

# The Witness

"We Shall be Witnesses Unto All." Acts 1:8

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## REV. DR. MANNING DECLINES THE EPISCOPATE OF WESTERN NEW YORK

### HIS LETTER TO THE COMMITTEE

June 22, 1917

The Rev. C. Morton Sills, D. D., Chairman of the Committee of Notification, Diocese of Western New York.

My Dear Dr. Sills:

I need not tell you and the members of your Committee how deeply I have felt the responsibility laid upon me by the call from the Diocese of Western New York to the high and sacred office of a Bishop in the Church of God.

Since the election and the visit of your Committee, I have given constant thought to the matter, and have taken counsel with those to whom I could look for wise and disinterested judgment.

I have felt not only the sacredness of the call, but also the unusual opportunity for service which your Diocese presents, with its strong tradition dating back to the days of the great Bishop Hobart, with its vigorous life manifested at the smaller as well as at the larger centres of popu-

lation, with its marked degree of harmony and unity of spirit, and with its present promise of further growth and development. I may add that the attraction of the work has been not a little increased by the many kind letters and messages which I have received during the past two weeks, both from the Clergy and the Laity of the Diocese.

In the light of the facts on each side of the question, however, and giving them the fullest consideration in my power, I have been led to believe that it is my duty to continue at my post in the ancient Parish with which it is my privilege and responsibility to be connected.

Appreciating far more than I can express the honor done me by the Diocese of Western New York, and praying that God's blessing may rest upon the work of the Diocese in the future even more signally than in the past, believe me,

Faithfully yours in the Lord,  
(Signed) WILLIAM T. MANNING.

## Dr. Alling Preaches Synodical Sermon

Love of Country, Love of Friends,  
Even Love of God, Is Not Enough

The Rev. Stephen H. Alling of Sault Ste. Marie, Mich., preached the sermon at the Synod of the Province of Ontario, Canada, held in the Cathedral at Sault Ste. Marie, Ontario, June 13-14. He expressed his appreciation to Archbishop Themeloe for the invitation to preach the sermon, which afforded him an opportunity for making some slight return for the Archbishop's many kindnesses to himself and to his Parish, and for the many courtesies of the Clergy of Algoma. "Our common service of the Master," said the preacher, "has thus tended to draw us together, and has led us to the interchange of help in carrying on God's work. The momentous happenings which have been and are now taking place in the Old World are such that they also draw us more closely together than ever before; for we of the United States are now one with you in the great struggle which is being waged in the defense of the principles of righteousness, justice, freedom and democracy. Your cause is our cause, your difficulties are our difficulties, your needs are our needs, your dangers are our dangers, and we are united with you in the steadfast purpose to stem the tide of German aggression and militarism, which is threatening to overwhelm and destroy all the nations not willing to accept German culture and German rule." He made a strong plea to oppose to the spirit of hate and lawlessness the spirit of love. We must show our love by obedience to God's commands. These are busy days. Calls come to the Clergy and Laity to do hundreds of things they never thought of doing before the war. "But all the same, it is a grievous mistake for any one to think he is so busy that he can rightly neglect God's worship—His distinctive service and all spiritual duties and responsibilities. The fight with evil has reached a stage in this world's history that there is no place for neutrals. We are either on God's side or against Him. And the way we prove our allegiance is by outwardly conforming to the rites and customs of the religion which Jesus established, and by our loving obedience to the com-

mand which He gave in the summary of law." Dr. Alling divided those whom we are called upon to love into two classes—those whom we look upon as our friends and allies and those who, by unfortunate conditions, over which we have no control, we must for the time being speak of as our enemies. The loving of the former is not a hard thing to do, for our natural associations with them, our common interests and our mutual welfare, make us ready to recognize that we are so bound together that we must do all we can for them, and thereby show that our love is no idle sentiment, but is of vital worth.

The preacher pointed out the many ways in which we should show our friendship for our allies, and then, in clear and forceful language, and by apt illustrations, how to show our love for those with whom we are at war. In closing, he said: "War can be waged without hate, for, as Edith Cavell said, just before her execution, 'Standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness towards any one.' Yes, my brothers, we, too, are standing before God and eternity. His judgment and the judgment of the world is awaiting us. For us, the love of country, love of friends, even love of God, is not enough. No, we must also love our enemies, thus winning the victory over self and enabling love, and love only, to abound. It is in this we shall show that with us, at least, Christianity has not proved a failure, but that we are faithful to the great Captain of our salvation, who gave to the world's great treasurer the royal law of love."

## The Church's Opportunity for Sacrifice

A service of unusual interest was held in St. Paul's Church, Charleston, S. C., on the evening of the 12th, at 8 p. m. Major General Leonard Wood, U. S. A., made an address, under the auspices of the Men's Club of the Church. Rev. Dr. Mercer P. Logan, Rector of the Church, and President of the Club, introduced General Wood, who spoke on the subject of the part the Church can take in the war, and his address was listened to with absorbing interest by a large congregation. He dwelt at some length on the teaching function of the Church, and said at this time the Church should teach the necessity of economy and simplicity in living, and should also

impress the real meaning of sacrifice. With striking effect, he used the quotation, "The blood of the martyrs is the seed of the Church." "The Church," he declared, "has a great opportunity, and can render invaluable service." In speaking of the training camps, he said: "We have a dry country, at least in the South, and this solves many of our problems for us. Steps must now be taken to keep the soldiers and sailors from other indulgencies. There must be absolutely clean zones around all the training camps, and I suggest that the Churches take up this matter. We must send our men to France in the best possible condition, clean in mind and sound in body, themselves being thankful for the care that was taken of them. The conditions surrounding the training camps can be controlled, and the Church can help in this work." The Church was decorated with flags and the Choir sang patriotic hymns, in which the congregation joined most heartily.

## Parochial Mission at St. Mary's, Houston

A week's Preaching Mission has just concluded in St. Mary's Parish, Houston, Texas, which gave every evidence of being a real success. The Mission began on June 11th, and concluded on Sunday, June 17th, the Missioner being the Rev. A. J. Gaynor Banks, Rector of Christ Church, Eagle Lake, in the Diocese of Texas. St. Mary's Parish, in Houston, has a population of about 30,000 people, and the work had been in a decline for some time past. The present effort produced an immediate response, and the services were well attended throughout the week. The closing service on Sunday night brought the Mission to a grand climax, with the administration of Holy Baptism to sixteen candidates, the class varying in age from babies in arms to one old lady with gray hairs. The Missioner preached to a crowded congregation on the text, "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of Heaven." The Choir did good work throughout the Mission, being assisted on several occasions by friends from other Parishes in Houston. Mr. Alexander Peddie, who is Lay Reader in charge of the Church until the appointment of a Rector, assisted in nearly all the services. Apart from the additions made to the Church through Baptisms, the Mission has resulted in a stimulation of all sections of Parish activities, and a Rector will probably be called at an early date.

## Active Summer Planned

St. Luke's Parish, Scranton, Diocese of Bethlehem, Pennsylvania, does not stop activities in the Summer time. Far from it! Their Summer Home is to open on the 29th of June. This is a home for convalescent women and children in the Pocono Mountains. Three hundred women and children are cared for each year; twenty-five Choir boys go into camp on the Susquehanna River; the "Boys' Industrial Association" maintains two camps at Fleetwood, Pa., where about thirty-six other boys will frolic; and the Boy Scouts are to go into camp in August.

Red Cross work is not forgotten. The women meet on Wednesday afternoons, and a second group of business women on Thursday nights. They are working for what are known as Chaplain's units, and are doing effective work.

St. Luke's maintains work at Glenburn, in St. John's Chapel. This is in care of Mr. J. C. Rutter, a Senior at the General Theological Seminary, for the Summer. The Summer Church School of St. Luke's meets each Sunday at half after nine o'clock for Catechetical instruction and the singing of hymns.

## Ordinations and Confirmations at Asbury Park, New Jersey

On St. Barnabas' Day, in Trinity Church, Asbury Park, the Rev. Francis H. Rickey, Rector, the Bishop of New Jersey advanced to the Priesthood the Rev. Kenneth Dion Martin of the Diocese of Minnesota, and the Revs. Benjamin D. Dagwell and Herbert B. Satcher. Many neighboring Priests, including those who joined in the laying on of hands, were in attendance. The three men are graduates of the General Theological Seminary.

The Bishop was the preacher, and the Rector had in charge the details of a well-ordered and beautiful service. An offering was made for the Aged and Infirm Clergy Fund of the Diocese. A luncheon at the Rectory followed the service.

Mr. Dagwell becomes Rector of St. Mary's, Keyport, succeeding the Rev. Herbert W. Brueninghausen, who has removed to the Diocese of New York, and Priest-in-Charge of Trinity Church, Matawan, and the Church of Our Saviour, Chesapeake. Mr. Satcher will be Priest-in-Charge of Carteret and Linden, and Mr. Martin, Priest-in-Charge of Highlands and Atlantic Highlands. All will live in the Rectory at Keyport, with the mother of Mr. Martin presiding over its domestic economy. Thus seven important, and in some instances hitherto neglected, places will be cared for by this new associate Mission plan, and substantial growth is anticipated.

Recently, at Trinity Church, the Rev. Francis H. Rickey, Rector, were presented forty-one persons for the Sacrament of Confirmation, administered by the Bishop of the Diocese. They received their first Communion at the celebration of the Divine Service immediately following. Among the number were many men, and besides them, three Roman Catholics were formally received. A second Confirmation occurred in the evening at St. Augustine's Church, a thriving Parish for Colored people. The evening before, at a meeting of Trinity parishioners, the sum of \$2,100 was subscribed for the purchase of Liberty Bonds, which are to be applied to the reduction of the Parish debt.

## Ordination

On Tuesday, June 21st, Bishop Woodcock advanced the Rev. George Ossman, B. D. (University of the South), to the Priesthood in St. Paul's Church, Henderson, Ky. Owing to the illness of the Rector, Rev. Robert N. Ward, the candidate was presented by the Rev. George C. Abbott, Rector of Grace Church, Hopkinsville, Ky. Mr. Abbott also preached the sermon. The Rev. A. L. Murray, Rector of St. Paul's Church, Evansville, Ind., also assisted in the service.

Mr. Ossman will have charge of the work in St. Paul's Parish, Henderson, until the recovery of the Rector, when he will take charge of Emmanuel Chapel, St. Andrew's Parish, Louisville, Ky.

## Cathedral Runs a Farm

Between 17 and 18 acres are under cultivation on the farm operated by the Cathedral of St. Paul, Boston, at Whitefield, N. H. Ten acres have been planted with beans, four with corn and two and a half with potatoes, one and a half with vegetables, including sweet corn, string beans, peas and pole beans. The young men have also planted a small house garden of endive, radishes, turnips, beets, peas, beans and cucumbers, which are all up. The fellows are working in fine spirit, and write home very enthusiastic letters.

## The Summer Training School for Workers

Sewanee, Tenn., Aug. 7th to Aug. 14th, Inclusive

The Summer Training School for Workers will be held at the University of the South, Sewanee, Tenn., and will begin on Aug. 7th and will close on Aug. 14th.

The three departments of the work of the Church, namely, Missions, Education, and Social Service, will claim the attention of the school, and each will be given due prominence. Dr. W. C. Sturgis will have charge of the Department of Missions, Miss Mabel Cooper will have charge of the Department of Education, and Rev. F. M. Crouch, Secretary of the Social Service Commission, will have charge of the Department of Social Service. In addition to instruction given each morning in these departments, there will be lectures at the evening sessions by lecturers well versed in the subjects assigned. Among the subjects that will be discussed will be the following: "Prayer," "Women and Girls in the World's Present Program," "Democracy and the Church," "The Soldier in Our Midst," "Men and Boys in the World's Present Program."

On Sunday at 11 a. m. Rt. Rev. W. A. Guerry, D. D., will preach the sermon, and at 8 p. m. Rev. Gardiner L. Tucker, Field Secretary of the Board of Education of the Province of Sewanee, will speak on the subject, "Southern Problems."

Conferences will be held each day, preceded by a devotional meeting. These conferences will be held at 12 m. The Holy Communion will be celebrated each day at 7 a. m., and Evening Prayer and short address at 6 p. m.

Tickets will be on sale by railroads at the lowest rate on Aug. 6th, 10th and 13th, within the Southeastern Passenger Association, and good to return until Sept. 5th. Arrangements will be made for board at a moderate rate.

Although this is the time of war and distress of nations and the future is attended with many uncertainties, the call is made to go up into the "mountain" and pray and learn of God and take counsel one of another as to the best thing to be done that the Kingdom of Righteousness may be established among men.

For further information and for programs apply to Rev. Mercer P. Logan, D. D., address until July 25th, Charleston, S. C.; after that date, Sewanee, Tenn.

## Church Celebrates Paying of Debt

A special service was held in St. Barnabas' Church, Germantown, Pa., on the first Sunday after Trinity, to celebrate the freeing of the Parish from debt on the Church and Rectory. A gift of \$1,800 from a friend covered the mortgage on the Rectory. The Rev. E. S. Thomas had charge of the service. Addresses were made by the Rev. Jacob Le Roy, Rector of St. Martin's-in-the-Field, Dean of the Convocation of Germantown; Rev. Henry L. Phillips, Archdeacon for work among Negroes; Rev. Samuel Upjohn of St. Luke's Church, Germantown, and Rev. E. S. Thomas. At the conclusion of the service, the men presented a large American flag, all present taking part in the patriotic exercises.

Most of the inventions which are made for the purpose of drawing men and women and children to the church are really but a confession of the lack of faithfulness of God's people in the use of the means which He has given. Substitute for them personal effort, prayer, loving service, faithful worship, good example, and watch the results! — Presbyterian Journal.



# PERSONAL RELIGION—AIDS AND HELPS TO A RELIGIOUS LIFE

Edited by FRANCIS S. WHITE and H. J. MIKELL

## FOURTH SUNDAY AFTER TRINITY THE COLLECT

O God, the protector of all that trust in thee, without whom nothing is strong, nothing is holy; increase and multiply upon us thy mercy; that, thou being our ruler and guide, we may so pass through things temporal, that we finally lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

Protector! Ruler! Guide! A protector promises danger; a ruler promises need of government; a guide promises the possibility of being lost. Is there danger for us today in "passing through things temporal"? Does the possession of much or many "things temporal" involve a feeling of superiority to law and order? Is it possible to lose sight of one's goal when passing through things temporal? Ask yourself these questions and note the tendency of the answers you make to them.

This Collect brings us face to face with our day dreams and our visions. What part has the Heavenly Father in those dreams and visions? How much does the thought of "things eternal" dominate those dreams and visions of ours?

"Passing through things temporal!" We are too prone, think you, to consider the temporal as the permanent? Well, at least, things temporal must not be built with that thought of the temporal in them, if by "temporal" we are going to mean superficial, half done, imperfectly constructed, shoddy, fleeting. I do not think God wants us to build and dwell in exposition cities. Into the temporal we must put as best we can the thought of the permanent. "Here we have no continuing city, but we seek a city whose builder and maker is God", must not influence us to build and to plan our lives as if they were to be the sports of fortune. All that this Collect wants us to remember is that the things of this present life are after all temporal, in the sense that time can destroy, eradicate, eliminate them; and that we must remember that we really are passing through them. The emphasis you and I are to lay is on the "how" we pass through things temporal, rather than the why or the wherefor. God pays a great deal of attention to adverbs; so should we.

Evidently there is a possibility that we may lose the things eternal. The tribe of Esau is by no means extinct, is it? Potage does smell very good to a hungry man, doesn't it? Surely we need to pray our Father to "increase and multiply His mercy." Oh, that we thought more of the mercy of God! Did you ever spend a Sunday afternoon or evening thinking about God's mercy, both objectively and as personally applied to yourself? David, St. Paul, Shakespeare, had a deal to say about mercy. Have you anything to tell your little circle about the mercy of God? Do you define it in terms of the dictionary, or the Bible, or Shakespeare, or your own personal experience? If you have not so far experienced the mercy of God, I fear me this Collect will not voice very much of your innermost feelings on the subject of things temporal or things eternal; and the phrase "without Whom nothing is strong, nothing is holy," must seem a bit of rhetoric, which God forbid!

See how we have come from thinking of God in terms of theology only, to thinking of Him in terms of everyday living. Compare this Collect with the Collect for Trinity Sunday, thank God for both of them, and make their phrases so vibrate in your conscious daily life, that "steadfast in faith, joyful through hope, rooted in charity, you may so pass through the waves of this troublesome world that you will finally come to the land of everlasting life."

## THE EPISTLE

I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. For the earnest expectation of the creature waiteth for the manifestation of the sons of God, him who hath subjected the same in for the creature was made subject to vanity, not willingly, but by reason of

hope, because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.—Rom. viii:18.

"The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." The great war is making this Epistle a very living Epistle. That sinister thrill which is waking up America has shown us the advantage of comparing the ideal of "things temporal" with the ideal of "things eternal." It always helps to remember that God "has placed a bow in the clouds;" or, to use Bossuet's phrase, "When God rubs out, it is because He is getting ready to write."

How tight is the grip of the bondage of corruption! How weak is the effort to really and truly break that bondage! Whether you consider the bondage in which corruption holds you, or some of your dear ones, or your friends, or your city, or your state, or the nation, or the world; when you stop to consider what "the glorious liberty of the children of God" can and does mean to some and should mean to all, then to what after all by comparison do the temporal sufferings amount, if only you can, by those sufferings, be freed from the bondage which corrupts? Why does the creature or the creation groan within itself? Because the true end of the creation is to glorify God by leading man to God; by ministering to his needs, teaching him the love of God, by its beauty and perfection, teaching him the power and wisdom of God. Indeed creation is a ladder by which man may mount up into the heart of God. So creatures or creation can be said to groan and travail in bondage, not willingly, being used against their true end, and instead of leading man to God, luring him to ruin, by exciting the passion of avarice, uncontrolled ambition, sensuality and the like. So is creation involved in our own failure not to see God as the Protector, the Ruler, and the Guide of man.

Do not, however, let the sufferings of this present time, the clouds and darkness, and the black horror of things turn you into a despondent, morbid, despairing creature. Make a resolution to use all creation according to God's Will, live as one who puts his trust in the Ruler Who has "subjected you in hope," and sing daily that triumphant song by John Oxenham:

"God is;  
God sees;  
God loves;  
God knows.  
And Right is Right;  
And Right is Might.  
In the full ripeness of His time,  
All these His vast prepotencies  
Shall round their grace-work to the prime  
Of full accomplishment,  
And we shall see the plan sublime  
Of His beneficent intent.  
Live on in hope!  
Press on in faith!  
Love conquers all things,  
Even Death."

## THE GOSPEL

Be ye therefore merciful, as your Father also is merciful. Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: forgive, and ye shall be forgiven: give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again. And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch? The disciple is not above his master: but every one that is perfect shall be as his master. And why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thyself beholdest not the beam that is in thine

own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye.—St. Luke vi:36.

Notice the Gospel teaches us the lesson of exercising mercy. Fellow-sinners and fellow-sufferers dependent on the common pardon and the common pity of "the God and Father of us all" must be forgiving and merciful to one another. Bishop Doane puts it well: "Forgiveness must breed forgiveness lest we become unforgiven." Remember how carefully Jesus used adverbs! "Forgive us AS we forgive." This means that "we wipe out past pardon as with a sponge, if we commit the unforgiven sin of unforgiveness."

This Gospel shows us how carefully we must compare our personal weights and measures with the standard weights and measures of the Blessed Master. "The measure with which we mete" involves the measure with which men will mete us. Certainly we do need the Guide in these matters of judgments, do we not? Beams and motives are harmful when they are in the wrong places. We cannot, must not, shut our eyes to the faults of others; but we must first of all be concerned with the faults of ourselves, and recall how merciful God has been with us. If we really hated sin, and desired to put a stop to it, we would begin with ourselves, and yet as Dr. Mortimer says: "How often it is those who are loudest in their condemnation of some special sin in another, who are most lenient toward that same sin in themselves." "First cast out, then shalt thou see clearly." Exhortation and rebuke are worse than useless if they are not backed up by example and by personal influence born of what we really are. Begin on self and then you will have sympathy which is helpful, because you have conquered; therefore you can give wise counsel, and communicate the sanctity which heals, because sanctity is the result, not of the absence of temptation, but of victory over it. Here comes in the joy of having God as a protector, and the greater joy of showing others how gladly and mercifully God will protect them.

Do you, dear reader, strive to be severe with yourself, then you will be helpful to others; and this is the object of all service, both individual and social. Patience, love, humility, these are a man's great weapons. They are not effeminate weapons, but they are effective; and nobody becomes a saint who does not strive for them. You will find you have to have them if you expect to be of any help to your family and your community; and you want to be right sure that they come up to the standard of measurements set forth by this day's Gospel. F. S. W.

## Partnership With God

The Lord was about to do the greatest work He had done since He had left the earth—to complete the conversion of St. Paul. And for this work He uses a human partner. He tells "a certain disciple at Damascus, named Ananias," to go to Saul now lying stricken in mind and conscience, groping and blind in the house of Judas, and to lay his hands on him that he might receive physical and spiritual sight. Ananias at first hesitates, as well he might, for he knew Saul's deadly and determined purpose in journeying to Damascus. But in spite of his fear and hesitation, he obeys the command of his Lord and fulfills his mission.

The Lord needed the man who was to be the greatest of His followers, and what does He do? He reaches out His hand and lays it with compelling power on the greatest of His enemies—the man in all the world that hated Him most. That compelling part of the work the Lord Himself alone could do. But when it came to a part of the work which a man could do, He uses the man. And the man, by taking up the task laid upon him, becomes a partner with Him.

Jesus struck Saul to the ground, Ananias raises him up. Jesus struck Saul blind, Ananias lays his hands on Saul and he receives his sight. Jesus convicted Saul of sin, Ananias brings the message of pardon and peace. Jesus makes impossible all of Saul's old way of life, Ananias shows Saul new ways of life, new paths of duty and service. Jesus demands and accepts human help in His work. He takes Ananias into partnership.

If a man is working for Christ, Christ helps the man in his work. We read of all the disciples who set out to win the world for Christ, "And they went forth and preached everywhere, the Lord working with them."

This thought heartens a man in his work. How often the work seems dif-

## COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

FOURTH SUNDAY AFTER TRINITY

MORNING PRAYER			EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. aft. Trinity	Judg. 8:30; 9:21 Jer. 10:1-16	John 4:1-42	Deut. 18:9-end	Acts 25
M.	Judg. 9:22-41	Matt. 12:22-37	Jer. 1	26
Tu.	9:42-end	12:38-end	2:1-13	27:1-26
W.	10	13:1-23	2:14-37	27:27-end
Th.	11:1-28	13:24-35	3:12; 4:2	28:1-15
F.	11:29-end	13:36-52	5:9-31	28:16-end
S.	12	13:53; 14:13	6	1 Thes. 1:1; 2:12
5 S. aft. Trinity	13 Bar. 4:36 5-end	John 5	Isa. 61	2:13; 3-end

The attention of the whole world is today much centered upon the great question of Democracy versus Monarchy, or any form of autocracy. The trend is all towards the rule of the people. The first lesson for Sunday morning tells of Abimelech, son of Gideon, changing the character of the government of Israel from that of a theocracy to that of a monarchy, with himself as king. Gideon had refused the offer of the crown on the ground that a monarchy was inconsistent with the Divine rule of God Himself (Judges viii:25). It subsequently develops that the monarchy was in fact a matter of practical necessity. It all depended upon what kind of a king. And as a matter of fact, as we now see, looking back, the kingship of our Lord Jesus Christ was led up to through the institution of the monarchy as well as through that of the prophet and priest. The two Sunday morning lessons contrast the selfish usurper, Abimelech, with the true King, the Saviour of the world.

The Old Testament alternate from Ezekiel, here used topically, may be interpreted as promising relief to those who have been taken captive by sin, and is related to the subject matter of monarchy and to the Pentecostal Season through its statement of how God is going, one day, to rule, viz: through the gift of His Spirit changing the hearts of men. All three

of the morning lessons bear on the thought of the Collect, God as our ruler and guide. In the evening, the story of the expansion of the Church to include the Gentiles is continued by an account of the circumstances leading up to the trial of the Apostle Paul before King Agrippa. It might, however, be better to read instead Acts xxvi, the lesson for Monday, a much more striking selection, giving St. Paul's speech before his trial judge.

The first lesson gives the Deuteronomical warning against rejecting the True Prophet when He should come, a sin committed by those with whom the great Apostle of the Gentiles was contending. The week-day readings continue Judges and St. Matthew in the morning and Acts in the evening, and the latter is paralleled by a course of selections from Jeremiah, to run through five weeks. It is part of the plan of the New Lectionary that each book of the Bible, or selected passages thereof, shall have a double use, one topical and the other historical. According to the Old Testament historical course, Jeremiah belongs before and during Lent of the second year (q. v.), but topically is appropriately employed during the second half of the year, with its warnings against sin and captivity, which latter may be considered as having a deeper meaning than the merely historical.

Warden of the Parish, robed in academic dress, lifted high the handsome silk flag and was followed down the south aisle by the choir, singing the National Air, and the four ministers of the denominational bodies, then the priests, the Rev. Pierre Cushing, Rector of St. Mark's Church, Le Roy, N. Y., and the Rector of the Parish, the Rev. C. E. Purdy. The choir, which was specially large for the occasion, filled the stalls and extra chairs and the ministers' stalls at west of choir were occupied by the visiting ministers, Dr. Cushing taking the chair in the sanctuary.

The service was rendered by the Rector from the midst of the chancel, and the sermon—a grand presentation of the Memorial Day thought and the Church's teaching for the same, and also an exhaustive presentation of the present war situation and this country's share in it—was preached by Dr. Cushing. Then, after Benediction, all sang the National Anthem, Hymn 196, before the choir left the chancel. The service was one to be long remembered in Bath as of a most patriotic character throughout.

## A Patriotic Civic Demonstration

G. A. R. MEMORIAL SERVICE IN BATH, N. Y.

Whitsunday was also the day set apart by the G. A. R. as Memorial Day and the members of Barry Post, Custer Post, Custer Associates, Custer Circle and the Guard of Co. K, Third National, were all invited to services at St. Thomas' Church at 7:30 p. m. For half an hour the congregation which filled the great Church (850) listened to a recital given by the organist, Mrs. Leon M. Thompson, assisted by Prof. Thompson (violin) and Mr. Bennett (cello). At 7:55 p. m. the bell tolled for five minutes, then the organ peeled forth the strains of the Star Spangled Banner and the Junior sacristy door opened and the Junior

## Bishop Morrison's 20th Anniversary

On Wednesday evening, June 6th, a dinner was given in the Guild Hall of the Cathedral, Duluth, by the members of the Convention, both Clerical and Lay, to celebrate the twentieth anniversary of the Bishop's consecration. The real anniversary was February 2nd. But this was the first assembly since that time at which the Clergy and Laity could be gathered together. The dinner was served by the ladies of the Cathedral. The floral decorations were violet in color, the same color being carried out in other ways. The speaker of the evening was Bishop McElwaine of Minneapolis. Bishop Morrison responded, giving a brief sketch of his first impressions on arriving here, and an outline of the work that had been accomplished, alluding to the many changes that had marked the flight of time during the twenty years of his administration. A testimonial from the Clergy and Laity of the Diocese was read and presented to the Bishop by the Rev. Frank Coolbaugh of Hibbing. Music was furnished by Mr. A. F. M. Custance, organist of St. Paul's Church, with his male quartette.

The Church must find its messengers, as the nation finds its soldiers. Not every one may go out to the battle, but all the nation can take part in it.—Trafford.



# CHRISTIAN FAITH AND PRACTICE— WHAT THE CHURCH TEACHES

Edited by IRVING P. JOHNSON

XXVI

## Communion of Saints

The Church is described in the Apostles' Creed as "the Communion of Saints." The Latin *Communio Sanctorum* is indefinite, since the second word may be either neuter gender or masculine. The meaning grammatically may be participation in holy things, or fellowship of the saints.

We should naturally expect the former, and a statement of the place of the Sacraments in the Church; especially since the Nicene Creed does insert "one Baptism for the forgiveness of sins." The Church does offer participation in holy things—the Holy Gospel, the Holy Sacraments, the Holy Worship, the Holy Spirit which is imparted. These holy things are the "mysteries of God," of which the clergy are "stewards." But while this aspect of the Church needs emphasis, there is little evidence that the makers of the Creed intended such a meaning. The overwhelming weight of tradition is for the other translation—holy persons—the saints.

## FELLOWSHIP ON EARTH

"The Saints" in the New Testament is the title for Church members. St. Paul writes always to "the saints" at Corinth, Ephesus, Rome, even though he has to rebuke heinous sins among them, and in one case demand that a "saint" be excommunicated. The baptized are "saints"—not in attainment, but saints in the making.

So the most natural interpretation of the Creed is the fellowship of all the baptized, the brotherhood of Christian people, the social aspect of Christianity. This idea was fundamental to St. Paul's mind. He writes to the Ephesians (ii:19): "Now ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." He urged upon the Corinthian Church that divisions and party lines were directly contrary to the unity of the Church in Christ.

This idea of the fellowship of Christians needs emphasis in our day. The Church is One Body with Christ as its head. No man can live the Christian life by himself any more than one member of the body can live by itself, in separation from the rest. Christianity is most emphatically a social religion. The three great institutions of Divine origin are social, the Family, the State, the Church.

Baptism initiates into a society of like minded persons. Confirmation, as administered by the Bishop, brings fresh gifts of the Holy Spirit with the association of the larger unit than

the Parish. Holy Communion and the Lord's Table, round which His children gather as brethren, is emphatically a social Sacrament. Sanctification, which is the Church's work for each individual, is through association one with another in the ever widening circles of Parish, Diocese, Church Catholic. Thus the hermit life was a perversion of the Christian ideal through the influence of pagan doctrines. The allegory of Pilgrim's Progress, once so popular, misses entirely the social side of Christianity.

## SCHISMS

"Our unhappy divisions," which once were the boast of misguided men, who liked to see "a Church for every type of mind," appear today not merely as hindering "efficiency" in Christian work through lack of proper cooperation among Christians, but also as hindering the full spiritual development of the individual. The smaller the group which separates itself from other Christian people, the narrower is the type of Christian life produced. Thus the movement for a closer union of the divided Christendom of today is both a return to the true Christian ideal, and the way in which we may expect a fresh outpouring of the Spirit, and the development of a higher type of Christian life and character. Great characters are produced only in great environment.

## COMMUNION WITH THE DEPARTED

"The communion of saints" includes also those who are departed. We are all, in the two branches of the Church Catholic, in this world and the next, "knit together in one communion and fellowship." This does not imply any means of communication between the two branches. Spiritualism is sternly condemned by the Old Testament, and there is no evidence of any change in the New.

Nor was the Invocation of Saints known to the primitive Church, and even the Roman Church, officially, forbids anything but the expression, "pray for us," and teaches that the saints learn of our desire from God, and not as hearing the invocation directly. Much of the modern cultus of Invocation is not even Roman, far less Catholic.

But the Creed does contain the thought that the saints departed are still united to Christ, and so to us through Him, and that the whole Church, militant on earth and expectant in paradise, is growing and advancing as one Body, and that the veil which now hides the one part from the other is at last to be removed.

J. H. Y.

## The Star Spangled Banner

### A BIT OF HISTORY

Over a grave in Frederick, Maryland, the American flag floats every day of the year, and is reverently renewed on each Memorial Day. The grave is that of Francis Scott Key, author of "The Star Spangled Banner."

It was in one of the darkest hours of the War of 1812—our second struggle against Old England for our complete independence—that the song was written. An English Admiral, with a powerful fleet, had fallen upon our eastern coast. Washington had been seized and the public buildings burned, but the British immediately returned to their ships, knowing that they could not hold the country, and wishing only to do all the damage they could. In their retreat, they seized and carried away prisoner a worthy American named Dr. Beanes. They then sailed immediately to attack Baltimore, which was guarded only by Fort M'Henry—a fortification of which the British were sure they could make short work.

Then it was that the friends of Dr. Beanes set about securing his release. The British were angry at him, and it was feared that they might hang him to the yard-arm. Francis Scott Key was a brilliant and handsome young lawyer, who had turned soldier to defend his country, and he was a staunch friend of the unfortunate doctor. He asked permission to go to the British ships and save his friend. It was granted, and, accompanied by one other man, he went out to the

ships, secured a favorable hearing, and his friend's life was granted to him.

But none of the three Americans were permitted to return to shore that night. The fleet was moving down to destroy Fort M'Henry and burn Baltimore, so they were compelled to remain on the enemy's ship while it fought their friends. Key, who from his residence in Georgetown had seen, less than a month before, the light of the burning buildings in Washington, knew the fate in store for Baltimore if the attack succeeded, and the feelings with which the three Americans, from the deck of their vessel, watched the bombardment may well be imagined. Moreover, Key had a deep personal concern in the result. The fort was defended by a small force of regulars, supplemented by volunteer artillerymen, under command of Judge Nicholson, Key's brother-in-law.

The strain upon the three Americans was tremendous. To them, the little fort, subjected to attack both from land and water, and unable to reply to the fire of the fleet, seemed doomed, and with it the city itself. But at sunset the flag still waved from the ramparts. Sleep was out of the question. It was driven from their minds not only by the noise of the bursting bombs, but also by the tension to which they were subjected.

After midnight, there was a cessation of firing. An hour later it was renewed with terrific force, and at closer quarters. Toward dawn it ceased. Had the fort been demolished or the enemy driven back? So long as the firing continued, it was evident that the Americans were hold-

ing out. But now the suspense was terrible. At dawn, vapors still shrouded the shore from the straining eyes of the three Americans. But at seven o'clock a rift disclosed the flag still proudly floating above the ramparts. The attack had failed.

This was the supreme moment. Thrilled by it, Key drew a letter from his pocket, and on the back of the envelope wrote the first stanza of the poem which seems destined to live as long as the country whose flag it honors.

Key himself was not aware of just what had happened. All he knew was that the flag "was still there." Soon after midnight, however, Admiral Cockburn had received word that the land attack upon the fort had been repulsed and Ross killed, and that, unless the works could be reduced by the fleet, the expedition would end in failure. This accounted for the fierce bombardment at close quarters, which had begun at one o'clock in the morning, and in which sixteen British frigates had taken part.

In the boat which took him ashore, Key finished the poem. The following morning he showed it to his brother-in-law, Judge Nicholson, whose appreciation of the sentiment that breathed through the lines was all the keener because he had been one of the defenders of the fort. Nicholson at once took it to the office of Benjamin Edes, printer, who set it up in the form of a handbill. A few days later, the Baltimore American reprinted the poem, under the title, "Defense of Fort M'Henry," with the tune to which it has been sung ever since.

No other nation possesses so noble an apostrophe to the flag. It is neither boastful nor vindictive. It breathes the most exalted spirit of patriotism, but it also appeals to justice and to the Power above.

## "Must Armenia Perish?"

The desperate situation of the people of Western Asia, including Armenia and Syria, receives special consideration in the current issue (June 23rd) of the Independent, New York. There is an editorial by Dr. Hamilton Holt; a communication by Honorable Charles Evans Hughes; a series of graphic illustrations; and an article by Fred P. Haggard, one of the Secretaries of the American Committee for Armenian and Syrian Relief.

Mr. Haggard's article is entitled, "MUST ARMENIA PERISH?" and opens with the following pathetic incident:

"A rug merchant's shop on Madison Avenue is a long way from Turkey, but it proved to be an open window through which I beheld Armenia's woe from a new angle. Recognizing the man's nationality, I ventured to express my interest in his people. His reaction was immediate, and his trembling voice and moist eye led me to suspect that his feeling was not due simply to race loyalty. Yes, there was more, and he would tell me his story.

"It was nearly thirteen years ago that I came to America with my little Armenian bride. Business opened favorably for me, and I prospered. When the time came to celebrate our tenth wedding anniversary, we talked over different plans, but at last I said: 'I have it! Instead of celebrating here with presents, I will send you and the children back home. We will not tell the old folks. You will surprise them!' So in the fateful Summer of 1914 they sailed. I confess I cried. It was hard to be separated for the first time from my dear one; but what joy would come to the aged parents! And then! and the man bowed his head in agony, 'came the war! They had just arrived at their destination, and I acted promptly, you may believe. The authorities at Washington were most kind. Through the Embassy at Constantinople, they located my wife and the children, and forwarded money that I placed in their hands. I learned that my dear ones were well, but, alas! I could not hear from them. More than two years have passed, and still there is no personal letter, though I am assured that they are still preserved. While they are not permitted to return, I have not lost hope that I shall see them again. But you can imagine my feelings, in view of what I know is taking place all around them, that practically all the Armenians of the town where they are have been killed or driven away, and that any day I may learn that they are no more, or worse!'

"The haunting fear expressed by this one man rests like a nightmare upon thousands of Armenian homes in America, only in hundreds of cases the full story is known—their loved ones have perished or have been driven as exiles into the mountains or deserts, from which they may not live to return."

## Church Schools and the Country's Need

(Concluded.)

### THE CHURCH SCHOOL FORCES AND THE NATIONAL CRISIS

#### A Call to Co-operate Under the Leadership of the General Board

A war program for the educational forces of the Church:

1. How the Church School can help. First of all, decide to enter the Patriotic Service Campaign. (Notify by postal the Parochial Department of the General Board, 289 Fourth Avenue, New York City, that you will co-operate.)

Next, arrange to observe Patriotic Sunday, July 1st.

Then, perfect arrangements for the campaign on the basis of suggestions to be obtained on request from the General Board, at address given above. These suggestions cover co-operation with the work of the Red Cross, and the army and navy welfare work of the Y. M. C. A.

If your school has dispersed for the summer, summon such groups as are available at present. At least make thorough preparation to begin a campaign in September.

Make a point of preparing (with the help of the Rector) and posting in the Church or Parish House, a list of all members, either of the Parish or Church School, who have enlisted in any branch of the national service either as volunteers or under the draft. This list is a stimulus to the loyalty of all the members of the Church School. Names on the list representing members of the school should be especially marked. The branch of the service which each person has joined should also, if possible, be indicated.

Those members of the school who are already called to some camp, or are about to be called to the colors, should be furnished with some small but neat certificate, of a size to be slipped as a marker into a pocket Testament, stating the fact that they are members of the Church School. These certificates should be shown to Chaplains and Y. M. C. A. workers in the camps, and will help in the organization of religious work there.

Arrangements should be made for brief communications of remembrance from the school to be sent to all members of the school absent on military or other national service.

2. How the summer schools can help.

Let definite announcements be made, several times during the period of the school, of the plans proposed by the General Board for (a) the observance of Patriotic Sunday, July 1st; (b) the campaign of patriotic service in the Church Schools.

Let students who are teachers in the Parish Church School acquaint themselves carefully with the details of the plan of the campaign (inquire of the General Board, 289 Fourth Avenue, New York City, if necessary) and do all that is possible in their respective Parishes and schools to get the campaign undertaken.

3. How the Diocesan Boards of Religious Education can help.

The summer is not the season when Diocesan Boards are usually active. But national emergencies know no seasons, and when the President calls the country to meet a crisis the Church must be ready for her share.

The first way in which the Diocesan Board can help is by giving publicity to the movement. The General Board will supply printed matter, but we must ask each Diocesan Board to send it out to the schools of its Diocese or district. Sufficient copies of the general circular will be forwarded to you without delay to allow several to be sent to each Parish. Please send them at first class rates, and address your envelope NOW. It would assist greatly if the Diocesan Board could secure the copying into Parish papers and Diocesan papers the circulars issued by the General Board. The General Board has already requested consent from each Bishop for the presenting of this campaign to the schools of his Diocese or district.

Please advise the General Board immediately of your willingness to co-operate in this matter.

Secondly, please furnish the General Board, at the earliest possible moment, with a list of the schools in your Diocese which continue in session all summer. This will enable us to assist you from the General Office in some of the follow-up work for the campaign. If the information as to summer closing is not at hand the sending out of the general circular of the campaign will offer opportunity to enclose a slip of inquiry and a postal card for reply.

Thirdly, will you have in view the

gathering of a Diocesan list of enlisted men? This can be compiled by securing a copy of the list which we are asking each school to gather and post up. The copy for the Diocesan Board should contain the names of the camps to which the different men are sent, and an indication as to whether they are communicants, and also whether they have been leaders in any special line of Parish work. The Rector will, we hope, co-operate by adding these details when he understands the reason for asking them. The reason is this: we are hoping to transfer to the Chaplains of the Church, at each camp, the names of our Church communicants in that camp, and to send to the Y. M. C. A. Camp Secretaries the names of men who may be depended upon to help the Secretaries in the organizing of the various religious interests of the camp. We feel that all those who have at heart the religious and moral welfare of the young men of the country will realize that unusual effort must be made to enable the religious activities at each camp to make a strong showing from the very start.

As the camps are to open on September fifth there is no time to be lost in securing these lists, and collating them for transmission. The Diocesan Board should, if possible, send them in duplicate form to the General Office.

Lastly, if it should prove inexpedient in any Diocese for the work of co-operation to be carried on by one of the regular officers of the Diocesan Board, the General Board requests the appointment of a man of capacity and promptness who will undertake to act as special agent for the campaign in that Diocese.

## Berkeley Graduates the Class of 1917

The annual graduation exercises of

Berkeley Divinity School, Middletown, Conn., occurred on Tuesday, June 5th.

A series of memorial addresses were given in memory of the late Rev. Dr. Samuel Hart, Dean, and of the Rev. Dr. Hervey Boardman Vanderbogart, professor of Hebrew and Cognate Languages. The Rev. Dr. Storrs O. Seymour, Rector of St. Michael's Church, Litchfield, Conn., presided. The Rt. Rev. Dr. Brewster, Bishop of Connecticut; the Rev. Dr. Oliver H. Raftery of Portland, Conn.; the Rev. Samuel R. Colladay, Rector of St. James' Church, West Hartford, gave the addresses in memory of Dr. Hart. The Rev. Dr. Charles Baker Hendrick, Professor of New Testament Exegesis; the Rev. Dr. F. F. German, Rector of Holy Trinity Church, Middletown, and Dr. McDonald of Hartford gave the addresses in memory of Dr. Vanderbogart.

The five members of the class graduating were Messrs. Walter F. Borchert, Harry Speake Cobey, Robert H. Johnson, Benjamin L. Ramsay, Sidney Wishart Wallace. A diploma was granted the Rev. Joseph W. B. Stewart of the class of 1906. Mr. Stewart had completed his work in the Philadelphia Divinity School. Mr. Cobey received the prize of \$10 offered by the class of 1915 for the best rendition of the Church services. Messrs. Cobey, Borchert, Spofford and Johnson were ordered Deacons by Bishop Brewster. Mr. Ramsey is to be ordained to the Diaconate on St. Peter's Day, at Plattsburg, N. Y. They have been assigned work as follows: Mr. Cobey, Curate of St. Paul's Church, Rock Creek, Washington; Mr. Borchert, Minister-in-Charge of St. Paul's Church, Williamantic, Conn.; Mr. Spofford, teacher in St. Paul's School, Concord, N. H.; Mr. Johnson, to work under the Bishop of New Hampshire; Mr. Ramsay, Minister-in-Charge of Holy Trinity Church, Granville, Diocese of Albany, N. Y. The Rev. J. J. Lanier of the class of 1891, was the preacher at the Alumni service held in St. Luke's Chapel at 5:30 p. m. The annual Alumni supper was attended by sixty-two members. Bishop Brewster presided. The Rt. Rev. Dr. Davies, Bishop of Western Massachusetts; Prof. Ladd, who has been asked to serve as the acting Dean of the School, but has not as yet accepted; the Rev. Francis Barnett, Chaplain in the army; Dr. German, Archdeacon Sniffin, the Rev. M. K. Bailey, and the Rev. Mr. Ramsay, who represented the graduating class, were among the speakers of the evening. The annual Alumni meeting was held on the following Wednesday morning. Bishop Lines of New Jersey was re-elected President, the Rev. Dr. Vibbert of New York was elected Vice President, to succeed Dr. Hart.



## NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Plans and specifications have been completed for the erection of a new church this Summer at Tucumcari, New Mexico.

The consecration of St. Barnabas' Church, Altoona, Pa., occurred on June 12th, the Bishop of Harrisburg officiating.

By the will of Mr. James D. Standish, \$2,000 has been left to the Endowment Fund of St. John's Church, Detroit, Mich.

The Rotary Club of Williamsport, Pa., attended Christ Church in a body on Sunday evening, June 10th. The Rev. Charles N. Tyndell, Rector, preached the sermon, taking for his subject, "Man's Service to Man".

The children of Christ Church, Reading, Pa., abandoned the idea of having a picnic this Summer, and used the funds to purchase Liberty Loan Bonds.

The Bishop of Nevada, the Rt. Rev. Dr. Hunting, recently administered the Rite of Confirmation to a class of 46 Pah-Ute Indians. There is not an unbaptized person on the reservation.

The Sunday School of Calvary Church, New York City, held a rally and party on Monday evening, June 11th. It is the banner Sunday School of the Diocese. The work of the School was reviewed by the Superintendent, the Rev. Ernest L. Paugh. The Rev. Dr. Sedgwick is Rector of the Parish.

The Standing Committee of the Diocese of Marquette has called a special Convention to meet in St. John's Church, Negaunee, on September 5, for the purpose of electing a Bishop Coadjutor of the Diocese, Very Rev. Dean White having declined the election.

Bishop Fiske was the preacher at the second series of services held Sunday afternoon, June 10th, on the site of the proposed Cathedral in Philadelphia. About five hundred people took part in the service. An open-air pulpit has been erected, and services will be held at the site every Sunday afternoon during the Summer.

Monday, June 18th, at the Church Rooms, the Pittsburg Clerical Union met, there being one of the best attendances of the Clergy. The order for the day was a paper by the Rev. William Porkess on "The Import of Religious Education". The subject aroused considerable discussion.

The Hugh de Payens Commandery visited the Church Home, Buffalo, N. Y., in a body on Sunday afternoon, June 10th. A service was held in the chapel, and the Rev. Charles D. Broughton gave the principal address. Mr. Henry R. Howland, Vice President of the Board of Managers, welcomed the visitors, and Mr. John H. Brinkman responded. The Rev. Dr. Jessup spoke in memory of Bishop Walker. Children of the Orphanage sang patriotic songs.

The first centennial of the beginning of deaf mute instruction in America will be celebrated at the parent School at Hartford, Conn., during the first week in July. The Rev. James H. Cloud, D. D., of St. Louis, President-elect of the National Association of the Deaf, will preach at the morning service on Sunday, July 1, under the auspices of the Convention of American Instructors of the Deaf.

The Bishop Thorpe Manor Summer School was held at South Bethlehem, Pa., June 25th to 29th, for Sunday School teachers, Superintendents and the Clergy. The program covered instructions in the principles, methods, administration and materials of Religious Education, especially in Sunday Schools, by an able corps of instructors well known in the American Church.

A service was conducted in the open air at Pittsburg, Pa., on one of the principal streets of the city, on the first Sunday after Trinity. The Rev. G. D. Griffiths, Rector of the Church of the Atonement, Carnegie, Pa., and the Rev. Dr. H. A. Flint, Rector of the Church of the Nativity, Crafton, Pa., gave addresses. The Rev. Wm. Porkess of Pittsburg had charge of the service.

Sunday morning, June 17th, a memorial service was held in Grace Church, Pittsburg, Pa., in accordance with the annual custom of specially recognizing the long Rectorship of thirty-seven years, one of the longest in the Diocese, of the late Rev. Dr. Robert J. Coster. The Sunday nearest his death is always reserved for a memorial service. The present Rector, the Rev. William Porkess, preached a special sermon to a large congregation on "The Call of the Departed".

Bishop Lawrence of Massachusetts confirmed a class of eight men from the battleship Georgia, in St. Paul's Cathedral, Boston, June 15, after Evensong. The class was presented by the Rev. A. C. Larned, U. S. N. M., Chaplain of the Georgia. Six of the class were baptized immediately before the Confirmation. The first Communion took place on Sunday, June 17, at Emmanuel Church, Somerville (The Rev. G. B. Nicholson, D. D., Rector).

A meeting of the Church School Union was held at Paterson, N. J., on June 13th. Mr. A. S. Cookman of Englewood gave an address on "Co-operation", and Mr. Philip W. Conyers of Hackensack on "Teachers and the Church School". The following officers were elected to serve for the ensuing year: The Rev. H. B. Todd, President; Mr. Frederick E. Lane, Vice President; Mr. William H. Beck, Secretary, and Mr. Charles Crane, Treasurer; Clerical Delegate to the Board of Religious Education, the Rev. R. B. McKay; Lay Delegate, Mr. W. M. Lockwood.

On the first Sunday after Trinity a set of new Altar hangings, given by Mrs. Josiah Spalding and the Misses Elizabeth and Grace Spalding, in memory of Miss Isabel Spalding, were used for the first time in the Church of the Good Shepherd, Nashua, N. H. They were made by the Sisters of St. Margaret, Boston. Two flags have recently been given to the Church, and are in constant use. One is a silk flag, which is carried in procession, and which stands beside the Altar. It is the gift of David T. Eaton, in memory of his grandmother, Mrs. Emma A. Thurber. The other flag, which flies over the entrance, is the gift of the Men's Club.

The final meeting, before adjournment for the Summer, of the Louisville, Ky., Clericus was held at Christ Church Cathedral Parish House, Monday, June 18th. The following officers were elected for the ensuing year: President, Rev. F. W. Hardy; Vice President, Rev. F. J. Mallett of New Albany, Ind.; Secretary, Rev. C. E. McAllister; Treasurer, Rev. E. A. Whatham. A paper on "The American Cathedral" was read by Dean-elect R. L. McCready. A committee on the Every-Member Canvass Campaign in the Fall was elected as follows: Rev. John S. Douglas, Rector of St. Andrew's, Louisville; Rev. Frank J. Mallett, Rector of St. Paul's, New Albany, Ind.; Rev. H. S. Musson, Rector of the Church of the Advent, Louisville; and Messrs. R. A. Robinson, J. G. Saunders and A. G. A. Robinson.

Twenty-three boys were graduated from the Philadelphia Academy, a Church School, on Tuesday evening, June 12th, and presented their diplomas by the Head Master, the Rev. Dr. Steinmetz. Prizes were awarded Gilbert De B. Hunt, Charles H. Baird, William H. Lathrop, George De S. Getz, Jr., and Arthur E. Pringle. Bishop Rhinelander presided. The address was given by Hon. Roland S. Morris, former Chairman of the Democratic State Committee of Pennsylvania, and recently appointed Ambassador of the United States to Japan. He told the boys that the ideal of service, and not that of making a career and "getting on", with its accompaniment of "abandon, carelessness, luxury and extravagance", which was held before the preceding generation, is the keynote of the coming generation. Reconstruction of the society whose liberty the world is fighting to preserve was the specific task he held up before the boys.

On Tuesday evening, June 12th, Bishop Darlington dedicated St. Barnabas' Church, Altoona, Pa. This is a Church for Colored people—one of the two now working among Colored people in the Diocese of Harrisburg. Work among these people in Altoona began in the year 1910, with the Rev.

E. T. Oxley in charge, who labored here in connection with St. Augustine's, Harrisburg. The property now consists of two lots, on one of which the Church building stands. The building was originally intended for business purposes. It was used for a time by the Polish Roman Catholics, and was finally secured for its present use. The purchase price was \$2,400. About \$500 have been laid out in improvements and repairs. On the evening of the dedication, the Minister-in-Charge, the Rev. W. M. Parchment, announced that the property was entirely free from debt. Mr. Parchment has ministered here since January, 1910, and it is by virtue of his wise and untiring efforts that the present result has been achieved. The Clergy of the Archdeaconry of Altoona were nearly all present and made brief congratulatory addresses. The Bishop confirmed at this service seven young people.

On Wednesday morning, June 13, the formal opening of the new Parish House of St. Luke's, Altoona, Pa., took place. The Holy Communion was celebrated by the Bishop, who preached from the text: "I have five brethren", St. Luke xvi:28. The central thought of the sermon was that as the Church building and what is done therein presents our duty toward God, so the Parish House presents our duty toward our neighbor. Nearly all the Clergy of the Archdeaconry of Altoona were present.

In the evening of the same day, a reception was held in the Parish House. Addresses were made by the Bishop, Mr. Snyder, a Layman, the architect and several of the Clergy who were present. A great crowd assembled of parishioners and friends. The Parish House is solidly built, and has cost from forty to fifty thousand dollars. It contains a hall that will seat probably a thousand, a spacious gymnasium, light and airy rooms for Societies and Guilds, and other organizations, a Choir Room, kitchen, bath rooms and shower baths. Refreshments were served.

The Rectory has been thoroughly renovated and repaired. It has been used as a Parish House for many years. Now hard wood floors have been laid, the walls freshly papered and two bath rooms have been added. The plant at St. Luke's, Altoona, is one of the best in the Diocese. A very large part of the work is due to the wise administration of the Rev. George R. Bishop, Rector, and he has been loyally sustained by his Vestry and parishioners.

### Personal Mention

The Rev. Dr. Wm. D. Maxon of Detroit, Mich., is soon to go to France as Chaplain of the Detroit College of Medicine unit of the Red Cross.

The Rev. Carl G. Ziegler, Rector of Grace Church, Ishpeming, Mich., preached the baccalaureate sermon before the graduation class of the Ishpeming High School.

The Davenport, Iowa, High School baccalaureate service was held at Trinity Cathedral on Sunday, June 17th, at 11 a. m. The Very Rev. Dr. Marmaduke Hare preached the sermon.

Dean Beekman of the Pro-Cathedral of the Nativity, South Bethlehem, Pa., was one of the principal speakers at a flag raising under the auspices of the local Elk Club, in his city, on Flag Day.

The Rev. Albert B. Whitcombe, at one time Rector of St. Luke's Church, Dixon, Ill., is now a member of the Dixon City Commission, and head of the Department of Public Health and Safety.

The Rev. Walter Scott, a retired Priest of the Diocese of Ohio, who resides at Elkhart, Ind., received a special invitation and attended the Commencement exercises at Kenyon College, at Gambier, Ohio. He is past eighty years of age, and was a member of the first class graduated from that institution.

The Rev. S. C. Clark, Jr., of Pasadena, Cal., a member of the Senior Class graduated from the Cambridge Theological School last month, was united in marriage on June 21st to Miss Helen M. Moody of St. Helena, Cal., University of California, 1914. The marriage took place in St. Mark's Church, Berkeley, Cal., and the Rev. Dr. E. L. Parsons officiated.

The Rev. Wm. J. Cordick, Rector of St. Thomas' Church, Plymouth, Ind., celebrated the twenty-fifth anniversary of his ordination on Saturday, June 16th. He officiated at an early celebration of the Holy Communion, and in the evening he and Mrs. Cordick entertained the members of the Vestry and their wives at dinner.

**SAINT MARY'S COLLEGE**  
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FOR CATALOGUE, ADDRESS: REV. F. L. CARRINGTON, LL. D., DEAN

The Rev. Frederick L. Finchbaugh, Rector of Calvary Church, Cincinnati, Ohio, and the Rev. Stanley M. Cleveland, Rector of the Church of the Ascension, Wyoming, Ohio, have been assigned by the Y. M. C. A. International War Work Council to do work in France. They sailed last week for France, in company with a number of other Y. M. C. A. workers.

A number of men from the battleship Georgia attended a special service in the Cathedral Church of St. Paul, Boston, on Sunday, June 17th. The address was made by the Rev. Mr. Larned, Chaplain of the Georgia.

The Rev. Duncan Weeks, entered upon his work as Rector of St. James' Church, Sioux Falls, S. D., on Sunday, June 17th. Mr. Weeks was formerly the Chaplain of Shattuck Military School, Faribault, Minn.

Mr. A. Elliston Cole was ordained to the Diaconate by Bishop Francis in St. John's Church, Lafayette, Ind., on St. Barnabas' Day, June 11th. The sermon was preached by the Rector, the Rev. Dr. D. E. S. Perry. Mr. Cole attended Purdue University for two years. He is a graduate of the University of Indiana and of the Western Theological Seminary. He has been appointed a Curate of All Saints' Cathedral, Indianapolis.

Honors have been falling thick and fast recently upon the members of the Editorial Staff of THE WITNESS. The Rev. Dr. White of Grand Rapids was elected Bishop of Marquette a few weeks ago, but declined. Others have received votes for the Bishopric in several Dioceses. Hobart College conferred the degree of Doctor of Divinity upon Bishop Wise, and the same degree was conferred, the second week in June, by Seabury Divinity School, upon the Rev. John C. Sage, Rector of St. John's Church, Keokuk, Iowa, and Managing Editor of THE WITNESS.

The Rev. Dr. Herbert H. Powell of the Church Divinity School of the Pacific, San Francisco, is announced among the leaders who will direct the thought of the International Christian Workers' Institute, which will be held on the campus of Westminster College, Salt Lake City, Utah, next August.

The Rev. Dr. Edward Staples Drown, Professor of Systematic Divinity in the Cambridge Theological School, will act as assistant to the Rev. Arthur W. Moulton, Rector of Grace Church, Lawrence, Mass., until the return of the regular assistant, the Rev. Malcolm E. Peabody, from France, where he is serving as Chaplain of Base Hospital No. 5.

The Rector of Trinity Church, Wilmington, Del., the Rev. Frederick M. Kirkus, and his family will spend the month of August at Eaglesmere, Pa.

The Rev. Frederick Stevens, Rector of St. Luke's Church, Wyoming, Ill., has resigned on account of the illness of Mrs. Stevens and accepted work for the Summer in the Diocese of Long Island. The Wyoming Herald says: "Mr. and Mrs. Stevens will be greatly missed in this city, where, during their short stay, they have made many friends, and where Mr. Stevens, by his activity and enthusiasm in the different branches of his work, had come to be greatly depended upon."

The Rev. Evan H. Martin, Rector of St. Thomas' Church, Rochester, N. Y., has offered his resignation, which has been accepted by the Vestry, to take effect July 1st. He will retire from active work. He served in the Congregational ministry fourteen years before his ordination by Bishop Cox in 1889, at which time he was appointed Assistant Rector of St. Mark's Church, Buffalo, N. Y. He became the Rector of St. Stephen's Church, Rochester, in 1898, and took up the work at St. Thomas' three years later, when it was a Mission. Mr. Martin will continue to reside in Rochester, and during the month of July will officiate at St. James' Church.

### A Bishop Who Sees the Humorous Side

The Rt. Rev. Dr. Granville H. Sherwood, recently consecrated Bishop of Springfield, possesses a keen sense of humor, as is evidenced by his fa-

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MOORHEAD CHORAL SOCIETY, Harrisburg, Pa.

cetious comment upon the photograph of himself which appeared in the May number of the official organ of the Diocese. He says: "Rumor has it that those who read the Springfield Churchman are dreading my coming, after seeing my photograph. To allay their fears, let me say that those who have seen me have said again and again that I do not look nearly as fierce in life as I do in the photograph, that I have at times almost a kindly expression, that I have been known even to smile under great provocation of mirth, and that so far my wife alone has remarked the resemblance, and she is charitable enough to say that I look that way only at breakfast."

These humorous comments make the Bishop's daily Journal interesting, even to one who is not familiar with the Diocese of Springfield.



# The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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# Editorial

## "OUR BIT"

I want to say just a word about the use of Churches during these summer months. They are months of stress and anxiety to many a home in this land of ours—when we are called upon to offer our sons as a sacrifice on the altar of freedom. Of course if the Germans are right, and there is no God except a God made in the laboratory of human experiment; then the voice of conscience is merely a superstition, and national necessity justifies any action, however atrocious, that may further national existence. A war on women and children is no different from a war on men, if honor must yield to the demand of war councils, and men need not obey the law of God.

But if God lives, then the world may emerge from its holocaust of brutality and the poor may emerge from the chains of injustice, and men's blood has not been shed in vain.

But if God lives, and that is the principle for which we are fighting, then prayer is the sword of the spirit. It is a strange creature who believes in God and yet can't find one hour a week to worship Him, even in times of peace. It is a still more curious creature who believes in God and will not ask Him to spare us in our hour of peril and sacrifice.

After all isn't the frank atheist a more consistent man than one who believes in God and neglects Him—who says to our young men, "Go forth and fight our battles," and yet himself plays golf or takes a joy-ride when the call to pray goes forth?

We older men can't do much in the way of sacrifice. A little money, or a good deal. What's that? And most of it well invested, not given. What's that? But we can say our prayers for the young men who go forth; and we fathers and we mothers who claim to be Christians and who view with horror the godless Prussian Paganism, what are we but slackers if we do not seek God's House, and hold up the hands of our leaders while they do battle with Amalek.

The Apostle says that the fervent prayer of a righteous man availeth much. We sinners need to pray for ourselves, but you who say that you do not need Church; that you can be as good without worship as we sinners are who do worship, now is the time we need your prayers for our young men gone forth to battle.

If it is merely a question of your own soul's salvation, you may be right. I know that I need to pray in order to be decent. You may not need that help. But now it is not a question of your soul but our sons' lives. We want your prayers to ascend to God that our young men may not be sacrificed to Moloch, and that God will overturn man's evil counsels to His own glory.

I do not believe there ever was an army in which more God-fearing, clean young knights were going forth to do battle for outraged women and murdered children, but they certainly have a right to feel that those who serve God should pray for them faithfully while they are on their quest.

"But I can pray just as well in the fields as I can in the Church!" Maybe you can, but you know that you don't. It is a pretty speech, but to do a thing, you need a time and a place and an opportunity, and that the Church aims to give you.

I know that some of you feel that so many people in Church are shams that you rebel against the implied association with them in prayer. Rubbish! Are there no grafters in Congress? No cowards among the officers of the army? Yet your sons and mine do not draw back and say because my Congressman is a grafter and my Captain the least worthy man of the Company, therefore I decline to serve.

The human element in all of our organizations is varied, good and bad, but your service and mine stands or falls not by the hypocrisy of a Judas, but by the fidelity of the Johns and Marys who do their duty to the end, because they love. It is significant that so many of the common people—God bless them—are named John and Mary; it is a happy omen of their fidelity in spite of Herod and Annas and Caiaphas and Ananias and Judas. True singleness of

heart and sincerity of purpose does not stop to take stock of other's faults, but goes forth to do loyal service, though all others be false to their oaths of fealty.

If you would realize just the kind of a foe that our boys are fighting, listen to the words of the Rev. Henry Van Dyke, formerly Minister to The Hague and therefore conversant with European affairs, as quoted in the New York Times. He spoke of the hypocrisy of the Kaiser, who referred familiarly to God while employing poison gas, and quoted from the Bible while sending aeroplanes to kill women and children:

"America must join with the others in ending the Potsdam gang, if the world is not to become a cage of wild beasts. The gang is against the laws of God. It is against the laws of all nations. It is using Christianity to bolster up a cause as infamous as men ever engaged in."

We are simply doing the duty of any community in breaking up a gang of bandits, who are outraging the laws of God and man. Our sons are called upon to do police duty for a world whose peace has been violated. You are called upon to pray for them that they may be kept from evil and from danger both to body and soul.

# THE STORY OF THE CHRISTIAN CHURCH

## THE CONVERSION OF ENGLAND

In the year 596 the good Gregory, Bishop of Rome, sent forth a little company of monks, led by one, Augustine, to convert the pagan Saxons who now occupied the island from which the Celts has been driven forth. The story is a pretty one. The fair haired Saxon youths who were exposed for sale in Roman markets excited his sympathy. "Who are they?" he inquired. "Angles," was the reply. "They look like angels," said Gregory. "From whence come they?" "From Deira," replied the salesman. (Deira was an English province, and in Latin "de via" meant "from wrath". "Let us save them from the wrath to come.") "Who is their King?" "Aella." "Let us sing Alleluia at their conversion."

This was the purport of the story. It may be true and it may not, but it illustrates the piety of the great Gregory.

## ETHELBERT AND BERTHA

There was a gleam of light in the pagan court in Kent, for Bertha, the Queen of Ethelbert, was a Christian from the Frankish court and had a Chaplain of her own. To her Gregory sent his Missionaries. They were loathe to go, and took their time on the journey and, hearing more and more of the ferocity of the Saxons, sent back an embassy that they might be released from the task, but Gregory was determined and bade them go on.

At last they arrived at the Kentish court in Canterbury, and there, in open air (for the Kentish King feared necromancy in a building), they appeared before the King, carrying a silver cross and the picture of the crucified Savior before them and chanting a litany for Ethelbert's salvation and their own.

Augustine preached to the King of the Savior's promise, while he, commending their fair words, cautiously postponed accepting them, but granted the pilgrims safe conduct in the realm, and gave them food and lodging.

It was a fair beginning and, converting an ancient British Church into their own House of God and naming it, probably in deference to Bertha, St. Martin's, Ethelbert was baptized at Whitsuntide, 597, and the conversion of the pagan Saxon had begun.

## AUGUSTINE

A monk, without much breadth of vision but with much zeal, Augustine, began the conversion of Kent and soon came into conflict with the British Christians in the west of the island. A conference was proposed and held in which the haughtiness of the Latin monk effectually prevented the co-operation of the two bands of Christians. There were reasons why the British Bishops held back. The Saxons were the plunderers of their land, the murderers of the ancestors. There was an invincible antipathy which the Celts could not forget. Yet there might have been co-operation between these two branches of Christ's Church if Augustine had possessed the sagacity of Gregory. The differences upon which they split were as futile as differences usually are between Christian folk.

The time of keeping Easter, which the Celts kept according to an ancient reckoning which had been corrected during the years that Britain had been cut off from the continental affairs; the form of tonsure of monks, and some difference in the manner of administering Holy Baptism were scarcely sufficient causes for dividing the Body of Christ had Augustine been humble and tactful, but instead, he was arrogant and narrow, and the two parted in mutual anger and distrust.

## DECLINE OF LATIN MISSION

The Latins returned to their evangelization of Kent and succeeded in establishing three Bishoprics, one at Canterbury, which Augustine held, and one at London and Rochester. But the successors of Ethelbert, Sebert and Redwald of East Anglia, were not favorable to the Missionaries, and the light of the Gospel was nearly extinguished by their pagan successors. The Bishops of London and Rochester fled from Britain and Laurentius, successor to Augustine, barely saved the total extinction of the Latin mission in England.

A similar mission to Northumbria, under Paulinus, flourished for a time under Edwin, who married a daughter of Ethelbert, but he too was driven out by the victories of Penda, pagan King of Mercia, only a solitary Deacon, James, remaining to keep the smouldering embers alive. The year 634 saw little remaining of Gregory's mission to the English.

## IONA

It was here that the Celtic Church came to the rescue; not the Celts, however, whom the Saxons had driven out of Britain, but Celts who, under Columba, had come out from Ireland and established a monastery in Iona, a little island on the southwest coast of Scotland.

Here was trained the saintly Aidan, who was destined to revive the work of Paulinus in Northumbria and to begin the golden era of the Church in England, in connection with Oswald, who at the time of Penda's victory in Northumbria fled to Iona, and from thence invited Celtic monks to go on with the work that Paulinus had begun.

Through Aidan and his associates a work was begun at Lindisfarne, which became the center of learning and evangelistic work in the north of England. Thus the two streams of Christian tradition, the one from Rome through Gregory's monks, the other from some other source through Columba and Aidan, gradually drew together in their mission of watering the banks through which they flowed.

# Bishop Brent Visits a French Shop

## A Lively Pen Picture of the Bishop by "Cinderella"

A special writer for the Chicago Tribune, under the name of "Cinderella", gives us the following sketch of the well-known Bishop of the Philippine Islands, and an account of his visit to a French shop in the city of Chicago:

Joffre did not go to the French shop, at 60 East Washington Street, but the great Bishop Brent of the Philippines did. What's more, he stood among the workers the other afternoon as they folded their surgical dressings for France, and gave them the most wonderful talk anyone ever listened to. And it almost made up for Joffre not coming.

The Bishop's the loveliest looking man one almost ever saw; tall and thin, he has a benevolent, smooth shaven face, with the kindest blue eyes and a very firm mouth and chin. He needed those for subduing the Moros; for he and Gen. Pershing did it together, they say, but by different methods.

And it was he who confirmed our commanding General in France and baptized his children in the Philippines.

Bishop Brent looked no other than other men, except for a fold of purple under his chin, instead of a necktie.

So different from England, where the poor Bishops have to wear knee trousers and little black aprons, and big flat hats that make them noticeable.

The great Bishop has just come from France, which he described as "bleeding to death with a heart-breaking smile on the lips". Nine hundred thousand men are in the French hospitals. He had seen the walls of heroic Verdun, the British massed in the north. He urged the makers of surgical dressings on. Bishop Brent described his voyage home—the hourly S. O. S. calls: "We are torpedoed; help!"

What he did not say, however, was that on April 8, at St. Paul's, in London, two days after America had entered the war, Bishop Brent had preached before the king and queen and all the royals in England; all the diplomatic corps, the cabinet and great dignitaries of the British Empire; that the Strand and all streets leading to St. Paul's were choked with thousands of people, and that such a momentous religious ceremony had never been seen before in England as when the Stars and Stripes flew for the first time with the Union Jack.

It was a very great afternoon for the faithful workers in the French shop.

# Mortgage Burned and Church Consecrated

The mortgage on Grace Church, Buffalo, N. Y., was burned in the presence of a large congregation on Thursday, June 14th, and the Church was consecrated on the following Sunday. The mortgage was for \$50,000, but in the year more than \$80,000 indebtedness has been liquidated. The ceremony of burning the mortgage was a happy one, and was made the occasion for congratulatory addresses. The Rev. John C. Ward, Rector, presided and Miss Marian L. Morgan, who contributed liberally toward paying off the mortgage, burned the document. Among the speakers were the Rev. John Shaw, Assistant Rector, the Rev. N. W. Stanton of St. Mark's Church, the Rev. Walter R. Lord of St. John's Church, Messrs. William A. Morgan, John Willis, John Lewis and Wm. E. Plumber, Mrs. Theodore Vosburgh and the Rt. Rev. Dr. Olmstead, Bishop of Colorado. Grace Church was incorporated about three-quarters of a century ago, and in that time, as the Parish was moved from building to building, three mortgages have been paid and burned. Bishop Olmstead officiated at the consecration.

Love, it has been said, descends more abundantly than it ascends. The love of parents for their children has always been far more powerful than that of children for their parents; and who among the sons of men ever loved God with a thousandth part of the love which God has manifested for us?

The glory of the world declares that the living God stands behind the world; for if He did not stand behind it and pervade it with His gracious eulogy, there could be none of this beauty. Beauty is always the outward and visible sign of indwelling mind.—W. L. Watkinson.



## THE KINGDOM GROWING— CHURCH EXTENSION IN OUR DAY

### Our Officers Report Progress

It is our very great privilege to announce a continuation of splendid receipts to the apportionment. To June 1st they are:

From Parishes .....	\$490,275.14
From individuals .....	60,997.00
From Sunday Schools .....	156,991.61
From Woman's Auxiliary ..	74,368.98
From Junior Auxiliary ...	8,288.81

\$790,921.54

Of this sum \$41,819.15 has come from the One Day's Income Plan. Last year it was \$31,287.59.

A year ago the receipts were \$782,020.10, thus making the present increase \$8,901.44. Of this increase those from the Parish gifts are over \$5,000, from the Sunday Schools more than \$13,000.

There are slight decreases to report in individual and the Auxiliary gifts. As we stated last month, and as we must always state at this season, in order to arrive at a just comparison, consideration must be had for the varying date of Easter Sunday. It affects the Sunday School Lenten Offering which cannot be received until after that Festival. This fact, therefore, changes the above apparent increase of \$8,901.44 to a decrease of \$10,613. Last month the decrease was \$17,219.99. In dealing with such immense sums this decrease at this time is not disquieting.

We love to think of the children of the Church and their most faithful teachers. Five hundred thousand in number and more. What a superb army they make. All believing in Jesus the Son of God, all working and striving for the mastery, and by their single-heartedness compelling conviction. Their personalities extend to every quarter of the globe, for their deeds of perfect love reach the children of the forest and plain, the islands of the seas, and the continents beyond. God bless them ever, and grant that we too may possess the same perfect faith.

GEORGE GORDON KING,  
Treasurer.

### Meeting of the Executive Committee

The last meeting of the Executive Committee of the Board of Missions for the Summer was held June 12th, at the Church Missions House.

The Treasurer presented a most encouraging report. Taking everything into consideration, the receipts to date from contributions show an increase of \$24,000 over this time last year.

A number of new workers were appointed, among them the following: Miss Alice M. Larery, as United Offering worker at Fort Hall Indian Mission, Idaho; the Rev. George V. Dick-ey and the Rev. Frank A. Saylor, to Porto Rico; Mr. Paul Hartzell, Miss Katharine Putnam and Miss Ellen Miller, to Shanghai; Sister Deborah Ruth, to Anking; the Rev. George G. Hoisholt, to Hankow; Miss Amy W. Kinsley, to Tokyo; and the Rev. M. E. Carver, to Honolulu.

Provision was also made for the United Offering worker at Ensley, Alabama, to work under the direction of the Rector of St. John's Church.

The Rev. James A. Muller offered for service in the field, to take the place of any one who might be called away because of the war. The Bishop of Hankow asked to have Mr. Muller sent to Boone University, Wuchang, to take the place of the Rev. E. Walker, who has gone to England for the duration of the war.

Provision was made from the United Offering for the training of Miss Mary Means and Miss Mae W. Torian.

The Bishop of West Texas asked for permission for Miss A. Bowden, in charge of St. Philip's Normal and Industrial School, San Antonio, Texas, to appeal for specials for the School. Such permission was given.

The Rev. C. E. Taylor, at the request of the Bishop of Porto Rico, was continued on the staff indefinitely.

At the urgent request of the Bishop of Mexico, an increase was made in the appropriation for the running

expenses of the House of the Holy Name, in Mexico City, and also an appropriation for the support of ten orphan children in the House. Deaconess Claudine Whitaker had taken these children in when the rate of exchange was high, and was able to provide for them in this way. Exchange is unfavorable now, and it left her with a large work insufficiently provided for.

The Rev. J. F. Droste had built up a splendid work at El Coto at his own expense, and having been regularly appointed by the Board, turned over to the Bishop of Porto Rico the entire property, at about half its cost.

From the district of Tokyo came a request that Miss B. R. Babcock, on account of ill health, be given a two years' rest.

The Bishop of Tokyo also asked that the Rev. P. K. Goto, for ten years working among the poorest of Tokyo's poor, be given authority to appeal for \$10,000 specials for the purchase of land and erection of buildings at Shitaya. The Japanese recognize ten years as a test of the success of their work. It seemed a propitious time to make this appeal, and the Board gladly granted permission, with the hope that the Church would recognize the unusual character of this work and speedily give it the desired help.

Word came from Dr. R. B. Teusler of Tokyo that they have been able to purchase a fine tract of land in Tokyo for the erection of St. Luke's Hospital. The Board expressed its hearty appreciation to the officers and members of the Japanese National Council of St. Luke's International Hospital for their generous assistance and co-operation in securing funds for the erection of the Hospital, and especially to thank their Excellencies Marquis Okuma, Baron Sakatani, Baron Goto, Baron Shibusawa and Mr. Sakai for their personal and continued interest and assistance in furthering the success of the plans for the new Hospital, and their recent help in securing a suitable building site for the new institution.

The Bishop of Kyoto was authorized to borrow up to \$2,500, to provide a residence for the Rev. and Mrs. L. A. Peatross, at Toyama. This amount will be repaid from the appropriation provided for rent.

The Rev. T. M. Tong of the District of Shanghai one of our Chinese Clergy, desired greatly to come to this country for further study. The Bishop strongly recommended it, and the Board made provision for his traveling expenses.

Mahan School, at Yangchow, Shanghai, has grown to such an extent that they are urgently in need of two more class rooms. Part of the money was provided from the Hongkew lease rentals, and an advance of \$800 was made, which the Missionary, the Rev. B. L. Ancell, will return.

The Bishop of Shanghai forwarded a series of resolutions adopted by the foreign Clergy of the Shanghai Mission on the death of Archdeacon E. H. Thomson.

The Bishop of Hankow was given authority to proceed with the building of the Church General Hospital, Wuchang, up to the amount of money actually in hand.

A minute of appreciation on account of the retirement of the Rev. James Jackson, D. D., for seventeen years President of Boone University, Hankow, was adopted.

In Alaska, it is found necessary to move the Mission residence at Fort Yukon, because of the cutting in of the river, which threatens its destruction.

An appropriation of \$427.07 was made to cover insurance on buildings in Alaska.

"From every lonely, hungry soul Jesus seeks hospitality, standing at the door without, waiting patiently for the opening of it; and when He is welcomed in, there is a mutual feeling of love, and the Guest becomes a generous Host."

O God, our Father, who bearest with us though we bitterly offend; grant to us patience with one another, that we may cast away all fretfulness and complaining, and whatsoever hinders the course of brotherly kindness; through Jesus Christ our Lord. Amen.

### Anniversary Celebrated

Cambridge Theological School Celebrates Its Anniversary At Commencement Time

The annual Commencement exercises of the Episcopal Theological School, Cambridge, Mass., were held this morning in St. John's Memorial Chapel. The occasion had additional significance this year, because the school is celebrating the fiftieth anniversary of its foundation. The services in the chapel consisted of the delivery of diplomas to the members of the graduating class, the sermon by the Commencement preacher, the Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts, and the celebration of the Holy Communion. In the procession were the undergraduates, Seniors, Alumni, visiting clergy, the board of visitors, the Board of Trustees, the members of the faculty, Dean George Hodges, President A. Lawrence Lowell, representing Harvard University, and Bishop Lawrence.

After the service, a luncheon was served to the invited guests on the school grounds. Then were held the more formal anniversary exercises, with addresses by President Lowell of Harvard; Dean William W. Fenn of the Harvard Divinity School; Rev. C. C. Silvester, Rector of St. John's Church, Somerville, N. J., and the son of the first graduate of the school; Rev. Arthur R. Gray, son of the late Dean George Z. Gray, and Rt. Rev. Frank Hale Touret, '03, Missionary Bishop of Western Colorado.

The following Seniors received diplomas and were awarded the degree of Bachelor of Divinity: Stephen C. Clark, Jr., of Pasadena, Cal., to be minister of St. Luke's Church, Park City, Utah; Benjamin C. DeCamp, Jr., of Cincinnati, Ohio, to be minister of St. John's Church, Silverton, Col.; Angus Dun, of Cambridge, to be minister of the Church of Our Redeemer, Lexington; Harry H. Hall, of Fort Edward, N. Y., to be curate of St. Paul's Church, Albany; Charles C. G. Howell, of St. Michael's, Barbadoes, to do missionary work in Mississippi; Bernard N. Lovgren of Red Wing, Minn., to be minister of Union Chapel, Marion; Rollin D. Malany, of Delavan, Wis., to be minister of St. Andrew's and St. James' Churches, Greenville, S. C.; Lindley H. Miller, of Tuxedo, N. Y., to be assistant at St. John's Church, Clifton, Staten Island, N. Y.; John S. Moses, of Cambridge, to be on the staff of the Cathedral Church of St. Paul, Boston; Byrle J. Osborn, of Excelsior, Minn., to be curate of Calvary Church, New York City; Herman R. Page, of Spokane, Wash., to do missionary work in the District of Spokane; Irving G. Rouillard, of Boston, to be assistant at Trinity Church, Pittsburgh, Pa.; Leslie F. Wallace, of Lawrence, to be curate of St. Thomas' Church, Taunton, Mass.; and Sadajiro Yanagihara, of Sakai, Japan, to be minister of St. John's Church, Osaka, Japan. Four of the graduates received their degrees cum laude, these being Rev. Messrs. Dun, Miller, Rouillard and Yanagihara.

On Wednesday, Alumni Day, June 13th, the graduates lunched together in the Refectory, and the Rev. John W. Suter, '85, the writer of the projected history of the School, gave an historical address. Thereafter followed the annual business meeting of the Alumni Association, with initiation of Seniors.

At the Alumni service in St. John's Chapel, the Rev. Charles L. Slattery, D. D., '94, Rector of Grace Church, New York City, was the preacher. The Anniversary Dinner, at which the Trustees were hosts, was held at the Hotel Westminster, Boston. Rev. Arthur W. Moulton, 1900, Rector of Grace Church, Lawrence, and President of the Alumni Association, presided as toastmaster. Among the speakers were Bishop Lawrence, Dean Hodges, Rev. John G. Bacchus, '75, Rector emeritus of the Church of the Incarnation, Brooklyn; Rev. Reuben Kidner, '78, of Trinity Church, Boston; Rev. Arthur Rogers, '89, Rector of St. Mark's Church, Evanston, Ill., and Rev. Lindley H. Miller, of the graduating class. The general subject of the addresses was the first half century of the school's life, the speakers giving their experiences in the several generations which they represented. The several anniversary addresses of alumni and commencement days were reported stenographically and will be published in the June "Bulletin" of the school for distribution among the graduates who were at a distance and unable to be present.

"True humility never boasts a fault."

We show our true natures in our attitude toward unpleasant truth.

## WAR PLANS OF THE BROTHERHOOD OF ST. ANDREW

### Benjamin F. Finney Appointed Secretary for Army Work

The officers and Secretaries of the Brotherhood of St. Andrew are working, in their war plans, in harmony with the International Committee of largely recognized by the Association, that organization having been entrusted by the Government with the welfare work in the army camps. President Bonsall of the Brotherhood is himself a member of the National War Work Council of the Young Men's Christian Associations, through which this work is being done. The appointment of Benjamin F. Finney, the Southern Field Secretary of the Brotherhood, as Secretary for Army Work, is the first decisive step in the Brotherhood's development of this special work. Mr. Finney has already visited a number of army camps in the Southern States, and will be in position to regulate the work of the other Army Secretaries when they shall be secured.

Mr. Bonsall has recently been in communication with Bishop Tuttle with reference to the army work of the Brotherhood, and we reprint herewith the exchange of correspondence on that subject:

#### Copy of Letter From President Bonsall to Bishop Tuttle

June 5, 1917.  
Rt. Rev. Daniel S. Tuttle, 74 Vender Place, St. Louis, Mo.:  
My Dear Bishop Tuttle:

You will remember that several weeks ago I wrote you in reference to the desire of the Brotherhood of St. Andrew to be helpful in any possible way in connection with the work among those enlisted in the service of our country during the war. After hearing from you, I wrote to Bishop Lawrence, and subsequently conferred in person with Bishop Rhineland, Bishop Brent, George Wharton Pepper and Dr. John R. Mott.

From this correspondence, and the conferences, the following suggestions have developed, and after having been submitted to the Executive Committee of the National Council of the Brotherhood, and approved by them, we are prepared to put them into effect.

The plan we propose is as follows: As rapidly as we have funds in hand to enable us to do so, we will employ four or more Secretaries to go into the camps established by the Government, for the purpose of getting into contact with the Churchmen who may be in these various camps, and organizing in each regiment or smaller unit a group of men who will by their lives be outstanding witnesses for clean living and strong Christian manhood, and who will also act as centers of influence for personal work among the men in the camps. While in the camps, our Secretaries will act in co-operation with the Chaplains who may be stationed there, and also with the Y. M. C. A., and will be regularly recognized by the Association, in order to give them a proper status under the Government regulations.

Our Secretaries will go from camp to camp in the performance of this work, and will endeavor to get the men in the camps in touch with the local Churches near the camp sites. It is our purpose, also, to obtain, as rapidly as possible, the names and addresses of all Churchmen who have gone from the various Parishes into the various training and concentration camps, as they are established by the Government, and to supply to the men a list of all Churchmen located in the same camp. In this way, it will be possible to obtain some concert of action and fellowship among these men.

We are hoping, also, to place a copy of St. Andrew's Cross in the hands of all men in the camps, and to arrange for the supply of other literature. Mr. Benjamin F. Finney, our Southern Field Secretary, will be the first of our Secretaries to take up this work, and he has already visited many of the South.

As there seems to be no one body in the Church fitted by its organization to represent the Church in this war work, the Brotherhood is in this way endeavoring to supply the need, and we would like very much to know if what we are planning to do meets with your approval, and, if so, whether we may so state in placing the matter before the Church at large, as it will be necessary for us to do in order to obtain the information to enable us to render the fullest measure of service.

We are endeavoring to raise a special War Work Fund of \$10,000 to

meet the expense of this work. You will be glad to know that Mr. Arthur E. Newbold, of Drexel & Company, Philadelphia, has agreed to act as Treasurer of this Fund.

Yours very sincerely,  
(Signed) EDWARD H. BONSAALL,  
President.

#### Copy of Bishop Tuttle's Reply

My Dear Mr. Bonsall:  
It seems to me that the plan proposed above is an excellent addition to the many benevolent and beneficent lines of action which the Brotherhood has in hand to do, and my approval and my blessing are most cordially extended to it.

Faithfully and gratefully yours,  
(Signed) DANIEL S. TUTTLE,  
Presiding Bishop.

June 12, 1917.

### A Liberty Pew

St. Luke's Church, Convent Avenue and 141st Street, New York City, the Rev. G. Ashton Oldham, Rector, is extremely active in rendering service to the nation at the present juncture. It started its activities with a patriotic community Service, at which some 1,300 persons were present and several hundred turned away. Following this, the Church's offer of its Parish Rooms for the State Military Census was accepted, and it is now one of the chief centres of registration on Washington Heights, providing not only its rooms, but also the entire staff of volunteer workers, which means at least six persons on duty constantly from 7 a. m. to 10 p. m. throughout the two weeks. A reporter of the Evening Sun recently stated that St. Luke's was the only place which he had visited in which the registration was going with absolute smoothness.

St. Luke's, also, has a fully equipped and officered unit of the Red Cross, which meets both afternoons and evenings.

Most unique, however, among its efforts is probably that in connection with the Liberty Loan. Not only have the members of the Parish invested largely as individuals, but, in addition, the Rector suggested that many of them might purchase bonds or fractions of bonds for the Parish, the total amount so given to be devoted to the endowment of a pew to be thereafter forever free and known as "Liberty Pew". This suggestion met with so cordial and spontaneous a response that the full amount needed is already in hand, and the pew selected will shortly be set apart, thus forming a concrete memorial and symbol of St. Luke's part in this nation-wide effort for our country and the freedom of the world. In addition, this forms the start of an endowment for the Parish which ultimately surely will be needed to carry on its various activities amidst a constantly changing population.

#### YOU LOVE YOUR DOG—BECAUSE

You love your dog because he doesn't talk back to you.  
He thinks whatever you do is all right.  
You don't have to make company of him.  
He eats what's set before him, and asks no questions.  
He will follow you to the end of the earth.  
He never sulks when you mistreat him.  
He tries to please you.  
You have no rival in his affections—his love is all yours.  
He respects your moods.  
He never tells you his troubles.  
He never pries into your secrets.  
He is polite, and thanks you with his tail for every kind word you see fit to give him.  
He will fight for you.  
He misses you when you are away.  
He rejoices when you return.  
He is faithful unto death.  
He does what you tell him, without knowing why.  
He is jealous of the attentions you show other dogs.  
He trusts you to the uttermost, with a faith that is wonderful, blind, inexplicable.

In all real troubles and sorrows, God is very near us, nearer, if I may venture to say it, than at other times. The very cloud that shades the sky is full of gracious rain. Our Pentecost is, as it were, close upon us, with fulness of blessing.—Bismop Moberly.



## COUNCILS AND CONVENTIONS MEET IN MANY DIOCESES

### LEXINGTON CONVENTION

The Twenty-Second Annual Council of the Diocese of Lexington and its associated meeting of the Woman's Auxiliary met in St. John's Church, Corbin, Ky., June 6th and 8th, the members of the Council and of the Auxiliary being the guests of the Mission and of St. John's Collegiate Institute.

Wednesday evening, following an official visit of the Cathedral Chapter to the Wentworth School Farm, there was a dinner served by the ladies of the Mission and of the school to all the delegates and visitors. The Rev. Thomas L. Settle, in charge of St. John's, presided and an address was made by the Rev. Thomas J. Lacey, Rector of the Church of the Redeemer, Brooklyn, N. Y.

At 8 o'clock a public meeting was held in the Majestic Theater, Archdeacon Wentworth presiding. The Hon. S. H. Kash, on behalf of the citizens and officials of the town, made the address of welcome. He spoke with much feeling of the valuable work the school and Mission had done in the community and called upon his fellow citizens to show their appreciation of it by giving to the school even a greater support than they had ever done in the past. Bishop Burton made the response. The two principal addresses were by the Hon. James D. Black, Lieutenant-Governor of Kentucky, on "Preparedness for Life's Work," and by the Rev. James M. Maxon, President of Margaret College, on "Religious Education as a Character Builder." Music and recitations by pupils of the school added much to the interest and pleasure of the occasion.

Thursday morning a joint corporate Holy Communion for the members of the Council and of the Auxiliary was administered by the Bishop, assisted by the Rev. Alexander Patterson, Senior Presbyterian of the Diocese. Organization of the Council followed, and the remainder of the morning and part of the afternoon was given to the Bishop's charge, a masterly address on "Aggressive Evangelism" as related to Church extension, the life of the clergy and people, the war and the economic conditions of the country. The several parts of the address were marked by the singing of hymns and devotions conducted by the Bishop. It was of the nature of a quiet hour and made a helpful devotional introduction to the transaction of the Council's business. As the charge is to be printed separately for distribution no resume of it is given in this report.

Thursday night there was a second public meeting in the Majestic Theater. The Bishop presided and addresses were made by the Rev. Gardiner L. Tucker, Field Secretary of the Provincial Board of Religious Education; Mr. A. D. Cole, the Rev. Peter Langendorf, the Very Rev. Dean Massie and the Rev. Dr. Richard Wilkonson; by the first on the educational work of the Province, and by the others, briefly, on Truth, Faith and Unity, Peace and Righteousness as these bear upon Church, national, social and personal life.

In adopting the report of the Committee on Social Service, the work of the National Committee on Prisons and Prison Labors was commended and the clergy recommended to acquaint themselves with it and to give it their support. Attention was called to the idleness of prisoners "as an economic waste and also injurious to character." The clergy were also urged "to acquaint themselves with the condition of prisons, both state and county, in order that they may bring about better conditions for prisoners generally and for children especially in these prisons." The branches of the Woman's Auxiliary were urged to hearty co-operation with the Kentucky Society for the Prevention of Blindness and the Mountain Fund for Needy Eye Sufferers; to use their opportunities for studying state conditions, and for aiding, after due consideration, especially in missionary districts of the Diocese, such forms of social service as may seem to them helpful to missionary progress, as furnishing practical demonstration of the spirit of the Gospel they preach.

In response to a message from the Executive Committee of Joint Commission on Social Service, the following was adopted: "Resolved, that this Council affirms unequivocally its approval of all proper efforts for the moral safeguarding of military training camps. (2) That this Council strongly approves the plan of national prohibition during the present war, though this must not be taken as giving the approval of this Council to

any particular method of bringing about prohibition without considering the question of fair compensation for the property rights destroyed." The Diocesan Committee on Social Service was directed "in its next year's work to give careful attention to the problems of the country Church and rural life."

It was announced that the Diocese had overpaid the \$15,000 apportioned to it for accrued liabilities in the Church Pension Fund. Action was taken with a view to further perfecting the working of the Pension System in the Diocese; to improving the method of laying assessments and apportionments on Parishes and Missions; and to conforming the fiscal year and the business methods of the Diocese to those prescribed by the General Convention.

An amendment to the Diocesan Canons whereby women will be made eligible to membership in the Council was referred to the Committee on Canons with instructions to report to the next Council and in this connection to consider and report upon the plan of the House of Church Women as in operation in the Diocese of California.

Reports on the state of the Church showed that the past year has been one of marked progress in educational, missionary and social service work. There is increasing generosity both in giving and in personal service. That which the Bishop has persistently preached and worked for during the twenty-one years of his Episcopate is being more and more realized, namely, "a Diocesan conscience and a Diocesan consciousness."

### Duluth Convention

The 22nd Annual Convention of the Diocese of Duluth was held at the See City on June 5th and 6th.

The opening service took place in Trinity Cathedral on Tuesday evening. At this time the Bishop delivered a portion of his address. Wednesday morning at 10 o'clock there was a celebration of the Holy Eucharist, and at 11, Convention was called to order.

At this business session Rev. James G. Ward was re-elected Secretary of the Diocese, and J. W. Lyder was chosen Treasurer.

Members of the Standing Committee are as follows: Rev. A. W. Ryan, S. T. D., of Duluth; Rev. E. S. Murphy, of Wadena; Rev. J. G. Ward, of Virginia; Rev. William E. Harmann, of Duluth. The lay members are: F. W. Paine, Thomas S. Wood, W. E. Magnus, all of Duluth, and James A. Brown, of Fergus Falls.

The following delegates to the Provincial Synod were elected to represent the Diocese at the October meeting to be held in Pueblo, Colo.: Rev. A. W. Ryan, Duluth; Rev. H. J. Wolner, Cloquet; Rev. S. J. Hedelund, Fergus Falls; Rev. D. J. Gallagher, Detroit; Rev. E. C. Kah-o-sed, White Earth. Lay members: U. G. Holloway, Virginia; A. P. Silliman, Hibbing; W. E. Magnus, C. A. Knippenberg and F. W. Paine, of Duluth.

In the Bishop's address, after speaking of the action of the government of the United States in regard to the great war, he said, addressing his clergy: "You, as clergymen, are expected by the Church to do your duty, as godly ministers, and as patriotic men."

"Our cause is a noble one. We are contending for righteousness, for law, for liberty, for humanity. It is no time for timid counsels, but for high and fixed resolves. And it is our duty to remember, and to impress on all whom we can influence, that God hath not given to us the spirit of cowardice, but of power, of love, and of self-control; power which we must use to the uttermost, until the triumph of our just cause is absolute; love, that no ignoble passion of revenge may ever sully the fair fame of America, and self-control, which can bear reverses with serene unshaken confidence, and which in victory has neither taunt, nor scorn for a vanquished enemy. Is it not becoming more evident every day that God rules the world in righteousness, and compels the wrath of man to praise Him?"

"When this dreadful war began, with its hideous carnage, its brutal atrocities and its shameful contempt of solemn treaty, or pledged word, the faith of many was shaken, for it seemed to them that Christian civilization had failed. While the world walked in sadness, mourning its dead, its eyes were holden, so that it could not discern Him Who walked at its side, and Who, through suffering, was creating a new world, wherein dwelleth right-

eousness. Although much must still be endured, and many sacrifices made before the sowing of tears will be succeeded by the Harvest of Joy, yet the tokens may be discerned that the thick darkness which covers humanity is breaking, and that the morning is fast coming to a world purified and redeemed, and blessed with a peace that will endure.

"We can see a great people numbering far more than one hundred million souls, stretching from the Pacific Ocean to the Baltic Sea, emerging from the servitude of a brutal despotism, and taking its place among the free democracies of the world.

"We can watch the doom which is slowly, but surely overwhelming the autocratic tyranny that so long has worked its evil will in Central Europe and the Balkan States. We can read the handwriting on the wall, which proclaims that the Ottoman Bandit must give up forever his hold on the Straits of the Bosphorus, and the domains of Asia Minor.

"What light, and freedom, and happiness for untold millions, will not these political changes bring. And they are among the fruits of the great war. The course of misrule and oppression is being swept away.

"There was a time, when in the great valley of the Euphrates, the Garden of Eden stood; and for ages it was the seat of the most prosperous and powerful nation in the world. The Moslem passed over it with fire and sword, and for hundreds of years it has remained a desert and a swamp. The war has placed it in the possession of that great people who have made Egypt to blossom as the rose, and it is not too much to hope that the ancient glories of the valley of the Euphrates will be restored. The war has turned the world from the worship of Mammon to the higher ideals of brotherhood and mutual service; it has caused one hundred million Americans to enter into a contest to make the world safe for democracy, asking nothing for themselves—neither lands nor money; nor even the cost of the war. It has made the inclusion of women in the electorate in every nation a necessity, and so has added immeasurable to the moral strength of the community. It has united the Anglo-Saxon peoples over all the world in a common purpose, to which they have pledged their lives, their substance, and their sacred honor; and the ties binding them and the gallant children of France together, will not easily be severed. The foundation of this great alliance is RIGHT-EOUSNESS; and the work of righteousness will be peace, and effect of righteousness, 'quietness and assurance forever.'"

Great interest was manifested by the Convention in the Board of Religious Education. The need of efficiency and thoroughness in the administration of the Sunday Schools and Bible Classes, and other branches of religious training—the demand for modern methods in our Diocesan and parochial affairs, and in our Church finances, and the necessity of stimulating an intelligent interest in our Missions at home and abroad, have long been evident to any thoughtful Churchman. The Board of Religious Education has been created to meet the situation, and is steadily producing a change which is like a beneficent revolution. Its activities penetrate into every department of Church life, aiming at modern methods, and greater efficiency in the administration of the Diocese, the Parish, the Sunday School and our guilds and societies. We ought all to share the benefits that this organization can impart. The Board has established a wide-spread "Correspondence School" of Instruction, and hundreds of clergy and lay people, men and women, are enrolled among its students. I urge my brethren of the clergy to join the school, that they may share in its advantages, and to call the attention of their people to the opportunity presented.

If, as the result of the training and suggestions the Board of Religious Education can impart, the Parish can be conducted on sound business principles, the Church societies inspired with new life and in every congregation some individuals educated to conduct the Sunday School on those modern methods which have been attended by happy results wherever they have been intelligently applied, we will all have reason to be glad and thankful.

To proclaim the Spirit of Truth—that the Spirit is verily with us and striving with us, cultivating all the faculties He has conferred, bringing us to repentance, seeking to mould us after God's image, seeking to make us helpers and not destroyers of each other—this is the work that is left to the Church, this is the one hope for the age.—Maurice.

## WOMAN'S WORK FOR THE KINGDOM

### Annual Convention of the W. A. of South Carolina

The 32nd Annual Convention of the Woman's Auxiliary to the Board of Missions in the Diocese of South Carolina was held in Georgetown, May 23-25, there being present 95 delegates and representatives from the different Parishes in the Diocese.

The opening service of the Convention was held on Wednesday morning, at 10 o'clock, in the beautiful old historic Church of Prince George-Winyah. The Bishop of the Diocese, the Rt. Rev. William A. Guerrey, D. D., officiated, assisted by the Rev. John S. Lightbourn, Rector of the Church. The United Offering of 1917 was presented at this service, the offering amounting to \$1,799.59, representing sacrifice and earnest devotion on the part of the faithful women and children of the Diocese. Holy Communion was celebrated at this service, and on Thursday and Friday mornings at 7:30. Noonday prayers were held each day during the Convention. Missionary services were conducted in the church on Wednesday and Thursday evenings, at which the Bishop, Rt. Rev. William A. Guerrey, Deaconess Sands of Granitville, Mrs. Robinson of Trinity Church Mission, Columbia; the Rev. W. H. K. Pendleton of the Church of the Advent, Spartanburg, and Miss Grace Hutchins of Boston were most interesting speakers, and presented to the women the many opportunities of the Church today, at home and abroad.

The business sessions of the Convention, all of which were most enthusiastic and inspiring, were held in the spacious and historic hall of the Winyah Indigo Society, which had been beautifully decorated for the occasion, the Stars and Stripes predominating. A most cordial welcome was extended to the delegates and visitors by the Rev. John S. Lightbourn and by Mrs. T. M. Ward, President of the local Branch.

The President of the Auxiliary, Miss Kate Lee, in her annual message emphasized the power to be obtained through faithful prayer, and the need of vision and greater consecration to the Master's service in this present world crisis.

The report of the Box Secretary for the year showed that 89 boxes had been sent out through the Woman's Auxiliary, their total value being \$2,956.12. It was urged that more Branches strive to send "family boxes", and that the Latin-American fields be remembered in this work.

Six new Junior Branches, four of which were for boys, have been formed during the past year. This is most encouraging, as the Junior Department is the training school of the future men and women of the Church. The "New Junior Plan" of work has been adopted, with great success, in some of the Sunday Schools of the Diocese. The urgent need of the co-operation of the members of the Auxiliary in the teaching of Missions in the Sunday Schools was emphasized by the Rev. W. H. K. Pendleton.

It was recommended that a "Prayer Committee" be formed in each Parish Branch; that regular meetings of Auxiliaries be held throughout the year, with no discontinuance during the Summer months; that during this great crisis and opportunity in the Church's history, there be no panic or lack of courage in our ranks; that we seize this opportunity to impress on our children what our religion should mean to us in bringing order out of chaos; that the members of the Auxiliary co-operate as individuals in the work of the Red Cross or other patriotic service Leagues; that during this time of great trouble and strife, the Church be always kept open for all who may wish to enter for quiet prayer. The great importance of sending at least one member of a Branch to a Summer Church Conference, for the purpose of developing Mission Study Class leaders, was emphasized.

Miss Grace Hutchins, of St. Hilda's School, Wu Chang, China, gave some very interesting and instructive talks on her work in that country, and brought to the attention of the Auxiliary their many responsibilities and opportunities for the enlarging of Christ's Kingdom.

Miss Uto Saito, the Japanese girl, who has been educated and trained in this country for work in the Mission field, was present. She will sail about August 30th for her native land,

to begin her life work among her own people.

There are 69 Branches of the Auxiliary in this Diocese, with a membership of 1,553. Total contributions in money and boxes during the past year amounted to \$6,847.29.

### Training of G. F. S. Associates

The training of workers is assuming large proportions in the program of all Church Societies. We used to think that any good woman could do anything she elected; and so long as Church activities were confined to sewing, cleaning and polishing, getting up Fairs and arranging flowers, this idea was well justified in its results. But the twentieth century has revolutionized Parish work; the Mission Study Class rivals the missionary box, and the Parish forum gives a new impetus to family rehabilitation; and the Girls' Friendly Society, in its turn, sees the need for educational work, and tries along various lines to meet it.

The Normal Class is newer with us than with the Auxiliary. There is no contemporary movement to which we can look for help, and the class idea is developing slowly in response to local needs. Deaconess Carroll of Washington has worked out a scheme of training, which she demonstrated at the last General Convention and at last year's Cambridge Conference. The topics are: The Girl; Work; Play; Religion; Methods; and the Organization of the G. F. S. Her original class in Washington had wonderful results. One of the members became Diocesan President of Washington and another Diocesan President of Bethlehem. A Normal Class in Philadelphia is contemplated for next year.

The Social Service Department of the G. F. S. has for four successive years held a ten-day Conference at one of our Holiday Houses for the training of Associates along social lines in particular. These have had Bible Classes and Conferences, led by experts, lectures, etc., and have been productive of much good. This year, the Social Service Conference will be merged with the Geneva Conference of the Second Province. Mr. Tyler of Rochester will lead a daily Conference on the "Need of the Girl, and the G. F. S. Response", assisted by Mrs. Morton Lewis, Diocesan President of New Jersey. There will be two additional Conferences on G. F. S. work. At the Cambridge Conference, the usual G. F. S. Class is listed on the program.

But for isolated Associates—those who often need help most sorely, and who are least able to secure it—a Correspondence Course is to be inaugurated next Fall, which in so far as any such scheme may, will aim at practical instruction in Parish work for girls. The plan covers six months of work—each month with a special topic, each topic with a special group of books or leaflets for study, and a short explanatory leaflet, introducing the month's work. The topics are:

1. The G. F. S., Its History and Ideals.
2. The Field—Girlhood.
3. Group Work, as Demonstrated by other Organizations.
4. Branch From Within.
5. Branch Work—Methods and Regulations.
5. Co-operation With Other Agencies.

The first and fifth months' work is based on G. F. S. leaflets; the second and third months make use of the many excellent books lately published by the Y. W. C. A. and others; the fourth month is a typewritten compilation of the experience of seventy-three Branches—large and small, city and country—reported in answer to a questionnaire; the sixth month aims to give each Associate a clear idea of her city or county facilities for helping delinquent, dependent, defective or otherwise unfortunate girls.

To each Associate taking the course is assigned an experienced Associate as correspondent, in the hope of introducing a personal and practical element into the work. A Correspondence Course is at best a poor makeshift, but we hope in this case that it may be really helpful and useful to those who are deprived of first hand advice and encouragement. Applications for this Course, which opens on the first of October, will be received by Miss Elsie W. Edwards, 2027 Locust Street, Philadelphia.



## The Revision of the Prayer Book

By Dr. Thomas F. Gallor, Bishop of Tennessee

The General Convention of 1913 appointed a Joint Commission "to consider and report such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision is necessary, etc.," and the commission reported to the General Convention of 1916 the revisions and enrichment which in their judgment ought to be adopted by the Church.

It was a long report of two hundred printed pages, containing twenty-three resolutions, and the Convention spent a comparatively brief period of its time in considering it, accomplishing little except perhaps to realize the importance and magnitude of the work it had undertaken.

One cause of the confusion, that has arisen as to precisely what portions of the report were legally agreed upon by both Houses, was the rather unusual form of the report, which grouped a great many items under one resolution, making each item an integral part of the resolution. Under the rule of the House of Deputies, if that House sends a message to the House of Bishops and that House concurs with an amendment, then—although the amendment may be comparatively insignificant—a Committee of Conference must be asked for, in order that the resolution may be put into proper shape for adoption; and the strict application of this rule would invalidate many of the resolutions. For example, Resolution II of the report contains no less than twenty-one items. If one of these items were rejected or amended by the House of Bishops, after being adopted by the House of Deputies, the whole resolution would fail of adoption by the General Convention, unless the House of Bishops asked for a Committee of Conference and had the resolution adopted in its amended form. The late Bishop of Atlanta, who had charge of the report in the House of Bishops, talked this over with me a few days before his death and said that there was grave doubt in his mind whether any of the resolutions or parts of resolutions had been legally adopted by both Houses. The whole matter is certain to come up for discussion in the next General Convention and need not be further debated now.

The revision and enrichment of our Prayer Book—and the war has emphasized the need of it—is a subject that demands and deserves the most deliberate and scholarly treatment that the Church can give to it. Ours is pre-eminently the Prayer Book Church; and we should try to get the fullest expression of opinion from all sides on every proposed change in our services. No matter what are the conditions which the war has created, the work of the Church has to go on, and the Prayer Book is an indispensable factor in that work.

I venture therefore to make the following suggestions, trusting that the members of the commission, who may read this, will not regard me as presumptuous.

(1) I wish that the present commission of twenty-one members would associate with itself ten or fifteen recognized liturgical scholars and hold at least three public meetings before the meeting of the next General Convention, and let the results of their deliberations be made known through the newspapers, from time to time, as they are reached, thus inviting and giving opportunity for criticism. Many of us were far from satisfied with the rather hurried way in which the phraseology of some of the prayers, presented in the report of the commission, was amended at the last Convention. That kind of revision requires time. Moreover, the next report of the commission ought to be published at least six months before the meeting of the Convention.

(2) The General Convention, it seems to me, ought to set aside at least one entire week for the discussion of the revision of the Prayer Book and let nothing else interfere with it—even if it should prolong its sessions. When the Presbyterians wanted to revise the Westminster Confession, they did not mix it up with other business and hustle it through.

If the proposed revision and enrichment is to be a real revision and enrichment, it ought to be done so thoughtfully and so prayerfully that it would create an epoch in the history of the Anglican Communion.

## District of Kyoto, Japan

A Missionary Unit Organized By Bishop Tucker—Progress of the Work at Fukui City

On May 13th and 14th the Bishop of the Missionary District of Kyoto, Japan, the Rt. Rev. H. St. G. Tucker, D. D., met with the clergy, catechists and delegates from the Churches of the West Coast Sub-district, or Hokurikudo, comprising the Prefectures of Toyama, Ishikawa, and the major part of Fukui, and organized a missionary unit very much like the Deane-ries of our American Dioceses, although the machinery is very much more simple. The main objects of this sub-district organization are:

1. To unify and make more effective the work now being carried on by facilitating co-operation and interchange of work and ideas.

2. To make possible more united effort at special times, i. e., to procure speakers for special meetings or other occasions, who shall be enabled to go over the whole of this territory rather than come for work in one or two places and then return, thus saving much in the traveling expenses of the Missioner.

3. To survey the Prefectures included in the territory with a view to placing new work in the most advantageous and most needy spots.

4. To rouse in the Churches themselves a sense of unity and one-ness which will help to offset the feeling of isolation so often present in the scattered Churches of a difficult field such as this is.

Meetings of the organization will be held once a year, and in the interim, an Executive Committee, consisting of the Superintendent of the sub-district and two other clergy, will have charge of routine business.

The Rev. P. A. Smith was appointed Superintendent by the Bishop, and the Revs. Z. Yagi and S. Uchida were elected to the other places on the committee. The Superintendent appointed the Rev. L. A. Peatross to make the survey for Toyama, Mr. Sasaki for Ishikawa, and the Rev. Z. Yagi for Fukui Prefecture.

This is one of the most backward districts in Japan not only in mission work but in other lines as well, and is a stronghold of Buddhism. Hitherto it has, especially in some parts, been sadly neglected, as may be seen from the fact that in Fukui Prefecture, with three-quarters of a million people there is no lady Missionary of any Mission whatever. If this new effort to unite these scattered forces of the Church's messengers will do anything to make the burden lighter, it will be well worth while.

Trinity Church, Fukui City, in the Missionary District of Kyoto, Japan, has just made a radical step forward. For some years past it has grown but little and has been able to contribute only in a small way toward its own support. At least the Vestry have felt that they could not contribute much, so they have simply paid for the heating and lighting of the Parish House (they have no Church building) and have paid from one dollar to a dollar and a half per month toward the salary of the resident Catechist. Last year, however, they began to feel that perhaps, if they tried, they could do more and their first venture was the payment by the Auxiliary of one-half of the cost of laying a stone walk from the street to the door of the Parish House. Since March of this year further efforts have been made, and now the Vestry announce that they are ready to contribute four dollars and a half per month towards the Catechist's salary, and also to take over the monthly one dollar for the janitor, which has been paid by the Mission hitherto. Considering the fact that the salary of a Catechist is only fifteen to twenty dollars and that there are but thirteen communicants in the Church besides the five Mission workers (wives included), this seems to be a very vigorous step, and especially as the Missionary has had nothing to do with it, in fact was ignorant of it until it was all but settled.

## Graduates Receive Their Diplomas

Waterman Hall, the Chicago Diocesan School for Girls, one of the most successful institutions of its kind in the Middle West, was the scene of an unusually interesting series of exercises and services during the Annual Commencement week, beginning May 29th with a musical recital. The members of the local G. A. R. Post were given an informal but a most warm and enthusiastic welcome by the Rector of the School and his wife, the Rev. Dr. and Mrs. Fleetwood, and the whole body of students. Commander Phelps and his comrades were greeted with the wav-

ing of American flags and the singing of "The Star Spangled Banner." Friday, the 1st inst., the Commencement Recital occurred. The Junior-Sophomore parade, which annually affords the greatest of pleasure to those who participate in it, as well as those who have the privilege of witnessing it, occurred on Saturday, the 2nd inst. The baccalaureate service was held on Trinity Sunday morning. Dr. Fleetwood preached the sermon, taking for his theme the class motto, *Justitia Omnibus*. The Senior class gave an informal tea at four o'clock on Monday afternoon. At 5:30 o'clock Evensong was said. A reception and dance were given in the evening at the Rectory, the Seniors acting as hostesses. The graduation exercises, which were a fitting climax to the series of events, took place on Tuesday. There was a celebration of the Holy Communion at 7:30 a. m., Bishop Anderson being the celebrant. The Commencement exercises began at 11 o'clock. The Faculty members of the Board of Trustees and the students formed the procession, marching into the chapel singing "On Our Way Rejoicing". Bishop Anderson conducted the service, and the Rev. Frank E. Brandt, Rector of Trinity Church, Aurora, Ill., gave the address. Diplomas were awarded thirteen graduates by the Bishop.

## Extract from Will of Bishop Walker

First: I go forth from this sphere of work with a firm, undimmed belief in the One Triune God—Father, Son and Holy Ghost.

Second: I go forth having confidence unfeigned in the Holy Saviour's love, and sacrifice on the Cross, for all His own, and for me, unworthy,—a sinner,—in the hope of salvation, alone through His precious blood.

Third: I go forth in the comfort that has come to me by the hallowed ministrations of this Holy Branch of the Catholic Church, linked through its Order to the first age, and to its Precious Head, Jesus, my Saviour, by unfailing Ministry and Sacrament and Ordinance, which He hath given and blessed through the passing ages.

Fourth: I go forth from that sacred Fellowship here with a joy, in the light of that Truth which is revealed in the Heavenly Word, vouchsafed to men, in the Holy Scriptures of the Old and New Testaments.

I have found an exquisite joy in its Heavenly Comfort and in the performance of the functions of my ministry, life through.

This joy has been intensified through the generous and gracious co-operation and fellowship of the hosts of my brethren, Clergy and Laity, who have joined affectionately with me in labor for our precious Lord and His Holy Church.

This testimony I feel constrained to give out of my heart, as I bid them farewell here on earth.

## School to Be Moved From Present Site

The Trustees of St. Mary's School, Concord, N. H., at a recent meeting, voted to move the School from its present site in the heart of the city to a much larger piece of land on the western edge of the city. After much consideration, a large and sightly piece of land was purchased, and the Bishop was authorized to raise funds to pay for the land and erect buildings. After thirty years in its present location, conditions have changed so greatly in the matter of noise and smoke, that it was deemed necessary to get some place free from these objections, and furnishing more room for development. The Trustees feel that the useful work which the School has done for the Diocese these thirty years warrants an attempt to raise funds for further development, even in these times.

## Ordination Service Held in Chicago

Two Deacons were advanced to the Priesthood and five candidates were ordained to the Diaconate by Bishop Anderson in St. Paul's Church, Chicago, on the second Sunday after Trinity. The Rev. Raymond A. Heron, Assistant at St. Paul's, and the Rev. George W. Barr, Assistant at St. Peter's, were advanced to the Priesthood. Messrs. Garth Sibbald, Reese F. Thornton, William A. Sims and Malcolm J. Van Zandt, graduates of the Western Theological Seminary, and Mr. Charles Larabee Street, graduate of the General Seminary, were ordained Deacons. The Rev. Dr. Jessup of Buffalo, N. Y., preached the sermon. The Rev. George H. Thomas, Rector of St. Paul's Church, and a number of visiting Clergymen assisted in the service.

## The Rev. Dr. Clendenin to Retire

The Rev. Dr. Frank M. Clendenin, Rector of St. Peter's Church, West Chester, New York City, has announced his intention of retiring next Fall, when he will have rounded out his thirtieth anniversary as Rector of that important Parish. The New York Herald says that Dr. Clendenin gave as his reason his desire to turn over the affairs of the Parish to a younger Clergyman. "In this Parish," says the Herald, "are some of the oldest and wealthiest families of New York City. The Parish is one of the oldest of the Episcopal Church in America. A few years ago it celebrated the two hundredth anniversary of its founding. In use in the Church now is a silver Communion service and Baptismal font presented to it by Queen Anne. The first Episcopal Bishop in America, Dr. Samuel Seabury, was Rector of this Church for about ten years.

Mrs. Clendenin admitted yesterday that her husband would retire as soon as the Vestry could meet and elect a new Rector, probably in September or October. She said that her husband wanted to resign ten years ago, when he was about to celebrate his twentieth anniversary as Rector of St. Peter's. His friends persuaded him not to do so. Five years later his friends were forced to intervene again. But now that his thirtieth anniversary has come, he has definitely decided to retire.

Dr. Clendenin is sixty-four years old. He was graduated from Princeton University in 1879. His first Rectorship was at Bellevue, Ill., where he was Rector of St. George's Church from 1880 to 1883. Then he accepted a call from Grace Church, in Cleveland, Ohio, where he remained until he accepted a call from St. Peter's, in West Chester, in 1887.

For years he has been one of the leaders in West Chester, and has taken an important part in civic and welfare work, being especially active in vice campaigns. He led the fight, which lasted for five years, to have West Chester incorporated in the City of New York. Dr. Clendenin is the author of many books and pamphlets on religious and philosophical subjects.

Dr. Clendenin married Miss Gabrielle Greeley, daughter of Horace Greeley, in 1891. Mrs. Clendenin said yesterday that after her husband's retirement, as Rector of St. Peter's they would move to her father's old farm at Chappaqua, in Westchester county.

## Church Consecrated in Pennsylvania

St. Paul's Church, Philipsburg, Pa., was consecrated by Bishop Darlington on Thursday, June 14. The sermon was preached by Bishop Talbot of the Diocese of Bethlehem, from Ezra iii:2 and 6: Then stood up Joshua and his brethren and builded the Altar of the God of Israel, but the foundation of the temple of the Lord was not yet laid. The leading thoughts presented were (1) Begin by building the Altar. (2) Keep building the Altar till you can start building the temple. (3) Keep before the mind all the time the completed temple.

The Holy Communion was celebrated by the Bishop of the Diocese, assisted by the Rev. William Heakes and Rev. Leroy F. Baker, and the Rector of the Parish, Rev. F. T. Eastment, Archdeacon of Altoona.

The Instrument of Donation was read on behalf of the corporation by Mr. P. E. Wormelsdorf, a Vestryman. The Sentence of Consecration was read by appointment of the Bishop by the Rev. Leroy F. Baker. The Clergy of the Archdiocese of Altoona were nearly all present.

St. Paul's, Philipsburg, is one of the finest Church buildings, if not the finest, in the Diocese. It is of stone in every part. There is no plastering in the building. The roof is of heavy tiling, well suited to the exigencies of the climate of the Allegheny Mountain region. The pillars are solid stone. In its construction, both convenience and beauty have been taken into consideration, and both have been attained to a very large degree. The Rev. Mr. Eastment and his parishioners are much to be congratulated on what they have accomplished.

## Honolulu Convocation

The Church in Hawaii Progressing

The fifteenth Annual Convocation of the Missionary Jurisdiction of Honolulu, Hawaii, was held in St. Andrew's Cathedral, Honolulu. The opening business session was preceded by a celebration of the Holy Communion. The laying of the corner stone of St. Mary's Chapel, in course of construction at Moiliili, took place in the afternoon. The chapel is being built in memory of the wife of Gen. Edward Davis. The General was present and participated in the ceremonies. In a united service, Chaplain H. L. Winter of the First Infantry preached the sermon, in which he said the Church has no definite policy for forwarding her interests in the army. "She has a definite policy," he said, "for forwarding her interests in Domestic Missions, and champions those interests before State and National Legislatures. It is only the missionary to the army that she disinherits—giving him the benefit of no active policy—seeking no justifiable legislation for the welfare of his work—not securing to herself the ways and means of following her sons into the service with the colors. The Church must wake to the fact that the army needs her." The policy of the Church, as seen by the Chaplain should be to give the Chaplains a voice in the General Convention, each Diocese to have its committee on Chaplains. The Conventions should urge Congress to improve the status, to organize the corps and supply full equipment.

The Treasurer of the Jurisdiction presented a wholly satisfactory statement, showing substantial reductions in the various outstanding debts and the wiping out of others. His report dealt at length with the movement under way to secure an Endowment Fund of \$100,000 for St. Andrew's Priory, which will place that institution on a sound footing, and leave it as a fitting memorial to the half century of faithful service rendered by Sisters Beatrice and Albertina.

Bishop Reasterick was requested, in the report of the Secretary of the Board of Missions, to arrange with Bishop Woodcock of Kentucky to hold a Mission in Honolulu.

Bishop Reasterick appointed on the Council of Advice the Rev. D. Douglas Wallace, the Rev. F. W. Merrill, the Rev. Canon Wm. Ault, Messrs. H. M. von Holt, Robbins B. Anderson and John Guild.

The officers of the Convocation are: The Bishop, President; the Rev. J. K. Bodell, Secretary; Mr. Wm. Thompson, Assistant Secretary, and Mr. R. B. McGrow, Treasurer.

The Bishop, in his annual address, referred at length to the remarkable work of the Church in raising the Pension Fund, reviewed the needs of the Church in his district, and the growth and progress made, stating that he had been informed by the officers of the Board of Missions that no Missionary District has ever, in the same time, made an equal growth. In closing, he referred to the war, and expressed it as his opinion that "this American Church is and always has been loyal to the core."

The Honolulu Branch of the Woman's Auxiliary to the Board of Missions was held in connection with the Convocation. The President, Mrs. H. M. von Holt, in her address emphasized the good to be accomplished by the Pilgrimage of Prayer. She expressed her gratitude for the interest shown in the work of the Auxiliary, and the hope that succeeding gatherings would be equally successful. The Rev. M. E. Carver told of his work in Brazil, and Chaplain Winter spoke on "What Women can do to assist Army Chaplains". A number of interesting educational talks were given. Among the speakers were Miss Alice M. Fyock, Mrs. E. C. Perry and Mrs. L. F. Folsom. The following officers were elected for the ensuing year: President, Mrs. H. M. von Holt; Vice President, Mrs. L. F. Folsom; Second Vice President, Mrs. R. R. Raymond; Recording Secretary, Mrs. B. B. Steven; Corresponding Secretary, Mrs. Henry B. Restarick; Secretary of the United Offering, Miss C. Gillet; Secretary Periodical Club, Miss Annie Parke; Educational Secretary, Mrs. H. McK. Harrison.

Be still in God! Who rests on Him,  
Enduring peace shall know,  
And with a spirit fresh and free  
Through life shall cheerily go.  
Be still in faith! Forbear to seek  
Where seeking naught avails;  
Unfold thy soul to that pure light  
From heaven, which never fails.  
—Julius Stern.