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BISHOP JOHNSON'S EDITORIAL

Sexagesima

THESE SUNDAYS had a peculiar fascination for me in my youth. The names seemed so consequential, that I was quite disappointed to discover that they stood merely for numbers, fifty days to Easter. As a matter of fact, it is fifty-six, but then they had to do this in order to make Quinquagesima come out right.

We are looking forward to Lenten discipline which we are to undertake voluntarily in order to really enjoy Easter.

Last Sunday St. Paul looked upon the Christian life as an athletic contest with all of the training and enthusiasm that goes with a sportsman's proposition.

I wish more people would see it that way. The Church needs to have more of the spirit that characterizes good sportsmanship.

On Sexagesima he regards it as an adventure with all the hardships and all the blessings that accompany adventure. He would have little sympathy with the uneventful career of those modern Evangelists who regard the Ministry as an occupation in which they are to be waited upon and where greatest hardships are an unsympathetic warden or a recalcitrant hired girl. The Collect for Sexagesima is quite un-American, for it says that "We put not our trust in anything that we do."

We do print, "In God we trust" on our dollars, but having thus salved our conscience, we put most of our trust in the dollar.

And the Collect further asks that we may be "defended against all adversities," most of which come to us from our misplaced trust.

We are more keen about this side of religion but it is quite popular now in America to have a religion which says that there are no adversities, and thus make the Savior's

passion a perfectly useless thing.

I can understand why people do not want adversities, but I don't see how they can read their Bibles and say that there are none. They must use their shears more than they use their spectacles.

St. Paul begins this Epistle with irony. And he had good reason for doing so. These foolish Corinthians had repudiated St. Paul and accepted in his place certain Evangelists whose stock in trade seemed to be "smiting his disciples in the face" while they devoured them by taking large sums from them. This seemed to be an acceptable substitute for the Gospel then, as now.

His irony stressed the fact that having admitted their own wisdom, they suffered fools gladly. He then adopts the language of these fools and boasts of his own exploits. The false Evangelists must have had an uncomfortable time comparing their experiences with those of St. Paul, who never seriously complained of overwork.

It would be a good spiritual exercise for those pastors and Church workers who talk so much of being overworked to read this Collect carefully. After they have read the catalogue of St. Paul's beatings, imprisonments, and perilous episodes, they ought to put the soft pedal on their own vicissitudes.

After reading this Epistle, no modern Christian ought to breathe out loud anything about his own hardships.

The Gospel is a most significant one for this pre-Lenten preparation. Lent means Spring, and the Gospel is about sowing the seed. After all, the Christian religion is more a matter of agriculture than it is of philosophy. More a matter of securing the right seed (which is the word of God) than of expecting to manufacture seeds in a chemical laboratory. More a matter of tilling very hard soil (which is your own soul) than of reading the ad-

vice of some gentleman farmer. More a matter of pulling out any tough weeds (which are your sins) than of explaining them away. More a matter of letting God's grace operate in the garden of your soul in which His word has been securely planted, than of constantly pulling the plants up by the roots to see how they are made. After all, the birds of the air (which are men's vain imaginations), will devour all the seed unless it is thoroughly planted and none of it will ever bring forth much fruit.

I am no foe to psycho-analysis. It is an interesting and profitable pursuit, if it is followed as an aid to agriculture and not as a substitute for it.

But just now we are sending our young people to be educated in psycho-analysis which is the Christian Science of agriculture, for it teaches them that they can produce much fruit by absent treatment and become spiritual agriculturists by mental suggestion.

What Sexagesima Sunday teaches us is that the Christian life is honest toil, and that there is no substitute for it; and further that in this pursuit we are to stop talking about hard work and get down to a reasonable measure of joyousness in hard labor. We are to beware of glib promoters, who take your money, do no work themselves, and abuse you soundly if you do not listen to them.

Farmers have long been known as easy marks for confidence men, but they aren't a circumstance in this particular to the average Christian, who will listen eagerly to every new scheme for getting all the blessings of Heaven without doing any hard work to acquire them.

Nice talk! but condemned foolishness! If you do not think so, read the Epistle for Sexagesima, and then take a course in spiritual agriculture by reading the Gospel for the day.

Cheerful Confidences

By Rev. George Parkin Atwater

A CONFERENCE

IT WAS a cool pleasant evening and after the sexton had locked the Church, and the moon was casting a pale glow through chancel and nave, the Church furniture settled down for a social hour.

"Pretty hard going for me today," remarked the organ. "The organist wanted to show off the choir, and they captured about two-thirds of the time with a long Te Deum and an anthem that had remote terminal facilities. That kept me busy. Once the organist stepped by accident on one of my pedals and it startled me so that I gave a grunt that was heard all over the Church. It sounded like a moan of despair. And it happened just as the rector said, 'I wish to make a special appeal for more money today.' No doubt others felt I was speaking for them for there was an audible grin."

"Yes," spoke up the lecturn, "and the discordant fact is that your grunt will be remembered long after the sermon is forgotten. You will go down into the traditions of this Church as a commentator, but the sermon will sink into oblivion. It's strange how the human mind grasps the vivid but unimportant. Last Sunday the rector preached on the lessons of the Epiphany. He happened to mention, in passing, cross-word puzzles. The Junior Warden came into the Church after the service and not having heard the sermon, asked some one what the rector preached about. The answer was, 'He preached a beautiful sermon about cross-word puzzles.'"

"He preached a new sermon this morning but an old one this evening," remarked the pulpit, an authority on sermons.

"That will do for you," said the organ reprovingly, "you are to be seen and not heard. Why shouldn't a rector preach an old sermon. Does the organist improvise every time he touches my key-board? Do you think that it is the novelty of the message rather than the truth of it, that is important."

"My observation has been," said the pulpit, "that the preacher who secures attention by novelty alone, is pretty certain to be tiresome after his tricks are threadbare. But the man who preaches the fundamental truth, lasts the longest in his place. It's not quite so entertaining but it's far more nourishing. You might as well try to give a gang of workmen a steady diet of the food substitutes served at afternoon teas, instead of



Bishop Fiske
Is Back on the Job Again

good square meals, as to try to hold a congregation by novelty alone."

"I have kept my eyes and ears open a good long time," spoke up the font from the other end of the Church. "I believe that the rector has a task of about the same difficulty and magnitude as any other man who is trying to do something constructive. It is a hard task but he has his compensations."

"At first there seems to be a conspiracy to call a man to a post where he is expected to teach the most important things about life, and to lead in the most uplifting efforts, and then to act as if he were doing the least important thing, and as if every weekday engagement and amusement were a matter of utmost importance, but the Sunday service, a matter of little or no moment, and the sermon message something that one could get along without. I say that there seems to be a conspiracy to keep the rector humble. If he is sincere, he believes that he is doing something worth while. It is hard for him to maintain that valuation of his work, when about 75 per cent of his people decide each Sunday that it is not as important as sitting at home, or going for a spin in the car."

"And it is a very humbling experience, too, when a person with an automobile, and a radio, and who goes to a couple of places of amusement a week, says to the rector, 'Your Church is worth about twenty-five cents a week to me. You are trying to bring up a large group of children in the way they should go. You are trying to help me make my life worth while, and surely that is bone,' Bryce called it—hinders the

worth a quarter a week.' Yes, it must keep the rector rather humble to look over the pledges."

"But after all, it's not a conspiracy but a sort of lack of understanding. And the situation is saved by the few faithful ones whose devotion, service and pledges lend such mighty encouragement."

"And finally," concluded the pulpit, borrowing a phrase to which it was accustomed, "the rector has a sense of humor. He realizes that the service a parishioner gives to the most important efforts of life are not alone an appraisal of the effort, but likewise an appraisal of one's own life. It's like the man who gave the doctor a dollar. 'You saved my life, doctor, here's a dollar.'"

"Far too much," replied the doctor, "here's seventy cents change."

The Council's Work

By Mr. Alfred Newbery

ZAMBOS AND CHOLOS

I HAVE a strong feeling that the title of this column conveys little to most of its readers. One might guess that I am going to write some sort of allegory and have coined these words as the names of my hero and heroine. Another might think it the heading of a dissertation on tropical fruits. In a certain sense he would be right.

Zambos, mulattoes, cholos and mestizos go to make up a considerable part of the population of Latin America. In them one may read the history of the countries included in that term since their conquest by Spain. Fierce bands of marauders, bent upon quick plunder and military conquest, seeking gold and jewels and adventure took these lands and ruled them cruelly. They were the lords, the masters, the owners; under them were the native Indians, the slaves, the serfs, the peons. As these latter diminished thanks to the treatment to which they were subjected, their depleted ranks were filled up by slaves imported from Africa. The inevitable mingling produced the various admixtures which as the layers in a rock tell the story of turbulent spring and quiet winter, reveal the stages of the population's growth and its sources.

The masters despised labor. Labor was performed by the peon class. And naturally those who did the despised labor were themselves despised. There were two classes, those who worked, and those for whom they worked. There was no middle class. And to this day the lack of a middle class, in our own race, our "back-

development of the Latin American countries.

Is it any wonder that this lowest class was and today is to a large extent illiterate? Is it any wonder that poverty, slavery, disease, destroyed their ambition, that morality fell into disrepute among them?

Rather is it a wonder that any leadership was found in such conditions. But it was and today you find republics trying hard to establish stable governments. The movement which made our own republic and which liberated France set up vibrations in South America. Presidents, dictators, emperors, revolutions are oft recurring words in the history of the last one hundred years in that continent. We joke about the number of revolutions per minute they have; when we see a particularly gaudy uniform we have great fun in guessing that it must be the garb of some South American secret service man; to us the barefoot rebel of grandiose gesture is comic opera material.

We are grievously unjust to them in this attitude. They did not have the start that we had. They did not arise out of a fairly homogeneous settlement of nation builders. Their antecedents did not have the same conception of the dignity and value of work. They had racial problems, climatic problems, illiteracy problems that we did not have. We brought certain ideals. They had to grow them.

And now they are looking with interested eyes upon what we have done, they are seeking to appropriate the truths we have learned and the methods we have proved.

We shall not help them by laughing at them, or by despising them.

Nor shall we help them by sentimental amiability. We need to know about them, their history, the political and economic background, their difference in attitude, we need to have a fair picture, so that our help may be intelligent as well as sympathetic.

Next year the Church will be asked to study Latin America. Next summer the summer conferences will begin to train leaders to conduct that study. A fitting text is in course of preparation. Is it too much to ask of any parish that one person at least be told off to be prepared to inform that parish about these our neighbors to whom we are in vital relation because we are near, because we are a democracy and because we are Christians?

The convention in East Carolina was made the occasion for celebrating the tenth anniversary of the consecration of Bishop Darst.

OUR COVER

The Rev. William Foster Peirce is the President of Kenyon, the Church college in Ohio. Dr. Peirce graduated from Amherst College in 1888 with the degree of Bachelor of Arts, and received his Master's degree from the same institution in 1892. After a year as professor of psychology at Ohio State University he came to Kenyon as the professor of philosophy, a chair which he filled until 1896, the year he was chosen to be the president. Dr. Peirce was ordained to the diaconate in 1894, and to the priesthood in 1901. He has received honorary degrees from various American Universities. Under his leadership Kenyon has advanced in every way.

Let's Know

By Rev. Frank E. Wilson

TWO-SEED

DID you ever hear of the Two-Seed-in-the-Spirit Predestinarian Baptists? Our older readers in sections of the South are likely to know something about them, for there was a time when they had something of a following.

Daniel Parker began it a century ago. He was a native of Virginia and a Baptist minister. Laxity of doctrine and looseness of church discipline which he attributed to the Arminian doctrines of Methodism convinced him that a new departure was called for. He found followers in the mountain districts of Kentucky and Tennessee and eventually extended his influence into other sections of the South as well.

Parker's doctrine outdid Calvin himself in its Calvinism. It rests upon a curious theory that in creating man, God instilled into human life a particle of His own divine Self. In the beginning it was foreordained that a certain given number of children should be born into the world who were to be the carriers of this Divine Seed. But the plan was disrupted by the devil who instilled a particle of his own evil self also into primitive human life. More children were, therefore, born to our primeval parents than the Creator had provided for, and they were carriers of the evil seed. The individual human being is like a field in which a seed is planted. He is powerless to change the seed and is in no way responsible for the crop which his life may produce.

By virtue of their origin the lives bearing good seed are foreordained to salvation while those bearing evil seed are predestined to damnation. There is nothing to be done about it. One simply waits for the harvest to find out whether one is a wheat or a tare.

The Two-Seed Baptists are congregational to the last degree. Every church is absolutely independent. Many of the members do not believe in a ministry because God does it all without any help being required from men. They have a violent antipathy to anything like organizations or institutions, what associations they have being purely for purposes of fellowship rather than administration. Foot-washing is observed as a Christian ordinance.

At the present time the membership of this body has dwindled down to very small figures. They report thirty churches with thirteen ministers and 387 members. Apparently they have no Sunday Schools and in 1923 they raised \$170 for all purposes. In 1890 they had nearly 500 churches and 13,000 members.

It is strange, isn't it, that John Wesley should have inaugurated his Methodist movement as a protest against the laxity and carelessness prevalent in the Church of England and that scarcely twenty years after his death Parker should have started a new movement because of the same faults in Methodism. It is an illuminating commentary on the absurdity of sectarianism. Morally the Two-Seed idea is absolutely nugatory. No one being responsible for anything that happened, it makes no difference what anyone does. Any desire to live a better life is superfluous. Any effort to abandon a bad life is futile. We are merely carriers of a seed which produces its foreordained fruit. So there you are.

We might add that missionary work can have no meaning at all to the Two-Seed Baptist. Is that, possibly, the reason why this body is quickly fading out of existence?

BISHOP ANDERSON SEES GOOD IN SCRAP

Bishop Anderson, in addressing the convention of the Diocese of Chicago, said that both the fundamentalists and the modernists had truth, but that due to single-tracked minds a great deal of harm was being done by the champions of both positions. On the other hand, controversy had caused people to take stock of their religious beliefs. The Bishop also stated that the country was paying a big price for prohibition, but he seemed to feel that it was worth the cost.

The Work in Our Colleges

BY REV. HENRY LEWIS

Student Pastor at University of Michigan

THERE is a tendency sometimes among clergymen of our Church to look with a feeling of suspicion at "281 Fourth Avenue," New York. It reminds them of the Nation Wide Campaign and that means hard work. They are inclined to regard secretaries and overhead organizations as meddlesome; as not having enough work to do; as trying to usurp their authority. There is one body of clergymen, however, who look at "281 Fourth Avenue" in quite another light; and those are the men who reside in college communities and have had as their special interest student work. They think of the national office as a place of helpfulness and friendliness, for it is from there that they have received suggestions and plans for the carrying out of their student work. Without the help of "281" they know that their own local work among students would be nowhere. As the personnel of those at the national office, who have been directly responsible for the giving of such help, is about to be changed, it is perhaps fitting that a word should be said from a college pastor in appreciation of their efforts. The resignation of Dr. Gardner as head of the Department of Religious Education and of the Rev. Paul Micou and Miss Agnes Hall, as secretaries for student work from that same department leaves a wide gap that will be hard to fill. Every student pastor and rector in a college town will sincerely regret their leaving, for he will recall that the amount of work done by them to help solve student problems has been tremendous.

Student Council

And what has been that work? When Paul Micou assumed general supervision of the student work in 1917, he had practically nothing to build upon. There was a general feeling throughout the Church that something ought to be done for the college student but beyond the conducting of one general conference of college clergy to discuss the problems, little or nothing had been accomplished. No definite policy had been decided upon, and the problem of helping the students to get in touch with their Church was left to Mr. Micou. One of the first things done was to help the student to realize that he was a part of the Church and that the Church really cared for him. That

has been largely accomplished by the development of an organization among students, entirely separate from parochial organizations. It is known as the National Student Council and has now seventy-six units in colleges, universities and normal schools. A similar council has been organized for work among the negro students of the south. The theory upon which these councils are built is that the organization of them is subordinate to the work they do and that the type of local organization can be safely left to the students and should be suited to the needs of the particular locality. They are now well established among church students and are proceeding under their own efforts. Of course, such a policy has led to a remarkable flexibility in our student work and we have organizations among students which vary from simply committees to a highly organized University Episcopal Church. It would never have been possible to organize these units and to develop such an organization among students had it not been for the energetic personal leadership of Mr. Micou and Miss Hall. They have travelled extensively to the colleges and universities in which we have Episcopal students and helped them in the development of the local organization. One of the great ways in which the National Student Council reaches students is in the holding of conferences. These stimulate the students to greater enthusiasm for their Church work; inform them as to best methods of work and enable them to adopt policies suitable to their college.

Student Pastors

A natural by-product of such organizations among students is the choosing of right men to lead them. It takes a clergyman of a special type to work among students and Mr. Micou and those associated with him have been largely instrumental in finding and placing such men in many of our college communities. They have kept in touch with the seminaries year by year and tried to guide those especially fitted to work among students into that field. Bishops, and vestries of parishes located in university towns, have increasingly turned to them for help in this direction. The department has kept and developed a very careful list of clergyman qualified for such work and many of those

directly in charge of student work at the present time have been recommended through the department.

Surveys

Another valuable thing has been the correlating of information in regard to student work gained from personal observation of almost every institution in the land. Special surveys have been conducted and the information thus received properly catalogued. In these investigations as to the methods of work and the determination of policy and technique, Mr. Micou and his associates have been greatly assisted by several of the clergy who work in college communities. These are known as the Student Inquirers and the report of their findings has recently been published in a book known as *The Church's Inquiry Into Student Religious Life*. It deals with hundreds of problems that come up in college communities and is the only reliable textbook extant on such work. At the same time a committee of women connected with college work was organized by Miss Hall to make a special study of the work with women students. They did so and the minutes of their committee meetings form a valuable source for the workers in that field. Along with such surveys and methods of work there has come a literature for the religious education of the college student. The student himself has an inquiring mind and such books as Mr. Charles Dibble's *The Grammar of Belief*, of Dr. Harry F. Fosdick's books on Prayer and Service, have done much to clear up religious difficulties. We will need more such books in the future.

Such in general has been the National Student Work, under the able leadership of its student secretaries.

The Future

What is to be the future of it? It is the hope of those in college centers that the national policy will be continued and that capable secretaries will be secured as soon as possible to take up the task. Theirs will be no easy job. Besides carrying forward the tremendous organization that has been so well established, they will be faced in the near future with further problems. Many dioceses already need to be aroused to aid further their student work; to make it an item on their budgets and not place it simply on their priorities. Where there

are one or more dioceses in one state, each should be made to feel its responsibility for sharing the financial burden for the work among students at the State University. Certainly the whole financial burden should not fall on one diocese, or on the local parish. Then the clergy need to have pointed out to them that they play an important part in student work. Every clergyman who has a boy or girl in his parish at college, has, of course, a distinct responsibility to that boy or girl. He should constantly keep in touch with them and, perhaps, have special times of prayer for them; above all, take a personal interest in what they are doing while at college. If every rector and parish priest who has such a responsibility would faithfully live up to it, many of the troubles into which college students sometimes get could be avoided. The General Board of Religious Education could help these clergy in this respect, if they kept in touch with them and informed them what students are thinking and doing.

New Vocations

But perhaps the most baffling problem of the future will be to relate the student who desires to enter Church work as a vocation to the openings for such work. So far, only the ministry offers a clear-cut and definite channel into which men can turn their lives if they seek Church work. But to many the ministry does not appeal. The Church ought to be developing and preparing her laymen to enter her ranks; especially her college graduates. The situation with women is even worse. College women have not even one definite vocation such as the ministry to turn to, for neither the Deaconess order nor the Sisterhoods appeal largely to them. We have inspired young men and young women to work within the Church, now we must offer them definite work to do.

These are some of the problems that will confront our new National Student secretaries. They will never alone be able to solve them, and other difficulties which they may be called upon to face. The student work is the task of the whole Church. For that reason it should not simply be the concern of a single department; nor of college pastors working their heads off to keep the student activity connected with the Church. It should be the concern of all who wish to see a greater and more efficient Church doing the Master's work in the future.

Activities of the Young People

Edited by Miss Fischer and Bishop Quin

WHAT OF RURAL COMMUNITIES?

By Miss Josephine Thomes

THE PROBLEM of the Young People's Movement in the Diocese of Mississippi is really a part of a larger problem,—the question of rural parishes. There is not a single large city in the state, Jackson, the largest place, not having over thirty-five thousand. Not over ten places have over twelve thousand persons. Many are the places, however, with several hundred people, and these few hundreds divided among many congregations, with those who are Episcopalians ranging from babies to grandparents. How can a league of three young people thrive?

The case of Winona, Miss., I think, is typical. One of the young people from this old, aristocratic Southern town, came to the Diocesan Training School. She took the course on Young People's Work, proved a most interested student and was one of the most original in working out programs and offering suggestions for service. Naturally the diocesan president talked to her about starting a League when she went home. She replied that she would love nothing better, but there were but five Episcopalians between the ages of twelve and twenty-five, and she did not see how they could work it. Group systems, elaborate programs, large services could hardly be worked out in a case like this. It is not that young people in small places are not interested. They are, but we must admit tiny meetings and groups are at a disadvantage.

In Vaiden, Mississippi, Miss Hawkins, eager to serve, yet wanting a bigger field, left home to go into Church work as a life's vocation. She is just a wonderful example of the kind of young people to be found in our small missions and rural parishes. But all can not leave home; all do not go to training schools and catch the vision of Service and the small number of young people must be reached as well as the great crowds of the big churches.

Those interested in this splendid movement are studying this phase of the question. Perhaps it might be our privilege to solve it. Perhaps Mississippi can show the small parishes of other rural dioceses how to have a live Y. P. S. L. with only three members.

There are about ten service leagues in Mississippi in varying

stages of proficiency. The first was started in Vicksburg in Holy Trinity parish four years ago. The diocesan organization was started in 1923 at the annual Y. P. C. L. conference in Laurel. While we have a diocesan organization with our own officers, we report through the Diocesan Y. P. C. L. The leagues are doing enthusiastic work and though the diocesan enrollment is small, the interest is proportionally great. The most novel feature of our work this year is our standards by which the head of the department of religious education and Church as a whole can feel the pulse of the movement and through which the leagues may compare their work, and be encouraged to improve their own average.

The smallness of the movement has one bad effect. We have not yet been able to convince all the Church of the fundamental value of the Y. P. S. L. Some ministers and older people look with askance at the unfulfilled plans made enthusiastically at Sunday night meetings, at the fellowship expressed in hikes and parties and at some of the programs in which the young people seem to be easily settling the affairs of the universe. But our two Bishops and most of the ministers are eager to do all in their power to help the Y. P. S. L.s. Some of our best work has been inspired by them and with such excellent leaders and real interest among the young people, our movement is bound to grow.

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

SERVICE PROGRAM

Hymn, "He Leadeth Me"
Bible Reading, Luke 15-1:12
Prayers
Hymn, "Oh, Master, Let Me Walk with Thee"

Business

Program

- Act I., Scene (1) "Rector in Study;"
Telephone rings—"Come to hospital."
(2) Sexton comes into Study; says chair needs mending
(3) Church paper needs to be distributed
(4) Fixing Bulletin Board
(5) Getting ready for Church party
(6) Scouts need scoutmaster
(7) School needs teachers.

Scene II. Members of Y. P. S. L. enter, one by one, and volunteer for Service, in order that the Rector may be free to do work that volunteers cannot do.

Closing Hymn

Benediction

Bishop Warns Against Early Confirmations

English Clergyman Tells of the Remarkable Work and Influence of Father Stanton

AGE FOR CONFIRMATION

By A. Manby Lloyd

Forty-eight years at one Church and still a "curate" is the remarkable record of the Rev. Mr. Russell of St. Albans, Holborn, who has just celebrated his 82d birthday.

He was a colleague of the famous Father Stanton, who also was content to remain a curate and work among the outcasts of a London parish. Grandson of a Duke of Bedford and a cousin of the late G. W. T. Russell (essayist and politician), Fr. Russell, at his old-world rooms in Gray's Inn Square, once told me something of his early life.

"I am quite happy at St. Albans," he said. "I have been for a great many years associated with famous men, and have been able to do something for the poor. Until I was 60, in fact, I had no opportunity of going elsewhere. Then probably through my cousin's influence, Lord Roseberry offered me a country living. But I preferred to stay here.

"In Newgate, in my early days," he went on, "they still hanged people in the streets. It was pandemonium all night, and then a drunken brawl attended every execution. The police had to erect barriers to break up the crowd, and payment of five pounds for a seat at a window was not unusual."

It was Fr. Russell who established the Nurses' Guild, for, as a young man, in addition to preaching, he attended "Bart's." Professor Huxley sympathized with his attempt to get a "wider knowledge of life" and helped him considerably.

But of Father Stanton he talked most readily. "He always mixed with the criminals of the parish, believing the rest able to look after themselves. Every Sunday he invited to tea thirty lads who were always in and out of prison. On his deathbed he bade me get ten pounds from a chest in his room and give it to the Sister for distribution among the 'undeserving poor.' His funeral was a wonderful sight—a great silver crucifix, lights, incense, eighty clergymen—and all the roughs of the neighborhood! But let it be said to their credit that for seven months after his death not one of them was in prison!"

A discussion about the age for Confirmation is proceeding in the

Guardian and has brought attention to the fact that "it is impossible for home life in many parts of London to be Christian."

The Bishop of Kensington (Dr. Maud) says the discussion is unreal. Not a month since he was informed of the late arrival of a candidate for confirmation. She arrived late because the dinner hour in her home was 2:30 p. m., and no one in the family would contemplate any alteration of hour to suit her confirmation at 3 p. m! "What chance," he asks, "has a young child when the domestic arrangements are such that the senior members of the household don't get up till dinner time?"

Where the conditions are wise and encouraging, he sees every reason for confirmation at an early age, as suggested by the Bishop of Liverpool. But where the conditions are those of indifference and hostility it must surely be wise to leave the decision until the baptised can face the issue with sane understanding of what faithfulness will involve.

He suggests that the situation demands a concentration of effort upon a removal of the conditions which leave the "common enemy" master of the ground. Unless the willing co-operation of parents is secured—we must be content to help the children to realize how great is the grace received in Holy Baptism. Far too little insistence is laid upon the greatness of this sacrament.

The Bishop of Liverpool's suggestion is that confirmation should normally be delayed until candidates have reached the age of 18. With most psychologists he is agreed that the period of puberty is the very worst time. A parallel suggestion is that lads and girls should be admitted to communion at eleven without being confirmed. This is opposed as likely to lead to a general disregard of confirmation.

BISHOP MANN HITS AT GOVERNMENT POLICIES

Bishop Alexander Mann in his address to the convention of the Diocese of Pittsburgh criticised the government for the Japanese immigration policy, and for the delay of the United States in entering the World Court.

GOLDEN RULE SUNDAY RAISED FIFTH OF NEAR EAST BUDGET

Approximately one-fifth of the annual budget of the Near East relief was raised on the recent Golden Rule Sunday, when \$1,129,388 was subscribed. Receipts were issued for 72,968 separate gifts during the month of December.

Plans Perfected For General Convention

To Convene in New Orleans in October for a Session Lasting Three Weeks

THOUSANDS TO ATTEND

With twenty-six diocesan conventions meeting in January, the election of delegates to General Convention is well under way. This, the forty-eighth triennial General Convention, is to meet in New Orleans October 7, 1925. It will be the first time since the American organization of the Church in 1787 that the Convention has met in the extreme South.

One of the most important tasks will be the adoption of a program for the ensuing three years. Following serious agitation within the Church for a curtailment of expenses, the joint meeting of the House of Bishops and the National Council in New York last October, while recommending the utmost economy, decided against any curtailment of its activities, and it is expected that a world program framed along these lines will be submitted by the Council to the Convention.

With a membership of 140 in the House of Bishops, 576 in the House of Deputies, and 450 delegated representatives to the triennial meeting of the Women's Auxiliary, more than 1,000 leading churchmen and churchwomen will thus be in attendance from all parts of the United States when the Convention is called to order in New Orleans. With the families of the delegates, deaconesses, lay workers and missionaries from China, Japan, the Philippines, Liberia, Alaska, Hawaii, Brazil, Mexico and the West Indies, as well as continental United States, it is estimated that the city will entertain 4,000 people during the three weeks that the Convention will be in session here.

NEW YORK CATHOLIC CLUB ELECTS OFFICERS

The annual meeting of the New York Catholic Club was held at Trinity Church on the 27th of January. Dr. Stetson, the rector, gave the Meditation. Father Hughson was the essayist, reading a paper on the "Beginning of the Religious Life in the American Church." The Rev. J. P. McComas was elected president of the Club, and the Rev. Shelden Delany, vice-president.

Anglo-Catholicism and Modernism Both Good

Studdert-Kennedy Says That the Church Is the One Hope for a Dying Civilization

THE STATE FAILS

In an article in one of the English papers Rev. G. A. Studdert-Kennedy discusses the present position and future prospects of organized religion. He has in view more particularly the Church of England, but his remarks are for the most part applicable to the Church everywhere.

The writer asks this question: What will the Church be like in twenty-five years' time? "The Lord only knows," he replies, "and I suppose as long as He knows it does not matter very much whether any one else does or not. All branches of the Church are in the melting-pot, and changing the metaphor, if they are to come out pure gold they must get down to brass tacks. The need is literally desperate. Men want to know what this life means, what it is all about, and where it leads to in the end. If the Church can show what the ultimate reality is, if she can restore to men a sense of the dignity, the essential worth-while-ness of life and of life work, she has a great and glorious future before her. She must get men to come to church, to worship God, to join together in praise and prayer, and to feel in doing that that they are doing something well worth while, something indeed without which nothing else at all is worth while. Whatever men may say, decay in public worship means the death of the Church."

According to Mr. Kennedy, if it is true that going to church has nothing to do with true religion, the Church as an institution has no reason for existence. "True religion," he writes, "is a spirit that in the end cannot be taught, but must be caught and can only be caught in a fellowship of men and women bound together not by a community of interests or by a similarity of tastes, but by a unity of worship and prayer." The Church is urged to bring her services into touch with the work of the world.

Mr. Kennedy testifies that a very real spiritual revival is going on: "Thousands of men and women," he writes, "are praying as they never prayed before, working for reform as they never worked before, and striving to live out the faith that is in them as they never strove before."

There is Modernism within the

Church, therefore she will perish, say one set of critics; there is Anglo-Catholicism, therefore she will either disintegrate or be absorbed by Rome, say another. He regards both movements as signs of life: "Modernism means that men believe that all truth is to be found in Christ. Catholicism means that they believe that all beauty must be centered still in Him. Both have their dangers, because truth and beauty are dangerous things. Both have their glories, because truth and beauty are glorious things." Moreover, there is another movement of life toward the third of the great trinity of absolute values, goodness: The "Church is striving, as she has not been striving for years, to make men see that the law of Christ runs universally and in every sphere of human life, personal, civic, national and international." Mr. Kennedy seems to think that the modern State is on its last legs, and cannot even be reformed except by a reformed Church. "The State may disestablish the Church, but the Church will remain to re-establish the State, when it has tumbled or been torn to pieces by hatred and bitterness of spirit."

Pulpit, Preacher and Pew

By J. P. Jots

In his eye was a look of determination; his breath was coming in gasps; she had eluded him, but now his hour had come and his purpose was not to be thwarted again. He rushed and threw his arms about her neck, half dragging, half carrying her to the parson's. He kicked vigorously upon the door and when the parson came he demanded: "Do you tie knots?"

"Why, yes," said the parson.

"Then tie a good hard one on this heifer calf of yours; she's about ruined my garden."

Church Usher (confidentially): "That woman I just seated is Mrs. Stuckup. She had me sent around to the back door when I called one day on a business errand. Made me transact the business through a servant, too. But I've got even with her.

Friend: "You have given her one of the best pews in the church."

Usher: "Wait half an hour. She's right where a strained-glass window will throw a red light on her nose."

Daughter: "What makes Pa look so mad?"

Mother: "He got a cinder in his eye on the way to church and it kept him awake all through the sermon."

Bishop Manning Wants Additional Workers

Close to One Million Dollars Is Collected the First Week of Cathedral Drive

PROSPECTS BRIGHT

With the solemnity of an exhortation Bishop William T. Manning prayed in the Cathedral of St. John the Divine last Sunday that the will to give be stirred in the hearts of men. His prayer came at the end of an urgent appeal to give now—at this "all-important moment"—while the campaign to complete the cathedral is still on.

Every seat was occupied when the Bishop took his place in the pulpit and proceeded to review the progress of the drive. He announced that \$742,912 had been raised since the preceding Sunday, although few large gifts have been forthcoming.

Almost at the same hour Jane Cowl, John Emerson and George Arliss, representatives of the stage, were speaking over the radio.

In the address which preceded the prayer, the Bishop urged those who intended to make large gifts, but were considering the matter, to give at once.

"The small gift is just as important and as sacred as the larger gift," he said, "if it is in accordance with the means of the giver. But we must have many larger gifts, as well as the smaller ones, if we are to accomplish this great undertaking. I know that many are considering the matter and are intending to make large gifts. If they will make them now, at this all-important moment, while the campaign is in progress, these gifts will be doubly helpful, for they will give encouragement and confidence to the whole army of workers who are laboring so nobly in this cause and will insure the completion of the whole fund. This is the time for each one of us to make the largest and most generous gift or pledge than he can."

Bishop Manning described the letting of the nave contract as the greatest event which had occurred in the history and progress of the cathedral.

"We need very many more workers on our parish and community committees," the Bishop went on. "Every member of the Church should be glad to serve in this way. The interest of our whole city in this noble undertaking is a very wonderful thing to see. It is a sight which ought to touch the heart and stir the soul of each one of us and inspire us all to do our best."

Diocesan Conventions Lead in News of Week

**We Want You to Get Your Order
for a Lenten Bundle in
Early, Please**

NEWS PARAGRAPHS

I chance offending readers by again taking from our limited space to tell of our Lenten issues. Yet a dozen of the ablest writers in the Church are giving their services to you, through this paper. It is our job to persuade as many as possible to read what they write. Dr. Richardson's articles on the Lord's Prayer are based upon the addresses that he made at the Sunset Services at the Wellesley Conference last summer. Those that heard them then will surely want to read them now. They will make an ideal text for a Lenten Study group or Bible class.

We have three articles from Bishop Gore on "Life After Death." There is no greater theologian in the Church than Bishop Gore, and these articles alone are worth many times what it will cost you for the papers. Bishop Reese, Sir Willoughby Dickinson, Hon. William Jennings Bryan are the writers of the remaining "special" features. Of course we will have the usual features of our own editors—Bishop Johnson, who is always the big feature, Dr. Atwater, Dr. Wilson, Mr. Newbery, Miss Fischer and Bishop Quin, Gordon Reese—and the news.

The cost to you is 3 cents a copy, in bundles of ten or more copies. If you can get a greater value for the money, please tell us where. It costs us exactly 3 cents to print and mail a copy of the paper—exclusive of overhead costs. That is, you are getting the best we have to offer for exactly what it costs us to produce it. Diocesan papers, printed ten times a year only, cost from \$1 to \$2 a year. We issue fifty-two papers a year for \$2 and for \$1.56 when taken in bundle lots, the saving in mailing costs making the latter price possible.

Let me put it this way: If this group of men, that are to write for you this Lent, made up the faculty of a summer conference I think I am safe in saying that the limited enrollment would be reached a week

after the announcement was made. And people would not be bothered particularly about the cost. This group is now going to give you the best they have to offer for eight consecutive weeks. Sit at home by the fireside and read what they have to say—read to the whole family—for exactly 24 cents.

I think you rectors should all order a bundle of papers during Lent. You urge them to spend \$50 to attend a summer conference, why not 24 cents for the best reading procurable? Use the papers in classes, or have them sold or given away. There are a dozen practical methods of getting them into the homes. Over three hundred parishes have been having copies sold at the door of the Church for months—paying 3 cents a copy for the paper, selling them at a nickle, which means a profit to the boy or organization that does the work. Try it during Lent.

Just a last word. The price is 3 cents a copy only in bundles of ten or more. We cannot accept single subscriptions for a period of eight weeks. It costs too much for sten-cils, to get people's names on and off lists, etc. So if individuals want these "specials" they had better subscribe for at least six months, at \$1.

Now. Please send in your order at once. This will reach you on the 12th. If you reply at once your order will reach us about the 16th or 17th. The first Lenten issue will be mailed to remote places on the 21st, to those nearer Chicago on the 23rd. Not much time to waste, you see.

Also, if it is at all possible to do so, please send a check with your order. It is almost necessary if we

are to maintain the price. Of course, if it is impossible order anyway—but send the check if you can—NOW. Well, that is enough of that—now the news.

* * *

The Voorhees Industrial Institute, a school for colored boys and girls in South Carolina, has been added to the institutions of the American Church Institute for Negroes. This makes the tenth school that the Institute now supervises. The ten of them can take care of 4,000 students.

* * *

The Diocese of Mississippi has raised \$58,000 for the Okolona School, and the Tennessee convention authorized the raising of \$100,000 for Hocman-St. Mary's School. Both schools are for negroes.

* * *

The Rev. Samuel Booth is to be consecrated Bishop Coadjutor of Vermont on the 17th. Bishop Rhineland, a close friend, is to be the preacher. I have always stood in awe of Bishops, but here is one that I shall always call "Sam."

* * *

Bishop Johnson is to be the Lenten preacher at Indianapolis, Baltimore, St. Louis, Rochester and Louisville. Watch the local papers, folks, for the dates.

* * *

St. Paul's, Springfield, Illinois, has received \$2,000 by the will of the late Mrs. L. C. Beall. She also left \$1,000 to the diocesan orphanage.

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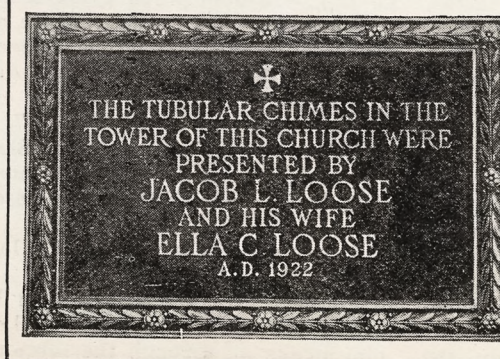
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The Rev. Campbell Gray, elected Bishop and Coadjutor of Northern Indiana, has signified his willingness to accept. Another dandy man. The Church is getting a fine lot of new Bishops.

Dioceses are electing their delegates to the General Convention. Suppose we ought to list them—rather important people. But there is hardly room in this paper. Perhaps later on, when there is less news to report, we can print the list.

The Rev. Louis E. Daniels, the rector at Oberlin College, is giving a course this year at Bexley Hall in ecclesiastical music and congregational singing. Dean Grant is bringing many outsiders to the school—Rev. Maurice Clarke, who is in charge of religious education in Southern Ohio, Rev. Mr. Larned of the National Council, Rev. Floyd Bankeuren of Columbus, who is to tell them about social service, and Dr. E. A. White, an authority on canon law.

I am looking for "good ideas," so send them along. Here is the best one that has come in this week. A rector writes in to tell me that he invariably begins all of his services *on time*. A real good idea—so many don't.

One hundred and fifty Americans will sail for Stockholm in July as delegates to the Christian Conference on Life and Work. They are calling it "a great Ecumenical Conference," which sounds imposing. In any case, those in charge of it say that delegates are being appointed by all of the Protestant Churches. We figure on running an article about it in a few weeks—Church people ought to know about it.

The girls that belong to the Fleur de Lis, a national Church society for girls, are responsible for the Parish Bulletin that is distributed each Sunday at St. Stephen's, Wilkinsburg,

PREACH AND HEAL (Luke 9:1-2)

This was the Master's commission to His Church. Many neglect this part of the Christian ministry because they do not know how to begin, or because they lack power or authority or courage.

Let us help you in this matter. Send for copy of new Constitution, Prayer Leaflet and specimen copy of THE NAZARENE. Free for the asking. SOCIETY OF THE NAZARENE, MOUNTAIN LAKES, N. J.

Pa. He is a wise rector who gives everyone a job.

The Feast of Lights seems to be pretty generally observed. We asked, a couple of weeks ago, how many parishes had the service during the Epiphany season. A basket full of programs is the response. Great variety of programs—from pageants to rather simple services.

Sort of an old home day at St. Mary's College, down in Dallas. Old students returned, and many invited friends were present. A dinner was the big event, with Bishop Moore, Dean Chambers and Mrs. Crocker, the head of the college, as speakers.

Washington's Birthday comes on Sunday this year. It is therefore most appropriately made Cathedral Sunday at the National Cathedral in Washington. An attractive invitation, signed by Bishop Freeman, has been sent out. It carries a large reproduction of the portrait of Washington by Gilbert Stuart, which was given to the Cathedral by Mr. John Jay Chapman, the essayist.

Recent changes: Rev. P. H. Ashton-Martin from St. Luke's, Mount Joy, Pa., to Trinity, Shamokin, Pa.; Rev. Harry H. Hall, from Gloversville, N. Y., to St. Luke's, Allston, Mass.; Rev. F. C. Lawrence, son of Bishop Lawrence, from a curacy at All Saints, Worcester, Mass, to the staff of the Cathedral, Boston, where he will devote most of his time to work with Harvard students; Rev. George Farrand Taylor, from vicar of the Chapel of the Incarnation, New York, to rector of St. George's, Flushing, Long Island.

Big party at St. Luke's, Kalama-

zoo, Michigan, in June—the semi-centennial of the diocese. Great thanksgiving service, lots of bishops there, historical pageant, 'n' everything. Oh, yes, they are going to try to raise \$200,000 as a Thankoffering.

Following the example of the Diocese of Pennsylvania, the Auxiliary in Pittsburgh is to collect gold and silver articles for the rebuilding of St. Margaret's School in Japan. They figure on doing it in April—housecleaning month, though they did not give me that as their reason.

Miss Lindley, executive secretary of the Woman's Auxiliary, spoke at the annual meeting of the Auxiliary in Pittsburgh the other day—talked about her trip around the world.

City Mission workers of Boston met at Trinity Church on the 28th of January. Each worker was given three minutes to tell of some incident from his experience in the work.. There were eighty present—three times eighty is 240—divided



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ADDRESS

REV. L. G. LANDENBERGER

Windsor Place, St. Louis, Mo.

by 60—yes, it took four hours to make the rounds, but those that were there said it was great stuff.

* * *

Bishop Vincent, down in Southern Ohio, being in his eightieth year, tried to resign the other day at the diocesan convention. But he didn't get away with it. Instead, they voted him his salary and home for life, with cheers. Of course, a remarkably young man for eighty. Then the convention voted Bishop Reese, coadjutor, an increase in salary. Nice convention.

The great event was the dinner—people do like to eat. The Rev. Howard Melish of Brooklyn, formerly the associate rector at Christ Church, Cincinnati, was the principle speaker. Dr. Frank Nelson, who, we are told, runs the city of Cincinnati, presided.

* * *

Here is a telegram that just came in from the office of the National Council in New York: "Athens Archbishop sends following telegram from heads of all Christian churches: Turks' hostility towards Christians, which hitherto manifested itself in many acts of indescribable brutality, has led them to arrest and expel Ecumenical Patriarch Constantine from his See. Just as one hundred years ago they hanged Patriarch Gregorios the Fifth, so today, before the eyes of the civilized world and in defiance of international treaties, they have expelled Constantine Sixth with the object of abolishing the Patriarchate, which for many centuries has been a center of Christianity and civilization through which Europe was regenerated. This act

of the Turks constitutes a vital blow at the existence of Christianity in the lands still under Turkish domination. We beg heads of Christian Churches, in Europe and America, to lift up their voices and exhort their nations to intervene for the cessation of this Turkish onslaught upon Christianity and to demand the restoration of the Patriarch to his See. Signed: Chrysostom, Archbishop of Athens."

Sounds like one of those little things that start big wars, doesn't it?

* * *

Here is a good one: The Rev. J. A. Midgley, rector of St. Mark's, Pittsburgh, gets out his parish paper in the form of a multigraphed letter, which he calls "Just a Moment." Not a bad name, what? Here a one-line sermon that I clip from it: "The common mule is the most proficient of kickers, but the more expert he becomes in kicking, the less efficient he is for pulling."

* * *

The Midday services at Trinity Church, New York, are proving very successful. The preacher last week was the rector, Dr. Caleb Stetson. This week the Rev. William A. McClenthen, the rector of Mount Calvary, Baltimore, is to preach, while Dr. Milo Gates, vicar of the Intercession, New York, is to preach the week commencing the 16th. The service is from 12 to 12:30.

* * *

A new rectory has been purchased for Saint Luke's, Scranton, Pa. The parish has also received a fund of \$20,000, to be known as the Samuel and Rose D. Hines Memorial Fund. The income from it is to be used at

the discretion of the rector and vestry. The Rev. Robert P. Kreidler is rector.

* * *

New parish house, being built at Grace Church, Waycross, Georgia, is promised for Easter.

(Turn to page fourteen)

BOARD AND ROOM

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11 A. M.—Morning Prayer and Sermon. (First Sunday in each month Holy Communion).
3 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon.
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You fellows that are elected delegates to the General Convention had better write at once to Dean Cummins, St. Charles Avenue and Sixth Street, about your reservations. Not too many hotels down there, so some of you may have to sleep in the park.

* * *

Bishop Fiske of Central New York is back home. Hurrah! He had a tough battle. Was in the Union Memorial Hospital of Baltimore for nine months. Going to rest for several months, of course, but before long he is going to be back on the job. Here is an editorial from the Baltimore Sun that is worth reprinting:

"Medical science through some of its finest representatives made a splendid fight for Bishop Fiske's life and health, and has finally triumphed and set him free. Such victories are not noted in the historian's lists of the world's decisive battles; and yet who can say that they do not affect more deeply the real peace and safety of men and nations than do the results of martial genius and glory? For in rescuing Bishop Fiske from the grasp of disease and putting him on the way to the resumption of his activities, science has restored to religion a man of light and leadership. In Baltimore and wherever else he has labored, he has impressed churchmen and non-churchmen alike with respect for his intellectual ability and moral sincerity. He represents character qualities only too rare in many parts of the ministerial field. Strong, manly and profoundly earnest, he possesses a broad human catholicity that puts him beyond the confines of a single creed, in the narrow sense of intolerant orthodoxy, and makes him kin to men of all faiths and of none at all, while preserving without compromise or weak surrender the fundamental principles on which his life is based. Men of this type perform a unifying work that extends far beyond the limits of a particular organization. They are ambassadors to humanity and their commission is recognized wherever they go.

We congratulate the Bishop that he is now on the highway to health and strength, and we congratulate his Church that it is to retain the inspiring services of a man who in a cynical age makes so strong an appeal to other men."

* * *

Word has come of the death at Nara, Japan, of Miss Mary E. Laning, a United Thank Offering missionary of sixteen years' service in the District of Kyoto.

* * *

Bishop Matthews of New Jersey

celebrated the tenth anniversary of his consecration on St. Paul's Day. He was presented with a pastoral staff by the people of the diocese. Bishop Johnson, who was the preacher at Bishop Matthew's consecration, was on hand to preach this anniversary sermon.

* * *

Chief thing talked about at the Missouri Convention was the Bishop Tuttle Memorial. Bishop F. F. Johnson stated that the people of St. Louis had given over a half million and he hoped that the general church would now respond, so that the Memorial would be truly a national project.

* * *

The Diocese of Minnesota is to put a parson at the University to do student work. The man has been secured, but they haven't told me his name yet.

* * *

Dean Rogers has accepted his election to be the Bishop Coadjutor of Ohio.

* * *

Three new churches built in Minnesota this past year—St. Andrew's, Minneapolis, which cost \$59,000; St. Luke's, Minneapolis, that cost \$85,000, and St. Andrew's, South St. Paul, which cost \$6,000.

* * *

By a curious coincidence Mrs. Nellie T. Ross, just inaugurated as governor of Wyoming, and Mrs. Miriam A. Ferguson in the same office in Texas, are both members of the Episcopal Church. Whereupon the

Christian Century asks: "What would happen if the agitators for women in that Church's general convention should nominate these women whom the voters have considered competent to administer the affairs of two commonwealths?"

* * *

Several diocesan conventions endorsed the project for a World Conference of Faith and Order. Chicago did, and Southern Florida and probably others—going through the long reports to dig out such bits is important work, but you folks have me busy doing other things right now. In any case, if they didn't they should.

* * *

Going to have a new parish house at St. John's, Hartford. The Rev. W. T. Hooper is rector.

* * *

When you are a little disgruntled because the rector thinks you ought to give a bit more to the National Churches Program, take comfort in the fact that you are an Episcopalian. All of the other churches seem to be raising much larger amounts. We raise six millions—the Methodists raise eighteen.

* * *

See you next week.

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