * *

The Board of Education of Philadelphia have refused to allow religious instruction in the public schools on the ground that to do so would deny the basic principle of government that church and state are to be kept absolutely separate. The Rev. Floyd W. Tomkins was the president of the association making the petition.

* * *

The Federal Council of Churches,

through its research department, is to make a study of the moving picture industry.

* * *

Henry T. Hodgkin, British Quaker of note, for several years a leader in China, is to be the head of a new

Quaker school to be opened in the fall near Philadelphia.

* * *

There were close to 10,000 foreign students in the United States during the last academic year, from 100 different countries.

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Church School: 9:45 A. M.

Grace Church, New York

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St. John's, Waterbury

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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

Rev. Don Frank Fenn, B.D.
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Wed., Thurs., Fri., and Holy Days.

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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

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

St. Paul's, Chicago

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Holy Days at 10 A. M.

The Atonement, Chicago

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

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Rev. H. Eugene A. Durell, M.A.
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Daily: 7:30 and 10:30.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
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Holy Days: Holy Communion, 10 A. M.

St. Matthew's Cathedral, Dallas

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