

The Witness

"Ye Shall be Witnesses Unto Me." Acts 1:8
FOR CHRIST AND THE CHURCH

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ROUND ABOUT THE PARISH

A Series of Articles by
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A MID-WEST CONFERENCE III.

(Continued from last week)

This informal affair, mentioned in my last article, promoted the acquaintance and friendliness so necessary to such a conference. At a meeting of the faculty the next day, it was determined that at future conferences the fact should be recognized that many people were having no other vacation than this, and that time and attention should be given to the recreational features. A committee will be appointed to supervise this part of the program. It was suggested by one of the faculty, who evidently takes things too seriously, that a baseball game should be arranged between the men and women members of vestries, and that the lecturer on feminism should umpire the game. Perhaps, after umpiring that game, he—no, I must not say that, for I do not believe it.

But the Conference got wind of that attitude of the faculty, and with a great shout of approval met on the campus that night for a real old-fashioned frolic. If the spirit of some ancient Racine student was hovering over the college that night, he would have believed that "humans", as he knew them, had vanished, and that goblins, elves, gnomes and sprites had issued from their hiding places and had once again taken possession of that classic grove. For in the silence of the night, and by the light of the moon, the noiseless forms fled back and forth among the trees on revel bent. (The censor, and perhaps a Bishop or two, would delete the words "silence" and "noiseless" above. I am describing our good intentions, however, so they stand.)

The very presence of so many earnest people at such a conference was a stimulus to any one who loves the Church. And one very wise arrangement was decided upon at the "faculty meeting". We decided to suggest that at each table in the dining room hereafter there be one "host", who remains at that table during the Conference, and that every one else sit at a different table each meal—a sort of an arrangement for "movable" and "immovable" feasters. It will certainly promote acquaintance, for the meal hours were most enjoyable. Not only was there ample provision for the needs of the inner man, but there was an abundance of interesting talk. We had, in addition, the uncertainty of what the announcements would be. Some were unique. The dining hall itself is a noble room, reminding me of a college common hall in Oxford, with its raised dais, occupied by dignitaries. For one meal, the patriarchal figure of the Presiding Bishop graced the regents' table.

The future of the Conference seems secure. It was not my privilege to remain to the last day and to hear the addresses at the closing of the Conference, but I have no doubt that they struck the note of optimism. So be prepared next year to come to Racine and to enjoy with us its delights.

I sat one evening in the quiet grove and feasted my eyes upon the picture of light and shadow, of the graceful outlines of the building and the fantastic shapes of the overhanging trees. My thoughts began to revolve around the great central problem of our Church, the capture of the Mid-West for religion, the durable, satisfying, and refreshing religion of the Church—the noble vision of men long dead, for the Mid-West seemed so remote from realization. Here at Racine was the only collegiate institution of our Church from Kenyon, in Ohio, to the Pacific coast. Who was responsible? Not such as founded Racine. Nor, indeed, may we be held responsible for the neglect of a generation that is past. But the future is always

longer than the past, and we are responsible for the work of our generation, and for the opportunities open to us. For the Church, at least, no sooner does one opportunity close its door than another opens, in the changing panorama of our civilization. I could picture Racine as a center of life and inspiration for the Church, training our boys, preparing them for college and the universities. And then, in the summer, I could see the campus and buildings crowded with Church workers, not for ten days only, but for two months, learning the laymen's duties, and going forth to parishes to become efficient and consecrated supporters of parish life. We have yet to learn that conquest means preparatory training—long, persevering. The future of our Church in this land depends upon the preparation of the whole body of people, priests and laymen alike, to go forth with power as the soldiers of the Son of God.

Two Beautiful Camp Services

Chaplain Wilson writes from Camp Grant, Rockford, Ill., to his parish paper, St. Augustine's Messenger, Wilmette, Ill., that on a recent Sunday "I had two of the most interesting, and in many ways the most beautiful service I have had at any time in the camp. It was a fine, clear day, just warm enough to make outdoors the most desirable place to be had. A few minutes before 10 o'clock I ran down to the Fourth Officers' Training School with my portable Altar and a couple of Church boys whom I had picked up on the way. We found a group of men back of the officers' quarters on a pointed bit of a bluff which looks out over a bend in the Rock River. There, under a large oak tree, I set up my Altar, passed out my little books, and while the men sat around on the grass I began the service, just as we have it in our church at home. There were about fifty soldiers in our congregation, and when time for receiving the sacra-

ANNUAL CONVENTION OF BROTHERHOOD OF ST. ANDREW

An Inspiring Message From Northfield, Massachusetts

Here we are, amid the hills of Massachusetts. Our bedroom window looks out upon a nearby forest, with tennis courts in the foreground. Beyond are the everlasting hills, with the most wonderful of natural environment all about. For the first time in its long history the Brotherhood of St. Andrew meets in nature's unspoiled setting, with no din of noisy traffic, no disconcerting cross currents of commercial enterprise. We are a mile from the nearest railroad, and to reach this place from its little station above the woods, on the opposite bank of the Connecticut River, one rides in a motor bus for two miles, crossing the bridge up the river. The Convention grounds are on a gently sloping table-land overlooking the quiet reaches of the beautiful river, with here and there a graceful

services of Holy Communion, with its improvised but Churchly Altar rail, etc. It is a beautiful chapel, of Gothic design.

The conferences on "The Bible in the Personal Life", led by the Rev. Dr. Tomkins of Philadelphia, brought together in the large auditorium not only the full Convention, but also large numbers of summer residents. Dr. Tomkins has a peculiar gift in winning sympathetic interest for his devotional treatment of his subject during the opening days of the Convention, following Father Sill's early morning addresses, made a very spiritual beginning of each day.

Dr. William H. Jefferys, superintendent of the Philadelphia City Mission, followed Dr. Tomkins on Thursday and Friday in two admirable conferences on the "Development of the Prayer Life", using effectively a blackboard. On Saturday morning Mr. Warren Hires Turner, the treasurer of the Brotherhood, conducted what proved to be a most spirited and helpful general conference on "The Devotional Life of the Family". Mr. Turner pleaded for the return to the greatly neglected custom of daily family prayer and personal Bible reading. Many delegates contributed helpful suggestions.

One of the happiest series of conferences was that on "The Power of Personal Influence", led by President Bonsall on the three opening mornings. The Brotherhood's president has a quiet and persuasive way that has caused him to be well loved by all who know him, and his message is always a wholesome one, earnestly presented.

"All the afternoons for recreation" has been a slogan of the Convention prospectus, and our Brotherhood men and their friends have indeed enjoyed the wonders of this beautiful country-side. Swimming is up the river on a retired beach a mile away. Golf and tennis are near at hand. On Saturday afternoon a baseball game was played on the diamond in front of Marquard Hall, between the clergy and the laity, umpired by Bishop Davies. The laity won the game, and later won from the Juniors of the Convention; so it seems to have been the day of the laymen! Many long walks are being indulged in, the woods and mountains for miles around being generous in the matter of beautiful spots, some of them slightly, to which inviting woodland paths lead. Garnet Rock, a slightly ledge high above the Conference grounds, is one of these delightful spots, and is the Mecca for many delegates. Some thirty automobiles are parked beneath the trees of the Convention grounds—cars owned privately by those who have come in them from as far West as Chicago, and as far South as Richmond. It should be said they are parked only when not used in taking merry parties over the delightful country roads and through the woodland stretches, both up and down the Connecticut Valley.

The big Auditorium building, the main hall of the Convention, seating 2,400, has not only been sufficiently large to accommodate the considerable group of Brotherhood men, who have made up the nucleus of the Convention, but for the great evening meetings. We have been glad of its delightful and airy spaciousness. With its American flag over the speakers' platform, flanked on the one side by the National Service Flag of the Brotherhood and on the other by the Christian Flag, with its large or-

(Continued on page two)

SPECIAL NOTICE

Until further notice, which will follow in the course of two or three weeks, all communications intended for the news department and the Managing Editor of THE WITNESS should be addressed to Hobart, Indiana, the office of publication. The Rev. Charles J. Shutt, Managing Editor, has resigned from the Rectorship of St. John's Church, Mankato, Minn., and will hereafter devote a large part of his time to the paper, and be associated with the Rev. L. W. Applegate in the development of the Parish Leaflet Company. At present Mr. Shutt is in Chicago, where he will reside and open headquarters for THE WITNESS. An extended announcement of the new arrangement will be published the first week in September, when the paper will be enlarged to its usual size of eight pages.

Consecration Postponed

The Presiding Bishop gives notice that the order taken for the consecration of Archdeacon Demby, Suffragan Bishop-elect of Arkansas, on August 24, is revoked because of difficulties in securing attendance of Bishops.

The consecration will probably take place on St. Michael and All Angels' Day, September 29.

Rev. Dr. DuBose at Point of Death

Dean Emeritus of The University of the South, Sewanee, Tenn.

The Rev. William P. DuBose, S. T. D., Dean Emeritus of the Theological Department of the University of the South, is lying dangerously ill at his residence in Sewanee, Tenn. It is feared that the last summons cannot be delayed for more than a few hours or days.

On Sunday, August 11, Dr. DuBose received the Holy Communion at the hands of Bishop Mikell of Atlanta, one of his "old boys".

He is now in the house where he lived when he first came to Sewanee, nearly half a century ago. His daughters, the Misses DuBose, and his son, the Reverend William Haskell DuBose, are with him.

Dr. DuBose is known for his published theological works, not only throughout the whole Anglican Communion, but among Christian scholars in many lands, Occidental and Oriental. To all Sewanee men, he

ment arrived, twenty-four came forward and knelt in the grass. We sang hymns, with no instrument to accompany us. I must confess that as I talked to these men seated about me on the ground above the river, the Christ who taught His people on the shores of Galilee seemed unwontedly near to us, and it was perfectly apparent that this Gospel had not lost its power of attraction. The second service was also out-of-doors, but was quite a different type. This was in the evening, at a Y. M. C. A. building in the far end of the camp. A dozen sturdy backs moved the piano forward to the back door, and the men gathered under the trees on the edge of a bit of woods. The evening was quiet and cool, and the sun was going down just beside us over the same Rock River. There were some six or seven hundred soldiers in our congregation, and they sang for fifteen minutes, until the woods echoed the old familiar tunes. Then I talked to them, and we closed with a prayer. A number of them came forward to speak to me when the service was done and, as is so often the case, I discovered some old friends from Chicago in the number. These were all new men, who had been in camp only a couple of weeks, and a better congregation one could not ask."

is the living embodiment of the "Sewanee spirit". The influence of his life and thought, during the nearly completed half-century of his official connection with Sewanee, has been the dominant factor in shaping the ideals of that institution. Immensely transcending this sphere of influence, his interpretation of Christ's gospel has been a quickening and creative power, widely felt in the Christian thought of this age.

bridge spanning its waters. To our rear are the forest-clad hills, dotted with many cottages, the modest summer homes of men and women, many of whom have made and are making their impress upon the educational and religious life of the world.

The Convention is meeting in the buildings and on the grounds of the Northfield Seminary, founded many years ago by the famous evangelist, Dwight L. Moody. His spirit pervades the place, while during and since his day men of power in the Christian world have here lifted their voices in bringing the missionary message.

The registration, at the time of this writing, indicates delegates from no fewer than thirty-six dioceses. In the limited space and time at our disposal we can hope to give only a word-picture of the meetings and services. We are powerless to convey to the readers of THE WITNESS more than the merest suggestion of the spiritual strength of the services and meetings, nor of the social pleasures of the gathering.

A happy beginning was made on Wednesday night, when, after a refreshing rain, some 200 delegates and their friends were received by the Bishop of Western Massachusetts and his sister, Miss Davies, the reception taking place in the parlors of the Northfield Hotel.

Six-thirty in the morning on the week days of the Convention has appeared not to be too early for the daily celebration of the Holy Communion, for the mornings thus far have brought out from one hundred to one hundred and fifty men, Father Sill of the Order of the Holy Cross celebrating and making the devotional addresses during the first three days. The beautiful Russell Sage Memorial Chapel, of Cram design, lends itself admirably to these

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

Saint Bartholomew The Apostle August Twenty-fourth

By the Rev. Francis S. White

THE COLLECT

O Almighty and everlasting God, who didst give to thy Apostle Bartholomew grace truly to believe and to preach thy Word; Grant, we beseech thee, unto thy Church, to love that Word which he believed, and both to preach and receive the same; through Jesus Christ our Lord. Amen.

"Truly to believe" is the key that fits the lock of honest Christian living. No trifling with the articles of the Christian faith as contained in the Apostles' Creed; no faint-hearted muttering of those twelve simple statements in the congregation of the faithful. When doubt begins to fuss with the lock, begin to "preach the Word" by practicing those things you truly do believe. If the "Virgin Birth" causes your lips to tremble, show men that you do truly believe in God the Father. Preaching that Word will soon bring you into the heart of God's love and show you the necessity of Jesus Christ's advent. If the "Holy Ghost" is only a name, practice your faith in the Holy Catholic Church, and see how high and dry you will be landed, until the fact of the Lord and Giver of Life fills the Church and her sacraments and worship with light and joy and unction and life. Yes, indeed! truly to believe is the touchstone of true Christian living. And it is God who will help us to make our faith real, if we will only give Him the chance. "Lord, I believe, help Thou mine unbelief." That verb "help" is the equivalent of the noun "grace", which we are taught to say God gave to St. Bartholomew. We are praying here for help to take God at His word. If we will offer God an honest and true heart, prejudice and self-deceit and guile will drop out of our life, and the Word of God will dwell in us richly, and we shall have joy in living the Christian life. "Take from me, O Lord, I pray Thee, all that hinders the reception of Thy Word; all pride and self-love, all worldliness and sensuality, all cowardice and disobedience."

"Grace to preach Thy Word." Preaching is of two kinds, audible and inaudible. Both are necessary, both are effective; but both will fail unless the preacher truly believes. And the inaudible preaching must correspond with the audible, otherwise we prove ourselves double-minded people, not of the tribe of Bartholomew. God expects us to go into all the world and preach. That is the Christian's duty, also his privilege. What we clerical and lay preachers often forget is that we cannot preach out of an empty soul. To have any persuasive power, our words and lives must be really and truly tied up to the Almighty and Everlasting God, in the belief that He will always help, always sustain, always back us up. Every missionary who believes this will be a successful preacher of the Word wherever he or she is placed.

"Grant unto Thy Church to love that Word." Love of the Bible is a good indication that one has caught the revelation which the Bible contains. When one can say from his heart, "The law of Thy mouth is dearer unto me than thousands of gold and silver". "Oh, how I love Thy law; all the day long is my study in it!" you may be confident that such an one is truly believing and preaching that Word. How do we stand this test? Do we rejoice in the revelation which God has made to men in His Word? Wise Bishop Hull, in this connection, says: "Rejoicing in this revelation, the Church cannot but desire to make others likewise partakers thereof." Is it not true that many of us admire God's Word rather than love it? Isn't it true that we own the Bible, and read the Bible, and study the Bible, boast about how many copies are yearly sold and given away, while all the time it is really a closed book. Love begets craving. If the Church loved God's Word, its members would crave that Word. If the Church loved Christ's sacraments, its members would crave those sacraments. If the Church loved Christ, its members would crave to do His will and keep His commandments.

Let judgment begin with you and me in this house of God. How much of the burden and responsibility for seeking and saving that which is lost, which rested so heavily on Jesus Christ's shoulders, rests with like emphasis on our consciences? How anxious are we to preach and receive the Word which made a saint out of Bartholomew? How anxious are we to give others the like privilege? "Rejoicing in this revelation, the Church cannot but desire to make others likewise partakers thereof." If you or your parish or your diocese is cold about the mission work of the Church, is that not a rather good testimony to the fact that a lot of your enthusiasm for religion is a superficial, selfish, "put on" affair, rather than a genuine affair of the heart? Dear St. Bartholomew, pray Jesus Christ to give us the capacity to love His Word as thou didst love it, so we can preach and believe it as thou didst in thy day on earth!

FOR THE EPISTLE

By the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them. And believers were the more added to the Lord, multitudes both of men and women.) Inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: and they were healed every one.—Acts 5:12.

"They were all with one accord in Solomon's porch." Missionary folks like to foregather with all kinds of people. The Church is for them an inspirational centre, and to it all are welcome who will stop, and look, and listen. "That which we have seen and heard declare we unto you, that ye also may have fellowship with us, and truly our fellowship is with the Father, and with His Son, Jesus Christ", said St. John in one of his letters. The Church should be a Solomon's porch for us who love the Lord Christ. There, if we gather together in His name, can we have fellowship with Him, for He has promised it, and He has never been caught breaking a promise. The joy of the porch meeting lay in the fact that they were all there "with one accord". Missionary folks should be the very first to promote unity of thought and action; they should be the very first to get the common point of view that "they all may be one" in purpose and action. People who see things, do things. If they see rightly, they do well; if their vision is distorted, they do ill. "By the hands of the Apostles were many signs and wonders wrought." Missionaries are people who do the apostolic work, and when they gather together they come as people of action, whose view point is focused on Jesus Christ and His great command. People who do not see the mission view point must find Church work most uninteresting; at least they themselves are most uninteresting to everybody but the infinitely patient One. The reason there are those who durst not join the ranks lies in the feeling that slackers cannot enjoy the company of workers—their view points are incompatible, as the lawyers say.

Just why the Church chose this chapter for the Epistle for St. Bartholomew's Day is not recorded in her archives; but one can learn this lesson from the record, namely, that the progress of God's work does not depend on any one man or woman, but it does depend on the co-operation of the "multitudes both of men and women" who believe. For crises, God always raises up a leader; but in the ordinary course of events, progress depends upon the whole company of people who are of one accord, and who love to do things for the good of the cause, and not for vainglory or self-advance-

ment or self-advertisement. "Get the work done" is the rallying cry of such types of people who believe in what they are doing. When the work is done, Bartholomew's name will be on people's lips, but while they are in the thick of things Peter's shadow looms as the important thing, although the chronicler of the story inserts the words "at least", to make us think out things more clearly than we otherwise would.

Missionary work has to do with sick folk of all kinds. Those who see in a Church on earth only the elect, who can shut themselves in or sit in their pews in such a way that "of the rest durst no man join himself unto them", such folks are as far from having the mind of Christ as can possibly be imagined, for He came to call not the righteous, but sinners to repentance, and the Church is meant to be a place where all sorts and conditions of men come to be helped and healed. Also in the Church everything, even to a shadow, can be utilized to make heart-sick, head-sick, home-sick, body-sick people healed and healthy.

"The shadow of Peter passing by." St. Peter could have cast no shadow had he not stood in the sunlight. God has so arranged this world that when we utilize His gifts as He intended, our lives will reflect His healing touch. Literally and figuratively we can be wholesome folk by simply letting God work through us. I like to think of St. Bartholomew as being St. Peter's shadow. So closely did those Apostles live that one might be said to shadow another. It is not excessive I am attempting here—just a fancy—but the fancy holds me. Men naturally are hero worshipers, and it is possible for Church people, standing close together in the light and life of the Son of God and Mary, to shadow some of the saints so closely that God's shining on them will include us also, and make our shadow, our influence, count for healing. God forgive us, God spare us and pity us if our shadows are of such a kind that they scorch and blight, instead of heal and help! Such results would indicate that we were not standing in the light of the love of God, but of some deadly imitation, which in turn brings us back to the thought that we are to pray to God to help us "truly to believe". "That ye may be sincere and without offense", prayed St. Paul for his friends. Sincere belief will correct so many false views, so much bad example, that this day's prayer should often be on our lips. Pray daily for grace to live a consistent life, so that your shadow, your deeds, your words, your thoughts, may help Jesus Christ fulfil His mission.

THE GOSPEL

And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so: but he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as he that serveth. Ye are they which have continued with me in my temptations. And I appoint unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table in my kingdom, and sit on thrones judging the twelve tribes of Israel.—St. Luke xxii:24.

"There was also a strife among them, which of them should be accounted the greatest." Here crops out the age-long temptation which befalls every worker—to strive for a reputation. St. Bartholomew's Day is another notice from God that who a man is does not interest Him at all, in comparison with what a man is. Reputation concerns itself with peoples' names; character concerns itself with people's inner lives. In this day's Gospel Jesus says to us in so many words that titles (kings) and office (lordship) and doing good deeds (benefactors) are not to be the objects of our existence. Hence we infer they do not bulk as "first things" in the sight of the Maker of heaven and earth, who is the final judge of quick and dead, but that what God is really interested in is our appreciation of the fact that we are only one in the scheme of things (the younger) and that our business is to carry on the work (as he that doth serve). The man or woman who is in Church work for reputation is the one who aims to "sit at meat", who is frankly or secretly out for the title, or the office, or the benefactor's task. The man or woman whose heart is in the work for the work's sake is among the crowd as one who serves. In the promotion of any scheme there have

to be those who sit at meat. There must be offices and office holders, and very, very often the right people get the proper offices; but it is a fact, nevertheless, that many people in Church work are often much more interested in the husk than in the kernel. The missionary society whose box is the biggest, and whose officers are most prominent at annual meetings, is not, for those reasons, apt to be the most helpful society in the parish or diocese. Those results may spring from parochial or diocesan pride rather than from the simple love and profound knowledge of the Christ and His Word. When a reputation has to be lived up to, there the seeds of strife can easily be sown. Hence the importance of being more concerned with obeying Christ's command than of being "accounted the greatest." When that day dawns, the Church will be in the way of doing what God expects and the world really wants her to do.

"Ye are they which have continued with me in my temptations." The diocese, the parish, the individual that continues to fight the same temptations which Jesus fought in the wilderness, these are the ones who will find themselves doing king's work in a kingly way. The temptations are still here to satisfy personal needs, gratify temporal ambition, worship a Lucifer, instead of a Crucified One. Let us look out that we meet those temptations as the Master met them—by a remembrance of what is written in the Word. And to continue with Christ in His temptations we must love, and believe, and preach that word as Bartholomew did, and as countless others have done since his work on earth was finished.

"I appoint unto you a kingdom, as my Father hath appointed unto me." The Church is no mid-air, misty thing—no invisible, intangible, metaphysical conception. It is a kingdom with officers, and tables, and judgment seats, and a routine life sustained by eating and drinking. But it is different from many organized associations of beings, in that its purpose is not to be ministered unto, but to minister; not to be a petty, isolated kingdom, but a universal kingdom; not to be a selection of the choice spirits, with an atmosphere of chill respectability and a reputation, but a gathering of those who need and of those who can help, all held together by the love of that Word which in honest and true hearts brings forth fruit to the glory of God.

Let us catch the vision St. Bartholomew's Day can teach. We need it in our individual and corporate lives. The history of the Church from one point of view is strewn with the corpses of those who strove for reputation, and achieved it, only to die of dry rot. Thank God, and bless God, the history of the Church from another angle is radiant with the lives of men and women whose deeds have not reflected glory on them, but on the Church and the Word, in which they believed so sincerely and wholeheartedly that multitudes both of men and women have been made whole and happy.

The judgment of the twelve tribes was not by word of mouth, but by example of life. The Lion of the Tribe of Judah did not raven like a wolf, and spoil and scatter, but He sacrificed His life and unified men by His life blood. Thus did He become King in a way which was a judgment on the ideas and ideals of the twelve tribes, showing them the glory of a vision which made the world a parish, and the parish a point of health-giving contact in the scheme to cover the earth with the knowledge of God as the waters cover the sea.

Rector of Large City Parish Works in Munition Plant

"Without any blare of trumpets, with no desire for self-advertising, soberly, modestly and silently, many Detroit, Mich., men of the cloth," says the Evening News of that city, "have divested themselves this summer of the livery of their order and gone forth to fit themselves for the work that lies before them. Nobody knew that the Rev. Paul Faude, Rector of one of the most fashionable Episcopal Churches of the city (St. Joseph's), had donned overalls and was working in a munitions plant, until a casual visitor to the plant happened to see him. The Rev. Mr. Faude is a man of giant physique—a splendid acquisition to any body of the world workers. Not only is he doing his bit, but he is gaining more first hand knowledge of the new world psychology in a week than he could gain in a year in the seclusion of his library."

Annual Convention Brotherhood of St. Andrew

An Inspiring Message From Northfield, Mass.

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gan to lead the singing, and with its great doors and windows open to the out-of-doors, it makes, in many respects the most delightful Convention hall the Brotherhood has ever had.

The first few days of the Convention have shown the wisdom of having for their conferences and night meetings this uncrowded place. Bishop McCormick, lately returned from overseas, held spellbound for an hour an audience that completely filled all but the gallery of the big hall, as he spoke to the topic, "The Church and the Nation", followed the next night by the Rev. Dr. Hopkins of Chicago, who talked of "The Church and Social Service", the audience being larger still.

"Round Top" is held in affectionate regard by all frequenters of Northfield. It is the little tree-covered mound adjoining the Auditorium, where are the graves of Mr. and Mrs. Moody. To this quiet and sacred spot some two hundred of the Brotherhood and their friends have gone each night at sundown for the "Round Top Meeting". Three capital addresses have already been given, with others to follow. The listeners gather on the grass, forming a horse-shoe group about the speaker, who stands near the base. A prayer is said to open, a hymn sung, and the speaker sounds each night a call to some form of Christian service. Those already making these addresses have been Mr. James H. Falconer of New York, on "The Reconciliation of Our Lives"; Mr. Leon C. Palmer, secretary of the Alabama Sunday School Association, on "The Call to Christian Work Among Boys"; and Mr. Frederick S. Tittsworth of Denver, on "The Call to Laymen for Service in the Church". These were all very direct appeals, hard to be resisted.

The Corporate Celebration of the Holy Communion brought together on Sunday morning a company of men that comfortably filled the nave of Sage Chapel. It was preceded on the night before by the Service of Preparation, at which the leader was the Rev. Charles LeV. Brine, Rector of Christ Church, Portsmouth, N. H., whose address made a deep impression. Bishop Davies was celebrant at the Corporate Communion, assisted by Bishop Olmsted of Central New York, Bishop Lloyd and Father Brine. It was a wonderful service, as the Brotherhood's Corporate Communion always is. The beautiful chapel, standing on the open campus, a silent witness, as it were, to the holy purposes of this fine girls' school, made an admirable place for our men in their annual joint gathering about the Lord's Table. And the Gloria in Excelsis was wonderful!

The Convention will continue until Wednesday, the 21st. A number of the Bishops, many of the clergy and an increasing number of laymen are enjoying what all unite in describing as one of the happiest and most profitable Brotherhood gatherings held in many years.

Church Kept Open During Summer

The custom of closing Trinity Church, Oshkosh, Wis., during hot weather has been abandoned this year. In support of the continuation of services throughout the summer, the Rev. Edwin W. Todd, Rector, says: "Going to church takes on a new meaning when we realize that the 'supporting trenches' reach back as far as the last pews in Trinity Church. We are taxed for every reserve of spiritual power and devotion we can muster in this day of days. It will be not simply lamentable, but tragic, if we fail now. The crisis of the war is probably coming this summer. Morale is impossible without religion, either 'over there' or 'over here'. Golf and automobiles won't do this summer on Sundays at 11 o'clock. To the colors, every one."

Dr. Manning, who is, by the way, greatly interested in the progress of THE WITNESS, has not been at the Sunday morning services in old Trinity since the last part of November, except Britain's Day, Aug. 4. He is busily engaged in the work among our soldiers at Camp Upton. "I am," he says, "still going on with my work there, and though we have many changes, the work is as interesting and as full of reality and inspiration as ever."

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EDITORIAL

Spiritual Forces

The balance of material things in the universe is maintained by that correlation of centripetal and centrifugal forces which permits neither to operate without the counterbalance of the other.

The same forces are at work in the spiritual world, and the lack of balance between them is responsible for much of the disintegration of the spiritual kingdom.

There is, and has been from the beginning of the Christian Church, a force which has attempted to emphasize the centralized idea of the Church.

Just as the Hebrews felt that to be a child of Abraham was enough to insure one's happiness and salvation, so in the early Church there was a strong party who desired to keep for themselves all the treasures of Christ, and looked with jealous eyes at the work of St. Paul in bringing in a host of Gentiles to share with the Hebrew Christians in the privileges of Christ's inheritance. This centripetal force was Hebraic in its origin, and represented a more or less static element in the early Church.

Then there were Grecianized Hebrews, who sympathized with the efforts to make Christianity a universal thing, that all men everywhere might participate in the promises of Christ.

Later on, these Grecian Christians ran counter to the more conservative elements in the Church, and fathered schools of thought of a most liberal character. This force became a strong centrifugal force, trying more and more to break down all barriers between the Church and society.

Unfortunately, these two forces have usually been antagonistic to one another in the ecclesiastical sphere, and have had very little sympathy with each other's position, whereas each sorely needs the other to counterbalance its own destructive tendency.

So far as I know, the Episcopal Church is the only ecclesiastical organization in modern times in which each tolerates the other sufficiently to include it in communion with itself.

Of course, the High Churchman represents the centripetal force and the Broad Churchman the centrifugal force in the religious world. Let us study the two and see the excellent thing for which each party is striving and how incomplete and inconclusive each is without the other.

For what is the High Churchman striving? Is it not for the preservation of the household of faith? He is very jealous of any one who would tear down the walls of Zion or invade the secret places of the sacred mysteries.

For what is the Broad Churchman striving but to give the good things of Christ to all the world, so that nobody may be deprived of that which Christ bequeathed to all men?

Now these two forces, instead of being mutually antagonistic to one another, are rather the complement of one another.

If we had no one but the High, the Church would become a rather narrow and exclusive ecclesiastical hierarchy, as the Roman Church in Italy has become. It would have very little in common with the state, and would be in no sense a leaven of society.

On the other hand, were the Broad Churchmen to have control of the Church, they would soon dissipate the faith and destroy the fabric which has preserved the same.

As I once said to a Broad Churchman, "Why do you not stand in the front door of your home every day and invite the passers-by in to dinner? Because you would destroy the sanctity of your home, and would bring up your children in a restaurant, instead of in a home. On the other hand, if you are so exclusive in your home as never to entertain any one but your own family circle, you will have a very narrow vision of life."

It is the High Churchman tugging to keep the sanctity of the home, and the Broad Churchman, tugging to let everybody in, that results in a fair principle of comprehension without an entire sacrifice of the edifice and its home life.

By the resultant operation of the two forces we get a balance which is comprehensive, without being too exclusive or too inclusive.

I do not know which is most needed today—that the Episcopal Church should have a more comprehensive program, or that the American people should have a more reverent conception of God and of the honor due unto His sanctuary.

I must confess that after several weeks of experience in various interdenominational meetings, in which I have tried to get their

view point, I am not particularly impressed with their religious fervor. It seems so dependent upon having some one constantly to stir the waters that it lacks the value of a permanent character. On the other hand, I am most painfully conscious that no Yankees in the court of King Arthur could be more entirely oblivious of the sacred fitness of things. Strange, but the whole thing, as I have seen it staged, seems to lack any particular charm for which I would be willing to trade the atmosphere of our own services. An automobile that has to be so constantly cranked may be more exciting, but is certainly less satisfactory than one that starts and goes along without so much fuss.

And I am inclined to think, too, that those who do the starting are much more fussy about it than our own clergy, and far less effective in the devotional results.

But, on the other hand, I do not find, on close association with them, anything particularly for us to be afraid of, and I cannot for the life of me see why, without sacrificing those things which we hold dear, we should not seize every opportunity in which to impart to them such things as they need (and of which they are not aware), and for them to impart to us certain dynamic energies (of which I fear many of us are also not aware), and which we sorely need. In short, denominationalism is seeking, and some of them are rather cross about it, a centripetal force, and we are rather needing a centrifugal one; and while it may be a long time before these forces can be reconciled, they can at least come closer together than they are now without wrecking the machine.

But only on one basis, I believe. As a competitive denomination, the Church is a dismal failure. It is a good deal like Aesop's fable of the man and the ass. If we go on at all, it should be with the distinct understanding that we are not going to ask them to adopt our methods, and we are not going to abandon ours. The present approach is not one of Church unity, but of friendly intercourse, in which each must respect the domicile of the other. I do not believe that exchanging pulpits does any more good than exchanging fathers would help two families to live under the same roof.

If they want me to preach in their pulpits I am willing, but am under no illusion. As long as our canon law remains as it is, I cannot reciprocate, and I know of no particular reason why I should.

Let us preserve the sanctity of our home, but let us not be so hide-bound that we fail utterly to know that we have any neighbors, and, realizing that we have neighbors, let us be on as friendly terms as the circumstances will admit, even if their fathers did have a quarrel with ours.

But that is a very different thing from interchange of pulpits, and communions, and platforms. The former we can do with genuine friendliness—the latter is rather of the nature of pretense. For we do not change the facts by pretending that there is no difference—we just indulge in euphemistic platitudes. We do differ from them, and differ most radically, as they are very quick to see, and are not at all inclined to pass over. For example, they expect you to join with them in an ecclesiastical squat at their services, and they haven't the slightest intention of kneeling at yours. Any basis of union services will be on their terms, not ours, nor even an alternate use. We are far more apt to conform to their standards than they are to ours, even though we may admire their forms just as little as they do ours.

Church unity today is an iridescent dream, whatever it may be tomorrow; but it is a far better world if we are friendly one with another, and for the life of me I cannot see why not. And I plead not for a merger which is bound to dissolve itself, nor for a program in which each party has an ulterior motive, but rather that we may be friendly, if for no other motive than to make this a better world than it would be if we went on misunderstanding one another.

An Explanation

In an article concerning the retirement of Dr. Geer, Vicar of St. Paul's Chapel, New York City, which was quoted in a recent issue from the New York Times, there were one or two items in error. Referring to the time when St. Paul's was built, the article asserts that "it, rather than Trinity Church, at the head of Wall Street, was the place of worship of the officials of the English city". This is not quite historically correct. For twelve years Trinity Church was in ruins from fire. This was during the Washington period, and it was for this reason alone that Washington attended St. Paul's instead of Trinity. During this period, and until Trinity could be rebuilt, St. Paul's Chapel was used as the parish church.

The statement that "the Vicar who now retires solved the problem of staying rather than moving away" is also quite contrary to the fact. When this point was referred to Dr. Manning, the present Rector of Trinity, he referred admiringly to "the splendid work" of Dr. Geer, but added that any claim that there was even a thought of moving away was quite mistaken. "There never was in the remotest way," he declared, "any question of going or staying in connection with St. Paul's Chapel—and there could not be any such question any more than with Trinity itself. Both Trinity and St. Paul's are historic and national shrines, and the very thought of moving either of them would be impious. So far as I know, no one has ever suggested such a thing. The writer of this item must, I think, have had St. Paul's confused in his mind with St. John's."

In this expression, Dr. Manning is as zealous as all New Yorkers of intelligence are. They would be more shocked over the idea of removing, or in any way damaging, Trinity and St. Paul's than the world was because of the attack on the Cathedral at Rheims.

Activities of the G. F. S.

Various activities of the Girls' Friendly Society in the Diocese of New York are being continued during the summer. Many Branches are open for meetings. Through the kindness of Miss Chapin in allowing her school to be used again this season by our girls, Red Cross work, classes in French, lectures on current events have attracted large numbers of girls. There are recreation evenings and Saturday night dances with soldiers and sailors. The large yard of the school is a cool and attractive place for gatherings of young people. The war work of the Girls' Friendly shows itself in many branches of the Red Cross, with an auxiliary of the New York chapter at headquarters now in Miss Chapin's school. Many of the girls belong to the Girls' Patriotic Service League, and the society is represented in the War Camp Community Service by a secretary at New Rochelle. Another secretary will soon be sent to a near-by town, this last being made possible by assistance from the War Commission of the Church.

The Advent Call of the Woman's Auxiliary has received the formal cooperation of the G. F. S., the Girls' Friendly, as an organization, deciding to take part in this great call to united prayer during the first week in Advent. Miss Warren has kindly promised to address the girls on this subject Sept. 24, 1918.

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

Girl Scouts of St. James' Church, Chicago, to the number of thirty-five, accompanied by Miss Caroline McIlvain, enjoyed an extended outing at Fish Creek, an island in Green Bay, having earned the necessary funds for their vacation picking fruit.

St. John's Church, Far Rockaway, L. I., has practically given over its parish house for Red Cross work. Surgical dressings are made there daily, and on one evening a week, and first aid classes meet there two evenings a week. The parish's Service Flag has sixty-six stars, one of which is gold.

Six days and six nights of continuous bombardment, and the women canteen workers of the Red Cross stationed at Epernay, south of Rheims, stayed at their posts feeding and caring for the wounded soldiers.

There are 105 men in war service from St. Paul's Church, Chicago. The Rector, the Rev. G. H. Thomas, has volunteered as chaplain for a Red Cross unit, and the organist, John A. Richardson, has gone overseas as a musical director under the Y. M. C. A. The parish has contributed \$1,000 to the Church War Commission.

"Two new linen albs have arrived from England, where they were purchased by the Guild a couple of months ago," says Trinity Parish News, Fort Wayne, Ind. "The price of these vestments, ready-made, is less than the material costs here. There was a small remittance for overpayment in the form of perfectly good U. S. three-cent stamps! We wonder where they got them?"

The Synod of the Eighth Province (Province of the Pacific) will be held at Seattle, Wash., in Trinity and St. Mark's Churches, Sept. 5-8. The Province consists of the Dioceses of Olympia, Oregon, Sacramento, California, Los Angeles, and the Missionary Districts of Idaho, Utah, Spokane, Eastern Oregon, Nevada, San Joaquin, Alaska, Honolulu, and the Philippine Islands. Bishop Nichols of California is president of the Synod and the Rev. Alfred Lockwood of Spokane is the secretary.

Christ Church, Portsmouth, N. H., was the scene of another notable service on Sunday, Aug. 4th, in recognition of the fifth anniversary of the entrance of our allies into the war. The service was a requiem Eucharist, choral, and sermon by the Rector, the Rev. C. W. Brine. The procession consisted of a crucifer, torch bearers, the clergy, trumpeters, choir boys, flag, choir men, the colors with guards, military and naval detachments. There were over 300 men, soldiers, sailors and marines, in attendance. The French divisional chaplain of marines represented France. Great Britain was represented by officers and Greece and Italy by civilians. A chaplain of the Knights of Columbus was also present. The service was Maundy in G. At the close of the service a volley was fired outside the church and taps sounded inside, and the clergy, acolytes and standard-bearers gathered before the Altar while the organ and trumpeters played "The Star Spangled Banner".

Christmas and Easter Day appear in the new Calendar published by the Chicago Church Federation Council, and sent to over 1,000 pastors of that city. It is a source of no little gratification and encouragement that the whole Christian world is coming to appreciate more and more the need of a due religious observance of the principal events of our blessed Lord's life. The Managing Editor of THE WITNESS recalls a sermon which he heard preached at Memphis, Tenn., many years ago, by the late Dr. Talmage of the Brooklyn Tabernacle on "Religious Intolerance", in the course of which the eminent divine stated that his saintly mother rebuked him, when a small boy, because he insisted upon tarrying before the open doors of an Episcopal church, enraptured by the beautiful music and floral decorations. "They are observing," said his mother, "that pagan day, Easter."

St. Andrew's Cross announces that "four more men of the Church have for the time given up business and joined the colors. They enlist in the service of the Nation, the Church and the Brotherhood. They represent the

strong and active men of the Church". They are Percy Talbot of Grace Church, Muskogee, Okla., general agent of the traffic department of one of the railroads; Wm. Evans, organist and choir director in Grace Church, Cedar Rapids, Iowa; Alexander Hamilton of St. Paul's Parish, Indianapolis, Ind., a vestryman, delegate to the Diocesan Convention and director of his Brotherhood Chapter; Prof. Samuel B. Hemingway of Christ Church, New Haven, Conn., assistant professor of English at Yale University.

In Trinity Church, New York City, the August 4th service was commemorative of Great Britain's entry into the war. On July 28th there was also a service of extraordinary interest, when 350 Australians, on the way to the front, attended the 11 o'clock service in Trinity. Their chaplain, the Rev. H. H. Cole, preached, and they were entertained at luncheon by the ladies in charge of Trinity Canteen. At Evensong, 3:30, twenty-eight of these men were confirmed by Bishop Burch. By these tokens, a few among many, it will be seen that Trinity is still doing her part in making world history.

Personals

Rev. O. F. Crawford formerly of Bel-eme, Ohio, now chaplain of the 310th trains, headquarters and military police has arrived safely over seas.

The Rev. F. H. Handsfield, Rector of the Church of the Atonement, Brooklyn, has accepted a call to the Church of the Ascension, Rockville Centre, L. I.

The Rev. Allen Greene, Rector of St. Paul's Church, Peabody, Mass., has accepted a call to St. John's Church, West Hoboken, N. J., and will take up his new duties the first of October.

Mr. F. Lyle Searing, vestryman, Sunday school superintendent and parish treasurer of St. John's Church, Mankato, Minn., has been accepted for war service by the Young Men's Christian Association, and expects to report for duty the first of October.

Bishop Burleson of South Dakota gave the address at a patriotic rally and community service held in the Coliseum at Sioux Falls, S. D., on Sunday evening, Aug. 18. His subject was "Orthodox Religion and the War".

The Rev. H. S. Osborn of Elizabeth City, N. C., assumed charge of St. James' Church, Petersburg, Va., on the first Sunday of this month, to serve during the indefinite leave of absence granted the Rev. E. P. Dandridge, who is serving as a chaplain in the army.

Bishop Parker of New Hampshire, as chaplain of the State Guard, with rank of captain, was in camp with four battalions of the Guard from four different points in the state during the month of July and held daily services, with short addresses, and made a very real place for himself in the lives of the men.

The Rev. Adelbert J. Smith of Seaford, L. I., has resigned his charge there, and on Sept. 1 will become resident chaplain at the Kingston Avenue Hospital for Contagious Diseases, Brooklyn, with special work for the sailors and soldiers who are patients there.

The Rev. John G. Hatton, Assistant Rector of St. Mark's Church, Portland, Oregon, has been unanimously elected Rector of the parish by the vestry, to succeed, Sept. 1st, the Rev. J. E. H. Simpson, who tendered his resignation to the vestry several weeks ago on account of declining health.

The Church of St. Mark, Eastern Parkway, Brooklyn, L. I., has elected to its Rectorship the Rev. Arthur L. Charles, who has been locum tenens there since April 1st last. The Rev. Mr. Charles was previously assistant at Christ Church, Glen Ridge, N. J., and prior to that ministered in Canada, of which country he is a native. The Bishop has approved the election and Mr. Charles has accepted it.

A Notable Anniversary

On Sunday, Aug. 4th, the Rev. Dr. John Wright, Rector Emeritus of St. Paul's-on-the-Hill, St. Paul, Minn., commemorated the thirty-first anniversary of his connection with St. Paul's Parish. For nearly twenty-seven years of that time he was Rector, and in the last years of his rectorship was responsible for the removal of the parish from its old location in Lower Town to its present location on Summit Avenue, in the heart of the most rapidly growing residence section of the city, where the present stately edifice was erected.

In accordance with an established custom in the parish, Dr. Wright preached his annual sermon at the high celebration. Choosing as his text the words, "Beginning at Jerusalem" (St. Luke xxiv:47), the venerable Rector Emeritus delivered a message of unusual hope and encouragement for the present day. His theme was the historical and religious significance of the recapture of Jerusalem by the British. The presence of a number of friends and former parishioners of Dr. Wright made the occasion very happy and impressive. Among those present at the service was Mr. Edward Kopper, one of two surviving members of the vestry who in 1887 called Dr. Wright to St. Paul's Parish.

In a speech of welcome and congratulation, preceding the sermon, the present Rector of St. Paul's Parish, the Rev. E. H. Eckel, Jr., read letters from the Bishop of Minnesota, the Roman Catholic Archbishop of St. Paul, the Governor of the state, and the Mayor of St. Paul, all of them testifying to the love and esteem with which Dr. Wright is held in the community at large. Short excerpts from the letters follow:

Bishop McElwain: "I am sure that the joy must be uppermost in your mind as you look back upon those years of complete and faithful devotion, filled with good works, and crowned with the building of the beautiful new church. * * * A ministry like yours is all too rare today, and, as your Bishop, I want you to know how deeply we all appreciate it and its fruitfulness."

Archbishop Ireland: "Meeting you is always a charm, and I cannot but pray the Lord leave you on earth many years to come, and when the final day arrives, may you, with fullness of truth and divine affection, advance confidently towards the portals of the skies. Life is hurrying away from all of us. May every step we make be worthy of the smiles of the good Lord, whom to please is the sole object of life."

Governor Burnquist: "While you have been officially connected with this Church you have been directly and indirectly serving and ministering to all of the people of St. Paul. You have done much for the promotion of the spiritual and moral life of this city, and the people of St. Paul owe you a debt of gratitude for what you have done."

Mayor Hodgson: "In the years that Dr. Wright has labored in St. Paul his influence has blessed and helped thousands of human beings, made the human pathway clearer to those who have been in doubt, left cheer and courage in hearts that have struggled with sorrow and disappointment. He has been human, he has been kindly and, most of all, he has kept burning nightly before the people of this community the torch of hope, and his own life has glowed with the wonder of eternal meanings."

The Rev. Harry Lee Virden of Grace Church, Winfield, Kansas, was appointed as a voluntary chaplain at Camp Funston, effective June 1, 1918. He may be addressed "3rd Regiment, 164th Depot Brigade, Camp Funston, Kansas".

The Rev. Mr. Sidders, Rector of Grace Church, Wabasha, Minn., is "doing his bit" by actively engaging in scout work. As Scoutmaster of a troop of over 30 boys, he finds his spare time pretty full. The troop is the honor one of the county, coming out on top in recent Liberty Loan drives.

The Rev. Howard Codey, a graduate of the General Theological Seminary, who has been engaged in missionary work in the Diocese of Tennessee during his diaconate, was advanced to the priesthood at the Church of the Advent, Nashville, on Sunday, Aug. 4. Bishop Gallor officiated, and the Rev. Prentice A. Pugh, Rector of the Church of the Advent, the Rev. Thomas Dyke and the Rev. A. C. Killeffer assisted in the service.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

Those who keep track of the nations—something like a quarter of a hundred now—that are allied to blot out the Prussian menace must not fail to add the Onondagas to the list. They may not send an army of their own, for it is simpler to co-operate with their ally, the United States, but they add an interesting paragraph to their romantic history when they met around the council fire the other day and formally drew up a declaration of war against Germany. For the Onondagas, be it known, cherish proudly the tradition that they are an independent nation. A treaty they made with George Washington in 1783 made them so, and the treaty stands unrevoked and unbroken. More interesting still is it that they have their own grievance against Germany, namely, the indignities visited by German authorities on some members of the tribe who were traveling through that country with a circus before the war began. If they have been slow to act, let it be recalled that the Onondagas were a peaceful tribe of old, unlike the Mohawks and the Senecas, who were with them in the Iroquois Confederacy, and who had the frontiers to defend, while the Onondagas dwelt in the interior. But they were the official guardians of the council fire of the league, and when they sat around it, words of wisdom and justice were spoken. Washington gives out word that fully 6,000 Indians are with the colors on land and sea—good Americans all of them. Berlin has confessed the valor of the Sioux. There are gold stars on the Service Flag before the chapel on the Passamaquoddy reservation in Eastern Maine. The Onondaga braves who go to avenge the wrongs their tribal brethren suffered at German hands will fight under the same flag that Choctaws, Menominees and Osages have enlisted under, but they will not thereby abrogate their rights as members of a free and independent nation.

The Rev. James Jackson, D. D., who died on April 22nd, was for seventeen years president of Boone University. Dr. Jackson came to China from England in 1876, and lived at first at Hankow. After about two years he went to the United States, where he was engaged in mission work among the Chinese in New York City. He returned to China in 1882, under the Methodist Board, and worked in Wuhu and Kinkiang. At Wuhu he and his wife were at first almost the only foreigners in residence. In 1900 he left the Methodist mission and joined the Episcopal Church. In 1901 he was put in charge of Boone School, Wuchang, which was just developing into a college. Under his able management, it developed into Boone University, and while standards were steadily raised, the members increased from 100 to over 300.

Bishop Graves has sent to the Board of Missions a number of copies of the first triennial report of the Board of Missions of the Chinese Church to the Synod held in Shanghai in April. The Bishop asks that friends in this country who would like to have a copy of the report send not

less than 10 cents in payment for it. Copies may be ordered from the Literature Department, 231 Fourth Avenue, New York.—Notes from Spirit of Missions.

"I hate them all!" said old Gaspard. And in his weather-beaten face The lines of bitterness grew hard; For he had seen his dwelling-place Laid waste in very wantonness, And all his little treasures flung Into that never-sated press From which no wine, but gall, had sprung.

And not alone his heart was sore, For in his trail old limbs he bore Wounds of the heavy, ruthless hand That weighed so cruelly of late Upon the people and the land. It was not hard to understand Why old Gaspard should hate Even the German lad who lay His neighbor in the hospital— The boy who pleaded night and day: "Don't let me die! Don't let me die! When I see the dawn I know I shall live out that day, and then I'm not afraid—till dark—but, oh, How soon the night comes round again!

Don't let me die! Don't let me die!" The old man muttered at each low, Pitiful, half-delirious cry,

"They should die, had I the say, In hell's own torment, one and all!" And then would drag himself away, Despite each motion's agony, To where the wounded poultice lay, And cheer them with his mimicry Of barnyard voices, and his gay Old songs of what life used to be. One night the lad suddenly cried: "Mother!" And though the sister knew—

He was so young, so terrified—"You're safe—the east is light! she lied.

But "No!" he sobbed, "the cock must crow

Before the dawn!" They did not hear A cripple crawl across the floor; But all at once, outside the door, In the court yard, shrill and clear, Once, twice and thrice, chanticleer crew.

The blue eyes closed and the boy sighed:

"I'm not afraid, now day's begun; I'll live—till—" With a smile he died.

And in that hour when he denied The god of hate, I think that One Passed through the hospital's dim yard.

And, turning, looked on old Gaspard. —Amelia Josephine Burr, in Everybody's.

"Going Over" is the name of a new weekly publication, distributed free to every soldier in the American embarkation camps, by the National War Work Council of the Y. M. C. A. Its publication has been made possible by the generosity of the management of the Brooklyn Eagle in donating their printing plant free for the purpose, and the self-sacrificing service of the men in the mechanical departments of the Daily Eagle. Its columns are alive with inspiring items of news, editorials and other reading matter inclined to strengthen the morale of the soldiers as they leave the home land.

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