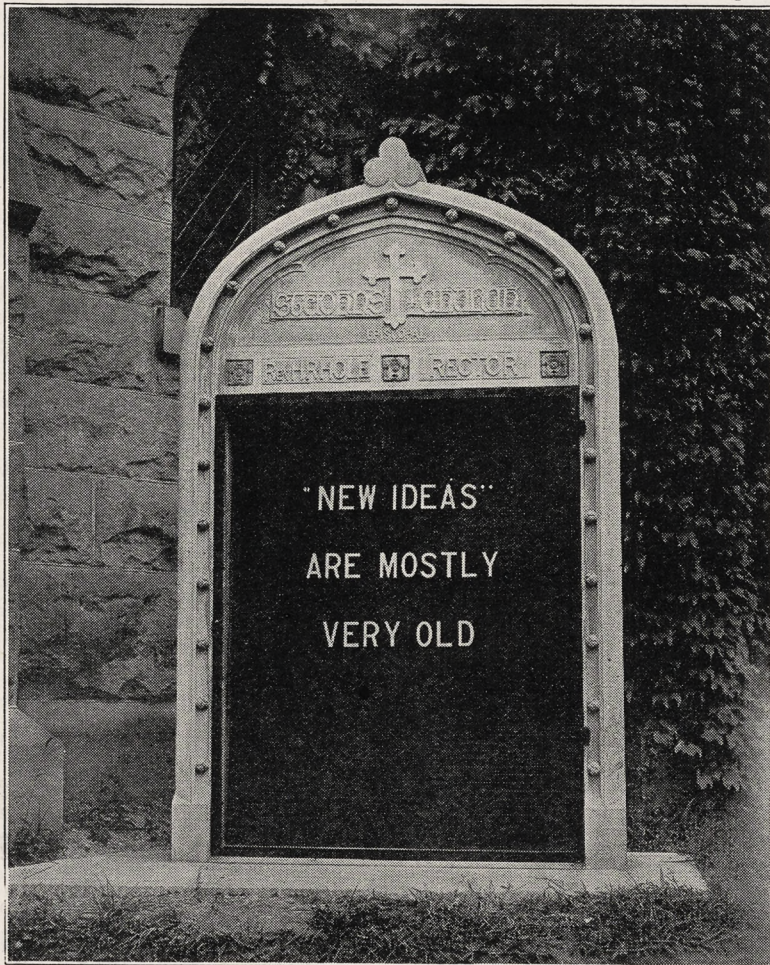


The **WITNESS**

CHICAGO, JULY 28, 1927



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THE DEVELOPMENT OF THE CHURCH

The Vine In England

BY BISHOP JOHNSON

WHEN Christ came on the earth, personal liberty was an iridescent dream, for which men were to be martyred, but which they were not destined to enjoy for many centuries.

The General Council of the Church came nearest to a free parliament of anything in which man had ever participated.

It was many centuries before men again enjoyed the freedom of speech and action which the last of these councils permitted.

The dominating temper of the Roman Emperor passed on to the Roman Pontiff, and Latin deference to authority replaced Greek freedom of thought.

GOOSE-STEP RELIGION

Rome did to Greek theology exactly what she did to Greek literature. She standardized it and destroyed its grace and charm; and Western Europe was gradually regimentated into a mass formation with an ecclesiastical goose-step.

But the Vine had taken root in the British Isles, far removed from Papal domination.

When Pope Gregory sent missionaries to England about 600 A.D., they found the Vine flourishing among Celtic Christians without the mark of Roman ownership.

The island was largely populated with Pagan Saxons, whose conversion to Christianity was accomplished by Celtic and Roman missionaries, which resulted finally in a fusion under the overlordship of the Pope. But the Saxon Church drifted further and further away from this control until in the year 1000 it was a very nominal authority.

The last Saxon Archbishop Stigand, was exceedingly refractory. When William the Conqueror came into his power, he accepted the Papacy with reservations.

He would pay Peter's pence, but would not become a vassal to the Pope.

STRUGGLE IN ENGLAND

In 1200 the Magna Carta declared that the English Church was free.

Succeeding monarchs assembled parliament chiefly to meet Papal aggression.

Successively the English Parliament, with the approval of the King, passed statutes aimed at foreign control of the English Church.

The Statute of Mortmain (1279) forbade the control of English estates by the Church.

The Statute of Praemunice (1353) forbade Papal appeals, and the Statute of Provisors (1351) forbade the appointment of Italian favorites to English livings.

These things occurred under virile kings; under weak kings the abuses were enormous.

At one time (1400) more revenues went to Rome than to the royal coffers.

But we must remember that these conflicts were not in the direction of personal liberty.

It was a struggle between the crown and the tiara for control. The common people were inarticulate, but as a people they were more strongly attached to English monarchs than to Italian prelates.

It was inevitable that the King must wrest the power from the Pope before the people could take the power from the throne.

This explains why the act of supremacy shifted the control from the tiara to the crown. The people were not yet ready to exercise their power.

In the XVI century neither Luther nor Calvin dreamt of giving liberty to the common people. They themselves became the dictators of their constituency.

We cannot interpret XVI century policies in the atmosphere of our present liberties.

That was another struggle which was to follow the first.

REFORMATION

At that time people accepted domination as the divine right of their leaders.

Popular uprisings were unintelligible to Luther, who sided against the peasants of Germany in their revolt.

They were invariably suppressed by Pope and King and Reformer.

When England finally broke away from Papal control, first under Henry VIII, but finally and effectively under Elizabeth, the Church merely exchanged masters for the time.

In the absence of popular expression either the Pope or the King or a Dictator decided the issues of the day.

It is folly to look for popular freedom in that age.

It was a day of brute force.

Rome used force over Anglicans. Anglicans used force over the Scotch. The Puritans used force over the Quakers. The struggle was for the control of the Vine and 98 per cent of the English Clergy and people accepted English control rather than Italian.

The Reformation in England was a nationalist movement rather than a revolt against oppressive force.

But the Vine was not affected. The same faith, the same sacraments and the same ministry continued to prevail in English churches.

THE LINE UP

It was the bishops and abbots and deans and some of the nobles who sided with Rome. The vast majority of the Clergy and common people accepted the supremacy of the King in preference to that of the Pope. The

events which were destined to achieve human freedom were coincident with this shift in the proprietorship of the Vine in England.

By the invention of gunpowder, the castles and armours of special privilege were doomed.

By the discovery of America, people began to have a world-wide vision which made for liberty.

By the capture of Constantinople, Greek teachers were scattered through western Europe and the invention of the printing press made universal education possible.

By the Reformation, Papal sovereignty over Western Europe was curtailed and by the supremacy of England on the high seas, English ideas replaced those of Latin origin.

But it did produce an awful muddle at the time.

There were parishes in England which retained the old mediaeval ritual and there were other parishes which discarded all ritual and adopted the barren services of Geneva.

Kings being what they were, it is not surprising that the royal head was upset and an act of uniformity

grew naturally out of the act of supremacy.

Again force was summoned to compel the Vine to be pruned to an Elizabethan standard.

Like all exercise of force, it proved a boomerang and eventually impaired the royal sovereignty that it was expected to maintain.

The XVI century was no time in which to clap on a lid; the steam of personal freedom was generating too rapidly to prevent an explosion.

And so English uniformity was blown to bits and the persecution of offenders merely made the martyrs who were to germinate the sects.

But much had been accomplished and the way had been prepared, for the great experiment in the field of America, to which every branch of the historic church and every sect came, expecting to demonstrate the sovereignty of each cause and in our time accomplishing the hopeless mess of ecclesiastical chaos which nullifies the influence of Christianity and awaits the issue,—the survival of the fit.

But one thing had been accomplished at the expense of solidarity

and that was the guarantee of human liberty which never would have evolved from the Ford factory of ecclesiastical or royal uniformity.

The scene now shifts to that melting pot of all religions which was eventually to become the United States of America.

The Vine has not been destroyed. It still exists in various varieties: the Roman, the Greek, the Anglican proprietorship does not alter the fact that the Vine still contains the faith, sacraments and ministry which are the marks of its continuity in the midst of the medley of religious claims which distract and paralyze our age.

The fact still remains that there is one Lord, one baptism, and one Eucharist, regardless of the ecclesiastical politics which still hope to monopolize the plant.

It is the blood of Christ in the sacrament of the altar which makes of one blood all those who conscientiously receive the same, and it is the same sacrament whether the priest who administers it be a Roman, Greek or Anglican.

ROUND ABOUT THE PARISH

The Job of the Parson

BY GEORGE PARKIN ATWATER

THE PARSON who undertakes to write of his office and his work must examine his motives with the keenest scrutiny. If he finds himself writing with malice or uncharitableness, or if he writes that which brings his office into discredit and thereby distresses his brethren or the people, then he should cast away his pen and hie him to his prayers. But if with honest intent he desires to bring to his readers a more adequate knowledge of his thoughts, his trials, and his joys in the inestimable privileges of his office, then he may safely trust his words to do their errand and carry their message.

In the midst of so much misunderstanding of his office and his purpose, it is natural that he should desire, at times, to speak freely and without restraint of his work and life as he understands it.

What is his final conclusion about his office, as he meditates upon its diverse elements and as he stands apart and reflects upon his work and the kind of inner life the work develops within his heart? It is this: Could a young man know the richness of it all, could he feel the abundance of its interests and the vividness of its reality, he would forsake the meagre endeavor after

selfish gain and seek the fulness of the work of the Ministry.

Its interest and its reality! Why, those are the very things the worldly man is doubtful about as he views the Parson going on his daily round.

Surely it cannot be interesting to the point of excitement to do that sort of duty! But it is. No man intent upon his fortune ever has a keener sense of a stimulating and invigorating impulse than the Parson, enthusiastic in his purposes. The result is not the same, oh no! but the chase brings zest and vigor. It is fascinating because no human concern or adventure is alien to his interest. In the variety of his work lies a charm that only variety gives. He probes into a hundred obscure byways of human life. He faces weekly a score of unforeseen and absolutely new combinations on the chess-board of men's affairs. He becomes the companion and counsellor of high and low, rich and poor. He merges his personality for a time in a score of vocations and enlarges his mind by the new points of view. He contributes his portion of judgment, wisdom and skill and labor to numberless undertakings. The inspiration of his enthusiasm quickens every effort, either individual or collective,

which it touches. His faith sustains tottering enterprises for the general good, and his convictions mould men's thinking by their very steadfastness.

Is it not interesting? And is it not real, too? There is no man whose life is so firmly planted four-square upon the realities as the Parson's. If you doubt it, scrape an acquaintance with one. It is not hard to do so. Let that develop into a friendship and then take his measure. You will find him no unreal idealist or impractical dreamer. I once knew a Parson whose friends discussed his probable career had he not gone into the Ministry. There was vast difference of opinion as to whether he should have become mayor of the city, president of the college, editor of the local paper, or general manager of a railroad company. He became a Godly Bishop instead and his power and influence turned many to righteousness.

The most cruelly real things in this world are sin, bereavement, poverty and loneliness. The Parson faces them all; he maintains the organizations, often amidst crushing difficulties, which ministers to those afflicted with the burden of these realities. He does it in the best

way that he can, relying upon the greater realities, the things which though not seen are eternal. And best of all he does it from a conviction of the manifold privileges of such service. In other words, he does it because he wants to do it and not because he has to do it.

The young man would go into the Ministry because it gives him an opportunity for self-expression that is found very rarely in other fields of work. Many of our most desired offices demand partial men. They claim his mind that great material enterprises may be strengthened, but they care not about his heart. They claim his talents, that mighty achievements may be enriched thereby, but ignore his character. Who cares for the personal ideals of the architect if his skill and art are sufficient for a worthy and enduring building? Who cares whether the manager of a railroad be a vulgar boor, or a vicious worldling, so that trains run safely and on time?

Not so with the Parson. His is the universal profession. No unused talent can lie hid in the napkin. He undoubtedly has not all the characteristics of the average man; far from it. He has only the average assortment. But his work demands his all. If you want to feel the tug upon every little native talent you have, then become the Parson! No slightest inward grace or gift or skill but struggles for expression under the inspiring warmth of your work. Your Parish arouses every capacity for organization, your necessities stimulate every instinct for finance, your social intercourse awakens every grace of manner, your civic usefulness encourages every intelligent sympathy with movements for the general good, your friendships kindle every spark of intimate consideration for your fellows, your ideals animate you with a passion like only to that of the poet, your works of mercy impel you toward vast sympathy for human woe felt completely only by the most richly endowed, your preaching spurs you to the most vigorous intellectual activity, and your convictions inflame you and others with the highest conceptions of duty and service and God. The work demands every atom of energy, talent, grace, culture, judgment, and righteousness in your whole being.

Would you not think it worth while to live and act under such a spur? Self-expression is the crowning success and reward of life, and the opportunity for self-expression is its chief boon. A double measure of this opportunity has been bestowed upon the Parson.

Remembering this, let us examine the colors and textures of the fabric of the Parson's inner reflections. If I speak of discouragements I re-

On the Cover

THE wayside pulpit and announcement board pictured on the cover is at St. John's Church, Bedford, Indiana. It is made of Indiana Limestone, quarried in the city. The board is the work of the Winter Specialty Company of Davenport, Iowa, a firm which specializes in supplies for churches.

member that you have them too, and then mine help me to understand yours. If I speak of annoyances, that is from the lips outward because every life must be fortified against annoyances and they disturb not the deeper flow of life's duties and passions. The Parson is completely human. If he were not he would be a useless mortal to minister to human kind. Amidst those same outer conditions of change and trial that affect his fellows he does his daily work. But it may not be amiss for you to borrow his spectacles for a while and to look at this old world through them.

(To Be Continued)

The Labor Sunday Message, 1927

Prepared by the Commission on the Church and Social Service of the Federal Council of the Churches of Christ in America, for use on Labor Sunday, September 4, 1927

THE CHURCH and Labor hold many common ideals. The Gospel of Jesus the Carpenter, which is the foundation of the Christian Church, rests upon the love of God, who is the Father, and the service of all men, who are brothers. The social ideals of Labor rest upon the essentially religious principles of service and sacrifice, of creative work, of brotherly friendliness, and of social justice. In the support of these common ideals, Labor and the Church stand together.

On this Sunday, devoted to the cause of Labor, it is appropriate for every Church to reaffirm its support and allegiance to the common moral issues to which both Labor and religion are committed. The Church holds that human personality is sacred, and opposes all forms of exploitation and human degradation. It protests against the employment of children of tender years in denial of

their right to growth and education, and the employment of men and women for over-long periods of labor. It stands for the payment of wages sufficient both to sustain and to enhance life, the right of workers to bargain collectively through representatives of their own choosing, and protection against unemployment and occupational accidents and diseases.

It is fitting, too, that every Church should continually affirm its belief in the application of the principles of Jesus in every industrial relation. The spirit of good-will expressed in advancing forms of industrial co-operation can reconcile the differences between management and men, and eliminate the human and material wastes of conflict. That these statements are not vague ideals, but are actual programs coming to pass, is shown by the proposals of the American Federation of Labor for cooperation with management to increase efficiency and production, and by the growing number of instances where Labor and management are actually working together for these same purposes.

Unceasing concern for the lot of the workers, their wives and children, is the inevitable expression by the Churches of that love which led Christ to turn to the multitudes and to become the passionate advocate of their welfare. The labor movement is the self-conscious organized expression of the workers' struggle for a more abundant life. It is impossible for the Church of Christ to devote itself passionately to the welfare of the masses of the people and not to have sympathetic relations with organized Labor. This does not mean that the Church should become partisan, but rather that it must fulfill the commands of Christ in expressing His intense human interest. In fact the Church has a right to expect the support of its members, in principle at least, in its efforts to lift the status of the under-privileged. In striving for the better life for them the Church finds itself touching elbows with Labor, and they together may perform a great service in the promotion of a more just and brotherly order in America.

The Minister in charge of Christ Church, Cedar Key, Florida, St. Mark's, Starke, and the Mission at Bronson, the Rev. Russell S. Carleton, finding that none of his young people would be able to attend the diocesan camp at Beacon Beach, organized his own camp, and took some fourteen boys and girls to Kingsley Lake for one week, during the month of June. The campers divided the expenses and the work of the camp and found the experience both profitable and pleasant.

Let's Know

SADDUCEES

By Rev. Frank E. Wilson

THE Sadducees were hundred-percent reactionaries. As a party they came into existence in the second century before Christ for the particular purpose of opposing the Pharisees. They were aristocrats to the last breath. Anybody could join the Pharisees but it was only members of the aristocratic families who were welcomed into the ranks of the Sadducees. Consequently they were short in numbers but long in influence.

Their position is chiefly summed up in a series of negatives—they were against everything the Pharisees stood for. They accepted only the written law and made great sport of the religious traditions of the Pharisees; they denied the existence of angels and spirits; they denied the resurrection, immortality, the Messianic hope, and any idea of Providence. Being well fixed in this world's goods, they were quite sufficient unto themselves. Religion, to them, was a very minor consideration. They were a political party, ready to play into the hands of any political group which would let them live in comfort and security. Their only conviction seems to have been that the Pharisees were a lot of sentimental idiots. They controlled the high priestly offices while the Pharisees appealed to the common people.

The name "Sadducees" is a bit doubtful in its origin but probably was derived from the name of the high priest Zadok who dated back to King David. For a couple of centuries before our Lord's ministry they played for political control against the Pharisees—successfully, for the most part but not always so. Being thoroughly secular in their point of view, they were indifferent to the spiritual state of the nation. They used their religion as a source from which to draw arguments against the Pharisees.

That seems to be the reason our Lord found most of the opposition to His teaching coming from the Pharisees (who really had some religious convictions) but met His death only when He crossed swords with the Sadducees. As long as He confined Himself to religious teaching, the Sadducees did not care much what He said or how many people followed Him. But when He entered the Temple to cast out the money-changers, He was touching the Sadducees where they lived. For the high priests, who were of the Sadducean party, operated the system of exchange at the Temple from which they drew down considerable revenue. The Pharisees might have kept on arguing with

Him on points of doctrine until they were weary but when He invaded the preserves of the Sadducees, He was quickly marked for destruction. For three years the Pharisees had gnashed their teeth against Him in futile rage but inside of a week the Sadducees brought Him to Calvary. The Sanhedrin (or Jewish Council) which condemned Him was a mixed body consisting of representatives of both parties but the Sadducees dominated it. When they turned down their thumbs, Christ was crucified. That, I think, answers the question as to why when the common people loved Him, he was put to death at the demand of the mob. The Sadducees had their crowd but I wonder how far it really represented the sentiments of the people?

With the final fall of Jerusalem and the collapse of the Jewish nation, the Sadducees had no further reason for existence. They disappeared, leaving only an evil name behind them.

About Books

OUR WONDERFUL WORLD. *Emery Lewis Howe and Jean Gertrude Hutton. Abingdon Press. \$1.40.*

The aim of this new addition to the Weekday School Series of the Abingdon Religious Education texts is to help the child to discover that "in all things the hand of God hath wrought." Probably nine-tenths of the book is given over to the study of insect and plant life and animals and birds, all knowledge that a child has in the curriculum of the public school. The maximum time for religious education is three hours a week. Is it right to take this precious time for nature study? Build on it but do not major in it, we would say. Are we not duplicating in the child's experience what the adult has put into his life when he asserts that he worships God through nature on his Sunday hikes and on the golf course and does not need to attend public worship? It is possible to worship God through nature, but not probable. The child in his interest in the concrete and material loses sight of the spiritual and the eternal. God has been eclipsed. The tacking on of a bit of memory work is not going to make the truth vital to the child any more than a golden text used to do with the old-fashioned Sunday School lesson.

Let us do all we can to have all of God's universe speak to the child of his creator. But let the wonders of the world bring forth his praise and his thankfulness. Let the example of the ant and the spider be factors in his life, but remember that this cannot be accomplished simply by pretty stories of birds, beast, and plant life. It will only be achieved

by God speaking through His church, His sacraments, His word, and the lives and teachings of his ministers.
Vera Noyes.

* * *

THE COLONIAL CHURCH IN VIRGINIA.

The Rev. Edward Lewis Goodwin, D. D., Morehuse, Milwaukee, 1927.

Dr. Goodwin, the author of this book was Historiographer of the Diocese of Virginia from 1905 to his death in 1924. After his retirement from active work he set out on a task for which he has been collecting material for many years, the writing of a history of the Church in Virginia from its beginning at Jamestown in 1607 down to the present. His death cut short the work after the chapters dealing with the early days only had been written. But by using a series of lectures and papers written previously, especially some lectures on the lives of the first six bishops of Virginia, a connected and absorbing story has been produced by his daughter, Miss Mary Goodwin.

It is a thoroughly scholarly and worthwhile piece of work. The author has uncovered a lot of new source material, and has done much to overthrow the traditional theory that the English Church in the Colonies in the early days was spiritually dead.

It is a surprising thing that so little has been written on the history of the American Church—both in its early days and in more recent times. We of the church today hardly realize the important past which the church played in those first years of the American Colonies. Miss Goodwin and the Morehouse Publishing Company have done a real service in giving us this book.

C. L. Street.

* * *

THE SUPERFLUOUS MAN. *Milton W. Brown, M. A., D. D. The Standard Publishing Co., Cincinnati.*

This book is largely a compilation of commencement addresses delivered at various western and mid-western colleges. There is a tremendous amount of heat in it but very little light. Dr. Brown is one of those who believe that most if not all of our great universities are under the domination of a mechanistic evolutionary philosophy of life and are therefore on the high road to the damnation bow-wows. We are getting rather fed up on this sort of loose thinking. What Dr. Brown and men of his culture lack is first hand knowledge of what our universities are really teaching and the students really thinking. We agree with his conviction that Christianity not only does not stand in the way of human progress, but is its only hope. But we lost patience with him when he

imagines that Wiggam and Watson are the only apostles of light and leading in the thought world today. In spite of his fervid eloquence we are still convinced that there are thousands of intelligent and upstanding men and women coming out of our universities who have not bowed the knee to Baal.

Irvine Goddard.

* * *

THE HOLY BIBLE AND NEW BIBLE HELPS FOR YOUNG FOLKS. Oxford University Press.

The Oxford University Press has recently published a new illustrated edition of the King James version, with an appendix of over a hundred pages devoted to a summary of bible history and an explanation of bible terms with diagrams and illustrations. There are also some 4000 questions and answers on the contents of the several books. This latter section pre-supposes a pedagogical method of doubtful value, and the illustrations are not always all that could be desired from the point of view of art. But the "helps" contain a large amount of information presented in an interesting and convenient form, and are calculated to be helpful not only in name but in fact.

The Bible Helps and the questions and Answers may be obtained in a small separate volume.

C. L. Street.

Young Peoples Column

By Rev. W. A. Jonnard

THE following resolution was passed at the Annual Convention of the Young People's Service League of the Province of Sewanee at Sewanee, Tenn.

"In view of recent discussion in the religious and secular press about 'Our Young People'—we, the members of the Young People's Service League in the Province of Sewanee, pledge to the Church through the presiding Bishop and National Council, our willingness to follow the counsel and leadership of older and wiser heads. It is our desire to uphold in every way the traditions and teachings of the Church and to do our share in the extension of Christ's Kingdom through our program of Service in the Five Fields. We wish to express our gratitude to those of the older generation who have shown interest and sympathy with the young people in the Church and especially those who have served as councillors in the Young People's Service League. We realize that the success of our organization depends in the greatest degree upon the securing of wise and prudent councillors in parish, diocese, province and national federation."

In commenting on the above resolution the Rev. Oliver J. Hart,



DR. ATWATER

Writes About the Parish

rector of one of the Tennessee churches, and one of the young people's advisors of the provincial organization, says, "When the young people themselves ask for help it is much better to given them that help than to sit on the side lines and criticize."

Such a resolution from our Southern boys and girls is one answer at least to the question "Are our young people drifting away from the Church?"

Preacher, Pulpit and Pew

By E. P. Jots

He is a wise person, indeed, who knows when to give attention to details and when to ignore them.

The wireless operator on a small vessel was allowed to take the wheel for a short spell. His first attempt was a poor show, and the course steered was very erratic, as shown by the wake of the vessel.

Just as a rather bad zigzag was made, the captain arrived on the bridge, scowled and remarked:

"Here, my lad, I don't mind you writing your name on the face of the ocean, but for heaven's sake don't trouble to go back to dot the 'i'."

* * *

Speakers are supposed to prove useful in instructing and entertaining. Sometimes, however, they serve a purpose for their audience which they never suspect.

His audience was so small that after talking for about half an hour the lecturer decided to wind up.

To prepare for the finish he said: "I fear, friends, I am detaining you,

and so—"

There was a loud laugh from the center of the hall, and a voice yelled: "No, please go on, sir; it's still raining."

Ask Me Another

The questions and answers this week are by Miss Annis M. Tulane of St. Petersburg, Florida. A copy of *Cushioned Pews* has been sent to her.

1. Who wrote the Acts of the Apostles?
2. To whom was it written?
3. Which of the Evangelists were not Apostles?
4. From what mount did Our Lord ascend to heaven?
5. Where is the last mentioning of the Virgin Mary?
6. In whose house was the Upper Room?
7. What was the qualification for an apostle to take the place of Judas?
8. Who was chosen? How? By whom?
9. Name two great feasts of the Jews. With what feasts in the Church do they coincide?
10. How many were added to the Church at Pentecost?

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OF EPISCOPAL WEEKLIES

NEWS OF THE ENGLISH CHURCH

In Brief Paragraphs

Edited by

A. MANBY LLOYD

THE CHURCH ASSEMBLY is now in summer session, in many respects the most momentous session yet held since the principal business is the submission by the House of Bishops of the Prayer Book measure for final approval. If no hindrances occur it is expected to come before Parliament in the autumn. There the opposition in the House of Lords will be lead, it is expected, by the Earl of Oxford and Asquith, and in the House of Commons by Lloyd George.

* * *

Here is a letter which appeared in the *Daily Telegraph*, written by Mr. Seton Churchill, an officer of the army, which presents the layman's confusion:

"Can any of your readers give me a clearly defined and logical reason why the bishops should continue to press on us this newly-proposed Prayer Book? Apparently it has not satisfied the enthusiastic wings on either side, and the medium party has never asked for it, as its members are quite satisfied with the existing liturgy, so far as doctrine is concerned, and do not want to see any disturbance introduced. Would not the bishops be well advised to withdraw a book in which there is so much controversial matter, and in its place to give us one enriched by some beautiful non-partisan spiritual and devotional collects and prayers suited for the special occasions, such as foreign missionary meetings, home missions, Sunday schools, children's services, harvest festivals, temperance and also purity meetings, all of a non-party nature?"

Lord Halifax and the supporters of the English Church Union, the Confraternity of the Blessed Sacrament, the Cult of the Blessed Virgin, and other partisan organizations on that side have announced that the proposed book does not satisfy them. On the other hand the Church Association, which represents the most pronounced evangelical section of our Church, also the National Church League, which stands for the more moderate school of thought as represented by Dr. Knox, the late Bishop of Manchester, also the late Dr. Wace, Dean of Canterbury, are strongly opposed to the new Prayer Book. Can we imagine that a level-headed body of laymen in Parliament will be willing to accept a book which apparently satis-

fies neither of the enthusiastic wings, and which is only supported by moderate men who never asked for it, but who have voted for it in the vague hope that it will bring peace—which we now see to be hopeless. It would appear as if the bishops were riding for a fall, and are risking a nasty snub from the laymen's representatives in Parliament if they persevere in the attempt to force the book upon an unwilling laity."

* * *

The right of the "man in the pew" to form his independent judgment regarding the Revised Prayer Book was emphasized by Dr. Bertram Pollock, Bishop of Norwich. Preaching at St. Dunstan's-in-the-West at the annual service of the National Church League, Dr. Pollock said that the cry was raised, "Trust the expert; what right have ordinary folk to question the decisions of the learned about the right and the wrong in worship? Follow the direction of the doctrinal specialist as he sits in his study. Take your lead from the priest as he stands before the altar."

"This morning," said the bishop, "I am urging that the humble and devout Christian, the unprofessional Churchman, the man in the pew, is fully entitled to have his own opinion and to express it. By an instinct of 'sanctified common sense' simple people often go to the heart of a matter. I believe these inexpert worshippers can, through what Bishop Westcott called the logic of the soul, offer a judgment, well worthy to be regarded, as to whether this or that practice or teaching is able to justify itself as a part of English devotion, and has a right to claim a place in the public worship of the English Church and nation."

The new Book, he added, tended to exaggerate the outward and to desert the inward. "Specially," he said, "look at the service of the Holy Communion; the maintenance of the one service subjectively touches, to my thinking, a deeper truth of unity, a deeper spirit of fellowship, than the provision of two liturgies expected to conciliate two parties ranged externally into two outward schools. The compromise which you are aware that I have steadily pressed in regard to the new Prayer Book would exclude what I regard as the error of two

services of Holy Communion and the dangers connected with Reservation."

* * *

The Church came in for abuse, along with medical men, at a recent meeting of a society whose purpose is to end vivisection. The question was raised as to the necessity of directing the work of the society so as to win the help of the Church, whereupon one of the learned members arose and said, "Personally I do not care a brass button about the Church. I do not think it is worth troubling about. In England it is at a terrible discount. In any great reform the Church never leads, any more than medical men do. Reforms have always been forced upon them from the outside. Therefore it is no good whatever troubling ourselves about the Church. We have got to get at the heart of the public. Then the Church and the medical men will tumble into their canoes and go with the stream, saying that that was exactly what they had believed all of the time."

* * *

The suggestion that we shall soon be travelling towards a pagan London is made by General Bramwell Booth in a letter to Salvation Army subscribers. The General writes: "All who think about this great collection of communities (London) must be deeply concerned by the mere possibility of a city of 10,000,000 with little recognition of God. We shall soon be moving towards a pagan London. Take as an illustration the difficulty of accommodation. There is one district with over half a million population, where the total accommodation of all places of worship is, I am credibly informed, less than 40,000." General Booth adds that in new districts provision is made for cinemas, dance halls, and public-houses, but very little for the service of God.

The Bishop of London agreed, when seen by a Press representative, that the danger was serious, but said that in his diocese they had been awake to the need of churches. "We have," he said, "built a church for every 10,000 of the population. In fact, the Church of England has built 260 churches in the last fifty years, and if we are backed up and have sufficient funds we shall continue to do so."

The Rev. William McCormick, of St. Martin-in-the-Fields, did not agree that there were any signs of approaching paganism.

NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

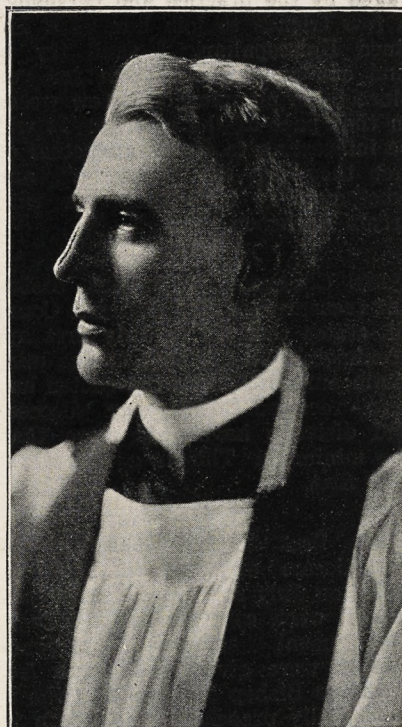
A TEN DAY demonstration for organized labor, which began with a prayer meeting and ended with a benediction, has just been held in the city of Passaic, New Jersey. Prominent labor leaders of the country have been telling three large audiences each day of the virtues of organization. There was nothing unusual in the addresses, even those of the more outstanding speakers, but the fact that this labor demonstration, with bands and bunting, was financed by a Church group is something new in American life.

Passaic and neighboring cities have been in a state of chronic strife for years, with recurring mass strikes and their aftermaths of bitterness and hatred. The Church League for Industrial Democracy, through its secretary, gave several months to a careful study of the situation and then cast in its lot with the unionists who are trying to build a constructive labor movement there. This ten day demonstration, directed by the heads of the United Textile Workers, the Workers Educational Bureau, and the Church League for Industrial Democracy was an intensive educational campaign on the benefits which unionism will bring not only to the workers but to the manufacturers and the community as well.

It is too soon to set down results but it is possible to say that the city has been aroused, and laboring men and women have found new evidence for faith in the Church. The campaign started with a great religious service in one of the city's churches, with hymns by trained choirs, prayers by doctors of divinity, and a "sermon" by Mr. James Starr, labor leader, in which he said:

"The whole tendency of the human race has been toward organization and co-operation. In this era of modern life no enterprise or worthy cause is launched or undertaken until there is established a unit of organization and organized effort. This tendency collectively to do things which were undertaken in the early stages of civilization by individuals, separate and standing alone, is nothing more than the exercise of a moral and legitimate right. No group of society organized for the purpose of accomplishing a definite and trustworthy purpose can, with any degree of fairness, challenge the right of any other group to do likewise.

"The oldest and greatest organiza-



BISHOP JUHAN
Tells of Y. P. F. Conference

tion formed for the betterment of human kind is the religious organization represented by religion and the churches. It is significant that these organizations were formed by groups of people yearning for a good institution and the opportunity to develop the spiritual part of their lives.

"The story of the organization of the Christian religion is a beautiful one. It tells of the appeal which the Great Leader made to the fishermen of Galilee. He taught among the laborers, and, working with them, he found His disciples. They were humble adoring followers, and they were inspired by the common purpose and the common ideal of Christianity as He expounded them.

"In accepting the teachings of Christ, the Church becomes the champion of the weak and the oppressed.

"It ministers to the spiritual need of its people and succors and sustains the unfortunate in the hours of death and tribulation. It concerns itself with all spiritual, social and moral problems.

"There can be no great separation between the material, the moral and

the spiritual welfare of the mass of people.

"A proper solution of our economic and social problems means advancement in the spiritual welfare of the people. The individual and collective rights of all the people must be recognized and respected if peace and good-will is to be established and preserved. Men and women cannot improve morally and spiritually without time and opportunity.

"The interest the church is manifesting in industrial problems is highly appreciated and sincerely welcomed. This moral influence is of great value. We need more of the influence of the church and the spirit of brotherhood and good-will. Let us strive together, the church and organized labor, in making the lives of the people brighter and better, in bringing both material and spiritual blessings into their lives and into their homes.

"As the representative of organized labor, I present to you some of the outstanding reasons why there must be understanding between the church and organized labor.

1. They are both of the people; the masses of the common people.

2. Both are idealistic in character and are founded upon the innermost feelings of the heart and mind.

3. They both seek to promote the moral spiritual and cultural welfare of the people.

4. Both organizations are seeking to find the solution of social and industrial problems.

5. Both are endeavoring to raise the standard of living and the standard of citizenship."

* * *

Among the other speakers during the ten days were Mr. William Green, president of the American Federation of Labor, Mr. Hugh Frayne, representative of the A. F. of L. in New York City; Mr. Matthew Woll, vice-president of the A. F. of L.; Mr. Thomas Burke, president of the paper makers union; Mr. A. J. Muste, director of Brookwood Labor College; Dr. Norman Thomas, director of the League for Industrial Democracy; Miss Suzanne Brandeis, daughter of Justice Brandeis; Mr. Spencer Miller, director of the Workers Educational Bureau; Mr. Powers Hapgood, member of the miners union, and the secretary of

the Church League for Industrial Democracy.

While the Protestant Churches gave their endorsement through the opening union service, the Roman Catholics gave official endorsement through a letter from the Rev. John A. Duffy, administrator of the diocese of Newark, which was read in all of their churches on July 10th. The two daily papers of Passaic carried front page stories of the meetings each day.

* * *

Several subscribers, having read here a paragraph on the Federal Council's report on the Sacco-Vanzetti case, have written to ask if I consider the two men innocent. It is the opinion of a number of prominent lawyers and public men who have gone over the case thoroughly that the two men sentenced to die in Massachusetts for murder are innocent of the crime. They are guilty of having used their minds during the war days which was a sufficient crime in those days (when they were sentenced) to deserve most any sort of punishment that a star-spangled jury cared to hand out. I consider them martyrs just as we all now revere as heroes men and women who died several hundred years ago for ideas that the world has finally caught up with.

* * *

Believe it or not there has been received at this office documentary evidence for the existence of a body of Christians called REFINED EPISCOPALIANS. Subscriber Jellyman of Christ Church, Chicago, sent in the tale and the proof, without comment. I am therefore left to guess as to the founding of the sect, and your guess is as likely as not better than mine. First of all it is safe to say that it started neither in Boston or New York. Episcopalians in those cities, during the decades, have developed a refinement which is so finished that there have been complaints about it. I heard a tale this past winter of a man known among friends as a gentleman, being so pained by the refinement of a Church group that he considered founding a sect

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of "Roughneck" Episcopalians. Instead of doing so he moved West. This story leads me to the guess that this new sect had its beginning somewhere in the neighborhood of Chicago. Even there members of our Church carry but one gun, but it is quite possible that some immigrant to the city, accustomed to the quiet of Boston or New York, was outraged by the practice and persuaded a few friends to join him as a Refined Episcopalian. I shall try to find out more about them for you since I am planning on a few weeks in that part of the country. It will be interesting to discover whether or not they use the broad "a", and whether they have their tea with cream or lemon.

* * *

Mr. Charles A. Tompkins, assistant treasurer of the National Council, states that up to July first approximately 90 per cent of the minimum amount due on the quotas had been received. Forty-four dioceses and districts have paid more than the minimum. This is a record for July first.

* * *

The first summer conference of the diocese of Western Michigan ended on July 9th after a most successful week at Kalamazoo College. The usual summer conference courses were given, with such lecturers as Bishop McCormick (who is incidentally preaching this month in New York), Dean Jackson of Grand Rapids, Archdeacon Vercoe of the

diocese of W. Michigan, Rev. W. G. Studwell of Battle Creek, Misses Vera Gardner and Helen Stevens of Grand Rapids, Rev. Gordon Reese, who by the reports made a great hit by supplying the animation (you see I really am improving on that slang about which there have been complaints), with special evening lectures by several ladies, a bishop or two and a few college presidents.

* * *

Racine Conference closed July 8th. My goodness so many of these conferences to write about. Well, registration, 170. Special preachers: Bishop Griswold of Chicago, Rev. Frank Gavin, a very human seminary professor from the General, Rev. Alfred Newberry, whom you will be glad to hear has finally cut out work for a short vacation, and Dean Hutchinson of Milwaukee. Dean Chalmers gave the sunset addresses and the Rev. H. L. Bowen of Chicago the noonday



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CONFERENCES:

The Rector will be glad to make appointments at various centers during the summer. A visit to the school would be of value. The Chicago Office is Room 1411, Tower Building, Wednesdays, 10 a. m. to 1 p. m. Address the School for literature and information.

ENROLLMENT:

Last year boys came from Ohio, Michigan, Illinois, Minnesota, Florida, Louisiana, Montana, Colorado, Wisconsin, Indiana, Pennsylvania, Iowa and Alaska.

lectures. A great feature was the pageantry class directed by the Rev. Irwin St. John Tucker, whom you know something about if you read these notes at all regularly.

* * *

Still another conference: Peninsula, run jointly by Delaware and Easton, held this year at Ocean City, Maryland. Attendance, 150. Chaplain, Bishop Cook. Faculty: Professor C. B. Hedrick of Berkeley, Professor A. A. Ewing of Philadelphia, Rev. F. E. Seymour of Philadelphia, Dr. C. J. Galpin, government department of agriculture, Rev. Elmer N. Schmuck of the field department, Miss Mildred Brown of pageantry fame, and Miss Dorothy Hedley of the Girls Friendly.

* * *

Bishop Creighton is back in New York after a year or two in Mexico for a two months' rest. He has nothing but good things to say of the country . . . "cultured, patriotic, thrifty, kindly." Wise Bishop.

* * *

Dr. Cadman, radio parson, preaching in St. Martin's, London, said: "Divorce is a greater evil than prohibition. Elmer Gantry is barnyard piffle and garage gossip. The book represents a huge ocean of mud in which the author is immersed." When asked about the American Rotary clubs Dr. Cadman said, "They are daily luncheons, not intellectual triumphs."

* * *

Daily vacation Bible schools are being conducted this month in Baltimore in seventeen Episcopal Churches, with an attendance of 1200.

* * *

Conference for the clergy of Maryland at Blue Ridge Summit, September 21-23, and one for laymen from the 23-25th. To get ready for Nation-Wide.

* * *

An interesting plan, that of a School for Lay Readers that is to run in Brooklyn next winter. It is hardly a school since it has but two sessions a week for a period of a month and a half. But the candidates for lay reader's licenses will be picked carefully and will be obliged to listen to lectures on important matters delivered by capable men, which is that much more than lay readers have ever been asked to do before.

* * *

Bishop Mosher visited Sagada and its outstations in May and confirmed nearly 200 people. Both Baguio and Sagada have had recent Christian weddings of young Igorot people, Mission children grown-up founding little Christian homes.

* * *

Naturally enough there was a full

enrollment at the St. Paul School Conference, Concord, New Hampshire, for it has come to be one of the established institutions of the province of New England. It would be difficult to imagine a more beautiful spot for such a conference, with the buildings of the school placed at the disposal of the Church; a great play ground with twenty or more tennis courts, and a pond for canoeing and swimming, and a chapel which is said to be one of the most beautiful in the country with a reredos (the work of Irving & Casson-A. H. Davenport) which is an inspiration. The conference centre was here, with early celebrations and an assembly at nine at which the chaplain, the Rev. Henry Hobson of Worcester set the keynote

for the day. Then the well attended classes, an afternoon of play, a sunset service by the pond, and a forum. Then just before bed the group meetings when five or six young people would gather with a leader and discuss whatever was uppermost in their minds. It all ended on July 5th with a great "experience meeting," presided over by Bishop Dallas of New Hampshire, when the young members and a few of the faculty told of what the Conference had done for them. Startling tales—perhaps too startling for such young people to relate—of a sense of comradeship with Christ, but it was all very impressive and beautiful.

* * *

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two weeks and repeat the whole conference!" was on the lips of many as the Wellesley Conference drew to a close on July 7. There is no more beautiful spot than the sloping, wooded Wellesley campus, where Tower Court, like some medieval castle, crowns the college hill. Through its Gothic halls moved a varied throng of church workers; there was an enrollment of over four hundred. Bishops, clerics, sisters and officers of the Church Army were conspicuous for their garb, missionaries from abroad, women experienced in church work, laymen engaged in parochial activities, young people eager in spirit and happy in countenance, mingled and talked in the halls and at the tables. Wellesley College offered all that could be desired in the way of creature comfort, and the leaders of the Conference kept the spirit of the gathering on a high spiritual and intellectual plane.

Seriousness and fellowship, always characteristic of Wellesley, were marked notes of this year's Conference, and with these a very real and earnest religious spirit. Each day began with a largely attended celebration of the Holy Communion; an organ recital in the afternoon was greatly appreciated; a sunset service was held (weather permitting) on the shore of Lake Waban, and Compline, with its note of quiet trust, ended the day. Several devotional meetings under direction of Captain Greenwood of the Church Army, were more evangelical in character. Bishop Slatery was the Director of the Conference, and Rev. George L. Richardson was chaplain.

Every phase of church life was given attention. There were courses on theology, the Bible and Church History. Missions with special reference to China, held the foremost position. Religious Education and the social program were carefully and thoroughly discussed, and the arts of the church were not neglected—religious drama had one course, while the Music School is a department by itself.

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Theological professors who gave courses were Rev. Charles L. Wells of Sewanee, Rev. Leonard Hodgson and Rev. Burton Scott Easton of the General Theological Seminary, and Rev. James A. Montgomery and Rev. Royden K. Yerkes of the Philadelphia Divinity School. Among the church workers who gave courses were Miss Florence Newbold, Miss Grace Lindley, Mrs. W. B. Haff, Miss Evelyn Withers, Miss Laura A. Boyer and Miss Dorothy Coe. A valuable and interesting course was that given by Miss Vida D. Scudder, Professor of English Literature, Wellesley College, on the Gospel according to Saint Francis. The Music School had able instruction under Frederick Johnson, Rev. Winfred Douglas and Walter Williams. In the afternoons conferences were conducted and in the evenings the entire conference gave its attention to special subjects, among which were the lectures by Bishop Johnson of Colorado on the Development of the American Church, and the reports of missionaries—there was a large representation from China. The Music School assisted in a choral evensong and the drama class produced two pageants. An innovation was the handing over of the last meeting, gathering up the results of the Conference, to the direction of the young people. For all the closely packed program time was found for recreation and entertainment, including a baseball game, a picnic, canoeing, swimming and tennis. Motion pictures, shown one evening, told a "moving" story of the Conference and its activities.

* * *

The clergy of the diocese of Duluth met for a conference at Cass Lake, Minn., from June 20th to 25th.

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Various phases of the clergyman's work in relation to his parish, his diocese, and the general Church were discussed, under the leadership of the Rt. Rev. G. G. Bennett. It was decided to hold a Witness Week through out the diocese from Oct. 30th to Nov. 6th. This is to be a preaching mission on the one note, Personal Witness. A circulating library for the clergy was organized, each clergyman to receive two books a month. The chief diversions were baseball, bathing, fishing, and horse-shoe pitching. These annual Conferences have done more than any other one thing to promote a fine understanding and good-will among the clergy of Duluth.

* * *

The second annual summer school for Church workers was held at Cass

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HOUSE OF RETREAT

SISTERS OF THE HOLY NATIVITY House of Retreat and Rest. Bay Shore Long Island, N. Y. References required.

Lake, Minn., from June 25th to July 1st, with a good attendance of clergy and laity. In addition to a series of addresses on "The Fundamentals of Religion" by Bishop Bennett, there were courses on The Bible, the Prayer Book, Young People's Work, Teachers and Teaching, and Religion in the Home. Each day began with a celebration of the Holy Communion at 7 o'clock; classes were from 9 to 1; the afternoon was devoted to recreation, except for occasional conferences; in the evening there were impromptu and often clever programs of entertainment; and the day ended with a short service of prayer around a bon-fire on the beach.

* * *

The following cable has been received from Bishop Gilman, who is in Shanghai: "Have received the following message from Hankow: 'Convent of St. Anne, Shasi, residence at Ichang, looted by soldiers. Movements of our missionaries Wuchang, Hankow, free from interference. We do not anticipate any danger.'"

* * *

Bishop Creighton confirmed fifty-one young Mexicans in his cathedral on Trinity Sunday. They were presented from nine places. Many of the Church papers in the last few weeks published an appeal for a sum of \$150 to enable the Bishop to bring

Mexican candidates in the vicinity of Mexico City to the Cathedral, as permission had been given him to confirm them there. He writes that sufficient funds were received to enable him to do this.

* * *

Since January 1st, confirmations in the Diocese of Maryland have totaled 1,370. Of these, 175 have been confirmed by the Bishop Coadjutor in special classes supplemental to regular visitations. These supplemental confirmations are largely adults and represent one fruit of the Bishops' Crusade.

* * *

During the summer the Maryland Church normal school, under the directorship of Miss Jane Millikin, is planning a number of changes in the system and schedule for the coming year. In the past there has been one lecture to the whole school in some general subject such as the Prayer Book, and a series of courses corresponding to the grades of the Christian Nurture series. In the future the eight courses of the Christian Nurture will be taught by grades and in addition eight elective lectures will be given so that the scholars may thus have the choice of one grade and one lecture each evening. The school will meet twice a month hereafter, and will close before Lent. The subject

of the elective lectures are as follows:

The Old Testament Program of the National Church, Young People's Leadership, Church History, Church Doctrine, Stories and Story Telling, Principles of Teaching, The Prayer Book.

* * *

The Bishop of Florida writes of the fourth annual diocesan camp for Young People: "It was nearly midnight. I had been up and stirring since daybreak, yet I was neither tired nor sleepy. The night was wonderfully clear and peaceful. The morning star shone with a luster that was almost dazzling. I watched it, not

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Services

Trinity Cathedral, Cleveland.

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

Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.
Sunday, 8, 11, 3 (Baptisms) and 8.
Holy Communion, 1st Sunday of month.

Grace Church, Chicago.

Rev. Robert Holmes
St. Luke's Hospital Chapel until new church is built.
Sundays: 7, 10:30 and 7:45.

St. Paul's, Chicago.

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 7:45.
Holy Days at 10 A. M.

The Atonement, Chicago.

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Chrysostom's, Chicago.

Rev. Norman Hutton, S.T.D.
Rev. Taylor Willis
Sunday, 8, 10 and 11 a. m.
Sunday, 4 p. m. Carillon Recital.

St. Luke's, Evanston.

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

Trinity Church, Boston.

Rev. Henry K. Sherrill
Sunday, 8, 9:30, 11, 4, and 5:30.
Young People's Fellowship, 7:30.
Wednesdays and Holy Days, Holy Communion, 12:10.

The Ascension, Atlantic City.

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

Christ Church, Cincinnati.

Rev. F. H. Nelson and Rev. W. C. Herrick
Sundays, 8:45, 11, and 7:45. Daily, 12:10.
Holy Days, Holy Communion, 10.

St. Matthew's Cathedral, Dallas.

Dean Chalmers and Rev. R. F. Murphy
Sunday, 8, 9:45, 10:45, and 7:45.
Daily, 7, 9:30, and 5:30.

St. Luke's, Atlanta.

Rev. N. R. High Moor
Sundays, 7:30, 11 and 5.
Church School, 9:30.

There is space here for two

NOTICES OF CHURCH SERVICES

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from any mountain height, but from Florida's sandy shores, which the Gulf lapped at my feet. The scene stirred the words and tune of one of our great and familiar hymns: 'Watchman, tell us of the night, what its signs of promise are'.

"As I stood, I counted over the days of the two weeks of Camp Weed life that were coming to a close, and as I did so, a new sense of hope and satisfaction filled me, for Camp Weed, our young peoples' summer conference and training school, had surpassed all my expectations in its programs of pleasure and profit. I realized that its work was a bright beacon in the channels of the Church's future life.

"Be it known that the youngsters of Camp Weed took the work of the camp in a spirit of eagerness and seriousness. Every camper took in at least two credit courses, and took their examinations on the same, on the last day, and while we do not yet know how many of them passed these examinations, I make bold to say that some of them know a good deal more about the Bible and the Church than their fond parents."

* * *

The present head of the Department of Education of the Nationalist Government in Hankow is reported to have made the following statements to a Christian educator who was seeking information in regard to the future of Christian education in China:

"In principle there is no place for Christian education and education conducted by or supported by foreigners in the forthcoming Nationalist China's educational system, although this principle can not be put into practice as yet. He would exclude any institution financed by foreigners, but he is willing to acknowledge that there is a place for Christian schools pending the time when Government education really takes possession of the field.

"The Minister for Education will not make another code for the regulation of the educational system as a whole until he has had time to go into the matter more thoroughly. There is little money for education and even the date when the Ministry of Education can be organized is rather remote." There is at least one encouraging thing in the statement: China has a Minister of Education. There are countries, considering themselves more enlightened, with none.

* * *

There have been twenty-one baptisms of Japanese in Western Nebraska where Mr. H. Kano, a lay worker, is working among the sugar-beet farmers of that region. Mr. Kano has a Japanese young people's group organized. It is an indication of the type of people he has that two Japanese girls, members of our

Services

Cathedral of St. John the Divine, New York.

Amsterdam Ave. and 111th St.
Sunday Services: 8, 8:45 (French) 9:30, 11 A. M. and 4 P. M.

The Incarnation, New York.

Madison Ave. at 35th St.
Rev. H. Percy Silver, S.T.D.
Sundays, 8 and 11 a. m.

Trinity Church, New York.

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

The Heavenly Rest and Beloved Disciple, New York.

Rev. Henry Darlington, D.D.
Sunday, 8, 11, and 8. Church School, 9:30.
Holy Days and Thursdays, 7:30 and 11.

St. James, New York.

Rev. Frank Warfield Crowder, D.D.
Madison Ave. at 71st St.
Sundays, 8, 11, and 4.

Grace Church, New York.

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

St. Paul's Cathedral, Buffalo.

Rev. Charles A. Jessup, D.D.
Sundays, 8, 9:30, and 11 A. M.
Weekdays, 8 A. M. and Noonday.
Holy Days and Thursdays, 11 A. M.

Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays, 8, 11, and 7:45.
Wednesdays, Thursdays, and Holy Days.

St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell
Rev. Wallace Bristor
Rev. H. Watts
Sundays 7:30, 11, and 5.
Church School, 9:30.

All Saints' Cathedral, Milwaukee.

Dean Hutchinson
Juneau Ave. and Marshall St.
Sundays, 7:30, 11, and 7:30.
Daily 7 and 5.
Holy Days, 9:30.

St. Paul's, Milwaukee.

Rev. Holmes Whitmore
Knapp & Marshall Streets
Sundays, 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee.

Rev. E. Reginald Williams
Sundays, 8, 9:30 and 11.
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St. James', Philadelphia.

Rev. John Mockridge
22nd and Walnut Sts.
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Holy Days and Thursdays, 10.

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Church school, graduated from the North Platte High School last year, each with an average above 90. At Grand Island when the Hall County Red Cross asked for flood relief, nearly a tenth of the amount came from the Japanese. Mr. Kano travels about in all weathers, especially at seasons when the farm work is in abeyance, and holds meetings in homes, schools and hotels, attended by Japanese from many miles around. He has classes for them in agricultural methods and civic matters as well as religion. He also talks to native-born Americans, telling Women's Clubs about Japanese art, and Church groups about missionary work.

* * *

A wise preacher, with insight into the meaning of the Christianity, should be able to build a sermon around this little tale:

When service began in the church in Hanyang (District of Hankow) on a recent Sunday a few soldiers came and stood in the church. When the Rev. Newton Liu was about to begin his sermon he said to them, "Please sit down." "But one of the soldiers," says the report, apparently in Mr. Liu's words, "rather a slow and dull fellow, answered quite angrily, 'No, we will not sit down. This is Chinese territory; we do not want any foreign undertaking here.' 'Strike, strike,' he continued. Another soldier joined him with the same tone. Mr. Liu immediately came forward and talked with them peaceably; Mr. H. C. Wu did the same. The former soldier cried out, 'Strike,' and moved towards the pulpit and struck it to the ground with a bench. Soon the officer in charge of these men came in and sent them away very sternly. Then he called all his men by a Whistle, and talked to them about this kind of behavior. He said to them that it was their duty to fight against imperialism, but here they were trying to practise imperialism themselves. He told them that they should not do that.

"When the soldiers caused the disturbance in the church all the children ran out of the building, but the adults stayed and Mr. Liu went on with his sermon. However, some sol-

Answers

1. St. Luke.
2. Theophilus.
3. St. Mark and St. Luke.
4. Mount of Olives.
5. Acts 1:14.
6. Mary's, the mother of Mark.
7. Acts 1:21-22.
8. St. Matthias. By prayer and casting lots. The apostles.
9. The Passover and Pentecost. Coincide with Easter and Whitsuntide.
10. Three thousand.

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diers again stood inside and outside the church.

"Afterwards Mr. Paul Wu and Mr. Liu talked with some of the soldiers about Christianity and what it meant. Never before had Mr. Liu felt that he could talk with them. He had greeted them pleasantly, but nothing more. Now the barriers are broken down and he has had several good talks with them since. He feels that this incident which began so unhappily has ended with a new opportunity for Christian work."

Sir Philip Gibbs, in an article in a New York paper, says: "I cannot make up my mind whether humanity in the mass is so incurably stupid that it is incapable of reaching a higher plane of civilized idealism or whether it has some natural and spiritual qualities which may one day lead it beyond our present state of conflict and disorder to a nobler vision of life." It is comforting to learn that he hasn't found the answer to a question which I am sure bothers a great many people. Has anyone the answer? And if there is no positive answer then what of Democracy and even of Christianity? What say?

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