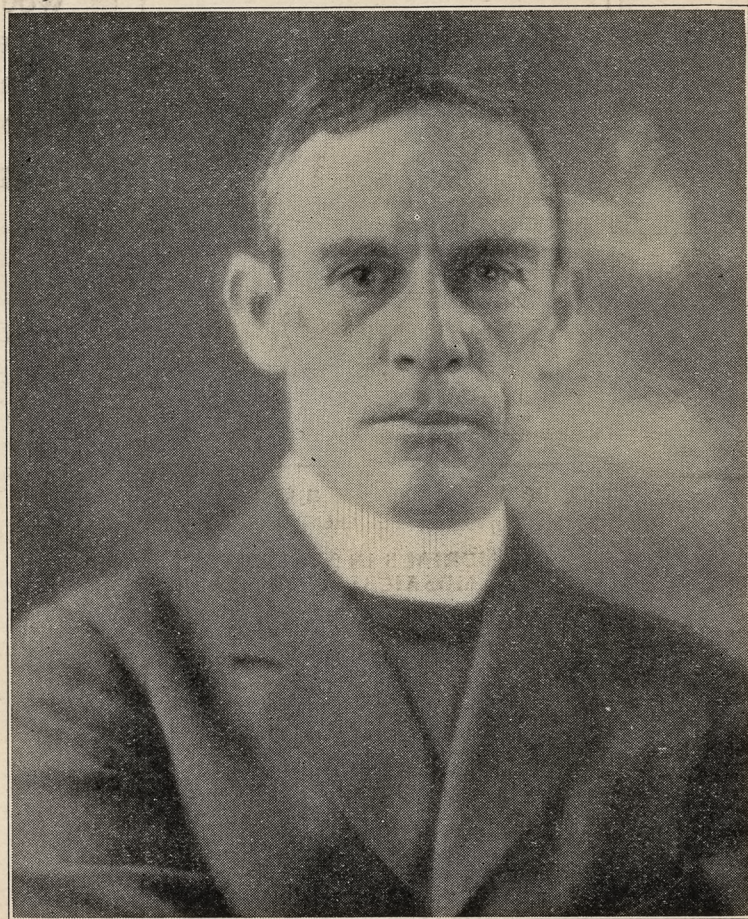


BISHOP THOMAS OF WYOMING

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CHICAGO, AUGUST 25, 1927



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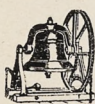
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## BISHOP THOMAS OF WYOMING

*How He Met the Problems of the West*

BY BISHOP JOHNSON

AT THE RECENT meeting of the House of Bishops, the Rt. Rev. Nathaniel S. Thomas resigned as Bishop of Wyoming.

For eighteen years he has served the Church in this district, and it seems fitting that something should be said of the work which he has accomplished in that period.

On a recent automobile trip in which we traversed some twelve hundred miles in Wyoming we had an opportunity to observe the situation which confronted him and the methods which he has employed in meeting it.

It is not the purpose of this article to discuss the personality of the man, nor his ecclesiastical relations but to confine ourselves to the provision which he has made for doing the work of the Church in an exceedingly difficult field.

Wyoming has a larger area than New York and Pennsylvania combined and its entire population is no larger than that of Syracuse, N. Y.

It has one city of about twenty-five thousand inhabitants and three more which together will account for about twenty-five thousand more.

The balance of the population is scattered over the area above described, on ranches, in hamlets and villages separated from one another by magnificent distances.

In this trip we motored four hundred miles in one stretch, out of the sound of a railroad train and frequently the interval between human habitations of any sort was thirty miles.

The isolation of ranches and towns under such circumstances is appalling, when one contemplates the task of giving adequate spiritual ministrations to them. In many western states such remote places are entirely destitute of any religi-



BISHOP THOMAS

ous services, because of the expense and difficulty in providing them.

One of the first things which Bishop Thomas did on his arrival in Wyoming was to travel on horseback for a month, surveying his field. He brought to his task three great talents.

He had the gift of enthusiasm which is apt to be depreciated in our church because it always involves expense. Sedentary bishops do not cost so much.

He had visions of how the task ought to be done and was not satisfied with a partial program.

He had an unusual ability to present his visions to material wealth in such a way as to be convincing. He

has personally raised very large sums of money, so that his district is much better supplied with equipment than any other which I have visited.

For ten years Bishop Thomas pursued a policy of meeting the peculiar needs of his district in a masterful way. He planned, he raised the money, he executed.

Then came one of those industrial changes in the policy of institutions which is in the interest of efficiency but which invariably works a hardship on those who have become proficient in the old way.

Bishop Thomas encountered this industrial change when the Church adopted the budget system and requested missionary bishops to refrain from personal solicitation of funds.

It was the intention and expectation that the Church should continue to finance these missionary districts more abundantly than ever, and in many cases, it so worked out, but Wyoming was the exception to the rule. At first the National Council gave to Bishop Thomas the full quota that his projects required, but it soon became evident that a continued appropriation to Wyoming of the large sum which the situation demanded seemed to work a hardship on other districts where the need was equally great but the equipment for meeting the need was not so complete or expensive. The necessity for retrenchment became evident and there grew up a deficit in the overhead of Wyoming projects which Bishop Thomas could not meet in the old way and which the National Council did not feel justified in continuing in the new. What were these projects and what was their justification?

The See City of Wyoming is Laramie which is the university town of the State. It is a city of cultured people entirely surrounded by sage



brush, less than 10,000 in population. Here is a Cathedral worthy of any place, but much more valuable here than in New York, because of the rarity of such structures in the State. Here is a Church home for boys and one for girls, where the children from the isolated sections can come up to Laramie, attend the public schools of that city and receive religious instruction and spiritual care during their high school course.

The value of this is inestimable in a state where half the population live fifty miles from a high school.

Here he also built an orphan asylum for the children of these isolated districts whose parents may have died far from any friends or relatives. Here he has a broadcasting station at which a service is held every noon for those on ranch or in hamlet who desire to be fed and a Sunday service for those in the state who otherwise would never hear the word of God.

In the northern part of the state is a reservation on which are a thousand Indians the remnants of the once powerful Arapahoe and Shoshone tribes. These Indians are poor and the government provision for their needs is inadequate.

On this reservation Bishop Thomas has built a complete industrial, educational and spiritual plant to meet their urgent needs.

Here the Rev. John Roberts, much beloved by the Indians, has devoted his entire ministry. It is surely fitting that the Church should carry on this work of restitution for the wrongs committed by our race against the original inhabitants of the land.

In Jackson's Hole there is a complete hospital which ministers to a circuit of several hundred miles.

When Bishop Thomas made his horseback survey, he learned that out of five deliveries, three mothers had died on ranches for lack of adequate medical attention.

Incidentally this hospital is the refuge for those who are the victims of motor accidents on their way to Yellowstone.

In nearly every hamlet of 300 people, there is a beautiful little chapel with regular ministrations from time to time.

It was a comfort in this long tour to pass many little Episcopal Churches which held the only services available to the people. And Wyoming is the only state west of the Alleghenies which has a ratio of one communicant of every sixty of the population. (The ratio of the whole Church is one to ninety-three.) This in itself is a tribute to the work of Bishop Talbot (1887-1898) and Bishop Thomas (1909-1927).

After touring Wyoming and ob-

### Our Cover

#### FRANKLIN JOHNS BOHANAN

is the rector of Rock Creek Parish, Washington, D. C., coming to the National Capitol from Trinity Cathedral, Easton, Maryland, where he was dean. He is a native of Maryland, is a graduate of St. John's College and of the General Theological Seminary in 1902. He was the rector of St. Andrew's, Norwich, Connecticut until 1917. He was a Canon of Washington Cathedral for a short period before taking up his present work.

serving these things, I made certain reflections which I desire to pass on to my readers—

1. If the Church with its wealth and intelligence were alive to the situation, it would equip every Missionary District with the same generosity with which Wyoming has been equipped.

2. It would be joyous and proud to maintain a district so adequately cared for as Wyoming.

3. It would now make use of Bishop Thomas to visualize the need of sending the Gospel in an adequate way to the hundreds of thousands of unchurched people living in small towns throughout the length and breadth of this land.

It seems a pity that Bishop Thomas might not have been permitted to finance the projects which he had begun in his own way. It was a generous way to provide for a human need. When one sees this need eye to eye, he realizes the inadequacy of the efforts made to reach the isolated by all religion bodies.

Bishop Thomas has set up the mechanics for doing so, but unfortunately it is expensive. So are medical clinics, community chests, country clubs, university foundations. All these are fine but they somehow lack the human touch which Bishop Thomas' methods provided in the District of Wyoming.

Let us hope that some way will be found to carry on this work on the adequate scale in which it has been conceived and executed.

I have been informed that before Bishop Thomas leaves he will have taken care of all deficits, which were brought about, not by the inability of Bishop Thomas to meet the obligations which he had incurred, but because a change in the system of the church (for the better unquestionably) caught him with projects that cost much but which he was stopped from financing in the way in which he had begun.

For once I was not ashamed of the meagre way in which the Episcopal Church takes care of its lonely children in the little places, but I was sorrowful that our church was so poor that it could not do this work all over the west.

It would mean that in fifty years the Episcopal Church would lead the west in numbers and in influence.

### Books

A CHURCH SCHOOL BOOK OF PRAYER AND PRAISE. *Rev. Maurice Clarke. Published by Morehouse Publishing Co. Price 80 cents.*

Superintendents of Church Schools will be very grateful for this book of services for the Church School. There is a freshness and vitality as well as a liturgical soundness evident in each service.

\* \* \*

THE GREAT PHYSICIAN. *A manual of devotion for those who care for the sick. Selected and arranged by A. J. Gaynor Banks and W. Sinclair Bowen. Published by The MacMillan Co. Price \$2.00.*

This is the work of a priest of the Church and a physician of some eminence. It will be extremely helpful to the clergy in their ministrations to the sick and a god-send to many a sufferer. To clergy and laity alike we can commend this book.

\* \* \*

A BOOK OF OFFICES AND PRAYERS. *For Priest and People. Compiled by two Presbyters of the Church. Published by Edwin Gorham, New York. Price \$1.50.*

This second revised edition of this well known book of devotion is made necessary by the revision of the Book of Common Prayer. Some of the prayers of the older edition have been omitted and newer ones added which is a decided improvement and will be welcomed by those who use the book in their devotions.

\* \* \*

ASK ME A BIBLE QUESTION. *George Stewart, Ph. D. Published by the Century Co., New York. Price \$1.50.*

There is nothing like being up to date and this book is an attempt at an up to date method of religious instruction. We might call it a sublimation of the current craze of question asking, which is the prime impertinence of the year. There are 940 questions in the book and the reviewer would certainly be embarrassed were he to meet this Biblical Fusillade unawares. And so would some others. Buy the book and save yourself the embarrassment.

Irvine Goddard.



# THE PLACE OF THE CREED

## *In the Christian Religion*

By

BY CANON JAMES ADDERLEY

WHEN once my heart had been touched by religion, as it was when I repented of my past sins and set to work to fight my temptations and to say my prayers, the whole matter changed. I began to see that things I had said and done in church were real and meant something. For instance, I had said the Creed, but it had not meant anything in particular. I began to love it, or rather to love the things I said I believed in. I see now that there is a great difference between saying you believe a thing and saying you believe in that thing. I like that text in the Bible where it says that the devils believe and tremble. I used to say the Creed in the way I suppose the devils say it. Only I did not tremble. The devils tremble because they know it is true, but do not intend to act upon it. They do not believe in God. They only believe there is a God. I remember one of the padres saying to me: "When we say in the Creed that 'Jesus died' we mean a great deal more than the soldiers did who came to Pilate and told him that Jesus was dead. They only meant that the prisoner whom he had condemned to death had died. But when we say the same words as part of our Creed we mean that there is something of tremendous importance in Christ's death for us and for all mankind."

Then again, I see that to believe in a person means much more than believing in a thing or in some theory or practice. I might say that I believe in art or science or in taking exercise, but it would not mean so much as saying that I believe in Raphael or in Oliver Lodge or in the late Mr. Sandow. Believing in these persons would be accepting their rules and principles as the best, trying to imitate them or obey them, founding my action upon their particular doctrines or orders. So belief in Jesus Christ means more than believing in Christianity. Believing in His perfect Humanity or perfect Divinity means that I must commit myself to Him as the Way, the Truth and the Life, He becomes my living Master and King, my Saviour and my God. This belief requires a particular ordering of my life which is different from what I should consider binding on me if I did not believe in Him. To say that it does not matter what you believe seems to me nonsense. I used to dislike that word "dogma" until I under-

stood what it meant. A dogma is a truth of which we are sufficiently convinced to call upon all to accept it. Science has dogmas such as that the earth is round and is moving very rapidly (though it looks flat and immovable), that the sun is millions of miles away (though it looks quite close to us), that the moon is very much nearer to us than the sun (though it looks as if it were about the same distance away), that flowing water is made up of millions of particles separated from one another by gaps (though it looks continuous).

Nobody would deny such dogmas of science. If I ask myself why I believe these things I say that it is because those whom I can trust because of their knowledge tell me them. Many things I believe which are quite beyond my comprehension as, for example, what science tells me about the ether and the electrons and the atom. Sixty thousand million million atoms lie on the surface of every square inch of water! I am not surprised that I cannot altogether understand that which has to do with the Being whose eternal Mind is behind the universe. I take the Creed as being the best way that those who know have found to express certain truths about God and Jesus Christ, and which the vast majority of Christians have believed and still believe with me. It would be unreasonable, in my opinion, to suppose that I know more about Jesus Christ than the most learned theologians and still more than the Saints have come to know. The Saints are the experts in the religion of Jesus Christ.

They are quite unanimous about the main points in the Creed. They believed in God the Father, the Son and the Holy Spirit. They believed that God was shown to man in Jesus Christ. They believed in the teaching and example of Jesus. They believed that He is alive for evermore and that we can pray to Him and get into communion with Him. They believed that His Church is a Divine society, and that He still influences us by His Holy Spirit. This is roughly speaking what we acknowledge to be true when we say the Creed. Some of the sentences of the Creed were not put into shape until the Christian religion had been going on a long time. It took some hundreds of years to agree on the exact wording of it, but the main

truths were believed and acted upon all the time. Now I say that it makes a lot of difference whether I believe this to be true or not. If I really believe it I shall think it a matter of vital importance to order my life according to Christ's teaching. When I fail or fall into sin I shall seek and expect to find relief by trusting and believing in Christ more thoroughly. I shall make experiments, and I shall find, as indeed I have found, that the experience of the saints is mine too. More than this I shall want others to believe it all with me. I shall believe that if the world were Christian all evils would be overcome and peace and justice and love would reign.

All that Jesus lived and died for can come about in the world at large. There is plenty of use in the Creed if we really believe it and intend not to leave off maintaining it as true in the face of an unbelieving world. The truth shall make us free. Blake's famous song which we are so fond of singing is a song of faith. Is there not some use in singing this if we mean it?

"I will not rest from mental fight  
Nor shall my sword sleep in my hand  
Till we have built Jerusalem  
In England's green and pleasant land."

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### THE WITNESS

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# THE PAYERS AND THE PROMISERS

## *In the American Parish*

GEORGE PARKIN ATWATER

WHAT would a Parish be without the sense of some duty unfulfilled, some dream unrealized? Surely nothing could be more disastrous than to reach maturity at one bound. The young life is that which feels that every day's work is a preparation for something better. No matter how far into the past you may record the day of your birth, you are young if each day is a new birth to some richer share in real living. The Parish which reaches a point where it says only, "See what a past I have had, how rich in gifts and splendour in service," is reading its own obituary, no doubt well deserved. But the Parish for me is the one that says, "See what a future lies before me." It has a future because it has people with vision, with patience, and loyal perseverance.

Each member of the Parish is a promissory note. "On demand I promise to pay my share to the Parish with heartfelt interest." I mean by that, that each member of the Parish has accepted a definite something from the Parish and he is pledged to pay something back.

Promisers are of two sorts, reliable and unreliable. The reliable promisers are a boon to parochial life. I know many of them. Their minds are alert to the needs and their very presence lends strength to every enterprise. They are not intending to withdraw because their pew happens to be occupied on some Sunday. Not at all. They are glad to have others there. They are braced to stand the shock of the unexpected and prepared not always to have their own way. They do not think that an umbrella needs a day of rest on a rainy Sunday after a week's exertion in business circles. Such a substantial group of people is the hope of a Parish and its strength.

But there are promisers who always remain so. When the Parish endeavors to collect they are bankrupt. Here is a man with talent for organization. It is an earnest of good things. The Parish not only needs the talent but counts on it. Slowly and gradually it turns toward that talent as the flower turns toward the sun. The person arouses in the Parish the consciousness of a need which he alone can satisfy. Then comes the test. "Thou art the man of the hour" says the Parish. But the poor promiser sinks into the seclusion of his selfishness and the

Parish finds itself resting on a broken reed.

Here is the man of wealth. Slowly but surely there begins in the Parish a process of readjustment toward that wealth. The imagination of the Parish has included it among the assets of its possible growth and service. The taste for beautiful surroundings, for the holiness of beauty in the house of God, grows keener. The man or woman of wealth has not only inspired hope, but has summoned a vision of larger usefulness. Deny it, you cannot, oh, men of wealth, that the subtle presence of your power within the boundaries of the Parish has infected the 'Parish conscience' and it views its work in the light of the possible opportunities, counting on you. Then the test comes. But the mere promiser, the mere trifler, who has shaped a whole group in its growth, withholds at the last and the Parish quivers under the blow.

So with each one. There is something in your life that has spurred others on to activity in the expectation that you will make good. The Parson in preparing his sermon is doing so with full confidence that you are agreed to hear it. The janitor in lighting the fire has a tacit agreement with your conscience that some space in the church is being warmed for you and that you will appreciate that effort by occupying that space at the proper time.

The Parish accumulates strength by the reliability of its payers. Not merely the payers of money. That is only an incident. Money is the easiest thing a man can pay. Money carries every message impartially. It is like the boy delivering telegrams. We must read what the money says. One contribution has this message, "The giver will not work but sends money instead." That is permissible in many instances. But another message reads, "I give my money that I may give myself with it." Such contributions are doubly valuable.

Few people realize the wealth of personal power at their command. They undervalue themselves. But they take satisfaction in proclaiming that, were it in their power, they would fully carry out their good intentions. They enlarge upon what they would do if they had another's wealth. "How to spend another's money" is a lively exercise for the imagination. How the dollars would fly. Were these idle dreams realized

the land would become dotted with every conceivable sort of refuge for the needy and worthy. The castles of mad King Louis of Bavaria would be rivalled in grotesqueness by the lavish philanthropy of the dreamer. Mr. A., if he had Mr. B's wealth, would build and endow a home for left-handed dyspeptics, and Mr. C., under similar conditions, would create a fund for furnishing Henry James' novels to the mothers of red-headed children. Yes, we all have some plan for Mr. B's money.

But we all forget that to spend money well requires more wisdom than it does to acquire it. Many a man gives himself away when he spends. The real need is for men who know how to spend. To create institutions is easy. To inspire the living forces that shall vitalize the institution is the difficult task.

The Parish needs the wealth of your heart and head more than it needs the contents of your purse. Your money will follow where your heart leads. The Parson yearns for his people to see the real needs about them and to satisfy them. Your heart wealth is yours to command. The more you expend the more it grows.

There is an earnest soul struggling in life's battle, who needs a word of praise. When you meet that man or woman why do you take refuge behind a discussion of the weather, and erect a barrier? Why not blurt right out, "You ought to feel proud that you are making your way against odds. I hope you will win." That man or woman will take heart and go with renewed energy to the task.

The payer has the habit of giving a little praise whenever he gets a good chance. Judicious praise is a very inexpensive gift, and it is as welcome as "rivers of water in a dry place, as the shadow of a great rock in a weary land." Perhaps Isaiah had just had a comfortable conversation with an admiring friend when he penned that sentence. Eulogies of the dead may be beautiful and well-deserved, but they are like the precious wine offered to the lips that will nevermore open to receive it.

A great hearted friend of mine once said, "I like to give my bouquets when people can smell 'em." Try it. There was once a man who determined to say one kindly word of praise to every person he met during a whole day. He did it as an experiment, and continued it as an investment. At first he found it difficult,



as he happened to meet the most contrary, "orneriest" man of his acquaintance. He had to resort to the expedient of commending the man's cravat, which, no doubt, the man's wife had selected. At the end of the day he found himself in a pleasant glow of interest in his fellows and in the evening, when he read the letter asking him for a contribution for a playground for children, he made out a check with a flourish. If you don't want to feel kindly toward your fellowmen, if you don't want to become charged with civic pride, if you don't want to bear your share of public enterprise, then for goodness' sake don't soften your heart by appreciation of the good qualities of your friends. Be a grouch—and when men see you trudging home in the snow on a winter's day, in your effort to cure dyspepsia, they will laugh slyly at you and wish they they might throw a snowball at you to cheer you up.

There is a vast comfort in paying all one's debts. When you count up your blessings, not the least will be that you have done something worth while for your Parish and that you have done it cheerfully and carefully. For little by little, by your effort, is upbuilt, among your fellows, the Kingdom of God.

## Young Peoples Column

By Rev. W. A. Jonnard

THE Sewanee Young People's Service League Handbook is now ready, and this announcement means a great deal, even if I say so. It is a loose-leaf book containing about 225 pages, very conveniently arranged. It has ten special sections and a Bibliography.

Section I. Introduction—contains the purpose of the Y. P. S. L., its history in the Province of Sewanee, the Prayer, Pin, Motto, and all necessary information along this line.

Section II. Organization—is devoted to Parochial and Diocesan organization. Two forms of Parochial organization are given, and a suggested constitution; duties of officers, how to start a new League, and suggestions to counsellors. A form for a Diocesan constitution, and duties of these officers. Also a diocesan standard of efficiency.

Section III. Programs—how to plan a program, suggestions to League speakers, a few points in Parliamentary Law, the various types of programs with several samples of each, and at least one for every Church Season. Contains approximately seventy-five programs.

Section IV. Service—planning a Service Program; lists of Service in the Five Fields.

Section V. Fellowship—the im-



REV. W. A. JONNARD  
*Figures in this Week's News*

portance of fellowship, planning a fellowship program. A few stunts.

Section VI. Special Services.

Section VII. Money making devices—showing how some Leagues have made money—with suggestions for entertainments, and other matters of finance discussed.

Section VIII. The Y. P. S. L. in rural districts, showing that the Y. P. S. L. is not limited to large places, and showing how one or two young people can be League Members.

Section IX. Prayers—Certain prayers that have been written especially for the Y. P. S. L., and others that are suitable for Young People's Meetings.

Section X. Hymns, Songs and Yells—contains some of the Church hymns especially appropriate for young people, hymns adapted to League use from other sources. Sewanee hymns and songs, and others suitable for camp fires, together with the State songs used at the Sewanee Summer Training School.

Appended is the Bibliography. Here is given a suggestion for a "minimum" League Library, and long list of books that will be helpful in the work and should go on your book shelf.

In getting up this book the young people of the Fourth Province (for they themselves have written and edited it) have borne in mind the needs of Young People's Service Leagues and other Young People's Societies throughout the country—as seen by many young people and

counsellors going about in League work.

The editor writes "We have tried to make this book a workable handbook, and we hope it will be of use to our friends in other parts of the country as well as the Province of Sewanee."

The book may be obtained for 50c, from Miss Emma Twiggs, 531 North 20th Street, Birmingham, Alabama. Bishop Juhan, of Florida, has supervised its preparation, and claims it is a "dandy" production!

## Preacher, Pulpit and Pew

The country is interested in a new fad—that of answering of questions in questionnaire form as a test of mental prowess. Books of "Now I'll Ask One" and other titles are selling like wildfire. They are filled with questions which the observant but not necessarily well-educated person is supposed to know.

To counter this craze we propose a series of ten questions called "Now Don't Ask Me Another." They would be different. For instance, these might be taken as a sample:

1. Is it cold (or hot) enough for you?
2. Where were you last night?
3. Where do we go from here?
4. What is an ornithorhynchus?
5. Why does a child like candy?
6. Did anybody ever read through the Congressional Record?
7. Who hit Billy Patterson?
8. For what is Pukwana, S. Dak., noted?
9. Who was the seventh vice-president of the United States?
10. What's his churchmanship?

\* \* \*

An editor of the Far West dropped into church for the first time in many years. The minister was in the very heart of the sermon. The editor listened for a while and then rushed to his office.

"What are you fellows doing? How about the news from the seat of war?"

"What news?"

"Why, all this about the Egyptian army being drowned in the Red Sea. The minister up at the church knows all about it, and you have not a word of it in our latest. Bustle around, you fellows, and get out an extra edition."

\* \* \*

A Scottish minister was on his usual visiting rounds when he came across one of his old friends.

"And how has the world been treating you, Jock?" asked the minister.

"Very seldom!" replied Jock sadly.





# NEWS OF THE EPISCOPAL CHURCH

## *In Brief Paragraphs*

*Edited by*

WILLIAM B. SPOFFORD

THE Rev. J. Vernon Bartlett, Congregationalist, of Oxford University placed the problem of the Creeds before the Conference on Faith and Order, at one of the closing sessions of the meeting at Lausanne, Switzerland.

"Our differences as to the possibility of fuller unity with regard to the views on the sacrament present our most crucial problem because of the diversities in conception," said Dr. Bartlett. "It is particularly true with the sacrament of the Lord's last supper and the holy communion in which inner unity ought to find Christian expression, but which become a dividing line and a barrier to fuller fellowship. Concern about this is the main reason for the conference."

"We are here with a new spirit and method of approach. We have an ad-

vantage over our predecessors since the schism between the east and the west began. We met with a new sense of common Christian experience as disciples of one Lord despite differences of understanding and experience. Another advantage is our sense of the part played by past history in addition to varying temperamental and personal environment in producing divergent conceptions.

Dr. Bartlett traced the history of the sacrament, pointing out the Catholic and evangelical conception. He said: "I acknowledge that at certain points Catholic piety has better safeguarded true Christian values." Dr. Bartlett further pointed out that the evangelicals lay stress upon the order of the phrase "word and sacrament" and not vice versa.

There is no likelihood that Churchmen will reach an agreement uniting

the churches and codifying beliefs, but this conference is sure to create good will. Many say that the conference is worth while just to afford contrast between the denominations. The delegates have learned to respect each other's opinion and the result is religious tolerance.

Nathan Soederblom, archbishop of Upsala, Sweden, gave a practical discourse in favor of unity. His broad experience enables him to understand the fundamental differences between the churches as well as the points of common belief.

"The blessing of church unity," said the archbishop, "is worth the price of our pious research in order to distinguish what is useful and important regarding faith and organization. All manifestations of Christian unity beyond the limits of creed and nationality tend toward a



common secret and mysterious communion of all believers in God and Christ. Then all lines of difference disappear. Even the Roman Catholics regard the first and second articles in the creed of Father and Son not strictly as a matter of faith. They consider the third article on the Spirit and the church as dogma. Church unity can best be obtained by the precept: Love thy neighbor as thyself.

"The only question worth while in life is 'What doth it profit a man if he gain the whole world and lose his own soul?' If one persuades himself that he can save his soul and at the same time ignores his neighbor he ceases to be a Christian. He is nothing more than a selfish mystic.

"The question of how Christians are to manifest unity is really a question of how Christians are to manifest their Christianity. Figs do not grow on thistles. It is not a question of formula or creeds for the Master alone counts."

Dr. Ainslie of the Disciples of Christ, proposed a league of churches along the lines of the league of nations. Dr. Ainslie's idea did not shock the delegates half as much as his American acquaintances. Indeed, the idea was well received by many.

The Bishop of Gloucester suggested a concrete form of unity, for example, in the hypothetical country where the Lutheran is the national church with an Orthodox church in the minority, each having its traditional form of service and church life. He said it was impossible and undesirable to make the change suddenly, but the object could be attained providing the ministries united, each bishop occasionally officiating at the other church.

There might be united synodical meetings to discuss religious education. They could unite occasionally in their services, but there is no reason why a separate church life could not continue side by side.

\* \* \*

The picture on page eight is of the choir at Harvard School, Church School of Los Angeles. The next to the last person in the procession is, I take it, the headmaster of the school, the Rev. Robert B. Gooden, a graduate of Trinity College and Berkeley Divinity School, who has served there for seventeen years. Besides him if my eyes are good is the distinguished editor of the *Churchman*, the Rev. Guy Emery Shieler. And besides him, easily picked out by his vestments, is the Bishop Coadjutor of Los Angeles, Bishop Stevens.

Harvard School opens for the 28th school year on September 20th. The enrollment is limited to 300 and the school is invariably filled each year.

THE Rev. Charles Street, chaplain at the University of Chicago, and Book Editor, is attending the Conference on Faith and Order in Switzerland; there for his own pleasure, and incidentally to write a few articles on this historic meeting for THE WITNESS. They will be along as fast as boats travel—a couple of weeks probably—but they will be authentic and hence worth waiting for.

There is an excellent faculty of twenty-six experienced men. Eleven buildings are in use, one of which is a very beautiful chapel. The school has purchased twenty-five acres on Beverly Boulevard about five miles from the Pacific Ocean. The tract lies between the new sites of the University of California at Los Angeles and Occidental College. The site is an extremely beautiful one, and when modern fireproof, beautiful buildings are erected, The Church and Southern California will have a school plant that will be unexcelled.

The school is a Church School with the Bishop of Los Angeles as President of the Board of Trustees.

\* \* \*

The Woman's Auxiliary of the diocese of California held its corporate communion service at Grace Cathedral, San Francisco, on the Feast of the Transfiguration. A unique feature was in connection with the service was the all day intercessions for the Lausanne Conference. Because of the deep interest of the Bishop of the Diocese the Rt. Rev. E. L. Parsons, the Church in the Diocese of California, is manifesting an unusual interest in the World Conference on Faith and Order.

\* \* \*

Bishop Finlay of Upper South Carolina again had charge of the young people's camp of the Diocese of Upper South Carolina this year. This is the fifth year of the camp, which has grown from a small group who gathered at an improvised camp in their first year, to a group of some two hundred who for three years have been occupying the grounds and equipment of Camp Transylvania near Brevard, N. C.

The campers are the older boys and girls who come largely from the two Diocese of South Carolina with a few additional members from East Carolina. Bishop Finlay feels that the camp this year has been the best ever held by the Diocese.

In addition to the recreation and the worship at the camp there is Church instruction throughout the morning with courses on Y. P. S. L. program building and methods, the Five Fields of Service, the Prayer Book. Church History, personal re-

ligion, and two courses by Bishop Finlay on the Bible. The camp lasts for two weeks and presents an excellent opportunity for the development of leadership in the Church.

\* \* \*

A letter from the President of St. Stephen's College, the Rev. Bernard Iddings Bell:

"May I have the opportunity of a small space in your columns to deny a rumor which seems to have become current to the effect that St. Stephen's College has abandoned its connection with the Episcopal Church and has become a secularized institution. There is no foundation in fact for this report.

"What St. Stephen's College has done is to enlarge the scope of its work. In former years it existed almost entirely for the purpose of training men who intended to go into the ministry of the Church and to some extent men who expected to serve it in lay capacities. It is now, and has been for some years, the avowed purpose of the college to serve in the name of the Episcopal Church the large community surrounding Annandale, nearly one hundred miles in every direction, which contains no men's college, and to provide a thorough general collegiate training in Arts, Letters and Sciences for men of all denominations. The college also wishes to provide for those who desire it, from all parts of the country, a somewhat different method of instruction than that common in American colleges, a method which stresses individual and original work on the part of the student.

"The college has enlarged its Board of Trustees, according to a new Charter procured from the State of New York last spring, including in the membership of the Board a certain number of persons, mostly of the neighborhood, who are not Episcopalians. A majority of the Board continues to be Episcopalian and the President of the college must also be an Episcopalian. The Bishop of New York, three persons elected by the Province of New York and New Jersey, the director and the Secretary of the New York Society for the Promotion of Religion and Learning and one member of the Standing Committee of the Diocese of New York—all of them Episcopalians—are members ex officio of the Board. The Charter provides that the services shall always be those of the Episcopal Church and under the direction of the Diocesan. These provisions insure that the college will remain Episcopalian in religious policy but also insure that the instruction shall be in no sense narrow or partisan. There has been and is no desire on the part of those associated with us who are not Episcopalians to change



in any way the religious policy of the institution.

It may seem unnecessary to say all of this through the Church press but it seems advisable in view of the fact that many persons, apparently misled by rumor, have expressed themselves as distressed at what they deem a secularization of a Church institution."

\* \* \*

Messrs. Tallmadge and Watson, architects, have completed plans for the new Grace Church, Chicago, which is to face Indiana Avenue in one of the busiest business locations in the city. The church will also serve St. Luke's Hospital as a chapel. The Rev. Robert Holmes is the rector.

\* \* \*

Again let me urge rectors to use the coupon on the last page of this issue. You are getting a lot for your money, and I promise you real articles that your people should read. Just clip out that coupon now and shoot it along to us.

\* \* \*

I shall have an announcement to make here next week or the week after in regard to the editing of these items. The fact is that I am not responsible for all of this end of the paper and it will all be made clear by a pretty little notice which we will insert. First it is necessary to wait for a response to a letter ad-

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dressed to a gentleman of the South whom I hope is to help us out as Bishop Stevens is doing for the west. Then the three of us will leave it to you to pick out what belongs to each of us for blame and praise.

\* \* \*

At St. James Church, St. James, Long Island, of which the Ven William Holden, archdeacon of Suffolk, is the rector, they are making a feature of their Sunday evening services, to this end they are having some notable men as their preachers. On August the 14th, the Rev. Philip J. Steinmetz of Philadelphia was with them and on August the 21st the Rt. Rev. Frank W. Creighton, Missionary Bishop of Mexico.

St. John's Parish, Savannah, Ga., Rev. W. A. Jonnard, rector, was the scene of an interesting baptism on the seventh Sunday after Trinity, when the rector baptized Douglas Beveridge Seabury, Jr., last male descendant of Bishop Seabury. The infant, less than a month old, is the son of Douglas Beveridge Seabury, Sr., and Mary Wakefield Seabury, of Savannah. The father was baptized and present for confirmation just a little over a year ago by the same rector in St. John's.

\* \* \*

The annual retreat for the clergy of the diocese of Vermont will be held at Rock Point, Burlington, from September 12th to 15th.

## St. John's Military School

**E**STABLISHED in 1887 by the citizens of Salina, Kansas, under the auspices of the Episcopal Church. It is a preparatory school for boys from 8 to 18 years of age. The capacity is one hundred and twenty boys, who are instructed and sponsored by a faculty of ten men. The course of study and text books are those adopted by the State Board of Education. About fifty percent. of the boys are from Kansas, the rest live in Colorado, Oklahoma, Wyoming, Montana, Missouri, and Nebraska.

A modified military system is used as a means of developing neatness, obedience and self-reliance in the cadets. Athletics are offered for all of the boys. Time devoted to studies and recreations is supervised by competent instructors. The aim of St. John's is to develop well rounded men of character.

Address:

THE SECRETARY,  
**St. John's Military School**  
Salina, Kansas.



At Cape Mount, Liberia, seventeen children were baptized by the Rev. H. A. Conover on a Sunday in May.

\* \* \*

St. Stephen's Parish, Baker, Oregon, is waging a campaign to raise sufficient funds to build a new parish house on foundations laid in 1922. The new building is to be named Nevius Hall, after one of the early missionaries of Eastern Oregon, a priest who built six of the eleven churches in the district. St. Stephen's is in serious need of new equipment. Under the ministry of the Rev. Herbert Pressey, the activities of the whole parish have been greatly stimulated, especially among the young people.

\* \* \*

The first Young People's conference of the province of the Southwest was held at the Helen Dunlap School, Winslow, Arkansas, this summer.

The chaplain of the conference was the Bishop C. S. Quin, who not only served as chaplain and advisor, but who also taught a course on "Personal Evangelism."

Other members of the faculty were the Bishop E. Cecil Seaman, bishop of North Texas who taught a course on the Life of Christ; Rev. Karl M. Block, chairman of the National commission of young people, who conducted a course on program building for young people's organizations; Mrs. C. S. Quin, Counselor of the Y. P. S. L. of the diocese of Texas, conducted a course on a church awake; and Miss Dorothy M. Fischer, organizing secretary of the province of the Southwest taught a course on "Method of Works."

There was a total registration of fifty-six, representing the Missionary Districts of Salina, Oklahoma, North Texas, New Mexico and the Dioceses of Missouri, Arkansas.

\* \* \*

The Bishop of Long Island has been devoting the summer Sundays to the large summer communities on Long Island. On June 26th he visited Trinity Church, Greenport, and confirmed forty persons. On the following Sunday, July 3rd, he celebrated the Holy Communion and

preached in St. Andrew's Dune Church, in Southampton. Here, in the course of his sermon, he called attention to the large number of rapidly developing communities on Long Island, especially in Queens, and asked the members of the congregation to consider, as they looked over the square miles of standardized houses with no church spires arising in their midst, whether that significant fact did not challenge their Christianity and their patriotism.

A member of the congregation wrote an article describing the effect of this statement and the Bishops Appeal, which was printed in four or five of the larger New York papers, and in thirty or more papers of Brooklyn and Long Island. One result of that sermon and of the publicity which was given to it has been the setting aside in at least a dozen communities of desirable sites for new churches.

On July 17th Bishop Stires preached in the morning at Bridgehampton, in the afternoon at Hampton Bays, and at night in St. John's, Southampton, where he confirmed forty persons. On Sunday, July 24, Bishop Stires preached in Quogue, greeted here as in all the other summer communities by a congregation

which filled all available space. Again in Quogue great interest was expressed in the Bishop's plan for the building of new churches in the new and rapidly growing communities. He has been assured of strong cooperation in the development of his plans. On Sunday, August 21st, the Bishop preached in St. James Church, St. James, L. I. The Bishop's health is excellent and he declares that the more intimate contact with these large summer congregations has been an encouraging and exhilarating experience. He believes that much good for the church and the diocese will result.

\* \* \*

A great day, beautiful by glorious sunshine, was celebrated Sunday, July 24th, 1927, in Ketchikan, Alaska. On this day at 3 o'clock in the afternoon, the cornerstone of St. Elizabeth's Mission was laid.

It was a great day because it marked two significant steps in the progress of the native people of southeastern Alaska. It marked the

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beginning of a condition of self-reliance, in that this mission has its own native minister, Mr. Paul J. Mather, and its own native vestry. Every timber and board in the building has been placed there by native hands. Not a white man has been called to lift his hand in the erection of the Church or Parish Hall.

It also marked the beginning of a new relationship with the white population. The city turned out as a whole to greet this step of progress.

\* \* \*

In the West fifty years of parochial life means much. St. Thomas' church, Canyon City, Oregon, will celebrate its fiftieth anniversary this summer. The people of the parish have invited the clergy and executive council of the district to meet with them for the observances which will be held from the 22nd to the 25th of September.

\* \* \*

The annual Midsummer Conference of the Lay Readers Association of the Diocese of California was held at St. Alban's Brentwood, Contra Costa County, on August 20th and 21st. The archdeacon of the Diocese, the Ven. Noel Porter was in charge of the Conference.

\* \* \*

"News Notes" is the publication of the Department of Religious Education of the Province of the Pacific. It is a pocket size booklet of sixteen pages edited by the Rev. Hoyt E. Henriques and is a demonstration of what can be done in the way of concentrating suggestions and data in a small space.

\* \* \*

The Presbyterians have taken a leaf out of the book of the Episcopalians and have created a Pension Fund for the clergy, which will be administered along the lines of our own. An initial sum of fifteen million dollars was raised under the direction of a committee of laymen who retained the firm of Hedrick, Marts and Lundy of New York as counselors and directors.

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The American Protestant Hospital Association is to meet in Minneapolis in October. Episcopalians on the program are the Rev. Dr. Thomas Hyde on Jersey City who is to speak on the development of Episcopal Hospitals; Bishop James Wise of Kansas, who is to be the preacher at the Sunday service, and Dr. W. C. Stoner and Dr. C. S. Woods, both of St. Luke's Hospital, Cleveland.

\* \* \*

Professor Abraham Cronbach of the Hebrew Union College in Cincinnati is making a study of the peace resolutions and pronouncements of the various churches, later to be issued as a pamphlet. For Episcopalian he lists a resolution of the National Church Assembly of the Church of England Peace League passed in 1920; the resolution of the Lambeth Conference in 1920; resolutions of the General Conventions of 1922 and 1925; resolution of the Washington Synod passed in 1923 and one offered but not passed by the diocesan convention of Virginia in 1923. And just to prove that Dr. Cronbach is not partial to one side he lists a resolution passed at the General Convention of 1922 favoring intervention in the Near East. He asks that further information be sent to him. We will be grateful for your help. Surely other diocesan conventions have taken up this question, and I take it that he does not want merely resolutions that were acted upon favorably. If you will send information to me I shall see

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that it gets into the hands of this scholar.

\* \* \*

The Rev. William Way of Charleston, S. C., has been appointed a director of the American Peace Society of which Congressman T. E. Burton of Ohio is president. Plans are now under way of the celebration of the 100th anniversary of the society next year.

\* \* \*

Work was begun in July on the new building for St. Anne's Mission, El Paso, almost our only work for Mexicans along the border.

\* \* \*

On a single week-day in August the visitors' book in Trinity Church, New York, contained signatures from Guatemala, Porto Rico, Spain and the Argentine.

\* \* \*

Our American Church in Europe held their annual Convocation on July 13 and 14 in the Guild Hall of the Pro-Cathedral Church of the Holy Trinity, Paris. Bishop Brent presided as Bishop in charge of American Churches in Europe. The dele-

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### HOUSE OF RETREAT

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House of Retreat and Rest. Bay Shore Long Island, N. Y. References required.



gates from every parish were present except the Rev. Dr. Walter Lowrie of Rome. The Convocation expressed its heartfelt regret at the Bishop's resignation of his European charge, which takes effect at the end of this year. It also recorded its desire that each of the European parishes should be given opportunity to make definite contributions to the national Church program.

Bishop Brent reiterated the fact that our churches are not in Europe for the purpose of proselyting, but to maintain friendly relations with all continental churches and especially to serve Americans living abroad and tourists. The Bishop reported conferences with the Archbishop of Canterbury and the Bishop of Gibraltar, and reaffirmed his belief that the American Church should have a resident bishop in Europe.

\* \* \*

In Montana, Miss Eastwood, working on behalf of scattered and isolated Church people, has enrolled 703 names, in 392 families, in 190 places where we have no parish or mission. She has been directing religious education by mail, including preparation for Confirmation.

\* \* \*

One of Bishop Gray's major problems in Northern Indiana, and indeed a Church problem of national importance, is the Calumet District, a great industrial center, the extension of Chicago, with which it cannot be incorporated because it is in

a different state. Methodists, Presbyterians, Roman Catholics, are spending hundreds of thousands of dollars in this district. Bishop Gray's appropriation is less than \$4,000.

\* \* \*

Omaha has a Negro clergyman, the Rev. J. A. Williams, who has worked nearly thirty-six years in one mission, St. Stephen's, and last year saw it admitted to the diocese as a parish.

\* \* \*

A baby, three days old, died in Pekin, Ill., the other day, the child of Serbian Eastern Orthodox parents. There was no Eastern priest there,

and they asked the Rev. George Clark of St. Paul's Church to help. He baptized the baby and later had the burial, using the Serbian service.

\* \* \*

The little mission at San Sebastian, in the state of Jalisco, Mexico, had a meeting, an account of which ap-

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### Grace and St. Peter's, Baltimore.

Rev. H. P. Almon Abbott, D.D.  
Sunday, 8, 11, 3 (Baptisms) and 8.  
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### Grace Church, Chicago.

Rev. Robert Holmes  
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Sundays: 7, 10:30 and 7:45.

### St. Paul's, Chicago.

Rev. George H. Thomas  
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Holy Days at 10 A. M.

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Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

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Rev. Taylor Willis  
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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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pears in a parish paper from the nearby city of Guadalajara. It may be better appreciated after reading from Bishop Creighton's report for 1926 the section about this region:

"The state of Jalisco has presented baffling problems during the year. The mission in the city of Guadalajara, the Rev. Lorenzo Saucedo, missionary, has gone steadily forward, but due to the disturbed political conditions in this state our out-missions, under the direction of the Rev. Efrain Salinas, have suffered real persecution.

The mission at Tlaljomulco was twice attacked by religious fanatics, incited by the local Roman priest. Each time one of our devoted laymen was killed. For three days the village was cut off from communication with the city of Guadalajara, and, as the Rev. Efrain Salinas described them, they were 'three terrible days.' Our people, however, all remain loyal. When I visited San Sebastian, which is three miles from Tlaljomulco, in July (1926), these splendid Indians, true witnesses to the faith, came over to attend the service and greet me. Mrs. Cruz Gomez, whose husband had been killed, came with her small children, one of whom was wounded in Mr. Gomez' arms, when the assassins killed him.

"I am sorry to report that since then San Sebastian has suffered persecution. We had to bring our people down to the school for a time. They are back now, but for safety, they have to go out to the hills to sleep, returning during the day. San Sebastian has been closed, but Mr. Salinas is making an effort to reopen it."

Less than a year later we read as follows about San Sebastian in the aforesaid parish paper, translating quite literally:

The Rev. Jose N. Robredo (a deacon, ordained last March), made a speech to the congregation, to tell them the amount of the quota assigned to San Sebastian at the diocesan convention, and that it should be covered as soon as possible. He asked that each one give his opinion as to what would be the best way to make this contribution to the support of the Church.

They all replied that they were disposed, with a very good will, to give the quota which was necessary from each one in order to cover the amount assigned by the convention.

Then there arose (literally, sprouted) among them various ideas as to the best method of thus cooperating and aiding the Church. One said that the proposed amount should be equally divided among heads of families so that it could be paid at once, in grain or in money. Another said that of every hundred measures of grain five should be given to the

## Services

### Cathedral of St. John the Divine, New York.

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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.  
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### St. Mark's, Milwaukee.

Rev. E. Reginald Williams  
Sundays, 8, 9:30 and 11.  
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Holy Days and Thursdays, 10.



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Church. And one more said that he thought, perhaps basing it on Leviticus 27:30-32, it would be more pleasing to God to give a tenth of all that He gave them through their work.

Two weeks later an extra session took place, in which, in a manner truly Christian, it was agreed that the quota should be divided equally among the heads of families, all promising to complete it as quickly as possible.

Since the above was written, another edition of the paper has come saying that at last the longed-for tranquility has spread its wings over the little village of San Sebastian and the faithful have been able to return to their homes and their farming. The Church never abandoned them, even in the midst of much danger. The rebellion has prevented them from building the chapel they hope for, but they have the land for it, partly a gift from a layman who also very kindly (bondadosamente) has been lending his house for the Church services.

### Clerical Changes

BAXTER, Rev. Charles W., formerly rector St. Mark's, Waterloo, Iowa, at present Priest in Charge, Grace Cathedral, Topeka, Kansas. To become rector, Church of the Holy Communion, St. Peter, Minnesota, and Priest in charge of the missions at Belle Plaine, Henderson and Le Sueur.

WILLIAMS, Rev. W. H., rector at Rockport, Mass., to be chaplain of the school for American Boys at Dordogne, France.

BREWSTER, Rev. H. S., rector of St. Paul's, Modesto, California, has accepted a call to be the Dean of Gethsemane Cathedral, Fargo, North Dakota.

MEAD, Rev. Lynne B., rector of churches at Madison Heights, Boonesboro and Schuyler, Virginia, has accepted the rectorship of St. Peter's, Huntington, West Virginia.

POOL, Rev. Harry R., rector of All Souls, Littleton, N. H., has accepted a call to the rectorship of St. Michael's, Brattleboro, Vermont.

SHIRLEY, Rev. J. A., assistant at All Saints', Pasadena, California, has accepted the rectorship of St. Luke's, Monrovia, California.

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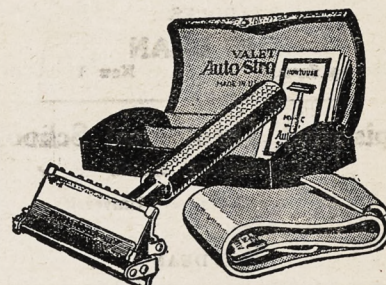
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