

The Witness

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

FOR CHRIST AND THE CHURCH

VOL. II. NO. 80

HOBART, INDIANA, JULY 13, 1918

3 CENTS
PER COPY \$1.00 A YEAR

A VISIT TO THE OLD COLLEGE

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

II.

(Continued from last week)

My commencement day at Kenyon will linger long in my memory. It was a rare June day, and the whole college community arose to its exhilarating influence. Across the green grass under the trees comes the procession from the chapel, where a brief service had been held, making its way to Rosse Hall, where the exercises take place. It was a veritable pageant, arousing memories of ancient processions through mediaeval college quadrangles. The color scheme was gorgeous—the college chorus in purple gowns, the graduates in black gowns, the faculty with gown and hood of every color, and representing every possible degree granted to them by their respective alma maters; dignified trustees; Bishops in their robes, and finally the erect figure of the president in cap and gown, the president who has wisely guided the destinies of Kenyon for nearly a quarter of a century.

Into the hall and up to the platform the procession wends its way, and then begins that program which is unlike every other public function in which men engage. College songs are interjected between stately orations. With great solemnity, the candidates for degrees are presented to the president, who replies in sonorous Latin. Each candidate kneels before the president, who invests him with the hood proper to his degree, and the candidate arises a Bachelor, or a Master, or a Doctor, amidst the applause of the audience.

Then to the great luncheon provided by the college for all the men assembled on the hill. Here are wit and wisdom, stories new and stories old, flashes of philosophy and quaint reminiscence, a feast of good things. Here men of national fame mingle with the recent graduates, and in the comradeship of the occasion give to this hour the lively freedom of the usual college commons.

This year we had a thrill. The president of Kenyon had just returned from France. He had lived for weeks, as an officer with the French officers amidst the ruins of Verdun, a name which will take its place with Marathon and Waterloo in the memory of generations yet to come. He had brought back with him a memento from that shell-wrecked place, such as only a college president in contact with the students would have had imagination enough to value—the metal sign from the railroad station, with the name "VERDUN" upon it. He displayed this sign, with its blue enamelled background and white letters, a unique souvenir of a place which will mean to France ever the determination of their nation. It was an inspiring moment when we realized that in the halls of Kenyon College would remain this imperishable relic of a nation's steadfastness.

The president explained that he did not secure this sign by a method well known to college students who wish to ornament their rooms with some unusual emblem from towns or cities in which their team has won a game, but he secured it by the simple method of asking the station agent for it. It was a gift. Such is the value of simplicity in making known one's desires. Every Frenchman who hereafter visits America will wish to make a pilgrimage to Kenyon College to see that remnant of the town where "they did not pass".

Later in the day I went to the banquet of my fraternity. There are five of the great Greek letter fraternities at Kenyon. They are a notable and beneficial influence in the college life. They foster close friendships not only among men of the same generation, but between the older men of the graduates and the students, so that

the undergraduates feel concretely the pressure of the graduate body to sustain the traditions for character and scholarship which the old men have learned to appraise at their true worth. The first fraternity lodge in the United States was built at Kenyon in 1852. The fraternity banquet is a love feast, where often father and son sit side by side singing the well known songs and listening to the well known yarns. Here the boy learns what the men of Kenyon expect of him in loyalty and character. The past is brought concretely to bear upon the present. It was a pleasure to sit and listen to the frank avowals of the older men, that they had found in the world that those things were worth while which old Kenyon had endeavored to instill into their lives in their younger days.

Then came the usual informal gathering and the stories. It was '86 who now took up the parable.

"I am glad that I did not go to one of these new fangled colleges, where they make a man turn up his trousers and go bare-headed in order to matriculate," began '86. "The college in my day was one of the original kind that Noah took into the ark with him. We ate when we got through studying, instead of studying when we got

through eating and drinking. The fellows then knew more about who scored a touchdown at Thermopylae and less about the Harvard-Yale games. Our tutors made us shake hands across the sea with Latin grammar, until we knew all the exceptions well enough to call them by their first names. Nor could we stay out at night skylarking around with a banjo and a few mandolins, and singing sentimental songs to the college widows. Our president would have had us expelled for scandalous conduct if we had done that. No, we were the plain and unornamented students. The older of us grew wavy side whiskers, to make us resemble the celebrated divines whose portraits adorned the walls of our assembly room. Our clothes were the kind mother used to make.

"We all lived in a great dormitory, with a tutor in every division to keep order, and to help us with our sums. Some of the tutors were decent fellows, but for the most part they were men who looked upon college boys as an evil to be tolerated. For our clothes and whiskers had not subdued in us the taint of original sin, and we had the same high spirits that prompt boys to do all sorts of mischief. But we were most of us what I might call artificial sinners. We didn't indulge in any real wickedness, but we sometimes managed to make good Latin of ourselves by being exceptions to the faculty rules. We were irregular verbs, as it were.

"But these tutors didn't realize that the boys were of more consequence than the rules, so sometimes, when a

(Continued on page four)

Prize Essay Contest for Clergy in Rural Parishes

Through the kindness of a friend who desires to remain anonymous, the Joint Commission on Social Service is enabled to offer a prize of \$75 for the best essay on the relation of the rural parish to the country community by any clergyman of the Episcopal Church who has done, or is doing, active work in the field. In order to secure something like uniformity of results, the committee in charge of the competition has decided that the essays should be written on one of the two following general subjects:

1. A program for the rural community (based upon your own local conditions). (1) The field as you know it. (2) Agencies at work (local, state, national—voluntary or official).
- (3) An ideal program for your community (in view of actual conditions and possibilities). (4) The outstanding need of the community. (5) The function of your parish in co-operation with other agencies now working in the field.

2. A special report on a phase of rural social service in which you have been or are now particularly interested, either in view of the above or independently.

Other conditions of the contest are: Manuscripts shall be from 3,000 to 5,000 words, and must be submitted in typewritten form (double spaced)

NEWS IN A NUTSHELL FROM EAST, WEST NORTH AND SOUTH

Dr. Washington Gladden, eminent Congregational divine, author and editor, died at his home in Columbus, O., June 2nd, aged 82 years.

A public service was conducted in Christ Church, St. Joseph, Mo., on June 23rd, by the Rev. C. H. Moloney, in memory of Capt. Donald F. Duncan, who was killed June 6th in battle on the Chateau Thierry front.

Miss Alice Cooper of Pittsfield, Mass., writes: "A friend has been giving me the WITNESS when she was through with it, but I must have one of my own. She might forget to give it to me. I love every line in it."

A collection of thirty-one hymns familiar to Christians of every name is being adapted for band music, suitable as accompaniment for community singing and in military camps. The Rev. Dr. G. C. F. Bratenhal, Dean SS. Peter and Paul Cathedral, Washington, D. C., is chairman of the committee having the work in charge.

Bishop Funsten of Idaho, gives notice that on May 13th, 1918, in St. Michael's Cathedral, Boise, in the presence of the Rev. Alward Chamberlaine, and the Rev. David H. Jones, he deposed from the ministry of the Church, Freeman A. Daughters,

great work among the wives and children of the men who have gone to war, caring for the lonely families, giving them neighborly counsel and where needed financial aid, to keep them in good spirits, health and comfort—seeing to it that no soldier's family suffers for any essential thing that it is within its power to give. The Manual of Home Service relates a number of instances like the following in which splendid service has been rendered: "All she asked," writes a Home Service worker, "was advice and friendship. Her husband's enlistment left her alone. We found her a boarding place with a motherly woman, helped her to dispose of the furniture that she did not need, and found a visitor who welcomed her to her own pew in church. The little woman has become an enthusiastic Church worker."

The first of a series of conferences of the clergy of the Diocese of Southern Ohio, preparatory to the great fall campaign of the Woman's Auxiliary, to be known as the "Advent Call to Prayer", was held at noon on Tuesday, July 2, in St. Paul's Parish House, Columbus, Ohio. Clergy of Columbus and vicinity were present. After luncheon, Miss Elizabeth Matthews, president of the diocesan organization of the Woman's Auxiliary, spoke at some length upon the plans of the campaign which were being formulated for this diocese, and enlisted the hearty co-operation of all the clergy present at the meeting. Miss Matthews will address gatherings of the clergy in each of the other Convocations of the diocese in the near future, and is thus preparing the way for an early start in the autumn campaign.

Miss Mary Cook of Middleboro, Mass., has been secured by the Board of Religious Education of the Diocese of Southern Ohio to act as executive secretary of the Board and work among the Sunday schools of the diocese during the coming year. Beginning in September, she will give six weeks to each of the three Convocations of the diocese in turn, and will then repeat a period of six weeks in each, thus completing a nine months' campaign over the whole diocese. In each Convocation six Sunday schools will be selected, to which she will give her six Sundays. Her week days will be devoted to each of these six Sunday schools in turn for teachers' meetings. Sunday schools will be selected which are in conveniently located centers, so that the teachers' meetings may be easily attended by teachers from surrounding Sunday schools.

Owing to the congestion of war measures in Congress the General Board of Religious Education has become incorporated under the laws of the State of New York. The act of incorporation exempts the Board from taxation in common with all charitable institutions. One of the valuable provisions is that the Board is now legally empowered to receive gifts and hold trusts for educational purposes. In the drawing of wills it should be remembered that special trusts may be created for any aspect of the Board's work. The War-Time Education Fund is now fairly launched. Subscriptions have already been received from thirty individuals, the largest being one of a thousand dollars. Four government bonds have also been donated. An appeal is being made to rectors to take up parochial offerings for this fund and an encouraging response has been made. The modest sum of \$45,000 is asked for from the entire Church to meet conditions in Christian Education made crucial by the War.

THE CHURCH'S HARDEST LOAD

"The hardest load the Church has to carry is the men who, being of Christ's Church, aren't living in the way worthy of Christian men. The rank-est heathen is quickest to get onto this."

—Bishop Lawrence

in triplicate, in order to avoid undue delay in reading by the judges. Each essay must be signed by a non de plume, accompanied by a sealed envelope bearing this pseudonym and containing the real name of the writer. The contest will close on Jan. 1st, 1919, on which date all essays must be in the Commission's office (281 Fourth Avenue, New York City).

The Commission reserves the right to publish the essay to which the prize may be awarded, and any others deemed worthy of honorable mention. Inquiries may be addressed to the Commission's office, 281 Fourth Avenue, New York City.

Nurses in Church Hospital Graduate

At St. Paul's Church, Duluth, Minn., there was held a most impressive service in connection with the graduating of eight nurses from St. Luke's Hospital. The address of the evening was delivered by Miss Edith Barber, Director of Bureau of Nurses, Northern Division, American Red Cross. The exercises were opened with a special service compiled by the Rev. Dr. Ryan, and the full choir rendered special and beautiful music. A delightful reception to the eight members of the class was tendered them in the Guild room. A supplementary class of 16 nurses was graduated Jan. 22nd. The eight members of the class have enlisted for service overseas. There are 17 nurses from St. Luke's in the service, and a special Service Flag is to be given for them.

Presbyter, at his own request and for causes not affecting his moral character.

A service flag with sixty-one stars, one of which is gold, has recently been presented to St. Paul's Church, Duluth, Minn., and blessed with appropriate prayers. Flags of the four allied nations, England, France, Belgium and Italy, the gift of Mr. H. R. Spencer, hang from the pillars in the nave of the Church, and the stars and stripes hang over the chancel steps.

The Leader in Religious Education, the organ of the General Board of Religious Education, begins this month a Christian Nurture Supplement designed to assist those schools and teachers using the Christian Nurture Series. It is estimated that about ten thousand teachers are now using the series and the Supplement aims to give intensive teacher training.

The School Board of the Diocese of West Texas, through a most fortunate combination of circumstances, has been able to acquire the ownership of the beautiful property, in which for the past three years St. Mary's Hall, the Diocesan School for Girls, San Antonio, has been housed, free of all encumbrance, and the school will be opened as usual in September. Announcement was recently made through these columns that the school would be closed during the war.

The Home Service department of the Red Cross is accomplishing a

MISSIONARY MESSAGES

By BISHOP MIKELL

Helping God

We often ask ourselves the question, "How can God help us"? We do not so often think how we can help God.

There are two ways of thinking about God. One is to think of Him sitting serene and unconcerned above the troubles of men, not caring whether they sin or perish. The Bishop of London has a favorite figure, in which he speaks of some men thinking of God as a sun-crowned Apollo, not deigning to dip his finger in the world's sorrow and misery. And he says rightly that it would be impossible to love and serve a God like that. The thought that "God sitteth above the water floods, God remaineth a King forever", sometimes gives us a comforting sense of God's strength, which may call forth a response of fear, but which cannot inspire love and service.

But the revelation of God in Jesus Christ tells us to think of God in another way. It shows us that God is concerned in the suffering of His world. When we suffer, He suffers. "Surely He bears our griefs and carries our sorrows".

That is the thought of God which helps us most in these days, when all the world is swamped in a sea of suffering and sorrow. The thought that the pain of every wounded body, the sorrow of every empty heart, the burden of every sinful soul, is as real an agony in the heart of God as the agony in the garden was to Jesus, when His sweat was as it were great drops of blood falling to the ground. We could not really love God unless we believed that He suffers with us. Only that thought gives reality to the petition of the Litany, "By Thine agony and bloody sweat—by Thy Cross and Passion—good Lord deliver us".

Surely if God suffers, He is suffering more today than ever before since Calvary. He is right who says that before the armies, as they march forth, there goes the figure of Christ bearing the age-long burden of His Cross to fresh Calvaries.

As God looks down upon His erring, warring world today, a cross is set up in His heart as really as that cross of wood was set up on that green hill far away outside a city wall.

"There is no place where earth's sorrows
Are more felt than up in heaven."

And so we come to the question—
not how can God help us—but how
can we help God?

God has always wanted human help and human love and human sympathy. We remember how Jesus yearned for the love and sympathy of His disciples. We remember how He wanted them to watch with Him when He was in that agony of prayer in the garden. We remember His pitiful cry, when He came and found them asleep, "What, could ye not watch with Me one hour?"

Surely we love God best and serve Him most when we think of Him as wanting our love and needing our service.

What event in the life of Christ draws us to Him most? Is it when we think of His ascension—taking up again His power amid the noise of the shouts of the archangels and the trump of God? Is it not rather when on Good Friday we think of Him as hanging on the cross, and hear Him cry out, "I thirst"?

He Himself said, "I when I am lifted up upon the cross will draw all men unto Me".

We draw nearest to Him and He draws nearest to us when He comes to us under the form of His broken body and poured-out blood. That is the nearest drawing together of the human and the Divine.

What help can we offer to God, as He looks down over the flaming ramparts of His world?

We can offer Him our repentance. For without being unreal, we know that it is our sins that have helped to fill the cup of God's suffering. If any worldliness, or selfishness, or sin, or indifference to God of any one of us helped to make up the accumulated worldliness and indifference to God which brought upon the world its present calamity, then each one of us is just so far responsible. For it is the weight of human sin that has brought upon the world this weight of woe.

It is probably true that no one who reads this has ever committed any great sin. But have we not committed

the greatest sin—centered our life about ourselves and not about God? Have we not busied ourselves in the service of self and not in the service of God?

One of our modern theologians tells us that we have a wrong idea of repentance. He says that we fall into some particular sin and come to God and offer our penitence for that particular sin. He says that that was not the way that Jesus dealt with human sin; that He paid surprisingly small attention to individual sins, to individual wrong incidents of life. That Jesus goes beneath those to the life itself. What He rebukes is not sins, but sinfulness, not so much what men have done, but what men are. God meant our life to center about Himself, and we have centered it about ourselves. We are living altogether below the level of children of God.

Repentance is a turning from that—a change from indifference to enthusiastic service, a change from self to God.

And surely some small weight of suffering is lifted from the heart of God when one of us—His children—really says, "That it may please Thee to give us true repentance".

"Only human penitence can heal the wounds that human sin has made."

We can help God by giving Him our trust.

In the dark days of the Middle Ages men used to say that God and the saints were asleep.

In the dark days of this modern age we are tempted to say the same. We thought that we trusted in God, and then some new suffering from the war comes to us—some mischance to our arms, some fear of the might of the enemy—and a little lurking devil of doubt peers into our face and whispers mockingly, "Where is the God in whom you trust?" We hear Elijah mocking the priests of Baal, "Surely he is pursuing; or he is on a journey; or he is asleep and must be awakened".

We are losing many things in these days—our easy life, our easy trust, our thoughtless faith.

We are living in fear of many things these days: Anarchy and despotism seem to have joined bloody hands to crush in their cruel grasp all that makes life worth living.

We cannot afford to lose God and our trust in God.

We must make a definite act of trust. The saints used to talk of making an act of the Presence of God, "Thou God seest me. Thou art about my path and about my bed and spiest out all my ways". We must these days make an act of trust in God. "In Thee will I put my trust, I will not fear what man doeth unto me". At the end of all our efforts and all our work, there is nothing to say but that. But that is enough. With this quiet confidence in God, we can "bear all things, believe all things, hope all things, endure all things".

The Brotherhood's Work for the Church at Camp Wheeler

By a Brotherhood Man

Sunday, June 15. Service was held in the open, under the pines. This service was well attended, and Chaplain White of the 118th F. A. preached a short and impressive sermon. After this, our entire attention was given to loading the automobiles and trucks with soldiers to attend Macon churches. A fair estimate places the number we sent into the city churches at one thousand. Of course, no charge was made, and following the service, many families took the boys to their houses for dinner.

Monday and Tuesday I kept myself busy going over the camp, from unit to unit, reminding our own Church members and the soldiers in general of the expected visit of Bishop Mikell and Bishop Reese. It is needless to say I saw many, and left notices in those places where persons could not be found. Wednesday, Bishop Mikell arrived, and was taken in charge. He first went to the base hospital, and after seeing members of our own Church, he visited many of the wards and talked to the patients. After leaving the hospital, the Bishop was taken to the infantry part of the camp and presented to many of the officers and men in that vicinity. Supper was taken at the officers' mess of the 121st

Regiment. Following this, a short time was spent in general conversation, when we wended our way to the stockade of the 31st Division. Here we had religious service with the prisoners. The Bishop's talk to the men was full of wonderful and taking thoughts, and on its completion the men flocked around him and thanked him for his words of wisdom and truth. We then repaired to Y. M. C. A. Building No. 47, where services were held. The place was well filled and the soldiers most attentive, and followed very closely the Bishop in his talk. We then took our departure and went to another part of the camp, and attended for a short time a social given by some of the officers. Here again the Bishop was able to come in contact with more of our people, and others he had not met previously. We called this the time to stop for the day. The Bishop remained in camp, occupying the tent of Chaplain White, and took breakfast with the officers' mess of the 118th F. A. We then went to the base hospital, and service, in the chapel was held for the nurses and officers connected with this department. There were a goodly number at the service. Following this, we had a conference with the three Rectors of Macon and camp chaplains as to what was the very best plan to serve the soldiers, and to bring them into a closer and nearer relation with their Lord and Master. While no definite plan was decided upon, the general idea was most evident that the Brotherhood was doing a most excellent work, and along the most acceptable lines.

This concluded, the Bishop was taken to still another part of the camp, and had dinner with the officers of the 124th Regiment and their invited guests. Here he was able to meet a large number of Churchmen, as there are more of them in this locality than in any other part of the camp. A large part of the afternoon was spent in visiting and watching a special review of the new men. The Bishop had his supper with the Y. M. C. A. men at their mess hall. Here he was fortunate in meeting Mr. Charles Bush, the general secretary of that association. A brief and informal gathering with the "Y" employees, and we left for Y. M. C. A. Building No. 44, where we had our last service with the men. A splendid lot of soldiers greeted the Bishop, and his talk, as usual, received close attention.

We then motored to Macon, where the Bishop took the night train for Atlanta, Chaplain White and myself returning to camp.

Friday I spent in trying to locate more men.

Saturday was devoted entirely to securing soldiers for attendance at the Macon churches on Sunday.

Now that the week is passed, I feel that much lasting good has been accomplished by the work. The Bishop met a very fair number of our own people, and scores of those who belonged to other creeds. This was of great benefit in two ways, as it gave our Churchmen encouragement and comfort, and impressed the others with the determination on our part to be broad, liberal and Christian towards the soldier boy. The Bishop made friends wherever he went. His talks were of the highest order; so earnest were his words and counsel that many must follow our rule of prayer, and not a few our rule of service. Next week will tell of the visit of Bishop Reese, as his stay in the camp was on Sunday, June 23.

P. S.—Should add that the Bishop had another service at the base hospital, where he confirmed one of the patients.

A class of twelve, the largest in the history of the institution, which is now 18 years old, was graduated from the Nurse's School of All Saints' Hospital, Fort Worth, Texas, the evening of June 20. Bishop Moore and members of the medical faculty made addresses. Regret was felt at the absence of the chaplain, the Rev. Edwin Wickens, who is now 80 years of age, and has been for some weeks a patient in the hospital himself. Announcement was made of the erection at an early date of a second home for nurses on the hospital grounds. All Saints' is a diocesan institution, and the outgrowth of the devoted work of 15 women of Trinity Parish, in connection with missionary extension in the city.

Khaki's attitude towards religion is the marvel of the age. In Europe, they tell us, men are losing their sight, their limbs, their strength, "all but their souls, those they are finding". In the great camps of America men are listening to the great vital truths of life and of God as they have never listened before.

COMMENTS ON THE NEW LECTIONARY

By the Rev. C. B. Wilmer, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
7 S aft Trinity	Deut. 7 Ecclus. 14:20; 15-end	Phil. 3	Levit. 25:1-22	John 8:12-58
M.	Levit. 17	I Thess 4	Prov. 25:1-20	Matt. 26:1-30
Tu.	18:1-5; 24-end	5:1-13	25:21; 26:12	26:31-56
W.	19:1-18	5:14-end	26:13-end	26:57-end
Th.	19:30; 29:3	II Thess. 1	27:1-10	27:1-50
F.	22:17-end	2	27:11-end	27:51-end
S.	23:1-22	3	28:1-13	28
8 S. aft. Trinity	Deut. 8 Ecclus. 34:9; 35:3	Heb. 12:1-11	Jer. 34:8-end	12

The command to destroy the Canaanites, contained in the first lesson for Sunday morning, is one of those Old Testament passages which grate on modern sensibilities. More than that, the effort which a certain powerful nation is now making to "put over" on the world its system of "kultur", at the point of the sword, has caused a revulsion of feeling against the whole idea of any nation's regarding itself as having a mission in the world. All this has its bearing on the Lectionary problem. Even before this war, many persons favored the omission from the public reading of the Scriptures of passages like those in Deut. vii:2-16. Nor is it to be denied that those and similar passages have been the occasion, if not cause, of much harm in the world, as witness Cromwell's slaughter of the Irish, New England's burning of witches and Southern defense of slavery. On the other hand, it may be urged that we ought to face facts and know history—ought to be put in a position to appreciate "the pit whence we have been digged". Not otherwise can we understand either the fact or the method of progress, or know the distinctive and inestimable privilege of living under the Christian dispensation. Science itself comes to our help here. If it be true that the doctrine of evolution has been a great stimulus alike to thought and activity, as applied to history in general, and to all life, why should we deprive ourselves of a similar benefit in the realm of religion and revelation? Moreover, a comparison of Biblical and other history will bring out that in the former are contained elements not in the other, since it attains to a Christ and a Church, the weapons of whose warfare are not carnal. More even than

this. There is contained even in the Old Testament a history of the soul, something more than "philosophy teaching by example". If we allow our risen Lord to open our minds to understand the Scriptures, we find in Deut. vii a much-needed exhortation today to overcome all evil, to compromise with no injustice, and at the same time to remember that the elimination of all sin, whether in ourselves, the Church or the world, is something that can be accomplished only gradually, "by little and little". There is no instantaneous salvation, even for the redeemed and converted.

This latter truth is the kernel of the second lesson. St. Paul, writing a quarter of a century after his conversion, did not regard himself as having attained but gave all his efforts to strive toward the mark. These two lessons fit the petition of the Collect for growth and perseverance even to the end.

The evening lessons are founded upon the teaching of the Epistle that redemption is unto liberty, with a view to so using our liberty as to attain unto that freedom which is complete deliverance from sin. The children of Israel had been redeemed from Egyptian bondage (morning lesson), but they were also to carry with them into the Promised Land the ideal of liberty. On the fiftieth year, they were to "proclaim liberty throughout the land" and to "return every man to his possessions"—an act of social justice which might mitigate at least the possibility of tyranny inhering in an imperfect social state.

The second lesson teaches what true freedom is, loving conformity to the truth of man's being (perhaps shortened to verses 12-36).

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

PROVIDENCE

Personal providence is assured by the fact that you are God's child. If God so clothed the grass of the field, which today is and tomorrow is cast into the oven, how much more will He not clothe you? "If ye, being evil, know how to give good gifts unto your children, how much more will your Heavenly Father give to those who ask Him"? God has a plan, purpose and an individual work for you, and through all experience will guide, guard and strengthen you. He cares for you. His hand and presence is never withdrawn.

Does Providence mean immunity from suffering, calamity and trouble? Is it not written, "He shall deliver thee from the snare of the hunter, and from the noisome pestilence. There shall no evil happen unto thee, neither shall any plague come nigh thy dwelling"? This registers the Old Testament idea of providence. Open the New Testament and behold Christ on His cross. Was His suffering and pain the evidence that God had withdrawn His care? Evil, calamity and suffering come to saint and sinner alike out of the broken order of the world. God's providence is not evidenced by immunity in such experience. "In the world ye shall have tribulation". "In all these things we are more than

conquerors". Personal providence, as the name implies, is provision provided for the way prepared for you to walk in. This essential provision is in terms of courage, patience and faith. The equipment with which to meet triumphantly all experience. This is the essential provision for your life, the eternal care of God which never fails.

I AM THE WAY, THE TRUTH AND THE LIFE.

PRAYERS

O God, our Father, whose presence is ever about Thy children, whosoever they may be, so fill our hearts with trust in Thee, that at all times we may commit ourselves and those we love unto Thy never-failing keeping; confident that Thy sustaining strength is sufficient for every need, and Thy Fatherly care and protection will shield us from all harm and evil. Keep us steadfast in this faith, we humbly beseech Thee—through Jesus Christ our Lord. Amen.

O gracious God, who makest all things to work together for the good of them that love Thee, grant me such love to Thee that I may find the good in all the gifts of Thy loving Providence, and use them to Thy glory, through Jesus Christ our Lord, Amen.

DAILY BIBLE READINGS

A. M.

Proverbs 3:5-26.
Exodus 14:10-31.
II Samuel 22:1-20
Isaiah 26:1-5.
Psalm 34.
Psalm 107.
Psalm 27.

P. M.

Psalms 71.
Psalm 84.
Psalm 121.
Psalm 91.
Isaiah 40:28-31.
Isaiah 43:1-3.
Romans 8:28-39.

Mrs. Margaret Ray, wife of the Rev. George A. Ray, Rector of St. Mary's Church, St. Paul, Minn., entered into the rest of Paradise on Thursday, June 20th. The burial office was read in the Church by Bishop McElwain, at

10 a. m. on the following Monday, preceded at 8 a. m. by a requiem celebration of the Holy Communion at which the Rev. Frederick D. Tyner officiated. The interment was at Lakewood cemetery, Minneapolis.

The Witness

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

BOARD OF EDITORS

IRVING P. JOHNSON.....Editor-in-Chief
JOHN C. SAGE.....Associate Editor
CHARLES J. SHUTT.....Managing Editor
L. W. APPELGATE.....Publisher
JAMES SHEERIN.....GEORGE P. ATWATER.....HENRY J. MIKELL
FRANCIS S. WHITE.....JAMES WISE
EDWARD C. CHORLEY

Published every Saturday at Hobart, Ind., where all business communications should be addressed.

SUBSCRIPTION PRICE.....ONE DOLLAR A YEAR

ADVERTISING RATES

Three dollars an inch each insertion.
All advertisements next to reading matter.
Rates revised each three months, according to actual circulation.

DISCOUNTS

5% for two months; 10% for three months; 15% for six months; 20% for twelve months.

All news matter, Diocesan and Parish papers, intended for THE WITNESS, should be sent to the Rev. Charles J. Shutt, 312 Warren Street, Mankato, Minn.

Entered as second-class matter in the post-office at Hobart, Ind., for transmission through the mails.

EDITORIAL

Worship

Gratitude and Humility are at the base of Christian civilization. The man who, having received favors, feels an obligation to show his gratitude for favors received has the instincts of a gentleman. The one who takes what is given to him as a matter of course, and does nothing in return has the nature of a hobo, who feels that the world owes him whatever it has to give and no obligation rests upon him to give any service to the world in return.

A basis of religion is to be found in man's desire to express his gratitude for the many blessings that he constantly receives.

To go on taking, whether from one's parents or God, without expressing one's gratitude in such way as is most acceptable to those who give, is to debase one's nature and to stultify one's manhood.

Worship has many sides from which we may regard its value, but the necessity of thanking God for all the blessings which we receive, including life, liberty and the pursuit of happiness, would seem to make worship an imperative necessity to one's self respect.

Giving generously to children does not always result in producing that kind of children who show reverence and gratitude.

The more that is done for them, the more they expect, the more abusive and disrespectful they become, the less they are worthy of the grace bestowed.

What a curious thing is blasphemy! It is the villainous return of an ungrateful son to the source of all blessings for the many blessings received.

It is the same kind of a thing as the abuse an ungrateful child heaps upon a kind and indulgent parent.

God is that good that He sends His blessings, His rain, upon the just and the unjust; the blessings are the same for all, the difference lies in the human nature that receives them.

One man curses and reviles the source of his blessings; the other thanks and worships Him.

A good illustration of our human nature is to be found in the word, Adam. It means "red earth."

Man is only like the ground. Here are two pieces of ground, on opposite sides of the road, same kind of soil originally; but one grows up to weeds and the other to useful grain.

The sunshine bestows its life-giving rays on each; the same rain falls on each, but the crop is very different.

The difference lies in the fact that one garden is neglected and the other is conscientiously worked.

The same kind of seed is sown in each, but the one piece of ground has responded to honest effort, the other to sad neglect.

Our soul is like a garden. About the same blessings and afflictions fall upon each soul. Souls take these things differently.

Some return curses for blessings and more curses for afflictions. Others find in blessings and afflictions alike that which will bring forth fruit.

It isn't so much what kind of weather happens to the garden, year in and year out. It is the kind of care that the garden gets.

In the same way, do not fool yourself that you are a hard and ungrateful sinner, because you have had a peculiarly hard time in life.

It isn't what happens to us, it is the way we take it.

I was much impressed at being shown the real secret of the book of Job—He had had a particularly hard time of it—lost pretty nearly everything that most men hold dear. Then his wife advised him to curse God and die. Then his fool friends began to show him why he was the peculiar victim of Divine malice. (Some folks are never satisfied until they have made the Almighty as mean as they are themselves.)

And through it all Job was puzzled, but still refused to curse God, until finally Job worked out the problem for himself, and then he discovered the secret of his afflictions. "I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes."

The afflictions of life had puzzled him, but at last he had a true vision of God—Before, he had heard of Him with his ear, but now, he had seen Him with his eye, and with this result, that he became conscious of his own unworthiness in God's sight.

It was exactly the same experience which St. Peter felt when there dawned upon his vision the majesty of Christ's holiness, and he exclaimed, "Depart from me for I am a sinful man, O Lord!"

When a man once sees the holiness of God, he cannot help but realize how far short of that holiness his own standards come.

So we are forced to confess our own unworthiness. The two are closely allied—Gratitude to God for His blessings and confession of one's own unworthiness to accept them. Humility and gratitude go hand in hand as the basis of true worship, and the Hun has neither the one nor the other.

This war should teach us all not to be Huns.

It was our Lord who placed these two virtues first, the one in the Sermon on the Mount—"Blessed are the poor in spirit"; the other in the Lord's Prayer—"Hallowed be thy Name."

Thus do we begin to be the sons of God.

Pagan Prussia has the conceit of the savage, and is incapable of the finer qualities.

Who but a Prussian could shoot such a nurse as Edith Cavell, who had tended his own wounded? Who but a Prussian could break the wrists of the nurse who had cared for him during his need.

Without humility and without gratitude, he trusts in himself that he is righteous and despises everybody but his own kind.

Surely this war shows the terrible result of a world composed of those who worship no one but themselves, who are incapable of gratitude and unacquainted with humility.

It is a concrete illustration of the penalty which we have to pay for godlessness.

Certainly, the example of Prussia ought to make men see righteousness as the basis of true peace.

Prussia should make the sins of conceit and ingratitude so abhorrent to us, that we would seek the Kingdom of God and His righteousness in humility and gratitude.

EDITOR'S QUESTION BOX

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

What is meant by the brothers of our Lord, mentioned in the New Testament?

The Greek word, "adelphoi", does not necessarily mean that they were sons of the same mother. The tradition of the Church is that the Virgin Mary was ever a virgin, and that His brethren were either half brothers, sons of Joseph by a former marriage (traditionally, he was much older than the Virgin Mother), or else cousins. This cannot be proven. It is rather a matter of pious belief by the Church in all ages.

Do you not consider the communion service the most important at both services in the morning, instead of substituting Morning Prayer? Why was the change made?

Unquestionably the Holy Communion is the one distinctive Church service. (We have already spoken at length, in a recent issue, on this topic, and prefer not to repeat. But we will restate the matter from a somewhat different angle.)

(a) The Holy Communion is the great service of Christian worship, but in the early Church was a private service for Christians only. It is for "those within", and not for "those without", to use St. Paul's phraseology. (b) There is nothing sacrosanct about 11 a. m., but it is the time when the largest number of non-communicants can, by American custom, be induced to go to Church. (c) If Christians really love our Lord and appreciate the vital importance of the service which He instituted, they will be glad to rise early to worship and to receive. It would seem that such early service was the Christian

way to begin the week. (d) This Church owes a great obligation to those who are not communicants, and should arrange its great public service at 11 o'clock for the missionary work of the Church, rather than for the convenience of its own members, and its own members should be missionaries enough to assist in this work.

If Christians must have a later celebration, with music, let it be at 9:30 a. m. Those who will not go at 7 or at 9:30 do not sufficiently appreciate that something beside their own convenience is to be considered. (e) We are afraid that, while Morning Prayer, as now constituted, might have been an excellent missionary service in the days of Queen Elizabeth, when men thought better and talked less than now, that it is not a very good missionary service today, and we would therefore welcome a bolder revision thereof than the minute dissection given it by the General Convention gives much hope of effecting.

This Church, in our opinion, must wake up to the fact that it does not exist merely for the convenience and aesthetic indulgence of its own members, but the time has come for an active missionary crusade, which can be accomplished best, in our judgment, at 11 o'clock on Sunday morning. The change from late celebrations to Morning Prayer was probably made because High Mass had come to be a function, divorced from receiving, and in the Latin tongue, not edifying to those who frequented it.

How just the English Church was in this decision we know not, but we do know that they are on the ground and we are not.

Ordinations

The Rev. William B. Spofford, a master in St. Paul's School, Concord, N. H., was ordained priest on Sunday, June 16, in the old chapel of the school, where for the past year he has ministered to the neighborhood congregation known as St. Paul's Mission. The Bishop of the diocese ordained him, and the Rev. Howard M. Hill, D. D., presented him, Dean Ladd of the Berkeley Divinity School preaching the sermon.

On Sunday, June 23, in St. James' Church, Keene, N. H., of which the candidate has long been a communicant, Whitney Hall, recently graduated from the General Theological Seminary, was ordained deacon by the Bishop of the diocese, the Rev. John S. Littell, D. D., Rector of the parish, presenting the candidate and preaching the sermon.

Mr. Vincent Bonnländer, a graduate of the General Theological Seminary, was recently made deacon in the Seminary Chapel, the Rt. Rev. Paul Matthews, D. D., Bishop of New Jersey, officiating. The sermon was preached by the Rev. Prof. Ralph B. Pomeroy of the Seminary. Mr. Bonnländer is temporarily officiating in the Church of the Holy Comforter, Rahway, during the absence in war work of the Rector, the Rev. R. W. Elliott.

On June 23, the fourth Sunday after Trinity, Howard Rasmus Brinker and Charles Glenn Baird were ordained to the diaconate, and the Rev. Morton Joslin and the Rev. Rowland Frederick Philbrook advanced to the priesthood by the Rt. Rev. Nathaniel Seymour Thomas, S. T. D., Bishop of Wyoming, assisted by the clergy in attendance at the Eleventh Annual Convocation of the Missionary District of Wyoming, held in Christ Church, Douglas.

The sermon was preached by the Rev. S. A. Huston of Cheyenne. Mr. Brinker was presented by Mr. Huston, Mr. Baird, by the Rev. Samuel E. West, the Rev. Mr. Joslin, by the Very Rev. D. W. Thornberry, and the Rev. Mr. Philbrook by the Rev. Paul B. James.

Mr. Brinker is in charge of Christ Church, Douglas. Mr. Baird is doing summer work in encampment, and expects to return to the Philadelphia Divinity School for his senior year. Mr. Joslin and Mr. Philbrook continue in their present work, the former at Kemmerer and the latter at Glenrock.

AN EX-CANADIAN SOLDIER-PRIEST will gladly supply a Church during July and August for living expenses. Rev. T. Dyke, Jackson, Tenn.

WANTED—Student nurses at St. Luke's Hospital, Wellington, Kansas. Preference shown to Churchwomen over 25. Address, Superintendent.

TWO DEACONESSSES (Catholic) with thirteen years' experience in school and hospital work, desire positions in a Church institution. Address: Deaconesses, care of THE WITNESS.

CHURCH FURNITURE

ALTARS PEWS PULPITS
CHOIR STALLS

and all interior woodwork and furnishings for Churches.....

SCHOOL FURNITURE
and SUPPLIES

AMERICAN SEATING COMPANY

General Offices, 14 E. Jackson Blvd.
CHICAGO

BRECK SCHOOL

2095 Commonwealth Avenue,
ST. PAUL, MINN.
Located in St. Anthony Park, midway between St. Paul and Minneapolis, possessing the advantage of access to both. One block from the campus of the Agricultural Department of the University. Offers a complete High School course, and will fit students for any college. Students of the University may register for work in religious subjects. Terms very moderate. Apply to Rev. C. E. Haupt, Superintendent.

SEWANEE MILITARY ACADEMY

Sewanee, Tennessee, 2,300 feet elevation in the Cumberland Mountains. Ideal health conditions. Broadest certificate privileges. Highest rating War Department. Best moral and social influences. Owned and controlled by the twenty Southern Dioceses of the Episcopal Church. For catalogue Address the Superintendent.

Virginia Episcopal School

(LYNCHBURG, VA.)
For boys of character, position and ability, whose means will not permit them to attend our more expensive schools. Prepares at cost for college, university or immediate entrance upon the duties of life. Made possible by gifts of founders. Special terms to clergymen. Boarders for the present are limited to seventy-eight. One hundred and six acres of land. The session begins September 19, 1918. Apply for information and catalogue to the Rev. Robert Carter Jett, D. D., Rector. Rev. Thomas Kinloch Nelson, Vice Rector.

National Cathedral School

A Boarding and Day School for Girls. Fire-proof building in Cathedral Close of 40 acres. College certificate privilege. Music, Art, Advanced, and Special Courses. THE BISHOP OF WASHINGTON, President of the Board of Trustees. JESSIE C. McDONALD, M. S., Principal. HELEN L. WEBSTER, Ph. D., Academic Head. 1411 Mount St. Alban, Washington, D. C.

Cathedral School for Girls

ORLANDO, FLORIDA
High class Boarding and Day School. College Preparatory and General Courses. Capable Teachers. Careful Home Life. Delightful Climate. Low Rates. Rev. Roderick P. Cobb, Rector. 19th year opens Oct. 2.

Racine College

RACINE, WISCONSIN
A Church School for your boy. Academy and Junior College. B. Talbot Rogers, M. A., D. D., Warden.

THE HANNAH MORE ACADEMY

Simplicity and Excellence

Maryland Church School for Girls. Catalogue. Reisterstown, Md.

What Do You Know of the Work of Your CHURCH TEMPERANCE SOCIETY

Rt. Rev. Frederick Courtney D. D., President.
William Jay Schieffelin, Esq., Ph. D., Treasurer.
Rev. James Empringham, D. D., General Superintendent.
Send for free sample copy of "TEMPERANCE".

This magazine has the largest circulation of any magazine of its kind in America. Address: CHURCH TEMPERANCE SOCIETY, 1611 Flatiron Building New York City

Berkeley Divinity School

Middletown, Conn.
Address REV. WILLIAM PALMER LADD, Dean

ST. STEPHEN'S COLLEGE

Annandale-on-Hudson, New York
Offers a thorough classical course leading to B. A. Also two years' preparatory in Greek, Latin and Mathematics. Fees, including room, board, etc., are moderate. Scholarships awarded to highly recommended and well qualified young men. Address, the Reverend the President Rodgers.

ALL SAINTS SCHOOL

A CHURCH SCHOOL FOR GIRLS
All Saints' School, Sioux Falls, S. D., a Church School for girls' College preparation, general course, music, physical training. RT. REV. H. L. BURLESON, President. MISS HELEN S. PEABODY, Principal.

HOWE SCHOOL

A thorough preparatory school for a limited number of well-bred boys. For illustrated circulars, address the Rector. REV. JOHN H. McKinzie, D. D., Box W. Howe, Indiana.

A Visit to The Old College

(Continued from page 1)

tutor came along humming to himself the opening of Virgil's epic:

"Arma virumque cano, Troiae qui primus ab oris."

"Or when he was indulging in a slight intellectual recreation by rehearsing the corollaries of geometry in the hallway, and he spied a boy about to awaken fresh enthusiasm in a classmate by emptying a bucket of water on his head from an upper window, the poor tutor reached in his pocket, drew out a six-shooter rule and let the offender have all six shots. It was too bad.

"Such attentions got on our nerves somewhat, and our tutors did not come in for that share of love and esteem that the college chaplain urged us to show toward our governors and teachers.

"One of the stringent rules of our dyspeptic guardians was that nothing to eat should be brought into our rooms in the dormitory. Our faculty thought that eating in the dormitory would not only be a cause of disaster to our constitutions, but would hinder the orderly progress of our minds toward the heights of knowledge. So stringent were they about this that you might have thought that eating in the dormitories had been the cause of every revolution and catastrophe from the plagues of Pharaoh to the panic of '73, and that abstinence from eating between meals had been the cause of every good, from Magna Charta to the Declaration of Independence.

"One particular day several of us took a walk into the country. It was a cold, clear day, and a light fall of snow had mantled the earth with a robe as pure as ermine. A solitary turkey liked our looks, in spite of homespun clothes, and insisted on accompanying us. 'Poor bird, so far away from home,' said we, 'why can we not offer him shelter?' We acted upon the thought, and with care provided a place in the college basement. There were enough farmers in our crowd to know what to do to make a turkey serve his fellow men, and they did it. That same evening, when the shades of night had fallen, we slipped our turkey into a pan and placed him on the stove in my room. Seven or eight boys assembled for the ceremony. All was quiet in the dormitory. Below us a group of boys were studying for examination. They had not been invited to the feast.

"Just as our turkey had turned to a glowing brown, we heard a slow footstep in the corridor. The restless tutor, like a war horse scenting the battle from afar, had forgotten his prejudices so far as to allow the delicate odor of roasting turkey to enter his nostrils. He had been alone on the floor above. He came and knocked on our door.

"Hastily I seized our turkey, and thrusting him into a pillow slip, I tied the mouth of the slip with a bit of rope and hung him out of the window, thrust the pan into my trunk, locked it and admitted the tutor.

"His eyes glowed when he stepped into the room. The air was heavy with the fragrance of the roast turkey.

"Gentlemen," he began, in a thin, squeaky voice, "you are disobeying the rules of the faculty by having eatables in this room."

"Mr. Hudson," I replied boldly, "so far as I know, there is nothing to eat in this room."

"He gave me one scornful glance and began to search.

"For half an hour he questioned and searched. Into every corner he peeped. And at last he said icily:

"I seem to be mistaken. Good night." He then withdrew.

"In the meantime, honest students, in the room below, poring over the annals of ancient Rome, were aroused from their studies by the gentle flapping of some white object against the window pane. Their studious frame of mind prompted them to investigate the phenomenon.

"I draw the veil over the result of their investigations. Even now that memory saddens my heart.

"We above, when the tutor had departed, built up the fire and got out our pan, ready to warm up our bird after having exposed him to the cruel winter winds. I opened the window, drew up the pillow slip and, opening it wide, I drew forth a picked carcass, a bundle of bones neatly tied, and a placard which had this simple, homely motto:

"Thanks; that was a good one. Send down another."

(To be continued)

Personal Mention

The Ven. Wm. R. Plummer, Archdeacon of the Diocese of Indianapolis, has accepted a call to the rectorship of St. Paul's Church, Evansville, Ind.

The Rev. Robert A. Goodwin, Jr., of Aldie, Loudoun Co., Va., who has been in charge of several missions the past year, will sail for France at an early date to engage in war work.

The Rev. A. F. Lowe, assistant at St. Paul's Church, Buffalo, N. Y., has accepted an appointment for war work service at the front in France with the Y. M. C. A.

Rev. Henry E. Kelly, Rector of St. George's Church, Bridgeport, Conn., has entered the school for chaplains at Camp Taylor, Louisville, Ky., in preparation for going "Over Seas." His parish has given him a year's leave of absence.

Bishop Greer of New York, has left town for North East Harbor, Maine, where he will remain until September. Bishop Burch, who will be in charge of the diocese, will remain within working distance of the city.

The Rev. George Heathcote Hills, Rector of Grace Church, Cincinnati, O., is on his way to France, to engage in Religious war work under the Y. M. C. A. His son P. Heathcote Hills, recently enlisted in the United States navy.

The Rev. Cuthbert W. Collorbon of Sewanee, Tenn., has entered upon his work as priest-in-charge of Grace Church, Waycross, Ga., in the absence of the Rev. Robert N. MacCallum, who is civilian chaplain at Camp Wheeler.

The Rev. Herbert Shipman, Rector of the Church of the Heavenly Rest, New York City, sailed for France on Sunday, June 30. Mr. Shipman is chaplain of the 106th regiment of Field Artillery. During his absence the parish will be in charge of the Rev. E. Matthews, who has served for some time as curate.

The Rev. William Neely Colton, Rector of St. Barnabas' Church, Irvington, N. Y., has gone to France for twelve months as a Red Cross chaplain. His parish will be under the care of the Rev. Dr. Pardee, secretary of the American Church Building Fund Commission.

On the occasion of his twenty-fifth anniversary as rector of Christ Church, Ironton, O., the Rev. W. H. Hampton, was tendered a noon-day luncheon by the Chamber of Commerce, attended by seventy-three business men of the city. The president of the Chamber of Commerce paid Mr. Hampton a high tribute of appreciation and respect in which, a local paper states, he aroused those who heard him to the fact that Ironton was paying her tribute to a man among men, to the most beloved man in the entire Ohio valley. A purse of \$400 and a guest book containing the signatures of those present were presented to Mr. Hampton.

After a long wait, the Rev. Oliver F. Crawford, until recently Rector of St. Paul's Church, Bellevue, Ohio, has been commissioned a chaplain in the army. Chaplain Crawford entered the second officers' training camp at Ft. Benjamin Harrison, Ind., and was commissioned a second lieutenant of infantry, reporting at Camp Custer, Mich., last December, where he was attached to the 329th Machine Gun Battalion. Upon the request of his commanding officer, Mr. Crawford received his appointment as chaplain.

The Sunday edition of the New York Herald, July 7th, published on the editorial page a sermon by the Rev. Dr. T. J. Lacey, Rector of the Church of the Redeemer, Brooklyn. In an extended sketch of Dr. Lacey's life, the Herald says: "Dr. Lacey has held his rectorship for the past fifteen years, and he is one of the most prominent clergymen in the Episcopal diocese of Long Island. He has been more than ever before the public of late for his patriotic addresses and his war work in general. The clergyman has been a special friend to the Greek Orthodox Church in this country. Recently at the request of the Episcopal Board of Missions, he has been compiling a directory of the parishes of that faith throughout the United States."

Commencement at Kenyon College, Gambier, Ohio

The ninetieth commencement of Kenyon College and Bexley Hall occurred June 14 to 18, 1918. At the annual meeting of the Board of Trustees on Friday evening, the 14th, the committee on Bexley Hall announced the election of the Rev. Dr. George Franklin Smythe as Dean of Bexley Hall, to fill the vacancy created by the death, in July, 1917, of the Rev. Dr. H. W. Jones, Dean. Dr. Smythe was for a number of years chaplain and Professor of the Bible at Kenyon College, and for the last three years has served as Colburn Professor of Homiletics and Religious Education at Bexley Hall.

At the ordination service on Sunday morning, June 16, three candidates for the diaconate were presented to the Bishop of Ohio and two to the Bishop of Southern Ohio, as follows: Ohio, William Randall Kinder, Ph. B., Milton George Nicola, Ph. B., Francis Berton Shaner, A. B., Southern Ohio, John Kenneth Putt, A. B., Mr. Bogess. The sermon, preached by the Rev. William H. Dewart, '87, of Boston, was on the text from St. John xiii:26. At the college baccalaureate service in the evening, an impressive and inspiring feature was the benediction by the Bishop of Ohio of the Kenyon Service Flag and the regimental colors of the Kenyon Battalion. The sermon by the President of Kenyon College was preached on the text, "The Lord is King, be the people never so impatient: He sitteth between the Cherubim, be the earth never so unquiet" (Ps. xcix:1).

On Monday morning, at the formal commencement exercises, the class orator was William Vincent Mueller, '18, and the Alumni orator, Josiah Kingsley Ohi, LL. D., '84, editor of New York Herald. Thirteen graduates of Kenyon received Bachelor's degrees in course, five received the degree of Master of Arts in course, and one was awarded fered as follows: Master of Arts, Albert A. Augustus, Cleveland; Doctor of Divinity, the Rev. James Henry Young, '87, A. B., '89 Bex., Seabury Divinity School; the Rt. Rev. Robert L. Harris, '96, A. B., '99 Bex., '13, A. M., Marquette, Mich.; the Rev. George Parkin Atwater '95, A. B., '98 Bex., '99, A. M., Akron, Ohio; Doctor of Letters, the Rev. William H. Dewart, '87, A. B., Old North Church, Boston; the Rev. George Gunnell, Toledo; Doctor of Laws, Major Guy D. Goff, '88, A. B.; James W. Ellsworth, New York City.

Evanston Bids Dr. Stewart Godspeed

A local paper published at Evanston, Ill., makes the following editorial mention of Dr. Stewart, who is leaving for France for service as a chaplain of the American Red Cross:

There are two things to consider when a man of position in the community leaves his work for service in the war zone. We must think of how the work which he is leaving will fare while he is away from it, and measure the loss by the benefit which will accompany his presence among the men who are waging the war.

Very soon there will go from Evanston one of her representative citizens, a man who has thrown out many lines in which to exercise his influence and spend his activity. The Church which he is leaving will feel the lack of the Rector, even under the charge of the man who will be left in care of the work of the parish. But the men at the front will be heartened and helped by the presence among them of Dr. George Craig Stewart, and for that reason the community will bid him godspeed, wishing for him a safe journey through the perils that beset the sea, and rejoicing in the possibilities of his labor among the fighting forces of the country.

Announcement has been made in the daily press of the appointment of the Rev. C. K. Weller, Rector of St. Peter's Church, Talladega, Ala., as a member of the National War Work Council of the Y. M. C. A., for the Southeastern military department. He attended a meeting of his committee at Atlanta on July 2nd, which had under consideration the best methods of bringing the needs of the American expeditionary forces and of the allied armies to the attention of the American people. Mr. George W. Perkins of New York City, is chairman of the National Council which is composed of a large number of eminent men in the professional, business and religious walks of life.

MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

One of the best things that the government has done for the natives of the interior and northern part of Alaska is the introduction of reindeer from Lapland. Up to the present time, the mission at Anvik has not been supplied with these useful animals, but Dr. Chapman writes, on Feb. 2, that the district superintendent of the government schools was approaching with a herd which had been ordered moved from Marshall to Anvik.—Spirit of Missions.

The Bishop of Exeter, brother of the Marquis of Salisbury, writes a letter to the London Times, in which he says: "July the fourth should be a day of solemn thanksgiving and humble prayer as an act of courtesy to our allies and an act of thanksgiving to the Almighty for the noble reasons which have inspired America to come to our aid. It is particularly appropriate that the day which for years has commemorated the bitterest hostilities between the two nations should now be observed as a festival of amity." The Bishop says that he has already arranged to observe the day in his diocese.

That the ships sunk by the U-boats in British waters are being salvaged is something that few of us have thought of. Four hundred and seven of the ships sunk have been raised since January, 1915.—Boston Globe.

SUMMER CONFERENCE AT CAMBRIDGE

The Conference for Church Work and Summer School for Church Music began on June 21st and ended July 6th. Headquarters at the Episcopal Theological School, Cambridge, Mass. The printed circular issued says:

The Conference is intended for instruction and training in the spirit and methods of Church work. It aims to bring together, for mutual help, leaders in the thought and action of the Church, and also those who are doing or intend to do Church work, but who feel the need of better preparation. It is for every one who wishes to render higher service in the extension and development of the Kingdom of God.

The program was as follows:

7 a. m.—Holy Communion.
7:45—Breakfast.
8:35—Morning Prayer.
9-9:45—Bible class for the whole Conference, conducted by the Rev. Wallace E. Rollins, D. D., Professor of Church History, Virginia Theological Seminary.
9:45-9:55—Singing.
10-12:30—Classes.
12:40—Intercessions.

1-2—Luncheon.
4—Tea in Cloister.
4:45-5:45—Informal Conference.
6-7—Dinner.
7—Hymn Singing.
7:15—Sunset Service under "The Tree".
8—Public Meetings.
9:15—Compline.
The subjects for classes, and leaders for same, were:

FIRST WEEK

Principles of Teaching—Rev. Dr. Boynton.
Organization of Church School—Miss Frances H. Withers.
Christian Nurture Series—Rev. Dr. Bradner.
Church History—Rev. L. C. Lewis.
Normal Mission Study—Miss Emily C. Tillotson.
Social Service—Dr. W. H. Jefferys, M. D.
Mission Study—Mrs. Pillsbury.

SECOND WEEK

Principles of Teaching—Miss Ashurst.
Christian Nurture Series—Rev. J. W. Suter.
Mission Study—Miss Boyer.
Business Methods—Miss Fuller.
Junior Mission Study—Miss Sturgis.
Church Doctrine—Rev. Dr. Slattery.
Social Service—Miss Scudder.
Miss Grace Lindley, secretary of the Woman's Auxiliary, was present, and outlined her admirable war plan for 1918-19. She also held some special classes for leaders.

The informal Conferences were: Miss Lindley's War Plan; Missionary Education; St. Barnabas' Guild for Nurses; Religious Education; Young People's Conference; The Woman's Auxiliary of the Future; Boys' Work Supervised by the Church; an Open Forum. Subject: "The Summons to a New World Order"; Girls' Friendly Society; Church Periodical Club.

The Summer School for Church Music had as instructors Rev. Charles Winfred Douglas, Mus. Doc., New York; Pete. C. Lutkin, Mus. Doc., N. W. University, Evanston, Ill.; Richard C. Appel, M. A., Episcopal Theological School, Cambridge, Mass.

PROGRAM

Esthetics and Criticism of Church music (hymn tunes, anthems); plain song.
Use of the organ in the service; choral conducting and interpretation; plainsong accompaniment; congregational music.
There were occasional conferences also organ recitals.

KENYON COLLEGE

FOUNDED 1824

Offers to young men four-year courses, leading to the Bachelor's Degree. Military training under Government Instructor is officially recognized by the War Department. For information, address President William F. Peirce, Gambier, Ohio.

THE ONLY CHURCH COLLEGE IN THE WEST

RACINE CONFERENCE FOR CHURCH WORKERS

JULY 17 to 25, 1918

THE SUMMER SCHOOL OF THE MID-WEST

For Rooms, etc., write to

MISS ROSALIE WINKLER

81 Eleventh Street Milwaukee Wisconsin

SHATTUCK SCHOOL

Has behind it the Experience, Traditions and Ideals of fifty years. It is a college Preparatory School with military drill and discipline under U. S. War Dept. Reserve Officers' Training Corps. In Grounds, Building and Equipment is equalled by but few schools. Applications for the School Year, 1918-19, are now being filed. An early enrollment will be necessary this year. For catalogue address C. W. NEWHALL, Headmaster, Shattuck School, Fairbault, Minn. Box 452.

SETTLEMENT TRAINING SCHOOL

LA GRANGE SETTLEMENT

LA GRANGE, GA.

A PROTESTANT EPISCOPAL CHURCH TRAINING SCHOOL FOR SOCIAL WORKERS

Courses in Settlement Nursing, Kindergarten Work, and special course of one year in Church and Social Work for graduates.

REV. R. T. PHILLIPS, Warden

Porter Military Academy

A National School

A CHURCH SCHOOL

Founded 1867

242 boys from 25 States and four foreign countries. Preparation for college or business by sympathetic tutoring and under the strongest influences for Christian manhood. Habits of obedience, promptness, cleanliness and self-reliance are inculcated by the strict but stimulating military discipline. An R. O. T. C. School. Mild, healthful climate permits out of door sports all year around. Gymnasium and swimming pool. Unusually liberal terms. A broader preparation than the public school can give. A Lower School for smaller boys.

Rev. Walter Mitchell, D. D., Rector.

Box 604, Charleston, S. C.