

The Witness

"We 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
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V.

The informal gatherings of the Alumni of old Kenyon during commencement week are as pleasant as the formal occasions. We were gathered in the Bull's Eye, a room in old Kenyon, so called because it has a circular window, and is famous as the room of President Hayes when he was in college. '95 was speaking of the general development of Kenyon students and their place in the world of affairs.

"Do you realize," he said, "that Kenyon has had the distinction of sending two men to Oxford under the provisions of the Rhodes scholarship? Cecil Rhodes certainly had a vision. Not content with being the principal founder of the British South African empire, he made provision for the greatest scholarship foundation ever known. In order to bring to Oxford the most brilliant men of Anglo-Saxon blood, two scholarships were assigned to each State of the American Union and to each colony of the British empire. The income of each scholarship is \$1,500 a year for three years, enough to live comfortably at Oxford during the University sessions and to provide for travel or study in vacation. The men are selected not only by reason of scholarship, but because of character and influence in college life. In 1910 the choice fell upon a Kenyon man, who went to Oxford and remained three years, and became president of the Oxford Union, the great University Debating Society, that has trained many an English cabinet minister. As no foreigner had ever in the history of the Union been elected to office in the Union, this honor gave proof of the special character of the Kenyon scholar.

"In 1914 another Kenyon man was appointed to the Rhodes scholarship. After a short residence in Oxford, he enlisted in the British army, and died in the campaign in Egypt."

"I believe," said '99, "that the honor system at Kenyon has resulted in the development of character unknown when we were under the strict supervision of the faculty. All examinations and all regulations concerning good order and discipline are entrusted to honor committees, so that the students really live in a community which is self-governed. Cheating in examinations is unknown, and student opinion so strongly condemns such dishonesty that a man known to cheat would find it impossible to remain at the college. Certainly this system has developed itself and has developed a new type of college student. Under it, hazing has been absolutely abolished, and the upper classmen, instead of finding in the freshmen a group of men to embarrass and annoy, find in them a group of students to develop and to bring to maturity in college affairs."

"It has certainly been the case," said '95, "that great and good friends have arisen to assist Kenyon to maintain its place as a small college, and to perpetuate the ideals of classical education, as well as exact scientific and modern training. The gifts that have been made to the college in recent years are an evidence of the belief of many men of affairs that colleges that develop culture in its broadest form should be encouraged."

A visitor from a neighboring college, who was the most welcomed guest during the commencement exercises, had been listening with great interest to the discussion. He finally said: "I feel somewhat as a founder of a college must feel, because I was instrumental in securing a gift for my own college."

"Is it a story?" asked '95.

"It is the outline of one," replied the visitor.

"Let us have it, then," said '95.

"If it had not been for my bulldog it would never have happened at all," said the visitor. "We were great comrades, that dog and I. His name was Tobasco, so called because he made things warm for every living creature he came in contact with. He had cultivated a taste for these little toy dogs that sit in automobiles and fine carriages. He had bagged one or two, whose owners stated in no uncertain terms that Tobasco had a depraved taste and it must be cured. So I bought a steel chain with a good lock, and after that, whenever Tobasco and I went out for a walk, he went lock step with me. Fearing he might break away, I had a little tag made, which I fastened on the chain, giving merely the name, 'Tobasco', my address, and then, out of pure imbecility, 'Hilton, '98."

"Hilton was my college. Tobasco had not lived in its classic grove, nor terrified its venerable dormitory; but I had wished for a bulldog in college, so when I dreamed of days of long ago, spent in the joyous halls of Hilton, I dreamed 'Tobasco' into that rhapsody. Hence the inscription.

"Our college had not been prospering up to four years ago. The reason was well known to all Hilton men. Two of the richest of Hilton's trustees and benefactors had quarreled. It was a trifling thing in itself, but fraught with serious consequences to Hilton. Old Johnson, '68, had been called upon to speak at an Alumni banquet, and had told a funny story at the expense of Smith, '67. It was something about Smith's having attended, when a freshman, a faculty meeting on a supposed invitation of the president, which was later found to have been written by a junior. Smith didn't like the story, but he told a stinging one on Johnson. The next day they didn't speak, each declaring to the president that it was humiliating to be held up to the laughter of the younger men.

"For a year those two chaps, who before had helped to make Hilton a second Oxford, never spoke a word to each other. Hilton languished. Several efforts were made by mutual friends in Cleveland, where both lived, to get Johnson and Smith together, but they failed. The sting had worn off, but each was too proud or too ashamed to take the first step toward reconciliation.

"This was the state of affairs when, about four years ago, I had occasion to go from Cleveland to Detroit on the night boat. As I stood near the gang-plank, watching the incoming passengers, who should strike aboard but Smith. I stepped aside, as I did not care to speak to him in case he should recognize me as a Hilton man. He was carrying a suitcase, which he placed by a chair while he got his ticket. Without taking his case, he went down to the dining room. Hardly had he disappeared when across the gang-plank came Johnson. I was not especially surprised but somewhat amused to see the two old grads on the same boat. Johnson walked in serenely and, after looking around for a few moments, placed his suitcase right beside Smith's. I smiled to myself as I saw them there. Johnson went to the purser's window and began to negotiate for a state room. But everything was sold. As he stood there arguing with the purser, I happened to drop my hand into my overcoat pocket. It came in contact with Tobasco's chain. Like a flash I had a brilliant idea. Sneaking over to those suitcases I dropped into a chair, and with a few swift motions I passed the chain through the handles of the

suitcases, snapped the lock and skipped out on deck. My action had not been noticed, so I stood in a secluded corner of the deck, and through the open door kept my eye on the situation.

"Luck was with me that night, boys. I saw Johnson talk with the purser for several minutes. I stepped nearer, and gathered from his gestures and the few words that I could hear that he would leave the boat, being unable to get a stateroom and unwilling to share one. He turned away from the window just as Smith emerged from the dining room. They fairly bumped into each other. I could see Smith's face. It had lighted up, and it seemed as if he was about to speak. But he did not, and neither did Johnson. Both turned toward their cases. That carried them, side by side, across the open space at the foot of the grand stairway. Together they stooped. Smith, with his left hand, seized his case, while Johnson seized his with his right. Together they stood upright, and with a swing started in opposite directions. Tobasco's chain did not yield. Both cases were jerked out of the hands of the men and on to the floor. Both turned with a sudden and surprised motion. I stepped in to see the finish. The men faced each other, the cases lying between them.

"I beg your pardon," said Johnson, icily, as if asking explanation.

"I beg your pardon," returned Smith.

"For a moment they glared and, perhaps not realizing what else to do, they reached again for those cases, which were lying like old chums at their feet. This time the true cause of the trouble was apparent. Tobasco's chain was discovered.

"The situation was so funny that the few loungers began to laugh. An Irish cabin patrolman stepped up.

"How did that chain get there," demanded Smith.

"The patrolman was silent, but grinning.

"Did some one put that chain on those suitcases?"

"Possibly, sor," replied the patrolman. "I never knew a chain to grow into leather like that."

"Smith smiled a bit. 'What does that tag say?'"

"Tobasco-Hilton '98."

"It was too much for them. Both laughed. Johnson broke the ice:

"We seem to be attached to each other, Smith," said he, holding out his hand.

"By better chains than this, John," replied Smith, taking his hand.

"That was the beginning of the end. Johnson stayed on board and shared Smith's room. The next morning I ventured to introduce myself as an old Hilton man. They didn't refer to the chain, neither did I. But they were so enthusiastic that they revealed that they were to build Hilton a new chemical laboratory and endow it. I got that news into the afternoon papers and had my salary raised. The story was too good to keep, and Hilton College rewarded me for its prosperity by allowing me to sit on the platform at the next commencement. That's all."

Bishop Reese Chairman War Commission Executive Committee

The Rt. Rev. Dr. Theodore Irving Reese, Bishop Coadjutor of the Diocese of Southern Ohio, has been appointed Chairman of the Executive Committee of the Church War Commission, and a leave of absence for six months has been granted the Bishop by the Standing Committee of the diocese. The Cincinnati Inquirer says: "Headquarters of Bishop Reese, who has been leader in every patriotic movement since the beginning of the war, and who introduced the custom of giving to the American flag equal prominence with the Cross itself in Churches, are to be in Wall street, New York."

Synod of Southwest Postponed

As President of the Synod of the Southwest, I announce the postponement to 1920 of the meeting of the Synod which was set for the coming October in Waco, Texas.

DANIEL S. TUTTLE,
Bishop of Missouri.

Death of the Rev. David W. Bland

The Rev. David W. Bland died at his home in Camden, N. Y., July 10th, after a short illness. He was born in Georgetown, British Guiana, South America, in April, 1858. He was the son of an English army officer. While he was yet a youth his parents returned to England where he lived in Lancashire. He was educated in King's College, University of London, 1874-1879, and at London in 1884 he took orders in the Church of England. He was appointed chaplain to the French Panama Company in the diocese of the Falkland Islands, South America and remained there about a year. His health failed and he went to Jamaica, British West Indies, where for twelve years he was rector of a large church, Woburn Lawn. In 1902 he was appointed chaplain and inspector of laborers on the American Guayaquil and Quito Railroad. On the completion of that work in 1903 he was appointed by the Missionary Board of the Protestant Episcopal Church of America to do missionary work in Porto Rico among the Spanish. He remained there until 1910 when he removed to Guantanamo and Bolondrone, Cuba. Here he worked for five years and in January, 1915 he came to this state and located at Camden in Oneida county which had since been his home.

For nearly a year before going to Porto Rico he had been a resident of Camden and was rector of Trinity Church there. Since returning and locating in this county permanently, he has been engaged as teacher of the Romance languages in Utica and other places where his services were required. He was still a member of the diocese of Cuba.

A Clergyman's Experience at the Front

The Rev. Dr. Murray Bartlett, of the diocese of Los Angeles, who is engaged in Y. M. C. A. work on the Toul front, was recently cited for distinguished service. "There is no sacrifice of deprivation too great for us to make, when you think of those solemn-faced, cheerful-minded boys who stand guard all day and night over our comfort and liberty," writes Dr. Bartlett to his father-in-law. "It was hell every minute for twenty days. Our first station near Toul was a rest camp in comparison. We were under ground every minute except for a dash across the street twice a day for meals and a brief walk to our little cemetery at night to bury the dead. We were constantly under shell fire. We had to change our location once in one place and three times in the other. I shall never forget the horror of those walks across.

"Twenty days in the dark! The apple blossoms and the lilacs came and went, and I never knew it. When I got back to the sunlight the leaves were out; the trees were bare the last time I had seen them. I never knew the sweetness of the fresh air or the beauty of the flowers before. After this terrible time is over may they never be darkened and withered by the evils of war. Well, we're out now for a brief rest—and then back again until it's over: how many times I wonder, for me?"

Moving Pictures to Teach Temperance

"The Church Temperance Society of

the Episcopal Church," says the Boston Transcript "announces a plan that assumes that a prohibition amendment to the Constitution, even if the amendment be ratified, will be of small avail unless backed by public opinion. The society also acts on the theory that the place to attack with an educational propaganda is the poor district, where drinking may be heaviest. Accordingly the society has opened in the Bowery, New York, a theatre with moving pictures, intended to educate men and women on the subject of temperance. Other theatres are projected for other cities, the aim being to make, through the Churches, a public sentiment that will demand the ratification of the amendment and then observance of the temperance law."

Three Military Orders

IN THE ASCENDING SCALE

Nothing can better illustrate and emphasize the difference in the standards and ideals of the armies at war than the words addressed to those armies by their respective leaders.

No great fighting force can be expected to rise above the standard set for it by its commanders.

The three following orders issued by the Kaiser, Lord Kitchener and General Pershing shed a bright light upon the kind of conduct that might be expected by the soldiers to whom they were addressed.

On August 19, 1914, the Kaiser issued the following order from his headquarters at Aix La Chapelle:

"It is my royal and imperial command that you concentrate your energies, for the immediate present, upon one single purpose, and that is that you address all the skill and all the valor of my soldiers to exterminate first the treacherous English and walk over General French's contemptible little army."

That fee which he called "treacherous" and "contemptible" is still before him and has vigorously declined to be "walked over."

Lord Kitchener's order, issued about the same time, is too long to quote in full, but the following extracts will show the splendid standard set before the British soldiers, a standard to which they have scrupulously lived, in most cases:

"You are ordered abroad as a soldier of the king to help our French comrades against the invasion of a common enemy. It will be your duty not only to set an example of discipline and perfect steadiness under fire, but also to maintain the most friendly relations with those whom you are helping in this struggle.

"Be invariably courteous, considerate and kind. Never do anything likely to injure or destroy property, and always look upon looting as a disgraceful act.

"Your duty cannot be done unless your health is sound. So keep constantly on your guard against excesses. In this new experience you may find temptation both in wine and women. You must entirely resist both temptations, and while treating all women with perfect courtesy, you should avoid any intimacy.

"Do your duty bravely, fear God, honor the king.

"KITCHENER, "Field Marshal."

Noble and inspiring as are these words from the great leader who has since gone to a watery grave, yet the general order issued by General Pershing transcends it both in loftiness of thought and concise manliness. Indeed, for power of expression, this order of our commanding general in the field seems to us to be a masterpiece of English.

Listen to this leader speaking to his soldiers:

"Hardship will be your lot, but trust in God will be your comfort; temptation will befall you, but the teachings of our Saviour will give you strength. "Let your valor as a soldier and your conduct as a man be an inspiration to your comrades and an honor to your country."

"J. J. PERSHING."

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. Francis S. White

The Transfiguration of Christ August Sixth

THE COLLECT

O God, who on the mount didst reveal to chosen witnesses thine only-begotten Son wonderfully transfigured, in raiment white and glistering; Mercifully grant that we, being delivered from the disquietude of this world, may be permitted to behold the King in his beauty, who with thee, O Father, and thee, O Holy Ghost, liveth and reigneth, one God, world without end. Amen.

One mission of the Church is to arouse in men a noble discontent—to hold ever before men the coming of a golden age, for which they must prepare. The proper celebration of this feast day is a contribution toward this end. "Here we have no continuing city"; "Change and decay in all around I see"; "Oppression, lust and crime" find frequent outlet in every part of this old earth, so that the man who can only see the things that are seen becomes in time either a shallow optimist or a cynic and pessimist. "Where there is no vision, the people perish", and the vision must be indestructible to give men courage, hope and patience. It is all very well to begin the atmosphere of heaven on earth, but the gnawing tooth of time teaches the most resolute of us that such a heaven lacks that continuance, perfection and beauty which the reality demands.

Chosen witnesses there must be to keep this Divine discontent aflame. Chosen witnesses there must be who will be understood by those to whom they go with their messages of hope, and cheer, and patience. In fulfilling this part of her mission, the Church through the generations sets her people to climbing. All disciples of Jesus must climb the mount of vision. Every one will not get to the top; but every one must try. God will choose His witnesses for wonderful visions. Man cannot do this—he picks out his seers and calls them by their names; but God may reverse his judgment by making the last first and the first last. Be sure of this, however, that every generation has its chosen witnesses. And be sure of this, too, that our business as Christians is to get up into the high mountains. That is what church-going means—hill climbing! And in church-going Jesus has been merciful to us, too. He has given us the chance to behold Him in His beauty afar off—in the Altar service of His own ordaining. There men are given a chance to open their eyes, and see visions, and dream dreams. How much the Holy Communion will mean to us if we will recognize it as an opportunity for Christ to reveal His mission for us to us!

In this prayer we ask God to deliver us from the disquietude of this world. Church-going should be a means to this end. It is the business of minister, and choir, and sexton, and ushers, and all who serve in the courts of the house of the Lord to make church-going time an opportunity to be delivered from the disquietude of this world.

Here is another reason for the Church's ardent advent into the dark that is non-Christian, or partly Christian, places of the earth, namely, that all men may learn not to be content with answering the question, "What shall we eat, and what shall we drink, and wherewithal shall we be clothed?" which answers constitute most of the disquietude of this world, but that man shall have real opportunities to learn how to transfigure the commonplace and the ordinary acts of life into sources of inspirational living.

We Christians should aim to make living a beautiful thing—not a pretty thing, but a beautiful thing. And that is possible for those whose hope and ambition are being fired by visions of the joy that is set before us. The earthly life of Jesus Christ was beautiful because He tied up the temporal with the eternal. He made people's bodies temples for forgiven souls. He tied ambition to service, and put a child's moral welfare before men as the most sacred thing in all earthly life, because of its potential possibilities. He opened inner as well as outer ears, and made sight subservient to vision. He put spirit above matter; but He did not scorn, condemn, nor

neglect or abuse the things of the flesh. He treated life, all of life, reverently, because He knew its ultimate destination.

When we pray to be delivered from the disquietude of this world, let us remember that we cannot be delivered from anything simply by running away from it. Not only must we flee from evil, but we must do the thing that is right. The world is disquieted because it follows not the plan of Jesus Christ. The Christian can never be delivered from that disquietude unless he continually remembers that he is to be in the world, but not of it, and that his contacts are to be for good. Here is another reason why a man goes to church, that he may worship the Lord in the beauty of holiness, for if a man's contacts be holy, his life will be a transfiguring life, and his visions will be very manifest in his words and deeds. Restless Christians are those who are not at peace with God and man. There is still something lacking, so the soul moves hither and yon, and in its goings helps to contribute to the disquietude of the world rather than to the peace of God. If you are disquieted within you, put your trust in God; go to the sanctuary, ask the Christ to show Himself and yourself, and then help you make yourself like His self—and if you are in earnest He will do it, and it will be well with your soul.

THE EPISTLE

I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavor that ye may be able after my decease to have these things always in remembrance. For we have not followed cunningly devised fables, when we made known to you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount.—II St. Peter i:13.

There are effective and ineffective ways of stirring people up. Evidently the inspired way is "by putting you in remembrance". "Remember" was the fourth word from Sinai. "Son, remember," said Jesus in the story of the soul in torment. St. Peter remembered the word of Jesus and wept. "The Holy Ghost," says Jesus, "will teach you and bring all things to your remembrance." "Remember the words of the Lord Jesus," said St. Paul.

The best way to remember is to "read, mark, learn, and inwardly digest". The sign of the cross, the crucifix itself, are aids to remembrance. The Bible is the God-given treasury of the promises of rewards and warnings, by which, if we remember, we shall be effectually stirred up. The Church exists to sanctify and bless and sustain those wills which memory stirs to action. Surely the mission of the missionaries at the Altar and in the pew is to stir up by way of remembrance a Divine discontent with things below till they become more and more like the patterns of things shown us in the mount.

"Shortly I must put off this my tabernacle." St. Peter wanted to shine the glorified life of Jesus on the mountain side in a little booth or tabernacle. The Lord showed St. Peter that all these earthly tabernacles had on them every mark of the shortness and uncertainty of human life, thus teaching the saint that no matter how much one wanted to keep heaven on earth, such a condition was impossible until that time shall come when it can be said "all things are become new". To view the body as a tabernacle, or a lodging place, for the life of Jesus, through the Holy Ghost, is one of the great reasons for sending the Church into what are called "the mission fields" of the world. Too many nations and individuals still contend and mistreat the body, or make the opposite mistake, and cherish the body as though it was the most valuable part of man. When you support

the mission work of the Church you are helping spread the idea that man's body is a valuable piece of human furniture, and must be treated with every possible care and respect because of the soul which it enshrines, but that after all we must remember that the body is only a tabernacle, an aggregation of salt, water and phosphates, which many foolish people over-indulge and pet and slave for, only to smother and seal it in steel and concrete and weigh it down under tons of granite when the vital spark has fled.

"Eye witnesses of His majesty." The Feast of the Transfiguration is a great help to those who believe that Jesus is the Son of God and Mary. To have the testimony of men like St. Peter and St. John to this wonderful transaction is to buoy up one's faith and steady one's resolves. As He prayed, the fashion of His countenance was altered." The Divine life of Jesus became manifest as He was engaged in that act which is so necessary for all of Christ's followers. Talking face to face with Jesus, one's face does reflect His glory, the glory of the only begotten of the Father, full of grace and truth. Struggling, toiling, sweating up the mountain sides of Christian endeavor, he who keeps close to the teaching and leading of his Guide becomes convinced that Jesus is indeed "God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made". And in the strength of that conviction he longs to do his appointed tasks and reach his promised home. He learns the lesson of detachment, and the lesson of "keeping on keeping on", which is just the American way of saying "final perseverance". He who studies the revelations of God made by Jesus, through His Book and His Church, learns to say without affectation, "Lord, it is good for us to be here".

"With Him in the holy mount." There are mountains and mountains. The spirit of evil can help us climb high mountains, and show us "all the kingdoms of the world and all the glory of them". They are sights that dazzle. "Success" is one of those high mountains. In the normal young man the spirit of adventure is a basic thing. To succeed, and to have the glory of succeeding, is one of the dreams of youth. Happy is the man or woman who can look back from his or her career with a clear eye and a happy, whole-hearted laugh! Such people have had the Christ with them, you may be sure of that; otherwise, there would be a cloud in the eye, a forced tone in the laugh, an uneasy attitude in repose. "Keep climbing," says the Christ, "but follow Me, even when you are so tired of climbing that you are heavy with sleep." If a man can and will—and he can if he will—keep the life and teachings of Christ ahead of him in his daily life, he will always be on a holy mount. If he does not, whatever else he has done, he hasn't done this: he has not learned what constitutes happiness and what "success" really means.

THE GOSPEL

And it came to pass about an eight days after these sayings, he took Peter and John and James, and went up into a mountain to pray. And as he prayed, the fashion of his countenance was altered, and his raiment was white and glistering. And, behold, there talked with him two men, which were Moses and Elias: who appeared in glory and spake of his decease which he should accomplish at Jerusalem. But Peter and they that were with him were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias: not knowing what he said. While he thus spake, there came a cloud, and overshadowed them: and they feared as they entered into the cloud. And there came a voice out of the cloud, saying, This is my beloved Son: hear him. And when the voice was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen.—St. Luke ix:28.

Above all things else, learn this, that when you want to be with Christ, and desire to feel His presence, you must pray. None of us can hope for the vision that will transform us until we get down on our knees, kneeling not in terror, or remorse, or fear, but in penitence, and thankful love, and hope, and evident sincerity. The

PERSONAL RELIGION—AIDS AND HELPS BY THE WAY

Edited by Bishop Reese of Southern Ohio

JOY

Our highest right is the right of joy. Without it we lose our right to ourselves. Without joy there can be no deep knowledge of self, no large self-mastery, no generous and resonant action. But our right to joy is not assured to us until we make the Kingdom of God our law and, sustained by a mighty faith in God and man, become creators of good.—The Atoning Life.

Many men fail to realize that joy is distinctly moral. It is the fruit of the spiritual life. We have no more right to pray for joy, if we are not doing the things that Jesus said would bring it, than we have to ask interest in a savings bank in which we have never deposited money. Joy does not happen. It is a flower that springs from roots. It is the inevitable result of certain lines followed and laws obeyed, and so a matter of character. The Christian life that is joyless is a disgrace to God and a disgrace to itself.—Maltbie Babcock.

THESE THINGS HAVE I SPOKEN
UNTO YOU THAT MY JOY MIGHT

DAILY BIBLE READINGS

A. M.

Psalm 92.
Psalm 126.
Psalm 34.
Psalm 110.
Psalm 145.
Psalm 103.
Luke 1:46-56.

P. M.

John 15.
Isaiah 12.
Isaiah 35.
Isaiah 52:1-12.
I Thessalonians 5:16-28.
Ephesians 3:7-21.
Colossians 3:1-17.

Sanctuary of Prayer

I'll strive to do my best for Thee, dear Lord,
Although oft times, I know my thoughts from Thee will stray,
Though by my acts, and words, I often seem to be,
So very, very, far away from Thee.
I know, Thou'll judge me Lord, not as I am,
But, as down in my heart I wish, and try to be
O! gracious Lord, more like unto Thee.
Then give me strength from time to time, to say,
What wilt Thou have me do, dear Lord,
For Thee to-day?
BEATRICE BACON.
Stevens Point, Wis., July 16.

Transfiguration Festival is a call to prayer—prayer with Jesus as well as to Jesus. "They took notice of them that they had been with Jesus." Let us go to school again. Let us sit at the Master's feet and learn of Him. "Lord, teach us to pray." That missionary society is most successful which plans as carefully and as thoroughly for the praying part of its winter's program as it does for its study and its boxes and its contributions. Such an organization will transfigure the lives and faces and aspirations of an entire parish. A transfigured parish is a warm, pulsing, praying, human parish, vibrant with the power of the Holy Ghost. Jesus never prayed just to pass away the time. In His prayers the law and the prophets entered to help with a plan.

"Spake of His decease (or exodus) which He should accomplish at Jerusalem." Why are so many missionary meetings such sleepy things? Because the prayers are so perfunctory, so mechanical, so formal, so heartless. Perfect in reverent utterance they may be—beautiful as ice crystals, and just as cold. You know the way of the average missionary meeting, and you know how half-heartedly the prayers are said and the songs are sung. There is no real quickening of interest until some one's tongue is loosed by a "vital topic", so called, or the repast is spread, or the easiest way to get up the apportionment is broached. Few women take the veil for missions as they take the veil for Red Cross. Few vestries plan for mission funds as they plan for Red Cross or Y. M. C. A. drives. Yet it is the message of the missionary that called both these great movements into being, and sustains them in their careers.

"There came a cloud and overshadowed them." Thank God for the clouds and the shadows of life. Many a man never has been inspired to act until he has passed through the cloud

REMAIN IN YOU AND THAT YOUR
JOY MIGHT BE FULL.

PRAYERS

O Lord, inspirer of the world's joy, bearer of the world's pain, make us glad that we are men and that we have inherited the world's burdens. Deliver us from the luxury of cheap melancholy, and at the heart of all our trouble and sorrow, let unconquerable gladness dwell, through Jesus Christ our Lord. Amen.

Grant me, O Lord, the royalty of inward happiness and the serenity which comes from living close to Thee. Daily renew in me the sense of joy, fill every corner of my heart with light and life, that I may be a diffuser of life and meet all ills and troubles with gallant high-hearted happiness, giving Thee thanks always for all things. Amen.

O Christ, Thou Eternal Well Spring of Life, help us to keep our lives so close to Thee that the spirit of joy may be overflowing in our souls, to refresh and uplift all who are weary and overburdened. Amen.

Poems Worth Preserving

Selected by Pastor Subrahans

SUNSHINE AFTER STORM

From the close of "Apparent Failure."
By Robert Browning (1863)
It's wiser being good than bad;
It's safer being meek than fierce:
It's fitter being sane than mad.
My own hope is, a sun will pierce
The thickest cloud earth ever stretch-
ed;
That after Last, returns the First,
Though a wide compass round be
fetched:
That what began best, can't end
worst,
Nor what God blessed once, prove
accurst.

and through the sea, and found out the lessons God wanted him to know. The times that try men's souls in the sense of testing them are not the hard times, but the good times. The times that test a congregation's earnestness are not the times of popular Sunday services and sermons, but the times of the Eucharists, and the prayer meetings on the week days—when prayer and prayer only is the business of the hour. Most of us want the transfiguration; many of us long for the vision and the beauty of true holiness. Why are they so far off? Because so many of us have been stamping all our actions with the hall-mark of the temporal, instead of the eternal. Our primary talk is of bullocks, rather than life; of the means, rather than of the end. Many Auxiliary and missionary leaders are discouraged, perplexed, confounded; many men and women are tempted to cease mission work for war work; many leaders are heavy with sleep, caused by the exhaustion of trying to measure up spiritual activity in terms of physical powers. The call of the Feast of the Transfiguration is a call to the work of prayer, the business of prayer. Tables must be served, but the principal business of a missionary parish—and all Churches are missionary parishes in the sight of God—is to give themselves unto prayer and the ministry of the Word.

"He went up into a mountain to pray." Let us go to the school of prayer with Christ. Let us realize that going to that school involves exertion and weariness; let us learn that our visions are not to result in the erection of the temporal booths of illy considered emotion, but in the ability to witness to the power and Divinity of Jesus Christ, the Son of God. It is a great task, this task of prayer. It is a transfiguring, transforming task. This feast day is a call to us to gird up our loins and climb. Will you heed it this year, my friend?

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EDITORIAL

The Missionary Conference

I have just put in a week at a Missionary Conference, in Estes Park, similar to those at Silver Bay and Lake Geneva, and have learned many things, while teaching a few.

These Conferences are the successors of the old-fashioned camp meetings, combined with the program of the Chautauqua Assembly, and are in many ways a great improvement on both, for they form a real commission on faith and order, not a commission arbitrarily appointed for the purpose of bringing about a program for Church unity so much as a place where the sacramentarian and the evangelical can get together, and the Lord is the Maker of them all.

It is a place where we can study one another's program and, as Bishop Anderson has so admirably suggested, each one bring that which he has to give to the common fund of religious experience, so that the problem of Church unity can be studied on the basis of a maximum of our faith, rather than a minimum thereof.

The Conference admits of the meeting of denominational groups, as well as the common assembly of these units in general lectures, in which all shades of religious beliefs are blended.

Besides this is the more valuable social feature, that in the recreational and social program there is a mingling of all groups in fraternal intercourse, which tends to break down the barriers of misunderstanding that exist between them.

The common basis of the meeting lies in the recognition that Jesus Christ is the Saviour of mankind, and that all baptized Christians have a common fellowship in Him. There is very little articulation of theological definition, and such was the case in the life of the primitive Church.

It is more a fraternal gathering of those who love Christ, rather than an ecclesiastical assembly for the purpose of analyzing doctrines, and as such forms the basis of an approachment between Christians. It commits one to no policy, and yet gives to each one a chance to study all policies.

I have long since ceased to believe that the Church suffers by comparison with any religious body in the land.

The difficulty lies in getting a sufficient number of Church people to attend to form a representative unit for purposes of comparison. I wish, however, to say that Churchmen are most welcome to these assemblies, and that their convictions are respected and every courtesy is shown to them.

And this brings me to an observation upon the subject of Church unity. I am convinced that Christians today are separated more because of inherited prejudices than because of the deep convictions which caused their forefathers to separate from one another.

We are all earnestly striving to fight the world, the flesh and the devil, but we are confronted with the same problem that the allies are in fighting Austria, Turkey and Prussia—we want to fight under our ancestral banners and under our own leaders. We are not willing to be billeted in the same regiment with the soldiers and officers of another nationality. We love our own leaders, and our own constitution, and our own shibboleths.

Some of us have deep convictions that we cannot abandon, but others, who have no deep convictions, are all the more unable to understand why convictions are not the same as preferences.

It would seem, therefore, as though our quadrilateral needs to be restated in terms that do not savor so much of past controversy. It is all right to put forth the claims of the Creeds, the Sacraments, the historic Ministry and the Holy Scriptures; but these are large words which really contain very simple ideas. The real controversy is, first of all, in the Church, as in the State, one between authority and socialism, or between constitutional authority and no authority. This is bound to divide Christendom into two irreconcilable camps; nor can one who believes in a continuous authority as essential to the existence of the Church find any common ground upon which to plan with the man who believes that religious matters are to be decided by the will of the majority.

The idea that God speaks to His people through the Church is apparently irreconcilable with the idea that God speaks to His Church through the will of the majority.

But there are many Christians who believe in the Church as the vehicle of Divine grace, who yet are unable to define exactly what they mean by the Church.

Any platform of reconciliation must avoid phrases that have antagonized people in the past, and emphasize the need of a common brotherhood, having a common faith, and using the instru-

ments which Christ ordained. The need of such a common basis is going to be realized after the war, if it is not realized now, or the forces of the ecclesiastical Bolsheviks will attack the loosely federated organizations whose weakness consists in their distrust of one another.

One is saddened by the fact that a faith in the ministry and sacraments which cannot be abandoned precludes us from offering to lead in the idea of federation, but such is the case.

The peril of the future seems to lie in the substituting for the witnessing function of the faith, once for all delivered to the saints, a popular brotherhood, in which the voice of popular majorities shall determine what Christ taught and commanded.

Such an idea is intolerable. But the Church can state its faith wisely, and show its sympathy kindly, and treat every one courteously, without abandoning the things for which it stands, and the things for which Christendom, or a large part of it, is really hungering, but which it is prevented from accepting because of the inarticulate character of its needs.

Summer Conference at Hobart College Geneva, N. Y.

In spite of increased railroad fares and the conflict of duties rising from war service, the enrollment at the Conference of the Second Province at Hobart College, Geneva, N. Y., was two hundred and thirtythree. Although this number was not quite as large as last year, it was very noticeable that more of the delegates arrived on the first night and stayed to the end of the Conference than ever before. In other words, a greater spirit of seriousness animated the students than in other years; there was little visiting from class to class; and those enrolled were more ready than formerly to take the examination at the end of the courses. There was plenty of fun too. An unusually active recreation committee saw to that. There were walks—a bird walk and a star walk—under the guidance of the college professors. There was a field day on the Fourth of July, and a tea at the country club on Saturday afternoon, besides other events that sent "Jack" back to his work better for the play he had taken.

The most picturesque feature of the Conference, and that which drew outsiders by the automobile load, was the mystery play given out of doors under the great trees on Wm. Smith campus. "The Great Trail," an Indian mystery play written by Mrs. Henry L. Hobart five years ago and presented by various groups of young people all over the country since then, was chosen for the year's Conference play. The same spirit of deep reverence and desire to teach the Church's lessons, marked the sixty players who took part in the performance. This particular mystery play is especially well adapted to out of door production. There are many who feel that the mystery play is the outstanding event on the Conference program and that which seems to sum all the other lessons and impressions of the ten days.

The classes were as usual interesting and well attended. Miss Grace Lindley gave a preparation course for The Advent Call. Dr. Gray and Mrs. Brewster taught Bishop Burleson's new book for seniors and intermediates. For the junior course Dr. Gray had a real clinic, eight or ten little boys and girls to whom the members of his class told the stories in Miss Giles' book. In Social Service there were more students enrolled than ever before. Canon Elmendorf had a course on War Time Ministries of the Church. Mr. Crouch one on After War Problems and Dr. Taylor one on the Spiritual Note in Social Service. Miss Withers, Dr. Boynton and Dr. Bradner taught the course in Religious education.

A special feature was the course for the Daughters of the King and the Girl's Friendly Society taught by Dr. Ferris of Rochester. There was a Daughters of the King day, and a Girl's Friendly Society day with conference led by the Rev. Frank Nelson of Cincinnati.

Bishop Stearly, President of the Conference, was again in charge of Sunset Services and preached daily. The high water mark of the Conference was of course the Corporate Communion on Sunday morning and the preparation for it the evening before.

The same officers were re-elected for 1919 with the exception that the Rev. W. A. R. Goodwin was elected treasurer and Mr. Kingman N. Robins chairman of the Finance Committee, which was merely an exchange on their part of the offices they held last year. The report of the Finance Committee showed that three dioceses in the Province had paid or overpaid their share of the Conference expenses, namely Albany, Newark and Western New York.

School for Chaplains and Approved Chaplain Candidates

At the present session of the Chaplains' Training School for Chaplains, at Camp Zachary Taylor, Ky., there are 19 clergymen of the Episcopal Church in the student body. The attendance of the school is 220.

The men are enthusiastic about the excellent training they are receiving. When the candidates finish the course they will be familiar enough with military drill to march in formations of troops, and will know what soldiers do on the drill field.

The instruction in military law is so thorough that the graduates of the school will have knowledge which will enable them to give sound military advice to soldiers in difficulty, and in special cases to act as counsel for the defense for soldiers on trial before courts martial.

All members of the training school are required to preach before the faculty and student body. The candidates are preaching earnestly, and show promise of great usefulness as preachers to soldiers.

The candidates feel a gratitude for the thoroughness and comprehensiveness of the course of study. The present session of the school will end about August 15.

WILLIAM HEILMAN,
Chaplain 161st Depot Brigade.

Two Requests

An advanced contingent of the Heavy Tank Corps consisting of about 1000 men has arrived at Camp Summerville, Tobyhanna, Pa. The only Church center in Scranton. Will those who know of Churchmen in this contingent be good enough to notify me of the fact. The Church clergy of the city of Scranton will be glad to render any and all kinds of service if they might know the names and the company of the men at Tobyhanna.

R. P. KREITLER,
Rector St. Luke's Church, Scranton, Pennsylvania.

Bishop Osborne, retired Bishop of Springfield, asks that Diocesan Secretaries and others will kindly take notice that his permanent address is at Savannah, Ga., as given in the Living Church Annual and the Churchmen's Year Book. Bishop Osborne is still a member of the House of Bishops and all notices of requests for election of Coadjutor Bishops, or for consent to elections, depositions, etc., should be sent to him as when a Diocesan Bishop. Address 723 Maupas Ave., Savannah, Ga.,

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MISSIONARY NOTES AND ITEMS OF INTEREST

By G. W. J.

Sunday, July 21st, constituted the third Independence Day of the month: July 4th, our own; July 14th, France, and July 21st, Belgium. The Boston Herald, in an editorial, says: "It was on July 27, 1831, that Prince Leopold acceded to the throne to which the Belgian Congress had elected him a few weeks earlier. Before that time Belgium had been the pawn and plaything of nations from the time when Caesar overran it, not without difficulty, with his legions.

After the Romans, the Franks and then the Spaniards made Belgium a province for centuries. It was not a willing subject nation, and many were the wars and the struggles toward independence. After the peace of Utrecht in 1713 there came an unhappy century, when the Belgians had to own the Austrians as their masters. Toward the end of the century, the spirit of freedom that was blazing in America and France threw its light into Belgium. The people refused to pay taxes, attacked the Austrians, and in 1787 even proclaimed a republic. Then came a period when Belgium was a part of turbulent France, only to be joined a few years later in the unnatural alliance with Holland, from which it persistently rebelled. Finally Belgium made the Dutch glad to dissolve the partnership, and the other nations recognized the independence that it declared in 1830, and maintained when Prince Leopold, who proved a wise ruler, took the helm in 1831. It has been a story of struggling for freedom against odds for all the long centuries since Caesar said, 'Of these, the bravest are the Belgians.' All the world honored the compact of 1831, by which the powers guaranteed Belgian independence—until Germany decided, in 1914, that the compact was a scrap of paper. Its independence day that is surely to come will mean far more than July 21, just past, or any of its other festivals has meant to it."

On January 17th our first missionaries to the Dominican Republic, the Rev. and Mrs. Wm. Wyllie, arrived in the city of Santo Domingo. On the 19th of June Mrs. Wyllie writes of their first five months:

"Our initiation into this 100 or more years behind the time country was an experience not soon to be forgotten. Everywhere was a sea of black faces. The jabbering of Spanish at a terrible rate, to one not comprehending it, was bewildering. The primitive country and manners of the natives seemed so unreal, one felt that by rubbing the eyes one might awaken from a dream. The stern reality of things confronts one everywhere. The nakedness and ignorance of many of the natives, and especially of the country folk, are astonishing. One almost forgets the beauty of land and sea coast, mountains and valleys, through the great crying need of missions and schools. Truly a great opportunity for the Church is near at hand, and a country ready and eager for instruction.

"Looking around, there seemed so much to do that effort seemed impossible. There is no Protestant Church building in the city. However, Mr. Wyllie found a number of Americans and English-speaking whites, and since our first Sunday we have held regular services at 7 and 10 a. m. with an attendance of from 10 to 40 persons.

A Guild, called the Epiphany Guild, has been organized and has about 25 members. Besides sewing and taking orders for home-made things, \$175 has been raised by private subscription, and with this a piano for Church services has been ordered from the States. On July 1st a gift shop will be opened, whose proceeds are to be kept for a church building fund. A Junior Auxiliary has been formed. It has eight members, and during Lent they prepared to give "The Children's Crusade."

"There were 24 children taking part in this, and it was given in Easter week as an out-door pageant. It was a great success and netted us \$21, the first gift to the Board of Missions from our children. There is a small branch of the Woman's Auxiliary—only five members; but as time goes on interest and membership may increase.

Mr. Wyllie has conducted a study class on missions. Mrs. Colmore has been asked to send 50 United Thank Offering boxes, in the hope that they may soon be in all the homes of the congregation. A missionary quilt is

being planned, and perhaps it may be exhibited in Detroit next year, as also some of the native articles. The Juniors are already collecting photographs of the island for an album, which would be interesting, too.

"Besides the Auxiliary, there is also a probationary class of the Daughters of the King.

"The Red Cross drive given here recently kept many of the workers busy in other than Church circles, but now that is over, we are getting back to study work.

"Miss McCullough was with us three months, teaching, and we realize more than ever the need of two teachers for fall work. There were 21 pupils in the Church, and we have the promise of at least six more for September, if the Board of Missions can supply the teachers. Mr. Wyllie has already purchased 25 desks, and many other things will be needed for equipment. Then there are the colored people. They need a teacher speaking Spanish, who could instruct in English. An industrial school would be a wonderful thing here. But, alas! why go on wishing for, I suppose, more than we can expect in many years to come! Both Mr. Wyllie and I are working very hard, and in many ways we see wonderful results, but we must have financial help from the Board of Missions to do the really great things so much needed.

At San Isidro there is a flourishing little colored mission, at which Mr. Wyllie has regular services twice a month. Later I hope to make a trip there to organize the women for work.

On Sunday, June 23rd, Mr. Wyllie will consecrate the Protestant cemetery there, and he has made arrangements to bury the dead in future in a decent Christian manner. He is constantly searching out new missions and hunting up Church people, many of whom have not received the Holy Communion for from 10 to 15 years. The urgency of this new work is apparent, for no less than four evangelists are touring the country since we came. We are first on the field, and we should try to keep first."

Vicar of Historic Chapel Retires

Historic St. Paul's Chapel, in downtown New York, attended by President Washington and Governor Clinton in their day, is to change its Vicar on Oct. 1, says the New York Times. The long-time Vicar, the Rev. W. Montague Geer, retires, after 24 years of service. He is a Vicar, and not a Rector, and retires on a substantial pension as Vicar Emeritus, because St. Paul's is a chapel of Trinity Parish, whose Rector is the Rev. William T. Manning. When St. Paul's was built it was surrounded by residences of rich folks, and it, rather than Trinity Church, at the head of Wall Street, was the place of worship of the officials of the English city. For that reason came later its standing in an American city, and its pews occupied by a President of the United States.

Far down in lower Broadway, St. Paul's, under Vicar Geer, has come to serve more people each year than ever it did when president and governor sat in its pews, and residences surrounded it. The Vicar who now retires solved the problem of staying rather than of moving away. He inaugurated not one no-dinner service on week days, but two, 12 and 1 o'clock, the preachers preaching their sermons twice, and accommodating two luncheon hours, instead of one. He introduced great musical festivals at Christmas, Easter and Fourth of July, and some eight other seasons, always religious and patriotic, and the numbers attending were limited only by the capacity of the edifice. He started a lunch club near by, and encouraged men and women to sit in the shade of the tombstones and rest. Without invitations, they went into the chapel to pray when there were no services in progress. By these and similar methods, occupants of these pews surpassed almost every church in the country in numbers.

"There is a practice at old St. Paul's Chapel, Trinity Church, Boston, says the Transcript of that city, of ringing the tower bell during the passage of 'selected men' on the way to the camp." The Rev. William Montague Geer, the vicar, more than once has taken occasion to speak a few words to these men, cheering them on their way and informing them the bell was being rung in their honor.

Personals

Rev. George E. Young took charge of the parish of St. Matthew and St. George, Indianapolis, Ind., on July 15.

The Rt. Rev. Dr. Cameron Mann, Bishop of Southern Florida, is spending several weeks in the north.

Mr. Marshall De Lancey Haywood, a prominent Churchman of the Diocese of North Carolina, has been appointed Supreme Court Marshal and Librarian of his state.

The Rev. Joseph T. Ware, vicar of the Chapel of the Epiphany, Washington, D. C., has accepted a call to the rectorship of St. Andrew's Church, Birmingham, Ala.

The Rev. Warren W. Way, Rector of St. Luke's Parish, Salisbury, N. C., has accepted his election as rector of St. Mary's Diocesan School for Girls, Raleigh, N. C. He succeeds the Rev. Dr. George W. Lay.

The Rev. Walter S. Bentley, formerly rector of the Church of the Ascension, Brooklyn, N. Y., and Secretary of the Actors' Church Alliance which he founded, is in charge of Christ Church, Little Rock, Ark., during the summer.

Miss Agnes Hart, daughter of Dean Hart of St. John's Cathedral, Denver, Col., has accepted an appointment for canteen work in France, under the auspices of the Y. M. C. A. The Denver Times says Miss Hart is a talented woman, was educated abroad, speaks both French and German fluently and is a noted philanthropist and charity worker in her home city.

The Rev. James F. Plummer, Dean of the Convocation of Mobile, Ala., has resigned the rectorship of All Saint's Church Mobile, in order to take active charge in the missionary work at the Convocation. Existing missionary points are without ministers and war conditions make it unusually difficult to supply them. The ship yards that have come to Mobile are bringing thousands of new population that must be cared for. The Rev. Mr. Plummer will serve All Saint's Church as priest-in-charge until his successor is chosen.

Religion and Patriotism—A Cross and Flag Rite

The N. J. Diocesan News publishes a Cross and Flag ceremony formulated by the Rev. Geo. Edw. Faber, of Clarksboro, which has been found useful and effective in the Sunday School and in religious services wherever tried. It is the author's hope that it may be of real service in its suggestiveness to many in increasing reverence for the Cross and love for the Flag. It has been in use at St. Peter's Church Sunday School for the past year.

Rite of the Cross and the Flag
(Appended to Creed—a cross and a flag in view) All say: THE CREED.
All "Reverence" the Cross—then say:

As a Christian, baptised, I vow allegiance to the Kingdom of God and the Cross of Christ, and to be His faithful soldier and servant unto my life's end. Amen.

(Organ strikes first note of Stainer's tune "Cross of Jesus"—then) Sing:
In the Cross of Christ I glory,

Towering o'er the wrecks of time;
Gathers round its head sublime.
All the light of sacred story

—Amen.
All together give Boy Scout signal to the flag, and say: "I pledge allegiance to my Flag and to Country for which it stands, one Nation indivisible, with liberty and justice for all."

...Sing: (the stanza)
Our fathers' God to Thee, etc. Amen.
[This outline is printed on a card in two colors with Cross and Flag and can be furnished in quantities for One Dollar a hundred. Address THE WITNESS, Hobart, Indiana.]

Does Not Believe in Taking a Vacation

The summer is no time for any rector to take a vacation, according to the Rev. Thomas J. Lacey, Rector of the Church of the Redeemer, Brooklyn, N. Y., says the Boston Transcript. "Vacation is not uppermost in our minds," says Mr. Lacey in his parish paper. "War takes no vacation. Submarine attacks do not lessen. Our boys do not leave the trenches, posting notices that services will be resumed in the fall. The devil manages to keep busy in spite of the hot weather. He is used to heat."

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

Dr. Richard C. Perkins, a direct descendant of the Rev. Alexander Whittaker one of the first missionaries of the Church, coming to America from England, died at his home near Lynnhaven, Princess Anne county, Virginia, aged 95 years, on July 13th.

The drawing of the new plans for the new St. Paul's Church, Canton, O., has been postponed and the funds contributed have been used to purchase Liberty Bonds and War Savings Stamps. The Church will not be erected until after the war.

Mr. J. Reifsnider, a brother of the Rev. Dr. C. S. Reifsnider, President of St. Paul's College, Tokyo, Japan, recently started out to raise \$25,000 in Tokyo for the American Red Cross and in one day was pledged \$85,000 by Japanese.

Bishop Restarick telegraphs the Board of Missions that Iolani School at Honolulu needs quickly three additional men teachers. They should be unmarried and not subject to the conscriptive service law. They should be college graduates preferably, and at least graduates of high and normal schools of excellent standing.

Dr. Joseph Henry Gilmore, author of the hymn, "He Leadeth Me", died in Rochester, N. Y., on July 23rd. He was professor of English at Rochester University from 1867 until 1903, when he retired. He was the author of several books. His father was Joseph Albree Gilmore, Governor of New Hampshire in 1863.

In Grace Church, Pittsburgh, Pa., on Sunday morning, July 14th, a large congregation was present to witness the dedication of a silk Church Flag, a memorial gift of the Junior Warden and his wife, Mr. and Mrs. Thomas F. Ashford, Jr., for their son. The Rector, the Rev. William Porkess, preached a special sermon on the significance of the two flags, the Church and the National.

That maker of paradoxes, G. K. Chesterton, has apparently evolved the greatest paradox of his life in getting himself drafted into the British army. His girth alone, which makes him the favorite and frequent impersonator of Dr. Johnson at fairs and festivals, would seem to preclude him from the life of camp and trenches. But the paradox, as the New York Times sees it, is that this is the very kind of life to which he has been all the time destined.—Literary Digest.

A temporary frame addition to the parish house of St. Mark's Church, Toledo, O., is under construction to tide over the time when the fine Gothic stone church will be enlarged to meet all the needs of the parish according to the original plans. The addition is to be made for the reopening of the Sunday School in September. New offices and a library and reading room as well as quarters for the primary department of the Sunday School will be provided in the extension. The Rev. R. S. Chalmers is rector of the parish.

The Rev. F. R. Godolphin, rector of Grace Church, Oak Park, Ill., who is serving as a civilian chaplain at Camp Bowie, Texas, says: "The Camp sites are rather dreary, for there is not a tree of any kind and not very much grass. When the winds blow—and they blow almost all the time—there is about as much of Texas in the air as underfoot and everything is quickly covered with fine dust. To my amusement, I am occasionally advertised as Chaplin Godolphin on the 'Y' bulletin boards, and perhaps this is one reason why the men gather, expecting to see a man with a funny walk."

The Rev. Arthur P. Kelley, formerly

pastor of St. Stephen's Episcopal Church in Westboro, Mass., has been killed at the Marne. He had been with the American army in France for a year, serving first as a private. At the time of his death he was first sergeant in the 103rd Ambulance Corps, 101st Sanitary Train. He enlisted at Framingham, Mass., two years ago, and his first field duty was at the Mexican border.

The Rev. Mr. Kelley was 37 years old, and was a native of Nashua, N. H. He was graduated from Trinity College and from the General Theological Seminary.

A memorial service, consisting of appropriate hymns, sentences, psalms, Scripture lessons, and prayers, has been set forth by the Bishop of Massachusetts, to be used in "Commemoration of one who has given his life for the country." The office was prepared at the request of Bishop Lawrence by Dean Rousmaniere of St. Paul's Cathedral, Boston, and the Rev. John W. Suter. It is a neatly printed leaflet of twelve pages. Copies may be obtained of the Secretary, St. Paul's Cathedral, Boston, for five cents each, or from the Fort Hill Press, 176 High St., Boston, at four cents each in lots of fifty or more; or they may be ordered through the office of THE WITNESS, Hobart, Indiana.

In response to repeated requests from the Bishops and Missionaries in the Orient, Mr. John Wood, Foreign Secretary of the Board of Missions, expects to spend next autumn and winter visiting the Far Eastern mission fields. Sailing from San Francisco early in October, he will first visit in the Hawaiian Islands, then spend about two months in Japan. From there his itinerary takes him south to the Philippines for January and February of 1919. March, April and May will be spent in China. After a visit to the Church of England Missions in Peking neighborhood and Korea. Mr. Wood expects to return to Japan and sail from Yokohama early in June, 1919.

An Earnest Appeal

A year ago St. Michael's Mission School was opened to the children of the Arapahoe people. Eighty children, half starved and diseased, presented themselves for admission. It was not possible to refuse them, though the Mission had neither sufficient funds nor equipment with which to work. It accepted the challenge of the Arapahoe people, and is today ministering to the whole tribe. Last year our boys came as day pupils, for there was no place to house them. There were no school buildings. In order to hold the school together, it will be necessary to erect a school building and dormitory for boys. This will cost \$15,000. The building is now under construction. The confidence of the Arapahoe people in St. Michael's Mission is a challenge to whole Church. The work is one of unprecedented promise.

The world today is fighting for the existence of small peoples. The Arapahoes, commonly accounted one of our most difficult tribes, are responding to a degree hitherto unknown in Indian work. They need your help. This new building offers a splendid opportunity for a memorial gift to a much-abused people. Contributions in any sum will be welcome and may be sent to Bishop Thomas at Cheyenne, or to the Warden, the Rev. Royal H. Balcom, St. Michael's Mission, Wind River, Wyoming.

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