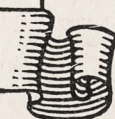


The **WITNESS**

CHICAGO, SEPTEMBER 29, 1927



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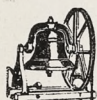
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ON JOINING THE CHURCH

Why You Cannot Join the Episcopal Church

By

REV. W. EVERETT JOHNSON

"Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls." Acts 2-41.

Peter had just preached the first Christian sermon. It is only a few weeks from the time that he had been with Christ and heard from Him "things pertaining to the kingdom of God." As the result of Peter's sermon about three thousand persons have been baptized. One can imagine the joy this brought to Peter and the other apostles. Let us suppose that one of the three thousand comes to Peter with this request, "now that I have been baptized, I would like to join the church." It is easy to imagine the astonishment of Peter giving a reply something like this: "Baptism is the only way of joining the Church that Christ taught us, and far be it from me to add to that which he taught; you are as much a member of the Church as you ever can be."

AN INNOVATION

It was nearly fifteen hundred years later before any follower of Christ had the nerve to add a requirement that did not come from Him. Then some of those followers introduced a practice that has been continued by their successors to this day, a practice known as "joining the church." But, to do this consistently they had to introduce a qualifying adjective to the word, church, and that adjective indicated separation from other Christians; so one may join the Congregational Church, or the Presbyterian Church, and sadly enough in the language of our day, one may join the Episcopal Church. At the start of this innovation the Congregationalists were consistent

THE Rev. W. Everett Johnson, one time rector of the Church of the Redeemer, New York City, and now at San Benito, Texas, is issuing a series of leaflets for the use of Lay readers and those who are called upon to read aloud at meetings of guilds or adult classes. These leaflets, to which the name Church Readers has been given, are short and pithy, dealing with things that Churchmen ought to know. The editorial in this issue is one of them. They can be secured by sending twenty-five cents for three, a dollar for twelve, or six cents each in quantities of twenty-five or more, to his address. We commend them especially to lay workers who have to make addresses — and are sometimes put to it for material.—I. P. J.

and called their units, societies, and not churches.

We do speak of joining a society as a man may say, "I have joined the Odd Fellows." There are, at least, three steps to be taken in joining a society, an application from the candidate, an acceptance of the application by the society, if it be not a rejection, and some form of initiation, however simple. In making an application the candidate understands that he may be rejected, and that if he be accepted into membership, he may be expelled for any cause upon which the members of the society may agree.

WE ALL BELONG

There are two societies to which we all belong, although we do not usually give them that name; they

are the family and the state. We became members of those two societies by an act of God, so you do not say, I joined my family on a certain day, but I was born into it. If you were born in the United States, you do not say, I joined the United States, but I was born a citizen. You may quarrel with your family and leave them; you may be disloyal to your Country and emigrate; but you are always a son of your father and mother, and a native of the United States. Since God gave you membership in your family and nation, the relationship in each is therefore interminable.

When you repeat the Lord's Prayer you begin by an admission of relationship in a family by saying "Our Father," and to a state by saying, "Thy Kingdom." Christ plainly declares that you must be born into that relationship by baptism. Your catechism tells you that by baptism you were made a child of God and an inheritor of the kingdom.

By being born in the United States you became a member of what? Let us say that you were born in Ohio; were you first a citizen of Ohio or of the United States? You became first a citizen of the United States and then a citizen of Ohio. When you became of age you moved from Ohio into Iowa and so became a citizen of that state. Did you make application to the authorities in Iowa for citizenship? Certainly not; you became a citizen by right of your birth in the United States and not as a privilege from the state of Iowa.

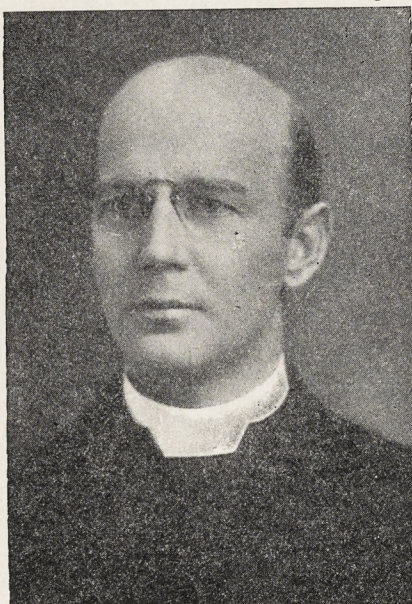
BAPTISM

An infant is baptized by a priest of the Episcopal Church according to the ritual of the Prayer Book. From any words or acts of that

ritual it would not be possible for a stranger to know that he was in an Episcopal Church—not a word is said about the Episcopal Church. Immediately after the baptism the priest declares that the child is “grafted into the body of Christ’s Church.” A little later in the thanksgiving prayer God is thanked for regenerating the child and incorporating him into the holy Church. At the same time another child is baptized in Greece by a priest of the Greek Church. These two children are as two children born in two different states of the Union, each equally a citizen of the United States, each of these children is equally a citizen in the Church.

When the Greek child becomes of age he comes to this country to make his home here. Having always been faithful in the performance of his duties to the Church, he desires to continue doing so. Finding here many churches of many names in his new home, he visits a number of their pastors to learn just how he stands as to his Church membership. They all greet him cordially and invite him to join the church they respectively represent. He deeply resents the idea that he must join anything; is he not as much a citizen in the kingdom of God as any of them? Finally, he comes to a priest of an Episcopal Church with the same credentials of his standing in the Church in Greece that he has shown to the others. This priest says to him at once, “You do not have to join anything, nor can I extend to you any privileges. You are by right as much a member of the Church as I am.” He is as a native citizen of the United States moving from one state to another; he is a citizen in his adopted state by right of his birth in the United States.

By his baptism that Greek, even as you or I, was added to the three thousand who were baptized after Peter’s sermon in Jerusalem. And yet, the Episcopal Church is the only American Church in which this Greek, or any other Christian foreigner, arriving in this country enters by right of birth in baptism. The others may greet him as cordially and invite him most urgently to join their respective societies, but it is by invitation, and invitation implies a privilege extended. You invite a man to enter your house, but you would not think of inviting him to walk on the sidewalk in front of your house—your house is your castle, your sidewalk is a public highway. A denominational church is the possession of a limited number of people who maintain it; and if you wish to join it, it is by their courtesy that you are accepted. The Church is the highway of God in His kingdom open to all its citizens by



BISHOP OLDHAM
At Girls' Friendly Convention

right of their birth; a highway running through nations and ages; the right of way of the children of God on which we as citizens work that it may be kept open and fit for those journeying Godward.

AN INCLUSIVE CHURCH

But, the Episcopal Church can claim less than one per cent of the population of our great Country—what is her position toward the great number of those who have been baptized with water in the name of Trinity but membership in some denominational organization. It is the same as that which has been indicated for the Greek. The Church does not limit the administration of baptism to her priests; she instructs her laymen to baptize in an emergency and accepts such baptism when administered. So one of these denominational Christians, able to satisfy a priest as to his baptism, cannot join the Episcopal Church—he is a member by virtue of his birth into the kingdom of God. Thus it is that the Episcopal Church, bearing the reputation of being a most exclusive church, is the most inclusive of all the great religious organizations of America.

Finally, there are the unbaptized who may come asking that they be made members of the Episcopal Church—it cannot be done. We can do for them just what Peter and the other apostles did for those who repented and believed nearly nineteen centuries ago, and that is add them to that original three thousand who first traveled the highway of God. To claim to do more would be mixing the commands of God with the

inventions of men as did the Pharisees of old.

No one has become the master of any language until he is able to think in it. We of the Episcopal Church have a language that has been spoken for ages by those traveling the highway of God, but our children have never learned it well enough to be able to think in it. In worship we use the ancient, but not dead, language, but when we get outside of our churches we think in the language of a divided Christianity and so it may startle many to be told that no one can join the Episcopal Church. “My child was baptized into the Episcopal Church” is a frequent remark, made by those who when present at the baptism of their children never heard a word about the Episcopal Church uttered from the beginning to the end of the service. These same people attend the services of the Church in which the words, Episcopal Church, are never mentioned. Could the apostles come to life and attend one of those services, the English would not be understood, but the real language of the worship would not be new, save for a few local references.

Let's Know

BETWEEN SUNDAYS

By Rev. Frank E. Wilson

EVERYONE will agree that the worship of God should not be confined to Sunday. Christianity certainly is not meant to be a one-day-in-seven religion. Periodically we hear some blistering remarks about religion in the home. Well, whether we like it or not, the modern home is not what it used to be. Particularly in cities where people live in the smallest possible room space and where long distances to business necessitate the hurried exit of various members of the family each morning and their continued absence from home until evening, the question of family worship becomes quite complex. Yet Christian worship must not be confined to Sunday. Doesn't it make it all the more necessary that churches should be open all day? The following is taken from a letter on this subject which has just come to my desk:

“Sometimes I am in Boston. Then there is difficulty. At my dear Church of St. John the Evangelist I find a Church which is in use every day of the week. There is no musty odor there but an atmosphere of prayer because it is a praying Church. It ministers to all kinds of people as one can easily see who

Letters stating problems addressed to the Editor of this column will receive his attention as soon after being received as possible.

drops in there for a few minutes of rest or prayer.

"But I am not always in Boston. Every afternoon when I come from my work I pass two Roman Catholic Churches. Often I should like to stop but I don't feel that I really have a right to. Then later I pass our Church which is closed from Sunday to Sunday and I go on my way with a bit of heartache because of what I am denied. To find an open Church I have to go to a neighboring city. In the summer it is even worse. I have been during August in a small town where absolutely no service is held during the rector's vacation. One can be homesick for the Sacrament as well as for less important things."

How many of our Church people feel that way—and how many more of them ought to? I know the difficulties. I know the vandalism and petty thievery which endanger an open and unwatched Church building, especially in the larger cities. I know the problem of week-day services in smaller places where one priest may be in charge of congregations in two or more towns and is therefore not always in one place. Living in northern Wisconsin, I know the expensive question of heating a building during the winter months, particularly if there is not a chapel attached to the Church. Yet people ought to have the privilege of entering the peaceful quiet of the House of God as a refreshing retreat

from the over-busy life of the street and the office.

One day in Lent a woman telephoned me (not a communicant of the Church) to ask if the Church would be open that afternoon. "Certainly," I replied, "Evening Prayer is said at 4:30." "Yes," she said, "but I want to go in before that. I have a real problem on my hands and I want to get quietly into the Church where I can think and pray it out." "The Church is always open," I told her. "Go right in and help yourself any time you please." That woman was there for more than an hour before 4:30 and stayed through the service.

Certainly it is worth some serious consideration.

THE PLACE OF PRAYER

In the Christian Religion

BY CANON JAMES ADDERLEY

IT BECAME clear to my mind that I must find a use for prayer or I could not really claim to be a Christian. One thing was very evident. Prayer has always been and still is the chief spiritual occupation of Christians. They pray privately every morning and evening. They pray when they are in any danger. They pray for others and with others. Yet somehow for a long time I could see no use in it at all. I did it in a half-hearted sort of way because other people did it. I asked God for things, but I scarcely ever believed that He would or could give them to me. I did not wait for an answer. It was all a mere form.

Two things altered my view of prayer and made it more real to me. One was that I came to believe in the Fatherhood of God: the other was that I came to understand that prayer does good to the man who prays, apart altogether from what he asks for and whether he gets an answer or not.

Now first about the Fatherhood of God. Many people seem to think of God as a rather cruel tyrant living up above the clouds who does not love us very much and will not even attend to us unless we please Him by prayers and sacrifices and hymns of praise. I never believed in that kind of God, and that is why prayer seemed to me futile. It was not that my prayers were not answered: it was that I could not believe that such a God existed, and so I knew that my prayers never meant anything at all. But when I read the Sermon on the Mount, and especially when I studied the pattern Lord's Prayer, I came to

see that God is not far off, but close by, that He loves us more than any earthly father loves his children. In fact "God is Love." This is why our Lord taught His disciples to begin their prayer with "Our Father." As I think about religion I am more and more sure that everything depends on our having a right idea of God. Jesus Christ taught us the right idea of God, and it was a better idea than any Jew or heathen had ever had or now has. The object of all religion is to get into touch with God, and we must first have an idea of what God is like to whom we pray. We wonder why our religion seems to do us no good. It is because some of us are living even our religious life with a totally wrong view of what God's will is towards us. We do not know the God of the Lord's Prayer. He is a real Person against whom we can sin by disobedience and want of affection, a Person who loves us individually and whom we can love. Christ pictured God to us as the father in the parable of the prodigal son, waiting for his wandering son to come home, caring about him when the boy had forgotten him as the woman looking for her lost coin, as the shepherd pursuing his lost sheep. He told us that God could number the hairs of our head, and knew when a little sparrow fell to the ground. That is something like a God. He is a God worth praying to. Now here I come to the second thing I realized which gave me a use for prayer. I saw that prayer was not to make God attend to me, but to make me attend to God. God orders us to pray, not for anything He needs for Himself. We cannot add

to His glory. We are not required to persuade God to do this or that or the other, He orders us to pray in order that we may become the sort of people who know why this or that or the other is necessary for us. He wants us to become people who love the things that He commands and desire that which He promises. He knows our necessities before we ask. But He does want us to know our real needs, and the greatest of those needs is our everlasting need of Him.

So He tells us to tell out our desires to Him that we may learn to be humble, and by expressing them in words to find out what our needs really are and feel our impotence. By prayer we become the sort of people with whom God can deal effectually to save them. We come to Him like patients to a doctor, putting ourselves in His hands to be healed.

But this idea of humble sonship puts us also in a new relationship to others. To say "Our Father" rightly, is in two words to bind ourselves to all mankind in brotherhood. There is no such thing as a selfish prayer or, rather, no selfish prayer ever gets us to God and man at once.

Now I do not say that this is all the use of prayer. If I have space I will some day write about public worship. What I have tried to do is to show what my own private prayer has come to mean to me since I understood what prayer meant in general.

I do not say long prayers. I do not read them out of a book. I just try to keep quiet for a minute or two and think of our Father. I try to listen to his voice, and I am perfectly certain that He does speak to me some-

times. I believe that I should hear Him much more often if I let myself listen. I am rather afraid to hear the truth from God.

Then I try to be very practical and talk to God about quite ordinary everyday things, such as my work, or my games, or my politics. I try to see what these ordinary things sound like when spoken of in the presence of God. One of my padre friends told me the story of Brother Lawrence, who was a cook, and wrote a classical book about the "Presence of God," a book I advise all to read, especially that part where he says that he felt God nearer when he was washing the pots and pans in the kitchen than when he was in Church. That is a tremendous comfort for us chaps who have not much time for Church. I am sure it is true. It is just this mixing up of ordinary life with prayer that has given me a use for it. I commend this to those ignorant people who laugh at us Christians for praying, and to any Christians who feel a doubt about the value of prayer.

Reprinted by arrangement from *The Torch*, organ of the Industrial Christian Fellowship.

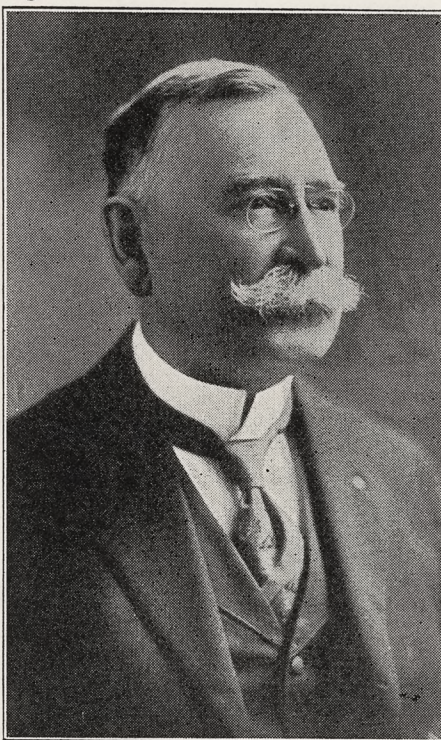
Books

ESSAYS IN CHRISTIAN POLITICS AND KINDRED SUBJECTS. *By William Temple, Bishop of Manchester, Longmans Green & Co., New York. \$2.75.*

Reviewed by Rev. Alfred Newbery

This book began as an attempt to preserve for a wider public Bishop Temple's editorials in *The Pilgrim*. To a selection of these have been added various addresses.

One does not look in them for a comprehensive presentation of the Bishop's thought, but the helpful illuminations of vexing problems, and we may add, is not disappointed. Bishop Temple has been a stalwart champion of the social gospel, and makes short work of any attempt to dualize on spiritual values, and let us say economic or political values. He is not a "radical" in the sense that he makes proposals calling for revolutionary action: he is thoroughly radical in that he demands a revolution in thought—a replacing of Christianity at the center of our organized life whether we be looking on it with the squint called political or economic or something else. "The Christian conception of anything," he says, "is always the real essence of that thing, not some remote Utopian and perhaps impracticable ideal." That is radicalism. Again "industry has been organized on a false basis. Its essence or spirit is co-operative: its organization or body is competitive. It will find its peace when those who are engaged in it discover and adopt a method of



PRESIDENT BONSTALL
Of St. Andrew's Brotherhood

conducting it which corresponds with its real nature."

These are illuminating and helpful thoughts and they have sound reasoning clearly expressed behind and around them. The two sentences quoted above define an enormous social task before us.

The same treatment prevails throughout the book. One could wish that the first section, dealing with social questions, with the addition of the essay, "Christianity and Marriage," from the second section had been published alone. A less ambitious publication would have been the result, but also a wider circulation of that which the writer is so supremely fitted to give and which Christian living so badly needs, doggedly accurate, heartening, and clear leadership on the principles which must underlie our social relationships.

Books Reviewed in this paper may be purchased from WITNESS BOOKS, 6140 Cottage Grove Avenue, Chicago. Add ten cents to stated price for postage.

The corner stone for a new parish house for St. Paul's Church, Fairfield, Conn., was laid last Sunday. Just how much it is to cost is not reported but they have \$30,000 in the fund, a sum which was raised locally in a very short time under the leadership of the rector, the Rev. Delmar S. Markle.

Cheerful Confidences

THE PROBLEM OF THE CHURCH

By Rev. George Parkin Atwater

WE SAT in the study and talked.

He was an older and more experienced Parson and his hair was white. We had both worked in a part of the land unsympathetic, as a whole, to our labors and to the work of the Church in general. We had been long accustomed to the meetings of the Clergy, where the theme of many a discussion had been not how to apply our resources to the outstanding needs, but how to create the very resources on which our continuance in the work depended. It was a sort of endless circle. If the Parson were competent to maintain a Parish which could support him, then he might remain and put all his energy in the effort to compel that Parish to maintain him.

My brother Parson was opening the riches of a great experience for my advantage, and I listened to his words.

"We hear continually," he said, "of the problems confronting the Church, and the obstacles to her progress. Some intellectual friend urges that the trouble with the Church is that men are absorbed in advanced scientific speculations that discredit the Church. We hear that the Church has lost her hold upon the masses because of her cold respectability. We hear that the thousand interests which absorb men leave no time for the more remote interests with which they declare the Church to be occupied. We hear that ministers are given to the theorizing or to petty parochial activities and do not face the real issues of living.

"On the other hand we are told that the remedy lies in this or that program or method. A hundred suggestions are made, every one of which, we are assured, will make the Church stronger.

"Don't be misled by these, my boy," and the older Parson smiled. "I see upon your shelves the books in which newer programs are set forth and the old ways disparaged. They are all very well, but they remind me of surgeons who operate for troubles that some old-fashioned remedy has always relieved."

"But the old-fashioned remedies seem to have failed," I interrupted.

"Yes, because they cannot be applied by those like yourself who read these books. They can only be applied by the people."

"There are two overwhelming and fundamental causes for the weakness of a Parish," he continued, "and there are two simple remedies."

"That makes one hundred and two suggestions," I put in.

"But these two have the merit of having been justified by experience. The two greatest obstacles to the growth of the Kingdom of God on earth today, are, simply that so many people do not go to Church on Sunday mornings and that the people do not voluntarily support it."

He was warmed up now.

"You can easily see how it is. How can you teach if you have no disciples? How can you inspire if the congregation is at home, each concerned about his own affairs? And do you not spend a vast portion of your time devising means to get people to do that which they ought to do of their own accord, go to the church in which they claim membership. Think of the appeals you make, of the homes you visit, of the labor spent in providing attractive music. And all for the purpose of getting people to Church. Is it any wonder that the Minister is stirred by a feeling of success when the congregation grows a little? Yet the very first obligation of the people is to put the Minister above all these methods and to be in its place, ready for the words, the leadership, the grace that shall set the vast army of Christian people against the enemies of our race and nation. So devastating has become the stay-away habit that the ordinary Parson has only strength and zeal sufficient partly to accomplish a result which ought to be the starting point of his labors and not the end of them.

"Every stay-at-home is casting a vote against the Church; is urging that the Minister be dismissed and its doors closed; is promoting the downfall of God's Kingdom.

"The relative minor problems of the Church would disappear if each one who professed and called himself a Christian were to be in his place on Sunday morning. The Parson would be relieved of a vast measure of his heart-breaking labor.

"And again, vast numbers of our people do not pay toward the support of the Church. If it were not for the generous and great-hearted few our Churches would die of poverty. The condition of the alms basin on a Sunday almost justifies the thought of the Parson, about to announce the offering after the sermon, 'Here is where I get a penny for my thoughts.'

"By reason of this we are involved in a great scramble for money. Chicken suppers and bazaars abound. Catch-penny devices are promoted on all hands. The Church is a furore of worldliness.

"Nor does it respect the rights of others. Every business man will tell you that the habit of sending beggars for Churches among the merchants has become a nuisance, only

tolerated for fear of lack of patronage. It is a species of blackmail for which religion pays a heavy toll in the end.

"Why is it? Simply for the reason that many of our people fail to pay their pledged obligations. They are deaf to every appeal. The Minister urges and pleads but they resist. They drag the very heart out of him by their indifference. They make him do the labors of a Hercules to keep the credit of the Church good.

"And again false pride seizes them. They forget the lesson of the widow's mite. Aside from those who pledge and pay not, there are those who do not realize that the ones who might give a small sum each week, and fail to do so, are the ones who in the aggregate create the crushing deficits. The Church, far from despising small gifts, welcomes them, and promotes the givers to places of honor among the larger contributors.

"The remedies are simple. If each person would attend his Church, and pay his part, much of the burden resting upon the Parson would go rolling on its way to oblivion. The Church, with steam up, and bunkers full of coal, would face the storms that now threaten to engulf her."

My friend paused and looked at me for endorsement of what he said. I found refuge in a question.

"What would the Parson do then?" I asked.

"Do! do! He would do his real work. He would feel the inspiration that comes from whole-hearted support. He would have a hearing and a chance. He would not feel like the promoter that Holmes tells us of, who arranged that every one on the earth should 'boo at the same minute in hopes that the vast sound would be heard in the moon. But everyone became so interested in hearing this tremendous noise that when the time came no one uttered a sound, except a deaf woman in the Fiji Islands. The earth was never so still before. Each one is willing that all the others should do their duty and that would be a huge result. But I must go home. I have to send out notices to be sure of a choir for Sunday, and to write an appeal for a large Easter offering for our deficit. I must take this to the printer's and then return and address three hundred envelopes. Tomorrow I shall fold and enclose the appeals and mail them. Our deficit, by the way, is just a little luxury that our people permit themselves, because it adds a certain zest to the Easter service to have the opportunity of raising it, to arouse their interest. Good-bye."

I saw and wondered if what he said were true. But all Parishes are not alike and no two men have exactly similar experiences. Every one has

his own problems and they become magnified under the stress of discomfort. As I prepared to go and see my sick I made up my mind to ask some Parsons if those were their experiences. Are they yours?

The next day I dropped in to see my friend. I found him in bed. "I am suffering from an attack of indigestion," he said. "I felt it coming on yesterday."

So had I.

Preacher, Pulpit and Pew

By E. P. Jots

No one doubts the propriety of an employer inquiring into the qualifications of an applicant for a position. Applicants for positions have just as much right to examine the employer as to his qualifications, and now and then they are unexpectedly subjected to a cross-examination, as the following story testifies:

He was a terrible "short" man, but he knew a real live business woman when he saw her. She was applying for a position as confidential clerk and typist, and he turned upon her a rapid fire of questions.

"Talk slang?"

"No, sir."

"Know how to spell 'cat' and 'dog' correctly?"

"Yes, sir."

"Use the telephone every other minute?"

"No sir."

He was thinking of something else to ask her when she took a hand in the matter and put a few queries.

"Smoke cigars when you're dictating?"

"Why—er—no," he gasped in astonishment.

"Slam things about when business is bad?"

"No."

"Think you know enough about grammar and punctuation to appreciate a good typist when you get one?"

"I think so."

"Want me to go to work or is your time worth so little that—"

He interrupted her enthusiastically by saying:

"Kindly hang up your things and let's get at these letters."

The Rev. Karl Block of St. Louis is to be the principal speaker at the fall convocation of the diocese of Lexington which is to meet in Calvary Church, Ashland, October 11th and 12th. His subject will be "The Church's Mission."

* * *

Bishop Reese of Southern Ohio, ordered to Europe by his physician, has returned and preached last Sunday in Boston.

NEWS FROM THE OTHER SIDE

Controversy Between Inge and Chesterton

Edited by

A. MANBY LLOYD

QUITE by accident I read of the death of Bernard Gilbert, whose genius was brought to your notice in this column some months ago. He has passed almost unnoticed. He wrote verse in the Mixo-Lybian dialect of the Lincolnshire Fens which is more plastic than the Dorset dialect of Yorkshire:

"There ain't no God!
'Coz if there were
My boy what's under foreign sod
Would be alive and here
Instead of when young William
Porter
What never listed when he orter
Has his farm,
And braunges yonder safe away from
harm."

His wonderful series "Old England" is a God's-Eye view of rural life. He understood village life as no man has done since Cobbett, and in the fulfilment of his plan had almost invented a new art. Some of his books were very expensive and always scarce.

Writing to an imaginary Mr. Lapelle, a Shaw-worshipper, he poured out the most entertaining criticism of art and economics, ancient and modern. Shaw once went to a village school run by Conan Doyle and Grant Allen. He told the children that the game laws were not passed for the protection of birds and rabbits and other wild things. It was not because they loved animals but because they liked to shoot them. This was a sample of all laws made by the grown-ups and then, amid roars of delight from the children, he proceeded to deduce that the first duty of a child was to disobey its parents and grown-ups generally. This aroused Gilbert's wrath. So he says Wells and Shaw are disruptive artists, hard at work teaching citizens to smash up our community. They don't come up to Anatole France but they do their worst.

* * *

These are the dog days and there is nothing much more exciting than the Gloomy Dean's articles that are running in a daily paper. His last aroused the ire of Chesterton. Dr. Inge wrote about the "Next Religion." Rather odd, says Chesterton, for the Dean of St. Paul's, who is in an official position. Suppose a general, in command of Ludgate Hill defending London, were to talk about the next nationality. Dr. Inge

says "that this religion will be Christian need not be doubted; that it will not be Latin Catholicism is certain; but it is equally certain that it cannot be Protestantism as we have known it." To which Chesterton retorts that the Dean claims supernatural powers for the prophet that he denies to the priest.

Finally, says Inge, his new Protestantism will have for its "seat of authority" not the Bible but the "mind of Christ." That seems quite simple and satisfactory, says G. K. C. So long as you and I are quite certain that our minds are exactly like the minds of Christ everything will be quite easy. We need not discuss what is to happen when the Calvinist and the Christian Scientist each believes that the special and separate doctrine represents the mind of Christ. It is simply a matter of having a mind like that of Christ, and while we are about it it will be well to have one like that of Shakespeare. We all remember the man who said he could write like Shakespeare if he had a mind to.

* * *

Unjustifiable cruelty was condemned as marring real sport by the Rev. Basil Bouchier at St. Jude's-on-the-Hill, Hampstead.

Mr. Bouchier said bitter things about stag-hunting, welcomed greyhound racing, and regretted the effect of betting on sport.

"In nine cases out of ten there is little to complain of in fox-hunting," said Mr. Bouchier, "but there is the truth—a poor, miserable creature, dead-beat, crawling into a hedgerow, its tongue hanging out and its brush trailing on the ground. What I plead for, in the name of sport, is that whenever a kill takes place it should be of a sporting character, and the 'digging out' process should be ruled out."

He said that if "those creatures who hunt the stag" could not kill by what they called fair means they killed by foul: "And they have the insolence to talk of themselves as sportsmen!" he added.

Of hare hunting he could pretend to have no love. Pigeon-shooting was an abomination, while otter-hunting and rabbit-coursing were practically in the same class. Personally he hailed greyhound racing as one of the finest "inventions" of the age, and he

saw in it real sport, which would go far to eliminate cruelty.

* * *

To the profound grief of all who live in the narrow streets about the London Docks, E., Father Wainwright, the 80-years-old vicar of St. Peter's, Old Gravel-lane, is lying ill in his house beside the church where he has worked with almost incredible self-sacrifice for more than 53 years.

Six weeks ago the old man was kneeling in a pew at the church saying his private devotions after Mass when a verger noticed that he had been kneeling an unusually long time. Going over to him he found that Father Wainwright was ill and the old man was carried tenderly to his house, where he has remained ever since.

Until he was taken seriously ill about two years ago Father Wainwright regularly paid midnight visits to the London Hospital or St. George's Hospital to visit the dying.

He would leave about two in the morning and it is generally considered that he walked home in his sleep. On one of his last midnight visits he felt tired and sat in a doorway, where he fell asleep. A kindly policeman found him there and carefully led the old man back to his house.

These visits gained Father Wainwright the name of the "Midnight Vicar."

Tales of his self-sacrifice are numberless. He is said to have lived on four hours of sleep and a meal and a half a day. When he had served the poor in the parish for 50 years he was given a cheque for £1,000, and promptly spent it on the church schools, which he kept going without the aid of any Government grant so that he could run them in his own way.

The Witness

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NEWS OF THE EPISCOPAL CHURCH

In Brief Paragraphs

Edited by

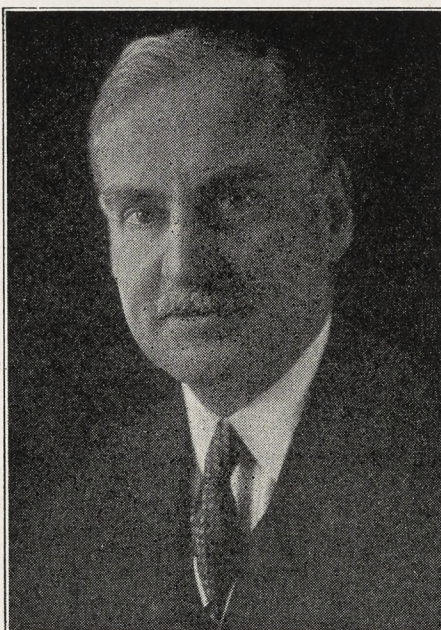
WILLIAM B. SPOFFORD

THIS paragraph has no business under the heading of News, but I am limited to the tail end of this paper fortunately so that anything I wish to say must go here. I would like to put a head to it for I believe I have a good one:

THEY'RE ALL WRONG BUT ME Health and the Church

I suppose sometime or other during the lives of most of us this matter of health comes to the front. It has never interested me particularly. Doctors I have always looked upon as thoroughly scientific men to whom I was to turn in case of need and there receive a prompt answer with guess work eliminated. This summer, as the result of a bit of reading, I have given some thought to the matter. Books did come in for review and since they have not as yet perfected the game of golf so that it can be played in the evening there was nothing better for me to do than read. The first book, and the one that started the whole business was *Fear* by Dr. "Jack" Oliver, a specialist of Baltimore, who at one time, I am told, was a student at the General Seminary. A startling book which shows what happens to a man that gives too much thought to the functioning of his heart, liver or what have you. Being a doctor and not a parson he takes no text. Being a parson I shall pick one for him—"Perfect love casteth out fear." Think of others more and of yourself less, trust in God and with a decent life lived the chances are you will live long enough. It is a story of a fellow who nearly scared himself to death and of the treatment he was given; no medicines, no knives, but just the cultivating of a right mental attitude and this near dead man went home well even though minus a few hundred dollars. Oh I believe they did yank out all of his teeth but pretty ones were substituted, so that aside from a temporary inconvenience due to inability to hold a cigar in his mouth the patient was satisfied.

Well, sir, I was impressed with that book and it started me on further inquiry, always silly. I read too much, and as a result now come forward with the proposal that something corresponding to our conference on Faith and Order be held for the medicine men. When one looks into matter religious one is stuck by the sharp disagreement among followers of One Lord; a disagreement which these fellows are willing to



GEORGE WHARTON PEPPER
Speaker Before Brotherhood

admit and have at least started to do something about. The disagreement among medical men while no less pronounced, is less discussed. They have "ethics" which apparently is for the sole purpose of preventing them from talking about each other's mistakes. I read considerably and talked with so-called experts and as near as I could get at it they do not seem to know any more about health than the layman of ordinary intelligence.

I could give cases. For instance there is my friend . . . , who got himself in bad shape and went to the experts of two cities about it. They agreed that it was cancer. Not much chance for him but they would do what they could. So he was told what he could eat, which was not much; how far he could walk, which wasn't far; how long he could sleep if at all after they had talked with him for ten minutes. Being a parson he asked them where God came in on this business. "Tush, tush, my boy, don't worry yourself about that." Not being satisfied with their answer he jumped their hospital and refused to have anything more to do with them. Then being an obstinate cuss, he proceeded to break every rule they had laid down for him; he ate pancakes every morning with thick goopy syrup all over them; took an automobile trip of 13,000 miles,

traveling sometimes 400 miles a day; went up in airplanes, climbed mountains, slept on floors in damp cabins and did a lot of other silly things. I saw him the other day, three months after leaving the doctors. He says God has cured him. And he sure does look it; good weight, happy, joyous, with a firm conviction that God rules, which is something not to be sneezed at. You can figure it out anyway you care to; but there you have it, a half dozen doctors agreeing that he had about six months to be with us, and the fact that he feels better today than ever before in his life. I met one of the doctors a few weeks ago; "How is . . ." he asked. "Getting better so they tell me!" I replied. To which he said "Something funny about his case. That man ought to be dead by now." Which shows that more than one person can have a mental attitude.

Well I have read books that advocated milk and raw eggs, and books that say that both are full of bugs. Get rid of your teeth or don't . . . have it anyway you want on the best of authorities. Cut out meat and live on a diet as near like that of a cow's as possible. Eat bulky food. Don't eat bulky food, it irritates. You can get it all from these experts.

What to do, what to do? Maybe my friend, the Rev. Dr. . . . , will have ideas; always a sensible man. I dropped in on him at lunch time; after all one must eat. And there he was surrounded by fruits, nuts, honey and funny stuff in cans. "What's the idea, cook away?"

"No," he replies, "I am just now learning how to live intelligently. Do you realize what happens to a piece of meat when you swallow it?"

And if what he said is true it is awful.

"Cut the stuff out," he went on, "eat natural food, nuts, cereals and whole wheat. Then change your intestinal flora by the free use of"

"Wait a minute. What's this flora business?"

And he took five minutes to tell me of a battle going on inside me with a couple of armies of fifteen billion bugs each. Sort of a law and order bunch against the wild fellows . . . "reds" I gathered from what he said . . . and our job is through proper diet, to reinforce the law and order side. Then he handed me three or four books the size of dictionaries, written by Dr. Kellogg

of the Battle Creek Sanitarium, which proves it all.

Fortunately business began to pick up about that time so that I never did have the chance to read in them—no one could possibly read them through.

Now the question I want to ask is "Who is right?" 'Is the game to forget the whole business; leave it to God. Or are we to follow a man like Dr. Kellogg who certainly has an exciting story to relate. Or possibly combine the two. We have several societies in the Church that concern themselves with this problem. It is also true, I am afraid, that the Church is constantly losing members who go over to Christian Science. What should the attitude of the Church be toward doctors, health and the Faith? It seems to me to be a matter worth discussing.

* * *

The daily vacation Bible school of St. George's, Flushing, Long Island, had an enrollment of 154 this past summer for a seven weeks' session under the direction of the rector, the Rev. George Farrand Taylor. One of the features was a class in dramatics in which the children acted out Bible stories.

* * *

The rural work of the Church depends as much upon the devotion, leadership and training of the country ministry as upon any one factor in the whole rural problem. Realizing this fact, the division for rural work of the department of Christian social service has this last summer

selected and placed under the tutelage of certain of the rural clergy of the Church seven seminary students. The students chosen have all expressed the intention of spending many years if not their whole ministry, in village and country work. As for the clergy under whom the students have been placed, they are all prominent and successful leaders in country church work.

The cost of sending each student amounted to approximately \$500, the total sum covering a salary of \$10 per week for twelve to fifteen weeks, and board, room, transportation to and from the field, and the purchase or rental of a car and maintenance of the same. The whole experiment cost some \$3,500.

The experiment was made possible very largely by the Woman's Auxiliary. Inspired by the study book for the year, "Beyond City Limits," by Rev. F. D. Goodwin and the companion volume by Miss Laura F. Boyer, the Auxiliary gave, or made possible, the scholarships needed. Some were given by diocesan branches, some by parish branches, others were contributed by informal groups of Auxiliary members, and one was given anonymously as a result of the appeal of an Auxiliary member.

The Woman's Auxiliary of the Diocese of Pennsylvania was the first to respond to the call, gave two full scholarships, and so made it possible for Mr. Worth Wicker of the Philadelphia Divinity School to spend the summer with Rev. F. D. Good-

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win, and Mr. J. R. Kuhns of Seabury Divinity School with Rev. E. S. Ford in the Western Counties Mission, Diocese of Newark.

Rev. Lyman Bleeker, lately ordained by the diaconate, was enabled to spend three months with the Rev. C. R. Allison in County Mission Work in Western New York as a result of the generosity of members of the Auxiliary of New York. The Auxiliary of Christ Church, Bronxville, New York, sent Mr. W. G. Christian of the Virginia Seminary to Rev. George B. Gilbert of Middletown, Connecticut.

The Auxiliary of the Diocese of Maryland provided funds for a scholarship for Mr. Albert C. Morris of the Virginia Seminary and sent him to Rev. Bertram Brown of Tarboro, North Carolina.

Several parish branches of the Diocese of Chicago joined in sending Mr. Elmer Lofstrom of Nashotah for three months' training under Rev. David Clark of South Dakota, and Mr. Charles Hawtrey of the same Seminary was sent to Rev. H. R. Hole of Michigan, as a result of a scholarship given by one who did not wish his name known.

* * *

Bishop Rowe expected to devote the entire summer to making his triennial visit to Point Hope. He planned to follow the usual route of steamer to Victoria, then U. S. revenue cutter, at the end of July, to Point Hope, returning to Nome early in September. On his arrival in Nome he found that it was impossible to get to Point Hope this year by water. The only other possibility was the air. He left for Point Hope August 3, by airplane, stayed over August 4, and returned to Nome on August 5. The distance was 700 miles each way. Speaking of his experience the Bishop describes it as "great." "The Point Hope people were excited; it was their first view of an airplane." In spite of its brevity the Bishop had a fine and helpful visit and confirmed a class of thirty, prepared by the Ven. F. W. Goodman. From Point Hope the Bishop received and forwarded to

the Church Missions House, \$50 as the gift of the Point Hope people on account of the Church's Program for 1927. The real significance of such a gift as that can only be understood by those who know something of the property of the Eskimo people and the precarious life they lead in their search for food and fuel. It is not too much to say that every one of those dollars represents at least the equivalent of \$20 from the average member of the Church in the United States.

The Bishop says that this mode of Episcopal visitation is expensive, but does not tell the exact amount that he has had to pay for the journey. He does say "As I have traveled over Alaska on foot, with dogs, canoes, small boats, gas boats, steamers, railroads autos, etc., the airplane was the only method I had not used so it was a fitting climax to use it at last."

* * *

The last of the seven mighty arches which are to support the roof of the Cathedral of St. John the Divine in New York has been "turned." "For fifteen years I have dreaded the day when we would have to 'turn' those arches," said Mr. F. T. Young, president of the firm of builders. "But our plans were carried out so that when the last arch was in place our calculations were proved to be as exact as is humanly possible." Each arch was "centered" on a temporary steel scaffolding but the arches themselves are of solid masonry. Says Mr. Ralph Adams Cram, architect, "It is just as straight and honest masonry as that

of Chartes or Amiens or any other Gothic cathedral of Europe."

* * *

Very few people know of the practical service rendered by the International and Foreign Missionary Society. Through the gifts of many friends and the enterprise of its committee it has erected at Ventnor, just below Atlantic City, five cottages available for the use of missionary families on furlough. These accommodations have been a great blessing to scores of families, some of them members of our own mission staff. A new building known as Richards Cottage was dedicated on September 8. The cost of the building and furniture is approximately \$24,000 of which about \$20,000 has already been provided. The committee hopes that it may not be necessary to borrow \$4,000 in order to complete the project.

* * *

Miss Lillian Boyd, school teacher of Boston, has become director of religious education at St. Paul's Cathedral, Boston.

* * *

Five churches of Newton Centre, Massachusetts, had a joint service on Sunday to listen to the story of Lausanne as told by one of the delegates, the Rev. Edward M. Noyes, Congregationalist. Sort of carrying on the spirit of the conference, what?

* * *

The conference of the Brotherhood of St. Andrew is to be held in Philadelphia, Holy Trinity parish, October 15-16th. The Satur-

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day afternoon session to be attended by both men and boys, will be devoted to a welcoming address by President Bonsall and addresses by Rev. Floyd Tomkins, host, and Bishop Garland of Pennsylvania. Other speakers the first day: Professor Twitmyer of the University of Pennsylvania on "Adolescent Boyhood"; Leon C. Palmer, general secretary of the Brotherhood on "The Brotherhood Today and Tomorrow." A service of preparation for Holy Communion will be held in the evening with Bishop Cook of Delaware as leader.

Sunday, corporate communion with Bishop Garland as celebrant and at the eleven o'clock service to be held in Old Christ Church Bishop Lloyd, suffragan of New York, will speak on "The Layman of the Future." In the afternoon the subject is to be "Practical Plans for Personal Workers" with the following speakers; the Rev. "Jack" Hart, student pastor at Pennsylvania; Rev. Frank Cox, rector of Ascension Memorial, New York; Captain B. F. Mountford leader of the Church Army in this country. The final meeting in the evening will be addresses by the Hon. George Wharton Pepper whose subject will be "The World Awake to Evangelism."

In June the department of missions received a telegram from the Rev. John W. Chapman of Anvik, Alaska, telling of a severe epidemic of influenza which had carried off a large number of adults, leaving forty orphan children to be cared for. He asked for \$11,000 to meet the emergency. On the third of this month Dr. Wood, secretary, wired Dr. Chapman that the money was in hand, donated by friends of his in the States. Dr. Wood also wired that his staff was to be reinforced by the addition of three women workers and one priest, his own son, the Rev. Henry H. Chapman of Fairbanks, Alaska, who is to spend this winter helping his father. On the

third another wire was received from Dr. Chapman expressing his great gratitude.

A Men's Church League has been organized, with headquarters in New York City, for the purpose of evangelizing the world. An attempt is to be made to pledge a million laymen of Protestant churches to do their best to win one other to Christianity each year.

Rev. George Craig Stewart, delegate to the Lausanne Conference, was the speaker at the Round Table of Chicago at their first meeting on the 19th. He spoke on the conference and on the high church movement among the Lutherans of Germany.

Bishop Gray of Northern Indiana conducted a retreat of the Sisters of St. Mary of the province of the Midwest at Kemper Hall from the 6th to the 11th. Sisters were present from Kenosha, Chicago, Davenport, and Fond du Lac.

The National Council reports thru Mr. Franklin, treasurer, that a new record has been established. "We have passed September first without borrowing any money from the banks." Twenty-five dioceses have paid the minimum amount expected of them on their budget quota to September first, and five have paid their full amounts for the year.

The National Council has spent this year in China \$100,000 more than would have been spent in a normal year due to emergency needs of missionaries. In a statement to the press before starting on his way to China Dr. John W. Wood, secretary of missions, said that the

Church is to press its work in China without curtailment despite the setbacks that have been encountered. "Except where slight reductions in appropriations have been suggested by the bishops in China we plan to go ahead on the basis laid down in the budget formulated by the General Convention in New Orleans."

After an absence of seven months during which time he underwent a major operation, the Rev. J. Howard Gibbons, rector of the Ascension, Frankfort, Ky., has returned to his parish. He has also resumed his other duties, diocesan secretary, editor of the diocesan paper and correspondent for the Church weeklies.

A conference of Oriental students was held at Taylor Hall, Racine, Wisconsin, during the week of September 7th, with students present from India, China, Japan, the Philip-

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by

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piners, Jamaica and the United States. The discussion was upon the political and religious problems of the Orient and the Occident. The conference was under the management of the Orientals, the chairman being Mr. Haridas Mazumdar, an Indian student. A service was held on the 11th, the order of worship being drawn up by Mr. R. Ronquillo from the Philippines and included the Beatitudes, the General Confession and the Gospel for the day. Short addresses were given by the chaplain, Professor A. Haïre Forster and by Mr. Kataska, a Japanese Episcopal priest. Buddhists, Shintoists, Hindus, Confucianists, Quakers, Episcopalians and others joined in this service which was begun by three minutes of complete silence. After dinner stories, illustrating the humor of many races were one of the features of the gathering. A paper, *The International Bombshell*, exploded at breakfast each morning and neither age nor race was safe from its shells. Among Occidentals present were Miss Grace Lindley, Dean Lathrop and Mr. Leidt from "281" and the Rev. D. A. McGregor of China who spend several years in religious work in India. Mrs. Biller, director of Taylor Hall, made an ideal conference director and hostess. Mr. M. Matsushita of Japan was elected chairman for the 1928 conference.

* * *

The synod of the IV province is to meet in Columbia, Georgia, October 25th-27th.

* * *

Margaret Hall, Versailles, Kentucky, the diocesan school for girls, opened its thirtieth year September 15th, with pupils enrolled from New York, Florida, California, Missouri, West Virginia, Tennessee and Kentucky. The Bishop of the Diocese presided at the opening of the school.

During the summer extensive improvements have been made upon the school property, especially the gymnasium. An indoor swimming pool 45x25 feet, with all the necessary equipment for a pool, has been completed and ready for use this term. No girl's school in Kentucky has such a feature. The school will also have a winter tennis court.

* * *

A graduate school for the Western Theological Seminary opens this

week in Evanston, Illinois, with the reopening of the undergraduate school planned for the fall of next year. The classes of the graduate school are to be held in the parish house of St. Mark's Church.

* * *

Dr. Rudolph B. Teusler of St. Luke's Hospital, Tokyo, is at work on plans for the permanent buildings and it is hoped that construction on the first unit may soon begin.

* * *

The national council of the Girls' Friendly Society, this year celebrating their fiftieth year of work in this country, is to be held in Boston from November 2-6th. Among the leaders so far announced are Miss Adelaide Case of Teachers College, New York, Bishop Oldham of Albany, Bishop Slattery of Massachusetts, and Miss Era Betzner of New York. Bishop Murray, presiding bishop, is to preach at the closing service, which is to be held in Trinity Church. The conference plans to divide into groups for the following discussions: International Understanding, Jesus' Way with People, a study of religious values, Jesus and the World Today, a study of social standards, and New Roads to our Goals, a discussion of leadership problems and opportunities.

* * *

Seventy clergymen of the diocese of Albany attended the conference held at St. Agnes School on September 14-16th. The purpose of the conference, arranged by Bishop Oldham, was to promote fellowship among the clergy and to provide an opportunity to discuss mat-

ters that could not be brought forward at conventions. Among the speakers were Rev. W. H. Foreman, rural secretary of the National Council; Bishops Oldham and Nelson, Rev. G. Warfield Hobbs, editor of the *Spirit of Missions*; Rev. B. R. Reinheimer of Southern Ohio and Rt. Rev. Samuel Booth of Vermont. The event, by vote, is to be repeated annually.

* * *

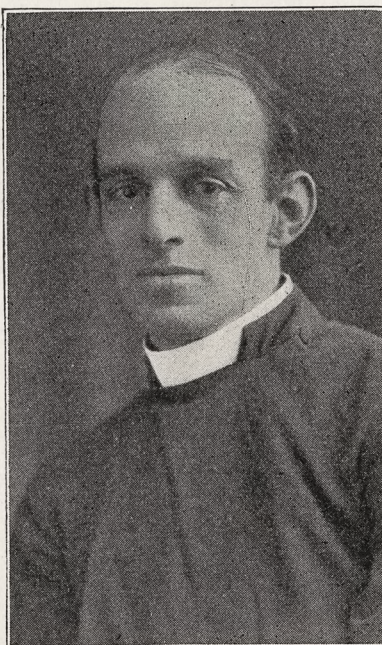
Plans are under way to place a memorial window in St. Mary's Cathedral, Memphis, Tennessee, in memory of Bishops Otey, Quintaid and Beatty.

* * *

The tenth synod of the province of Washington is to be held in Roanoke, Virginia, October 18-20. The opening devotional service is to be led by Bishop Cook of Delaware. The session will be largely devoted to a discussion of the boarding and day schools under Church administration within the province. There are about forty of these and many head masters and principals and members of the faculty are expected. The association of schools under church influence in the province will hold its annual meeting at the same time. This is the first time in the history of the province that the Church boarding schools have been featured at a synod meeting and much good in the way of a better mutual understanding is expected to result. Few people realize the high position in the educational world occupied by the schools of the Episcopal Church.

* * *

The Rev. Thomas Casady, rector of All Saints, Omaha, is to be con-



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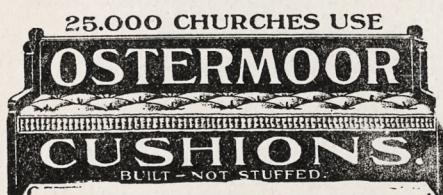
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Grace and St. Peter's, Baltimore.

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.

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Vespers and Benediction, 4.
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separated bishop of Oklahoma in his parish church on October 2nd. The sermon is to be by Bishop Johnson of Colorado. * * *

The seventh annual Bishop's Day for the Indians on the Uintah Indian Reservation in Utah was held on Sunday, August 7, at the Church of the Holy Spirit (Indian). Randlett, Utah. The Bishop, Archdeacon and clergy gathered at Randlett on the Thursday preceding to help in preparation, constructing an out-door altar, rehearsing the choir and getting ready for the "feed" and games that were to follow the service. It was a beautiful day. The colorful vestments and the decoration of the altar blended with the green of the lawn and the trees and made a really wonderful setting for the hearty and dignified service. This annual out-door service is one that is looked forward to by all the people living in the Reservation country. More than fifty of our Indian and white communicants received. The Bishop's sermon was interpreted in Ute by Charlie Traverse, who is one of the leading Indians among the Utes, a communicant and active worker for the Church, taking part in all the services at Randlett.

After the service, while the clergy and workers were meeting the Indians, the Archdeacon took charge of the Indian feast. With the assistance of Mr. Gregory and some of the young people, some seven hundred plate-fulls of good dinner were served. Some of these were repeats but by the time the supply of beef and bread and potatoes was exhausted all the Indians were completely satisfied and to satisfy an Indian with food is a real task. They came in line to the table, received their filled plates and passed on to eat wherever they could find room and shade. Dinner was topped off with an ice cream cone for everyone.

While for an hour or two the diners were settling the clergy with cars journeyed around taking the choir members to their homes, in most cases too far for walking. About four, the games, under the direction of the Archdeacon, began and for several hours Indian men and women and boys and girls had a joyous time with tugs of war, races and a game of shinny between two teams of Indian women.

As evening came near, the Indians and other visitors began to leave and the clergy, pretty well tired out, journeyed to Roosevelt for an evening service there in Trinity church.

* * *

The Commission to visit China, in accordance with the request of the Bishops, expects to sail from Vancouver on October 13th.

Owing to the death of Bishop Brown and the additional responsi-

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Daily, 7:15, 12, and 4:45.

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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, 11 A. M., and 8 P. 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
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Daily 7 and 5.
Holy Days, 9:30.

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bility suddenly thrust upon Bishop Tucker, it has been necessary for the latter to ask to be released from his agreement to serve on the Commission. Bishop Sanford of San Joaquin has kindly agreed to take his place.

The Itinerary of the Commission so far as determined at present will be approximately as follows:

China—October 28th to December 10th. Address, care Mr. M. P. Walker, 20 Minghong Road, Shanghai, China. Cable address—Amchumiss, Shanghai.

Tokyo—December 15th to January 1st. Address, St. Luke's Hospital, Tsukiji, Tokyo, Japan. Cable address—St. Lukes, Tokyo.

Kyoto—January 2nd to 12th. Address, Karasumaru-Dori, Shimotachi-Uri, Kyoto, Japan. Cable address—Amohumiss, Kyoto.

Philippine Islands—January 15th to February 15th. Address, care Bishop Mosher, 567 Calle Isaac Peral, Manila, P. I. Cable address—Bishopstod, Manila.

Decision has not yet been made as to whether the Commission will travel westward across India to Jerusalem for the meeting of the International Missionary Council in March, or return eastward across the Pacific.

Clerical Changes

BLACKSHEAR, Rev. W. S., resigns as rector of St. John's, Versailles, Kentucky, to study a year at Oxford University, England.

BIGELOW, Rev. Frank H., rector of Christ Church, Pomfret, Conn., has resigned to devote all of his time to educational work.

CLAYTOR, Rev. Edward M., resigns as rector of Trinity, Edgefield, South Carolina, to accept charge of St. Paul's, Quincy, Florida.

CORBIN, Rev. C. Canterbury, rector of St. Augustine's, Asbury Park, N. J., has accepted the rectorship of St. Augustine's, Atlantic City.

deOVIES, Rev. Raimundo, resigns as rector of Trinity, Galveston, Texas, to accept appointment as chaplain at the University of the South.

HALLOCK, Rev. Frank H., professor of Old Testament at Seabury Divinity School has been called to the rectorship of St. Luke's, Buffalo, N. Y.

HOPSON, Rev. Sidney M., ordained deacon by Bishop Juhan on September 11th has been placed in charge of St. George's, Fort George Island, Florida, and the work at Bethany Hall.

LAUDERBURN, Rev. Frederic C., assistant at Trinity, Pittsburgh, Pa., has accepted appointment as instructor in pastoral theology at the General Theological Seminary.

MELLEN, Rev. Arthur H., has resigned as rector of St. Clement's, East New York, to become the assistant at Christ Church, Brooklyn, N. Y.

MILLS, Rev. James, rector of St. Paul's, Duluth, Minnesota, has accepted the deanship of St. Paul's Cathedral, Oklahoma City.

TEMPLE, Rev. Charles H., vicar of All Saints, Whalom, Mass., and assistant at Christ Church, Fitchburg, has accepted the rectorship of St. Mark's, Warren, Rhode Island.

WALTON, Rev. Basil M., resigns as rector of St. Paul's, Orange, Texas, to accept charge of St. James', Lake City, Florida.

WINECOFF, Rev. Thomas E., resigns as rector of St. James', Riverton, Wyoming, to accept the rectorship of the Good Shepherd, Scranton, Pa.

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