

The **WITNESS**

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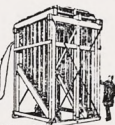
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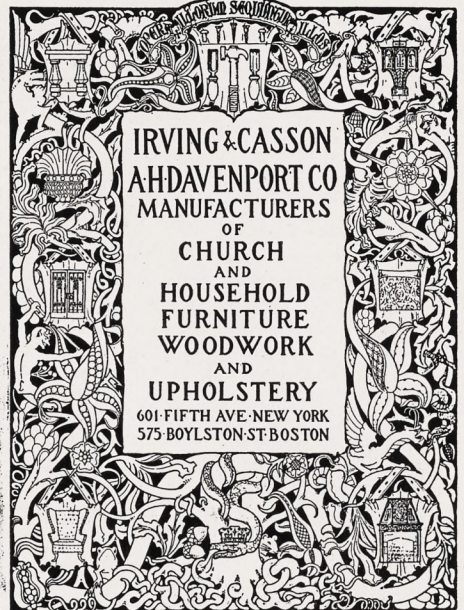
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WHAT ABOUT OUR YOUTH?

By

REV. BERNARD IDDINGS BELL

I CAN speak to and about young men with some actual knowledge behind what I say. Eleven years ago I spent twenty-two months in the greatest city of young men ever assembled in modern times—the Great Lakes Naval Training Station, a little village of 50,000 male persons, almost all of them between eighteen and thirty years of age. Those sailors taught me a good deal about what young men are like. Ever since the war I have lived my life among college men. I really believe that I have talked man to man with as many collegians as anyone, possibly, in this country; talked not to tell them something, but on a plane of equal give and take.

NO WORSE

The first thing I knew about young men of today is that they are not one bit different from the young men of twenty-five years ago. Some people talk as though a miracle happened about 1915 which transmogrified the younger section of the race. This is very silly. Sometimes a younger man asks me if I am not shocked at the wickedness of his generation. It gives me joy to puncture his pride by telling him what is the exact truth, that there is no wickedness performed by him and his pals that I and my pals did not commit, and frequently with much more skill. His badness does not interest me much. It is the same old conventional badness that I have known all my life. The chief difference is that when we did something wicked we kept quiet about it—since it was our own affair—while he cannot do anything naughty without telling the world in a loud voice all the particulars. But aside from that, youth is not any worse than it has ever been; not a bit.

NO BETTER

Nor is it any better; not a bit. If there is anything that makes me weary it is to hear some sentimental person picturing the youth of today as a starry-eyed adventurer on a mountain top, gazing enraptured up and on, and crying to the people older than he—who have, according to this talker, altogether most lamentably failed in the job of living—to let him, the young

hero, lead them into truth. The facts are utterly different. Youth is puzzled, self-conscious, almost pathetically desiring instruction, leadership and understanding compassion. Young men mostly know these limitations. If a preacher wishes to be a complete failure in a college pulpit, let him admonish the undergraduates to recognize that they are able to regenerate, by their mighty goodness and wisdom, this somewhat sad and scarred old world. Most of his hearers know jolly better.

Young men have not changed much. They are the same as young men always have been.

ANIMAL AND GOD

Nor are they essentially different from older people. Folks are folks, be their age, color or environment what it may. Some of you may know Pete Deloria, one of the greatest halfbacks I ever saw play, a graduate of St. Stephen's College who, after several years in the world, is now in the General Theological Seminary preparing to be a mission laborer among his people. Pete is a Sioux Indian. In my study the other day, he said: "What people cannot get into their heads is the realization that an Indian is a man, mighty darn much like any other man." Well, it is equally true that there are many people who cannot get it into their heads that a young man is a man, mighty darn much like any other man. Like every other man he is a battleground between the animal and the god. In him is something ever bidding him live like a beast, in terms of possession and appetites; and also the Voice of God, bidding him dare toward Truth and Beauty and Goodness. Daily the beast inside him cries out, "Grab and hold," while all the while God keeps crying "Give and give." Like every other man's, the young man's life is at once a joke and a tragedy and a sublime quest. He is no more a saint than his father, no more a fool than his older brother. Scorn him and you make *yourself* ridiculous. Put him on a pedestal and you make *him* ridiculous.

The one difference, and it is an important one, be-

tween younger men and older ones is that the younger ones are more inexpert. That is natural. The greatest school, the only real school, is the school of experience. All other schools are preparatory to that one. The average young man has not been able to go much to that school. He simply does not as yet know things that his elders do know, about life. What can a man really know of that of which life consists who has not felt the sacrificial ecstasy of love, or the strangely humbling revelations of parenthood; not met the pull and strain of personal, family and business responsibility; not known the depths of temptation or the need of bitter penitence; not tasted what failure means when it is too late to begin again; not gone through the purgatory of disillusionment and ingratitude; not drunk the bitterness which comes from death? The chief thing which prevents youth from effectiveness is this ignorance and lack of experience. To say that is not to belittle youth but to love youth with discrimination. I venture to say that almost every young man knows that it is so. Some know it so well that they hesitate to speak out about what they do believe. Young men are not conceited. Most of them are so humble that they efface themselves too much.

YOUTH'S JOB

This brings me to my first practical point about effective witness of youth to Christ. That point is the absolute necessity of recognition that it is the youth's work to bear witness to other men of his own age, to whom he can talk effectively and not to his elders before whom he properly knows he ought to keep quiet. On the authority of nineteen hundred years Christ appears as the Master interpreter of life and the little of what that may mean; but he does not know all or indeed very much of Christ, no matter how real has been his spiritual experience. He knows but the beginnings of what God may mean. Only when he has come to experience the difficulty and the subtlety and the baffling nature of life will he come really to perceive what is the length and breadth and depth and height, and to know the love of Christ which passeth knowledge.

No young man wishes to talk as though he had gone to the depths of religion, he who is of necessity still amateur in living. Quietly he must say what his God means to him, but in all his present witnessing, he must remember that there is still much to know. St. Francis was only nineteen when he was found of God. He lived and labored and tried to be like His Master, but it was ten years later before he entered upon his *full* power for Jesus. And Jesus Himself was thirty years old before he was fully ready for His labor. The world of mature men and women has never been evangelized by young people. And it never will be. Your master has need of youth now, but He will need and use youth better when life and the Lord of life have taught them through strain the peace which lies beyond all bitterness, and through sorrow what it means to love without demand of love. Their only effective witness will be, now, to people of their own age. There they *are* needed. There they may witness

better than we who are older not because they know more but because their fellows will understand them better than they do us. The witness of youth must be to youth.

REAL WITNESS

And the second piece of practical advice about witnessing is this—that the only witness that matters much is the witness of what you *are*. It is not very greatly the witness of what you do or the witness of what you say. "Not so much the witness of what you do." The world is never going to be brought to Christ by fussing around. Dean Gilkey of the University of Chicago has said that we modern people tend somewhat to misquote Jesus. We seem to think that it stands written: "The harvest is plenteous and the laborers are few; *therefore get busy.*" What the Lord actually said was: "The harvest is plenteous and the laborers are few; therefore pray ye." Prayer makes up the instruments and the reflection of God. And even though we be at best so sinful that the reflection is a faint and muddied one, still it is only such reflection of God, in us, that attracts others to Him. If to some extent the world sees you serene, when other men are fretful; brave where other men shrink; speaking no ill when all around is spiteful gossip and bitter innuendo; slow to judge where others rush in to condemn; honest where knavery is easy and socially condoned; loving women with a passion that includes the heart and esteems them more than beasts; serving with neither expectation of reward nor desire of thanks; esteeming yourself when you have done your duty to have done merely what might legitimately have been expected of you; and above all, ever compassionate; if other young men find that Jesus has made you even a little that sort, by the grace imparted to you in prayer and sacraments, they will value your religion and ask you for the secret of your strength. You will not have to do much. You will not need to say much. What you are will be sufficient witness. That means that in order to witness for Christ, a man's devotional life must be developed. That means prayer for yourself.

GOD ALONE SAVES

And the third counsel I give to youth about witnessing is this: Remember that *you* cannot save anybody. But Jesus' love *can*. When you have, bravely and honestly, said what Jesus may mean, you cannot do much more. When you have brought a young man to Jesus, you have to leave him to Jesus. Having with all earnestness tactfully sown seed, we must permit the Holy Spirit to do His work. To a great saint came a worried woman who said: "I cannot save those nearest and dearest to me. I have tried every argument. There is nothing left for me to do." "Yes there is," said the saint. "You can say nothing more and give God a chance." And there is another story that comes to mind, about Daddy Hall, that good man. It may be a true story or not. I do not know. It ought to be true. Daddy, says this story, was in old Galilee Mission in Philadelphia, preaching away one night to some of God's children, the bums, when into the mission staggered a man very, very drunk. Aided by holding on

to chairs, he reached the front, turned around and interrupted the preacher. "Brothers—hic—I have come in here—hic—tonight," he said, "to—hic—bear witness. This here good Daddy—hic—Hall, he saved my—hic—soul lash Choosday—hic—night." The laughter that followed was broken by Daddy's mighty voice. "Brothers," he said, and all the Southern in him came out, "this good soul has told you the exact truth. It was I that saved this man's soul last Tuesday night. It was I. I know it. If it had been *the Lord* that saved him, he would have stayed sober." That means, does it not, that you must pray not only for yourself but for the others you try to bring to your Master?

What young men want is less palaver and more religion. The way to hold and win them is to make religion holy and very very real—to teach them to pray, for themselves and others, and to offer at the Altar the once-made sacrifice of their Redeemer, and to taste a little of the sweetness of God's love, and to wrestle with their sin, and to find their peace,—and then to go simply to their fellows and say, "I have found Him who is the most beautiful and virile thing in life. I wish you would come and find Him too." That works. I know. I have seen it work in camp and college and parish.

The Soldier and The Critic

By

BISHOP JOHNSON

THE world has always been harshly critical of the Church.

Christ was severely critical of the world and wordly people.

It is good for Church folk to confess their own sins, but I cannot get any enthusiasm from that brand of Churchmen who imagine that they are doing a pious act when they broadcast the shortcomings of the Church to a greedy world.

In the army during warfare such conduct would incur the maximum penalty, and the Church is engaged in a long, tedious warfare against sin, the world and the Devil, against principalities and powers and wickedness in high places, all of whom are quite ready to hear these confessions and use them for ammunition.

The Church has a two fold side. Its primary function is to keep the faith, to bear witness to Christ and to conserve the unity of the Spirit.

In doing this it is handicapped by the human instruments who are charged with the task of extending His Kingdom among men.

Both clergy and laity have an equal responsibility in this particular—for as St. Paul says in writing to the laymen of his day, "Forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink on tablets of stone, but with the spirit of the living God in fleshy tablets of the heart." So that both clergy and laity have their

testimony to make and like all testimony its value is largely determined by the character and bearing of the witness.

It would seem that each of us should be so ashamed of the imperfection of his own witness that he would have no time, or inclination for encouraging the enemy to believe that the testimony of some fellow soldier was futile or untrustworthy.

If the line is weak, I do not see how it is going to be strengthened by giving information as to its weakness to the enemy.

The thing that impresses me most about the Master is the sense of bigness one gets emerging from the narrow setting of Palestine.

Now bigness is a curious thing in that it is almost invariably composed of a myriad of atoms.

And so Christ is the Master not only of the infinite but of the infinitesimal. That is why He never measured results by a quantitative standard.

Character in the bulk is made up of an innumerable concourse of little acts which we perform each day and which are thus manufactured into the proportions which our character may ultimately attain.

We cannot produce character by a succession of benevolent emotions or philosophical theories. It is built up by small acts performed daily, the accretion of which produce dimensions.

Now some people seem to think that bigness is a matter merely of mental attitude. If one has a benevolent feeling toward God and man, the Kingdom of Heaven and the Kingdom of this world, that is merely an attitude and no more constitutes character than do the gestures of an actor on the stage produce reality on the street.

Our ability to point out the defects of the Church to the world may confirm us as critics, but it does not aid in the conquest.

One wonders if Christians were intended to be censors of the work of the Holy Spirit and whether censoriousness in a combatant is meritorious.

It is a remarkable trait in the Master that He has become the leader of Roman Catholics, Congregationalists and Anglicans; that He is adored by Catholics, evangelicals and liberals; that He ministered to Samaritans, Pharisees and Greeks.

The recriminations between these groups seem to me to proceed from a self-constituted urge to steady the ark of God. Of course, this does not mean that an honest and good-natured discussion as to the various merits of this or that is forbidden, but it does mean, I think, that discussion is not judgment and conclusions are not infallible. God is working His purpose out in the very dissimilar groups that are really anxious to do His will, but are prevented by the limitations of human effort from sensing the magnitude of His operations.

It is as though some one were to censure or approve the conduct of a campaign by the efforts of a brigade.

After all it is God's problem. We are merely factors therein. There may be a wide difference in strategy.

Some, like Dick Shepard, believe in scrapping the body of the Church in order to save its soul.

Others, like Bishop Gore, believe that God works through external agencies to effect spiritual results.

Others still, like the Gloomy Dean, believe in substituting a philosophy of life for a means of salvation.

All are solidly together in their desire to vanquish sin. None of them are leading anything more than a division.

It would seem that the best results would be attained if each were to recognize the sincerity and ability of the other, and distinguish between their common objective and their differences of strategy.

In a far greater degree I think that the petty officers and soldiers of our own divisions should refrain from vitriolic criticism of our comrades and cultivate a tranquility of mind which is characteristic of well trained officers.

We have a right to differ radically in counsel, but we have not a right to aid the attack of the enemy by broadcasting our prejudices to an admiring gallery of opponents.

The Church may be misrepresented by her bishops, priests and laymen, God knows! But in her effort to convert the world to the ideals of Jesus, the ability of her leaders is often offset by the lack of capacity in the auditors.

Christ Himself was met by a group who, having ears would not hear and having eyes would not see.

Surely the Church is confronted by the same difficulty. She, too, can say, "We have piped and men have not danced, we have mourned and men have not wept."

You cannot pour a gallon of liquid into a pint container.

To me it is marvellous that in a world which is fed up with the scandals of the daily press; the horrors of the criminal docket; the sentimentality of the picture shows; the discords of family life; the inordinate greed of stock gambling; the graft in political life; and the indulgence in frivolous pleasure; that the Church can hold its own, make some progress and keep the faith.

Confronted, however, with such hostile powers, it would seem as though we should feel grateful for any allies and show every courtesy to those who, serving the Lord Christ in their own way, are preventing these massed battalions from overwhelming those who are desperately holding the trenches.

It is true that we may not merge the allied forces under one standard; but the need of cooperation is increased rather than lessened by this difficulty.

So many Christians today seem more concerned in demonstrating that they are not high or low, Roman Catholic or Protestant, orthodox or liberal, than they are in rendering active service in meeting the common foe.

One does not have to despise a Frenchman or an Englishman because he happens to be intensely loyal to the Stars and Stripes, and I fancy none of us will receive a *croix de guerre* because we have successfully pointed out the weakness either in our own forces or those in allied camps.

Neither need one agree to a merger of the forces

engaged in order to demonstrate their courtesy toward other commands.

It would seem as though the most that we can do is to hold fast our own convictions without losing our courtesy toward any or all who have enlisted under the banner of the Christ.

Hearts and Spades

By

CAPTAIN B. F. MOUNTFORD

Head of the Church Army in United States

THAT *Law of Association* is a tiresome thing at times. Maybe I'm wicked, or is it that I'm just human? Anyhow here I am quietly reading in *Matthew eight* about the Centurion that had his subordinates well in hand, and straightway a stupid yarn I once heard somewhere intrudes on my meditation, and now I'm all side tracked, and fit for nothing but to plague those who glimpse at this column. But that story—perhaps I ought not to tell it here. I guess I will, for ours isn't a very squeamish constituency. She had put on a new gown to go to a dinner-dance, and she entered her husband's dressing room, pirouetted before him like a circus girl and said, "This is my new gown dear. Isn't it becoming?" "It may be coming" returned her husband, "but by gosh, a lot of it hasn't arrived yet." There, Sir, it has taken all those lines to get me started. Fact of the matter is, I'm not used to this writing game. Takes a bit of doing every week, especially if one happens to belong to the Family of Pooh of Very Little Brain, as A. A. Milne would say. I would miss this week, only that the Editor is a bit of a Centurion himself and has a bunch of us Going, and Coming and Doing this and that, and we dare not take a week off. And I think the most satisfying Christian life consists in these very things, Submission and Responsibility. That Centurion exercised the power of a throne, because he himself looked up to a throne; he had kissed a sceptre and so could exercise the power of a sceptre. He looked up before he looked down. He looked down and around because he was constantly looking up. His responsibility was intimately associated with his submission. His discipline was perfect because his surrender was complete. There are all too few Centurions among us today. We are each a law to ourselves. There is insubordination within our families, and there comes occasionally mutiny among our inner members, largely because we do not know the first thing about Christian Surrender or of making Jesus King. Some of us will say again next Sunday—"and here Lord we offer and present unto Thee, ourselves, our souls and bodies to be a reasonable, holy, and living offering unto Thee—" *but we don't do it*. He hasn't got us. He bought us, but He hasn't got us, and hence He gets but fitful service from us; and we in turn fail to get the best of ourselves. *It may be coming, but a lot of it hasn't arrived yet*. Peace is the power that comes to souls ar-

rising up to the light where God Himself appears. The satisfaction that comes through completely controlling, because completely controlled, is very real. This is no fantasy. The Lord Christ lives and reigns in those who bow knee and heart and life and will to Him,—these alone really can say as they look into their mirror, "I am monarch of all I survey, my right there is none to dispute."

Let's Know

By

REV. FRANK E. WILSON

CALENDAR

A COUPLE of years ago I wrote an article in this column on the Calendar and was promptly taken to task by some experts on chronology. The point I was contending for at that time was that with all the changes experienced by the calendar since history began to be recorded, no one could be at all sure which day might be the real first day of the week and which day might be the seventh. Therefore the arguments for keeping the seventh day as we now know it for the Scriptural Sabbath were quite beside the point. It is interesting now to find the Jews, the Seventh-day Adventists, and the Seventh-day Baptists bearing out that contention.

The question of world-wide calendar revision is now before the United States Congress in a request for a thirteen-month calendar year. Weeks would be continued as at present but they would be grouped into thirteen months instead of twelve, with an extra day thrown in now and then to even up just as we now throw in an extra day every Leap Year. A syndicated newspaper article which I have just been reading says that the seventh-day Sabbatarians are objecting because it would disconnect the regularity of their Sabbath observance. It appears to me that such dislocations must have occurred several times before this so that no one is really competent to say that the observance of the seventh day in this year means at all the same thing as the observance of the seventh day several thousands years ago.

But this newspaper article may be wrong about this for it is certainly inaccurate in several other particulars. Fred J. Haskin, the author, speaks of the Gregorian Calendar of 1582, which we now follow, as having been "fixed by Hildebrand, the great Pope Gregory." Now it happens that Hildebrand, who was Pope Gregory VII, became pope in 1073 A. D., which was five hundred years before the Gregorian Calendar. It also happens that the pope known as Gregory the Great, who was Gregory I, was elected to that office in 590 A. D., which was a thousand years too soon. The Pope whose name is attached to the calendar was Gregory XIII, who was known neither as Hildebrand nor as "the Great."

More serious, however, is Mr. Haskin's statement that "there was no Christian Church until long after His (Christ's) crucifixion." If he will read the first

two chapters of the Acts of the Apostles, he will find that the Ascension came forty days after our Lord's Resurrection (which was three days after the crucifixion); that the Apostles waited ten days more for the feast of Pentecost; and that from Pentecost on "the Lord added to the Church daily such as should be saved." Fifty-three days surely is not very long after His crucifixion. For two thousand years this feast of Pentecost, or Whitsunday, has been celebrated by Christian people as the birthday of the Church. And inasmuch as the Church was bound around the Apostolic band, it seems reasonable to date the real establishment of the Christian Church at the time of the commissioning of the Apostles which was earlier still. St. Luke is apt to be a little more accurate on Christian matters than the average modern daily newspaper.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

RUBRICS

THE rubrics in the Prayer Book present some interesting statements. They occasionally reflect the conditions of society in an age-long past, as on page 272, where "the Fathers and Mothers, Masters and Mistresses shall cause their Children, Servants and Apprentices" to learn the Catechism. Imagine a Mistress today requiring her cook to learn the Catechism! Not that it might not edify the cook, but it would probably not improve the cooking. This rubric has been suitably rewritten in the new revision of the Prayer Book.

On page 285 the Minister is required to admonish a sick person to make his will, and to declare his debts. This rubric has been omitted.

The rubric on page 256 seems to imply that if there is doubt as to a child's baptism, the child may be hypothetically baptized, but in this case the child must be immersed.

The rubric on page 272 requires the minister to send to the Bishop, "the Names of all such Persons within his Parish as he shall think fit to be presented to the Bishop to be confirmed." But there is many a slip, etc.

On page 278 the rubric provides that if the minister shall have reason to doubt the lawfulness of the proposed marriage (of the couple standing before him) he may demand sufficient surety for his indemnification.

Do you know where these phrases occur in the rubrics?

"He went into the place of departed spirits."

"New Year's Eve."

"From the bottom of his heart."

"Christen the child."

"Short prayers for single persons, etc."

"A little before bed-time."

"Holy Eucharist."

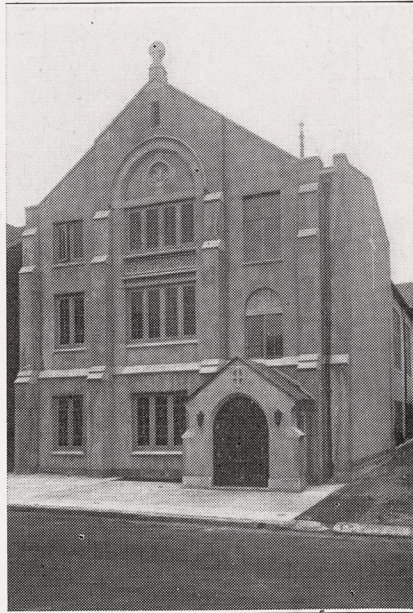
"Shall Salute and welcome him."

In searching for these, you may learn much about the Prayer Book and the services.

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

POSSIBLY you have noticed that we have a rather bad habit of leading off with a blast about our own virtues before swinging this column into legitimate channels. It seems necessary at this time of the year when we are particularly anxious to interest you in the Bundle Plan. Last week a few lines were consumed in telling you of the series for Lenten classes on "What the Church Teaches." In addition to that we are to feature a series of articles on "Personal Evangelism" by the Rev. Samuel Shoemaker Jr. the rector of Calvary Church, New York. To put it rather crudely, Mr. Shoemaker has had a lot of folks by the ear in recent months over the methods used by a group in the Church of which he is the head. Folks seem to be either wildly enthusiastic or hopping mad about the work he is doing. For instance I was with a little crowd the other day, several of whom had recently attended one of the "house parties" about which we are beginning to hear so much, and they all seemed to feel that it was hokum. On the other hand a clerical brother of prominence and distinction took the trouble to come to my office to inform me that it was the greatest thing that had hit the old Episcopal Church since John Wesley left it. Well there is nothing like going to sources for your information; hence these six articles by Mr. Shoemaker which are to start with the first issue of Lent that will tell you all about it first hand. Of course the regular columns by our



THE PARISH HOUSE
of St. John's, Norristown

editors will appear regularly also.

I am a bit afraid that some of you are going to be late in getting your order for a Lenten Bundle in on time. Christmas is hardly over with and yet Lent is right upon us, and you know of course that we have to have your order at least ten days in advance. So maybe you will send it along before you forget it. Ten copies are \$2.80 for the seven issues, ending with the Easter Number in which there will be articles by the Rev. G. A. Studdert-Kennedy ("Woodbine Willie") and Dean Inge. Twenty-five cost \$7.00 and fifty cost \$13.

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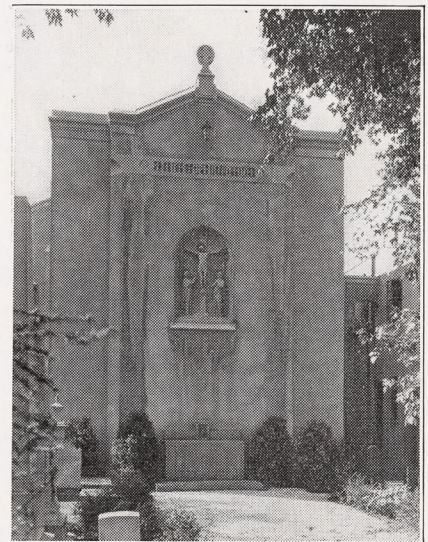
Now about these pictures including the one on the cover. A short time ago St. John's, Norristown, Pa., was visited by Bishop Garland, who blessed the new parish house and the renovated nave of the Church, and also consecrated the new chancel. This event was followed a few weeks later by the blessing of seven stained glass windows and a new three-manual organ, by the rector of the parish, the Rev. James M. Niblo, whose picture you see on the opposite page. These services marked the culmination of the rebuilding of the entire physical fabric of the parish, which began two years ago with the erection of a new rectory and extended through the erection of the parish house, new chancel and Lady Chapel, the complete

restoration of the nave and the installation of a large number of memorials and thank-offerings. Only the original walls of the church, erected in 1814, remain of the old structure.

The pictures in this paper, I fear, may not give you an adequate idea of the very beautiful work that has been done in making over this old historic church. The rector of the parish, with his building committee, called in experts in various fields and placed the problem before them; the firm of Calvert, Herrick and Riedinger of New York, who did a large share of the work; the Austin Organ Company, who were commissioned to make the large three-manual organ; G. Gerald Evans of Philadelphia, who did much of the wood carving; and Staman & Dickey of Philadelphia who made the beautiful lighting fixtures. As a result of their efforts the buildings on the exterior are of simple Gothic design, while the interior of the church and chancel is of richly decorated Gothic style all done under the plans and direction of Edward T. Boggs, a Philadelphia Churchman and architect. The chancel is built as a memorial to all the former departed rectors, the bodies of two of them lying beneath the chancel and of several others buried close by in the old renovated church-yard. The high altar, which was made in Italy of various marbles and mosaics with a handsomely carved triptych behind, and the rectory, are memorials to Harriett C. Prevost. All the wood-



THE LADY CHAPEL
of St. John's, Norristown



CALVARY AND ALTAR
in Church Yard at St. John's

work is of hand-carved oak, the clergy and choir stalls, communion rails, sedelia and organ screens, and was done by the firm of Gerald Evans, of Philadelphia. The chancel floors are of Italian marbles and mosaics, while the aisles and crossings of the nave are of red Welsh tiles. The ceilings of the nave and chancel, as well as all the carved woodwork and some of the stone work, are painted in bright colors and gold to form a decoration of fifteenth century motif. All the decorations, the high altar and triptych, tile work and pews, as well as sixteen stained glass windows, are the work of Calvert, Herrick and Riedinger of New York City. The Lady Chapel, with vaulted ceiling and rich colored glass of mediaeval design, has a beautiful reredos of carved oak. The lights, also richly decorated, were made by Staman and Dickey, masters of that art. The old church-yard surrounding the church where the early founders of the parish, soldiers of every war in which this country has engaged, as well as former rectors, lie buried, has been placed in perfect condition. An out-of-doors altar, made of a solid great block of granite with a life-sized stone calvary group above it, dominates this God's Acre and is a constant sermon in stone to the greater part of the community who pass this spot daily. The cost of the project has been in excess of \$350,000, borne in equal parts by the congregation and the present rector of the parish, who has the privilege of ministering in the parish in which he grew up and from which he entered the ministry.

* * *

This from the Rt. Rev. Charles L. Slattery, chairman of the Prayer Book Commission, which will be of interest to you all:

"Many inquiries are coming to the Prayer Book Commission about the time when the new Prayer Book may be expected. The Editing Committee is working diligently with the printer, but we cannot at this time fix any date when the Standard Book will be ready for the publishers. The only assurance we can give is that we are doing our very best to complete the work as rapidly as good workmanship will permit.

"Publishers wishing to print the book will, upon application, receive advance pages, without waiting for the whole Standard Book to be completed, so that they may, in a measure, keep pace with the printing of the Standard Book."

* * *

Bishop Tyler was consecrated fifteen years ago—the event was celebrated at the Cathedral in Fargo the other day with appropriate serv-



REV. JAMES M. NIBLO
Rector of St. John's Church

ices. Then there was a dinner in the crypt with all sorts of state and city leaders telling the folks what a fine fellow the Bishop is, not failing to say that he would hardly be the man he is were it not for his wife. Then they handed them some cash with the request that they use it to visit the cathedrals of England this coming summer.

* * *

Mrs. Flora C. Anderson, head of the Bayou Du Large mission school,

near Houma, La., died on January 5th.

The Mission School ministers to the trappers and fishermen living in the marshes that border the Gulf Coast of Louisiana. At the beginning of the work of this mission some years ago the people of this section were entirely illiterate, old and young. As a result of the school's work, this condition has steadily improved and during the past year some of the pupils had reached the 6th grade.

* * *

Bishop Quin of Texas is the special preacher at the convention of the diocese of Duluth, now in session. The opening service, all over I am afraid by the time you read this, is to be broadcast. A unique part of the plan was the "radio parties" which rectors arranged in their towns before leaving for Duluth; the parishioners meeting in the home of the communicant with the best receiving set, there to listen in on the opening service.

* * *

As a part of the evangelistic campaign now under way in Maryland, a training school was held January 7th to 12th at the Donaldson School, the instruction being given by Father Hoghson, O. H. C.

* * *

The Rev. George L. Richardson, known to some as the rector of St. Paul's, Burlington, Vermont, and to hundreds as the chaplain of the Wesleyan Conference was installed as

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dean of the Cathedral of All Saints, Albany, New York, on the Feast of the Epiphany by Bishop Nelson. Bishop Oldham was the celebrant and Dean Richardson preached his first sermon from his new pulpit.

* * *

A mass meeting of the 83 branches of the Girls' Friendly Society of the diocese of New York was held last Tuesday evening in the auditorium of the Metropolitan Life Insurance Company. Addresses were made by Mrs. William Walter Smith, diocesan president and Miss Bertha Conde, known to many for her lectures delivered in Washington at the time of General Convention.

* * *

The annual dinner of the Church Club of New York is to be held at the Waldorf-Astoria on the 31st, with Bishop Manning and President Angell of Yale as the speakers. Bishop Manning is the guest of honor. It is fully expected that Bishop Manning will be well enough to attend, though at the moment he is just getting over a seige of pneumonia.

* * *

Mr. John McEwen Ames, President of the Kanotext Refining Company and the most outstanding layman of the Diocese of Kansas died in Arkansas City, Sunday morning, January 6th, at the age of sixty-three. For twenty-three years he has been the directing power in the above named oil company. For the past eleven years he has been the mainstay in

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Trinity Parish and an untiring worker in the Diocese.

The growth of Trinity Mission, Arkansas City, into one of the strongest Parishes in the Diocese was coincident with Mr. Ames' residence in that city. He was Senior Warden at the time of his death.

Mr. Ames is described by Dean Day of the Cathedral at Topeka as the best informed layman in the diocese of Kansas. He has served on many diocesan boards and was a lay deputy to the last five General Conventions.

* * *

Mr. Franklin, Treasurer of the National Council, sent this message to every bishop in the United States:

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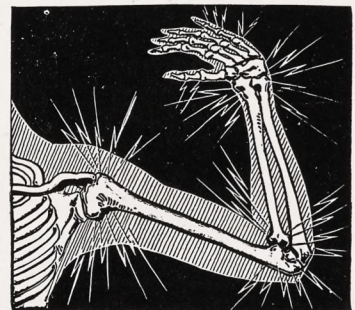
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"Remittances for nineteen twenty-eight budget very slow. Disturbing reports from some dioceses as to ability to complete what Council was told to expect. Our books close on the nineteenth. Early reports of expectations for nineteen twenty-nine very discouraging. Please do your utmost for the budget of both years."

* * *

The Brotherhood is branching out; a chapter of ten members was formed on New Years Day among the American troops stationed in Hawaii.

* * *

New York, New Jersey and Porto Rico had a synod together last week at Garden City, Long Island, though the Porto Rican end of the party was not particularly prominent. However, they should be mentioned since they belong to the Second Province. Bishops Stires, Sterley and Darst spoke and Bishop Fiske was the headliner at a banquet. Then too the Rev. Arthur Lee Kinsolving, a very attractive young man who ministers to the students at Amherst, told the synod of the thrills of college work. Social service, under the chairmanship of the Rev. Charles K. Gilbert, has a large part in the happy occasion. The program for that was printed in the paper last week.

* * *

A conference for leaders interested in boys' work was held in Philadelphia last week under the auspices of the Brotherhood of St. Andrew.

* * *

A beautiful wood carving of the Madonna and Child was dedicated last Sunday at Grace Church Oak Park, Illinois. It is placed in the west transept which is to be known as the Children's Corner where there

is also a prayer desk, and a table with children's books and pictures.

* * *

The Rev. Dr. Mercer of Toronto and the Rev. Dr. Easton of the General Theological Seminary are delivering lectures at the Western Theological Seminary, Evanston, Illinois, on the Bible. They are open to the public.

* * *

The council of the diocese of Florida, meeting this week at Holy Trinity, Gainesville, is dealing with many matters not strictly diocesan. The Rev. Louis G. Wood of the National Council staff is telling them of the work of the Council, and of the plans for the campaign of evangelism; Mr. Benjamin Finney is there to tell of

progress at the University of the South, and the Rev. M. E. Johnson and Miss Hope Baskette are there to inform the delegates about student work in the state.

* * *

Jacksonville, Florida, is planning a city-wide educational institute for next month, under the auspices of the department of religious education.

* * *

Rev. Paul Micou, Philadelphia, has been called to the rectorate of St. Mark's Church, Fall River, to succeed Rev. Loyal Y. Graham.

* * *

Nine students entered Church Army Training Center on the Feast of the Epiphany. Five of these have had field experience with the Church

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Army prior to going to the Center. The trainees will continue their studies and preparation until December next.

In co-operation with the National Commission on Evangelism and at the request of some of the clergy of the City of Baltimore—ten of the Society's Evangelists are conducting Missions in that city during the latter part of January and during February. The following parishes are to be visited—Memorial, Messiah, All Saints, St. John's, Ascension and St. Thomas and Brunswick, Md.

Two men are at work in the Virginian Mountains, one amongst isolated Episcopalians in Vermont, one in a North Carolina mill town and one in Eastern Oregon.

At a recent Conference on Evangelism at St. Paul's School, Concord, N. H., the following minute was registered: "That the work of the Church Army be heartily endorsed. Those present felt that it should be part of their task to send men to be trained in this Army; and that use should be made of the Church Army men in missions. . . ."

At the request of the New York

Episcopal City Mission, Church Army is attempting a bit of Sunday night Evangelism in one of the Society's Bowery Centers.

* * *

Warden Stanley G. Flagg of St. James Church, Philadelphia, has added \$100,000 to the endowment fund of the church, coincident with announcement of its enlistment as a "city church" with free pews and a wide field of ministrations. Rev. John Mockridge, the rector, has desired to make the church a free shrine for city dwellers.

* * *

A new organ, the work of the Austin Organ Company of Hartford, has been installed in the Church of Our

Saviour, Akron, Ohio. On a recent week-day evening Mr. R. H. Purrington of that company gave a lecture in the parish house on how modern instruments are made.

* * *

There was a service unique in the annals of Central New York in Trinity Church, Syracuse, on January 13. The eleven o'clock service of Morning Prayer was made a combined service in which the Rector, the Rev. Hubert S. Wood read the office in the usual way while the Rev. Herbert C. Merrill, Missioner to the Deaf in the Dioceses of Albany, Central New York, and Western New York rendered it simultaneously in the sign language. Similarly the sermon,



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which was by Mr. Merrill was read in signs by him and orally by Mr. Wood. The pre-sermon hymn, besides being played on the organ and sung by the choir, was sung in signs by Mrs. Robert E. Conley, a deaf young woman clad in the usual choir vestments. The mixed congregation numbered about four hundred, the hearing members learning something about the deaf and what the Church is doing for their spiritual welfare, and the deaf had opportunity to become better acquainted with their hearing brethren.

* * *

The Rev. George Craig Stewart of Evanston was the leader at a conference at the College of Preachers, Washington, on Sermon Material. The following week Father Sill of the Order of Holy Cross, and the Rev. F. S. Fleming of Providence led on "The Religion of Youth and Confirmation." This week Professor Gavin of the General is the leader, with Bishop Booth of Vermont leading the last of the month on "Teaching the Life of Christ."

* * *

The Diocese of Albany has suffered a great loss in the death of Mr. De-

Lancey M. Ellis, prominent real estate business man of Albany, which occurred at the Hotel Roosevelt, New York, on January 6th. For eleven years Mr. Ellis has been secretary and treasurer of the Board of Missions and, in addition to his efficient management of the financial affairs of the Board, has given extraordinary personal service to the missionary work of the Diocese.

* * *

The Rev. George B. Gilbert of Middletown, Conn., whose work in the public schools of that region is a matter of increasing interest, says that it is comparatively easy to have

lantern slides made of one's own work, from pictures of the children or their families, homes, schools, picnics, things of immediate and intense interest to them; from such slides one may go on to show other pictures illustrating whatever one wants to teach.

* * *

Some one has found it a great help, in connection with the children's Lenten offering, to send a letter to the parents when giving the mite boxes to the children. This is especially useful in communities where there is not much religious knowledge. The letter explains a

To the Clergy and the Lay- Workers of The Church



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Services

St. Paul's Cathedral, Buffalo
Rev. Charles A. Jessup, D. D.
Sundays, 8, 9:30 and 11 A. M.; 8 P. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland
Dean, Francis S. White, D. D.
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

Grace Church, Chicago
Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 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
Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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

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

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

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

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

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

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

little about the meaning of Lent and tells the purpose of the offering.

* * *

Bishop Roots said recently that six out of the ten members of the present Chinese Nationalist "cabinet" had been educated abroad, and also that six of them, not entirely the same six, are Christians. The Minister of Labor is an Oberlin graduate who has done good work in connection with a Congregational mission in Shensi. Bishop Roots has known him twenty-five years. He is a lineal descendant of Confucius. Concluding his address, Bishop Roots made a plea for missionaries who are "free from worldiness and secularism, which are the chief dangers in China as here." He said, "They must be men and women who walk with God or they had better stay at home. Those who come must be ruled all the time by the spirit and love of our Master."

* * *

A suggestion comes that we have a corner for a Question Box, where answers may be given in a line or two. It reads: "So many people in the Church would like to know things but are ashamed to ask their rectors; such simple things for instance as 'Do sponsors have to be members of the Episcopal Church?' But nobody can beat a woman I know who calls up the rector every year right after Christmas to ask the date of Easter. I long wondered why, for she isn't a good church attendant. Now I have just found out—her married daughter always comes to spend Lent with her." If any of you care for that Question Box idea we will look around for a person smart enough to run it. Maybe we could get Dr Cadman; he seems to know every thing.

Meanwhile don't hesitate to ask your rector that question about sponsors; the chances are he will have to look it up.

* * *

The Young Women's Christian Association is enlarging an unique work. The Association maintains a secretary at Ellis Island, who has kept together a good many men and their wives, now living happily somewhere in America. Lots of men, recently married, come to America from Europe, pledged to earn money here and send for their wives. It is an average of ten years before men are able to do this. Meanwhile the man has become American in thought, and especially in clothes. When the wife arrives she is still European. The shock often breaks up families. It is a small thing, yet the Y. W. C. A. finds changes in clothes before the wife arrives a big factor in home-making in America in the future.

The Association searches out young

Services

Cathedral of St. John the Divine, New York
Amsterdam Ave. and 111th St.
Sunday Services: 8, 9
11 A. M. and 4 P. M.
Daily: 7:30 and 10 A. M. and 5:00 P. M.

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

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

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

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

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

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

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

Gethsemane, Minneapolis
Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
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* * *

Connecticut's colored church membership increased from 6,292 in 1916 to 10,593 in 1926, and their churches from 49 to 69, in that period, according to a report made public by the Government Census Bureau at Washington. Connecticut ranks second in New England in the extent of membership in colored churches. Massachusetts leads with 13,882 members, and Rhode Island is third with 3,465, according to the federal report.

* * *

Thirty-eight Protestant Mission boards met at Atlantic City last week and broke into the headlines because of the fervor of some of the brothers who are anxious to convert the Jews to Christianity. This brought a protest from Rabbi Goldstein of New York, speaking no doubt for fifty per cent of the population of that great city, who said that Christians had plenty to do in converting the irreligious without spending their energy on the people of his race who after all have a religion which has proved quite satisfactory for a number of centuries. He spoke for his people, he said, in resenting Christians entering a Jewish neighborhood and through swimming pools, ping-pong games and moving pictures attempting to convert his folks. He pleaded for cooperation between Christians and Jews in attempting to win the irreligious materialist. He was supported in this position by Dr. William Adams Brown, who said that the job of the forces of Christianity was to meet the materialism of the day and not to spend its energies in winning converts from each other. Dean Davis, secretary of Domestic Missions, was there representing the Episcopal Church.

* * *

Here are a few remarks by the Rev. Selden Delany, rector of St. Mary the Virgin's, New York, which would go under that heading in the front, *Comments of Prominent People*, were it not for a mechanical difficulty. Quotations must be short

OBITUARY

Died at his home, at 131 Florida St., Springfield, Massachusetts, on January 11, 1929, the Reverend Octavius Edgelow, in the seventy-first year of his life and the forty-third of his priesthood. Burial on January 14, 1929, from St. Peter's church, Springfield.

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for there and Dr. Delany's remarks are too good, in my opinion, to cut. Said he:

"The reason why liberals and Modernists make so little of sacrificial worship and the sacraments is that they are ashamed of their connection with the primitive expressions of religious instincts in magical rites. They are willing to tolerate the sacraments as symbols merely, with certain interesting historical associations. But they believe that the more spiritual our views of religion become, the more we can dispense with the external practices of worship and sacraments.

"The Catholic glories in the external and the materialistic side of religion. He believes that God made man of body and soul, and that therefore the material is sacred," Dr. Delany explained. "He believes that when the Son of God came to redeem the race he was made flesh of the Virgin Mary. Therefore our whole human nature stands approved by God. It is the purpose of God to redeem the creation which he has made by transforming everything that is material so that it becomes the instrument and expression of the spiritual.

"When we take part in high mass and other church services we are doing things that are thousands of years older than Christianity," Dr. Delany preached. "They go back to the primitive ages, when magic and religion were indistinguishable.

"It is no objection to the Christian religion to say that it had its origin in pagan magic," he said. "The origins of the natural science are to be found in magic. The functions of physician and priest were combined in the medicine man. It would be just as foolish to turn against all modern science because science had its origin in magical arts, as it would be to give up the Christian religion because its sacraments and other rites bear resemblance to the magical practices of primitive people."

* * *

Bishop Shayler of Nebraska, interviewed, makes several practical suggestions which to his mind would improve the world.

"More churches used as power houses and less as valves for escaping steam, or safety vaults for storage.

"A greater number of shepherds who guide, tend and feed their flocks and a lesser number of pulpit lectures.

"A Christianity for every man that spreads itself out over seven days of every week. One that is an every day life rather than a seventh day philosophy.

"Prize fighting stopped! It is of no value to any save the promoters

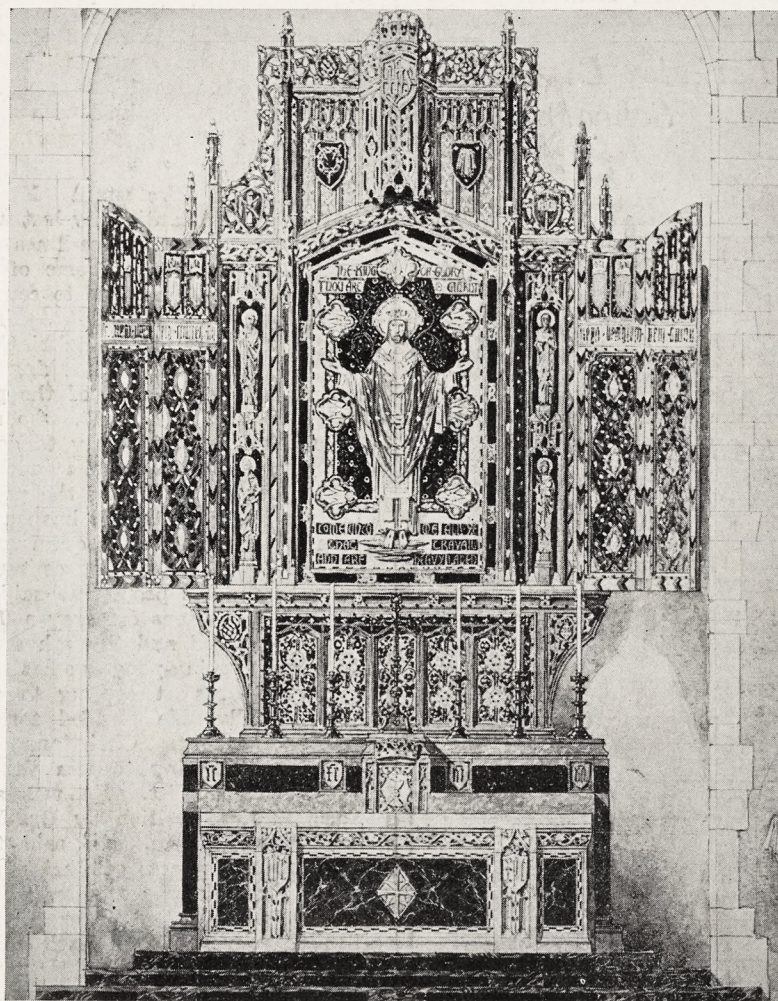
and participants who gather in the shekels of the gullible. It develops a spirit of brutality, cheapens human life, excites a love of blood, encourages insane betting and batters and bruises a man who was originally made in the image of God.

"More thought given to factories and less to repair shops. Human repair shops, moral repair shops, such as orphans' homes, detention homes, prisons, jails, emergency hospitals, county farm and county hospital and Associated Charities. These will all cease to exist gradually when we

realize that it is better to make a life than to repair one."

* * *

Rev. Henry T. Hodgkin, whose resignation as secretary of the National Christian Council of China takes effect soon, has accepted an invitation to become director of an enterprise to re-establish the "Quaker School of Religious and Social Study" in Philadelphia. The assets of the Woolman school, a Quaker institution, which has been suspended for two years, have been turned over to the new organization.



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