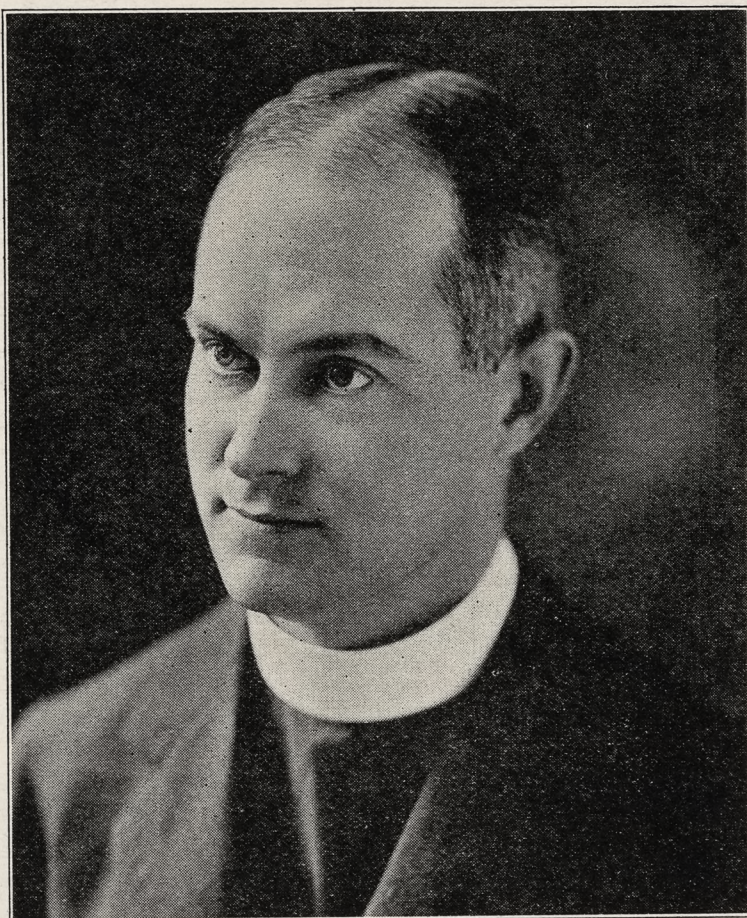


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ESTABLISHED: 1905.

THE WITNESS

A National Paper of the Episcopal Church

Vol. XII. No. 45

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; BOOK EDITOR, REV. CHARLES L. STREET; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. H. P. ALMON ABBOTT, BISHOP STEVENS, REV. W. A. JONNARD.

Entered as Second Class Matter at the Postoffice at Chicago, Illinois, under Act of March, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

STAMPEDES

A Suggestion for General Convention

By

BISHOP JOHNSON

WHEN the Lord called us sheep, He must have had in mind certain qualities which are characteristic of sheep—one of these qualities is their tendency to stampede.

If some one will stand up and wave a red blanket before a flock of sheep and at the same time make a loud noise, they will at once become panicky and in their anxiety to get away from a perfectly groundless danger will run over a precipice to their own destruction.

If perfect love casts out fear, an excessive timidity will destroy reason. When people are gathered together in an ecclesiastical flock, they are very excitable and very apt to be stampeded over a trifling danger.

Different ecclesiastical tribes are thrown into panic by different sounds and different red rags.

I do not know a group of men less excitable than those at General Convention, but let some delegate say "Rome" in a tragic voice, with a dramatic gesture and the flock will at once begin to mill.

This word has about the same effect on that assembly, that the word "evolution" has in a group of fundamentalists, or the word "whiskey" in a ministerial union.

Ever since we parted from close relations with the pope, and that has been for nearly 400 years, this magic word has had about the same effect as yelling "fire!" in a crowded theater, where there is no fire. Everybody gets excited, some people are trampled upon and no one is benefited by the vociferation of the would-be philanthropist who thinks he is performing an heroic duty. Even if there were a fire the casualties would be fewer if he kept still.

During the four centuries there

have been several such stampedes which have caused many sheep to leave our green pastures and flee into desert places when there has been no real cause for excessive alarm.

The Church has always remained about as it was before, except for the vacant places caused by the Exodus.

One wishes that the sheep had greater powers of reflection and less tendency to stampede.

What is it that separated the great body of Anglicans from the domination of Rome?

It wasn't a difference over ritual or doctrinal statements or ecclesiastical practices.

It was a far deeper question—it was the result of centuries of conflict over the matter of constitutional liberty.

The English people demanded the right to administer their own Church without the persistent domination of the Roman hierarchy.

And finally when the English people were forced to choose between the dictation of an English king or a Roman ecclesiastic, they elected the former as the lesser of two evils and the one from which they had the greater hope of ultimate emancipation.

As between an Alexander Borgia or a Henry VIII, they wisely chose Henry, although he wasn't much of a benevolent despot.

For nearly four centuries we have breathed a freer atmosphere than Spain or Mexico, and there is no more danger of the Episcopal Church in this country asking the bishop of Rome to shepherd us, than there is of the American republic submitting to the Sultan of Turkey.

Of course, individuals may go to Rome from time to time, and of course some very timid people have gone over to the Methodists for fear someone was going to take them to Rome, but in every instance they left the Church behind them in practically the same position as it was before they left it.

There is about as much relation between going to Rome and wearing a biretta as there is between a Shriner with a fez upon his head and the Ottoman empire.

We left Rome because she was so meticulous in saying that we must wear a biretta and just how and where one should wear it, that some of us enjoy wearing it or not wearing it to show that we are free to do as we please.

But it is this freedom at which people really shy and stampede.

Of course the person who won't wear a biretta because the pope says he must is exactly the same kind of a person as he who will wear a biretta because the pope commands him to do so.

There is a wide difference between obedience and servility, since servility is one perversion of obedience and contumacy is the other perversion.

Of course, I would be just as servile if I heeded the one who says that I must not wear a biretta as I would be if I heeded the one who says "I must." As a matter of fact I never could endure a biretta on my own head and never was interested enough in what the other man wore to ask him why he wore it.

I can't for the life of me see the virtue in a protestant bull that is lacking in a papal one. They both look equally ugly to me and would gore me as effectively. So I think

if we all submit our views to General Convention with as much reason and as little buncombe as we can, there will be no occasion for a general stampede because some people feel that they are smart enough to rock the boat. All that they gain is to drown a few innocent people who don't know what it is all about, and when the episode is over the boat rights itself and is as safe and water tight as it ever was.

Beware of the patriot with a loud voice and dramatic gestures. The last thing he wants is freedom.

No one yet ever improved the qual-

ity of the wool by stampeding the sheep.

Heaven must be a place where no one wants to impose on another, something that the other doesn't want and which he has no authority to impose upon him.

At least that is what makes a happy family on earth.

Many children are obedient to their parents, but are not kindly disposed toward the assumption of parental discipline by an elder brother.

If some one prefers Rome to us, or Methodism to us, why shouldn't they go, and if a pro-Roman or a pro-

Methodist prefers to stay who is going to put him out. Let everything be done decently and in order at the General Convention and then let us as individuals go or stay. But let us not wave a red flag and utter a loud voice, for there is nothing to be gained by anybody from stampeding the sheep. Rather meditate upon what is meant by the phrase, "Whose service is perfect freedom."

The finest authority is that which uses coercion the least and yet maintains a morale that cannot be stampeded.

SPREADING THE GOSPEL OF HEALTH

The Work of the Church Hospitals

By

BARBARA WILLIAMS, R. N.

THE problem of caring for the sick is one which confronts us all, at one time or another. Many of us at such a moment turn instinctively to the Church for help and guidance. Those of us who are so fortunate as to have a Church hospital in our community, find this a comforting assurance. Here may be found a well rounded ministry for the sick, providing for both their physical and spiritual well being.

Let us not wait for such a moment to occur before acquainting ourselves with this phase of the Church's broad ministry to man. We are all too unfamiliar with this subject, as it is, and altogether too many opportunities for worth while and much needed service have come our way, only to find us wanting. This Church of ours, which we so love, once held an enviable position of leadership in education circles, but alas, she has slowly forfeited that enviable place, as she surrendered one by one her numerous colleges, until now the remaining few can be counted on the fingers of one hand. It may be that the Church has done her work in that field and sufficiently educated the public to bear this responsibility more directly. But the care of the sick is a problem peculiarly her own. True, secular hospitals, built and supervised by the community at large are providing efficient and highly skilled care for the sick, but despite this fact, there is still the need for the Church to assert its leadership in this important field, and set up a high standard of ministering to soul and body alike.

Is it not a startling fact that in just the past five years alone, there have been, to the writer's knowledge,

at least seven such Church hospitals abandoned or surrendered to some other organization?

It will be of interest to many to know that representatives of the various Church hospitals are planning to meet together in Minneapolis next October, in conjunction with the annual convention of the American Hospital Association. One superintendent writes: "Exchange of experiences among the Church hospitals as to methods of religious work and standards of admission of free and part free patients would be very valuable." This is but one of the many common problems. Another is the continual over-crowding and need for more building space, which may be taken as an indication of the good work being accomplished by the institution. And this condition is voiced not only by small hospitals in isolated districts, but the superintendent of St. Hospital, in New York City, an institution with a bed capacity of 417 patients, writes: "The chief problem of the hospital is that the demands upon it are beyond its capacity. Last year (1925), 2,934 patients were declined for want of room. Our Out Patient Department is also inadequate for the demands upon it and we will be obliged to build in the near future an additional Nurses' Home." Another superintendent writes: "Ours is the problem of maintaining an Episcopal hospital in a community that is 60 per cent Roman Catholic." From the middle west comes the statement: "The three problems of this hospital are to operate to meet the standards of the American Medical Association, the American College of Surgeons, do charity work and pay all expenses of operation

from the hospital income, as we have no substantial endowment." A problem of a western hospital is "scattered Indians, because they do not live in villages, but wander from place to place with their flocks of sheep." And again from the west: "Our great need is an endowment fund; situated as we are, in a sparsely settled ranching and farming area, with no substantial industry, we have too few patients for our overhead expenses. As the hospital is not large enough to comply with the State Training School laws, the nursing alone is quite expensive." And so one might go on, with the word "debt" occurring frequently, and other more unique problems caused by the peculiar environment of the individual hospitals.

A few interesting facts and figures will probably give a more concrete picture of the whole situation; these figures have been added to and corrected as further replies and information have been received from the questionnaire sent out early in the year. The Episcopal Church has supervision over forty-seven hospitals, not including many homes and institutions such as those caring only for tubercular patients. Of these, twenty-two have a bed capacity of more than one hundred, twenty-one have less than one hundred, figures not being available for all. The American College of Surgeons, a few years ago, made an extensive study of all hospitals throughout the country and approved those which met a certain standard. This approval, which is checked up every year, is one very definite way of determining the standing of a hospital. There are thirty-one Episcopal hospitals on this approved list, and some few others may

be added when the data is complete. It is regrettable to note that due chiefly to lack of funds, six of our Church hospitals are omitted from this list. The hospital with the greatest bed capacity is St. Luke's in Chicago, with 670 beds. Totalling the bed capacity of all our hospitals we find provision for taking care of 5,700 patients at one time. This would indicate that despite shrinkage in our hospitals, the Church still has a very sizeable share in the alleviation of human suffering.

Regarding training schools for nurses, each state has its individual requirements for the accrediting of such schools, although of course, there is some similarity among them all. Thirty-three of our hospitals are conducting such accredited training schools. Right here is another opportunity for the Church: to offer a young woman, especially our own, a place where they may receive such splendid professional training, an equipment for their life work.

St. Luke's in New York City stands

out prominently in the history of American Church hospitals. In 1846, Rev. Dr. William Mullenburg, rector of the church of the Holy Communion, realizing the need for another hospital in the city, "addressed his congregation on the subject and proposed to devote one half of the offering for that day, for that purpose. To that end, \$15 was set aside, which was the financial beginning of St. Luke's." Little could he dream of the size to which that structure would grow.

In scattered places here and there we find the nursing sisterhoods carrying on the good work. Sister Amy Margaret, of the Society of St. Margaret stands out prominently as a leader in this cause. "After her novitiate in a private hospital of the order, in Boston, she was transferred in 1889 to St. Barnabas' hospital in Newark, N. J., for general nursing and maternity work. In 1890 she assisted a sister of the order in organizing Christ hospital in Jersey City. The following winter, she did

private nursing in Halifax, N. S." At present the Sisters of St. Mary are doing a splendid work for children in New York City. St. Mary's Free Hospital for Children, as it is now known, has a large dispensary treating an average of 13,000 patients a year, exclusive of more than 1500 calls upon the sick in their homes. A small group of the Order of the Good Shepherd, inspired and led by Sister Mary, founded the hospital of the Good Samaritan in Los Angeles, California in 1887. This hospital, although no longer conducted under the auspices of this order, continues as a Church hospital, and we point to it with just pride as one of the leading hospitals on the Pacific coast.

The early history of our hospitals deserves to be better recorded, for I am sure such a study would reveal many tales of heroism and sacrifice unsung. But we are thankful their spirit still carries on and that there have been others, filled with the spirit of the Good Samaritan who labor on in the name of the Master.

THE SERVICE OF PUBLISHERS

And the Duty of Parsons

By

W. H. MURRAY

Director of the Religious Book Department, The Macmillan Co.

EVERY religious book publisher is an agency for the removal of religious illiteracy. His authors write, and he makes, their books for that purpose. But not much religious ignorance gets cured while those books remain stored in warehouses.

In puzzling his brain as to how to get his religious books into the hands and then into the minds of America's great armies of people otherwise educated but religiously speaking, morons, sometimes it seems to the publisher as if the biggest stone wall in his path were the fact that the regular churches have not waked up to the possibilities of prosperity and growth for themselves in cooperation with him—not incidentally but to the extent of putting the chief emphasis in church work on the reading and study of books on their religion.

The men and women of substance who form the backbone of the average parish organization have sat by and in their own life-times seen one new cult after another rise and spread and prosper. None of them had inherited any members, had any income from endowment, none had a building of its own in which to hold meetings.

These parish managers saw this miracle performed before their eyes by means of the persistent and lavish distribution and consumption of the printed page. Whoever dropped into one of these meetings carried home with him not a slim pamphlet but a real book containing an extended exposition of all the ins and outs of the new cult. The leader didn't have to do it all—almost any member could answer questions and explain the explanations to a newcomer. And when he became a member himself he became that kind of a member,—namely one prepared to buy and read books on his new religion, industriously loan them to his acquaintances, and buy more when his supply gave out.

Passing over the strangeness that the regular churches did not find out first this successful way to prosper and grow, what is to hinder them now, since the new cults have no copyright on the idea, from adopting and pushing it on a colossal scale? The campaign would need to begin inside the parishes, for they contain hordes of religious illiterates as the phrase is used here. Indeed, if a poll were taken of ten thousand "leading mem-

bers" supplied by one thousand parishes, who could set the percentage low enough of those qualified to say, "Yes, I have bought and read one book upon our Christian religion carefully during the past year"?

This movement to make new religious book readers by the million would have to proceed on this basis, therefore,—that the majority of the clients sought would not think of buying a religious book in the beginning to find out what it contained. This would mean a big expansion program for the Church Library idea. The chief aim thus far of those who are urging the resuscitation of the Church Library has been to make it a library on methods of Church work and religious instruction. Those objects would be retained, but the emphasis would now be on understandable, readable and interesting expositions of the nature and place of religion in the life of the individual and of the social body. The idea would be to have the full strength of the church as an organized group get persistently behind an educational program whose object was to convert the whole parish into readers with a

good reflective digestion for books containing a high percentage content of spiritual nutrition.

Not only do parishioners keep on living on crusts, ignoring the abundance within handy reach, but ministers read all too few books themselves. Books cost, and they cannot begin to collect a good working library in half a life-time. The student minister has his college and then his seminary library to draw on. But when he gets out in the field he has to depend on his own few books. Yet unless he forms the student habit that first year or two out of the Seminary he will never become a first-rate minister. Again and again a minister decides that at last he can find a place in the month's expenses for two or three books that he has been coveting for some time, only to have unforeseen calls snatch them away from him.

My solution for this book problem of the minister would be to have the parish insert an item of fifty dollars in its parish budget each year and exact from the minister an air-tight pledge that he would spend every cent of it for religious books. Parishes that could afford it could make the sum larger. Then it would be perfectly fair for the parish to turn round and say to the minister. "Put one dollar's worth of fresh reading into every sermon."

Cheerful Confidences

CLERICAL SALARIES III

By Rev. George P. Atwater

I AM venturing to suggest for discussion and revision the following statements concerning the remedy for the inadequate salaries of the clergy.

(1) We need a program for the work and growth of the Church that will look forward at least twenty years, and prepare for the future. It may be that we shall have to pass by some apparent present opportunities in order to achieve the ultimate goal. We can afford to lose some skirmishes if we win the main engagement.

(2) The Church must acquire land, and large tracts of land in every locality toward which population seems to be making progress.

(3) The Church must concentrate its resources of men and money so that parishes and missions with outstanding prospects shall have both equipment, and a fully paid rector. Many a parish is on the ragged edge of support. Some timely assistance might bring it to greater usefulness and a sustained independence.

(4) The Church must prepare its candidates for the ministry to do, not what the theological faculties think

On the Cover

LANSING GOODRICH PUTMAN, rector of St. Andrew's, Arlington, New York, was born in Fonda, N. Y., in 1881. He graduated from Harvard in 1904 and then attended the General Theological Seminary. After a career as an organist and a private school teacher he was ordained and placed in charge of churches in Fishkill and Glenham, N. Y., going to his present parish in 1924, where he has done exceptionally fine work. His Church school is particularly fine. Mr. Putman is a member of the Harvard Club of New York, the Catholic Club, and is a member of the diocesan board of religious education.

the people ought to expect, but what the people actually do expect in a rector.

(5) The Church must recognize that much of its work is done for those who are economic liabilities, such as children. The Church's quick resources must be supplemented by income from endowments. Only by the momentum of endowments will the Church increase its field of service.

(6) The Church must recognize that the narrower its system the more inflexible its rubrics, the more monotonous its services, the more unfamiliar its terminology and its practices, even so the less general will be its appeal, and the less abundant the support accorded to its program.

(7) Finally, the Church should create a great central Trust agency, which could become the Trustee of bequests and gifts for both general and local objectives. It is surprising how few persons are aware of the service rendered by Trust companies. A National Foundation for the custody of Trust Funds, and a campaign of education, could not fail to bring legacies and gifts that are now lost to the Church because of our failure to stimulate them. The achievements of two Bishops, in New York and in Washington, ought to enlighten the Church as to the possibilities of a National Foundation.

Not until the fundamental conditions are right and the policies sound, will the salaries of the clergy be adequate. As well expect an occasional rainfall to supply the water for a city as to expect spasmodic efforts to bolster up salaries. Economic instability will crush a business, and it will cause the Church to languish. If the church is an institution, and not merely a benevolent and spiritual idea, it must know the laws and principles under which institutions live and thrive.

Notes on Worship

COMMON SENSE IN COMMON PRAYER

By Rev. Irwin St. John Tucker

CHIEF among the tasks of the next General Convention will be completion of the Prayer Book Revision, under way for nine years. It may be too late to make further suggestions; but in the interest of the small church and the small choir, I want to put in a voice for simplification.

Our Prayer Book is the gospel in action. In conception and groundwork it is a masterpiece of religious psychology. Difficulty has arisen from tinkers who put in a patch here and drop one out there, without clearly comprehending the scheme. But in the main, improvements of the past 150 years have been so marked, and have made our book so far superior to any other, that one feels the only proper solution of the English muddle is to adopt the American prayer book.

Some things, however, are amiss. The English Book refers to the canticles by their proper names in English, instead of by the first word in Latin. It calls the Benedictus "The Song of Zacharias," the Magnificat, "The Hymn of the Blessed Virgin Mary," and the Nunc Dimittis, "The Song of Simeon," which are their proper names. Why not put these titles back in?

Why not arrange them so that they can be sung to the ordinary double chant, without the absurd necessity of cutting the chant in half? By some oversight nearly all the canticles have an odd number of verses, when they would be much easier to sing, and also to understand, if the number of verses were made even.

For example: the Magnificat is now printed as if it had nine verses. Why not make it ten, as it should be, thus:

"He remembering his mercy; hath
holpen his servant Israel;
As he promised to our forefathers;
Abraham and his seed forever."

In the evening canticle, Praise the Lord, the same difficulty occurs. Why not solve it by printing it thus:

"O praise the Lord, ye angels of his;
ye that excel in strength;
Ye that fulfil his commandment; and
hearken unto the voice of his word."

There is a poor arrangement of the Canticles. The Te Deum, which is a Christian hymn, is made to follow the Old Testament. The Jubilate, an Old Testament canticle, follows the New Testament lesson.

In Evensong the Magnificat, a New Testament hymn, follows the Old Testament lesson. Why not place both it and the Te Deum where they

belong, after the New Testament lesson?

Better still; why not use common sense in our common prayer, and combine Morning and Evening Prayer in one form, with variations?

Here is a suggestion that would save in the aggregate millions of dollars, tons of paper, reduce the size of prayer books, and make it far easier to find one's way about.

Why not condense the two offices into "DAILY PRAYER"? The words in both are almost the same. The order is the same. There are only minor differences in a few verses, a few sentences, a few phrases.

Print the sentences for morning prayer in Roman type and those for evensong, where they differ, along with them, in italic. Print the evening verses in italic along with those for morning prayer. Add a couple of rubrics and you have it!

Exhortation, General Confession, Declaration of Absolution, Creed, Prayers for Nation and Church, General Thanksgiving—these are identical in both offices. Where the collects vary, print them one after the other, with an indent (for evening). Then print all the canticles together, to be used at will, either morning or evening, as the minister wishes. Add a chant form of the Beatitudes in place of the uncanonical "Benedictus es domine".

Then in every hymnal this condensed and shortened form could be inserted. Any small church could then get along with one book, instead of constantly juggling two, using the Canticles as Psalter.

With one very simple use of our common sense, we would have obviated the great difficulty, the thing that holds the Episcopal Church back and dwarfs its membership—that is the utter impossibility of a visitor's finding his way through our worship. Prayer books would still be the property of communicants; but for visitors, the hymnal would be a sufficient guide.

Let's Know

1380

By Rev. Frank E. Wilson

IT WAS in 1380 that John Wyclif produced the first translation of the Holy Scriptures in the English language. There were French translations in existence at that early date but they were available only to a limited number of the aristocracy. The Latin Bible (the Vulgate) was the only one to be had in England and very few people were able to read it even if they were fortunate enough to come into possession of a copy.

There were others, before Wyclif's day, who felt a desire for a Bible in the vernacular but the production of



MRS. JOHN GLENN
Leader at Paris Conference

such a book called for some real scholarship and a prodigious amount of labor. Moreover the ecclesiastical authorities were not at all sympathetic. Shortly before Wyclif's day a priest named William of Shoreham had translated the Psalter into English and he was followed by Richard Rolle who not only translated the Psalms but added a commentary in English. No other book of the Scriptures seems to have been so translated for hundreds of years before Wyclif.

When Wyclif undertook the task, one of his contemporaries indignantly objected that he was making the Gospel "common and more open to laymen and to women who can read than it is wont to be to clerks well learned and of good understanding; so that the pearl of the gospel is scattered and trodden under foot of swine." A large part of the work he undoubtedly did himself and some of his disciples completed it. The author of the prologue to his translation says that his principle was "to translate after the sentence, and not only after the words"—that is, he tried to convey the true meaning without being too literally exact. Copies of his translation were carried far and wide by his "poor preachers." In spite of repeated efforts to destroy them, something like 150 copies have survived down to the present day which means that a very large number must have been in circulation.

A friend of mine recently presented me with a ponderous volume called the English Hexapla, containing in parallel columns seven versions of the New Testament—the original Greek, Wyclif's translation, and those of Tyndale, Cranmer, the Geneva, the Rheims, and the Authorized Version. It is very interesting to note the dif-

ference between that of Wyclif, which is the oldest, and the Authorized, which is the latest. For instance, the opening verses of the Sermon on the Mount read as follows in the Authorized Version—

"Blessed are the poor in spirit: for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy: Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of Heaven."

Wyclif's version runs this way—"Blessid be pore men in spirit: for the kyngdom of heuenes is hern. Blessid be mylde men: for thei schulen weeld the erthe. Blessid be thei that moornen: for thei schulen be counfortide. Blessid ben thei that hungren and thirsten rightwisnesse: for thei schulen be fulfillid. Blessid ben merciful men: for thei schulen gete merci. Blessid ben thei that ben of clene herte: for thei schulen se god. Blessid be pesible men: for thei schuln be clepid goddis children. Blessid ben thei that suffren persecucioun for rightwisnesse: for the kyngdom of heuenis is hern."

It makes one wonder what the English Bible will be like six hundred years from now.

About Books

FOLLOWING CHRIST, by Charles Lewis Slattery. Houghton, Mifflin, 1928 \$1.00.

A book from Bishop Slattery's pen is always welcome because his thought-forms are so simple and his style so lucid that the entire energy of the reader may be concentrated upon the truth that is imparted. The present book is no exception to the rule. In straight-forward, clear language it carries the reader from the wisdom and helpfulness of a Day of Decision to an understanding and joyful participation in the empowering Feast of Fellowship.

In the face of the present-day slump in idealism, and the consequent temptation on the part of shallow minds to be content with mere religiosity, the author's exposition of the advent and operation of the Holy Spirit in the life of the confirmed person is particularly good and opportune. It is most healthy in counteracting the all too prevalent notion that there is something magical about confirmation. The full value of the exposition is somewhat marred in the concluding sentence of this para-

graph by the use of the word "surprising" in describing the advent of the Holy Spirit. The paragraph has been attempting to show that the influx of new power is not a startling but a natural thing, and the use of "surprising" tends to discount the argument.

The author is most refreshing in his firm stand against some of the evils of our day. In the face of the current muddle-headedness of many in alleging the infringement of personal liberty by the prohibition amendment he points out clearly that, aside from all question as to the workability or desirability of the enforcement law, the avowed total abstainer does not in any way injure himself and is certainly in a much better position to help others than the one who does not abstain. Some of our young people may be irked by his persuasive insistence upon monogamy and life-long union, but his word is timely.

Tucked away in one paragraph is another timely suggestion. "Take counsel with the best and noblest person you know." The art of taking counsel is a most difficult one for some people. More than one person in responsible office has had his sincerity discounted and his usefulness curtailed by his inability to take counsel with his fellow workers. It is a relationship that should be urged upon those taking their stand for the Christian way of life, particularly with regard to their spiritual pastors.

Although the appendix contains a list of the books of the Bible with their characterization, as well as certain suggested scripture readings, one could wish that definite Biblical and Prayer Book references could have been placed in the text at their appropriate places. The appendix is too apt to be looked upon as purely optional material.

One does not like to find fault with so practical and helpful a book. Moreover, it is not possible to cover every phase of Christian living in a book of one hundred and forty-three pages. But there does seem to be a lack in the book which is all the more regrettable because the period of preparation for Confirmation is the opportune time for pointing out the obligations as well as the privileges of following Christ. How can they follow Christ who have never heard of Him unless we who know Him truly follow Him in spreading abroad the Glad News? There are two places in the book where this fundamental Christian obligation could have been pointed out most fittingly. On page twenty-one the author says, "Show God your love by telling Him of your love and by partaking of the Holy Communion." And on page thirty-eight he urges the student to follow Christ by knowing about Him, by seeing Him in others

and by striving to know Him directly. The opportunity should have been seized of urging the following of Christ by the giving of one's life to telling others of His love and by the living of His life of love among men.

Theodore R. Ludlow.

* * *

THE GOSPEL BEFORE THE GOSPELS.
By Burton Scott Easton, D.D. Published by Charles Scribner's Sons; price \$1.75.

The serious minded student of the New Testament will more than welcome Prof. Easton's "The Gospel Before the Gospels." It is a thorough going survey of the "Formgeschichte" type of criticism of modern German and other scholars. He reveals its limitations, then proceeds to make his own independent approach to the problem of the reliability of the traditions about Jesus preserved in the Gospels.

Dr. Easton concludes that the sayings and teachings of Jesus have been preserved with care by the Evangelists. Further, that Our Lord's miracles are of a piece with his utterances and it is futile to rationalize about them. When He performed His miracles He set aside recognized natural laws. In other words the tradition as it existed before the Gospels were written was that the meek and lowly Jesus was also a personality separate, unique, who filled his immediate disciples with awe and reverence. To them He was God manifested in the flesh.

Whether we agree with Dr. Easton's conclusions or not, we cannot fail to be interested in a book which displays such a wealth of erudition, balanced reasoning and which is the only one of its kind in English on form criticism. *Irvine Goddard.*

Preacher, Pulpit and Pew

By E. P. Jots

An itinerant preacher, in Georgia, advised his hearers to "get religion, like the Methodists"; stick to it like the Baptists; pay for it like the Presbyterians, and enjoy it like the niggers.

* * *

"What's the matter with your wife? She's all broken up lately."

"She got a terrible jar."

"What has happened?"

"Why, she was assisting at the Ladies' Aid rummage sale, took off her new hat, and somebody sold it for 35 cents."

* * *

A small boy was told that when visitors came to the house it was his duty to pay them some attention.

Shortly afterward a Mrs. Daniel called, and the small boy shook hands

with her politely and exclaimed in his best drawing-room manner:

"How do you do, Mrs. Daniel. I've just been reading about your husband in the den of lions."

* * *

Banker—Are you saving half the money you earn?

His Rector—No, sir; I don't get that much.

* * *

Uncle Tom was jollying his little niece, trying to make her believe that the moon was made of green cheese. But Dorothy was not to be taken in.

"It can't be made of green cheese, Uncle Tom," she said convincingly, "'cause God made the moon two days before He made cows."

* * *

She—We must avoid all possible chance of any misunderstanding.

He—Good; then we won't open a joint checking account.

* * *

Customer—What! Ten cents for that coat hanger? Too much! Haven't you got something cheaper?

Clerk—How about a nail, sir.

* * *

She—Why, Doctor, you told me to show my tongue, but you haven't even looked at it.

Doctor—No, it was only to keep you quiet while I wrote the prescription.

* * *

Teacher: "Use 'statue' in a sentence."

Abie: "Ven I came in last night my papa says, 'Statue', Abie?"

* * *

Counsel (cross-examining prejudiced witness)—I suggest that Mrs. Gibbons is anathema to you.

Witness—Then you suggest wrong. It's only my friends that I calls by their Christian names.

* * *

A man walked into the Bank of England and, addressing one of the clerks, said, "I'd like to talk to someone abaht a bit of war loan what I've got."

"Certainly," replied the clerk in his best official manner. "You can go to the conversion office, where you can get conversion, of if you don't care for that you can have redemption."

"Look 'ere, guv'nor!" exploded the man. "I come 'ere to talk abaht my bit 'o money, not abaht religion."

* * *

In one of the Southern states lived a Baptist preacher who owned a very valuable cow. When the law was passed for dipping cattle (to rid them of ticks) he objected and gave as his reason that the cow's milk would be affected. The preacher asked if the cow might not be sprinkled, and the officer asked him, "Is that the way for a Baptist to go back on first principles?"

NEWS OF THE EPISCOPAL CHURCH

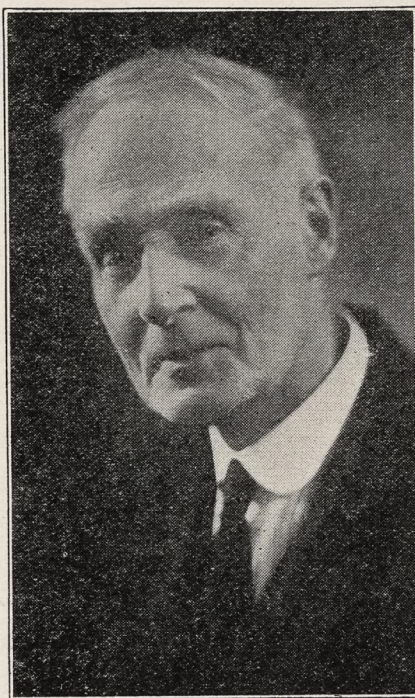
CAN you tie this? George Fyson, pictured on this page, lay reader at St. Stephen's mission, Chicago, celebrated his eightieth birthday recently. Every Sunday he conducts Sunday school, teaches a class, and either plays the organ, serves the altar or reads the lessons at morning service. Here is the record of his life, as written by him and sent in by the Rev. Erwin St. John Tucker, priest in charge at St. Stephen's, who submits it as a record:

GEORGE FYSON: born Jan. 2, 1848, at Soham, (near Ely) Cambridgeshire, England. Learned business of Painter and Decorator. At 17 years of age taught class of 23 boys in parish Church school, and joined church choir. At 21 went to London for one year. Married and came to Chicago in April 1871. At time of great fire, Oct. 9, 1871, was living on North Ashland Ave. At end of October left for New Orleans with a friend, both leaving wives in a flat for company. They went to Cairo by Illinois Central, thence by steamboat on the Mississippi (11 days) got work there and stayed until Christmas, when they returned to Chicago. In October, 1874 business became dull on account of Jay Gould's failure and the panic. Returned to England and stayed there at Bishop's Stortford for 15 years. In April, 1889, returned to Chicago with Mrs. Fyson and little daughter. Resided here since that time. In May, 1889, joined St. Luke's Church on Western Avenue, (Rev. C. J. Adams) became member of choir and was choirmaster for seven and a half years. In Nov., 1907 bought home in E. Irving Park. Joined choir of St. John's. Licensed as layreader Feb. 24, 1912, since constantly renewed. Served at St. John's Chapel, which was later changed to St. Stephen's Mission. Mr. Fyson still works at his trade. On his eightieth birthday a surprise party was tendered him at St. Stephen's Mission. Is there any other layreader as old in active service? Or does this set a record?

* * *

The International Conference of Social Work meets in Paris, July 9 to 13, in five great sections which have English, German, French, Swedish, and American chairmen. The American is Mrs. John M. Glenn, best known to Church people as president of the National Council of the Church Mission of Help, and also president of the American Association for Organizing Family Social Work.

The president of the International Conference of Social Work is Dr. Alice Masarykova, daughter of the president of Czecho-Slovakia, known to social workers in New York, Chi-



GEORGE FYSON
Eighty and Still a Layreader

cago and other parts of the country since her stay here a few years ago.

The five sections of the Conference, with their chairmen, are as follows: 1st, General organization of social work, Hon. Percy Alden, London; 2nd, Training for social work, Dr. Alice Salomon, Berlin; 3rd, Methods of social case work, Mrs. Glenn; 4th, Social work and industry, M. Albert Thomas, Geneva; 5th, Social work and public health, Prof. Gosta Bagge, Stockholm.

On the mornings of the conference there are plenary meetings, with papers on general questions, in charge of each section in turn. At Mrs. Glenn's meeting, after her own opening statement, papers are to be read by Pere Viollet of Paris, the Rev. J. C. Pringle, London, Dr. Aichhorn, Vienna, and Dr. Neinhaus, Barmen.

Each section has its own meetings for discussion, in the afternoons. For her section on Methods of Social Case Work, Mrs. Glenn is to have discussions on administration, personnel, and support, on case work in relation to rural districts and in relation to migration, and on the contribution of case work to other fields of endeavor, medicine, industry, education, the Courts, the Church. Leaders of discussion are Dr. Ruth Weiland, Berlin, Dr. Krakesova, Prague, Mlle. de Bacourt, Paris, Mr. Rajniss, Budapest, Miss Nora Milnes, Edinburgh.

Mrs. Glenn is to have an exhibit consisting of forms and records col-

lected from many sources; one long case history was obtained from the National Catholic Welfare Conference, and has been translated by a nun. The exhibit includes a bibliography on social case work, prepared by the Russell Sage Foundation.

In addition to the Conference of Social Work, representing nineteen European countries, including Russia, three South American countries, Canada, Japan, Turkey, and the United States, there are three other international gatherings in Paris from July 1 to 13, their plenary sessions arranged so that one may attend all of them, if one's constitution permits. The others are the Housing and Town Planning Congress, the Congress on Statutory and Voluntary Assistance, and the Child Welfare Congress, impressive witnesses to "the great work of social salvation which is now incumbent upon all civilized nations."

The Housing Congress meets at the Sorbonne; the other three in the Salle Pleyel, said to be the only building of its kind in the world, designed after forty years of experiment in acoustics. The great hall, seating 3,000, diminishes in width from back to front, and the ceiling slopes downward toward the platform.

* * *

Plans have been drawn for a little church that will cost about \$2,000 Mex. The congregation stand ready to assume \$600 Mex. of the cost in labor and gifts. The balance, \$1,400, Bishop Creighton must secure. The Department of Missions has authorized an appeal for \$750 (United States currency). The Bishop writes: "This is the first general appeal I have made to friends of Mexico to help me with a building project. May I hope for a response so generous that I may report at General Convention that the church at San Sebastian is provided for and under way?"

* * *

In San Francisco, at Grace Cathedral, on May 30, following the commencement exercises of the Church Divinity School of the Pacific, the Right Rev. Edward Lambe Parsons, Bishop of California, ordained to the diaconate Ohmer Marcus Bailey, William Lloyd Cornwell and Edward Underwood, Mr. Cornwell being ordained for the Bishop of Los Angeles.

The candidates were presented by the Very Rev. Herbert Harry Powell, Dean of the Church Divinity School, Messrs. Bailey and Cornwell being graduates of this year, and Mr. Underwood instructor in N. T. Greek and lecturer in the philosophy of religion, as well as a special student at the school.

The Very Rev. Herbert Harry

Powell gave an inspiring address on the mission of the school.

* * *

The degree of Doctor of Divinity was conferred upon the Rev. William Augustus Brewer, B. A., B. D., Dean of the Convocation of San Jose, and rector of St. Paul's Church, Burlingame, Calif., in recognition of Dean Brewer's forty years of service in the field of religious education, and his splendid constructive work at Burlingame. There, at an age when men retire, he transformed a struggling mission into a strong church, erecting a beautiful Gothic church on the famous Camino Real, or King's Highway. Dean Brewer was presented for the degree by the Rev. James Otis Lincoln, M. A., D. D., professor emeritus and librarian of the School. Dr. Brewer was profoundly touched with this recognition, expressing his appreciation most feelingly in the ordination sermon, which he subsequently preached.

* * *

Members of the Ministerial Association of Johnstown, Penn., have summarized their views of the right route to the marriage relation in the following ten marriage commandments, which they regard as consistent with Christian principles of conduct and worthy of careful study by both parents and young people:

1.—Remember the purpose and sanctity of marriage and the home which it is designed to establish.

2.—Remember the beneficent intent of the marriage laws, and refuse flatly to be a partner to their violation.

3.—Be clean and pure and above-board in choice of friends of the other sex, and let all relations with them be above reproach. Avoid every appearance of evil.

4.—Do not rush into the marriage relationship; be content to move slowly in this important choice. Your

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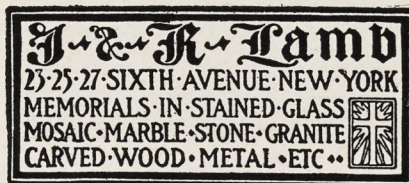
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life's happiness depends on safe action.

5.—Take plenty of time for courtship; one or two years is not too much. An extended period of courtship will give you ample opportunity to decide on all questions of compatibility.

6.—During the courtship period, take your parents and friends into your confidence. Give them opportunity for a thorough acquaintance with your prospective husband or wife and carefully consider their opinions. They may be mistaken; the chances are they will be right.

7.—Wait until you are of age to be married. Remember that the best marriage age has been proved to be twenty-two or twenty-three, and that most successful marriages have taken place up to thirty-five years of age. Don't be frightened about "getting left"—it is supremely more important to marry right.



8.—Beware of secret engagements! Announce them in approved ways. If a proposed marriage cannot stand the light of publicity, there is good reason to doubt its advisability.

9.—Set your wedding day openly, and welcome your family and friends

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* * *

Ample recognition was given by the American Peace Society at its recent centennial celebration in Cleveland, to the influence of religion in the achieving of a warless world. The commission on the International Implications of Religion held a three-days conference in connection with this society's centennial celebration under the presiding chairmanship of Rev. Walter A. Morgan, pastor of the new First Congregational Church, Chicago. Prominent leaders of the Protestant, Roman Catholic and Hebrew faiths participated in the discussions of this commission and helped to shape its findings.

The first section of the commission's report was concerned with the following statement of principles:

"We believe that religion is the dynamic of the World Peace Movement.

"Ethical religion today is grounded on the Fatherhood of God and the Brotherhood of man. It proclaims the value and sacredness of human life. Its great vision and goal is the

universal Kingdom of God to be established on earth in which all human relationships are determined by righteousness, truth and love.

"We believe that war is the repudiation of all these sacred ideals. War denies the fatherhood of God. War scorns the brotherhood of man. Indiscriminate human slaughter is the very essence of war.

"We believe that there is but one moral law, binding alike upon states as upon individuals. It is the function of organized religion to bring home to the conscience of peoples the bearing of this moral law, on

Bannah More

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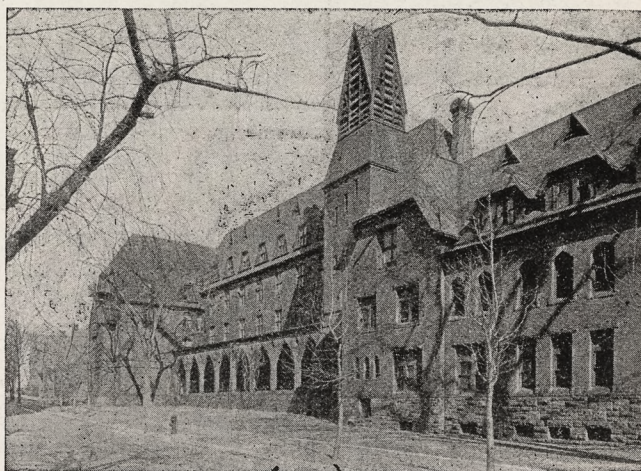
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particular conditions and problems and to make it an effective instrument of a just international order.

"We believe that the abolition of war is an imperative duty of organized religion today. Organized religion should devote its best energies, with adequate resources, to the instruction of its members and particularly of its youth in the real nature and disaster of war, in the essential contradiction between war and religion, in the conditions of assured peace and in the steps to its achievement. Religion should organize its fellowships for strategic action at decisive moments in supporting practical measures for securing international co-operation and justice."

Believing that these principles should be incorporated in the international practices of the nations and in the moulding of a peace sentiment in the United States and elsewhere the following concrete suggestions were included in the commission's report.

"We believe that war should be outlawed. It should be branded as a crime under the law of nations. We hail with joy the efforts now being made by our Government to induce the great peoples of the earth to join in a covenant which will forever outlaw war, and which will bind them to a peaceful adjustment of all controversies.

"We believe and urge that our Government should resume negotiations looking toward our membership in the Permanent Court.

"We believe that our Government should enter into more effective co-operation with the rest of the world. We, therefore, express our gratification with the increasing number of the committees and commissions of the League of Nations on which the

United States has full, active membership.

"We believe that increasing national armaments lead inevitably to international competition in armament. We strongly urge such international agreements as will reduce the armaments of all nations to a minimum. The outlawry of war and the establishment of agencies that will guarantee justice and security to nations will prove the strongest inducements to such disarmament.

"We are opposed to compulsory military training in public schools, colleges and universities, except in institutions established for the specific purpose of military education.

"We recognize that the economic exploitation of politically backward peoples has proved one of the most prolific sources of war. We believe that it is not the moral responsibility of Government to protect the foreign investments of its nationals in countries notoriously unsettled and disturbed.

"Finally, in this solemn undertaking for ending war and for establishing peace for all time, we invite the co-operation of all races and all religions and invoke the blessings of Him who is the Father of all nations and all men."

This report was adopted in its entirety and without amendments at

the closing plenary session of the Centennial Conference. It will now be sent to the directors of the American Peace Society for their consideration.

* * *

An unusually interesting and impressive service was held in Monumental Church in Richmond recently when the Richmond Light Infan-

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try Blues Battalion marched to the service in full dress uniform, and large numbers of their friends and relatives were in attendance. This military company was organized May 10th, 1789, and has this church service annually on the Sunday nearest that date. It has an honorable record of active service in five wars. The church wherein they worshipped is also of great historical interest. It is built upon the site of the old Richmond Theatre which was burned on the night after Christmas in 1811, more than seventy-five persons losing their lives in this disaster, among them, the Governor of the State, a former United States Senator and many other prominent people. Elizabeth Arnold Poe, mother of the poet, was a member of the stock company playing at the theatre though she was not present on account of illness. So completely were the victims cremated that no relics could be found to bury, so it was decided to turn the spot into sacred ground by erecting thereon a church. After the building was completed in 1814, it was found that the gifts for its construction had been so liberal that a large part was returned to the donors, something unusual in church building. The edifice has a beautiful dome decorated with frescoes representing the Four Evangelists and other Biblical characters. In this church, Chief Justice John Marshall, and his numerous family worshipped for many years, and his pew, in which once sat General LaFayette in 1824, is one of many interesting sights in the church. The rector, Dr. A. C. Tebeau, took the occasion of this service to deliver an able sermon that was a strong plea for world peace.

* * *

Rain interfered with the program arranged for the annual Cathedral Day of the Church Schools of Long Island, and elaborate out-door features planned for the morning had to be cancelled. Before noon, however, the weather cleared, and at half past two the Cathedral was filled with children and their teachers, assembled for the formal presentation of their missionary offerings, and for the awards

to the most successful schools. The Rev. Charles H. Ricker, rector of Christ Church, Manhasset and president of the diocesan board of religious education, presided. Dean Sargent made a brief address of welcome. Bishop Stires addressed the children and made the awards. These awards were given on a new basis. Five standards were determined, and each school was measured in respect of each standard. The awards were for the largest total attainment, and not for achievement in one line alone. The five requirements were: high percentage of average attendance, new members added, proportion of teachers trained or in training, increase in missionary giving, and excellence of organization. The highest

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

Christ Church, Eau Claire, Wis.
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Sundays: 8, 9:45 and 11:00 A. M.
Holy Days: 10:00 A. M.

St. John's Cathedral, Denver
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Rev. Wallace Bristor
Rev. H. Watts
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hundred and fifty in membership, St. Luke's, Brooklyn; one-hundred-and-fifty to two-hundred-and-fifty, the Church of the Epiphany, Brooklyn; over two-hundred and fifty, the church of the Resurrection, Richmond Hill.

Consecration of Trinity Church, Marshall, West Missouri, the Rev. W. J. Gratton, priest-in-charge, took place on Sunday, June 10, with Bishop Partridge as officiant and preacher. The mission at Marshall has had continuous and active existence since 1872. It is now housed in a substantial and well appointed church, built five years ago during the incumbency of the Rev. W. T. Travis, now rector of St. Simon's parish, Chicago.

Increase of organized work on the part of the laity of the diocese of West Missouri, is noted in the recent formation of a new chapter of the Brotherhood of St. Andrew, with eighteen members, at St. John's Church, Kansas City; new branches of the Girls' Friendly Society at Trinity Church, Independence, with fourteen members, and at Calvary Church, Chillicothe, with sixteen members; and a new Men's Club and Bible Class at St. Augustine's, Kansas City, with fifteen members.

The Church of the Epiphany, Brooklyn, and St. Paul's, Flatbush, have each announced the beginning of an endowment to be gathered in a way that seems to be the same plan that the Rev. Dr. Atwater calls the "cumulative endowment" plan, that is, it gives people of moderate means an opportunity to add during their life time a substantial sum to the parish endowment by making cumulative contributions. An individual account is opened with each contributor, and every donation that he makes subsequently is added to the original gift, and the accumulated total is designated any name which the contributor wishes. In this way names may be perpetuated by givers who could never make a suitable gift at any one time. In St. Paul's the new endowment is called the "Remembrance Foundation."

Mr. Paul R. Jenks is arranging to place a window in St. John's Church, Flushing, N. Y., in memory of his brother, the late Rev. Arthur Whipple Jenks, who was Professor of Church History in the General Theological Seminary.

The Class of 1918 of the General Theological Seminary held its decennial dinner and reunion at the Hotel Carteret, New York City, on Tuesday evening, May 29th. The class had as its guests Dean Fosbroke, the Rev. Dr. Hall, and the Rev. Dr. Shepard. The class presented to the Dean

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* * *

St. Mary's Church, East Providence, R. I., has called Rev. John A. Gardner, now engaged in mission work in Oklahoma, to take charge of the parish in September, succeeding Rev. Henry M. Saville, resigned. Mr. Gardner formerly was connected with the church in Tiverton, R. I., and St. James's Church, Providence, R. I.

* * *

The Rev. A. E. Greanoff, rector of St. John's, Huntington, N. Y., lately presented a class of thirty-three for Confirmation. This is said to be the largest number presented in this parish. A new church organ, costing \$21,000 was recently dedicated in the parish.

* * *

A beautiful memorial service, the second of its kind in nearly seventy-five years, was held in Trinity Chapel, New York, Sunday afternoon, June 17th, for one of the choir boys, Howard Christian Schanbacher, who died on May 30th. He was the son of Mr. and Mrs. E. C. Schanbacher of Woodhaven, New York. As it had not been possible to have the burial from the Chapel, this special service was held. Howard had served in the choir four years, with an excellent record, although he lived more than an hour's journey from the Chapel. He was leader of the sopranos, and last year when he was confirmed, won the reward for the best work done in the confirmation class. A large group of boys of the Lake Delaware Choir Camp attended the service.

* * *

The Rev. Dr. S. Harrington Littell sailed on June 16 for England where he will spend the summer with his family, returning to this country early in September. He has been elected by the Hankow diocese clerical delegate to General Convention.

* * *

In accordance with a plan decided upon at the last Diocesan Convention a complete survey of the Diocese of Maryland is now under way. The General Committee is headed by the Rev. John I. Yellott, and the active survey is in the hands of an expert from the Field Department of the National Council, the Rev. Elmer M. Schmuck. It is intended that this intensive study of the Diocese shall be thorough and far-reaching. Full questionnaires have been sent to every rector; personal investigation will follow these reports and special committees have been appointed to sur-

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On June 14th, the Rt. Rev. John Gardner Murray ordained to the diaconate J. Arnold Velasco in St. Peter's Church, Ellicott City, Maryland. The candidate was presented by the Rev. Theodore S. Will and the sermon was preached by the Rev. H. P. Almon Abbott. Holy Communion was celebrated by the Rt. Rev. Edw. T. Helfenstein.

* * *

Mr. John S. Littell has been appointed a vice-consul in the foreign diplomatic service and hopes to be sent to China in the fall. He is the eldest son of the Rev. Dr. S. Harrington Littell of the Hankow mission staff. After graduating with honors from Harvard in 1924 he returned at once to China as a teacher, serving one year in the Kuling school and two years at Boone College, Wuchang. He then acted as secretary to Bishop Roots for a few months before returning to America for further study. He received a master's degree from Columbia this spring. In April he took the examinations in Washington for the foreign diplomatic service, standing high among the 185 examinees, and after six months' special training hopes to be appointed to China. He has been elected by the Diocese of Hankow alternate lay delegate to General Convention.

* * *

A set of chimes for the tower of Grace Church, Ridgeway, Pa., was

blessed by the rector, the Rev. Malcolm de P. Maynard, on Trinity Sunday. They are in memory of the late State Senator J. K. P. Hall, the gift of his widow to the parish. Other gifts include six funeral candlesticks and a purple pall.

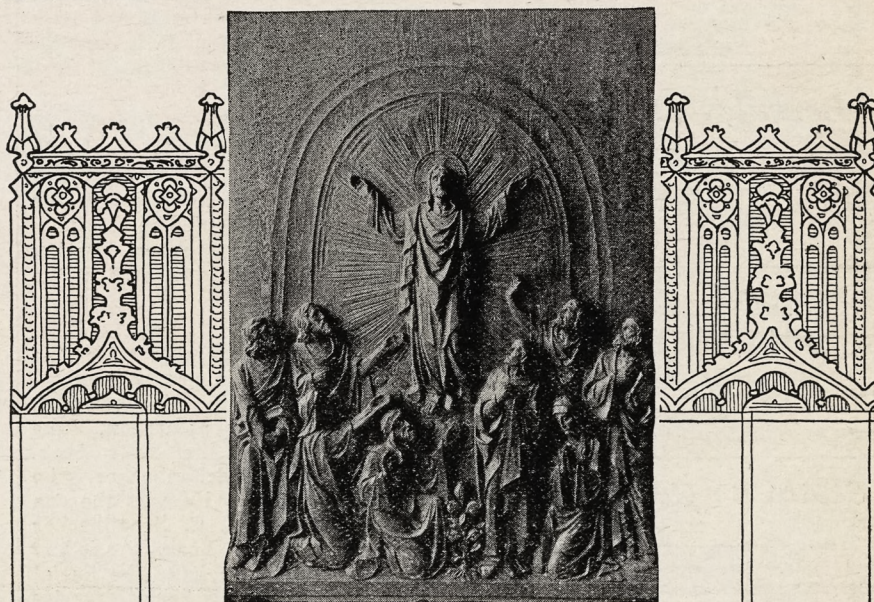
* * *

For some years Baltimore has had weekly healing services at one of its great down-town churches, Grace and St. Peter's. Also the city has been stirred in the past by the visit of the Hickson Mission. It was therefore appropriate that the Church of the Ascension, the Rev. Robert E. Brown-

ing, Rector, should recently hold a Mission of Health and Healing. This Mission was under the direction of the Rev. Robert B. H. Bell.

* * *

On Trinity Sunday five hundred members of Trinity Church, Watertown, N. Y., were at the early communion which marked the opening of the two-day centennial celebration of the parish and at a special festival service at 10:30 the Rt. Rev. Irving Peake Johnson, D. D., Bishop of Colorado, was the preacher while in the evening Mr. Harold L. Hooker read an historical sketch.



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