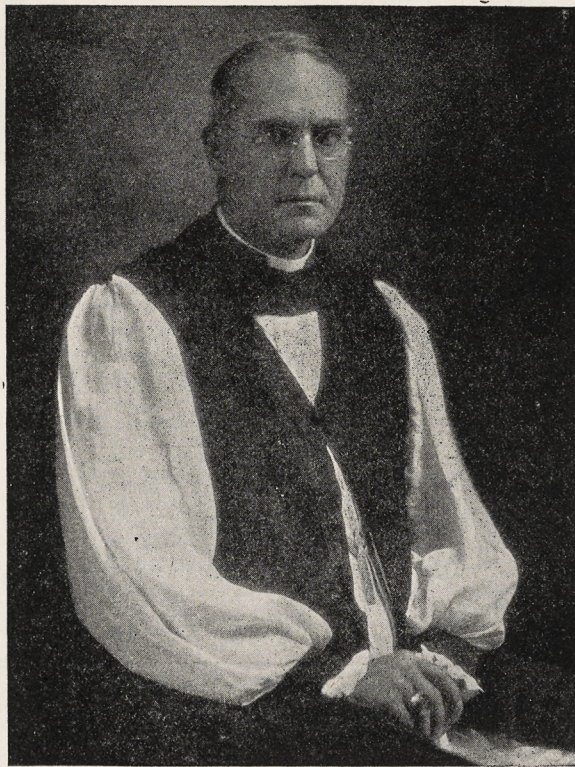


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## THE DEVELOPMENT OF THE CHURCH

### *Final Article of the Series*

BY BISHOP JOHNSON

THE Vine planted by the Master in the soil of the Holy Land spread over all the earth.

The essence of the organism lay in the faith and sacraments perpetuated by a valid ministry. The proprietorship of the vine by ecclesiastical hierarchies has been the content of Church History, as wars and not industry have been the chief interest in secular history. Rome has claimed sole ownership but has never been able to validate its claim. The Eastern Church, while repudiating the Roman claim, has been the victim of Mohammedan persecution and so, powerless to extend its branches. The Reformers mutilated the Vine in order to wrest the supremacy from Rome.

The Anglican Church kept the vine, but denied the Italian ownership.

Yet the Vine did not flourish vigorously in England. The Rule of the "Saints," during the commonwealth and of the "Sinners" after the commonwealth, produced a very sickly vine during the rule of the Georges. Its life sank very low.

#### 18TH CENTURY

But with the expansion of English power in the 18th century, the vine revived and brought forth much fruit.

English ideals of life and freedom replaced those which previously had been held by the Latin races.

The United States of America became a new factor in world relations, and the Vine which had survived in England was transplanted into the soil of America when the English Church consented to consecrate bishops for her colonies and for the new Republic.

It was a feeble shoot which sprang up in the United States but it possessed all of the characteristics of the ancient Vine, with a freedom of life

divorced from hierarchy and court control.

We must always bear in mind that proprietorship of the Vine by Pope or King is one thing and the Vine producing its peculiar fruit is quite another thing.

#### AMERICAN ESTABLISHMENT

When the Scottish bishops consecrated Seabury in 1784 and the English bishops consecrated White and Provoost in 1787—and when Seabury, Provoost and White consecrated Claggett in 1792, the apostolic order of the ministry was established and the faith and sacraments were insured to our fathers and their seed forever.

But this branch of the Vine was destined to have a precarious existence for a generation, so much so that its life nearly went out.

#### THE FIRST BISHOPS

When bishops were given to this country, there came also the English ideas of Episcopal responsibilities.

Whatever one may say for their integrity, these bishops inherited few ideas of aggressive warfare. They were witnesses of the faith rather than warriors making conquests. They were heads of an established church. They were good men, but they had no tradition that bishops were the instruments of apostolic missionary zeal. Like the first apostles, they remained in their Jerusalem until disaster threatened them.

From 1607 to 1784 the Church had been a group of very loosely related parishes. From 1784 until 1835 (when the Board of Missions was organized) the Church was a group of dioceses, chiefly concerned with their individual problems and very slightly interested in the tremendous problems that lay beyond the mountains.

The Church for a time existed in a sort of feudal provincialism.

The very presence of bishops was

a novelty. It took many years for the parishes to submit to any diocesan yoke.

It took many decades before the Dioceses recognized a responsibility for the western states.

#### FIRST MISSIONARIES

Instead of sending bishops to Ohio and to Tennessee Chase and Otey were elected by small groups of self-inspired folks for consecration.

While the various sects were occupying the ground of the Midwest, the Church was digging in on the Atlantic seaboard.

Her own children, who emigrated beyond the mountains, were lost to the Church by the thousands.

In 1835 the Church sent Kemper to the Northwest and in 1838 she sent Polk to the Southwest, and in 1853 she sent Kip to California and Scott to Oregon.

It was the character and zeal of these Apostolic men which planted the vine in the great states of the far west.

Numerically the Church was weak, but it has steadily increased in its ratio to the population.

In 1830 there was but one communicant to every 400 of the population; in 1850 one to 200; in 1890 one to 100.

In 1830 there were only 30,000 communicants; in 1850, there were 80,000; in 1890 there were 500,000. Today there are over a million with a ratio of one to 93, in spite of the enormous immigration of Roman Catholics, which makes it difficult to maintain the ratio.

#### INTERNAL DIFFICULTIES

During this period, the Church has had grave internal difficulties, which have threatened her peace, but have never destroyed her unity. Except for the defection of a small group in the early seventies (known as Reformed Episcopalians), the Church



has weathered every storm without loss or injury to its life.

From 1845 to 1875, there was constant friction between High and Low Churchmen, until men came to see that the church had a mission to include that which was true in both Catholic and Protestant circles, and that uniformity is not essential to unity.

#### CIVIL WAR

In the Civil War, there was a temporary division between the North and South, which lasted over one General Convention, but as soon as the war was over, there was a complete recognition that the Kingdom of Christ should not be rent asunder over political issues.

In our own times there have been attacks upon the authority and doctrines of the Church from liberal individualists, rising here and there, but without seriously injuring the integrity of the Vine.

#### THE LITURGY

The value of our liturgy is to be found in the fact, that whatever the preacher may question or deny, the liturgy preserves and emphasizes, so that his transient protests against the faith are inevitably submerged in the persistent assertions of the service which go on after he has ceased to speak.

There have been only three or four trials for heresy in the past forty years. They have raised some temporary excitement which has abated as soon as the storm was over. In the main the Church has rested its case in the reiterated testimony of the Book of Common Prayer, which sets a standard of the faith which has proved baffling to the innovator.

It is almost as easy to cast Pike's Peak into the ocean as to make any essential change in the faith of the Church as set forth in the Prayer Book.

It has passed through two revisions within our memory and the changes effected were of a microscopic character in each.

#### CONCLUSION

In conclusion let us consider the Vine. Its essential life consists of the faith and sacraments entrusted by Christ to a commissioned ministry.

Its temporary proprietorship by Pope or King has not effected the life and fruit of the Vine, nor can it prevent the slip from growing even though it be outside the assumed proprietorship.

Many things may be hung upon the Vine from time to time, but they have no part in the life of the Vine.

This Church exists to preserve the faith, sacraments and ministry in such fashion that we all may enjoy the unity of the Spirit in the bond of peace. And that opportunity may be given for that variety and freedom

### Our Cover

**ROBERT HERBERT MIZE**, the bishop of Salina, was born in Chicago in 1870. He graduated from St. Stephen's College in 1894 and from the General Seminary in 1897. He was first the rector of St. John's, Hiawatha, Kansas, then the rector of St. John's Military School, the diocesan school about which an article appears in this issue. He is at present the president of the board of trustees. In 1906 he became the rector of St. Andrew's, Emporia, and was called from there to St. Paul's, Kansas City, Kansas. He was consecrated in 1921.

which characterizes all of God's handiwork as distinguished from the mechanical uniformity of human systems and machines.

### Books

**PROVERBS AND DIDACTIC POEMS.** By Charles Foster Kent and Millar Burroughs. Published by Charles Scribner's Sons. Price \$5.00.

This fresh translation of the Wisdom books which are so full of literary beauty, constitutes the most important of Professor Kent's scholarly achievements. The translation is couched in plain vigorous and idiomatic Angle-Saxon without falling into unlovely colloquialisms. It is a perfect joy to read Proverbs, Ecclesiastics and Job once more and to feel that we are as close to the meaning of these wise sayings and observations of Ancient Israel as is humanly possible for a translation to make it. It is indeed a fortunate circumstance that a former pupil and a man of identical spirit, Prof. Burroughs, could be secured to carry the work to completion. It would be difficult to tell where one man left off and the other began. All Bible lovers and the world of Biblical scholarship are indebted to both men for a refreshing rendition of this Wisdom Literature. *Irvine Goddard.*

**THE SMOKING FURNACE AND THE BURNING LAMP.** Talks on Toc H. Edited by Rev. P. B. Clayton. Published by Longmans Green & Co. Price \$1.50.

Toc H. stood for Talbot House in the Rue de l'Hopital Poperinghe. It was a rest house and much more for the soldiers in the deadly salient of Ypres, founded in memory of Gilbert, son of Bishop Talbot of Winchester. Smoking Furnace and the Burning Lamp is a series of inspired talks and reminiscences, explaining the spirit and purpose of similar houses

which are rapidly springing up in the large cities of the British Empire. It is a movement towards sincere and practical Christian democracy. *Irvine Goddard.*

**WHAT EVERY WARDEN AND VESTRYMAN SHOULD KNOW—**Henry Ans-tice., D.D. Edwin S. Gorham, N. Y. \$.50.

The title fully describes the books and defines its value. Many a parish difficulty would be avoided if every vestryman were familiar with the contents of this little book.

*Frank R. Myers.*

**CERTAIN SAMARITANS.** By Esther Pohl Lovejoy. Published by The Macmillan Co. Price \$3.50.

Certain Samaritans is a book attractively gotten up, and profusely illustrated. It is a recital of the adventures of women doctors who rendered valiant and efficient service during and after the war in different parts of Europe and Near Eastern countries. Dr. Esther Lovejoy is a rare romancer and tells her story of these American Women Hospitalers with real charm. Although eminent in her medical profession, she has a remarkable literary gift of expression. There is a marvellous blending of the comic and the tragic, the heroic and the unheroic making an otherwise sordid tale entrancing and fascinating. Great is a sense of humor. *Irvine Goddard.*

### Preacher, Pulpit and Pew

By E. P. Jots

As serious a study as history is, it has furnished us with many things to laugh at, one of which is that type of person who studies it superficially, and therefore is likely to make an amusing blunder at any time.

His ignorance of history recently shocked one of the woman friends of a young Buffalo society man. It was after a dinner party at his house and she was telling him what she had learned in her private history class. One thing led to another and all the time he was getting into deeper water. At last she surprised him by inquiring: "Now, tell me, Mr. Smith, what are the Knights of the Bath?" He stammered for a while and finally blurted out: "Why, Saturday nights, I suppose."

\* \* \*

Here lies the left leg of William Mc-Swipe,

The rest of him couldn't be found;  
He sat on a powder keg smoking his pipe,  
And the wind blew the ashes around.





# ST. JOHN'S MILITARY SCHOOL

## *A Western Church School*

*By*

*Miss Dorethea Smith*

**O**CCUPYING an imposing-looking building which is more than a little remindful of the days of Tudor castles—a building which seems to clamor for a promontory over some stern and rock-bound cliffs rather than a dell in the Valley of Salina—St. John's Military School holds a peculiar niche of its own in the life of Kansas. For since the day in 1887 when it was founded, this boys' school with its military atmosphere is the only military school in the state and the only church school for boys within a large region.

For this reason, because St. John's school is the only one of its type within the scope of several states, Colorado, Kansas, Nebraska, Oklahoma and frequently Missouri contribute to the membership of the classes. Held together by bonds of fellowship and honor, the boys annually go through a program which includes not only strict educational training but moral guidance, athletic development and the moulding of men. Character is placed ahead of scholastic achievement in this boys' school and, much as system is stressed by the faculty heads of the institution, individuality is given reign over all else.

The year's program, in spite of the close supervision at which boys

usually look askance, is such a varied one that the campus of the military school has become a place which boys and young men of Salina find more and more alluring. It is no unusual sight, either, to find Salina people parked in their cars along the parade ground on Sunday afternoons and on evenings when the boys of the school are holding drill or having any one of their numerous athletic contests. The athletic program of St. John's has been expanded within the past few years. It now embraces all those features which permit the school to schedule contests with other schools of the league in Salina's territory, a fact which has attracted to the military academy some stellar athletes.

Basketball, baseball, track, football—all are on the list of St. John's athletics. And in addition, for those boys who do not enter into those sports, there is the annual contest of the two military clubs, the Army and the Navy. The year's competitive spirit between the two clubs ends each spring with the annual field meet, an event of the commencement season which always attracts many visitors. The commencement season is the peak of the year for the institution,—a time when mothers and dads observe a "home coming," when they visit Bill and John

and Henry for days at a time, attend brilliant luncheons and commencement ball, view the great parade, witness the presentation of medals and letters and watch the graduates receive diplomas at the hands of Bishop Mize before the altar of the dignified and imposing Christ Cathedral, Episcopal church in Salina. And just before commencement season dawns there is that period of freedom from school routine known as the annual camp, when the boys revert back to the primitive nature of man, crawl under blankets for a night's hard earned sleep in tents and engage in the other myriad and one things which a week at camp with a bunch of boys can compass.

There was a time in the past, well remembered by many in Salina, when St. John's Military School seemed almost as secluded as a monastery. The students got into town seldom in those days, and to see them walking along the narrow paths bordering Santa Fe avenue to the stern stone academy at the northern edge of the city was to feel that, once arrived there, they would be lost in a retirement imposed by the discipline of the institution. But that time has vanished. The stern stone building still stands at the northern edge of the city. And the boys still



walk from town out to that building. But they no longer follow a shy, sketchy little rural path. They stride along a broad sidewalk which flanks a paved street along which automobiles fly bearing the license plates of practically every state in the union. The idea of seclusion for St. John's Military Academy vanished years ago and the school is now as much a part of life in Salina as is the most centrally located high school or public institution of any other kind in the city. But the same old discipline prevails, even to the extent that each boy enrolled there writes home once a week! If he doesn't—there are ways of seeing that boys and their older brothers learn to like doing the things which military discipline prescribes, even to the writing of letters, admittedly almost as much under the ban of boyhood as washing ears and using finger bowls.

St. John's was founded by the Rt. Rev. Elisha S. Thomas, Bishop of Kansas back in 1888, and to this day his memory is kept fresh in the minds of the students by the use of Thomas Park, named in his honor and used in its woodland state as a park. The parade ground is a level tract surrounding the main school building, which is very appropriately known as Vail Hall. The barracks are in this building, while adjoining this main academy grounds is the Junior School, where the younger boys attend. It is a newer part of the school, and comprises the younger boys, the property being acquired in 1922 with the building which was erected to serve as St. Barnabas hospital, an Episcopal institution abandoned in that year in favor of the junior school of the academy. There is an armory equipped with government rifles and accoutrements. The outdoor rifle range allows the boys to express the training in that work which the school affords.

With all its advantages for scholastic training, athletic training, physical development and moral guidance the character building idea is the one on which this school for boys lays special stress. That ideal being foremost, the instructors are selected as living examples, the board of trustees feeling that it is by example rather than precept that boys learn to become men. For that reason only men of character whom it is felt boys may well pattern after are chosen on the faculty of this institution. Carefully as the student roll is supervised—and it is well culled—the faculty is even more rigidly censored.

With the advent of this last spring a change was made in the governing system of the school, and a stride

forward was charted down. The plan is good not only for the institution, it is felt, but will be effective in its operation by binding the academy closer to the city itself. The old method of a board of trustees is again in force. The Right Reverend Bishop R. H. Mize, who has been rector of the school for the past eight years and who was at one time its superintendent, is president of the board and will be official head of the school. Other members of the board include E. A. Miller, vice president and treasurer of the Watson Wholesale Grocery company; C. A. Lee, vice president of the Kansas Ice & Cold Storage; Col. W. L. Ganssle, superintendent of St. John's; C. B. Dodge, president of the Homestead Building & Loan association; Earl C. Woodward, manager of advertising, Salina Journal; J. S. Hargett, manager of the Robinson Milling company; F. C. Utt, owner of the Utt Lumber company; Col. F. R. Fitzpatrick, of the Fitzpatrick Mortgage company; L. G. Gottschick, manager of the H. D. Lee Milling company; and C. F. W. Seitz, of the Seitz Drug stores. Col. Ganssle, who remains in the capacity of superintendent of the military school, has been in that position for twelve years while the return of Col. Roy W. Perkins as commandant is one of the most interesting of the new developments, "Perk" as he is familiarly known in Salina as well as over the state being a distinct adjunct to the faculty.

Enrollment at St. John's, now under way, indicates at least a 25 percent increase over that of last year and the school, with its new policy and its ever alert attention to the highest ideals of training for boys and young men will probably continue to increase its scope and influence as the years roll on. There never will be, however, any more than there is at the present time, an effort to build an enrollment of

numbers only. The business of building men is the prime goal of this military school and the enrollment will never be allowed to grow so large that classes cannot be kept small enough for personal attention to each boy and for the pursuit of that ideal of developing character.

## Young Peoples Column

By Rev. W. A. Jonnard

"D. G. B." is a well-known Editor whose initials appear daily in several Southern Newspapers with a bit of verse attached to them. The following from his pen was written especially for me as a companion-piece to the "We Strive To Please" published a few weeks ago in this column. The "idea" is my own, but my good friend "D. G. B." "set it to music." as it were. We shall hear more from him in this column.

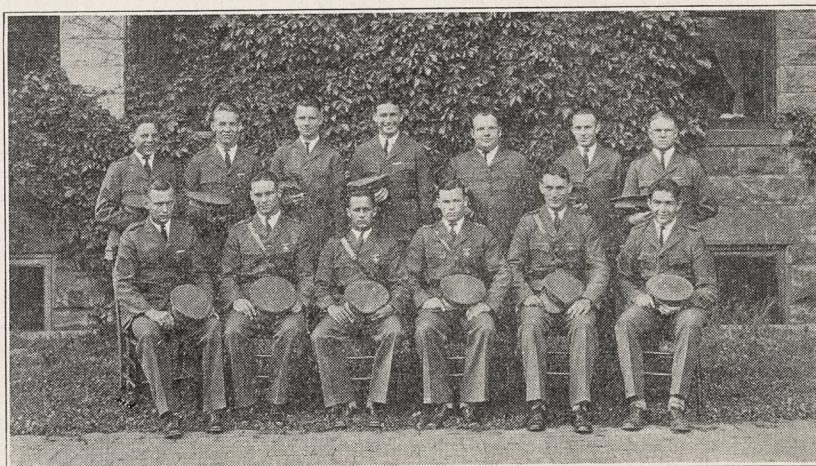
### THESE YOUNG ONES

By D. G. B.

Oh, they're thoughtless at times,  
May be frivolous too,  
Immature in the things  
That they say and they do:  
But they haven't waked up,  
They may still be a-draming—  
They are not what they seem—  
Something's under the seeming!

The realities stern  
Of a strenuous life,  
With its hardships and trials  
And its stress and its strife  
Have not calmed yet their hearts  
To a steadier beating—  
It's the first lap o' spring-time  
They're only completing!

For back of the chatter  
An eager brain's keen,  
And deep in the breast  
Is a heart that is clean—  
Not a tissue of life  
Has been tarnished nor tainted—  
In truth they are never  
Quite as bad as they're painted!



GRADUATING CLASS AT ST. JOHN'S



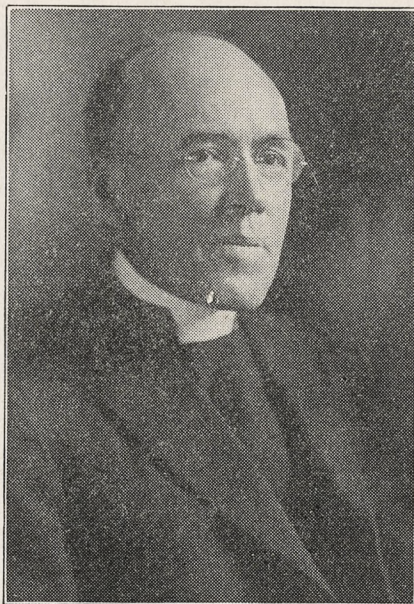
# THE BEGINNING OF A PARISH

## *The Thrill of the Early Days*

GEORGE PARKIN ATWATER

THE charm that seems to hover over the origin of a Parish when one reviews the events from a safe distance, was not always apparent to those immersed in the struggle. What has created that charm? By what subtle process have the hardships been edged with splendor, and the trials been illumined with the gold of appreciative remembrance. Surely, years ago, when my little Parish paid its debts with difficulty, when the small congregations remained small in spite of all efforts, when a wheezy little organ was surpassed in its limitations only by a refractory furnace, surely those days had no romance in them. Yet, upon looking back, they seem to have had their compensations. It may be that I was very young, and the undeveloped Parish was the exact counterpart of my undeveloped ministry, and gave my soul quite room enough. At any rate, I love to think of those days. I think it is because we were all passing into a new experience and into a condition in which slow growth gave plenty of time to taste each new morsel carefully. We were Fletcherites then, and each new course was chewed into fine bits before it was assimilated. To-day, if we need new Hymnals, a hurried letter to the publisher brings them. In those days the purchase of new Hymnals seemed almost a sufficient reason for a special session of Congress. The pennies were counted, a home opened for a few neighbors who came and ate ice cream and listened to some music, thereby adding a few dimes to the pennies, until at length the order went. How eagerly we awaited those books. The music, sung from clear, fresh notes, seemed better the following Sunday. Those books were cared for, too. And the old carpet! It was almost a magic carpet, carrying the congregation to the seventh heaven of satisfaction. No hired hands scrubbed the floor that was to receive the precious burden, but the hands that had earned the money to buy that carpet.

How much we lose to-day by the lack of simple joy in growth, and how much the sense of possession is increased when pleasurable anticipation is reinforced by sacrificing co-operation. Build your Parish Church slowly, oh, men, and build into each brick, each article of furniture, each ornament, the devotion and interest of your people. That was the charm of it for us. We were growing. The



REV. W. H. MILTON  
*To Lead Carolina Clergy Conference*

miracle of growth is as interesting in institutions as it is in men or trees. We were all enthusiastic gardeners, planting, watering, watching, and then rejoicing when the first green blade appeared.

We were only creeping then. But how faithfully we crept. The Choir was small but good; the organizations few, but faithful. We did not fail to have our good times as a great family. We rejoiced in a large basement room, where we could meet as friends and enjoy simple pleasures. Even Thoreau, impatient as he was with all the elaborations of life, would have left his hut at Walden Pond to have spent such an evening. We had simple music, simple games and refreshments. The world was young in us, and we were children again. If you really want to wake up a Men's Club some evening, set the men to playing games that they enjoyed when young.

How we scrutinized the stranger in the beginning, when he dropped into service. He was full of possibilities. To the parson he was a pillar, to the Sunday School superintendent he was a parent, to the Treasurer he was a payer. The Choir did extra well, the ushers were attentive, and the sermon had a few cosmopolitan touches comprehensive enough to cover every possible mental, moral, or spiritual susceptibility

of the stranger. And later, how disappointed the Parson was to find that the guest was but a chance visitor in the city, and would depart on the morrow, to see us no more.

But sometimes it happened otherwise, and a new family made its appearance to stay. We all brushed up a little then. It was like having company to dinner, and everybody was on good behavior. That was the charm of work in the beginning. We hoarded every scrap. A new face was like a new picture for the wall of the spiritual home. And new families came, and with them fresh strength and original ideas and growth. But the old names and faces never fade. I am not sure that the Parson, in after years, does not better remember the Parish as it was in the early years than as it was when he left it.

Count yourselves fortunate, oh, men and women and children, you who can share the noble work of founders and faithful servants in the beginning.

## Dean Thornberry

St. Matthew's Cathedral

Laramie, Wyoming.

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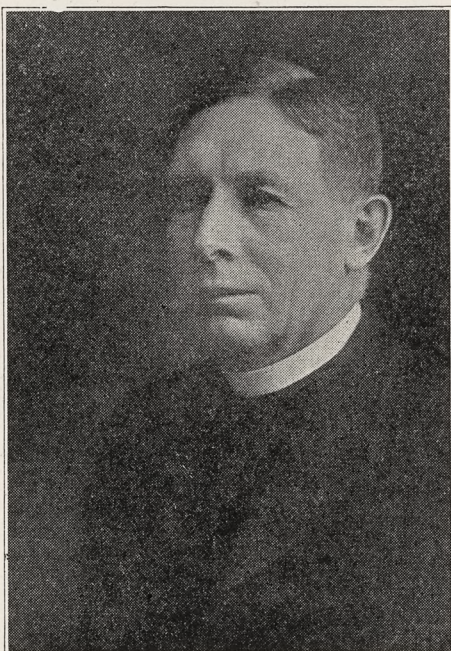
WILLIAM B. SPOFFORD

IT IS due to comments received that I am giving up the Classified News idea and returning to the old gossip. The Rev. Irwin St. John Tucker of Chicago, an authority on newspapers, informs me that the change was a great mistake. My idea was to make it easier for you to find just what you are interested in, but Mr. Tucker's reply to that is: "It will do them good to hunt for it." Then a letter comes from the Rev. Irvine Goddard, summering in the east, and reading books for his reviews, in which he says: "I enjoyed your bunk in the paper almost as much as my reviews, so get back to it." So back I go.

It is not too soon to announce forthcoming good things; forthcoming, for we must wait until the opening of schools brings the parsons back to their jobs. First, a series by Bishop Johnson which will get under way next month. It is to be called "Why the Church Insists Upon—," with these for the articles, "An Apostolic Ministry," "A Definite Creed," "Confession of Sin," "Reception of Sacraments," "Eucharistic Worship," "Financial Support," "Missionary Activity." Sounds like real stuff.

Then Irwin St. John Tucker, whose articles on the Gospel of a Newspaper Man ran last Lent, has promised a series of articles on the Prayer Book as a Mystery Drama that I assure you will be worth the price of admission. Why, for instance, is the aisle of the church in the centre? Try that as an Ask Me Another. What is the significance of the Eucharistic candles, assuming of course that your church has them? Why is the Lecture on one side and the pulpit on the other? Interesting bits of information to my way of thinking, and I know that you are going to enjoy this series which incidentally will lead up to a plan which has me enthusiastic and which I am sure will interest you. But I shall let Mr. Tucker—Friar Tuck he is called by those who know him well—tell you about it all later.

There is an offer on the back page this week which I shall appreciate having you read, particularly you parsons. There are no hooks on this offer. It is a genuine Auto Strop Razor with blade, strop, all in a pretty little box. Go into the store and you pay five iron men for one of these. Place your Bundle Order and you get it free. It is a mistake, some folks



BISHOP BRENT  
Preacher at Lausanne

say, to make this offer; you are making people think that the razor is more valuable than the paper. The answer to that is that we have got to make folks read a few copies to realize that the paper is valuable. We think that it would be difficult to find more for three cents than you get in THE WITNESS. And you are not going to be cheating people, parsons, by asking your people to pay a boy at the church door a nickel for a copy each Sunday. Anyhow, the rectors who have really taken the Bundle Plan seriously—that is, make a real effort to interest their people in the paper—write that it does make a difference in the attitude of people. Let your people know that the Church is international, that it is concerned about something besides those parish topics which are discussed by the ladies over the tea cups, and you will find in time that you have a number of communicants who are real honest-to-goodness Churchmen and Churchwomen, keen to be on the job. So send your order along. After all, you are not running such a chance. You get the razor now. We will start the Bundle whenever you say—September or October. At the end of thirteen weeks we send you a bill for \$3.90 of each ten copies. You pay the bill and tell us whether or not

we are to keep on sending you the papers. Fair enough, isn't it? As "Ol' Bill" said, "If you know of a better 'ole go to it."

Just one other word—there are three articles at hand by the great English clergyman, Canon James Adlerley one on Prayer, one on Sacraments and the other on Repentance. Then an article on THIS QUESTION OF CAPITALISM by "Woodbine Willie" (The Rev. G. A. Studert-Kennedy.) They will all be along in a few weeks. Now for news—sure it is pretty near time, I know it.

Bishop Brent was the preacher at the opening service on August third of the Lausanne Conference on Faith and Order and stressed the fact that the purpose of the conference was conference not controversy. "Through unity alone can the Kingdom of God be set up among men; through unity alone can the world know and believe that the Father sent Christ to reveal Himself to the human race."

One of the thorniest tasks of the Conference is that of a creed or common expression of faith. The debates in the committee considering this subject developed wide differences of opinion without any indication of a basis on which a common creed might be written.

Bishop Gore read a paper in which he said:

"Unless we accept the apostles' and Nicene creeds as authoritative statements of a common faith in Christ we might just as well abandon our efforts for unity and rest content with the pursuit of the moral and social aims of Christianity."

Dr. Lindskog of the Swedish Church said that creed depends upon interpretation. "A agreement in thought," he declares, "does not imply real or deep unity between souls."

Lord Sandes of the Scotch Church agreed with Bishop Gore. "We must find our doctrinal basis for union in Catholic symbols, though an authoritative restatement might some day be a task for the reunited Church." Lord Sandes also said that the accepted evangelical message ought to be taken from the New Testament setting forth the love of God and Savior both as redeemer, friend and



brother and the free offer of salvation for man.

The Bishop of Gloucester offered a concrete formula for the confession of faith, including the holy scripture and creeds set forth in the council of Chalcedon and Apostles' Creed.

J. Vernon Bartlett of Oxford, a Congregationalist, brought out faith in the gospel as distinguished from historical Creed, the last being the evangelical attitude.

Missing among the church leaders gathered at Lausanne are the bishops from Russia. Neither the bishop of "the Living Church" nor the Russian Church is permitted to leave the soviet republic.

The bishops of the Eastern Church outside of Russia have no easy path, because the countries from which they get their financial support, Russia, Roumania, Greece and Serbia, were hard hit by the world war. The big church estates were seized to be divided among the peasants in Roumania and to provide land for refugees in Greece. These eastern bishops with heavy beards, long hair and long black robes with gold ornaments dangling down their backs, form a picturesque feature of the conference. They are admired by the westerners for their keen knowledge of Church history.

The easterners claim that the Orthodox is the oldest Church. "If the west does not know whither it goes then the east does," they say. Although the Anglicans and American Episcopalians have much in common with the eastern church even as to the form of services, there is a difference which is hard to overcome.

Dr. S. Parkes Cadman, who seems to express the American idea of modernism, said:

"If you have a good thing you can't keep it nice always. So it is with the Church. It must prove its worth and its life. Its power to communicate life is the test of the church's validity. The orthodox east takes the opposite point of view. It claims that the Church was inherited from God and is infallible. It remains to be seen whether we can reconcile the two opposed views."

\* \* \*

San Diego, California, has organized a County and City Mission Society. The first act of the society meeting July 20th, was to pass a resolution asking for prayers. Twenty-one lay persons were elected to serve with Bishop Stevens and the clergy of San Diego as the board of directors.

\* \* \*

Bishop Stevens writes that the summer schools of the Pacific Coast several of which have been reported here, were unusually fine this year,

with large classes ably led. The twelfth year of the Oregon school, now called Gearhart, has a large number of young folks on hand. One of the finest courses was given by Father O'Hara, R. C., who is an authority on rural work; a course by the Rev. Dr. Ridgeley of China was also crowded. During the conference a service of blessing and farewell to two members of the school, Marian and Ruth Jenkins, was held. They sail as missionaries to the Hawaiian Islands this month. The announcement was also made of the gift of \$10,000 which buys property near the ocean as a permanent home of the school.

\* \* \*

You can blame Bishop Stevens for

this story; it is authentic he says: In a discussion group at the conference at Asilomar, California, one of the students asked: "What am I to say when one of my group finds the 'New York Churchman' saying one thing and the 'Living Church' declaring the exact opposite?" To which the leader quickly replied: "Tell her to subscribe for THE WITNESS."

\* \* \*

Bishop Beckwith of Alabama has just issued a new course of instruction for church schools. He is an authority on the Prayer Book upon which the lessons are based.

The Bishop's thesis is that in the church school the Church has instituted a school of influence, rather than of instruction. He holds that

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Miss Clara Burton, Principal.



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the churchman, of whatever age, learns chiefly through the practice of the worship laid down in the Book of Common Prayer, with the minister as instructor, commissioned by the Church. He may call to his aid such persons and books of instruction as can best illustrate and interpret that worship. The church school is the logical agency for this interpretation; the Book of Common Prayer is the logical text book. Mature persons of right character and judgment, of proven loyalty and through knowledge of the Church, are the logical faculty.

\* \* \*

They asked the twenty-six clergymen who attended the Cornell Rural Conference to list the books which have proved most useful to them. Titles of sixty-three books came in only one of which was related to rural work. Apparently a great conference, anyhow they have a real live group of clergy there, led by Bishop Coley and lectures and conferences on most everything.

\* \* \*

The Federal Council has some genius within who is a past master at picking out long titles: The Federal Council of Churches of Christ in America Commission on Evangelism and Life Service. It met at Northfield this summer and there worked out a plan for evangelism for this year which includes a study of the Life of Christ on the part of church members, (2) the deepening of the devotional life during Lent, (3) a definite program of instruction for the young, (4) the enlisting and training of members for the ingathering of members. The first Sunday in October has been called Rally Sunday, to be proceeded by a canvas of the parish, and that following the Rally an effort be made to win the indifferent and the absentees, and that the lay folks of the parish be enlisted in this visitation work. Finally there is publicity—they want the churches to talk more about themselves with printers ink. The report is signed by fifty or more famous pastors, including for Episcopalians Bishop Freeman of Washington, Bishop Talbot of Bethlehem (resigned) and the Rev. Floyd W. Tomkins of Philadelphia.

\* \* \*

Lots of building going on out on Long Island. Here's some: St. Peter's, Rosedale, Rev. J. W. Burrow, rectory to be built at once. St. John's, Springfield, Rev. W. Gordon Craig, new church and parish house which is nearly complete. Grace Chapel, Corona, colored mission in charge of the Rev. Arthur G. Roberts, a new church and rectory is under construction. Belle Harbor,

St. Andrew's-by-the-Sea, they have purchased a large lot beside the church for a parish house and rectory and at Floral Park a new plant is going up.

\* \* \*

The Rev. Dr. Lacey, rector of the Redeemer, Brooklyn, speaking of the influx of foreigners said recently: "Foreign missions are at our doors. Every parish is challenged. Bohemiaville on Long Island is the only work of its kind in the American Church. St. Peter's, one of our oldest Brooklyn churches, is now the Syrian Cathedral. St. Michael's fell into the hands of the Ukrainians. When Bishop Burgess was ill the Syrian Archbishop Germanos leaped to his assistance and administered

confirmation in four churches. Bishop Stires made a masterly plea at the diocesan convention on the subject. There is a challenge to go in and possess the land."

\* \* \*

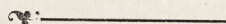
Young peoples camp, first ever held in East Carolina, was held in the Cumberland Hills last month for ten days. It was directed most successfully by the Rev. Frank D. Dean, M. D. of Wilmington. Lectures were given, including several on personal religion by Bishop Darst. Others by the Rev. G. F. Cameron of Ayden, and Rev. J. N. Bynum of Delhaven.

\* \* \*

The Church in Colorado last year gave \$25,000 to the National Council, raised \$13,000 for its own work,

## Wykeham Rise

Washington, Connecticut



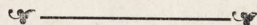
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For Information:

Fanny E. Davies, LL.A.  
HEAD-MISTRESS



and received \$10,000 from the general Church. Thus, more was sent out of Colorado than was expended in Colorado in spite of the problem that confronts Church people in that enormous field. They sent out \$25,000 and spent \$23,000 on their own diocese in missionary work. This money is spent chiefly in maintaining missionaries in extensive fields which otherwise would be without the services of the Church.

The Rev. J. A. McNulty of Alamosa cares for a territory about as large as Massachusetts in which he has church buildings at seven points, while he is called upon for services in the whole San Luis Valley.

The Rev. R. A. Johnson at Steamboat Springs is the sole priest in the northwest quarter of the State, having no neighbor at present in the diocese nearer than one hundred and fifty miles. His territory is about the size of New Hampshire.

The Rev. Eric Smith at Paonia has the care of a county as large as Delaware.

The Rev. John S. Foster at Montrose cares for the work in two counties, ministering to three established congregations.

The Rev. Bernard Geiser at Gunnison is the sole priest in a county as large as Rhode Island.

The Rev. Frank Nikel has the sole charge of the Church in the Arkansas Valley, having four congregations and a territory as large as Connecticut.

In all of these places there are towns in which we have from 10 to 100 communicants, giving each priest the oversight of two or three hundred scattered families.

\* \* \*

Rev. Loring Clark, national missionary, is spending several week holding missions in and near Wilmington, N. C.

\* \* \*

A thousand people gathered at the Huss Monument, Bohemiaville, Long Island, last month where exercises were held under the auspices of the Jan Huss Men's Club of which the Rev. Joseph H. Bond of Sayville is spiritual director. The speakers

the Czechoslovak consul and the Rev. T. J. Lacey of Brooklyn.

\* \* \*

Provost Hill of Aberdeen is to be the speaker at a service at the Redeemer, Brooklyn, on October 16th to commemorate the consecration of the first American Bishop in Scotland. A delegation of Scottish Church leaders will attend the service.

\* \* \*

The first unit of the new Christ Church, Tacoma, Washington, has been completed, a beautiful parish house. They are now to build a church and a rectory. The Rev. Sidney T. James is rector.

\* \* \*

Church missions was so interesting to the clergy of San Francisco at their July Round Table meeting that they voted to take the same topic for their meeting this month.

\* \* \*

Cable from Bishop Graves—Reporting that the Chinese families that have been occupying our mission residence on Lion Hill have been forced out and the residence occupied by others. The cable does not state whether the residences

have been taken over by the army. This seems likely in view of previous experience at Wuhu and elsewhere and in view of the concentration of troops of the Hankow Government along the Yangtze preparatory to taking Nanking, in accordance with the purpose announced by spokesmen for the Hankow Government.

\* \* \*

Cable from Bishop Roots—Recommending that Miss Coral Clark should plan to work in the United States for the present.

Asking that Miss M. G. Cabot should return to the Church General Hospital, Wuchang, in September.

Asking that Miss Martha Boynton be appointed as secretary in succession to Miss Couch, and that she come out in September and begin studying the language.

That Miss M. J. Ravenel of the Church General Hospital return if her health is satisfactory. It is probable that Miss Ravenel will have to

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Five miles off the Lincoln Highway

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### ATHLETIC:

Every boy has an opportunity to enter the sports — Foot Ball — Basketball — Tennis — Track — Golf — Baseball — The School for two years has had an enviable reputation.

### RELIGIOUS:

Great care has been given to have a good religious atmosphere. There are few obligatory services.

### HOME LIFE:

The School has been to capacity for six years. Great care has been used in the selection of boys. The group enrolled has made it possible to have a full honor system under a council and an atmosphere of an ideal home.

### 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.

## Washington Cathedral

A Witness for Christ in the Capital of the Nation

\* \* \*

THE CHAPTER appeals to Churchmen throughout the country for gifts, large and small, to continue the work of building now proceeding, and to maintain its work, Missionary, Education, Charitable, for the benefit of the whole Church.

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Full information will be given by the Bishop of Washington, or the Dean, Cathedral Offices, Mount St. Alban, Washington, D. C., who will receive and acknowledge all contributions.

\* \* \*

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The Protestant Episcopal Cathedral Foundation  
of the District of Columbia



delay departure as in May our medical adviser reported she should have nine months in this country.

\* \* \*

Cable from Bishop LaMothe—That the Rev. Y. T. Kong, rector of St. Peter's Church, Honolulu, died August 1. Many China missionaries who have passed through Honolulu will recall Mr. Kong and his admirable work.

\* \* \*

The China Medical Association has collected some figures regarding hospitals in China, in the eleven provinces under Nationalist rule, quoted in the Shanghai Newsletter: More or less normal under permanent staff, foreign or Chinese

..... 38  
Under temporary arrangement with Chinese staff ..... 68  
Closed ..... 55

There are a few hospitals in these provinces not included in this list, mostly small. It is probable that these would not need to be added to the "Closed" list.

"It is no little satisfaction to know that sixty-eight hospitals are running under temporary arrangement with the Chinese staff but too much must not be made of these figures. In many cases the staff is inexperienced and hardly qualified for the heavy strain thus thrown upon it. Financial difficulties of a very grave character have also to be met and it is not likely that more than half of these can survive for any very long period. Among them also are four that though still running have been seized by the military. These are without exception large hospitals and the work now done in them is probably of an extremely poor quality. We know of one of which we are told that the doctors, both foreign and Chinese, have been expelled and the medical work is being done by male nurses in their place!

"The list of hospitals closed includes two that have been completely looted, probably many others

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have suffered to a less degree, and one has been destroyed by bombardment."

\* \* \*

Here is a summary of news from Japan—Four Japanese deacons were ordained priests last year in the Tohoku district; two ordained deacons in North Tokyo and one priest. Three churches consecrated and two parish houses dedicated. Confirmations more than doubled those of the previous year, and baptisms increased fifty per cent. The training school for kindergartners and mission women at Sendai is in a flourishing condition. The graduates of the school are a real help in the evangelistic work.

\* \* \*

More confirmations last year in Nevada than in any previous year. The district paid its appointment to the National Council in full and expects to continue to do so. Several missions have become self-supporting that previously looked for outside aid. Several new missions have been started.

\* \* \*

Thirty acolytes were the guests of St. Urial's, Sea Girt New Jersey, for a day's outing on August 2nd. Five rectors of nearby parishes were also present.

\* \* \*

All of the offerings during the summer at Trinity Church, New York, go to the support of mission work. The church maintains two

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pieces of social service work; the mission house on Fulton Street which ministers to the poor of that district and the Seaside Home on Long Island where poor children are given an outing by the ocean.

\* \* \*

Whitaker Hall, school in Nevada, was sold some years ago. The money was set aside as the Whitaker-Barr endowment to be used as a loan and gift fund to assist young Nevada women to go through the state university. Four attended the university last year on this fund.

\* \* \*

Twenty-four dioceses and six missionary districts were represented among the 250 who attended the Blue Mountain Conference at Frederick Maryland. This conference is unique in at least two ways; it is a general conference not confining itself to certain dioceses; elementary courses are not given but rather advanced ones for experienced workers.

\* \* \*

A branch of the Young Peoples Fellowship with an enrollment of 100 members has been organized at

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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.



Trinity Cathedral, Reno, Nevada. Many of the members are university students.

\* \* \*

We learn of a new use for a roll top desk; Mrs. Ancell of Mahan School, China, possessed a fine oak roll top desk. When the soldiers took the school for barracks they used the roll top as a scrubbing board and the desk itself for chopping their vegetables.

\* \* \*

Dr. Ancell adds: "I feel it a tribute justly due to express the deep regret which the entire Yangchow staff, both Chinese and American, feel for the sad loss of Mr. Liu Han, the Chief of Police, who in April was shot down because he refused to produce on the oral demand of some private soldiers certain prominent residents of the city who were accused by the soldiers. The Sheng Kung Hui has through many years enjoyed the friendship of this exceptionally able and intelligent official, and from him has received much friendly help in various times of need. Among his last acts were the provision of an official escort for our ladies when leaving in March, and his attention to certain arrangements whereby our Pien Ming School property was protected from military occupation."

\* \* \*

A conference for the clergy of East Carolina is to be held next month. Rev. W. H. Milton of Wilmington is to be the leader.

\* \* \*

Letters have been sent to all the Bishops in China telling them of the proposal to re-open the Central

Theological School in the autumn in Nanking. If it is not possible to open the school in that city, plans will be made to house the school on the St. John's Compound.

\* \* \*

Plans also are being made to continue the Theological School in English at St. John's and four students have already signified their intention to return.

\* \* \*

The Rev. John Gayner Banks, director of the Society of The Nazarene, Mountain Lakes, N. J., has been appointed mission preacher of Washington Cathedral. This distinc-

tion was conferred upon the Rev. Mr. Banks by official action of the Cathedral Chapter according to the announcement of the Bishop James E. Freeman.

\* \* \*

Rev. George B. Scriven of the

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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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district of South Dakota is to deliver lectures this coming year at Seabury Divinity School on rural sociology. He has been taking special work on the subject in New York this summer.

\* \* \*

A social service clinic has been held this summer in Cincinnati for the theological students, under the direction of Dr. William Keller. The students are placed in agencies for the practical experience and conferences are held under the leadership of experts.

\* \* \*

Preachers in New York—Trinity, Rev. J. A. Schaad of Augusta, Ga.; St. Thomas', Rev. High Moor of Atlanta, Ga.; Cathedral of St. John the Divine, President Bell of St. Stephen's College and Bishop Johnson, editor and Bishop of Colorado.

\* \* \*

Rev. F. S. Fleming, rector of St. Stephen's, Providence, R. L., who was in an automobile accident in

## 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.  
Sundays, 8, 11, and 8.  
Daily, 7:30, 9, and 6.  
Holy Days and Thursdays, 10.

## BOOKS

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\* \* \*

Bruce Barton, advertising man and preacher without license, compares the Church with the Business Work.

1. Church is less honest. Business never pads statistics. The rolls of the churches are horribly padded with inactive members.

2. Church does not have as much faith as business. Business welcomes change and pays experts to discover new methods that may mean the scrapping of millions of dollars worth of machinery. The Church on the other hand is "afraid that tomorrow may be different."

3. Business is flexible, the church is not. It used to be a social, mental and cultural center for rural folks. It still tried to be this in the urban age; result, competition with other agencies which are better able to supply these needs. Church needs to recognize its job . . . "an oasis of reverence, a giver of peace."

4. "Rich men, greedy men, hard-boiled men rule the church, take wine from the people, suppress Sunday games, condemn the impulses of hot blood. Greater sins they ignore."

5. Church raises barriers which keep out the best men from the ministry; absurd theological beliefs; asking them to conduct prayer meetings for a dozen completely saved people; making them live on shabby wages.

\* \* \*

Successful and inspiring—the Blue Mountain Conference, Frederick, Maryland, from July 11th to 23rd. Hood College was placed at the disposal of the Church—an attractive place. The attendance was fine, the lecturers all experts. China, as at the other conferences this summer, came in for it at the hands of the Rev. Bernard Y. Tsen. Rural work, Negroes, Bishops' Crusade were the subject of special meeting—Oh yes, of course, Young People.

\* \* \*

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## Clerical Changes

ALLIGOOD, Rev. Howard, rector of missions adjacent to Washington, N. C., has taken charge of St. Phillip's, Campbellton, Good Shepherd, Tolar-Hart Mill Village and Christ Church, Hope Mills, N. C., with residence at Tolar Hart, Fayetteville, N. C.

DERBYSHIRE, Rev. A. J., rector of St. Timothy's, Columbia, S. C., has accepted a call to Trinity, Shelburne, Vermont.

FRYER, Rev. M. M., rector of Christ Church, Jerome, Arizona, has accepted a call to St. Mark's, Tonopah, Nevada.

MATTHEWS, Rev. Sidney A., has taken charge of St. Phillip's, Southport, North Carolina.

VEST, Rev. George S., rector of Grace Church, Berryville, Va., has accepted a call to be the rector of Emmanuel, Alexandria, Va.

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secretaries are having a series of conferences this summer and fall in preparation for next year's work. They are being held in connection with the Church Conferences.

\* \* \*

The Rev. Everett Holland Jones was ordained to the Priesthood by Bishop Capers, in Grace Church, Cuero, Texas, on July the 3rd, being the Third Sunday after Trinity. The Bishop preached the sermon and was assisted in the Ordination Service by the following clergy of the Diocese:

Archdeacon B. S. McKenzie presented the candidate, the Rev. Samuel Capers, a classmate of the Rev. Mr. Jones, read the Litany, the Rev. Fred M. Brasier, of Port Lavaca read the Epistle and the Rev. K. L. Houlder of Gonzales, read the Gospel. The neighboring parishes closed their services for the morning and joined with the people of Cuero in attending this most impressive ordination service. Mr. Jones has just graduated from the Theological Seminary of Virginia.

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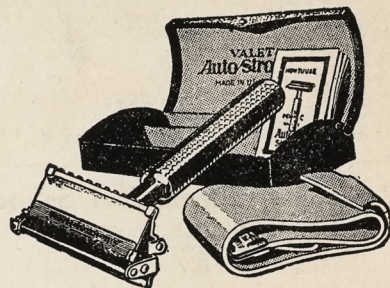
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