

The **WITNESS**

CHICAGO, NOVEMBER 8, 1928



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THE WITNESS

A National Paper of the Episcopal Church

Vol. XIII. No. 12

Five Cents a Copy

\$2.00 a Year

EDITOR, RT. REV. IRVING P. JOHNSON; MANAGING EDITOR, REV. WILLIAM B. SPOFFORD; ASSOCIATE EDITORS, REV. GEO. P. ATWATER, REV. FRANK E. WILSON, REV. A. MANBY LLOYD, REV. IRWIN ST. JOHN TUCKER.

Entered as Second Class Matter April 3, 1919 at the postoffice at Chicago, Illinois, under Act of March 3, 1879.
Published Every Week EPISCOPAL CHURCH PUBLISHING CO. 6140 Cottage Grove Ave., Chicago

THE NEW PRAYER BOOK

An Article by the Chairman of the Commission

RT. REV. CHARLES L. SLATTERY

CONCURRENCE of the House of Bishops with the House of Deputies on Saturday, October 20, 1928, on final adoption of the Standard Book of 1928 marked the termination of fifteen years' work in the revision of the Prayer Book; a revision adopted in detail through five General Conventions. Many of the original members of the Commission in charge of the task of revision are no longer living.

The first part of the Book to be revised was that of Morning and Evening Prayer, chiefly in permission to leave the choice psalms open to the minister; a shorter Cantic instead of the Te Deum; and a wider choice of prayers after the Creed.

The Introductory sentences of the Litany have been simplified, and a prayer for those who travel by air introduced. Among the prayers and thanksgivings, many new prayers have been added, including prayers for a State Legislature, for Courts of Justice, and for Social Justice.

The Holy Communion Office has been rearranged in some parts. The Lord's Prayer follows immediately upon the Prayer of Consecration and the so-called Prayer of Humble Access comes immediately before the Communion. In the Prayer for the Church the phrase has been added: "Grant them continual growth in Thy love and Service," referring to the departed. Many new Collects, Epistles and Gospels have been added for special days and occasions. Archaic phrases have been changed and modern English used.

In the Baptismal Service archaic phrases have also been eliminated and the Service has been enriched by an additional Gospel, special questions to the sponsors defining their duties, the Sursum Corda before the consecration of the water, and a new benediction taken from the New Testament. The three Services of the old Prayer Book have been combined into one, thus dignifying the Sacrament of Baptism.

The Catechism still remains in the Prayer Book, but its questions and answers have been also incorporated into Offices of Instruction. Here again difficult or

archaic language has been changed so that it is hoped it will be quite clear even to children. Questions and answers concerning the Church, Confirmation and the Ministry have been added.

The Confirmation Service has been changed only slightly by the omission of the exhortation at the beginning of the service, and the addition of a question and answer pledging the candidate to loyal discipleship to Christ.

The Marriage Service makes the vow for the woman exactly the same as the vow for the man, the word "obey" being omitted. The man in the giving of the ring omits the phrase "with all my worldly goods I thee endow."

The Visitation of the Sick is an entirely new Service, and will be a convenient manual of suggestion for the pastor in his personal ministrations to the sick. At the close of the Office provision is made for anointing or laying on of hands together with prayer for the sick.

In the Communion of the Sick, provision is made for a new Collect, Epistle and Gospel appropriate for one not desperately ill, and there is also a shorter form of confession and absolution.

The Burial Office has been enriched by new selections from the Scripture and new prayers which give it a deeper note and a New Testament trust in place of the Old Testament awe before the great mystery of death. Special Services for those at sea and for prisoners have been omitted because people at sea and in prison desire the regular Services of the Church.

The Psalter has been entirely revised by a Committee of competent scholars. The old Prayer Book version dating from the Sixteenth Century with its beauty of words and phrasing has been retained; but wrong translations have been corrected and opportunity is given to omit imprecatory verses in the Psalms.

The Ordination Services have been enriched by a special Litany for the ministry which had already taken the place of the regular Litany in most Ordina-

tion Services. The question about the Bible in the Ordination of Deacons has been made to conform with the modern knowledge of the Bible.

The chief difference in the Consecration of a Church and the Institution of Ministers is that these Services may be used at discretion with another Service or alone, so that in places where it is convenient they may be used in the evening.

The last Service in the Prayer Book is Family Prayer; so placed that it may be found conveniently by heads of families. In addition to the old Service, a shorter form for morning and evening is provided. Many Special Prayers of great beauty are added to be used from time to time as the head of the family may desire.

The Articles of Religion will remain within the covers of the Prayer Book. Special title pages will be inserted in the new book, showing clearly the four great Medieval Service Books from which the English Prayer Book is derived: (1) Morning and Evening Prayer; (2) Holy Communion; (3) Holy Baptism, together with Confirmation, Marriage, Burial of the Dead, and (4) Ordination Services.

In general larger responsibility is placed upon the officiating minister and many opportunities for shortening the Services are given. While the genius of Archbishop Cranmer's English remains together with the liturgical treasures of the past, the Book becomes distinctly a book of our own time.

PENTECOSTAL AND PROGRESSIVE

Characteristics of the General Convention

By

WILLIAM B. SPOFFORD

HARMONIOUS, Pentecostal, Progressive — the General Convention of 1928 can be described in those three words.

Bishop Johnson has already told you of the spirit that dominated it from beginning to end so that it is not necessary for me to add my testimony as to that. The High, Low and Modernist complexes that are supposed to make of every Episcopal gathering a three ring circus was so entirely lacking that those Washington newspapers which thrive by feeding stories of strife to their dull-living readers had difficulty in finding copy suitable for their needs. There was plenty of spirited repartee but it was mostly over non-consequential matters and merely added to the fun. Whenever an issue arose over which five was expected contending forces almost overdid the Alphonso-Gaston act. This was particularly noticeable when the Thirty-Nine Articles was discussed. The Bishops laid it on the table without a word, and the Deputies concurred in this with a few gracious speeches from leaders of both sides.

THE PRAYER BOOK

Prayer Book revision is not a particularly exciting subject, which is perhaps the chief reason why it was disposed of so quickly. The Church has been at this job for fifteen years so that both Houses set to work on it with a "Let's-get-it-out-of-the-way" spirit which was refreshing. That job is now finished and is, I suppose, the outstanding accomplishment of the 1928 General Convention.

THE BUDGET

The presenting of the budget of the National Council and the reports of the various secretaries was raised from the level of dreary routine business meetings to enthusiastic mass meetings by the skill of those presenting the reports. It takes a genius to ask for over

four million dollars and make folks like it. Mr. Louis B. Franklin did that. "Kick-in-and-let's-do-a-real-job-for-the-Lord" was the gist of his report, but it was said with such earnestness and consecration that Mr. Franklin received a tremendous ovation from the thousands who had crowded into the Hall. The deficit of a million and a half, he said, has been more than wiped out, the Pay-as-you-go Plan is working well, and the Church should raise not only the four million dollars a year to carry on existing work, but the money to advance the lines as well. So the Doxology was sung and as far as those within ear shot were concerned the money was already in the bank. The job remains to transmit the spirit and enthusiasm of Washington to the rank and file at home. I discussed the matter with Mr. Shipler of *The Churchman*. We had a delightful half hour making each other sad over the lack of support given the Church press, which should be depended upon to help in this very important bit of work. Mr. Morehouse of *The Living Church*, had he been available for this little gloom session, I feel sure, would have endorsed the wise sayings of Mr. Shipler. Adversity makes for comradeship, though I am not enough of an optimist to believe that the plight of the Church weeklies is so hopeless as to make comrades of Mr. Shipler and Mr. Williams of the *Southern Churchman*. Some day our leaders are going to realize the wisdom of adequately supporting the weeklies. Multiply our circulation by five, which would not be such a task, and the raising of that budget would be a lot less difficult. Some day when you have a minute ask a leader in the Methodist Church about their weeklies and see if he will not bear out this statement.

But to get back to Washington: what can be said of Mr. Franklin's report can also be said of the reports of the secretaries, Dr. Wood, Mr. Hobbs, Dean

Lathrop, Mr. Suter and their numerous assistants. They had the good old human interest stuff in their reports and the folks liked it so well that they didn't care how much it cost.

THE AUXILIARY

Three accomplishments stand out in my mind in addition to the Prayer Book and the Church Program. First, the Woman's Auxiliary. We have heard a great deal about the remarkable United Thank Offering of over a million, the occasion for another Doxology. The Episcopal Church has a rather bad habit of singing the Doxology only when a million or more is mentioned. The Auxiliary did something finer; the women voted to broaden their field of operation, so that the Auxiliary is no longer to consist of a few women in each parish sewing for the missionaries on Wednesday afternoons, but is to be the women of the Church in action in every field. There was opposition to this. An energetic minority fought every inch of the way, even going into the House of Deputies with it when they were defeated in the Auxiliary sessions, but the program of those looking for a more glorious adventure carried the day. As a result the women of the Church enter the fields of social service, community work, the campaign for a warless world, even for a more Christian industrial order. And with the women on the job we may expect to see accomplishments never before witnessed in the Church. To my way of thinking it was the most important thing done during the General Convention, for the simple reason that what the women do is always more important than anything the men do.

EVANGELISM

The second accomplishment of the Convention was the kindling of an enthusiasm for evangelism that was pentecostal. One could not sit through the meetings at which the subject was discussed by such leaders as Bishop Darst, Captain Mountford, the Rev. Samuel Shoemaker, Mr. George Wharton Pepper and others without feeling that the safe and sane Episcopal Church had gone religious. I have sat through a number of ballyhoo meetings in a press box with a bunch of hard-boiled newspaper men without seeing one of them bat an eye, except in disgust. But I really believe that even the correspondent for the Associated Press would have led the Convention in prayer, had he been asked to do so, after a couple of those speeches on Monday afternoon.

There is a danger in it all. Pump anything too full of hot air and it generally breaks with a bang. But unless I am greatly mistaken the leaders of our forthcoming evangelistic campaign are so to tie evangelism with the whole program of the Church—missions, social service, peace and industrial programs—that the Episcopal Church will finally become a real force in American life.

PROGRESSIVE

One should be cautious in using the word "Progressive." Most of us on other occasions have heard fine resolutions passed which were forthwith laid on the shelf to rot. It is the accomplishment alone that will count. But nevertheless it is a fact that the Conven-

tion favored action which plunges the Church into fields heretofore avoided. Reference has already been made to the action taken by the Auxiliary. In addition to that there was the report of the industrial division of the department of social service. Mr. Spencer Miller and his assistant, Mr. Joseph Fletcher, after a careful fact finding survey of the relationship of the Church to industry, presented recommendations which open up great possibilities. We of the Episcopal Church have carefully avoided the field of industry. Employers quite as much as workers have wondered at our timidity. Studdert-Kennedy, not long ago, said that the American Church was fifty years behind the Church of England in this regard. This report chops off a few of these years, and if taken seriously, and acted upon, will make it possible for us to take our place at conferences on such subjects with our English brothers without fear of disgracing ourselves through lack of understanding of problems which are of the world's greatest.

Of course the job remains to be done. Voting budgets does not put the money in the bank. Passing resolutions does not end war or build a more Christian social order. But there can be no doubt that the leaders assembled in Washington wanted the Episcopal Church to launch a crusade which will not only win individual souls but will convert a pagan world. I left Washington glad that I was an Episcopalian.

The Woman's Auxiliary

By

MRS. GEORGE BILLER

THE different phases of work under the National Council that have been brought before the women for consideration offer unparalleled opportunities for service. That women can differ among themselves radically but at the same time harmoniously was demonstrated in the prolonged discussion of these social service recommendations presented at the session of the Woman's Auxiliary. Discussion centered about the relation of the Auxiliary's work for missions to its work for social service, whether it was possible to carry on both, which one should receive greater emphasis, whether either one hindered or helped the other.

The Findings of the committee, of which Mrs. Henry Burr of Kansas City, Mo., was chairman were adopted as embodied in a resolution that the Auxiliary charge itself with the responsibility of inspiring the women of the church:

1. To acquire an intelligent understanding of the problems of the community. An amendment to add "in such dioceses as desire to do so" was lost.
2. To help educate public opinion as to these problems.
3. To take their part in cooperating with diocesan and civic social service agencies and with other communions where possible. An amendment to read "take

The Seminaries ought to have courses in Evangelism which are practical clinics, rather than theoretical suggestions.

Evangelism has to begin with you. You cannot have this message as a sustained force in your diocese or your parish if it is not a steady force in your own life, so that you are actually winning definite individuals.

The great problem in Evangelism, at home and abroad, is not the stubborn rejection of Christ by the non-Christians; but the failure of the Christians themselves to live Christ worthily, and to present Him with vital challenge.

Whether the Church will repent of its worldliness, complacency, and pride and its failure to win needy lives for Christ, rests principally with men and women of the church.

Order of the Sangreal

By IRWIN ST. JOHN TUCKER

AT OUR baptism each one of us was received into the church with these words: "We received this child into the congregation of Christ's flock, and do sign him with the sign of the cross; in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner against sin, the world and the devil, and to continue his faithful soldier and servant unto his life's end."

Each of us was there enlisted into the warfare which can have no ceasing. How real is that figure of speech, under which a Christian's life is compared to a battle, any one who has tried honestly and sincerely to live as Christ would have him can testify. We are beset on every hand by adversaries. In the daily prayers we ask to be delivered from the fear of our enemies. Those enemies are within; sloth, impurity, anger, envy, all that host of spiritual wickedness in high places who battle against the soldier of the right.

Every kingdom of this world that summons its citizens to battle for it honors its heroes. The German Kaiser pinned medals on the breasts of airmen who rained bombs down on sleeping cities. Our own government decorated men who had killed large numbers of the enemy single handed. France, Italy, Britain, every one of them gave medals of honor to its heroes of war who had taken life. Only the kingdom of God is lax and remiss in honoring its faithful soldiers, who have fought manfully against sin, the world and the devil. Only the Church lets heroism go unrewarded.

Heroes are not always those who do their fighting under the spotlight. It is the faithful battler in obscure places, on whom victory really depends. It is not the man gifted with eloquence, or the rector of a rich and prosperous parish, or the ecclesiastical administrator with great talents, on whom the church's real weight depends. It is rather on the faithful layman and laywoman who toil long and hard without pay for the love of their Master, who are the heroes God loves.

We have gone through an era of great drives. There was a great drive for money. Every nerve was

strained to raise a huge sum of cash, to build buildings and raise salaries. We have called into being a new race of corporations, who set scientifically to work to wring money out of the faithful. Then we have great drives for members; to increase the number of adherents of this parish or that, so that we could point proudly to the membership roll and say "See what crowds we have."

The Order of the Sangreal proposes a new drive. We have had great drives for money and great drives for members; now let us embark on a drive for God!

It is painfully apparent that we have mistaken the raiment for the body, and have mistaken food for life. The church of God is not built out of stones and wood; and man does not live by cash alone. Christ's temple is built of living stones; and it is the word of God alone that nourishes our souls. Cathedrals rise high, but the flame of faith burns lower and lower, until often its feeble flicker is barely discernible.

Jesus spoke very clearly and unmistakably. He said to those who listened, "The kingdom of heaven is in your daily toil. It is like a woman baking bread, or a gardener sowing seed, or children playing in a market place, or like fishermen hauling in their nets." He told them—and it is still true—that each of us must find God for himself, not according to the tradition of the elders. The Quest of the Sangreal means that each of us, in his own vocation and ministry, seeks the truth of God in his daily life, certain of finding it.

New Books

CHRIST IN SHAKESPEARE. Doubleday, Doran & Co., New York. \$2.00. 1928. 142 pp.

A new book, "Christ in Shakespeare," by the late Rev. George Herbert Morrison, who died October 14th, in Glasgow, Scotland, has been added to the many volumes written by students of the great writer's works.

Dr. Morrison was moderator of the United Free Church Assembly two years ago; sub-editor of The New English Dictionary, Oxford, 1888-89, and has published several volumes of sermons and addresses.

This new volume contains ten lectures in which Dr. Morrison shows how wonderfully Shakespeare endorses the inspired teaching of Jesus by his supreme fidelity to fact.

Shakespeare uses a scientific method although he has wonderful imagination; he loses himself in his characters, listening to them speak rather than making them say their parts in comedies or tragedies.

These ten lectures treat of The Reality of Providence; The Concern of God; Nature of Man; Worth of Woman; Fact of Temptation; Peril of Delay; Power of Choice; Passion of Jealousy; Tragedy of Egoism; and Sovereignty of Love, and nearly all of the prominent characters in the several plays are examined,—Macbeth, Hamlet, Merchant of Venice, Othello, Iago, Romeo and Juliet being especially studied. The book is one that will please the lover of Shakespeare.

—Joseph Harvey.

NEWS OF THE EPISCOPAL CHURCH

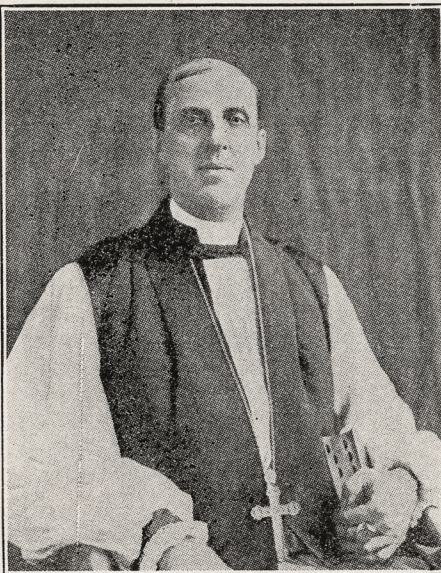
Edited by

WILLIAM B. SPOFFORD

MAURICE B. RECKITT, English Churchman, picture on the front page, who is well known in this country for his writings, notably his contribution to *the return of christendom*, arrived in New York on October 30th for a lecture tour of five weeks under the auspices of the Church League for Industrial Democracy. His subjects are to be "The Christian Social Movement in Great Britain," and "The Social Situation in Great Britain Since the War," subjects upon which he is particularly well qualified to speak.

The Rev. P. E. T. Widdrington, prominent clergyman of the Church of England, writes of Mr. Reckitt as follows: "Very few men of his age can claim the same richness of experience of the social movement in Great Britain. He is fully informed on Labour and trade-union politics; is abreast of the most recent developments of social and economic theory; and possesses an intimate knowledge of the social conscience within the churches. At Oxford he was closely associated with Mr. G. D. H. Cole, now Reader in economics at the University, in the development of the Guild Socialist Movement, and played a considerable part in the creation of the National Guilds League. He graduated in the Honour School of Modern History and, after a short experience of teaching, has devoted himself to the study of social questions and to many forms of public service. In 1918 he published his first book, *The Meaning of National Guilds*, which remains one of the best expositions of Guild Socialism.

"Always a churchman, he has from undergraduate days been identified with the Christian Socialist Movement. He is today the chairman of the League of the Kingdom of God, a reconstruction of the Church Socialist League on definitely Anglo-Catholic lines. He edited in 1922 a notable volume of essays called *The Return of Christendom*. But Mr. Reckitt's sympathies are wide, and he has done much service for such societies as the Christian Student Movement and other interdenominational bodies. He sat on several of the COPEC commissions and contributed a remarkable appendix to the Report on International Relations. He was one of the speakers at the Church Congress of 1925. He has been a constant contributor to the *New Age*, is a director of *G. K.'s Weekly*, and is a member of the editorial board of the *Commonwealth*. He is also associated closely with



BISHOP LA MOTHE
Dies in Baltimore Hospital

Mr. G. K. Chesterton and Hilaire Belloc."

Mr. Reckitt is to lecture at St. Stephen's College, Wellesley College, Cambridge Theological Seminary, General Theological Seminary, Berkeley Divinity School, Union Theological Seminary, Yale University. He is to address the Churchmen's Association of New York on the 19th of November and the Catholic Club on the 27th. On the 18th he is to address the Baltimore Open Forum, and on the 22nd is to be the speaker at a public dinner meeting in New York under the joint auspices of the Social Workers' Fellowship and the Church League for Industrial Democracy. Mr. Reckitt will also attend the Anglo-Catholic Congress in New York, in addition to numerous other engagements.

A year ago or so this column suggested that it would be nice if the four Church colleges above the Mason and Dixon line arranged a series of football games to determine in what part of the country the most Episcopal brawn was located. The presidents of the various institutions responded to the appeal to the extent of writing me nice letters outlining why it was impossible. But after a bit Kenyon and Hobart got together for a game which was played at Geneva a couple of weeks ago. My reputation as an authority on the manly game suffered in consequence. I had said that the teams of our Church colleges would

be evenly matched and here Hobart up and licks Kenyon to the tune of 32-0. But there is to be another game at Gambier next year and the score as likely as not will be reversed. Incidentally it is not out of place to add that Hobart has one of the best teams among the small colleges, and from all indication my alma mater, Trinity, has one of the worst. They have scored the grand total of 0 in their four games, and before this reaches you will have played the howling Methodists of Wesleyan. How I do hate to see a nice lot of Episcopal boys pushed around the field by a bunch of husky schismatics. The dope has it that Trinity will lose about 60-0, but I think I can cut that down a bit. I shall go to Hartford before the game and tell the boys that it was a lack of proper discipline that prompted the Methodists to leave the Church centuries ago and that it is for them to administer a dose of it in this game. Trinity may not win but if they can go into the game with the proper denominational bitterness they should be able to keep the score down.

* * *

A luncheon in honor of President DeWitt of the Western Seminary was held at the University Club, Chicago, on October 31st. Dr. DeWitt has turned the job over to Dean Grant.

* * *

Noonday services have been resumed at Trinity, New York. The preacher the week of November 5th is the Rev. John Talbot Ward of Burlington, New Jersey.

* * *

Bishop Remington of Eastern Oregon was the preacher last Sunday at Trinity Church, Boston. He told of the work in his missionary district.

* * *

Practically all hope has been abandoned of finding the body of Rev. A. W. Burroughs, rector of St. Luke's Church, West Cliff, Colo., who has not been seen since Sept. 27, when he started to climb Spread eagle peak. The last search covered the whole side of the mountain and was conducted during a severe snowstorm which swept the upper heights of the peak. Only the remains of Mr. Burroughs' lunch and a few footprints were found.

* * *

Our English editor, the Rev. A. Manby Lloyd, has broken into the headlines of the New York dailies. This from the Herald-Tribune of last Sunday:

Some of the parishioners of Callow,

Herefordshire, were shocked recently when their pastor, the Rev. A. Manby Lloyd, issuing an invitation through the press to motorists to attend services at his church, mentioned as a special attraction that the church was only a half mile from the Angel Inn, a hostelry famous for its excellent ale. The parishoners protested against linking an invitation to a public house with an invitation to church.

The Rev. Mr. Lloyd, apparently not at all abashed, replied to his critics in his sermon. He said that his invitation was based on an understanding of human nature.

"The religious man," he declared, "is supposed to regard the public house as a place of abomination. It is that spirit I want to contradict. Christianity has nothing to do with what a man eats or drinks. Whatever else one finds in a public house, one always finds there some of the best elements of human nature."

"I am not in favor of gin palaces which exist for the consumption of bad whisky and watered beer, but I am in favor of healthy rational refreshment."

* * *

Bishop John D. La Mothe, bishop of Honolulu, died at the Church Home and Infirmary, Baltimore, on October 25th, the day the General Convention closed, which he had come to the states to attend. A native of Ramsey, Isle of Man, where he was born in 1868, he lived on a farm in Virginia and was a cow-puncher on a western ranch before entering the ministry. He was elected Bishop in 1920.

* * *

Here are a few last minute items on the General Convention. The joint commission on Faith and Order is continued for another three years. Bishop Mitchell of Arizona introduced a resolution, which was passed, calling upon every diocese and missionary district to raise not only their full quotas to the Church Program budget, but more besides so that the full amount asked for by the Council may be realized. The Church in China petitioned the House of Bishops to become a wholly independent

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The Bundles

SEVERAL hundred parishes throughout the country have adopted the Bundle Plan for the period of the General Convention. The last of these Bundles will be the issue of November 15th, unless the order is renewed promptly. May we take this means of urging rectors to renew their orders? We have a wealth of material which is to appear in forthcoming issues, including articles by Rev. G. A. Studdert-Kennedy, Bishop Wise, Mr. George Wharton Pepper, Rev. Bernard Iddings Bell, Bishop Slattery and others. The cost of Bundles, for a period of thirteen weeks or longer, is \$3.90 for ten copies for thirteen weeks, and larger Bundles in proportion. We shall appreciate your cooperation.

Church. The petition received favorable action and Bishops Roots, Graves and Huntington are to confer with the Chinese Church on the matter. A resolution commending the work of the press in covering the Convention was passed.

* * *

Better make another paragraph—looks better. Quite a discussion at the Convention over the method of electing a Presiding Bishop. Here is the way it is to be done in case of a vacancy; a joint commission is to recommend three names for the office. The House of Bishops will then elect, subject to confirmation by the Deputies.

* * *

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one member of the National Council. Those who have been elected for a term of three years are Bishop Perry of Rhode Island from the First Province, Mr. W. J. Tully of Brooklyn from the Second, Bishop Garland of Philadelphia from the Third, Bishop Reese of Georgia from the Fourth, Bishop Francis of Indianapolis from the Fifth, and the Rev. A. E. Knickerbocker of Minneapolis from the Sixth, the Rev. Dr. W. P. Witsell of Arkansas from the Seventh, and Bishop Sanford of San Joaquin from the Eighth. All are re-elections.

* * *

A joint commission to consider a canon providing for Auxiliary Bishops to take the place of both Coadjutors and Suffragan Bishops has been appointed. Report, apparently, in three years.

* * *

The Convention declined to take action on a resolution which urged legislation for uniform divorce and marriage laws, with special reference to mentally and physically defective. The proposal was referred to the commission of Divorce and Marriage for further consideration.

* * *

The Rev. C. M. McAllister, executive secretary of the diocese of Newark, has been called to fill the rectorate of St. Michael and All Angels, Baltimore.

* * *

On November 4th in St. Thomas Chapel, the tiniest chapel in the

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* * *

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find true religion among present Christians.

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"Again we must take religion to the unchurched. We must find the non-Christian on the streets, in public parks, in the market place. Preaching in churches is the least needed evangelism today, because those who need Christ are not within the walls of the church but outside."

Captain Mountford advocated "pavement preaching" throughout Advent and Lent, saying that clergy should not be in their Churches on Good Friday, but on the streets. Likewise, he advocated street services on great public holidays, such as Memorial Day, Fourth of July and Armistice Day. "Don't forget the barbarians in our modern civilization," he implored, closing with this statement:

"When the man in the seat will go out in the street,

"The man in the street will come into the seat."

* * *

This very gracious little statement appears in the parish paper of St. Luke's, Evanston, over the name of the rector, the Rev. George Craig Stewart:

"For the second time I was defeated for the Presidency of the House of Deputies. I am beginning to feel like William Jennings Bryan. With this difference, however, that I never asked a single man to vote for me, and had no campaign committee. The choice of my dear friend Zebarney Phillips of Washington, the entertaining city, was a well-deserved compliment, and both Dr. Powell of California and myself were really happy to lead him to the platform."

* * *

I must tell you something about Bishop Anderson's sermon. The press was sent copies a couple of weeks before it was delivered. On reading it I became so enthused that I wrote Bishop Anderson a little note in my finest style telling him how fine I thought it to be. In a couple of days I received this note from Bishop An-

derson: "Thank you very much. If you think the sermon is good I am sure there is something the matter with it. I believe I shall have to revise it."

But I am very happy to report that he did not.

* * *

Another General Convention is over with no serious harm done, said the Rev. Dr. Selden P. Delany, in a sermon at the Church of St. Mary the Virgin, New York. He explained that the revision of the Prayer Book had resulted in improvements but he pointed out that little had been done toward establishing catholicism. The controlling desire of the bishops and deputies obviously was to play safe he said.

"What is the outlook for Catholic-minded churchmen in the American Episcopal Church and in the Anglican Communion as a whole?" he asked. "It is quite possible that both here and in England we may be entering an era of persecution when the clergy of strong Catholic convictions will be discriminated against and the laity

in many places will be deprived of some of their Catholic privileges. That may be for the good of the movement. We have been doing too much boasting.

"The Catholic Congress movement has given us, perhaps, a false sense of security. It is well that we should

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Weekdays, 8 A. M. and Noonday.
Holy Days and Thursday, 11 A. M.

Trinity Cathedral, Cleveland

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

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

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Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

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Holy Days, Holy Communion, 10.
Daily, 7, 9:30, and 5:30.

St. Matthew's Cathedral, Dallas

Very Rev. R. S. Chalmers, Dean
Rev. E. Caldwell Lewis
Rev. Charles James Kinsolving
Sunday, 8, 9:30, 11:00 and 7:45.
Week days, 10 A. M.

Christ Church, Eau Claire, Wis.

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be compelled to face the facts about our position.

"For a long time we shall probably be a minority in the Anglican Church. Catholic ideas and practices will spread little by little, like leaven in the lump of dough. There is nothing sudden or startling about the growth of the Catholic movement—nothing that the world can see. It grows as things grow in the world of nature.

"Individuals are attracted here and there, the seed is sown in their hearts, and it is only years later that we are astonished by the harvest. Our present task is to redeem the opportunities as they arise. We must dig in and strengthen our position. The time for a general advance is not yet."

* * *

Last week we referred to the new provision for a physical examination for prospective clergymen before ordination. The Bishops turned it down. To be sure this still leaves it mandatory that a physical examination should be taken before students enter the seminary. It encourages the seminaries to offer competitive inducements to college athletes. Some day we may see our pulpits filled with nothing but ordinary brawn and sinew instead of the carefully sculptured ivory which now adorns them.

* * *

Dedication of the new Holy Trinity parish House, New York, took place last Sunday evening, with the rector of St. James', the mother parish, officiating. The dedication was followed by a service in the church at which the vicar, the Rev. Dudley Stark and Mr. Stephen Baker, senior warden of St. James, spoke.

* * *

Yes, we did it. A Church Convention has met in Washington for three weeks and has not attempted to tell the government how to run its business.

* * *

The last morning of the Convention was livened by a vigorous debate on a resolution urging the government to recall action on Japanese immigration. It was plain that the bulk of the House of Deputies were agreed that the present exclusion act is an unwarranted affront to the Japanese people and ought to be reconsidered. But it was also plain that the House did not want to intrude into the political field in the present highly electrified state of feeling. Hence the resolution was voted down with regrets.

* * *

At a joint session on Church Unity, Young People's work and Evangelism the enthusiasm became so pronounced that the Presiding Bishop was obliged to hammer with his gavel and announce: "If we don't look out some of us Episcopalians will be getting converted."

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By E. P. Jots

"Well, George," said a country clergyman to an old man who sat by the wayside breaking stones, "that pile doesn't seem to get any less."
"No, Vicar," replied the old man, "them stones is like the Ten Commandments; yer can go on breakin' 'em, but yer can't get rid of 'em."

* * *

The hotel was much frequented by commercial travelers, who thought they had found a good target for their humor in a Clergyman who booked a room there.

Day in and day out, at the table and in the lounge, he received all their jests with irritating indifference.

"I wonder you stand those youngsters so well," said an older man, after a particularly foolish joke at the dinner table. "Don't you hear what they say?"

The Clergyman smiled gently at the grinning faces waiting for his reply.

"Oh, yes," he answered, "but then, you see, I am Chaplain at a lunatic asylum, so I'm used to this sort of thing."

* * *

Why don't you buy something at my table?" demanded the girl at the charity fair.

"Because I only buy from the homely girls," said the man. "They have a harder time making sales."

The girl was not offended, and the man worked the gag right down the line.

* * *

This was picked up from an elderly deputy who was moaning over the fact, if it is a fact, that the clergy today are not visiting among their parishioners as they used to in the good old days. "Well," said this clergyman, who had been most successful as a parish priest, "you can visit people without loving them, but you can't love them without visiting them."

* * *

And he told me another story. Not long ago while riding east in a Pullman a traveling salesman engaged him in conversation, obviously for the purpose of starting an argument. "I would join the church" said this salesman, "if only some of you parsons would tell me who was Cain's wife. You fellows always dodge that question." And the clergyman promptly answered, "My dear fellow, go ahead and join the church and forget Cain's wife. Too many of you fellows get into trouble worrying about some other man's wife."

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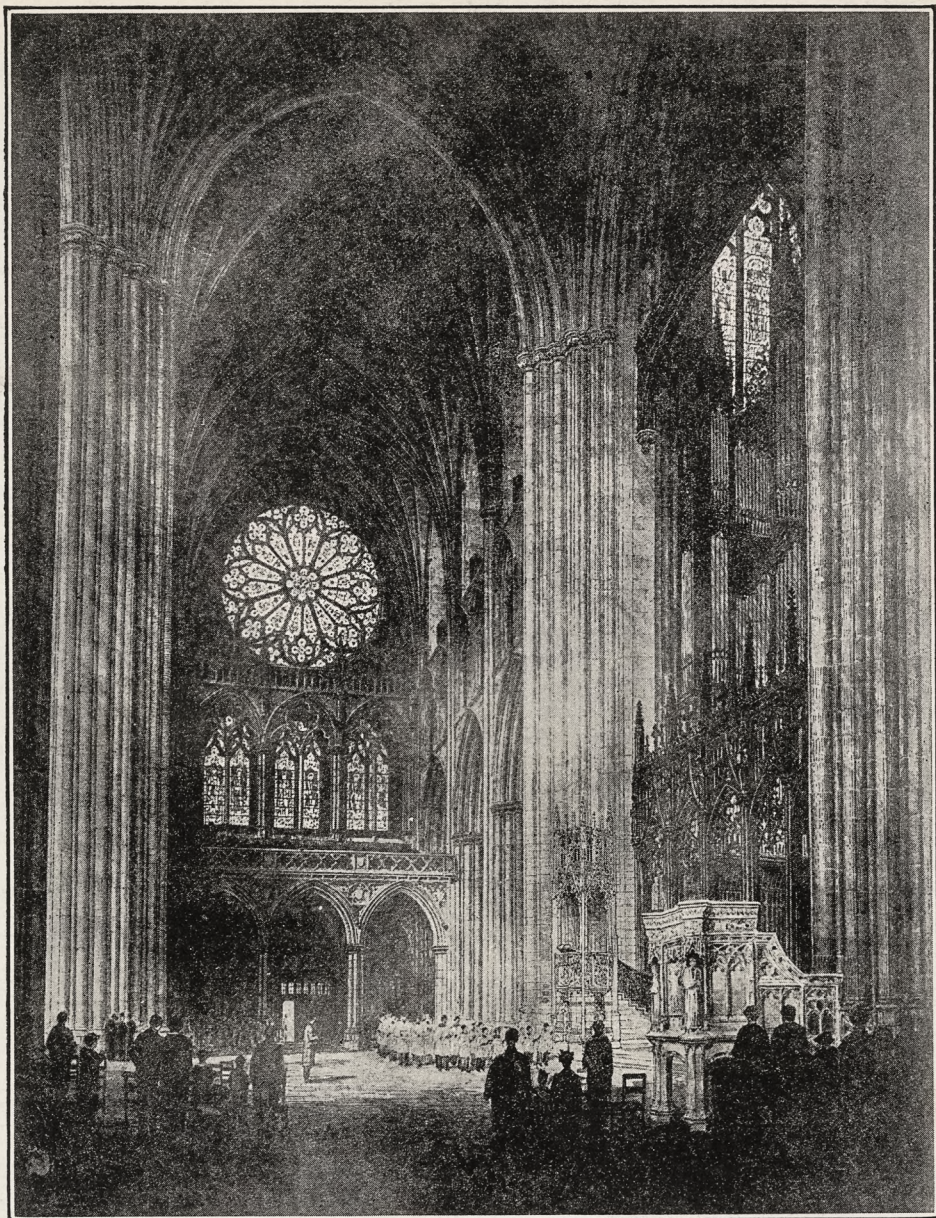
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