

The Witness

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

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A VISIT TO THE OLD COLLEGE

A Series of Articles by
GEORGE P. ATWATER
Rector, Church of Our Saviour, Akron, Ohio

III.

(Continued from last week)

Men from all over the land were gathered at Kenyon for the commencement. The managing editor of one of New York's great daily papers, "The Herald", a graduate of Kenyon, delivered the Alumni oration, and a lieutenant-colonel of our forces, also a Kenyon man, made an address.

A group gathered in the shade of the trees, awaiting the tennis match, and our talk turned to the advantage of the small college. The convincing points were set forth with especial emphasis. In the small college there is an atmosphere undisturbed by contact with the affairs of a great community; there is contact and friendship between students and professors; there is much individual attention in the class rooms; there is a greater light upon every student's character, so that a vicious person cannot long escape detection; there is a larger chance for self-expression in college activities. Especially at Kenyon, with its nationally known traditions, with its intercollegiate athletics, and with its fraternities, there is opportunity for the growth of the individual by participation in the activities that have long been associated with college life.

"Some great men have been educated at Kenyon," said '78. "This old college has served its nation well. There was Salmon P. Chase, at one time chief justice of the United States; David Davis, a justice of the Supreme Court; Henry Winter Davis, who achieved distinction as a brilliant orator in Congress; Stanley Matthews, also a justice of the Supreme Court; Edwin M. Stanton, who was Lincoln's great secretary of war; and Rutherford B. Hayes, President of the United States. Today, Kenyon is true to her traditions, and I have seen it stated in the paper that Kenyon has a greater proportion of its graduates enlisted in the war than any other college in America."

"Yes, and Kenyon has had some men who were not so great," broke in '94. "Do you remember the famous Henry? In his day Henry had the reputation of being the most famous practical joker that had graced the college for many a year."

"Let us drop the celebrities and hear about Henry," suggested '96.

All gave their assent, and '94 began the tale.

"Henry was an innocent looking fellow, but his mind was set upon harmless fun.

"It was he who, opening a package in his room and finding a dozen of his room mate's pictures, just delivered by a photographer, sent one to each of twelve girls at Harcourt School, the young ladies' seminary in the village. Henry it was, likewise, who stole into a room where a senior was taking an afternoon nap, and set his watch and clock three hours ahead. The senior had been invited to dinner with the president at six. Upon waking, he saw his clock and watch both pointing to half-past five. At three o'clock exactly he presented himself in evening clothes at the president's door.

"Henry urged the freshmen to learn their Catechism, and then sent them to the embarrassed president to recite it. He, likewise, with assistance, during the absence of the occupant, moved every scrap of furniture from one room across the hall into another room, and set it exactly as it had been. They took everything but the stove. When the occupant returned, he was dumbfounded to find his room empty, and equally dumbfounded to find his effects in perfect order across the hall. It took

that freshman three days to decide whether it was easier to move his furniture to his stove, or move his stove to his furniture. He was not without conflicting advice, all suggested by our joker. It was his same original genius that prompted him, one winter's night, to turn the college bell upside down, fill it with water and allow it to freeze. The imprisoned clapper on that bell awoke no students the following morning.

"Henry invented the practice of telling the freshmen that after Church all freshmen were expected to walk home with the girls from Harcourt School on the very first Sunday, thus prompting that friendliness which ought to exist between the college and the girls' school. He would stand on the side lines after service and watch the embarrassed efforts of a few freshmen to break into that line of girls, a line jealously guarded by the vigilance of a whole corps of sharp-eyed teachers. But, like all jokers, he once ventured too far. He had tried his skill on Big Dave, a true blue Irishman, from County Tyrone. Henry openly, in a small group, planned a midnight supper, at which he assigned to each fellow some eatables. To Dave he assigned, lemons, sugar and crackers. Each fellow was supposed to provide what was assigned. To all but Dave he gave some secret instructions. When the boys appeared about ten, their packages were placed upon a table. All but Dave's. His lemons were soon made into lemonade, sweetened by the sugar. He then told Dave to pass his crackers, and to open the other packages. Dave did so; but the other packages contained nothing but old collars, empty bottles, and such non-eatables. Dave furnished the whole feast.

"Dave planned to get even. He looked Henry the joker squarely in the eyes and promised him a fair return. Henry only laughed. One night, a few weeks later, Dave summoned all the boys, except Henry, to his room. Dave then made them keep silent while he arranged something in the hall. The halls were dark, and every once in a while a boy would stumble over some obstacle. Henry had been particularly annoyed by this, and had sworn that if anything were left where he should stumble over it, he would throw it out of the window.

"Dave soon returned and said: 'There's a trunk across the hall; now for some fun.'

"He then looked out of his door and called:

"Henry, come quick!"

"Henry, on the floor below, and eager for any excitement, dashed up the stairs and ran along the hall. In a moment he was on the trunk. Headlong he went across it, onto the floor. There was a resounding crash as Henry struck the floor. We all waited breathlessly. Henry, evidently so mad he could not speak, picked up the trunk and hurled it down the stairs. He followed, and hurled it down a second flight, and out on to the stone steps. Then, seizing a stick of firewood, he battered that trunk for five minutes.

"Appeased, somewhat, he came up stairs through the hall, and into Dave's room. Dave was calmly smoking. The other boys were apparently unconcerned.

"You fellows think you're bright. Well, I carried out my threat, and I don't care which one of you is the loser. There's not enough of that trunk left to start a fire with."

"Dave said calmly: 'Sit down, Henry. That's all right. We are not offended. It was your own trunk, Henry, that I borrowed for the occasion!'"

"Dave was avenged."

(To be continued)

Domestic Secretary for the Board of Missions Elected

THE VERY REV. FRANCIS S. WHITE

The Church is very fortunate to secure the services of the Very Rev. Francis S. White as the domestic secretary of the Board of Missions.

The readers of THE WITNESS are well acquainted with him, as they read with profit and interest each week his "Missionary Messages" on the second page of the paper. In making the announcement, the Spirit of Missions says:

"Dean White is a native of New York City, a graduate of Hobart College and the General Theological Seminary, but his entire ministry has been spent in the Middle West. After graduation, he was at first assistant at St. John's Church, Detroit; then, for five years, a member of the Associate Mission at Omaha, and later Rector of Trinity Church, Atchison, Kansas. Since 1911 he has been Dean of St. Mark's Pro-Cathedral, Grand Rapids, Michigan, and president of the Standing Committee of the Diocese of Western Michigan. While in Omaha, he was the editor of the Nebraska Crozier, and he is at present one of the editors of THE WITNESS. He is also known as the author of 'The Story of a Kansas Parish'.

"For the past year, Dean White has been a chaplain at Camp McArthur, Waco, Texas, with the Seventh Division, U. S. A., in which the Michigan National Guard has been incorporated. Since February he has been in the service of the War Commission. Although reluctant to relinquish his services as chaplain, Bishop Perry feels that he ought to take up the important work which the Board has asked him to do, and Dean White will enter on his new field of usefulness in the early fall. The Church is to be congratulated on this addition to the staff of the Church Missions House, and, in the name of its readers, The Spirit of Missions bids him a hearty welcome."

Declines Election as Suffragan Bishop

The Rev. G. G. Bennett regretfully declined the election to the office of Suffragan Bishop of the Diocese of Montana, which was tendered him at the recent Convention in Missoula. He says:

"There is no work which has been offered me during my ministry which so strongly appeals to me, and which I would rather do than go into Eastern Montana and try to carry out the plan you outlined of building there a diocese. To me it would be as a monument to Bishop Brewer, builded upon the foundation of his far-sighted genius, made possible by your wise and generous division of territory.

"I must decline, however, because of the opinion I hold regarding the office of Suffragan Bishop; to me it is un-American, un-democratic, and by the acceptance of it a man curtails his service to the Church as a whole, and exposes to many uncertainties his services to the part to which he is elected.

"A man's first duty is to the Church as a whole, and when he sees in an office such possibilities as I see in the office of suffragan, to be true to the Church and himself, he cannot work in that office."

Ordination

On the fifth Sunday after Trinity, June 30, at the Cathedral of St. John in Quincy, the Bishop ordained Ira Chestnut Young, M. D., to the diaconate, and the Rev. Robert Hall Atchison was advanced to the priesthood. Dr. Young was presented by the Rev. J. Boyd Cox, Rector of Trinity Church, St. Louis, Mo., who was also master of ceremonies. The Rev. Mr. Atchison was presented by the Rev. D. E. Johnstone, LL. D., D. C. L., who preached the sermon.

NATIONAL CONVENTION OF THE BROTHERHOOD OF ST. ANDREW

A Summer School for Men

The Thirty-third Annual Convention of the Brotherhood of St. Andrew in the United States is to be held at Northfield, Mass., from Wednesday, August 14, to Wednesday, August 21, 1918.

The sessions of the Convention will be in the mornings and evenings the afternoons being reserved for rest and recreation.

All the splendid features of past Conventions will be found in this one. The Convention theme is "The Christian Life"

In addition, an opportunity is offered to spend a vacation in connection with the Convention in what is probably the most beautiful part of New England.

Accommodations can be had for those who wish to bring their families.

The expense of the Convention is to be taken care of by a registration fee of \$5 for the men and \$2.50 for the boys.

The Convention is for all the men and older boys of the Church, regardless of their membership in the Brotherhood—for any man interested in the extension of Christ's Kingdom.

This is the only "Summer School" especially for the men of the Church.

THE STUDY OF THE CHURCH'S MISSION

A new feature of the Convention this year will be a discussion of the Church's Mission, to be conducted by Dr. William C. Sturgis, the educational secretary of the Board of Missions. Dr. Sturgis is one of the best known laymen in the Church, and has always been identified with the Brotherhood of St. Andrew. He is especially successful in interesting men in the subject of missions.

THE BOYS OF THE CHURCH

are not being forgotten in this Convention. Sunday afternoon and Tuesday morning will be largely devoted to the boy work of the Church. Four boys from various parts of the country are to be present and tell how to win other boys to the Church and to the Sunday school.

If you are having difficulty in hold-

Twenty-five Years as Missionary Bishop of Japan

Bishop McKim has completed twenty-five years as Missionary Bishop of Japan. He was consecrated on June 14th, 1893, in St. Thomas' Church, New York, as was also Bishop Graves of Shanghai.

In 1893 there were four churches and two missions in the city of Tokyo. There are at present ten churches and three missions.

In 1893 there were seven places outside of Tokyo where services were held regularly; there are now fifty-six.

In 1893 St. Paul's School for Boys had fifty students; since then it has been expanded into the nucleus of a university, and has, in its various departments, nearly 800 students.

St. Margaret's School for Girls in 1893 had forty-nine pupils; its present number is 275.

These are a few of the interesting statistics which Bishop McKim has to tell.

Miss Lenora Williams niece of the Rt. Rev. Dr. Arthur L. Williams of Nebraska, was united in marriage to Lieut. Irving Benilken at Trinity Cathedral, Omaha, on Saturday, June 1, by the Bishop, in the presence of a large congregation.

ing your older boys and of keeping them at work for the Sunday school or the Church, bring them or send them to the Convention, and have them catch a vision of what the Church is doing and how they can have a real part in it. They will never lose that vision. It will mean much to them in the days to come.

When you have attended a Convention of the Brotherhood of St. Andrew, then you can say with Bishop Richardson of the Canadian Church: "The Brotherhood today is carrying on the work for which God called it into being, and for which it stands."

"NORTHFIELD"

The Convention will be established in the buildings and on the grounds of the Northfield Seminary. This school, attended by some six hundred girls, was founded many years ago by the late Dwight L. Moody, whose birth-place and boyhood home are in the vicinity.

The Mount Hermon School for Boys, six miles distant, is also a part of the same foundation. Mr. William R. Moody, son of the late evangelist, being the president of the joint Board of Trustees.

Round Top, where the twilight meetings of the Convention will be held, is the little mound near the Auditorium, upon the summit of which are the graves of Mr. Moody and his wife. During the summer vacation period, for a number of years, the school grounds and buildings have been used for the student and missionary conferences and similar gatherings of a religious character. The place, therefore, is especially appropriate as a background for the Brotherhood Convention.

The Auditorium mass meetings—the progress meetings—will be addressed by leaders of the Church on such subjects as "The Church and 'The Nation'", "Social Service", "Missions", "Reconstruction".

The current number of St. Andrew's Cross will have the complete program, and copies may be had by addressing the Brotherhood headquarters in Philadelphia.

The First Dakota Deacon

Fifty years ago, on Whitsunday, 1868, the Rev. Paul Makazute was ordained deacon—the first Dakotan to enter Holy Orders in the Church. On Whitsunday last there was held at his grave, on the Santee Reservation, in South Dakota, a memorial service commemorating the event, and his daughter, Mrs. Rebecca M. Fracliar, placed in the hands of the superintending presbyter a check, asking him to give it to Bishop Burleson, to be used in some appropriate way as a memorial thank offering. The Bishop has sent it to the treasurer of the Board to be sent to the first Chinese Bishop—who has recently been elected—as a thank offering, in memory of the first Dakota deacon. Bishop Burleson felt that the gift should go to something outside the District of South Dakota, thus linking the significant event of fifty years ago with the larger work of the Church.

The Rev. William Heilman, Rector of St. Luke's Church, Ypsilanti, Mich., who has been War Commission camp pastor at Camp Custer since October 1st, has received his commission as chaplain in the National Army, with the rank of first lieutenant. Mr. Heilman is assigned to the 161st Depot Brigade at Camp Grant, Rockford, Ill.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

Saint James The Apostle July Twenty-fifth

THE COLLECT

Grant, O merciful God, that, as thine holy Apostle Saint James, leaving his father and all that he had, without delay was obedient unto thy Son Jesus Christ, and followed him; so we, forsaking all worldly and carnal affections, may be evermore ready to follow thy holy commandments; through Jesus Christ our Lord. Amen.

"Leaving his father and all that he had without delay." This Collect lays stress on promptness and whole-heartedness in Christian giving, which is the heart throb of Christian missions. Whether we give of ourselves or our substance, the power of a gift lies in these two qualities—promptness and whole-heartedness. In connection with the slow progress of many a good cause, procrastination has given birth to the phrase, "He gives twice who gives quickly". Let us see to it, then that our gifts, when due, are promptly made. Think of the interest that has to be paid on money borrowed, because those who contribute to the mission cause are slow, or niggardly in the distribution of their gifts or pledges! Think of the many millions of dollars that the Church has lost, because the people who were thinking of contributing to the cause put it off. Think how many Rectors blush for their parishes, because the givers to missions are so apathetic and listless! Think how many Bishops have been humiliated, because their priests have manifested no interest whatever in the extension of the Church's influence within diocesan or national or world-wide bounds, let alone all three of them!

This call of our nation to her young men in the great war, and the response of those men, is an object lesson for us all. It was not a call for self-preservation that made those men respond, although in responding they were fighting for principles that involved self-preservation. See how those men left their dear ones and all that they possessed, and went forth, conquering and to conquer! So does Mother Church call to her sons; so does Christ call, through the Church, for their whole-hearted support. "Now or never" is the call; and the glory of the call lies in the fact that men are not impressed, but are given the chance to volunteer "without delay"; to leave all that holds them back "without delay"; to relinquish the holiest ties of the human heart "without delay". If this generation of Christians would only catch that vision of St. James, the world might even now be won back without delay to the stainless soul and blood-stained body of Jesus Christ. Oh, blessed St. James, reveal thyself in visions to parents and their sons and daughters, and show them the joy of whole-hearted sacrifice! Pray for the vestries and congregations of the Church on earth, that they may see the wonderful power and final joy that lies in a continual readiness to obey thy commandments to follow, to go, to teach, to preach, to baptize, to feed and tend the flocks of our common Master, Jesus Christ.

"Forsaking all worldly and carnal affections." We have criticized our exuberant children for saying "I love", instead of "I care for" or "like". "I love candy"; "I just love to go to the theatre"; "how I love to go to parties", etc. The call of the government in the great war to forsake many of the good things of life shows many a critic of the phrase that it is not so exuberant and exaggerated as he claimed, for he is finding that it is hard to give up many things that might be called "worldly" and "carnal", and that he cares for them up to the point of loving them. But in spite of the hardships involved, we are giving up, and will gladly give up more, and, because of the sacrifice, we are enjoying better health. The death rate has not increased where "Hoover rules". This same principle is what Mother Church has always been striving for. If we would only forsake, not for the sake of forsaking, but for the sake of following Jesus Christ, or (may I be permitted to write it?), better still, for the sake of taking Jesus Christ into the dark places of the earth, we should find therein a joy which far exceeds the satisfaction we must have when we know that by forsaking the comforts

of our daily life we are helping win the war.

"Follow Thy holy commandments." "Holy" commandments, because in obedience we will find "holiness, without which no man can please God". How many of us yield a whole-hearted obedience to the commands of Jesus? Do not many of us practice the commands we like, and omit the ones we do not like? It seems to me that all we have to do is to make a list of Christ's commands, as the New Testament has recorded them, in order to find out that there are many we do not follow "without delay". And no commandment that Jesus gave is more universally overlooked, or neglected, or trifled with, than the command "to go into all the world, preach, teach and baptize". How, then, can we expect to grow in grace and in the knowledge of the Lord Jesus when we neglect so great, and so comforting, and so stimulating and sanctifying a command?

FOR THE EPISTLE

In these days came prophets from Jerusalem unto Antioch. And there stood up one of them named Agabus, and signified by the spirit that there should be great dearth throughout all the world: which came to pass in the days of Claudius Caesar. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. Now about that time Herod the king stretched forth his hands to vex certain of the church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also.—Acts xi:27, and part of chap. xii.

Jerusalem did not permanently keep all the prophets within her bounds. She sent them forth with their messages of warning or comfort. The cities of privilege have many great responsibilities thrust upon them. Among these is the responsibility of not keeping within their walls many "prophets" who should be in the next towns. In the "on-to-the-city" movement which has permanently captivated the minds of all sorts and conditions of men, there is acknowledged danger in letting the sources of religious life in small towns and rural communities become choked and clouded through neglect, or through unwise or indifferent oversight. There are many commissions spending lots of money these days over problems more or less remote from the practical everyday life of men, women and children. Unless a commission, with power to act, begins to work on the problem of our Church in the rural community and the small town, our city Churches will soon begin to develop a dry rot which will threaten final extinction. Nearly every city parish should have a nearby town on its conscience, and a group of its laymen interested in the spiritual welfare of that town. There is wonderfully strong and vital soil in these towns waiting the coming of wise and patient pastors, who can start impulses and will power Godward, as they go townward. Why wouldn't it be a good plan for the men grown gray in big city parishes, as they begin to feel the strain of the city, to seek out these little towns, and, settling there, bring to them the messages that will send their youths back to farm, or on to city, "strong in the Lord of Hosts and in His mighty power"?

"According to his ability." They were an inspiring group of men and women—those early disciples. You notice they not only determined to send relief according to their ability, but they did it: "which also they did", says the chronicler. It is the ideal way of giving. "According to our ability" might well fill us with dismay, for how many of us give according to our ability? There are many of us who determine, make up our minds, to give according to our ability; but of how few of us can the recording angel write, "which also they did".

"Sent it by the hands of Barnabas and Saul." We do things differently these days. We call up our Barnabas and Saul, we ordain and consecrate

them to a certain task; then the old hereditary stain of Pharaoh shows itself, and we say, "Go make your tale of bricks without straw". It isn't fair, is it? It isn't in line with our determinations, our resolutions. If we determine to send the relief which lies in a pure Gospel, surely we should see that we put into the hands of God's ambassadors that which will enable them to plant and water in such degree that it is possible for God to bring forth the increase. It is useless to blame God or his Bishop, when we give that Bishop thousands of square miles to plant and water, furnish him with a handful of helpers, a small packet of seeds and a small sprinkling pot, and then tell him to produce fields white to the harvest. It certainly is not fair to God, to the Bishop, to the Church, to ourselves, whose duty it is to help plant and water.

"He killed James, and because it pleased the Jews he proceeded to take Peter also." Many a good soldier of Jesus Christ has been sacrificed to prejudice and misunderstanding. Let us be very careful that we do not fall into Herod's sin. Many a James has been slain by a bit of gossip carelessly repeated. Many a Peter has been held back from his place and work because of politics in the Church. God help us never to vex the Church. Pray that you will never become a Herod to any one who follows the Christ, the King. Do not become a partisan; refuse to belong to anything but the whole Church, the one holy Catholic Apostolic Church, built on the prompt obedience of St. James, as well as on the conversion of St. Peter.

THE GOSPEL

Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on thy left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with; but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. But Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—St. Matt. xx:20.

"What wilt thou?" The mother of St. James wanted her sons to be very prominent in the life of the Messianic Kingdom. How many mothers, as they dream of their children's future, ask the impossible of them and for them? Doubtless Peter's wife's mother wanted the same privilege for her son-in-law that Zebedee's wife was seeking for her sons. When we intercede for our dear ones, let us do so with our eyes open to the consequences of our requests. Do not be ambitious for place and position; be ambitious for character and service. God alone is the arbiter of a man's place and position in His Kingdom. Men may mistake the reputation of an apostle for his character; but God knows. He prepares people's places for them. Start your children right. God will see them through in the way that is best for their souls. Let us realize that the Church should develop a sense of mission and vocation in every soul; and let us do nothing to prevent that soul from striving to reach its ideal. But refrain from telling God or His Church just what work that soul shall or shall not do.

The mother of Zebedee's sons came with her children to worship. The Church will regain her influence when Zebedee again joins in the family worship; and not until he does come will the family life become again the cradle of all virtues. People may smile at "family prayers", but there is no denying the fact that prayer will not only bind men to the throne of God, but it will tie family life together and hold it as an integral part of community life better than any other corporate act which might be named. No better work for Christ and His

PERSONAL RELIGION — AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

HUMILITY

Translate humility by the word "dependence", and you will understand its Christian meaning. To the pagan, humility was the submissive attitude of a subject kneeling before a king, the groveling of a slave before his master. This act expressed abject submission. "Whoso humbleth himself as this little child, the same shall be great in the Kingdom of Heaven," said Christ. The humility of a child is expressed in his dependence upon the life of his father. There is a wide difference between submission and dependence. The first is official and the second is personal. One is the language of the court, with the picture of God as an all-powerful King seated on the throne, and man, His resigned subject, kneeling before Him; the other is the language of the life of the home, where the dependent child knows the life of his father

within him, and works with the father to do his will. This is Christian humility, the door through which we enter and work for the Kingdom.

LEARN OF ME, FOR I AM MEEB AND LOWLY IN HEART, AND YE SHALL FIND REST FOR YOUR SOULS.

PRAYERS

O God, grant us the spirit of humility, that we may thankfully receive all the gifts which Thou hast prepared for us, and use them to Thy glory, through Jesus Christ our Lord. Amen.

O Lord, I am not mine, but Thine; claim me as Thy servant; keep me as Thy charge; love me as Thy child. Fight for me when I am assaulted; heal me when I am wounded; revive me when I am discouraged. Amen.

DAILY BIBLE READINGS

A. M.

Matthew 20:17-34.
Luke 1:46-56.
John 13:1-17.
Psalm 34.
Psalm 25.
II Cor. 12:1-10.
Ephesians 4:1-16.

P. M.

Matthew 11:23-30.
Micah 6:8.
I Peter 2:17-25.
Luke 18:9-14.
Philippians 2:1-13.
Psalm 131.
Philippians 4:1-14.

Church could be accomplished, now, than the revival of simple, devout family worship. Zebedee, won't you please take this to heart, and become once more the leader of family devotions?

"We are able." This is the splendid answer of youth, and of the pure in heart. It should mark all responses of the Church to cries for help in time of need. It should be the answer of the Church to the inarticulate demand of people for leaders who are not afraid to serve, and hence are able to lead. It should be your answer and mine to the people who are timid about making big ventures for Christ, in Christ's name. The Red Cross drives, the Y. M. C. A. drives, the W. S. S. and Liberty Loan drives, are splendid examples of this response. It shows what can be done by those who really believe in the cause they have in hand. Shall the Church fall behind these, her benevolent agencies, in relying on and appealing to the faithful to give as they are able; to give according to one's ability? I trow not.

"Minister"; "servant"; "not to be ministered unto, but to minister". Here is the heart of missions laid bare. "To give His life a ransom for many". This thrilling, gripping reality of life is speeding home to us over the wires every day these days, and quickening into vision many a dulleared town and sleepy-eyed village, and sleep-eyed city. God hasten the day when our dear Mother, the earthly Jerusalem, shall also waken us up to the necessity of serving men and women for the sake of their larger life. If this American Church will only supply the servants to Americanize the aliens who are straying from services they no longer understand and appreciate, you will see a spiritual awakening that will mark the beginnings of a really new era, and a really great day and generation.

Where do you stand on this "serving" or "being served" question? Where does your parish stand? Where does your diocese stand? What are you doing to make your parish, diocese, Church, a truly great parish, diocese, Church? What are you determined to do for the relief of your spiritually needy brethren? Will you start in now to help, "without delay", and never cease until the "battle's fought, the victory's won"? I trust so.

Book Review

A timely book in this age of chatter and clatter is "The Empire of Silence" by the Rev. Charles Courtenay, M. A., chaplain of Holy Trinity, Rome. It is at once restful, strengthening and stimulating. There is much noise everywhere, but only silence can produce anything worthy of attention. Roots do their work in silence; the mountains and the stars deliver their messages in silence. The author quotes at length on his subject from ancient and modern authors. He calls attention to the fruitful silent times of our Lord, the spiritual power of the

Poems Worth Preserving

Selected by Pastor Suburbanus

THE HIGHER PANTHEISM

(This famous poem was written for the first conference of the "Metaphysical Society" of England. That society was a remarkable group of noted scientists, authors and clergymen, which was founded in 1869 by the poet's friend, Sir James Knowles, with Tennyson's hearty co-operation. It continued for eleven years. It sought to bring science and religion into closer harmony.)

The sun, the moon, the stars, the seas,
The hills and the plains—
Are not these, O Soul, the Vision of
Him who reigns?

Is not the Vision He? tho' He be not
that which He seems?
Dreams are true while they last, and
do we not live in dreams?

Earth, these solid stars, this weight
of body and limb,
Are they not sign and symbol of thy
division from Him?

Dark is the world to thee: thyself art
the reason why;
For is He not all but that which has
power to feel "I am I"?

Glory about thee, without thee; and
thou fulfillest thy doom,
Making Him broken gleams, and a
stifled splendour and gloom.

Speak to Him, thou, for He hears, and
Spirit with Spirit can meet—
Closer is He than breathing, and near-
er than hands and feet.

God is law, say the wise; O Soul, and
let us rejoice,
For if He thunder by law, the thunder
is yet His voice.

Law is God, say some; no God at all,
says the fool;
For all we have power to see is a
straight staff bent in a pool;

And the ear of man cannot hear, and
the eye of man cannot see;
But if we could see and hear, this
Vision—were it not He?
—Alfred Tennyson.

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We often ask, What has he done? Seldom we inquire on what principle "he" acts.

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EDITORIAL

June Bugs

I was talking the other day with the head of a Red Cross Branch, having nearly a thousand members—She was a bright, energetic, sensible woman, very capable and free from all pettiness. I knew that she gave hard and conscientious service in her very responsible position, and I knew the excellent record which that particular branch had made.

"Don't you get very tired," I said. "Yes," she replied, "I do, but the thing that saps most of my strength and uses up most of my vital energy is dealing with sensitive people. Ninety percent of the workers are just fine, but the other ten percent cause me far more worry than the ninety."

"Tell me about it," said I, playing the role of the reporter. "Well, there is the woman who comes here from some other branch. She starts the trouble by saying, 'O! that is not the way to do that. We do it so and so in New York.' Then the person in charge of that particular work gets offended, and I have to placate and soothe her lacerated feelings. Down in Washington, they were so bothered by these self-constituted censors that they put up a large sign, 'This is the Potomac Division.'

When visitors of the peculiar type entered they always enquired, 'Why do you put Potomac in such large letters?' "In order that those who come here from somewhere else, may know that this is the Potomac division, and that we have our own way of doing things and not some other way."

A clergyman sitting at the table remarked, "Now you know some of the difficulties with which a rector has to contend."

But what a shame it is that so much vital energy of capable leaders, both in Church and elsewhere, must be consumed not in the prosecution of the service, but in nursing the other workers through all suffering from fancied troubles. It is this which makes leadership in any praiseworthy enterprise so disagreeable, instead of making it a pleasure. This is one reason why it is so difficult to get capable people to act as leaders in Church and benevolent enterprises.

It is not that they do not enjoy work. Anyone who can do anything well, loves to do it. But it is that no one whose mind is concentrated on efficient service loves to have it distracted by the interruptions of the officious and the poutings of the hyper-sensitive.

For example, what is one to do with this particular type of a feline? In a certain branch, a bolt of cloth had been assigned to cut up into bags for holding certain work. It was a tedious uninteresting job, but an impulsive Irish girl, who wanted to serve said, "I will take it home and do it." She did, and sat up all night to accomplish it. The next day when she proudly brought in her huge pile of work, a smug, self-satisfied, irresponsible imbecile of the privileged class came along and looking at the fruit of much labor and enthusiasm, said in that affected tone peculiar to her tribe, with a patronizing air and a censorious accent, "O! Bags!" Of course the Irish girl left in high dudgeon and the idiot went on her way, absolutely unconscious of the injury that she had done.

Too bad you can't imprison for such offenses. Indeed it is almost impossible to make them realize that they have committed any offense. But there they go, like some big blundering June bug, bumping into people here and there in their insolent fussiness but never doing a tap of efficient service themselves. The very stupidity of the June bug makes the task of disciplining it a hopeless one.

Over at the front, we are being told that trench life is bringing the rich and the poor together in a way that they understand one another as never before. If in the trenches, why not in the Red Cross meetings? Why should there not be a psychological expert in every Red Cross branch, who should send certain specimens to the rear because they are hopelessly impossible?

But the June bug is really a harmless creature, if you refuse to take it seriously. Better, far better to take it humorously than to allow it to keep you away from Church or from Red Cross meetings. As bad as the June bug is the sensitive creature that allows these big bugs, who love the lime light and do no work, to affect them.

If our boys at the front can stand bullets, we ought not to shy at June bugs. Let them come on and do their worst. These are war times, and we must all expect wounds of some sort and those inflicted by June bugs are a very mild form of shell shock from which one quickly recovers if one wills to do so.

There is serious work to be done and the good soldier will take his medicine. Why not be a good soldier, and if in any meeting where you are assembled with others for the public good, and where good leaders are doing their best to utilize the forces that volunteer, why can you not relieve the leader from the unpleasant task of binding up the imaginary wounds which your pride or vanity may have received, because some blundering June bug has made you seem ridiculous, or has disarranged your attire which you thought so becoming?

Think about it before you add to the burdens of leadership those of running a sanitarium for imaginary troubles.

Take your wounded feelings as our soldier boys take their wounds, as part of the game, and in Church or in Red Cross or elsewhere carry on, as a good soldier, not asking your officer's attention, unless the wound be so serious that your own dressing will not suffice. Try to get over the wounds that you receive by your own efforts.

EDITOR'S QUESTION BOX

Ask any questions that are sincere and send them to Bishop Johnson, Wolfe Hall, Denver, Colorado.

Have you seen the article in the Chronicle regarding your being enthroned in an Episcopal chair?

Yes, I have been told that Alexander the Chronicler did me much harm. I have known Alexander for many years. He is more modest in chairs than I am, but not in clothes. The chair in question was forced upon me, and I only did what any Bishop must do, if a chair is placed in a church, and he is told to sit in it. I merely sat in it on this occasion, not knowing how to be enthroned.

No! I do not like to throw poison gas, but, then, even Americans are sometimes forced into it.

There is absolutely no use for Alexander and me to become engaged in the theological controversy. It is, as one friend wrote to another, after an epistolary correspondence, which had degenerated into a theological controversy: "It would seem to be time for us to stop this correspondence, for it has become unprofitable. It is degenerating into a mere theological controversy. Let us end it. Let us each go on serving the Lord—you in your way and I in His."

Why does the Church refuse the communion to those who differ from her?

The Church is the body of Christ. As such her pleasure is to do the Master's will. She can have no other desire than to do as He would do.

So the Church is in the world to save sinners and to build men up into the manhood of Christ.

These are two distinct things. The one demands that the church door shall be open to all men—that no man shall be deprived of the right to hear the Gospel. It demands the open pew. The other requires that after the invitation shall have been accepted there shall be a discipline which the hearer shall accept.

It is the same with the nation. We open the door to all who come seeking liberty, but before they become citizens they must accept the responsibility of citizens. No man has a right to vote merely because he lives in the country. He must assume the responsibilities of citizenship before he is entitled to its privileges. It is not enough for him to say that he is just as good as those who vote. That is not the question. Has he been willing to be naturalized. If not, why should he claim the privilege. The principle is that we could not have a nation at all unless we had some test of citizenship.

Neither could we have a Church unless there were some requirements of membership. To ask for the privileges of membership, without being willing to assume the conditions of that membership, is to require the Church to set aside its discipline, in order that you may be a free lance. The Church denies its privileges to no one; it merely requires, as every society requires, that to enjoy those privileges you must assume the responsibilities of baptism and confirmation. And why should you not?

So many want an open Altar and a rented pew. Why? Because it lessens their responsibilities. If you close the pew, you can regulate whom you sit next to. The outcast has no chance to hear the Gospel. If you open the Altar, then you decrease the ties of brotherhood, for you are responsible for your brother with whom you break bread in a home, but not in a restaurant. If anybody can eat at the Lord's table, you have turned the Lord's house into a public restaurant. The closed pew and the open Altar releases the worshippers from their obligations of brotherhood.

Why should the Church be doing work among the heathen abroad, when there are so many heathen at home?

This is the same question that the first Christians in Jerusalem asked. Why go out of Jerusalem when there are so many in Jerusalem, when there are so many at home who have not accepted Christ?

It is a good thing for us that the dispersion of the Christians sent them out into all lands, otherwise the Christians at Jerusalem would still be saying that everybody had not yet been converted in Jerusalem, why go outside?

There are three main reasons why we are committed to the policy of foreign missions:

(1) Because the Lord has commanded it.

"Go ye into all the world and preach the Gospel to every creature."

We are under orders, and the question is not whether we agree with our orders, but rather whether we will obey them. It is not so much whether we believe in foreign missions as whether we believe in Christ.

(2) As descendants of heathen, we owe it as a duty of gratitude to pass on to others that which we have received. We are Christians today because somebody, in the ages past, believed in foreign missions. It is a debt of gratitude that we owe to pass over to others that which we have received ourselves.

(3) Because missions are the life of the Church. It is in the mission field that the Church has done its heroic work.

The Church is so constituted that unless we expand, we die. What is more hopeless than a congregation which lives only for itself. We need a program as wide as Christ's love, if we are to be like Him. The more we do for others, the more we grow ourselves.

As for the heathen at home, the most we can give to any one is the opportunity to accept Christ. Those who have the opportunity, and do not embrace it, are like those in the parable—"they would not believe, though one rose from the dead."

Do you approve of knitting in church?

When? During the worship? That would be an insult to God.

During the sermon? That would be disrespectful to the preacher. Besides, it is impossible to preach to people who are doing something else.

Surely the reverence for God's sanctuary should be sufficient reason for giving your whole attention thereto. What one needs in church is detachment from the world. Even though you are knitting for a good cause, it is no reason why you should destroy that atmosphere which is essential to worship. There are enough distractions, without manufacturing any new ones.

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MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

The American army chaplain must know his manual of tactics as well as his Bible. He must be able to sit a horse, and to undergo the exposure and strain of trench life. He must be a soldier as well as an evangel and spiritual counselor, and so there has been established at Camp Zachary Taylor, Louisville, Ky., the only educational institution of its kind in the world, so far as can be learned—a school for chaplains. Its pupils represent 18 denominations, and they are a hefty lot.

Graduates of this school, and all the chaplains of the army, are now to be under one general head—Bishop Charles Henry Brent of the Episcopal Church of the Diocese of Western New York, formerly Bishop of the Philippines, having just been appointed to that office. He has been for some months in France, actively interested in the work of the chaplains of the Y. M. C. A. He has long been a close personal friend of Gen. Pershing. He will work from the general military headquarters. He has under him two assistants, the Rev. Paul Dwight Moody, chaplain of the 103rd Infantry, who is a son of the late evangelist, and the Rev. Father F. E. Doherty, chaplain of the 3rd Cavalry.

The head of the school at Camp Zachary Taylor is Major A. A. Pruden, chaplain of the Coast Artillery Corps, formerly at Fort Monroe, and who has seen service at Hawaii.

There have been 3,000 volunteers for the service of chaplain since the United States went into the war, and now the men are selected by what is called the hand-picking process. They come in through recommendations by their denominations. A man who is apparently fitted for the army work, but may feel that his home duties are too important to leave, has arrangements made to relieve him. The men must be under 45 years of age, and they range from recent graduates of theological seminaries to men of wide and varied experience in the ministry. They will see hard service, and the physical examination which they are obliged to pass is as strict as that of the men. Great Britain has a method of instructing her chaplains, but it is not a regular school, with a schedule of duties, like that in this country. The instruction is given in England by one experienced chaplain, who supervises the new chaplains who are already at work in the cantonments and barracks. It is because America

has been so little of a military nation that so much military training is required.

Great Britain allows one chaplain for every 800 men, and does not consider this enough in cavalry regiments. America had one chaplain for each regiment when it formerly consisted of 1,200 men. Since the requirements have been enlarged to 3,600 men, more chaplains are needed. The Federal Council of Churches of America, which represents all denominations, have petitioned for an increase in the number of chaplains.

As with the "rookies", the chaplain in his training camp turns out of bed when the bugle blows reveille at 6:15 o'clock. He takes a half hour setting up drill, and lines up with cup and plate at 6:45 for the regular army mess. Class work, after mess, includes instruction in military law, military customs, international law, French military hygiene, first aid and general lectures on recreational and amusement work. In the afternoon there is drill and instruction in horsemanship. One of the latest graduates of the school said that no previous experience in his life had called forth so much devotional exercise on his part as instruction in horsemanship.

"From the moment I got on that horse's back I prayed fervently, though silently, and when the order came to gallop, I prayed aloud."

The third term of the school is now in session. It opened March 1st, with 75 students. On June 3rd there were 90 men. Men are taken in numerically, according to the size of their respective denominations in this country. Chaplains rank as lieutenants, and wear the regular uniform, the only difference being that where the lieutenant in the ranks wears his insignia on his collar, the chaplain wears a simple cross. Major is the highest rank that can be taken, and there can be only a limited number of that rank among chaplains.

It is not the position of a slacker. The chaplain is the last to see the men when they "go over the top" and the first when they return.

Navy chaplains get their positions more simply, and there is no training. Chaplain John B. Frazier has been detailed by Secretary of the Navy Daniels to see to the navy chaplains. They also have a careful physical examination. The personal equation has much to do in both army and navy in the choice of the religious advisers.—New York Times Magazine.

read by the Rev. F. J. Compson. The introit was hymn No. 196. The Bishop celebrated the Holy Communion, assisted by the Ven. John C. White, who read the Epistle, and the Rev. J. G. Wright, the Gospel. The sermon was preached by the Rector, Rev. George P. Hoster, D. D., at the special request of the donors. The Rector and members of the vestry received the Holy Communion in a body. Excellent music was furnished by a vested choir of men and women, Mrs. Hutchins being the organist. The church, chapel and parish hall were built and paid for by Dr. and Mrs. John L. Polk, and given in memory of their three sons. Cram & Ferguson of Boston, Mass., are the architects of the group of buildings, and A. W. Stoolman of Champaign was the builder. The new organ is the gift of the Men's Club and Women's Guild. Almost all the furnishings, except the Altar and the pews, which are from the old church, are new, and are memorials.

After the ceremonies of the consecration, the Bishop, visiting clergy and officials of the parish were entertained at luncheon at the Champaign Club.

The Gambier, O., Summer School

The Gambier Summer School for the clergy of the two Ohio dioceses was held in Bexley Hall, Gambier, Ohio, on June 19, 20 and 21. The session proved to be the best summer session of the school yet held, both in point of excellency of program and in the number attending. Seventy-two clergymen (a considerable number more than in any preceding session of the school) availed themselves of the opportunities presented in the present session, and Harcourt Hall, the girls' dormitory of Kenyon College, which was opened for their entertainment, was taxed to the utmost to accommodate this unusually large attendance.

The program was presented by an unusually strong group of men, each a recognized authority in his particular subject. The lecturers were Bishop C. D. Williams of Michigan, Bishop T. I. Reese of Southern Ohio, Rev. W. H. Van Allen of the Church of the Advent, Boston, and Rev. Bernard Idings Bell, former Dean of St. Paul's Cathedral, Fond du Lac.

Each of these four participants delivered two lectures during the course of the session on his appointed subject. Bishop Williams' theme was "The Church in the War and After the War". He spoke especially from the standpoint of the great social awakening which was taking place, and stressed the need of the Church taking and holding the leadership in the midst of the mighty changes which were going on.

Bishop Theo. I. Reese conducted two classes in Personal Religion, suited to the needs of the individual in these times of storm and stress. The Christian assurance of immortality was the especially appropriate theme of these classes—as an answer to the question uppermost in the minds of the masses of men through their contact with the war.

Dr. Van Allen delivered two lectures on preaching, notable for their clarity of thought, simplicity and directness of appeal, and for the happy and entertaining way in which they were presented. He succeeded in making an old theme new and entirely interesting.

Dean Bell's lectures on "The Problem of Sex Morality" and "The Problem of International Morality", were not only "up to the minute" in their application of the new social thought to two of the most immediate problems of the day, but were also notable for the advanced position taken by Dean Bell as to the Christian solution of these problems.

The round table sessions of the summer school, always looked forward to with a special relish by those who have ever attended any of the summer sessions at Gambier, were exceedingly interesting and inspiring meetings this year. The sessions were held, as usual, in the evening, after compline, in Baker's Hall. Archdeacon Dodshon of the Southern Diocese and Rev. E. G. Mapes of the Northern Diocese presided jointly over these meetings. Every one was given an opportunity to express themselves without restraint, and did so. A spirit of great good humor, however, pervaded the remarks of all who sat about the "round table".

On the second evening the round table had the pleasure of hearing President Pierce of Kenyon College, who had just returned from France, tell of his experiences as director of a Red Cross canteen near the front line trenches before Verdun. He spoke for

two hours in the most entertaining way, while all listened entranced by the pictures he drew of the people and conditions in the country upon which the eyes of the whole world are now centered.

At the closing session of the summer school, officers were elected for the coming year, and certain details arranged looking toward an even larger summer school session next year. Archdeacon Dodshon was elected president of the organization, and Rev. E. G. Mapes of Sandusky, Ohio, was elected the secretary and treasurer.

The Death of the Rev. Edwin Wickens

The Rev. Edwin Wickens, for thirty-two years a priest of the Diocese of Dallas, passed away at All Saints' Hospital, Fort Worth, Texas, of which for nearly five years he had been the titular chaplain, on the evening of July 4th, at the age of 79. After a mortuary Eucharist in St. Andrew's Church, on Saturday morning, the 6th, celebrated by Bishop Moore, assisted by the Fort Worth clergy, the body lay in state, with vested clergy of the diocese standing as guards of honor, until 11 o'clock, when the burial service was said by Bishops Carrett and Moore, assisted by the Rev. Messrs. E. H. Eckel and F. T. Datson. Interment was made in Mount Olivet cemetery, Fort Worth, six of the Dallas clergy acting as pall-bearers.

Mr. Wickens was the second child of Edwin and Jane Wickens of Waltham, Surrey, England, where he was born June 30th, 1839. After serving for a time as a missionary of the Church of England in South Africa, Mr. Wickens came to America and was ordained deacon by Bishop Quintard of Tennessee, in 1870, and priest by Bishop Gregg of Texas in 1875, whose general missionary he was for several years. He was pre-eminently a pioneer missionary and builder of churches, and his name is associated with Denison, Sherman, Cuero, Groesbeck, Rockdale, Fort Worth, Decatur, Weatherford, Round Rock, Taylor, Buffalo, Pennington, Georgetown, and many other Texas towns and villages.

in several of which he held the first services of the Episcopal Church, in some of which he built churches, and in a few of which he served for years at a time as Missionary-in-Charge. He was the founder of the Parish of the Incarnation, Dallas, and its minister for eleven years, from 1886 till it became a parish, whereupon he started All Saints' Mission, Dallas, and served it for thirteen years. For some years he was president of the Standing Committee and a deputy to the General Convention.

He had lived in Fort Worth since November, 1912. He is survived by an unmarried sister at Hullborough, England, and an invalid daughter in Austin, Texas.

Personals

The new president of Bowdoin College, Brunswick, Me., Dean K. C. M. Sills, is a staunch Churchman, and son of the Rev. C. M. Sills, D. D., Rector of Trinity Church, Geneva, N. Y.

Rev. Stephen C. Clark, Jr., has resigned charge of St. Luke's Church, Park City, Utah, and will enter upon the rectorship of St. Paul's Church, Pomona, California.

The Rev. E. P. Bainbridge, for the past seven years Rector of St. Paul's Church, Petersburg, Va., has been appointed a chaplain, with the rank of first lieutenant in the regular army, and is attending the training school for chaplains at Camp Taylor, Louisville, Ky.

The Rev. William T. Forsythe, a well known and faithful missionary in the Diocese of Maine, died at his home in Southwest Harbor, June 27. He was born in England. He graduated from St. Augustin's College in 1883, was ordained deacon the same year and advanced to the priesthood the following year by Bishop Williams. He held charges in Canada five years, accepting the rectorship of St. Stephen's Church, Middleburg, Va., in 1889. Prior to taking up his work as missionary of the Southern Mt. Desert Mission in the Diocese of Maine, he had also been in charge of the work at Enosburg Falls and Richford, Vermont.

Church Conference for Women Workers

The second Annual Conference for Church Workers was held at Gambier, Ohio, from June 19 to 21. There was shown, especially this year, the need of just such a conference. It is, primarily, for training Church workers in the spirit and method of Church work, and also for those intending to become workers. This year there were about 40 women present, representing the Dioceses of Ohio and Southern Ohio, a marked improvement over last year, as the number has been more than doubled.

Two study class sessions were held daily in Mission Study, Religious Education and Girls' Friendly Society. The Mission Study was under the leadership of Miss C. C. Griswold, educational secretary, Diocese of Chicago; the Religious Education, under Miss Mary Cook of Middleboro, Mass., and the G. F. S. under Mrs. Herron, president of the G. F. S. of Southern Ohio. These classes, together with the discussions which naturally followed, were made so very interesting that they seemed to fill a long-felt want.

On the two afternoons, Bishop Theodore I. Reese gave two most inspiring addresses on "Personal Religion", at the Church of the Holy Spirit. These were held jointly with the Gambier Summer School. On Wednesday evening, the 19th, Bishop Williams of Michigan delivered a wonderful address on "The Church and the War". During one of the conferences, Miss Elizabeth Matthews of Cincinnati, diocesan president of the Woman's Auxiliary of Southern Ohio, explained the Advent Call of Prayer.

It is earnestly hoped that next year even more women may be able to attend this conference, as now, as never before, surely the Church is in need of more skilled and intelligent workers. The committee in charge this year were Mrs. W. H. Allison of Piqua, Ohio, Miss Susie Tuite of Cincinnati,

and Mrs. Barker Newhall of Gambier. For next year there were appointed Mrs. H. P. Knapp of Painesville, diocesan president of the Woman's Auxiliary of Ohio, Mrs. John G. Anderson of Cleveland, and Mrs. Newhall of Gambier.

Memorial Church Consecrated at Champaign, Ill.

On a beautiful morning, in the presence of a congregation which packed the church to its full capacity, Emmanuel Memorial Church, Champaign, Ill., was consecrated at 10 a. m., June 26, 1918, by the Rt. Rev. Granville H. Sherwood, D. D., S. T. D., Bishop of Springfield. The Bishop was assisted by the Rector of the parish, the Rev. George P. Hoster, D. D., the Rev. J. G. Wright, the Ven. John C. White, the Rev. John M. Page, the Rev. William Baker, the Rev. William H. Tomlins, the Rev. F. J. Compson, the Rev. John T. Lillard, Jr., of the diocesan clergy, and the Rev. A. E. Selcer of the Diocese of Chicago.

Promptly at 10 a. m. the vested choir of men and women, led by the crucifer and flag bearer, entered the church singing hymn 493. The Bishop, preceded by his chaplain, the Rev. John M. Page, bearing the pastoral staff, and attended by the clergy, knocked at the west front door and were admitted by the wardens and vestry of the Church, who escorted the procession up the aisle, repeating, as it slowly moved up, the 24th Psalm. After the procession had reached the sanctuary and the Bishop had taken his seat, the deed of gift and instrument of donation were presented to the Bishop and read by the Rector. The church was consecrated after the form set forth in the Book of Common Prayer, after which the sentence of consecration was read by Mr. Dan G. Swannell. Morning Prayer was said by the Rev. William Baker and the Rev. W. H. Tomlins. The lessons were

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