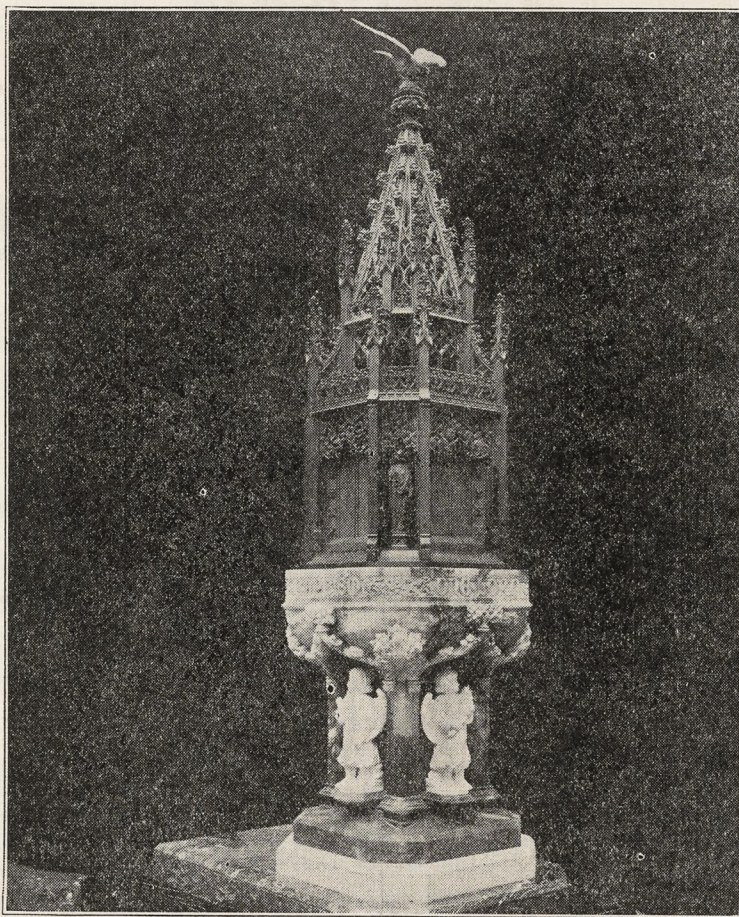


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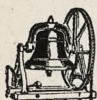
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THE LAYMAN AS A FACTOR IN RELIGION

The Importance of His Place

BY BISHOP JOHNSON

IT IS not necessary that a man be guilty of crimes to defeat God's will effectively.

It is the will of God that you and I love Him and love our neighbor also.

If we love God we will manifest that love in some particular way. Love is something more than mere intellectual curiosity about God. Love is a dynamic force which expresses itself in action.

Too often it is regarded merely as an emotional thrill expressing itself in impassioned utterance.

Anyone who studies carefully the life of Christ will be impressed with the fact that there is a calm self-restraint in His prayers and an entire absence of easy familiarity in His conversation with His heavenly Father.

Anyone who says the Lord's Prayer ought to appreciate the dignity and brevity which He practiced and taught, as the form of prayer to be used in worship. "When you pray, say: Our Father!"

The man who indulges in profanity, dishonors God.

The man who refuses to worship, ignores God.

The man who treats God with easy familiarity in public prayer, belittles God.

The man who prays to the people through God, advertises himself.

The man who attends public worship merely when he feels like it or when it is convenient, patronizes God.

The man who really loves God is anxious to be of that goodly number who join in His worship humbly, regularly and devoutly without intruding his own personal discord into the harmony of praise.

If we look at the parish church as a battery of spiritual power, that battery is made up of the individual cells which compose the congregation.

The potency of the parish church



BISHOP REESE

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as a power in the community is determined by the number of individuals who are functioning regularly in the worship of the church.

In your vanity you may say, "I am of no importance and therefore do not count." Vanity I say and not humility, because such a statement is based on the presumption that you ought to be of importance in order to function regularly.

It is a curious thing that as soon as you give men a prominent part in the proceedings, that they perk up and perform.

Why? For the same reason that they attend lodge regularly when they are elected to a chair.

The vain man does not perform

well in obscurity; but Christ always saw and approved the obscure person who was faithful in his obscurity.

The same principle underlies His statement that we are not to pray so as to be seen of men, for personal vanity ruins the purity of worship.

The obscure person should be thankful that his responsibility is confined to his own fidelity, and that he does not carry the responsibilities for other men's sins.

He has done his duty and lies down to rest, conscious that he is not responsible for the failure of other servants; whereas, the parson is always conscious that his own poor preaching or personal faults may be responsible for the failure of the service.

If, as St. Chrysostom intimates, few bishops can be saved, it is just because we utterly fail to be an inspiring example to the flock.

It ought to be a glorious privilege that one can worship God faithfully in obscurity, responsible only for his own performance of a spiritual duty; whereas the official must always be conscious of the fact that he may be substituting mere official performance for real worship and that the failures of his official action are injurious to God's glory.

Laymen should be grateful for the privilege of worship as their own test of their own loyalty to God.

And the layman who is really fired with the love of God will feel keenly lest God's work may suffer from his absence or his perverseness.

It is as Bishop Murray has well intimated; the slogan of each churchman should be:

*I will pay my share,
I will pray my portion,
I will perform my part.*

It is not a difficult program for each layman to lay down for himself

and it means a tremendous increase of spiritual power in the parish church upon the community which it serves.

The emphasis needed in the Church today is not one which tends to increase the personal importance of any one, bishop, priest or layman.

In religion personal importance has been a drug on the market. As a spiritual commodity it is absolutely unsaleable. What is needed is the sense of the importance of individual fidelity to the task before us.

It is the performance of duty and not the prominence of the individual in the performance of duty that is most important.

The Church can well do without the services of pompous prelates, officious priests, assertive laymen for the Church was founded by our dear Master in order to encourage the humble to be humble and the meek to be meek.

There is no one in the Church so great that his personal importance is of the slightest importance to Almighty God. There is no one in the Church so obscure that his personal fidelity to his task may not be of the utmost importance to God, for He has the ability to raise the most humble task to a very high power of spiritual influence.

He can make the two mites of the unknown widow more potent than the lavish benefactions of a Herod, building the Temple at Jerusalem.

The task before us as a Church is that of the multiplied devotion of a million humble people.

We are entering upon a period of what is called Evangelism.

It is recognized that Evangelism means the consecrated devotion of every member of the Church to the task of the Church.

A commission on this subject is to be appointed by the Presiding Bishop elect.

The demand for such action in the last General Convention was unanimous.

It needed only a match to touch off the powder which lay hidden in that convention.

It seemed best to some of the more conservative to construct the instruments for the powder, before inviting the explosion.

It will be the work of that commission, when appointed, to construct such instruments.

I predict that the report of this commission at the next General Convention will take precedence over canons, budget and prayer book revision, for the laymen in the Church are awakening to the need of increased activities in its service.

Our Cover

The picture on the cover is of a Font recently installed in Grace Church, Oak Park, Illinois.

The Font stands on a footpace of colored Marble, the bottom step being Black, the second Red, and the top one White; emblematic respectively of Sin, Redemption and Purity. The Font itself is of Alabaster, the center shaft being of Green Tinos forming a fine background to the four charming Child Angels which are sculptured from White Alabaster.

The Cover is of Oak. A feature of the latter is the fine pierced floral canopies. Above them rises the fine open-work spire surmounted by a Dove.

The whole of the work was designed and executed by J. Wippell & Co., Ltd., Exeter & London, England.

Cheerful Confidences

By Rev. George Parkin Atwater

THE MAGIC WAND

WE all know the story of the way the woman met her predicament when the bank notified her that she had over-drawn her account. She telephoned at once, "I do not see how that is because I still have six blank checks left in my book. I shall send you a check for my overdraft at once."

Our National Church in Convention at New Orleans faced a deficit of nearly \$1,500,000. During a prolonged sessions the dioceses pledged various sums toward that deficit. Later the Church adopted a budget of about \$3,500,000 which must also be secured from the same sources to which it looks for the deficit.

In other words the Church has created an expectancy of \$5,000,000 in 1926 from the same sources from which it has been unable to get more than \$3,000,000 in 1925.

A few gifts, like that of Mr. Samuel Mather, of Cleveland, who underwrote \$100,000, may be called real gains on the deficit. The rest are only a stipulation that the first payments of the parishes and dioceses shall be applied to the deficit.

The danger is that such pledges toward the deficit shall result in decreased payments on the budget. If that danger is found to be imminent then we shall find a deficit at the end of 1926.

I sat in the Convention absolutely fascinated by the magic that caused the deficit to disappear, like the vanishing of a snow ball under a stream

of hot water. I was fascinated by the way in which my simple world went topsy turvy. Alice in her trip through Wonderland never felt more curiously perplexed that I did when I realized that a large group of men were paying a deficit by accelerating the very method which created the deficit. To my beclouded mind it had seemed for months that the way to overcome the deficit was to seek some fresh resources, to open new channels to the reserve wealth of the Church, and to enlist the countless thousands who have now no idea of what is going on. But I am mistaken. That's not the way. The way is to make pledges, and then to have a more strenuous scratching of the same soil. It was all bewildering and opaque.

The rather disheartening part of this process is that we shall have to wait until the end of 1926 to see how it looks. We all hope that it will work well, and that in December, 1926, we may have a report that the Church has no deficit and that its bills are all paid. But I cannot help but regret that we did not have a cash offering at Christmas 1925.

The Council's Work

By Alfred Newbery

A DEBUT

IT was an occasion for astonishment to some who were at New Orleans when they learned that the Church has a secretary for rural work. For some others we suppose it is a matter of complaint. Such complaint usually takes the form of "What, another secretary?" It is not, however, the complaint that we are going to treat of in this article save perhaps that we may in passing ask a little pity for the man who has the title of "secretary" thrust upon him. It conveys nothing at all of the type of work he is called upon to do and has associations with desk-work, theory rather than practice; which are not borne out by the facts in the case. In any event it is a mis-nomer, and in some it is an epithet. So have a kindly thought for the man who has to struggle under that handicap.

But to return to our thesis, it is becoming more and more a matter of congratulation that we have a secretary for rural work. It is not of the person I want to speak, though what he has done is inextricably tied up with what he is. Consider what the position means, and what it has so far been able to accomplish.

It is a joint position, under two departments of the National Council: that of Missions and that of Christian Social Service. This is very natural for while the one department has under it a good deal (though not all) of the scope of rural work,

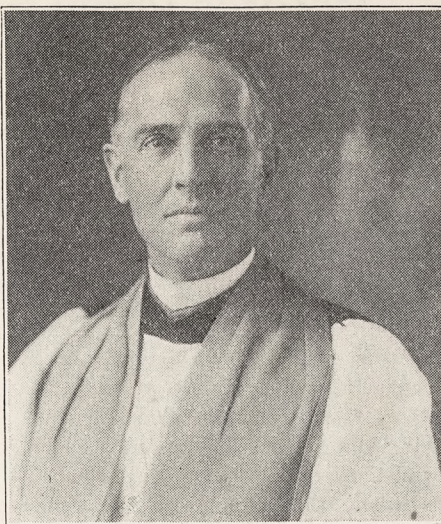
the other department, that of social service has much to contribute to the question of how it is to be done.

The Church has shared the general impression of this age of city growth, namely that a country person is some kind of "hick." So deeply has this idea penetrated that the country person himself has come to share it. He has what was fashionably called an inferiority complex the day before yesterday. One writer tells of a country dweller who on being told that an eclipse of the moon would be visible that night, hitched up and rode over to the next town to see it on the basis that this community was too unimportant to have any share in an event like that! The priest who has gone into rural work as a vocation has had to struggle against the ideas formed by others that he must be lazy or dumb or incapable to be where he is. He has seen the rural work more ignored than slighted. And in many cases he has never had the opportunity to learn his job as a specialized job.

That is a very brief and inadequate picture, and we shall follow it by one even more so.

Certain trends of progress crystallized three years ago in the first national conference on rural work held at Madison, Wisconsin. Since then a new spirit having its roots in the devoted work of individuals here and there, has been visible. Dioceses are holding rural work conferences. Demands are being made for priests who know rural problems. Rural work has been recognized as being one of the most vital enterprises the Church can enter upon at this time, for the sake of our population who can be classed as rural dwellers; as well as for the sake of the cities to which so many of them ultimately come. The rural dwellers are the backbone of our people. Many are without the Church. One set of statistics says that there are four million rural children in the United States who do not get to any Church instruction; and for one million the reason is that it is not in existence for them.

Put in a good word for rural work in parish and diocese and national Church. It bids fair to be one of the most significant movements of the Church in this country.



BISHOP DUMOULIN
Elected Rector of Philadelphia Parish

Let's Know

By Rev. Frank E. Wilson

UNDER ARMS

AT the beginning of the Christian era the Roman Emperor was the Praetor, or Commander-in-chief, of the Roman armies. From the time of Augustus Caesar there were two classes of provinces in the empire—those which required military guardianship and those which did not. Augustus proposed to the senate that he would generously relieve them of all military responsibilities by assuming the care of the first group while they might administer the affairs of the second. So he cleverly gathered under the control of the emperor all the military force of the empire. He retained the titles of "Praetor" and "Consul" in Italy to designate the leadership of the military and civil branches of the government, and used the titles of "Propraetor" and "Proconsul" for the corresponding duties in the provinces.

There were three main bodies of troops in the Roman army under the emperors. First, there was the Praetorian Guard (approximately ten thousand men) constituting the imperial forces in Rome itself. These were favored troops, with many advantages in pay and service over the other bodies and they were seldom ordered out on foreign duty. Second, were the legionaries, serving, for the most part, on the frontiers and chiefly recruited in the provinces where they were stationed. A legion consisted of about six thousand men. Third, were the auxiliaries, made up of levies in the provinces and attached to the legions—about an equal number of men to the personnel

of each legion. Except in cases of emergency the legions were not often moved from place to place, but remained for long periods of years in the provinces where they were organized.

In the first three centuries, when Christianity was quietly making its way largely under suppression and frequently under fiery persecution, the army seemed to be one of the avenues through which much missionary work was done. Perhaps it was because the soldiers were often obliged to guard Christian prisoners and so learned the meaning of the Gospel from their captives—as in the case of St. Paul, who was chained daily to one of the Praetorian Guard during his captivity in Rome. Perhaps it was also that garrison life, with its prolonged and close association, was conducive to the transference and discussion of many personal matter. At any rate, from an early date some soldiers were interested in Christ. The Gospels tell us of the centurion, the "man under authority," who came to our Lord seeking the cure of his servant. The centurion in charge of His crucifixion was so deeply impressed that he exclaimed as our Lord died, "Truly this man was the Son of God." And it was Cornelius, the centurion of Caesarea, who invited St. Peter to come to his house to instruct him in the Christian Gospel and eventually to baptize him.

Tertullian infers that there were many Christians in the Roman army about the middle of the second century, for he writes, "Marcus Aurelius also in his expedition to Germany, by the prayers his Christian soldiers offered to God, got rain in that well-known thirst." And Tertullian was himself the son of a centurion.

St. Sebastian rose to the rank of tribune in the Roman army, commanding a cohort in his native city of Milan. During the persecution under Diocletian he was placed against a tree and apparently shot to death with arrows. But his wounds did not prove to be fatal, and he was slowly recovering his health when the emperor came to the city. Sebastian appeared before him, saluted and said, "The words of thy priests are false, O emperor, who say that we Christians are enemies of the state; for we do not cease to pray for thy welfare, and that of the realm." Diocletian then showed his appreciation by ordering Sebastian to be beaten to death with clubs.

The story of St. George and the dragon (perhaps a crocodile) has many legendary features, but not enough to dissipate the historical existence of that valiant soldier. His father had been an imperial officer, and he, himself, had achieved great renown as an officer in the Roman

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army. Whether he ever slew the monster which was about to devour the king's daughter, may be open to question, but he did attempt to defend persecuted Christians and was beheaded for his merciful efforts.

Indeed, the army was the first point of attack when Diocletian undertook his gory task of wiping Christianity out of existence. The fine old story of the Theban Legion undoubtedly has historical background. The Legion is said to have been composed entirely of Christians, including their commander, St. Maurice. Up in the Alps the order came to them that every soldier must publicly sacrifice to the pagan gods, and they all refused. Every tenth man was executed for disobedience and the order renewed. Again they refused and again they were decimated. Special troops were sent to enforce the order, but the whole legion laid down their arms and surrendered their lives for their Lord.

Finally it was another soldier who lifted the ban from the Christian religion and gave it the freedom of the empire. There must have been Christianity among the soldiers stationed in Britain, for it was there that Constantine learned of Christ from his father, Constantius, who was very friendly to the Gospel. So when Constantine advanced his army into Italy to engage in a critical battle with Maxentius for control of the empire, he directed his devotions to the Christian God. At mid-day, so the story goes, he saw a vision in the sky of a luminous cross accompanied by the motto: "In this, conquer." Constantine immediately had new standards prepared for his soldiers consisting of a cross surrounded with a wreath, and under those standards he won his victory.

St. Paul was prophetic when he wrote to St. Timothy, "Thou therefore endure hardness, as a good soldier of Jesus Christ."

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THE CHALLENGE STILL HOLDS TODAY

By Rev. Capers Satterlee

COME and watch with me for a minute this country dance. In one corner of a rather small room, genial-faced Sam Brown sits hunched over his fiddle. Along the bench that makes the circuit of the open dance floor sit various onlookers, fanning vigorously. The night is warm, and the crowded, low-ceilinged hall is warmer. The big, broad door which alone breaks the continuity of the circumferential bench offers but a slight avenue of escape from the heat. But with the dancers it is a question of go home and still be hot, or dance and be hotter. On with the dance! And on Sam Brown goes with his music, and on go the dancers, each in his separate step, dancing the dance as he or she sees it to the tunes of jazz and pep. There are no evening dresses, and no coats; collars are thrown open, even where ties are worn. Though the costuming may suggest a rough and riotous time, still there is nothing of that sort evidenced. Bluff, blue-eyed, apoplectic-veined "Zeke" Newton sees to that. He is able to see to it because the crowd backs him up in it. There is to be no drinking and, as "Zeke" terms it, no "sparking" outside the dance-room. When "Zeke" doggedly ambles up to a car to tell the erring couples of his rule to either come in or go home, the driver either makes shift to come in or to start up his engine right then.

"A slow dance", you say, "a rotten time was had by all."

No. I have attended several of these dances and have noted that the crowd returns each time and looks forward to the next time. Of course it is a country dance. There is no five-piece nor ten-piece orchestra, nor is there any three or four dollar tax at the door. Sam Brown saws away on his fiddle for the fun of it, or Dash, the old darkey, beats on the piano for some small sum, or perhaps the dancers and onlookers take turns at pumping the player-piano. Yes, it's a Southern rural community where simple pleasures satisfy. Perhaps such a dance would not appeal at all to city youth whose appetites have been coaxed and couzened on the condiments of spicy pleasures and extravagant midnight balls. It would be useless to attempt to please the

more sophisticated with such unpolished and untinseled affairs. But there is, in such a simple and ungarnished form of amusement, a definite and ringing challenge to all youth everywhere, to all who have sung, "Follow the Gleam", and have felt its call to their manhood and womanhood tugging at their hearts.

You who have sung that song know that the challenge still holds today; the challenge to Christlikeness still rings out as glorious in its thrilling dare as ever it did to armored knight on gaily caparisoned steed. Sing that song over and picture another dance, and then ask yourself if the challenge still holds today. Listen and hear its vibrant note and feel its grip at your heart.

A well-appointed hotel ball-room a jazzy, peppy orchestra, girls in evening dress, boys in the latest and most "sheiky" pants, patent-leather hair, et al. "A fine dance!", you say—"live and worth-while!" But notice, not the extreme styles of clothing nor dancing—note instead the perceptible stagger on the part of some of the boys and men, and, worse, of even some of the girls. Note the simpering expressions upon some of the fine young faces that go by—too young perhaps to be in College, some of them, yet able to burn their throats and chill their souls with some bootlegger's liquor and to boast about it the next day. Or, listen to the talk in the men's dressing-room, and hear the bare-faced way in which some of these sophisticated High-Schoolers talk of using some girls' mouths as the common stamping-ground of half the boys in their neighborhood, under the disgusting terms of "necking," or "petting." Those things, thank God, are not all that you will see and hear at every dance. They are not confined to dances, nor to city dances. But the things are common to some dances, and to many places.

You who love to dance, who love to be natural, young men and women, and to enjoy the exuberant, fun-loving, priceless spirit of your youth, know that these things exist today. And, wherever they exist the challenge rings out—hear it, oh, hear it!—dare you, bids you take up the fight for chivalry, for knightliness! . . . Now, what has that country dance to do with that challenge? Why, this: to show that the dare of that challenge is not impossible. Knightliness is there exemplified. The challenge still holds today. That challenge can be taken up and its fight won! It does not ask you to throw aside your fun, your pleasure, or your

youth. It dares you to cleanly and truly look up, and laugh, and love, and live!

* * *

Ed. Note: The song, "Follow the Gleam," referred to, is quite popular with Young People's Societies all over the country. It can be ordered with music in quantity, 100 copies for \$1.50 (or 10c per copy) from the Woman's Press, 600 Lexington Ave., New York City. It is the 1920 Silver Bay Prize Song, and was written by Bryn Mawr College. The words of the original song are as follows:

FOLLOW THE GLEAM

To the Knights in the days of old,
Keeping watch on the mountain heights,
Came a vision of Holy Grail
And a voice through the waiting night.

Follow, follow, follow the gleam,
Banners unfurled, o'er all the world;
Follow, follow, follow the gleam
Of the Chalice that is the Grail.

And we who would serve the King,
And loyally Him obey,
In the consecrate silence know
That the challenge still holds today.

Follow, follow, follow the gleam,
Standards of worth o'er all the earth,
Follow, follow, follow the gleam
Of the light that shall bring the dawn.

* * *

Another set of words is sometimes sung to this tune. These have the same motif, in a way, but more especially, "service." The verses were written by Miss Cecil Burroughs, at the Sewanee Summer School of 1924.

In the service of Christ, our Lord
May we dwell every hour this day,
Giving out of our bounteous store
To the wanderer along the way.

CHORUS:

Looking ever, ever on high,
Following the Right, seeking the Light,
Grant that we may ever be nigh
To the Wanderer in the Night.

Draw us closer to Thine Abode,
Far away from the snares of sin,
Help us open the doors of Love
And welcome the stranger in.

WHAT CHINA WANTS

Bishop Roots of Hankow, China, was the speaker and guest of honor at a luncheon given jointly last week in Boston by the Church League for Industrial Democracy and the Fellowship of Reconciliation. Bishop Roots, who spoke on "What China Wants" has long been a member of the C. L. I. D. and has been actively interested in the work of the Fellowship.

The Oakes Home

By Mr. James H. Pershing

AFTER thirty-one years of service, and with the great number of sick who have been cared for at The Oakes Home in Denver, it is, perhaps, quite the thing to write of its inception, and the purpose, and its givers.

The Home is the first of its sort in the world, and the second institution for the reception and care of consumptives in the United States. It is the property of the Diocese of Colorado, built entirely through the efforts of the Rev. Frederick W. Oakes, with the aid of his friends, and given to the diocese in trust perpetually for the care of consumptives, who come to Colorado for their health. Colorado probably promises the most perfect conditions, altitude and climate, of any place in the world. While the Home is a Church institution, its aim has not been to over-charge the institution with a religious atmosphere, but to fill the whole place and regime with the spirit of service and love; and this has been the quiet wish of all its givers, those who have made the Home possible. "The man in need is my brother," was its early motto.

In the beginning twenty-seven men and women, mostly of the Protestant Episcopal Church in the United States of America, whose interest and prayers always came within their gifts, gave the buildings. Of this number all have entered into rest save three. All of their names should be known and great appreciation expressed. Only those who gave the buildings and ground can be referred to here.

The first and great sympathizing friend was Mrs. Richard T. Auchmuty of New York, known in every diocese in the Church for her generosity, wonderful wisdom, and great consecration. She gave Grace House, naming it "Grace House," after her parish church, Grace Church, in New York City. This was followed by the gift of Mrs. Henry White, daughter of the late William Henry Vanderbilt, one of the great nation builders of the country. Mrs. White gave the money for the Emily House, for women, and has recently made arrangements for the endowment.

The third great helper was the late Mrs. William F. Cochran of Yonkers, N. Y., who gave the men's building, St. Andrews House, and the Chapel of Our Merciful Saviour, which she endowed. Her purpose was to have endowed St. Andrews House, but her call came quickly and unexpectedly. However, a member of her family is attempting to complete this needed endowment for the protection of this building, in memory of the late Warren B. Smith, brother of Mrs. Cochran.

To such as the late Dean Hoffman, Mr. and Mrs. William C. Schermerhorn, F. August Schermerhorn, Mr. and Mrs. Morris K. Jesup, Mrs. J. Hull Browning, Mr. J. Pierpont Morgan, Mrs. Herbert L. Satterlee, and others, the Home is further indebted, not only for money, but, most of all, for the wonderful sympathy and sweet Christ spirit that has come from every one of these friends.

The founder was made a homeless boy at the age of eight years. After the pledging of his life to the sacred ministry of the Church, and having finished his university course at Yale University in 1891, he came to Colorado, where the great number of homeless sick appealed to him, not because of his very great knowledge of the disease, but because of his homeless youth, and he then consecrated his life not only to the Church but to this needy problem in Colorado. As a result of the combined efforts, the Home has never denied itself to the need or care of any person, nor sent away a person because of the lack of funds.

During these thirty-one years the main group of six large buildings have been completed and over 15,000 persons have been cared for, from almost every country on the globe and from every state in the Union. The only indebtedness upon the institution is for the current needs, made necessary by the cost of maintenance and the aid of needy people. To meet these deficits a gratifying endowment is being gathered.

The great hope of the future is a plan for the conversion of one of the buildings into a department for the reception and care of tubercular children. Also a present effort is to secure an endowment for the Clergy House, for the reception and care of sick clergy and returned missionaries. This is one of the things the late Mr. Morgan had promised to consider before his death.

The cost of living at the Home is from \$12.00 to \$40.00 a week. The latter sum is for the entire care of the guest, including nursing. Each guest, employs his own physician, because the temperament and personal need of each person is a positive factor to be dealt with, and such privilege is of great importance. It is not true that because a person is treated by an institution's doctor the cost is less; but oftentimes it is greater, as a regular overhead charge is made in proportion to the probable requirement, whereas a patient in the Home has a choice of the physicians, and pays only for services actually rendered. The aim is to provide a home, with the atmosphere of a home, avoiding the more inflexible features of sanatorium existence. The results have abundantly demonstrated the wisdom of the plan.

Bishop Murray Enters Upon Very Busy Life

Presiding Bishop Murray Is Besieged
With Invitations to Make
Addresses

PAROCHIAL SCHOOLS

By Rev. H. P. Almon Abbott

We note that "enrollment in Roman Catholic parochial schools will reach 2,500,000 this year, as compared with 1,980,000 the year previous. Ten new parochial schools in Detroit alone have opened this fall." We are driven to the conclusion once more that the Roman Catholics are forever building the Gates on the Eastern Side of the Kingdom more securely and wisely than their Catholic and Protestant brethren. At any rate, there is no denying the fact that the influence and temporal prosperity of the Roman Church is largely due to the emphasis that it places upon the importance of Christian culture in tender years. What is the interest of the average adult member of the Episcopal Church in the Sunday School? It falls short, does it not, of the "woe is me"! God give us grace, wisdom and consecration to make the most of the Three Gates on the East side of the city that hath foundations. All power to the secretary of the Department of Christian Education of the National Council.

The Rev. Rufus M. Jones, D.D., LL.D., Professor of Philosophy at Haverford College, has a splendid sermon in the *Boston Evening Transcript* on "Practising the Presence of God." His title, so it seems to the writer, has special reference to the recovery, so sorely needed, of the virtue of sincerity through the winning of a profounder faith in God. We defy any man to be insincere who is conscious of "the eyes that are a flame of fire." It is because God is seemingly absent, hidden beneath the clouds that surround His Throne, that we dare to be one man within and another man without. The practice of the presence of God would make insincerity impossible. And, the heart's blood of sincerity in action is what we need more than anything else in every department of American life today.

* * *

Here is a caption of an eastern paper, "Southern Baptists marching forward." Surely, it should read, "Southern Baptists swimming forward"! Why confuse the army with the navy? The marching is no doubt associated with the word "Southern." It is redolent of the heroisms of the Civil War. At any rate, we are glad

to know that the Southern Baptists are making progress. One Southern Baptist Church has a school enrollment of 6,000. The membership is 3,300. Besides its own enterprise, and its maintenance, this church gives \$85,000.00 a year to general causes. Would that we had an Episcopal Church with such a record. It would matter little whether we reached such a goal by walking, running, marching or swimming!

The Right Rev. John Gardner Murray, D.D., Presiding Bishop of the Episcopal Church has been beset and besieged with formal and informal receptions since his return to Maryland from the General Convention. Episcopalians, and people of every faith, are excelling one another in their attempts to do him honor. Private and public receptions are the order of the day. To have been an uncomprising champion of the truth as the Episcopal Church sees the truth, and, yet, to be beloved by all classes and conditions of people, irrespective of church affiliation or none, such is the honorable distinction of the bishop whom the House of Bishops have seen fit to select with the confirmation of the House of Deputies, for the most responsible position in the Church. And, the Church at large will shortly love Bishop Murray with the love wherewith he is loved by those who know him best.

Preacher, Pulpit and Pew

Edited by E. P. Jots

A clergyman gave out the hymn, "I Love to Steal Awhile Away," and the deacon who led the singing began: "I love to steal—" but found he had pitched the note too high.

Again he began, "I love to steal—" but this time it was too low. Once more he tried. "I love to steal—" and again got the pitch wrong.

After the third failure the minister said, "Observing our brother's propensities, let us pray."

In a Wexford church, the minister announced his text, "Paul we know and Apollos we know, but who are these?"

Just then the verger was showing two strangers into a pew, so in an audible whisper he said, "Two commercial travelers from White's Hotel, your reverence."

"Tomorrow afternoon," said a minister to his congregation, "the funeral of Mr. So-and-So will be held in this church. I shall make a funeral address on the occasion, and the man himself will be here, the first time in twenty years."

Churchmen Elected Trustees of Tabor

Semi-Annual Meeting of the Board
of Trustees of Tabor College
Held Last Week

NEW TRUSTEES

The annual fall meeting of the Board of Trustees of Tabor College was held last week. Reports on the opening of the college year were made by the various officials of the college. Different items of business were discussed and disposed of, the most important of which was the legal re-organization of the membership of the board. The membership was increased to twenty-one members, and a stipulation made that hereafter the President and Dean of the College should be Episcopalians, as well as a certain per cent of the board.

The new members elected to the board are: the bishop of Colorado, Irving P. Johnson; the bishop co-adjutor of Iowa, Harry S. Longley; the bishop of Nebraska, Ernest V. Shaylor; Dr. George Mokridge, M. D., State Institution, Glenwood, Iowa; The Rev. Wilford E. Mann, St. Paul's Church, Council Bluffs, Iowa; Attorney Earl Ferguson, Shenandoah; The Rev. Thomas Casady, All Saints Church, Omaha, Nebraska; Mr. W. A. Reed, editor of the Waterloo Tribune, Waterloo, Iowa; Senator E. V. Stoddard, Sloan, Iowa; Attorney Vernon Johnson, Sidney, Iowa, and the Rev. Frederick W. Clayton, President of Tabor College. This completes the Board of twenty-one members.

A special service was held at the regular Chapel hour in the auditorium. The College Choir of eighteen voices appeared in their beautiful purple and white vestments and rendered special music throughout the service.

Many friends of the college were present including the entire student body and faculty of Tabor High School.

At the special luncheon served in the college dining room for the student body and the board, Bishop Longley gave a very interesting talk.

A dinner was served in the evening in the basement of the Congregational Church by the men of the town. Music was furnished by the Conservatory faculty and members of the College Glee Clubs. Speeches were made by Bishop Johnson, Bishop Longley, Dr. W. E. Mann, and Dr. F. W. Clayton, the main topic being the aims and bright outlook for the college.

Mr. Lewis B. Franklin, treasurer of the National Council is in Chicago this week addressing vestries and parishes on the Church's Program.

News Paragraphs Of Church Of England

Articles on Religion Are Stirring
Things Up in England and
Bring Forth Answers

NEWSPAPER ERRORS

By Rev. A. Manby Lloyd

The tide of pessimism from the literary atheists, agnostics and sophists which began with Arnold Bennett reached the flood in the article in a London paper from Israel Zangwill, who probably sees the humor of it all . . . this lecturing of the Christian Church by Jews, Turks, and Infidels, and the derision of the faith and dogma by men like Arnold Bennett who facetiously adds, "I believe that there is a God." On the whole the articles are pathetic and a strange commentary on 300 years of Education, Progress and Plutocracy.

But Zangwill stands in a class by himself and his article is a classic, whereas the other writers are only "classy." He begins by saying he can forgive Wells much when he recalls that in his "Outline" he has done something to put Isaiah and Amos in their place as the greatest factors in civilization. Only those, he says, whose minds are closed, be they atheists or ultra-pietists, are brainless. He then states that there is very little difference between the different creeds today, and that the only thing that keeps them apart is the economic factor. "The Rock the Church is founded on is a Gold Reef."

* * *

Chesterton finds it quite impossible to criticise these articles on "My Religion" written by distinguished writers, in a serious fashion. Most of them, he remarks, seem to be quite agnostic of their own agnosticism. A few of the more intelligent practically say so. Some explain why they cannot believe in orthodox Christianity and then give a rather wavering outline of a rather unorthodox Calvinism. Some merely give descriptions of their own childhood.

"These men," to quote Chesterton, "are some of the ablest and most acute artists we have. It is amazing that they should be able to imagine, to create, to sympathize, to describe, and not be able to think. They can tell us what is in the subconsciousness of a suicidal South American violinist, but they cannot tell us what is in their own heads. It is very strange."

* * *

In his diocesan *Gazette*, the Bishop of Exeter denounces "the modern cant of nationalism." "Nationalism and peace are sworn foes. One can imagine a prosperous Europe, and

even one in which the spirit of peace reigns, but only when there is a spirit of toleration and justice which will allow different peoples to live under one Government without being penalized. England is quite exceptional in her treatment of minorities. We have left the Boers, Dutch Boers, the French Canadians, French Canadians, because we never have believed in the principle of Nationality, perhaps because our forefathers loved and knew their Bible. When Britain had to choose as King between a Dutch Protestant or Scotch Catholic, she chose the Dutchman. She acted on the same principle when she chose a German King who could not speak English. Quite lately she was controlled by a Spanish Jew, and under Disraeli England obtained peace and prosperity. One longs to pass this age of Nationalism and bloodshed."

The bishop is the brother of Lord Hugh Cecil and a son of the late Lord Salisbury.

* * *

At the recent conference of the Institute of Journalists at Cambridge, Mr. O. Seyd urged it as desirable that newspapers, in reporting and commenting upon Church affairs, should deputy journalists who possessed technical knowledge of the subject. He gave some amusing examples of journalistic howlers. There was, he said, a reporter who, in an excess of descriptive zeal, wrote that "the glimmering acolytes hung from the ceiling." Another reporter recorded that "the processional cross shone upon his lordship's breast." A provincial journal recently referred to what is termed "three important festivals" which, it said, occurred in the first week of Lent. These, it proclaimed, were "Pancake Tuesday, Ash Wednesday, popularly known in the latter centuries as S. Valentine's Day, and the commencement of Lent." Whether a particular clergyman is Reverend, Very Reverend, Right Reverend, or Most Reverend, seemed often, he said, to be a matter of opinion, for one frequently saw the same person referred to in different papers by several of these titles.

FIRST COMMUNION SERVICE AT MINNESOTA UNIVERSITY

The first Communion Service of the Episcopal Church ever to be held on the campus of the University of Minnesota was celebrated on October 25th by the new student pastor, the Rev. C. B. Scovil. Sunday evening meetings are being held each week. Bishop McElwain was with the students last week. The Rev. "Joe" Barnett, who was runner-up to the Rev. "Bill" Patrick, another Episcopalian parson, for chaplain general of the American Legion, is going to talk to the students on the 22nd. He is rector at Red Wing, Minnesota, nearby.

News Paragraphs Of The American Church

Bishop Reese Leading Unique Preaching
Mission in Southern
Ohio

A GREAT BOYS CLUB

By Rev. W. B. Spofford

The diocese of Southern Ohio has launched a diocesan preaching mission that is unique. Approximately forty clergymen are devoting two weeks to it, each preaching two missions in parishes other than their own. The missions, now under way, were preceded by attendance campaigns in all the parishes.

At the University of Wyoming 130 of the 600 students either belong or express a preference for the Episcopal Church. The chaplain, the Rev. F. G. Harkness, claims second place in the percentage of students for his university. He gives first place to the University of California.

They have a Boy's Club at St. Luke's, Scranton, Pa., where the Rev. Robert Kreidler is rector with a yearly output of figures that is staggering. The membership is 506. The attendance from September to June was over 20,000, which means that the 500 boys used their club. That they used their shower bath is testified to by the 2,537 baths that were taken, though I can't gather from the report just how the count was taken. They have classes in printing, carpentry, plastering and shoemaking. Also ran a camp in the summer that was attended by 76 boys, at an average cost of \$6.48 a week per boy. Fifty-seven of them were Roman Catholics which goes to prove that St. Luke's is doing a community job.

Noon hour services have started again at Trinity Church, New York. The preacher last week was the Rev. W. H. Owen, Jr., the rector of Holy Trinity, Harlem. From the 9th through the 13th the preacher is the Rev. J. H. Randolph Ray, rector of the Transfiguration, New York; from the 16th through the 20th, the Rev. Richard T. Henshaw of Christ Church, Rye, N. Y., and from the 23rd through the 27th the preacher is to be Dean Fosbroke of the General Theological Seminary. The services are from noon to 12:30.

A beautiful new stained glass window, made by the firm of James Powell & Sons of England, has been installed in Christ Church, Hyde Park, Massachusetts. It is called an "All Saints" window, as it illustrates the teaching to be found in the Epistle for All Saints' Day. The fund for the window was raised by the entire congregation.

Bishop Mann of South Florida is to move into the new Bishop's House in Winter Park on December first.

* * *

They have arranged a Young People's Fellowship at Tabor College, and are already making plans to entertain 200 students from other Iowa colleges who are to meet at Tabor next summer.

* * *

Let's play a little game. . . . Famous Episcopalians—not dead ones that have their names in the hall of fame like George Washington, but present day ones that are doing things today. Everybody knows many of them—George Wickersham, a great advocate of peace who was in President Roosevelt's cabinet; Governor Pinchot of Pennsylvania, Senator George Wharton Pepper of Pennsylvania. But send in a name or two that everyone does not know is an Episcopalian. I'll start off with the name of a famous movie actor who very nearly became an Episcopalian parson. He attended a Church College, Trinity, and in his junior year visited the Berkeley Divinity School to talk over the ministry with friends there. Then quite by accident he went into the movies and soon became a star. But he is still a good Episcopalian—Richard Barthelmess. Now you send in one.

* * *

The other game I want to get started is this Church College football. Too late for this year but you college presidents, if you have anything to say about football schedules, ought to fix up games with the other Church Colleges next year. All the Church Colleges have good teams this year. St. Stephen's has been taking on colleges many times its size this fall and trimming them too. Beat Trinity, another Church College, 6-0 a few weeks back. But Trinity, last Saturday beat Wesleyan, its old rival 6-0 so they are satisfied in Hartford. Kenyon, I believe, has won every game this year; Hobart with a hard schedule has shown up well, and Sewanee has one of the strongest teams

of the south and is out to beat Vanderbilt again on the 21st. Tabor, the new one on the list, has licked a couple of teams by 40-0 scores. Come on—let's get together—put a sporting page in the Church weeklies. We can't be thinking of Prayer Book Revision and nation-wide campaigns all of the time.

* * *

Augustus J. Hawkins, a recent graduate of Bishop Payne Divinity School, was ordained deacon on Oct. 27th by Bishop Darst in St. Mark's, Wilmington, N. C.

* * *

Rev. Benjamin B. Styring was ordained priest by Bishop Suffragan E. C. Acheson, in St. Paul's Southington, Connecticut, last Sunday.

* * *

Rev. Alexander Rich, rector of St. John's, Charleston, South Carolina, celebrated the 35th anniversary of his ordination last week. Mr. Rich is the son of a minister and the great grandson of Bishop White, the first bishop of Pennsylvania.

* * *

Here is a good suggestion that comes from the Rev. Hary Bruce of St. Joseph, Michigan. He says there are many "shut-ins" who would like to tune in on Episcopal services but with the very long lists of radio programs that are now being printed in the daily papers it is difficult for them to find out when services are to be broadcasted. That's where we come in. Parsons—let us know and we'll tell the folks about it.

* * *

Mr. Edward L. Aldworth was ordained deacon in St. Mark's Pro-Cathedral, Grand Rapids, Michigan, on October 28th, by Bishop McCor-

mick. Dean Jackson presented the candidate and Rev. Fr. Spence Burton, superior of the Order of St. John the Evangelist, preached. Mr. Aldworth is to be in charge of St. Paul's Greenville, Michigan.

* * *

Inter-parish meeting in Scranton, Pa., on the 22nd of this month, at St. Luke's, with Dr. John W. Wood as the speaker.

* * *

Bishop Potter of New York, years ago, pointed out to a group of laymen of the diocese that many mistakes had been made in locating churches in Manhattan, overlapping, wrong sides of streets and all that sort of thing. He appeals to them to avoid such mistakes in the Bronx, which was then developing rapidly. St. Margaret's was founded with the Bishops advise in mind. The church entered the fold at once as a self-supporting mission, and has continued for twenty-five years to grow and thrive without outside aid, largely due to the volunteer services of laymen. The church, the property of which now consists of eight city lots, was consecrated last Tuesday. The present rector is the Rev. C. A. Hamilton.



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According to figures just compiled by the Seamen's Church Institute of New York, more than 20,000 seamen annually attend religious services at the Institute.

Laying of the cornerstone of the nave of the Cathedral of St. John the Divine New York, on November 9th. Addresses by Bishop Manning, Governor Smith, Sir Campbell Stuart, director *The Times*, London, Bishop Freeman of Washington, Elihu Root, and Dr. S. Parkes Cadman, president of the Federal Council of Churches.

About the neatest parish paper that I have received comes from Christ Church, Gary, Indiana, edited by the rector, the Rev. James E. Foster. I have an idea that it costs them quite a bit of money, especially since it carries no advertising, but it is worth whatever they spend on it.

New mission in Denver—St. Michael and All Angels. The mission is connected with St. John's Cathedral and is in charge of the Rev. Harry Watts.

Peace Meeting in Chicago on Armistice Day at St. James Church with two of the great exponents of peace for speakers—Bishop Anderson of Chicago and Bishop Oldham of Albany.

Many parishes, I notice from their bulletins, are organizing study classes with "The World and I" by Editor Alfred Newbery as a textbook. That's good.

St. Matthew's, Worcester, Massachusetts, has presented Alfred Thomas, senior warden, with a silver tray in recognition of nearly a half century's service to the parish.

Figure on building a new church for St. George's Bridgeport, Connecticut. Under the rectorship of the

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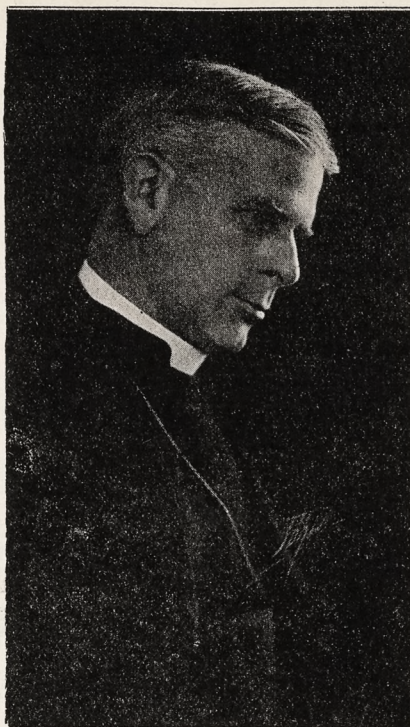
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REV. CHARLES A. JESSUP
Elected Trustee of General Seminary

Rev. Henry E. Kelly the parish has outgrown the present church, which will be converted into a parish house.

President Ogilby of Trinity College was the preacher at Christ Cathedral, Hartford, Connecticut, last Sunday

FOUNDATION STONES

BY

H. P. ALMON ABBOTT

"I consider it the best contribution to current thought of the day that I have read."

—BISHOP MURRAY.

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WITNESS BOOKS

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at a special service of the Governor's Foot Guard, a military organization.

The Rev. John Dallas, recently the student pastor at Dartmouth College, has taken up his new work at St. Paul's Cathedral, Boston.

They have Children's Church at St. Paul's Boston every Sunday afternoon at four. The Rev. Allen W. Clark has charge of them . . . it, I guess it should be.

A successor to the late Bishop Parker of New Hampshire will be elected in December. The Rev. William Porter Niles of Nashua and the Rev. S. S. Drury, the rector of St. Paul's School, Concord, are prominently mentioned.

All but four of the thirty-one new men in the General Seminary have college degrees. Each of these four has had at least two years of college work.

St. Johns' Buffalo, where Rev. Walter R. Lord is rector, is nearing the completion of a new \$150,000 church.

The fine rose window in the chapel of Hobart College has been blown in and completely destroyed by a heavy wind storm. As a result chapel services had to be discontinued for a time while temporary repairs were made.

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Conference for young people on "Life Problems" is to be held at Ann Arbor, Michigan, on December 6th. Each parish and mission in the diocese is being asked to send a boy and a girl. Addresses will be made by Rev. "Jack" Hart, student chaplain of the University of Pennsylvania, and by Rev. Henry Lewis, who is the chaplain at the University of Michigan and the host of the party. Bishop Page will be on hand too.

* * *

There is a tale going about that the Western Theological Seminary will move to the University of Chicago instead of to Northwestern University in Evanston.

* * *

Little early yet but keep the WITNESS in mind as a Christmas gift. You send in the name and address of the recipient and we will send a card . . . a beautiful Christmas card . . . announcing the gift as from you. Makes a very nice present

* * *

The parishes of several Massachusetts towns . . . Newton, Needham, Wellesley, Waltham, and Watertown . . . met last Saturday night at the Messiah, Auburndale to hear Judge Philip Parker tell the story of the General Convention. Lots of meetings going on . . . about half of them are about the Convention, and the others are Nation-Wide Campaign Rally meetings.

HYMNALS WANTED

WANTED—COPIES OF THE REVISED Hutchins Church Hymnal, with music. Publishers, Parish Choir. Write, stating price and condition, to the Rev. G. W. Dawson, Holy Trinity Rectory, West Orange, N. J.

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Now here's a bit of news that Dr. Atwater will write a CHEERFUL CONFIDENCE about. St. James', Roxbury, Massachusetts, took a religious census of the entire community during the summer and as a result discovered 300 families whose religious affiliation was definitely Episcopalian, but who had been entirely unknown to the rector or officers of the parish. Of course they are caring for them now.

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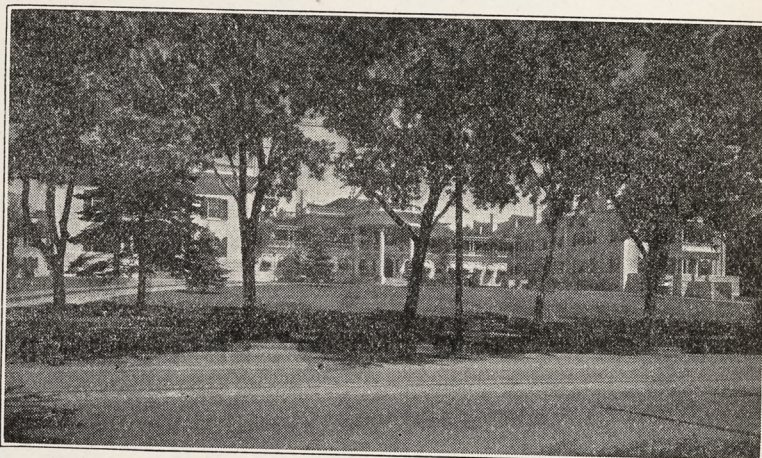
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(First Sunday in each month
Holy Communion).
8 P. M.—Baptisms.
8 P. M.—Evening Prayer and Sermon

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Holy Days at 10 A. M.

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Daily: 7:30, 9:00 and 5:30.
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Tuesdays at 10 A. M.; Thursdays at 8 P. M.

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Sermon (first Sunday of month, Holy
Communion and Sermon); 4, Service and
Address; 5:30, Young People's Fellowship;
7:30, Service and Address.
Wednesdays and Holy Days: 12:10, Holy
Communion.

ATLANTIC CITY

The Ascension

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Sundays: 7:30, Eucharist; 10:30, Matins;
12:00, Eucharist; 8:00, Evensong.
Daily: 7:30, Eucharist; 10:30, Matins,
Monday, Tuesday, Saturday; Litany, Wed-
nesday, Friday; Eucharist, Thursday and
Holy Days.

NEW YORK

Cathedral of St. John the Divine

Sunday Services: 8, 10:15 and 11 a. m.;
4 p. m.
Week-day Services: 7:30 and 10 a. m.;
5 p. m. (Choral except Mondays and
Saturdays).

The Incarnation

Madison Avenue and 35th Street
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Sundays: 8, 10 and 11 a. m., 4 p. m.
Daily: 12:20 p. m.

Trinity

Broadway and Wall Street
Rev. Caleb R. Stetson, S.T.D., Rector
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Daily: 7:15, 12:00 and 4:45.

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Sundays: 8, 10, 11 A. M. and 8 P. M.
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11 A. M.

BUFFALO

St. Paul's Cathedral

Rev. Charles A. Jessup, D.D., Rector.
Sundays: 8 and 11 A. M. and 8 P. M.
Week Days: 8 A. M., Noonday.
Holy Days and Thursdays: 11 A. M.

CINCINNATI

St. Paul's Cathedral

Corner Seventh and Plum
Very Rev. Edgar Jones, Ph.D., Dean
Sundays: 7:30, 11 A. M. and 7:45 P. M.
Week Days: 7:30 A. M.
Holy Days and Wednesdays, 10 A. M.

Christ Church

Rev. Frank H. Nelson and Rev. Warren
C. Herrick.
Sundays: 8:45 and 11 A. M. and 7:45
P. M.
Daily: 12:10 P. M.
Saints' Days: Holy Communion, 10 A. M.

DALLAS

St. Matthew's Cathedral

Very Rev. Robert S. Chalmers, Dean.
Rev. B. L. Smith, Associate Priest.
Sundays: 8 and 10:45 A. M. and 7:45 P.
M.
Daily Services: 7:30, 9:30 and 5:30.

PHILADELPHIA

St. Jame's Church

22nd and Walnut Streets
Rev. John Mockridge, Rector.
Sundays: 8 and 11 A. M., 8 P. M.
Week days: 7:30 and 9 A. M., 6 P. M.
Thursdays and Holy Days: 10 A. M.

ST. PAUL

Church of St. John the Evangelist

Portland Ave. and Kent Street
Rev. F. D. Butler, B. D., Rector
Sunday Services: 8, 9:45 and 11 a. m.;
4:30 p. m. Young People's Fellowship;
6:00 p. m. Wednesdays and Holy Days;
9:30 a. m. ALL WELCOME.

MINNEAPOLIS

Gethsemane

4th Avenue South, at 9th Street.
Rev. Don Frank Fenn, B. D., Rector.
Sundays: 8 and 11 A. M., 7:45 P. M.
Wednesdays, Thursdays and Holy
Days.

ALBANY

All Saints Cathedral

Swan and Elk Sts.
The Very Rev Charles C W. Carver,
B. D., Dean.
Sundays: 7:30 A. M.; Church School
9:45 A. M.; Sung Eucharist 11 A. M.;
Choral Evensong 4 P. M.
Week Days: 7:30 A. M., 9, and 5:30
P. M. Wednesday and Friday the Litany
after Matins. Thursday and Holy Days
the Holy Eucharist 11 A. M.

DENVER

St. John's Cathedral

14th Ave., Washington and Clarkson.
Very Rev. B. D. Dagwell, Dean.
Rev. Jonathan Watson, D. D., Assistant.
Sunday Services: 7:30, 11:00 A. M.,
7:30 P. M.; Church School, 9:30 A. M.;
Young People's Society, 6:00 P. M.

MILWAUKEE

All Saints Cathedral

Cor. Juneau Ave. and Marshall St.
Very Rev. C. S. Hutchinson, D. D., Dean.
Sundays: 7:30, 11:00, 7:30.
Week Days: 7:00 and 5:00.
Holy Days: 9:30.

St. Paul's

Cor. Marshall and Knapp Streets
Rev. Holmes Whitmore, Rector
Sundays: 8:00, 9:30, 11:00, 4:30.
Saints' Days and Tuesdays, 9:30 a. m.
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St. Mark's

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Rev. E. Reginald Williams, Rector.
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Gamma Kappa Delta Club 6:00 p. m.
Sheldon B. Foote, Mus. Bac., F. A. G. O.
Choirmaster.
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St. Mark's

Rev. Stuart B. Purves, D.D., Rector
Sundays: 7:30, 10:30, and 7:30 p. m.
Daily: 8:30 a. m.
The Church attended by summer visitors
within a radius of 50 miles.

Rev. Norman Nash, professor at the Cambridge Seminary, was the speaker at a mass meeting of the Woman's Auxiliary held in Boston

* * *

Bishop DuMoulin, who resigned as bishop co-adjutor of Ohio about a year ago, has been elected rector of the Church of the Saviour, Philadelphia, one of the strongest parishes in the city.

* * *

A new church, to cost over \$100,000, exclusive of stained glass and furnishing, is being built by St. James Parish, Alexandria, Louisiana, where the Rev. W. S. Slack is rector.

* * *

Young People's Conference in Seattle, Washington, with 150 representatives from 20 parishes. Bishop Huston and Rev. Middleton Barnwell were the principal speakers. It was a bang-up affair, ending with a determination to do great work during the coming year.

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About Books

By Dean Chalmers

"SOUNDINGS," by Mr. A. Hamilton Gibbs (Little, Brown & Co., Boston) is an interesting novel and, on the whole, well worth study. Very wide publicity has been given to it and one is inclined to wonder whether the book would have its vogue or the publishers would have given it such wide advertisement had it not been written by the brother of Sir Philip Gibbs.

We are told that it is "bravely outspoken on the problems of the younger generation." It is a good, clean, interesting story and will repay reading, but the interest is in the

story itself. It is curiously remote from the real problems of the average young person. Most average young people are brought up somewhat differently from the heroine of this novel and comparatively few possess fathers who dispatch them unescorted to Paris in order that they may "find themselves."

From our viewpoint, the serious thing which such novels as "Soundings" and many others of its type bring to the front, is the fact that here are a number of our foremost writers who are attempting to set forth the problems of the younger generation with warm sympathy and

(Continued on page 16)

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ABOUT BOOKS

(Continued from page 14)

human understanding, yet none of them seem to find or to suggest that the Christian religion gives any strength herewith to meet these problems. It is true also to say that none of the authors suggest that there has been any violent turning back upon religion. It is simply ignored; and that is what is serious.

* * *

"The Weight of a Word," by the Rev. James L. Gordon, D.D., minister of the First Congregational Church, San Francisco,—(Revell), will find a good many readers. It is typical of much that passes for preaching today. In the preface the author writes as follows:

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fact that they were undoubtedly preached to a congregation by a minister in a Christian Church, one would be puzzled to discover why they should be given to the world as a book of sermons. I am venturing to make some quotations in order to indicate the kind of thing Dr. Gordon has to tell his congregation of hearers and readers:

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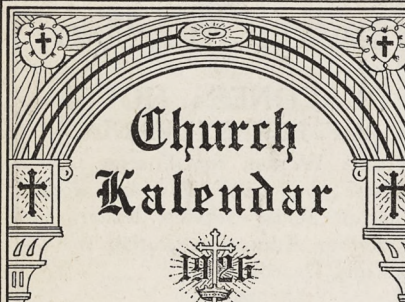
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