

# *The* **WITNESS**

CHICAGO, OCTOBER 13, 1927



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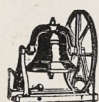


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# THE WITNESS

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## WHY THE CHURCH TEACHES

### 1. An Apostolic Ministry

By

BISHOP JOHNSON

OUR ancestors were once savages and man has a tendency to revert to wild habits. Human nature is very like the prairie. In its native state it is covered with buffalo grass. When you plow up the buffalo grass then the battle begins. If man is industrious the plains are covered with corn and wheat. When he relaxes there springs up weeds. The buffalo grass never comes back.

Man has a similar background. Christian missionaries visited our Anglo-Saxon forefathers and rescued them from their savage state. Henceforth the Anglo-Saxon must either give himself to a life of spiritual effort or revert to a condition far worse than his original status. A civilized man gone wrong is far more worthless than a savage.

The story of human progress is the development of institutions. Savages have no word for home; no knowledge of constitutional law; no conception of universal brotherhood. A savage is a local egotist who knows no obligations beyond those of his tribe or clan. He has no sympathy for a stranger; no mercy for an enemy.

Christ came to found a universal brotherhood in which there was to be neither Jew nor Greek, bond nor free, male or female, but all were to be one in Jesus Christ. There were to be no caste animosities, no racial jealousies, no double standard of morals. Men were everywhere to be of one kinship, for the Lord has made of one blood all nations of the earth.

To accomplish this difficult task Christ founded an institution which his apostle affectionately called the household of faith, and which the Creed of Christendom calls the Holy Catholic Church.

It was a courageous effort to intro-

duce a spiritual fraternity into a barbarian world.

Those who affirm that Christ did not form an institution but merely preached a Gospel seem to me to ignore three things:

First, the plain testimony of Holy Scripture confirmed by the history which follows.

Second, the necessity of such an institution to raise men out of savagery.

Third, the absolute necessity of an institution to achieve any real universal brotherhood.

It would have been just as absurd for a Roman Emperor to make Britain a part of the Roman Empire without utilizing an institution as it would be for Christians to convert Africa without organizing the natives into any ecclesiastical organization.

Did anyone ever hear of any savage tribe which has ever been made a part of the civilized world without the use of that institution which we call government to replace the chaos of tribal individualism in their savage state?

It is not merely an academic exegesis of scriptural texts which convinces me that Christ instituted a Church to accomplish His purpose; it is that it is the only possible way in which the isolated units of barbarism could ever have been cemented into any conceivable form of Christian fellowship. Indeed the unanswerable proof of this statement is to be found in the fact that whenever a sect of people has resisted the Church as an organization it has immediately replaced the Church with another organization which at first they refused to call the Church, but ultimately were resentful if you did not acknowledge that it was just that.

In short we must have an organiza-

tion in order to achieve the purpose for which the Church is founded. You cannot make men of different race, caste and condition become members one of another in a household of faith without providing the household into which they are to be so bound together.

Nothing but the most hopeless prejudice can affirm that we can create a household without a house; fraternity without a lodge; unity without a unit. So much for the necessity of a Church to accomplish the purpose of the Gospel.

Now if there was and is a Church what are its essential characteristics? For what does it exist?

First: *it exists to bear witness to a certain faith*, in order that our belief may be founded upon facts and not theories. "Be ye witnesses unto me" said Christ to the Apostles in His farewell address to them; and St. John replies in the same spirit: "That which we have seen with our eyes and our hands have handled of the Word of life declare we unto you."

The first function of the ministry is to testify to the facts as these facts have been handed down for our acceptance. St. Paul speaks of the ministry as having a trust which is to be safeguarded, a form of sound words which is to be preserved.

Manifestly this requires a continuity in the organization to which the faith was entrusted. When you break the chain you destroy the character of the witness.

"That which thou hast received of me" commit thou to other men who in turn will pass it on. The Church values its apostolic ministry because it has handed down a treasure which was committed unto it.

Second: *the Church exists to administer the sacraments* which Christ



entrusted to it under the direction of the Holy Spirit with which He endowed His ministers.

The Apostles believed that they had received a unique gift on the Day of Pentecost in response to our Lords promise and command. They believed that they in turn bestowed this gift of the Holy Spirit in the laying on of hands. The Apostolic ministry has believed continuously ever since that this gift, bestowed by Christ on the Apostles, is extended to them.

Accordingly in Holy Baptism, in Confirmation, in the Holy Eucharist, we invoke the Holy Spirit to be the agent in bestowing this gift in each sacrament. And in ordination, by laying on of hands, the Church from the beginning has believed that men were authorized to administer these sacraments.

Christ commissioned a specific number of men to exercise a ministry in His name; they in turn commissioned others, and this principle thus established has gone on ever since. The Apostolic ministry is an historic fact, bringing down to us an order which is not self-constituted but which has in it the note of a power derived from the authority that Christ possessed, so we may say that—

Third: *the Church exists to preserve the authority of Christ in an unbroken line.*

"As my Father sent me even so send I you" is the origin of such a ministry.

But there is still another note which is most important. The Church is something bigger than a religious society existing in America in the year 1927. It includes all the faithful in all ages and in all climes.

Fourth: *the Church exists to bring all the faithful into a common brotherhood.*

This brings us back to our savage origin and emphasizes the necessity of a definite institution which can bring order out of chaos. The problem which faces the Protestant world today is not unlike that which faced our colonial ancestors. They broke with the English government as the Reformers broke with the historic Church. But having successfully revolted they were confronted with another problem. What principle of unity and cohesion was to unite them in the future? The colonies refused to submit to Massachusetts, New York or Virginia. The colonies had repudiated George III but they had not repudiated the fundamental principles of Anglo-Saxon law. The union must be such that no one colony should be supreme and yet all colonies included. In doing this they adopted the parliamentary principles of the English race. What were these essentials?

First, constitutional law which has its analogy in the Apostles Creed.

### On the Cover

LEROY S. BURROUGHS is the student pastor at the State University of Iowa, Ames, where he has done a most successful work with college students. He graduated from the University of Wisconsin in 1916, had two years at Nashotah, and then went to Iowa State to serve on the faculty in the department of English. In 1919 he was appointed a Student Inquirer at the University and when that work was completed last year he remained as Student Pastor. There are plans now for a beautiful church at Ames, a campaign for funds being now in progress.

Second, a flag which became the fraternal bond of all of the states. This has its analogy in the sacramental symbols of our religion.

Third, a legalized succession of officers by inauguration which would prevent dictatorships and unauthorized legislation. This has its analogy in our commissioned ministry.

Fourth, a union in which no individual or no colony would have supremacy but in which all were to be merged into one fellowship. This has its analogy in an apostolic ministry which is neither personal nor provincial.

If we were to abandon the principle of Episcopal ordination what would we substitute therefor?

The supremacy of Luther or Calvin or Wesley? The domination of Baptists or Congregationalists or the dictation of the Papacy?

Any such subversive would destroy the note of universal fellowship which must include all who have followed Christ in the Brotherhood, Greeks as well as Romans.

Episcopal ordination is the common practice in all ages and at all times, excepting only in the comparatively small fraction of Christendom which we call Protestantism and which is not a brotherhood in any universal sense but rather the negation of an abuse.

If the colonies had carried their negation of George III to the same extremities there would have been no United States of America but simply a collection of very belligerent colonies, each intent on its own aggrandisement and profoundly jealous of all the rest.

Such is exactly the situation of Protestant religion today because in their anxiety to protest against Rome they have ignored the constitutional safeguards by which they might have perpetuated their brotherhood. Instead of this they have preferred to turn over to lodges and to luncheon clubs the great principle of

which the Church was founded to promote, "the unity of the spirit in the bond of peace."

It is the penalty which Protestantism has paid by attempting the hopeless task of imposing the dictatorship of some great religious leader upon the whole of mankind. No matter how great he may have been he was not great enough to make of one family all nations of the earth. It takes more than a big chief to accomplish this stupendous task. It requires the existence of a Catholic Church bound together by universal custom.

Next article of series: *Why the Church Teaches a Definite Creed.*

### Cheerful Confidences

#### POWER OF PUBLICITY

By Rev. George Parkin Atwater

DURING a recent long ride in a Pullman car, I talked with a group of very intelligent men and women, in one of the compartments. There were six of us altogether. One man was senior warden of a large parish. We discussed religion.

One man said "Why do not the churches get together and start something that will command the attention of the nation and inspire the people and give them a thrill and an incentive to work, and the hope that united action in the churches may accomplish something worth while." He got warmed up on this theme and enlarged upon it with such vigor that he became convinced that he had found a solution for the problems of the church.

It was a fresh idea to him evidently and he had had no glimmer of it when he entered the train. He wound up as follows. "Take Lindbergh. Now, he did something that made everybody talk—and he gave a tremendous impetus to aviation. That's what I mean. All get together and hold out a great vision to the people."

The others looked to me for an answer. They were evidently impressed and were politely putting it up to me to think up the great thriller, before we broke up.

"That seems to be a good idea," I began, "if we could get the co-operation that Lindbergh had. He got pages of publicity in every newspaper in the land. Publicity was the means by which the thrill of his exploit was transmitted to all hearts. Now as a matter of fact the churches have, this very summer, done the very thing that you suggest. They have united in a tremendous project. They prepared for it for seventeen years, and it has just reached its culmination."



The listeners looked a little amazed, as if I were indulging in hyperbole.

"Has anyone here heard of the Conference of Faith and Order, held at Lausanne in Switzerland?"

Not a soul had heard of it. So I traced its origin and the main facts.

"Now what happened to that Conference. It did not get as much publicity in the press of our land as one single New York minister got when he fired a few of his deacons. The press did not see any news value of consequence in the meeting of rep-

resentatives of nearly one hundred Christian Churches from all over the world. The people of this land, because of the power and attitude of the press have become much more concerned about Henry Ford's new car, than about any constructive results for Christianity that might emerge from Lausanne. If the newspapers had given one half the publicity to that Conference that they gave to Lindbergh, Christianity would have been greatly advanced. Lindbergh deserved it, but so did Lausanne.

"Moreover, I want to say this: The Christian leaders of our land, in scholarship, in constructive activity, in their attitude toward the problems of the Church, are a full generation in advance of the popular belief and opinion as to their position. It is the laymen who are floundering about in the confusion of undigested learning, and are uttering platitudes about antiquated notions, and not the clergy."

But here came the call to dinner and of course that ended the discussion.

## PRAYER BOOK AS MYSTERY DRAMA

### 1. *The Necessity of Ritual*

By

REV. IRWIN ST. JOHN TUCKER

FOR some years I earned a living as a lecturer, going from one small town to another town equally small in the Middle West. In every town the main street was certain to display from three to seven signs announcing the meeting place of mystic orders;—Knights of Pythias, Loyal Order of Moose, Benevolent Protective Order of Elks, Masons, Odd Fellows, Improved Order of Redmen, Woodmen of the World, Modern Woodmen of America, Federal Order of Eagles, and an array of others.

In each of the lodge halls, where ordinarily I lectured, were great cupboards and long rows of closets, filled with paraphernalia of purple and red, with gold and blue robes, with infinite varieties of decoration made of brass and tin and glass jewels, with staffs and spears and scepters, with crowns and regalia that defy description.

Ritual is the breath of life to small town folk. It is fellowship set in mystic glamor. Great winds out of the past blow upon the tea merchant, the dentist, the hardware store clerk, as he robes himself in garments of splendor and hears himself addressed with exalting titles.

Every lodge hall has altars and chairs of state, pulpits and rostrums set all around the raised dais which rings the polished floor. Each such hall savors the flavor of hidden ceremonies which link the humdrum life of the average man with vague, mysterious things.

Only in his churches does the small town man rebel against ritual. Only in the small, bare, plain auditoriums devoted to the worship of Almighty God does he shut the door against beauty. Only in dealing with mystery itself does he rob himself of mystery, and of that humility which comes thereby.

Once an order of women attended an Episcopal church where I was to preach. They came wearing strange garments, and each carried a silver-tipped spear, and bore a shield upon her arm. After the service one of them said to me: "It was a good sermon, all right, but we don't care for all that ritual." I said "Don't you have ritual in your lodge? Why did you carry those spears?" She replied, "Oh, them! That's different! We always do that in our lodge."

More than once a man who wore the buttons of half a dozen lodges, each involving complicated ceremonies and intricate vestments, has smiled in a superior way and said in my hearing, "I don't believe in ritual" when invited to a liturgical church.

#### RITUAL OF HATE

This is abnormal. It is a ritual of hate, an inheritance from forefathers who rebelled against beauty. When ritual went out of their churches, it blossomed forth again, effusively and with excessive and choking luxuriance, in the lodges, where there was no all-dominating tragedy of sacrifice and redemption to keep it sane.

This rebellion against ritual is a by-product of the industrial revolution, when towns became covered with soot and grime and the countryside was defaced with hideous scars of mine and factory waste. Men whose lives were ugly felt strange in churches that were beautiful, whereupon they made their churches ugly also. Puritan worship, with its bare meaninglessness, echoed the barrenness of lives in milltown and in slum.

The customary Protestant service is a chain of unrelated performances. First a hymn standing, then a hymn sitting, then a short prayer, then an anthem, then a long prayer, then announcements, then collection,

then sermon. The sermon is the main thing. Everything else is classed as "preliminaries."

It was from long experience in attending such churches and in speaking in them, alternately with lectures delivered in lodge halls resplendent with color and redolent of recollections of colorful ceremonial, that the dramatic philosophy of a ritual worship began to force itself upon me.

Studied from this point of view, the Book of Common Prayer reveals itself as a masterpiece of dramatic psychology, a mystery drama, without a peer in the world.

#### RITUAL COMING BACK

Ritual, the orderly way of doing a supremely important thing, is beginning to reassert itself throughout the religious world. A Presbyterian church in Oak Park last Christmas had a procession with lighted candles. Methodist churches everywhere are adopting vested choirs. Prayers out of the prayer book are printed—in the wrong order—in many a Protestant hymn book. But they pick up fragments here and there while omitting the main point. Ritual re-enters the churches wrong end to.

Ritual is a necessity of life. The housewife has a certain ritual of accomplishing the housework. If she doesn't, she never gets through. A mechanic has a certain ritual of going about his trade. There is a definite ritual about cashing a check, or filling an order, or arguing a case. Rules of order are the necessary condition of any sort of public meeting for action. Calling the roll, reading of the minutes, reports of committees, unfinished business, new business, election of officers—these are all necessary ritual.

Sunrise and sunset, winter and summer, day and night, seed-time



and harvest, these all are ritual, and our life depends on their orderly succession. "Each in his own order... let all things be done decently and in order. . . ."

#### WHY REBELLION

Being a necessity, why was there a rebellion against it? Because a time came when ritual smothered meaning. As the Preface to the English Prayer Book says, "There was more business to find out what was to be read than to read it when it was found out."

Excessive foliage means no flowers, no fruit. The meaning was swallowed up in the luxuriance of its own expression.

Processes of law were intended, and are still justified, as aids to justice. But legal technicalities sometimes so smother justice and defy common morality that smouldering resentment arises, which bursts out in rioting and lynch law. The fault is not primarily with the mob, but with the smothering of justice.

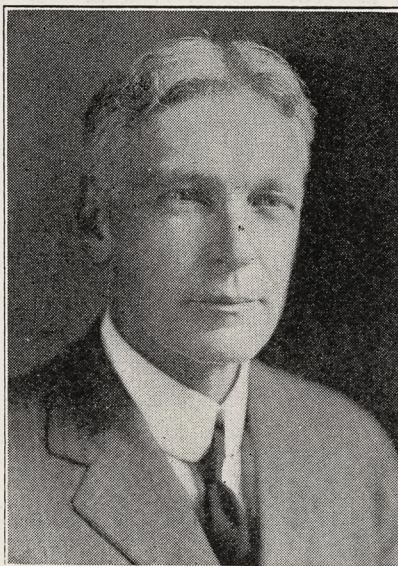
What matters, then, is to make so plain the meaning, the profound philosophy, the sublimity of the spiritual drama in each stage of ordered worship, that it cannot be forgotten nor hid.

Drab little churches, meaningless services, throw all the emphasis on sermon and singing. Intelligent ritual being abolished, and sermon and singing not being sufficient, all sorts of mock liturgies, clownish rituals, have grown up. Worship is turned into a vaudeville, the leading preacher of Protestantism is an acrobat with vituperation for his gospel; strange and sensational antics are substituted for the solemn unfolding of a tremendous truth by the orderly processes of a Mystery, like those in which the Christian church was born.

Christian worship began in dramatic action before the Bible was written, before the church was assembled. Christ said "Do this in remembrance of me," and the church gathered around that action. The Bible gathered around the church.

The disciples united in "the breaking of the bread and the prayers" long before Paul began to write his Epistles. "He was known to us in the breaking of bread," the disciples said on the Resurrection night. The first Christian sermon, that of St. Peter at Pentecost, was accompanied by an intensely dramatic act; the baptizing of three thousand in Jerusalem. It must have been by pouring, not immersion; there is not enough water in all Jerusalem to immerse 3,000 persons.

Those three thousand converts continued steadfastly in the Apostles' doctrine and fellowship, in the "breaking of the bread" and in "the prayers." These words are unmistakable.



DR. JOHN WOOD  
*Sails for China*

The Act began first; the baptizing, the breaking of bread, were the acts around which the Gospel church gathered.

#### DRAMATIC ACTS

These acts were in their nature dramatic acts, setting forth a mystery. "Buried with him by baptism"—"Repent and be baptized"—"death unto sin, new birth unto righteousness"—these were words far from being coined by the New Testament writer. They are much like the ordinary ritual language of mystical orders of the day. Cults of Dionysus, Pythagoras, Mithras used such words. Process of initiation, of enlightenment, of philosophical teaching embodied in dramatic action, were familiar.

These actions were the shell; the teaching is the kernel. The dramatic plunging of the body under water, or the pouring of water upon the body constituted a vow to a certain kind of life, in obedience to certain beliefs (the apostles' doctrine) in connection with a certain group (the Apostles' fellowship) cemented by certain definite acts of worship (the breaking of the bread and the prayers).

Well, now: every act of our worship is definitely sacramental, as well as definitely symbolic. Our Prayer Book is the heir and companion of a long line of formularies of worship. It is the ancestor likewise of a great number of contemporary rituals.

Wherever the natural need for liturgical worship is suppressed or obscured in a church, it blossoms out in a lodge. It is coming back, wrong-end foremost, into the churches. Let us see if we can help forward an understanding of "What mean ye by this service?" . . .

*Next week: Ancient Mysteries.*

## About Books

THE DIVINE COMMISSION, A SKETCH OF CHURCH HISTORY. By Frank E. Wilson, S.T.D. National Council, 281 Fourth Avenue, New York. 1927. \$1.00.

*Reviewed by Bishop Anderson*

DR. WILSON has done a brilliant piece of work in this sketch of Church history. It is not easy to put into two hundred and eighty pages the history of the Church from its apostolic beginnings to the election of Dr. Murray as Presiding Bishop of the American Episcopal Church in 1925. At best it can only be a bird's-eye view; but it is high praise to say that it is a bird's-eye view of the main movements and events in the history of the Church. The book is well proportioned, each subject receiving such consideration as its relative importance merits. Dr. Wilson has a fluent style. His book is easy reading. There is not a dull page in it. Some of it, however, makes very painful reading, but it would not be history if these portions were left out. One cannot write the history of the Church and omit the sad story of persecutions from without and from within, or the political machinations of those in power, or the religious intolerance of bygone times, or the unseemingly wranglings over Creeds and Councils, or the cruelties of the Inquisition, or the moral depravity which on some occasions found a home in high places. There are times when one almost loses sight of the Divine Commission. One might like to have less of the political side of Church history and more of such matters as the normal religious life of the people, even in the "dark ages," the development of Christian art and architecture, the establishment of colleges and universities, the benevolent work of the monasteries, the lives of the Saints, and the missionary zeal which carried the gospel to pagan lands. Not that these are overlooked or that they receive disproportionate treatment in what can only be a swift glance over the centuries; but one somehow feels that Dr. Wilson's desire to stand erect has caused him to lean backwards in presenting the seamy side of Church history. This is not to find fault with Dr. Wilson's book, but with the facts which he could not ignore. It would be pleasanter reading if the emphasis had been placed on the bright side—if less were said about Kings, Courts, Popes and politicians, and more about scholars, saints and missionaries; but this would be one-sided history, while Dr. Wilson gives both sides without any preaching or special pleading.

The first nine chapters bring the story down to the Council of Constance and the birth of Protestantism



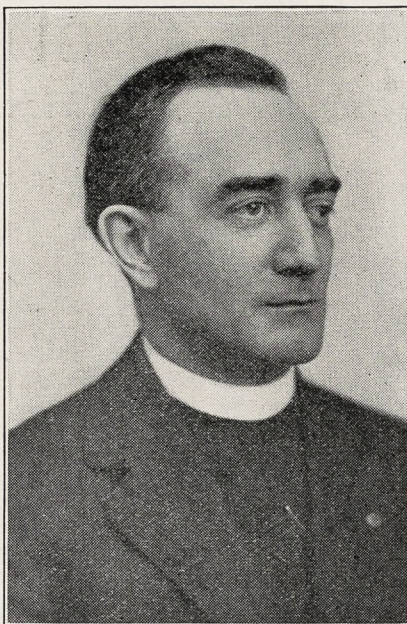
in Europe in the sixteenth century. These chapters deal with the original Commission to the Apostles, the persecutions of the Christians, the great Councils of the Church, the rise of the Papacy, the expeditions of Knights and Crusaders, the Eastern Church, the great schism and the establishment of Protestantism under the leadership of Martin Luther.

The last four chapters follow the course of Church history within the Anglican Communion. The pre-Reformation Church of England and its communion with and relation to the rest of Christendom; the difference between the continental Reformation and the English Reformation; the unbroken continuity of the pre-Reformation and post-Reformation Church of England are all clearly brought out. It is sometimes forgotten that the issue between the Church of England and the Pope was not over Catholic doctrine and practice but over uncatholic and unhistorical claims and practices; while the controversy with Puritanism was at bottom an issue between revolution and reformation. The movement on the Continent was a revolt against the Church, which Protestants would justify and Romanists condemn. The English movement was a reform within the Church. The political movements which ran parallel with the religious movements of those days are another story. As Dr. Wilson says, "To worry out of these events a conclusion that Henry VIII started the Church of England is a fearful and terrible way to handle the facts of history. . . The Pope was dispensed with, but the Divine Commission was preserved as a matter of course."

The book concludes with a chapter on "the Colonial Church" and one on "the Episcopal Church." Admirably they tell the story of feeble beginnings, handicaps, struggles and victories.

It is amazing how much the author has been able to say in so short a space, and it is a literary achievement of high order to have said it so well that one does not want to put the book down until it is finished. It is to be hoped that it may be widely read, especially by the laity of the Episcopal Church for whom it seems to be particularly intended. It is short, readable, fair and informing—the sort of book for which inquiries are often made. Those who do not want to wade through the troublesome waters of medieval history might well get this book for the sake of the last four chapters.

Educational day of the Woman's Auxiliary, Albany, was held on September 30th, with sixty leaders, representing about as many parishes, there to study *The Church Awake*, by William Sturgis. In the afternoon Bishop Creighton spoke on the work in Mexico.



EDITOR WILSON  
*Writes Another Good Book*

## Let's Know

### PRINCE'S PSALM

By Rev. Frank E. Wilson

DAVID was preparing to bring the Ark of the Covenant up to the capitol city of Jerusalem. The Ark was the symbol of God's Presence and it was to be restored to Israel after many wanderings hither and thither. The event was one of real solemnity and David was preparing himself and his people to honor God through this act of devotion. So he composed the Psalm which is numbered 101 in the Prayer Book. In the first five verses he sings of his own determination to acquit himself becomingly as the king of Israel and in the remainder of the Psalm he states his purpose to surround himself only with the right kind of courtiers and councillors.

"My song shall be of mercy and judgment: unto Thee, O Lord, will I sing.

"O let me have understanding: in the way of godliness.

"When wilt Thou come unto me: I will walk in my house with a perfect heart.

"I will take no wicked thing in hand; I hate the sins of unfaithfulness: there shall no such cleave unto me.

"A froward heart shall depart from me: I will not know a wicked person."

There is David's standard for himself. As a servant of God and a leader of his people, he must walk answerably to his calling. But he realizes that he cannot govern his people entirely by himself. Certain

authority must be delegated and those who work under him must be of the right sort. So he sets a standard for them. Unfit persons shall have no place in his establishment.

"Whoso privily slandereth his neighbor: him will I destroy.

"Whoso hath also a proud look and high stomach: I will not suffer him.

"Mine eyes look upon such as are faithful in the land: that they may dwell with me.

"Whoso leadeth a godly life: he shall be my servant.

"There shall no deceitful person dwell in my house: he that telleth lies shall not tarry in my sight.

"I shall soon destroy all the ungodly that are in the land: that I may root out all wicked doers from the city of the Lord."

It has been called the "Prince's Psalm." The story goes that once upon a time Ernest the Pious, Duke of Saxe-Gotha, sent a copy of it to an unfaithful minister as a bit of warning. So it became a proverb in that country, if ever a minister were guilty of bad conduct, to say, "He will soon get a copy of the Prince's Psalm to read." It has been a favorite bit of Scripture for many a saintly Christian. Let us hope that when our people read it in public worship, they may catch the spirit of it, even if there be no princes in our more or less democratic country.

## Preacher, Pulpit and Pew

By E. P. Jots

Charles Lamb was once persuaded to attend a Methodist "experience" meeting in company with a friend.

The friend spoke with great fervor and self-abasement, and finally Lamb himself was called upon to address the meeting. He rose and stuttered out:

"I have nothing to say as to myself, but I can quite c-c-confirm what my friend has said as to his being a m-m-miserable sinner."

\* \* \*

Sunday School Teacher (trying to impress the children with the supremacy of God)—Now children, who is it that is far above me, and of whom I stand in great awe?

Small Boy—Your wife!

\* \* \*

After Dr. Carl S. Patton has been preaching a few weeks at the First Congregational church in Columbus, having accepted the call to succeed Dr. Washington Gladden in the pastorate, a woman of the congregation remarked to him one day:

"O Dr. Patton, I do so enjoy your sermons; I never had sense enough to listen to Dr. Gladden."



# NEWS FROM THE ENGLISH CHURCH

## Meeting of English Scientists

Reported by

A. MANBY LLOYD

THE Ecclesiastical Committee of Parliament which has to report on the Prayer Book Measure will begin on Thursday the crucial stage of the Inquiry.

Serious doubts are expressed whether the task can be completed in time for the Prayer Book Measure to be dealt with during the autumn session. Possibly there will be an adjournment till next year. This will suit both Evangelicals and Anglo-Catholics, both of whom wish the Prayer Book Measure at the bottom of the sea.

\* \* \*

Alfred Noyes, a poet to be bracketed with Rudyard Kipling and the Poet Laureate—Sir Robert Bridges—has not wasted any time in replying to the childish taunts of Sir Arthur Keith, who dragged the Bible and the Bishops into his recent address to the British Association. It is a blind conflict says Alfred Noyes, for the antagonists are dealing with different orders of fact, as though an artist were to quarrel with a savant over the nature of sunset—one man talking of physical vibrations, and the other man talking of beauty.

The press has fastened on the obviously humorous suggestion of the Bishop of Ripon (who said he would probably be lynched for making it) that science should take a rest for ten years, for digestive purposes. It was a tactical blunder, but no worse.

Sir Arthur Keith knows very well that the man in the street often thinks of his "Apelike Ancestors" as living only a few thousand years before the Ancient Britons and that his ideas about Evolution are more fantastic than those of even a Dayton Fundamentalist. Loose phraseology about our "cousin," the gorilla, is unscientific and misleading, in exactly the same way as "the six days" of Genesis are misleading if substituted for the periods of geology. But Genesis was not a scientific treatise. It has the greatest opening of any work in literature, and on the title page there still stands written in indelible letters, "In the beginning God created the Heaven and the Earth."

Sir Arthur himself affirms that it is still possible to reconcile science and religion. But the dispute is not about the process of evolution, rather about its underlying cause. There was a time when this planet was lifeless. Suppose that a Sir Arthur Keith from some other planet

could have been dumped upon the shore of one of our lifeless seas. Would he believe that, if he were endowed with immortality and waited there patiently upon the jellyfish, he would see at last great steamers going by; and that, eventually, a little boy would run up to him and offer him "The Times?" If he were told that this would be entirely due to the actions and reactions of the physical elements around him, he would certainly not be satisfied with his recent explanations of that portentous fact.

There was a time when the solar system was in a gaseous condition. Time, stretched into millions of aeons is not an explanation of the evolution of Westminster Abbey from a gas. We must not be blinded by the multiplicity of intermediate details. Suppose that Sir Arthur had seen the process of evolution passing before him as quickly as a moving picture, from an hour when the planet was lifeless up to the hour when he saw three crosses on a hill, and heard a voice crying, "Eloi, Eloi, lama sabachthani." Whether it were a God, or a man, or a cousin of a gorilla that hung there—would not that weird and terrible vision demand, even from a savant, more explanation than chemistry can give us?

\* \* \*

Natural selection, says our poet, is not enough. It cannot even begin to work until varieties of life exist from which the selection is to be made; and the Augustinian Abbot, Mendel, broke the theory down from the other side. . . . But if it was not blind chance, what was it? Darwin himself affirmed that it was Something as far above the mind of Newton as the mind of Newton was above that of a dog. The comparison was hopelessly inadequate; for the stages between the dog and Newton are measurable "quantitatively." But the distance between Newton and that Something Else is given only in that ancient Book which Sir Arthur Keith seems to brush aside.

By a grim irony, therefore, the whole argument turns on the question—"Has this process of evolution any real ultimate explanation at all?" Unfortunately, Sir Arthur Keith, with his merely "biological forces"—and Alfred Noyes prefers the Logos—unintentionally suggest-

ed an ultimate negative. Science, in the face of its own axiom, is explaining everywhere the greater by the less. The real clue to evolution must be sought in its highest results, and in the goal to which it is moving, rather than in the jellyfish.

It is not the ape that gives the clue to Shakespeare, but Shakespeare that gives the significance to the ape. Ultimately we shall have to explain the jellyfish by what we can dimly anticipate of Godhead rather than by nothingness that we can dimly see through a mist of electrons. The only reality, *ourselves*, is akin to the Reality it apprehends in that Voice from without, "I am the Vine; ye are the branches."

And that, finally, is the family tree of man.

\* \* \*

A plea for healthy outdoor games on Sundays was made from the pulpit recently by the Rev. Basil J. Bourchier, at St. Jude-on-the-Hill, Hampstead.

Which in the sight of Heaven, he asked, was the more acceptable—a tennis match or a gossip match? To concentrate upon one's lawn or one's neighbor? To give the younger generation approval of their enjoying themselves in the playing fields or to give them every facility for gambling in corners or getting up to all manner of mischief?

"Give me your fine, clean young Englishman, who, not ashamed of his religion, never lets Sunday pass without paying his homage to his Creator, but who, having done this, makes his way with clear conscience to the links or the footer field. He glorifies God equally in both."

The Sunday School, except for the very young, should, he said, be transferred to the forenoon, which was obviously the proper time. All too long they had been content to try to impart religious knowledge to young people who came for that purpose less than half an hour after their haviest meal of the week! Oh, for a little commonsense!

The Rev. Robert C. Wilson is now with his family at Bethel, Vt., recuperating after treatment in Washington for a disease contracted in China. Mr. Wilson will not be able to return to the mission field, but it is hoped that after a time he may be able to work in this country. His recovery is thought to be satisfactory.



# NEWS OF THE EPISCOPAL CHURCH

## In Brief Paragraphs

Edited by

WILLIAM B. SPOFFORD

**E**IGHT bishops of the Church, representing constituencies with large country populations, participated in a conference in Columbus, Ohio, through September 20th to 22nd, the certain effect of which will be to make the rural church problem in the United States a vital and immediate task of the whole Church. There has been a disturbing if vague realization in the Church that the rural problem was becoming acute. This Columbus Conference, notable for its great informative value and its spiritual quality, brought the problem to a focus in a series of significant findings, adopted unanimously, each one of which touches a vital need developed at the Conference. Following a preamble in which it is declared that "Rural Church work is of supreme importance not only for its own sake and its immediate field, but because of the constant immigration of the people from the country to the city," and that "The future salvation of our national life, the very preservation of our civilization depends upon an adequate answer to the constant need of country life for devoted leadership;" and further that "All organized religion must give itself to the evangelization of the countryside, a condition which can best be brought about by diligent religious education, constant and constructive social service, and persistent pastoral work," the findings embrace the following chief points:

That a committee be appointed to present to the House of Bishops a book of services, with a request that the House of Bishops authorize its use among those unfamiliar with the Church. This committee will be composed of Bishop Jett, Bishop Gray and Bishop Davenport.

That the Commission on Evangelism and all diocesan authorities without delay carry the Bishops' Crusade into every village and hamlet in the land.

That the various theological seminaries include in their curricula, definite courses in rural work, that the bishops and clergy seek opportunity to present to the men of the seminaries the call to the rural ministry.

That a larger use be made of laymen in village and country work, not only in matters of social service and religious education, but in preaching as well. That the objectives of the rural division of the Department of Christian Social Serv-

**ANNOUNCEMENT**  
**T**HERE will appear in this paper next week an article by Professor Easton.

### THE HISTORY OF THE GENERAL SEMINARY

Thinking that there may be those, particularly among the alumni of the Seminary, who would like to have extra copies to give to parishioners and other friends we take this means of calling it to your attention. A bundle of ten or more copies will be sent to you if the order is received not later than Tuesday morning, October 18th. The cost is 3c a copy and we shall appreciate prepayment so that billing may be unnecessary.

ice, as well as the suggested program for provincial and diocesan social work receive the earnest support of the entire Church.

That the Brotherhood of St. Andrew consider the advisability of establishing a school in one or more of its summer camps for the training of laymen in evangelistic work in village and country, and that the Woman's Auxiliary and all of the great corporate agencies of the Church extend their activities into the villages and hamlets and open country of America.

And that finally, the National Council provide funds for the sending of seminary students into the rural fields of the Church each summer, for training in rural church work.

Those participating in the Conference included Bishop Davenport, of Easton, who presided, Bishop Booth, bishop coadjutor of Vermont, Bishop Frank A. Juhan, of Florida, Bishop Robert C. Jett, of Southwestern Virginia, Bishop Gray, of Northern Indiana, Bishop White, of Springfield, Bishop Ferris, Coadjutor of Western New York, Bishop Rogers, Coadjutor of Ohio.

Without exception, all of these bishops voiced difficulties encountered in working among rural populations with regard to the unfamiliarity of the people with the form of service of the Episcopal Church, and their inability to follow intelligently the service as prepared in the Prayer Book. Similarly, the bishops, practically without exception, deplored the lack of clergy for work in

the rural sections and extolled the services which are rendered in that connection by devoted laymen whose scope of activities they believe requires broadening in the interests of the Church.

\* \* \*

The Church Army has established a training center at the Bishop McVickar House, 66 Benefit Street, Providence, R. I., where keen young American laymen may be trained for lay evangelism within the Episcopal Church of America. The faculty is being chosen from clergy within easy reach of Providence, priests will give instruction in such subjects as Prayer Book History, Church History, Study of Old and New Testament and Christian Evidences. The practical side of the training will be in the care of the Church Army. The industrial parishes in and around Providence will form an excellent field for actual work each week-end. The immediate need is that of *suitable men for training*. Candidates should be unmarried and between the ages of twenty and thirty, and of the highest type. Clergy are asked to recommend keen fellows willing to sacrifice much for the sake of Evangelism in the Church. Enquiries are invited. Application to be made to Captain B. F. Mountford, Diocesan House, 416 Lafayette Street, New York, N. Y.

\* \* \*

I was talking with a New York publisher the other day. He told me of a novel they are soon to bring out. "It is a very fine story. Oh, there is a shady passage or two, but they were put in merely with the hope that it would cause the Boston police to suppress the book. If we can bring that about we are sure to sell a hundred thousand copies."

\* \* \*

The American Tract Society, which has been reorganized in the last few years, has given striking proof of their new policy of cooperation. They have just published the principal offices of our prayer book in Italian, with the English in parallel columns. It was recently stated at an interdenominational meeting by a Baptist Italian minister of Waldensian training, that the prayer book of the Episcopal Church is the best devotional book to give to Italians.

This Bilingual prayer book was prepared under the auspices of our Foreign Born Americans Division, and its cost shared by the American



Tract Society and our Department of Missions, with contributions from some of the bishops who have Italian missions in their dioceses.

\* \* \*

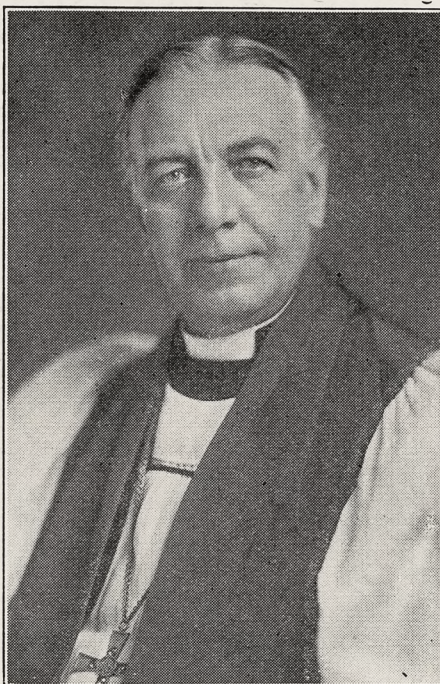
Contract has been let for a new \$45,000 church for St. Andrew's, Emporia, Kansas, Rev. J. Herbert Smith, rector. The new church will be of English Gothic, and will be connected with the parish house which was built several years ago.

\* \* \*

The Rev. Henry Baldwin Todd resigned as rector of Trinity Church, Waterbury, Connecticut, early in the summer due to some sort of rumpus over the placing of a memorial tablet. He was asked to reconsider at a large parish meeting, peace and harmony have been restored, and he is to remain.

\* \* \*

The fifth annual clergy conference of Newark was held last month at the new Holiday House of the Girls' Friendly Society at Delaware, New Jersey. There was an address of welcome by Bishop Stearly and an address by Bishop Overs on Christianity as a World Factor the first evening. The following morning Canon H. Adye Prichard spoke on the Devotional Life and Professor Yerkes of the Philadelphia Divinity School lectured on the New Testament and Modern Life. "We are still fooling the laity," he said. "They still think we can interpret the Bible. They do not know that most of us cannot even read Greek." Bishop Penick, coadjutor of North Carolina, led a conference on preaching,



BISHOP FREEMAN  
*Is an Optimistic Man*

and Bishop Overs came back again for the relating of his experiences as bishop of Liberia. Then there was a ball game with the Jersey City clergy against the rest of the diocese which wasn't so good apparently, as the score was 25-5 in favor of Jersey City, which proves that there are either good ball players in Jersey City or terrible ones outside.

\* \* \*

Bishop Winchester of Arkansas is

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at the Mayo Clinic, Rochester, Minnesota, where he has passed successfully the first stage of an operation on his throat, the second part to be performed shortly. The doctors are much encouraged as to his condition.

\* \* \*

The Fellowship of Reconciliation, of which Bishop Paul Jones and the Rev. Nevin Sayre are secretaries, are to send a mission to Central America to promote good will.

\* \* \*

Cable from Port au Prince, Haiti, received at the office of the National Council on September 27th, announces the death by drowning of the Rev. Paul Holly. Mr. Holly was a grandson of the late Bishop Holly and was ordained to the diaconate last June upon the completion of his work at the Philadelphia Divinity School.

\* \* \*

Normal School for Church Workers opened last Wednesday evening at St. James', Chicago, and is to continue for ten consecutive Wednesday evenings. Faculty: Professor Goodspeed, University of Chicago, on the New Testament; Rev. Frank R. Myers, St. Edmund's, Chicago, on the Periods Between the Testaments; Rev. D. A. McGregor, St. Mark's, Glen Ellyn, on the Program of the Church; and then the courses on the various grades of the Church school by Miss Anna Murray, Miss Edith Adams, Miss Marion Stacey, Miss Dorette Bergemann and Rev. Malcomb Ward.

\* \* \*

Ring words of optimism for Christianity and the forces for good in the nation featured the remarks by Bishop Freeman of Washington at the service celebrating the fourth anniversary of his consecration.

"Four years is a comparatively brief space of time in which to review events moving so swiftly," said the bishop. "Anyone in Washington must be conscious of important changes which have taken place. Obviously, as Bishop of Washington, my primary obligation is always to the diocese and I am happy to ob-

serve that substantial progress has been made in it. In spite of recent statements purporting to show a decline in the Christian Church, we notice a steady and a healthy growth. My conviction is that this is registered not alone in increased membership gained through confirmations but in increased congregations as well.

"I believe that religion has lost none of its popular appeal and never will because, as a French writer once said: 'Man is incurably religious.' That the Church has need to 'lengthen its cords and strengthen its stakes' is evident. The conviction grows upon me that if Christian forces concentrated more largely upon vital matters concerning the up-building of the moral and spiritual character of the people and gave less heed to the things extraneous to Christianity itself, we would enter upon a new era marked by a great spiritual awakening."

\* \* \*

The report from the hospital in Evanston where Bishop Griswold recently underwent a very serious operation is that he is steadily improving.

\* \* \*

Eighty laymen of the diocese of Newark met for conference over the week-end of September 17th and listened to Bishop Stearly, Bishop Overs and Secretary McAllister.

\* \* \*

At the Choate Clergy Conference, Wallingford, Conn., held September 26th-28th under the chairmanship of Rt. Rev. Edward Campion Acheson,

bishop coadjutor of Connecticut, the clergy unanimously asked the Church Army to provide and equip and man a motor mission van similar to the ones operated by Church Army in the dioceses of New York and Vermont, for work in that diocese next season. By gifts and promises made on the spot the cost of the caravan was more than guaranteed by the clergy themselves.

\* \* \*

Nearly four hundred boys, from forty different parishes, were at Camp Frisbie, the boys' camp of the diocese of Michigan, this past summer.

\* \* \*

A conference of Virginia Liberal

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Churchmen is to be held at St. Paul's, Richmond, October 25th and 26th. Among the leaders and subjects are: the Country Parson by Rev. Frederick Goodwin; the Town Parson by Rev. William A. Brown; the College Parson by Rev. Noble Powell; The Modern Use of the Bible by Rev. Thomas K. Nelson; the Interpretation of the Creeds by Rev. J. Lewis Gibbs; The Administration of Holy Communion by Rev. W. A. R. Goodwin; the Church's Place in Community Activities by Rev. R. Cary Montague; the Church in the United States by Rev. H. H. Covington.

Bishop Moulton of Utah is to devote some time this coming winter in assisting Bishop Stevens in the diocese of Los Angeles.

Something new in the diocese of Pennsylvania this year; a conference is to be held from the 26th to the 28th for the clergy, and from the 28th to the 30th for the laity, on the relationship of the diocese to the work

of the National Council. Bishop Garland is to preside at both conferences.

Two large congregations listened last Sunday to sermons on the Lanes Conference; the larger at the Cathedral where Bishop Manning, one of the more prominent delegates to the conference, spoke of it as a great and notable event in Christian history. The other sermon was preached by the poet rector of St. Bartholomew's, Rev. Robert Norwood, who gave it as his opinion, according to the newspapers, that the Confer-

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ence was "A pathetic failure." Dr. Norwood was not present at the conference.

Corner stone for parish house for All Saints mission, Irondequoit, New York, was laid by Bishop Ferris on September 24th. This is a new parish, suburban to Rochester, which was organized in 1925, and has shown remarkable development under the direction of the rector of St. James, Rochester, the Rev. Francis A. Ransom, who is in charge.

On Monday of last week Bishop Manning addressed the New York Churchmans Club when fully two hundred clergymen welcomed him back to his diocese. Bishop Manning gave a most inspiring address on the Lausanne Conference and dispersed any doubts there might be in the minds of his hearers as to the remarkable success of it. At the close of his address Bishop Manning called attention to an error that appeared in the report of his Cathedral sermon as reported to the press, in which he is made to say that the Anglican Church, as a result of its middle theological position, is now in a position to be arbiter among the churches. He denied not only making the statement but of holding any such idea.

St. Ann's Church for deaf mutes, New York City, celebrated the 75th anniversary of its founding last Sunday. The sermon was preached by Bishop Manning and interpreted by Miss Virginia Gallaudet, daughter of the founder.

At the administrative committee meeting of the Federal Council of Churches, September 23rd, the Rev. S. Parkes Cadman bore eloquent testimony to the genuine spirit of catholicity displayed at the Lausanne Conference. "Despite the fact that the conference met to discuss theological differences it must be regarded as a visible expression of the growing



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oneness of the disciples of Christ." Dr. Cadman was followed by Bishop Cannon, Methodist, and Dr. Robert Ashworth, Baptist, two other delegates to Lausanne, both of whom stated most emphatically that the conference was a success beyond their expectations.

Bishop Overs and the Rev. E. M. Schmuck, field secretaries of the National Council, were the conference leaders when the clergy of Bethlehem met last week at Reading.

Bishop Slattery of Massachusetts was the preacher in the chapel of Harvard University last Sunday. During the week he kept office hours at the university so that students might consult with him.

By the will of the late John F. Tracy, Christ Church Cathedral, Hartford, Connecticut, receives \$5000, of which amount \$2000 is to go into the dean's discretionary fund.

Boston is to have an industrial conference week in November under the auspices of the Federation of Churches. Meetings are to be held with labor and employer groups, and services held in various churches, speakers from all parts of the country interested in the Christianization of industry being imported for the occasion.

At the Church of Our Redeemer, Lexington, Massachusetts, a junior congregation has been organized with an enrollment of close to a hundred.

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Every Sunday afternoon at the Messiah, Boston, there is a conference, addressed by a distinguished speaker, for students of the Boston district. On the 9th the speaker was Mr. Henry Goddard Leach, editor of *The Forum*, who spoke on "Are Americans Intolerant?" Other speakers during the season are to be Whiting Williams, who is to answer the question as to whether or not the laboring man has any use for religion (some day I should like to hear the same speaker take that subject the other way around); Bishop Dallas of New Hampshire on the Vitality of Religious Experience; Dr. Alfred Worcester on the sex problem; Leslie Glen on religion as an asset to students; and Kirkley Mather, professor at Harvard, on Are Men Mere Machines?

Bishop Nicholai of Serbia, in this country as the guest of the Carnegie Endowment for International Peace, preached recently in the Cathedral of St. John the Divine, New York. Coming from the Balkans, between the

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## Services

### Trinity Cathedral, Cleveland

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

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

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

### Grace Church, Chicago

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

### St. Paul's, Chicago.

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

### The Atonement, Chicago

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

### St. Chrysostom's, Chicago

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

### St. Luke's, Evanston.

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

### Trinity Church, Boston.

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

### The Ascension, Atlantic City

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

### Christ Church, Cincinnati.

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

### St. Matthew's Cathedral, Dallas.

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

### St. Luke's, Atlanta.

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

### Church of St. Mary the Virgin, New York

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East and the West, he spoke of the Orient and Occident as twins who have become separated from and suspicious of each other.

"The East says it represents wisdom and the West says it represents power," Bishop Nicholai said. "The East has been striving all through the years to get more wisdom, and the West has been striving all through the years to get more and more power. What is wrong with the East is that it lacks divine revelation, and what is wrong with the West is that it lacks inspiration.

"In consequence the wisdom of the East has sunken into a spiritual sadness, nothingness, idolatry, ignorance and laziness. The power of the West has sunken into brutal wars, revolutions, suicides, divorce, fear, crime, troubles everywhere that cannot be settled merely by human power.

"In the East the wisdom has been collected without Christ, and in the West the power has been collected without Christ. So both are powerless. Him who brings a better wisdom and a better power; Him who is wiser than the East and stronger than the West, both have failed to heed, and as long as this is the case the East and the West always will be hostile to each other.

"In all this clamor Christ soothingly whispers through the generations, 'Without Me Ye Can Do Nothing.' He is wiser than the East. He is stronger than the West. Christ ought to come to the East to clean their minds and to elevate their hearts. He ought to come to the West to instill more kindness, more brotherly love.

"What we need today most of all is that Christ's revealed wisdom should rectify and vivify the wisdom of the East, and that His divine inspiration should spiritualize the power of the West."

\* \* \*

St. Luke's Memorial Hospital of Ponce, Porto Rico, was founded in memory of Charles Henry Thomas, M.D., through the generous gift of his widow, Mrs. Charles H. Thomas, of Cincinnati. It is maintained and administered by the Church for the benefit of the people of Porto Rico, without distinction of race or religion.

For the past nine years Miss Ellen T. Hicks has been the efficient Superintendent of St. Luke's. She brought to her work there trained experience gained in Bryn Mawr Hospital and St. Luke's Hospital, Manila. Under her direction the Church's medical work in Porto Rico has moved forward steadily to larger and better service. Among the most recent developments are the building of a Nurses' Home, the equipment of a pathological laboratory, and the

## Services

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

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Daily: 7:30 and 10 A. M. and 5:00 P. M.

### The Incarnation, New York

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Sundays, 8, 10 and 11 a. m., 4 p. m.  
Daily, 12:20.

### 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 Thursday, 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 Thursday, 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 Thursday, 11 A. M.

### Gethsemane, Minneapolis.

Rev. Don Frank Fenn, B.D.  
4th Ave. South at 9th St.  
Sundays: 7, 8, 9:30, 11 and 7:45.  
Wed., Thurs., Fri., and Holy Days.

### St. John's Cathedral, Denver.

Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

### All Saints' Cathedral, Milwaukee.

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Daily 7 and 5.  
Holy Days, 9:30.

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improvement of the X-ray department. Two plans still awaiting accomplishment are a dispensary and a children's ward. Without these St. Luke's can not find a place upon the list of accredited hospitals in Porto Rico. Public health work is another direction in which Miss Hicks plans to extend the ministry of St. Luke's. She considers it one of the most important community services that a hospital and its nursing staff can render.

\* \* \*

There are advantages in Mexico. For instance here is a nice harmless battle which Bishop Creighton describes and which he was privileged to witness free of charge. A scrap like that here would cost in the neighborhood of forty dollars:

"Juan is a Spaniard, hard working, frugal and polite, who is 'dueno' of the grocery and wine store just across the street from our house. He is short, stocky and agile. His eyes flash when he talks and his smile is beguiling. But Juan didn't smile yesterday. He was collecting a bill.

It was almost time for my Confirmation class from Hooker School to come for their instruction and I was thinking over my lecture. It is hard to think, however, when there is a disturbing chorus of excited voices in the street just below the study window; so I gave it up and went out on the terraza to see what it was all about. It was simply Juan collecting a bill from our Mexican neighbors.

He was shouting at the top of his lungs and gesticulating with all the energy of one of Don Quixote's windmills. So were our neighbors, all of them,—the gentleman of the house, his wife, their criadas and, I think, several of their relations.

Quite a crowd had gathered and, encouraged by the audience, the de-

### Clerical Changes

ADAMS, Rev. Harold B., resigns as rector of Christ Church, Troy, N. Y. to accept a call to Christ Church, Meadville, Pa.

BERNARD, Rev. W. C., resigns as rector of St. Michael's, Brattleboro, Vermont, and has retired.

DOTY, Rev. Walter P., graduate this past year of the Divinity School of the Pacific, has accepted an appointment as curate at St. Paul's Cathedral, Los Angeles.

HAUSE, Rev. B. M., assistant at St. Paul's Columbus, Ohio, has accepted an appointment as assistant at St. James's, Los Angeles.

KIDD, Rev. Gordon L., vicar of St. Andrew's, Trenton, N. J., has accepted a call to St. John's, Richfield Springs, New York.

ROSEBAUGH, Rev. John H., director of religious education, Connecticut, has accepted a call to the rectorship of the Atonement, Tenafly, New Jersey.

STONE, Rev. Arthur W., chaplain of the Navy, has been transferred from the Boston Navy Yard to the Navy Yard at Charleston, S. C.

WELD, Rev. Edric A., of Brookline, Mass., has accepted a call to St. Stephen's, Middlebury, Vermont.

WALTON, Rev. Basil M., rector of St. Paul's, Orange, Texas, has been placed in charge of St. James's, Lake City, Florida.

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baters, sad to relate, came to blows. Not that the blows hit anyone, but still they were struck. I am inclined to think that accuracy was not exactly desired. The torrent of words never ceased, however breathless the combatants became.

Juan was very much in the minority and at a disadvantage because the women folks and criadas kept pulling him away from their champion, the debtor. However, Juan was full of fight and always went back. A favorite gesture which became quite popular before the melee was over, was a wild slap into space and then a grab at coat lapels and a vigorous and vicious shaking.

How long this battle might have continued I do not know, but while it was at its very worst and the air was being soundly slapped amid terrific outcries, some one discovered a boy with an automobile tire which was promptly confiscated and forced between the combatants, much to their surprise and distress. Who can fight manfully with a big auto tire held menacingly between champions of virtue and debt?

The debtor's wife grabbed her husband in the very moment of his contemplation of this horrid interruption and shoved him into the house and then planting herself defiantly in front of him, she gave Juan a mean look of contempt."

New parish house has been opened by St. Matthew's Church, Detroit, with all of the things that usually go with a nice plant, and this in addition, an apartment for the rector.

Ground was broken last month for a new church for Saint Columba's parish, Detroit.

The diocese of Michigan is after a million dollars' endowment fund. The drive will come next month. The interest on the fund will take care of several of the outstanding needs of the diocese. The firm is under the expert management of Ward, Wells, Dreshman and Gates.

The two schools of the diocese of Washington, the National Cathedral School for Girls, and St. Alban's, the Cathedral School for Boys, opened last week with large enrollments. Several women have been added to the faculty of the girls' school, including Miss Olive H. Pott, a graduate of the school, who for the past few years has been on the faculty of St. John's University, Shanghai.

A glowing report of the work done by the Church Army in Vermont comes from our correspondent there, the Rev. A. B. Crichton. "Hundreds of calls on scattered people and have held innumerable ser-

vices up and down the state. We cannot express our gratitude to these men and to their great organization for all that they have done for us." The latest Church Army worker in Vermont is Captain Tom Greenwood who last week made a great hit with the young people of St. Paul's, Burlington, with an illustrated talk.

Wong L. Ham, a native of China and now a prosperous business man of Rutland, Vermont, is one of those who shows in a practical way his belief that the work of the Christian missions in China must not be interrupted by the warfare that is now going on there. A few days ago Mr. Ham visited the Meneely Bell Company's plant at Troy, N. Y., to inspect two bronze church bells that were especially made as his gifts to two different churches in Tai Shan, Canton, shipment of which is being made this week via the Panama Canal.

Diocese school for Church workers is being held at the Cathedral, Boston, on Thursday evenings. The list of subjects is large and varied; the faculty composed of experts, including Mrs. Edward Barney, Miss Margaret Marston, Miss Eva Corey, Deaconess Pennock, Miss Lucy Sturgis, Mrs. Maude Copley, Rev. E. M. Paddock and Mr. Frank Lincoln.

Mr. Randall Norton, head of the preparatory school for St. John's University, Shanghai, with his wife (a daughter of Bishop Graves), is now at the home of his parents, Dr. and Mrs. A. C. Norton, in Middletown Springs, Vermont, hoping that conditions may be such that they can return and reopen the school in the fall of 1928.

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