

The Witness

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

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THE SUNDAY SCHOOL MUST HELP WIN THE WAR

A Great Teacher Training Camp to Be Conducted This Fall

The General Board of Religious Education has issued a series of circulars giving parishes and missions a well worked out plan to make a drive this fall in the interest of teacher training.

Every resource of America must be used to win the war. The Sunday school is one of these resources. It has to do with maintaining the spiritual morale of the country. In order for the Sunday school to do its best and biggest bit, the Sunday school teachers and officers must thoroughly understand the situation. To produce such an understanding, it is suggested that a conference be held in every parish and mission of Sunday school workers, and that the following topics be discussed: How has the war affected the Sunday school? How does the war challenge the Sunday school? What can we do that will help the Sunday school workers to effectively relate their school to the immediate needs?

A crisis is at hand. The teaching power of our Church is seriously threatened. Hundreds of Church schools have been depleted in their leadership by the war. Men have been called away. Women are carrying heavy responsibilities. Teachers are scarcer than ever. Now is the time to rally our teaching forces. Let the Church adopt the principle of the training camp. We must train more leaders of youth, and by intensive process if necessary. If we do not go forward we shall be forced backward by circumstances. Where there is a will there is a way. The Board urges rectors and superintendents to take action now to begin October next. All the leading Christian communities are preparing a simultaneous action in the matter of teacher training. The time for the drive has not been arbitrarily fixed. It is, however, suggested that it should begin about September 15, and continue for thirty days. In some sections the drive has been made, but in most sections it will be made some time during the latter part of this month and in October.

Five great objects are to be kept in view: A training class in every parish to train those who have never taught before; a monthly business meeting for every school of the officers and teachers to consider school betterment; a class to assist present teachers, giving the present leaders new inspiration and insight; specialized methods taught in every community—the fine points of teaching particular ages given in joint classes; attention called to the best printed helps for teachers, making use of the excellent literature now available for teachers.

The General Board of Religious Education is urging upon diocesan authorities in education a definite program for the campaign. Many Diocesan Boards have taken action. Every Church school should co-operate with their diocesan authorities and with the General Board of Religious Education to make the drive a success. Wherever no diocesan program is laid out, each parish should act. Let the rector or superintendent arrange a special meeting, to include every teacher and officer, to discuss the importance of teacher training, and how it may best be carried out in your school. The General Board will supply a program and literature for such a meeting if requested. Address inquiries to Parochial Department, General Board of Religious Education, 298 Fourth Avenue, New York City.

J. S. Armentrout presents the following strong points on the value and need of teachers' training in Church schools:

The call in the world today is for people who "know how". Knowledge of the way to accomplish results is desired in every worker, no matter what the task.

This need for those who "know how" is as great in the Sunday school as elsewhere. Increasingly it is being demanded that teachers and officers shall be trained for the task they have to do. Some of the reasons for this demand are:

Most Sunday schools can offer not more than one hour as a maximum time for instructions. This will include the entire period. Over against this, the school has at least five hours of the pupils' time for five days of the week. This one hour per week is all the time most children get for any systematic religious instruction. The value of this will depend, of course, on the ability of the teacher to use the time to the best advantage. If the teacher does not "know how", then the time will be in large measure lost, and so will that child's opportunity for religious education. The serious import of this will be increasingly recognized when we remember that only a limited number of children have any religious training other than that offered by the Church school.

The competition of other interests are varied, and compete for the interest of child and parent.

There is, first, the unconscious competition of the public school. This education has been emphasized. The training of these teachers has been insisted upon until both children and parents have come to feel that here is the important thing in educational life. The Church has not emphasized education or insisted that her teachers get ready for their task, and so finds herself the loser in the competition.

Again, there is the active and very close competition of amusements, etc., for the interest of the child. It is unthinkable that the Church would try to meet this with any less than her best, or would count any work too great that would help the task.

No other work in the Church is greater than that of a Sunday school teacher. No other individual has a greater opportunity to shape life and mold character. A new realization of this fact is helping to intensify the demand for trained teachers.

But how may the teachers of the Sunday school be fitted for their task?

To this question there is only one possible answer—they must be fitted by training given in the local Church and school. The teacher training class in the local school is, at the present time, the most efficient answer to this demand for prepared teachers. No other agency can take its place. Each parish and school must face its own problem of teachers and attempt to meet the need through this means. That it is entirely possible to do so has been proven again and again. No parish and school fully alive to the needs of its children will neglect this work.

Right Literature Essential to Religious Education

We are indebted to Mr. S. G. Deam of Niles, Mich., for a copy of the preliminary recommendations from the Diocesan Board of Religious Education of the Diocese of Western Michigan, which contains much matter of interest to Church people everywhere. Commenting upon the need of literature, the Board states that "unless the right literature is secured and used effectively, the work of religious education becomes increasingly difficult. Aside from the text books, and

such reference books recommended in connection with them as the Church can afford to purchase, the parish should subscribe each year to "The Leader" for each of its teachers and each member of the teachers' training class.

"An ideal to work toward, and one we hope some day to put into operation, is to outline a reading course for adults, to guide them into a deeper comprehension of the Church's life and faith. In the meantime, however, every family in the diocese could be educating itself by subscribing to at least two Church papers, e. g., the Church Helper and either THE WITNESS or the Living Church. The Church school might be utilized in helping to bring this about by securing subscriptions during the day school vacation, or Saturdays. It should be a laudable object for the children to try to stimulate a desire in adults for an education along Church lines. It might even be credited as Church extension work on the five fields' chart of the school."

Mr. Deam, who is secretary of the Board, says: "I am a strong advocate of the duty of every Church family to subscribe for one or more of our Church papers, the same as a business firm subscribes for its particular trade journal. THE WITNESS has 'grown' to be an ideal Church paper, and should be in the hands of every Church family."

Bishop of Harrisburg Welcomes Metropolitan of Athens

A mass meeting of Greeks and Americans was held in Carnegie Hall, New York, on Saturday evening, Sept. 7, to welcome the Most Rev. Meletios, Metropolitan of Athens, to America. The Metropolitan was attended by Archimandrite Alexander, secretary of the Holy Synod of Greece, and Archimandrite Chrysostom, director of the Theological Seminary at Athens. The Rt. Rev. James Henry Darlington, Bishop of Harrisburg, was present in his robes, attended by his chaplain, and delivered an address of greeting and welcome, on behalf of the Episcopal Church, in which he referred to the long-time friendly relations of the Greek and Anglican Churches, going back to Theodore of Tarsus, the Greek monk who became Archbishop of Canterbury. The Bishop mentioned the correspondence between the General Convention and the Holy Synod, and read a copy of the letter addressed to the American Church by a former Metropolitan of Athens, Theophilus, in 1872. About 3,000 people attended the gathering.

Bishop of Oxford In New York

Through the courtesy of the National Committee on the Churches and the Moral Aims of the War, it has been arranged for the Rt. Rev. Charles Gore, D. D., Bishop of Oxford, to Sunday, Sept. 22nd, in the morning, at the Cathedral of St. John the Divine, and at Trinity Church, at Evening, at 3:30 o'clock.

"Com'e Buona, l'America"

"Com'e buona, l'America! Com'e buona!" "How good America is! How good!" exclaimed an old Italian woman before a Red Cross worker, at the time of the recent distribution of clothing at Perugia.

A little girl, tugging at the skirts of the old woman, was being addressed. The child bore an armful of new clothing, which had been made in Red Cross sewing rooms in America, for the use of refugees in Italy.

About 2,000 refugees from Caporetta are housed within Perugia's hospitable gates, some of them in palaces and private homes, others in public buildings, and a good many in an immense school building.—Red Cross News.

JAPANESE SEEKING FOR SOMETHING

Experience of Dean Smith With an Agnostic and at a School

In a town in which there is a boys' high school, which Dean P. A. Smith of Fukui, Japan, visits occasionally, there lives a teacher, an agnostic, who has a fine family of three boys and one girl. A short time ago this man sent a letter to the Dean, requesting him to come and teach the whole family about Christianity. It came so unexpectedly that it seemed suspicious, but examination proved it to be genuine. The man and his wife had been led by their family love and family cares to realize that without religion they could not rear their family aright, and the religion of Jesus Christ was the only one that offered any real hope and help. And all this in the family of a teacher in a school which only four or five years ago discharged a Christian teacher for daring to answer questions about the Bible, even in his own house!

In still another place the Dean was invited to bring his radiopicton and show pictures in a school dormitory. Naturally, he left his Bible pictures at home, hoping only for an opportunity to get acquainted with the boys and their teachers, and thus draw them later to the chapel. What was his surprise to hear a unanimous protest from the teachers and students: "Why didn't you bring your Bible pictures? We wanted to see them!" The upshot was another invitation, and the next time the Dean will have more faith, and give them what they want.

Another incident, small in itself, but giving the key to the ideas of many Japanese today, occurred a little while ago in a town near here. The local

catechist was talking to a merchant, a plain, hard-headed, earnest, upright man, about the present moral condition in Japan. The merchant remarked: "I have been wondering for a long time what would be the best way to utilize Buddhism or Christianity, or both, for the moral uplift of the nation." The catechist's answer was straight to the point: "You have the cart before the horse, my friend," said he. "You want to use God or Buddha as if you were greater than they. Our strength lies in the fact that the Christian says, 'Here am I, use me', and puts himself in God's hands. Then he is able to do far more than he could if he tried to substitute his own feeble plans for God's great ones."

This set the man to thinking, and a few days later he said, "If I were not a Buddhist, I would become a Christian right now."

He is eagerly seeking, and there is little doubt that this earnest Buddhist will be an earnest Christian some day.

These incidents are recorded here not for their intrinsic value, but because they show that the Japanese people are seeking for something. More often than not they do not know what they are seeking, but they want it. In the words of a friend of the Dean's, a high school principal, "You Christians have something that we have not, and we want it. We do not yet know what it is, but we want it, for we know it is good, because of what we see in you." God grant that the Church may respond to the terrific challenge contained in these words.

Advocates the Conscription of Church Members

The Rev. Malcolm Taylor of Taunton, Mass., makes the following interesting contribution to The Church Militant:

"Bishop Lawrence, in selecting from the clergy men for voluntary chaplains at the camps, has adopted the military method of conscription. He has not been asking for volunteers; he has been going to the men who seemed to him best fitted for the work and saying: 'I want you to go to Camp ——— for ——— months. And they have gone. The reasonableness of this method, as well as the moral right of the Bishop to make such definite demands, has appealed to them. The more earnest men like to be commanded to undertake difficult tasks when they respect the authority from whence the orders come, and there is no higher human authority, nor one more worthy of respect, than that of the Christian Church.

"It would be well if the same method could be used by a Rector in securing the workers needed in his parish. We are not sure that it cannot; it might at least be tried. The subject is being discussed. Religious leaders are asking whether Church membership does not involve the obligation to serve wherever the call may come. It is not unreasonable to argue that Churches might draft their members for service as the state does, when an emergency arises. We are inclined to believe that such a method would be welcomed by the loyal members. It would also serve to draw more clearly the line between conventional and sincere discipleship."

An Unusual Showing for War Times

The \$8,000 mortgage, of more than thirty years' standing, on the property of St. Paul's Parish, Council

Bluffs, Ia., has been lifted. Also \$4,000 floating indebtedness has been paid, and several thousand dollars have been expended in church and rectory improvements. The consecration of the church will probably take place in October or early in November. A number of memorials have been presented to the Church recently and blessed by the Rector, the Rev. Wilford E. Mann.

Prof. Christopher Thornton, F. D. Sc., London, has been engaged as organist and choirmaster, and will begin his duties the 16th Sunday after Trinity.

The service flag of the parish, containing 81 stars, was formally dedicated on a recent Sunday morning. Seventy-seven stars are for men in war service, three for Red Cross nurses and one for the telephone service overseas, and one gold star for P. Odway Thomas, son of the former choirmaster. A local daily states that Mr. Mann made a beautiful and stirring address, eulogizing the men in the great struggle for liberty, and to make the world safe for democracy.

An interesting feature of New York City Church life is the out-door Grace Parish service, Wednesday and Friday noon of each week. It is held in Huntington Close, a beautiful little yard at the corner of the church, where Broadway and Tenth Street join.

The noise is great from the street traffic, but the average voice reaches a line of men who hang to the fence on the Wanamaker store side, and while the distractions may disconcert the average preacher, he has the consolation of believing that an occasional word may reach a lonely or a troubled soul. Lately, the preacher has been advised to stand on a box, under a canopy, where the few who venture inside are seated. This mars the artistic effect of the use of a fine out-door pulpit, but probably is more effective in its human reach. From 50 to 150 people are purposely withheld in hearing.

THE MISSIONARY MESSAGE AND THE MESSENGER

St. Matthew The Apostle
September 21st

By the Rev. Francis S. White

THE COLLECT

O Almighty God, who by thy blessed Son didst call Matthew from the receipt of custom to be an Apostle and Evangelist; Grant us grace to forsake all covetous desires, and inordinate love of riches, and to follow the same thy Son Jesus Christ, who liveth and reigneth with thee and the Holy Ghost, one God, world without end. Amen.

"Didst call Matthew from the receipt of custom." Every missionary should have a good business training. Most of them acquire it, after experience with vestrymen, who would "go to the wall" if they pursued the same methods in running their own business which they advocate in Church finance. One of the times that try the average clergyman's soul is the occasion when "a mere business man" begins a talk on the unbusiness-like methods of the clergy. There is enough truth in the statement to make the tradition a more or less fixed and imperishable one; but as a general rule the allegation is like that "science" which St. Paul described as "falsely so called". It would be well if every child in the Church was given a business training in the school systems of our day. St. Paul could turn his honest pennies because of the trade he learned at the same time he was learning the lessons the lawyer Gamaliel had to teach him. This great war time would help the Church's hold on her people if her clergy could step into the ranks of those who labor with their hands to keep the war ranks full and satisfactorily supplied.

Note that St. Matthew was called from the receipt of custom to be an Apostle and Evangelist. Learn from this that any school of life can produce saints; also that business men can be saints if they want to; and thank God, many of them are! If business and religion do not mix in some people's lives, the reason can probably be found in the peril of wealth. Remember what St. Paul wrote to St. Timothy along these lines: "They that desire to be rich fall into a temptation and a snare, and many foolish and hurtful lusts, such as drown men in perdition. In the love of money is the root of all kinds of evil, which some reaching after have been led astray from the faith, and have pierced themselves through with many sorrows." No one is safe from this virus. Apostles and Evangelists, in the ancient and modern uses of those titles, have been known to forget what the Psalmist had discovered, namely, that "the statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure and giveth light unto the eyes. More to be desired are they than gold, yea, than much fine gold". So there is great need that the true missionary in any walk of life pray earnestly "to forsake all covetous desires and inordinate love of riches". Every patriotic citizen in our country is being helped now to an accomplishment of this supplication. Every war tax, every cry for benevolence, every demand for government loans at a rational rate of interest, every appeal for missionary endeavor, are all helping us to see the great peril we were in before God called us to our senses. Let us all, poor and rich together, as far as money goes, daily pray for daily grace to forsake, to turn our backs on, to "cut out" and "cut off" all those things which call for inordinate affection to keep them alive and flourishing. People are "things" crazy. There are not so many spend-thrifts as there are misers in the world. Too many of us have what we softly term "the acquisitive habit". We grow attached to things instead of learning and striving to grow detached. Too many of us value our comforts, to the exclusion of any love for the souls of our fellow men. The value of learning detachment from things is that we may become more attached to God and man. Some people, for example, are so attached to the Church building of their childhood that they want their names kept on its roll of members, although the little, struggling Church in their neighborhood needs and wants the impulse of their active co-operation and membership. So the cause of God is weakened in the far-away and the near-by parish. And this is only a simple illustration of the way in which

our desires grow into covetous desires, and our attachments or loves become inordinate. People will so love the comfortable incense and lights of a wonderful home Church service that they cannot see their way clear to give of their little or their much to send a human messenger of Jesus Christ to speak peace to them that are lost in sin and doubt and sorrow, without any altar, without hope, without any God. Yes, we are ever in danger of growing "things" crazy. Let us pray God for grace to forsake, to grow detached. But note that grace "to forsake" is asked for only that we may have strength and will power "to follow". The Christian miser "flocks by himself". When he learns to be detached from things and places, he "follows the Christ, the King". There is no advantage coming to the man who simply sacrifices; the results of his sacrifice must contribute to some constructive, upbuilding purpose and end. And the one who "forsakes all covetous desires and inordinate love of riches" will only find his vocation when he sees that the Jesus Christ whom he follows is something more than the best man that ever lived. To keep him steady in his course of "finding, following, keeping, struggling", there must be the conviction that "He liveth and reigneth, one God, world without end". The power and lure of things that can be seen, and felt, and owned, are not to be downed in the heart of a man by the life and words of a good man who died on a cross in Palestine about two thousand years ago. The power and lure of things can only be tempered and controlled by the words and life and help of One who is alive forever more, and hath all power in heaven and on earth, and knows and sees everything clear to the end, and will never leave nor forsake the one who forsakes all to follow Him. When we catch the purport of this prayer, we will be well on our way toward saintliness, and we will also be able to realize the perils of wealth and the glory of being able not to covet nor to love inordinately.

THE EPISTLE

Therefore seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. But if our gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake. For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.—II Cor. iv:1.

"As we have received mercy." "Count your blessings one by one", and in them all you will see the love and grace of a never-forgetful Father. When we are tempted to be faint-hearted in the presence of perplexities, let us count our mercies, and somehow "heart will grow brave again and arms strong".

"Renounced the hidden things of dishonesty." That word "renounce" is only of use when a man is determined on "a manifestation of the truth". One of the hidden things of dishonesty is "self-deceit". When we begin to deceive ourselves, the truth has gone out of our hearts, and there remains no possibility to renounce effectively. But, after all, "renounce", when unwisely emphasized, only leaves a man dry and discouraged. The best way to renounce is to so live in the sight of God that the conscience of any good beholder is bound to approve.

God wants us to be interested in handicraft, but not in crafty handling. Our hands should be able to minister to our own needs when an economic situation demands it; but when we handle the Word of God, it must not be for a living, but for life. It must be with the clergy as it is with the

physician. Discovering something to help mankind, he is in honor bound to manifest that discovery in such a way as to commend himself to every man's conscience. A religious quack is a man who sets out to make money in the ministry. Such a man can never be anything more in the ministry than a hireling. These lines are not intended to furnish salve for the conscience of a layman who is content to let his parson struggle along on a stipend which barely covers the cost of living. Such procedure only tends to beget a race of hirelings, who are sometimes forced to yield to the temptation to sell their birthrights for a mess of pottage. The laborer in any part of God's vineyard, under the present economical system, whether priest or layman, is worthy of his hire. Not to adequately reward a man for services rendered is to beget in such a man, unless he be in very deed a saint of God, an inordinate love of riches, and a tendency to walk in craftiness, "keeping up an appearance", because his "self-respect" demands it, but by that very act learning how to handle the Word of God deceitfully, and becoming a time-server, instead of God's servant and man's server.

The god of this world is the god of appearance, who delights not in the sons of man, but the sons of Sham. Such a god and such a people are not able to stand in the light of the glorious Gospel of Christ, who is the image of God. Such a crowd, in their desire for results, or appearance, or reputation, or advancement, are tempted to "handle the Word of God deceitfully", content to "get people in" under what might almost be called, from God's point of view, at least, "false pretenses. This Church of ours has a great chance to commend herself in the sight of God to every conscientious man who will listen to her preaching of the Church's year, which presents Christ Jesus, the Lord, and only brings in her preachers as "ourselves your servants for Jesus' sake", not for the sake of salary, or reward, or place, or position, or comfort, or luxury, or for any other sake than Jesus' sake. Such a preacher, lay or clerical, is not a son of Sham; he knows whose he is and whom he serves; he is light-hearted, but not light-headed; he is not lost, because he knows the way, the truth and the light. He is real, because Jesus is real to him. He is honest with all men, because he is honest with himself, and is not trying to make himself believe that Jesus is a demigod, but anything else but very God of very God. He does not have to handle the Word of God deceitfully, because he has put all guile not only out of his mouth, but out of his heart.

"Light out of darkness." God commands that result. Therefore we cannot be dark lantern Christians, cryptic Christians, occult Christians. Our knowledge is to be an illuminating knowledge, which the plain folks can understand. Plain folks, common people, always have heard Jesus gladly. If they seem not to have heard Him, it is because the sons of Sham have been trying a few dark lantern tricks on them, and they felt the point of the shears in their fleece, instead of the point of the Shepherd's crook, when the preaching began. The preacher's business is light-bearing. The missionary's business is light-bearing. Into the darkness caused by ignorance, doubt, sin, despair, neglect, cruelty, viciousness, we are to come with a knowledge of Jesus Christ the Lord shining in our hearts. Preaching not ourselves, but Christ Jesus, light will come out of darkness, must come out of darkness, because God has commanded it.

A Jewish tax gatherer was a most impossible person; from the observation point of patriotism, religion, selfishness and personal contact. But God made of that tax gatherer not only a speaker for Him, but a writer about Him, and what He did for the publican Levi He can do for you, my friend, and for any one else in this wide, wide world, if you and they will be honest with themselves and Him.

THE GOSPEL

And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom; and he saith unto him, Follow me. And he arose and followed him. And it came to pass, as Jesus sat at meat in the house, behold many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a phy-

sician, but they that are sick. But go ye and learn what that meaneth. I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.—St. Matt. ix:9.

"Sitting at the receipt of custom." St. Matthew had a steady and profitable job. It was not a popular job from the view point of a loyal lover of Jerusalem; but it was good business, and "business was business" as far as the man Matthew was concerned. "He should worry!" He worried so little that he sat at the receipt of customs. He was not on the defensive or offensive. "He was the product of his times", "the result of the system", phrases we hear once in a while today by way of explanation or excuse.

"Jesus saw Matthew, * * * and He saith, 'Follow me.'" The challenge came, and we are not told whether it was expected or unexpected, so we will not conjecture. But we do know that Matthew knew what "Follow Me" meant, for whoever told St. Luke about the meeting, told that careful writer that Levi "left all, rose up and followed Him"—left his job, and his easy chair, and the busy meeting place, with the excitement that always attends a profitable position in a hostile or unsympathetic community; left the whole business. "Follow Me" does not permit of reservations. No "love, honor and obey", with the fingers crossed at "obey", when it comes to a life partnership with the Lover of men's souls. No sitting down when one begins to follow the Christ, the King, until the King sits down. And when the King sits down, the publicans and sinners, so tagged by the observing world, can sit down too—if they are His followers now. If in their hearts there is knowledge of God through Jesus—no matter how dark the past—out of it can shine light. God has so ordered it.

"When the Pharisees, the sons of Sham, saw it." That tribe which is always so concerned with "What will people say", is always around when some Levi is converted; and their criticisms and questions are feared by most men more than the criticisms and questions of the Almighty. It is a proof of genuine conversion when one can say, "With me it is a small matter whether I am judged by you, or of any man's judgment". St. Matthew was one of those thoroughly converted men. Along with the love of this world's goods he overcame the fear of the world's ridicule. He boldly invited others to meet our Lord. "Levi made Him a great feast in his own house, and there was a great company of publicans and others that sat down with them."

"When Jesus heard that." Most of us do not seem to act or talk as if we knew that Jesus is the unseen guest at every table, the unobserved Observer in every gathering, of either a public or private nature, the unnoticed Listener in every conversation. But this really describes His intimate relation to mortal man. Truly He is closer than breathing, nearer than hands and feet. Yet, in spite of this, what foolish, wicked, sinful things we think, and do, and say in His immaculate presence! God help us! God forgive us for our blind, unthinking shortsighted manner of living away from His presence.

"They that be whole need not a physician, but they that be sick." Prevention is so much better than cure. The homely phrase goes, "It is better to be safe than sorry". But the world is full of the sorrowful; and the message of the Church is meant for them as well as for the righteous. There is, however, no one who does not need the healing touch of Jesus Christ. Therefore there is no need for the sons of Sham to stand at people's doors and windows. But there are sons of Sham, because there are yet many people in the world who believe themselves righteous and despise others. And may God have mercy on their souls!—those who have yet to learn what that meaneth, "I will have mercy and not sacrifice". The word "mercy" is not in the vocabulary of the sons of Sham. They prate of sacrifice, whose only victim is the one whom nobody will sit down with at meat but Jesus Christ. Dear Lord Jesus, help us not to grow confused as to the place and meaning of both "mercy" and "sacrifice".

"I am not come to call the righteous, but sinners to repentance." "Jesus calls us." Can you hear Him tenderly calling you? Are you willing that people shall not be sent to unstop the ears of those who cannot yet hear the Saviour's pleadings? Are

you satisfied to have Jesus listen to you alone, and make no effort to help Him call other saints from the receipt of customs? Can you not see that to stint the mission work of the Church is to make it hard for Jesus Christ to call men to His side and His cause? You know, don't you, that He expects to use human voices to utter His call; human ears to hear the cries of the poor, helpless ones of the earth; human hands to bring the touch of brotherly helpfulness; human feet to lead others out of darkness into light? What if we fail Him? Blessed Saint Matthew, be an example to us to leave all and follow the Christ when He calls. May your words and your deeds be our stimulus and cheer. May your example be our joy to imitate. As we read of thy action in leaving all and following our common Saviour, may we read it in such a way as in our turn to give to others "the light of the knowledge of the glory of God in the face of Jesus Christ".

His Battlements

"Take away the battlements, for they are not the Lord's."—Jeremiah vi:10.

I built me a castle with towers fair—Its walls were deep, and strong and wide;

There was room for soldiers, servants, friends,
But not one room for the Crucified. Within, it is true, was a secret shrine,
Devoted to culture, wealth and power;
What king would remember the Nazarene

When his star was in the ascendant hour?

One morning I stood on my castle wall,

As the burning sunshine filled the sky.

Afar my eyes discerned a moving host

Of men, whose banners were waving high.

"Some brave little knight goes forth to war;

But he knows full well my mailed arm!"

And I grimly smiled in my insolence,
For no living king dared do me harm!

When suddenly over my airy towers,
In letters of blood on the morning sky,

An unseen hand was writing these words:

"Remove the battlements, they're not the Lord's!"

Those dread words met my eye

The earth was riven with frightful shocks;

My castle sank, and its mighty walls
Were a heap of dust and broken rocks.

My pride, my hopes and my strength were gone—

My wild ambitions were all denied.

It was then I remembered the Nazarene.

In trouble I called on the Crucified:

"O build Thy shrine in my inmost soul;

I will gladly give Thee complete control!

O bridge the gulf of my shame and sin;

Forgive me, pity me; enter Thou in.

Be Master and King, be Lord and Friend,

That Thy battlements may my soul defend!"

E. WADDELL

A Task of Supreme Importance

"Our Church War Commission is charged with a task of supreme importance," says the Rev. Dr. Lacey of the Church of the Redeemer, Brooklyn, N. Y. "The war will leave an indelible impress on our boys. The ideals, dreams and aspirations, the interests and enthusiasms of our men at the front, represent the attitude that will dominate the next generation. As the soldiers of Charles VIII brought to France from their Italian campaigns the seed of the Renaissance, so our boys will bring home a new vision of values. We must see that the Church proves so powerful to them in the trenches that they will come back loving her with profound devotion. The work of strong, sympathetic chaplains and of sturdy laymen like our own Jowitt will go far toward establishing her for all time in the affections of the men."

PLACE OF WOMEN IN THE CHURCH

Her Work is Now Big, Broad, Strong, But Not Big Enough

Miss Mary Bosworth

(Concluded)

There are some departments, which in all justice to woman, her capabilities and her part in the evangelization of the world for Christ, need her judgment, her understanding ability, her spirituality. Some of the authorities of the Church are broader than others; so in few cases, some of these departments allow woman but that is not enough—she should be in them in every instance.

First, there is the vestry! Woman as well as man forms the congregation. She is a partner in its life—is a shareholder! She invests her money in its business as well as man. As to time and energy, everybody knows what her part is there. Who attends to the choir equipment, the vestments of the clergy, the altar linen and service, the church grounds, the organizations, money raising and most detail work? In most cases, it is woman. She does all this; and when it comes to the actual legislation of Parish affairs, she has no voice. I ask anybody, is this just? "Legislation without representation is tyranny" is a truth of many years; and in a day, when democracy is heard at every turn—when sermons are full of it and the speaker enthusiastic for it, it is quite startling to see the undemocratic vestry system stay in—it seems most inconsistent. The clergy and laymen would do well to literally wake up in their own Parish and see what an injustice is done to woman. The undemocratic system of the vestry is all wrong! Away with it, and put woman in her place!

Go next into the Sunday school, and who is the superintendent? Often a busy professional man or man of the commercial world. He knows practically nothing about the teaching principles and child psychology and various materials. Nobody blames him—he has not time for two big businesses! He might love to do justice to the Sunday school, but he has to earn a living down town; so his time and energy go there. What suffers? The Sunday school system. What else suffers? The development of the children. Anything else? Yes. The future Church. Still further? The mission field. I ask is this good stewardship of Church affairs, which is a sacred trust? Is it right to put such a person, good and willing though he is, in charge of the "Cradle of the Church," with all that that term signifies? No, a thousand times no, for it is wronging the child, the Parish, the city, the state, the nation, the world—it is not treating God right! Suppose you gave a friend a vast sum of money and asked him to carefully invest it. Instead, he put it into a weak business that nets no profits. What would you think of such a person who called himself a friend? In a way, it must hurt God to see the indifference and carelessness with which his sacred trust is handled. But take away the inefficient man and put woman in his place—woman trained as a teacher and accepting the position as her work, and watch the results change. She would be able to give it all her time, and could study new methods and hunt up new materials, thereby making it a real live thing. Can't you see her visiting new homes to see if the children go to any Sunday school? Can't you see her looking up absentees? Can't you see her planning programs, missionary and social? Can't you see her with the Sunday school as the first object of her life? Did you ever see the proverbial superintendent do and feel this way? Somebody might say, this is the rector's duty. Well, if he attends to everything he ought to, he certainly hasn't time for this all absorbing work. It is big enough to take the whole attention of one person and that a trained person. The salary of such a position would be more suitable to a woman's needs than a man's, so in every way she fits better into it. Do let the inefficient business man make way for the trained woman.

Spend a little time out among small town people and in the country and notice the indifference to and ignorance of Church affairs. Something is the matter—something is needed. Of course, the matter is a lack of ministerial administration, which in turn is due partially to a lack of money, but not entirely. The need can be answered with the paid woman diocesan educational secretary and licensed layreaders.

We will consider the former first. Woman is waiting to be appointed as paid educational secretary. I specify "paid," because such a secretary would be very different from the volunteer educational secretary. Why is this so? Simply this—the volunteer is often a woman with ties, business or family, which restrict in a very great sense her movements and time. She can only make an occasional trip through the diocese, while regular visits should be made. She can only spend a few hours, now and then, in constructive work, while her whole time ought to be given to it. In this way, growth is seriously retarded. The paid worker is trained, and it is her special and only business to see that her diocese booms ahead as fast as possible and does its full share of things. She gives herself to it. She is not bound to anything except it, so it becomes her responsibility, and she will see that the dead and dying spots give place to life. Such an educational secretary is needed in every diocese, and the business world is proof of the soundness of this truth. Listen:

The dry goods dealer has his traveling man in every district. It costs him something. Oh, yes, but it also gets him something! He counts the cost, but he also counts the profit! The profits are much larger than the cost. How do I know this? Because Mr. Dry Goods Man keeps his representative in the field. He is busy holding customers already gained, busy trying to get new ones, busy looking after their needs and troubles, and busy bending every effort to supply them. When he gets back to headquarters, a report is made. He is the middle man between need and supply, and the value of such a man is proven by the numbers of traveling men. I know of one house that has a hundred or more. Consequently, its business leaps ahead!

Why then is the Church so slow in adopting such a fine workable method? It cannot be on account of the money, for it proves to be a gain. It cannot be because the method is not known, for it is! It cannot be a lack of workers, for as John Lee says: "There are women, notably the younger women, the college graduates, the trained workers, who reluctantly turn their back on work in the Church to engage in less congenial occupation outside of the Church because they feel that the opportunity for women to do constructive work within the Church is discouragingly contracted and limited." It is plainly one thing: the Church is too slow in making changes, is too indifferent to opportunity, is too conservative. Put a paid woman educational secretary in a diocese and watch it drive ahead!

Now we come to the licensed woman layreader. There are many places where the clergy are not and where it is impossible to get a man to do layreader's work and where no money is available to pay the expense of sending one to and fro. The people need the services, so what is to be done? Give woman the authority to conduct them and all else that the layreader does—make her a layreader. In this capacity, she could do a big work for God. Somebody might say, why make her a licensed one? Simply because people are used to order and official authority in the Church as well as in other walks of life, and they conform more quickly to it. Another point is, if woman was in such a position, she would know what was expected of her and would be prepared to meet the situation. She could hold together many a scattered country population and villages and small towns where no service of any kind is held as it is. In this way, every gathering of people could be administered to.

Shall woman be allowed to speak in the Church? By all means, "yes," if she has a message to deliver that is of value. Often returned missionaries could do much to arouse the sleeping brethren, and often their message is just what is needed to broaden the vision of the Home Church. The rector could not handle their subject like they could—it is peculiarly their own—so give them a chance. Should there come along a woman specialist in social service work, etc., whose knowledge and personality would awaken the people to a bigger and higher sense of their duty, give her, too, a chance and the

congregation the privilege of hearing her message. There are some members of the Church who possibly could be won quicker by woman than man! Some few records prove this is true.

The last point I want to emphasize, is woman on all advisory, legislative, and executive committees, boards, and conventions; such as, the standing committee, diocesan councils, house of deputies, and the board of missions. Woman should be a part of these. Her work for the Church, home and abroad, is tremendous. Her part in the Church at large is as vital and as much in detail as the Parish. She studies situations, uses plans and methods, mixes with all kinds of people, so has a valuable contribution to make discussing conditions, in revising things, and in planning for the future. Her point of view is needed for the betterment of the work, so a place should be given her on the above mentioned committees, etc.

So in going over the road yet to be traveled by woman, she is ready and prepared to go to the farthest edge of the front lines, barring only one office—the priesthood. I bar this, not because woman isn't capable of filling it in as admirable a way as some of the other sex do, but just because Jesus Christ chose men for this. He blessed woman for the fullest service in the Church and never made a limitation in words to it, but it must be remembered He deliberately selected twelve men for the priesthood. Because He chose men for this work, He wanted men there and not their co-worker—woman.

If woman is given her full rights and is appointed to these other various places there will be no need of her in the priesthood, for there will be numbers to fill it as a result of her work in these new fields of labor.

Woman, Jesus Christ sounded the first note of your chord of wonderful development and service. The ages have added more notes of richness and beauty, and now the present is ready to fill in the missing ones to make it a perfect chord.

Appreciation of Dr. William Porcher DuBose

When a great man passes away it is natural for us to look for his prototype. Those who knew Dr. DuBose through his books alone might easily find in them characteristics of Aristotle or of Socrates, and so might place the great theologian in the category of these great thinkers. But those familiar with the doctor's personality think instinctively of the "disciple whom Jesus loved" when they think of him. For while it is true that the author of "Soteriology" and of the "Gospel in the Gospels" must be given place among the greatest in the realm of mind, it is none the less true that Dr. DuBose excelled in those qualities of the soul that make men loved. "To know him was to love him" will be the testimony of the thousands who felt the influence of his gentle spirit as they sat at the feet of his great wisdom.

In Dr. DuBose's life two remarkable things stand out. The first of these is that so profound a thinker could be so very human, and the second is that he established no school of theology—the disciples he made were not for himself, but for his Master.

The second of these things may be accounted for largely by the first. The doctor's character, so beautiful in its simplicity, so firm in its strength, was founded in the love of Christ. He was loved of little children and young girls. Men of mature years sought his handclasp, and boys always felt near to him in spirit. In the atmosphere of brotherliness which always surrounded him the esoteric could not flourish. However wide and deep his learning, it could fix no gulf between himself and those who profited by it. So while his influence on the mind of the Church will not soon wane, and while those who loved to walk with him in the flesh will yet walk with him in the spirit, there will be no DuBose school of theology.

Dr. DuBose was the last of that company of noble spirits which fixed the atmosphere of Sewanee for all time. To the zeal and fire of Quintard, the gallantry of Kirby Smith, the dignity of Gorgas, the perfect courtesy and great learning of Shoup, the force of Elliot, he brought a sweet reasonableness that blended the whole into "the Sewanee spirit".

Coming to the University first as chaplain, the doctor for forty-seven years exerted an influence no less strong than sweet. The effect of

THE BROTHERHOOD CONVENTION AT NORTHFIELD

Interesting Stories Covering the Convention and Side Events

The Rev. George P. Atwater

(Concluded)

The Convention of the Brotherhood of St. Andrew recently held at Northfield gave to many a man an opportunity to become better acquainted with earnest priests and laymen. This was a most delightful feature of the gathering. It is difficult to analyze the feeling that such a gathering of Eastern Churchmen differs from a similar gathering of men in the Mid-West. Perhaps it lies in the fact that Eastern men feel the momentum of the Church, long established in their midst, more than we do in the Mid-West. Even small parishes seem better seasoned and more secure. Perhaps they have not the shifting populations and the complex social problems that we must face. But personally they seem to be a hard working and devoted group of men, with much the same difficulties that confront the priest in every community.

Among the recreational features of the Convention was a baseball game between the clergy and the laity. In order to prevent any riots, the Bishop of Massachusetts was asked to act as umpire, which duty he performed in a most satisfactory manner. He was assisted by a competent layman from Philadelphia. The clergy found a real pitcher on their team, the Rector of a Church in Buffalo, and he grooved the ball over the plate in a most skillful fashion. We had a real catcher, too, but elsewhere we showed lack of practice and team work. A few days' practice would have made the team a wonder to behold. The laity showed some skill quite beyond our expectations, and beat us 7 to 1. Both umpires lived to see the game through.

The informal gatherings about the door of Gould Hall, after the evening session, were a feature of the day. Here it was that we related things old and new. One eminent Churchman, who conducts a boys' school, told us that whenever tramps stopped at the school to secure, if possible, a meal or two, the boys always reported their arrival by announcing that "a Rhodes scholar was at the kitchen door". This story fixed the name of "Rhodes scholar" upon the members of the group who sat up late at night to exchange confidences. Once or twice the manager of the hall appeared and told the "Rhodes scholars" that their conversation was so interesting that the guests within the building could not bear to miss a word by going to sleep. So courteously was this information given that those present cheerfully made their way to their rooms. But a "Rhodes scholar" at Northfield was a real refreshment after so many formal speeches at the sessions.

Perhaps the most novel and interesting session of the Convention was the conference on army and navy work. The Brotherhood has many men in the army camps and hospitals. They are doing a splendid work. We were thrilled by the stories of the few men who were summoned to the Convention from the camps to tell of the work. An almost unlimited field of la-

this influence was to bring men "to realize Christ". Whether as chaplain, as professor, as scholar or great thinker, or as plain man upon the street, men never failed to see in him one to whom Christ was real and very present.

His theology? Perhaps the following, written near the close of his life, and probably his last public utterance, may serve as an expression of this, and as a fit conclusion:

"Transcendental or immanent in our philosophy or theology, subjective or objective in our faith and religion, Protestant or Catholic in our bent or facing—let us realize that we are looking in opposite directions for the same thing, and that the thing is in fact on both sides and all sides of us. Let us turn from emphasizing and embittering our differences to recognizing and cultivating and enlarging our agreements. Let us fight a false objectivity with a truer objectivity, or a false subjectivity with only a truer subjectivity. Let us aim to give only

bor is open to our Brotherhood men for real service in the camps.

One of the army secretaries gave us an illustration of group singing. The entire Convention assembled one evening near Betsey Moody cottage for a "sing". The leader, who had been leading soldier singing, was well qualified for the task. I could not but reflect upon the deeper meaning of this and similar occasions, and I came to the conclusion that people were pretty much the same the country over, and would follow any kind of inspiring leadership to good results. This conclusion was based upon a comparison of the Racine and Northfield gatherings—a comparison which in no way reflects upon either, but really emphasizes the superior type of the people who attend such conferences. In the traditional "wild and woolly" West at Racine, under the splendid leadership of two men, the assembly sang hymns from the New Hymnal, and practiced plain song! in the traditional "effete East" and at Northfield, the assembly sang popular songs, some of them very uncomplimentary to the Kaiser and his "terminus ad quem". They sang many of the songs inspired by the war, and with special vigor one that had to do with the island of Heligoland, a name whose syllabic structure lends itself to use as the integral part of a special route book for the Kaiser. These two experiences prompt me to remark that congregations are ready to sing if given a chance. Earlier in the Convention a well known song leader, who accompanies an evangelist, gave an object lesson in group singing by pretending that the men were a gathering of soldiers. He taught us a simple evangelical song, which had only twelve separate words, many times repeated, of course, and a tuneful melody; and that song was sung, whistled, shouted and hummed throughout the week. We might teach our congregations more hymns without even scratching the paint on a rubric. This is a method that has been tried with success.

This to the priest: At Morning Prayer announce to the congregation, at the time of the notices, that you shall have them remain for a few minutes after the service. Have the choir sing two verses of the recessional hymn, but not leave the chancel. The service is then rubrically, traditionally and actually ended. Then step to the center of the chancel and conduct, reverently, a choir rehearsal for ten minutes. If the service itself has not been too long, you will find that the congregation enjoys this experience. If any one objects to it, or is not interested, let him retire during the recessional.

One of the most outstanding impressions of the Convention was that we have a large body of intelligent, eager, religious laymen, who stand ready to give to the Church splendid service. While we are endeavoring to recruit the ministry, let us not fail to recruit the laity. They will bear many a burden if told definitely what to do. May the Brotherhood of St. Andrew live long in its service for the Master.

what is true in our greater freedom—individualism, liberalism or Protestantism—to the great fact and truth of catholicity—or, on the other hand, what we know and feel to be true and necessary in Catholicism to those who in the one only Christ are taking liberties inconsistent with the unity of His person and His Church."—"The Subjective and Objective in Religion."—W. H. MacKellar, Associate Professor of English, University of the South, in Constructive Quarterly, March, 1918.

A Good Example

Master Nelson Crittenton, a lad in St. Paul's Church, Key West, Florida, has secured so far twenty-six subscriptions for THE WITNESS, and there are many more to follow. It shows what an energetic boy can do. His example ought to be followed by such a boy in every parish in the land. Who will break this record?

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

Within the next three months all volunteer chaplains in the various camps and army posts will give way to regularly commissioned chaplains.

The United States War Department forbids the serving of intoxicating drinks to officers and men of the army and navy who are guests in private homes.

During a severe electrical storm at Minden, La., the steeple of St. John's Church was struck by lightning and set on fire, and considerable damage was done before the fire was extinguished.

The clergy students who, on May 18, 1917, or since May 20, 1918, were preparing for the ministry in recognized theological or divinity schools, are in class 5 under the new draft classifications.

The United States destroys 7,000,000,000 pounds of foodstuffs annually in making alcoholic liquors, and the annual cost of drink and its results is \$6,000,000,000—more than the sum of two Liberty Loans—according to the Congressional Record of July 6, 1917.

"One of our boys writes: 'I am in Boston, and it is just like heaven,'" says the Parish Notes of the Church of the Redeemer, Brooklyn, N. Y. This is certainly a high compliment to Boston, and we are sure Bishop Lawrence will have a thrill of delight when he receives this copy of Parish Notes."

The women of several parishes in St. Louis, Mo., are taking an active part in the campaign to sell War Savings Stamps. The ladies of St. John's Church had charge of "The Little White House" and served as hostesses at the War Savings booth one day recently. The sales for the day amounted to \$2,113.

In the little town of Verbena, Ala., a bell rings for two minutes, beginning at 6 p. m. each day. During that time the people of the town quite generally cease their work, stand, and repeat these words: "God bless our president, our soldiers, our nation, and guide them on to victory."—Epworth Herald.

By the end of the year 1918 the American Red Cross will have expended in work of relief in Italy since the war began, and up to the end of 1918, at least \$20,000,000. The strictest economy is observed in all branches of the work, and it is worthy of note that the purchasing power of every dollar contributed to the Red Cross, because of its vast field of voluntary endeavor and supply, is \$1.59.

Bishop Sage is planning to work practically his whole missionary district from one common center, and is forming an association mission at the Cathedral, Salina, Kan. The unmarried men will live in the guild house, the married men in houses adjacent to the Cathedral, owned by the district. It is the Bishop's policy to pay the clergy salaries sufficient to live upon. The salaries are not large, but adequate. The missions pay their quotas to the Bishop direct, who pays all stipends.

The War Bureau of the National Committee on Prisons and Prison Labor has appointed the Rev. Edward Henry Eckel, Rector of St. Andrew's Parish, Fort Worth, as its representative in Tarrant County, Texas. Mr. Eckel and a committee of representative citizens whom he has associated with him are co-operating with the sheriff in plans for mobilizing the county prisoners in the reclamation of waste for clothing, munitions and cannon, and in securing, in conjunction with the draft boards, a closer application of the "work or fight" order, especially in relation to discharged and paroled prisoners and to rejected registrants.

"Christianity is an incisive demand of our times," says the Rev. Dr. Lacey of the Church of the Redeemer, Brooklyn, N. Y. "A writer in THE WITNESS speaks of the multiplication of weak mission stations, which exhaust the resources of the diocese and rarely blossom into strong centers of work. Among the little remnant of Nestorian Christians in Urumiah, Persia, there are seven mis-

sionary societies laboring to win these people from their ancient Christian Church to such modern interpretations as the Lutheran, the Swedish Augustana, the Plymouth Brethren, Dunkerds, Holiness Methodist, Southern Baptist, Northern Baptist."

Bishop Woodcock has given his approval to the uniting, for a period of six months, of the parish of Calvary Church and St. Andrew's Parish, Louisville, Ky. It has also been approved by the vestries of both parishes, but it will be submitted to the congregations of each Church before it is definitely decided to carry out the idea. If it is confirmed by the congregations, the Rector of St. Andrew's, the Rev. Mr. Douglas, will be in charge of the combined Churches. The temporary uniting of the congregations will not be effective until October first, and will last for a period of six months, but will probably be extended, if found to work satisfactorily.—Diocese of Kentucky.

The Rev. Dr. Charles E. Tuke, Rector of St. Clement's Church, St. Paul, Minn., has issued through the columns of his parish paper, in large display type, a striking call to noon-day prayer: "To win the war, we need all the available power in men, material, machinery, money. But we need, also, spiritual power! And that comes forth by prayer. Let us, then, definitely seek this power. At noon-day every day, wherever we may be, let us pray for our cause and our men. In silent prayer, a few words will suffice. Here is a suggestion: 'Prosper our cause, O God, which we believe is Thy cause. Guard our men in soul and body. Show us our part in the battle. Help us to win a righteous peace; in Jesus' name. Amen.'"

The Bureau of Education, Department of the Interior, Washington, D. C., is making a comprehensive campaign for the support of schools and colleges, and for the maintenance of attendance upon them. President Wilson urges that "in so far as the draft law will permit, there should be no falling off in attendance in elementary schools, high schools or colleges is a matter of the very greatest importance, affecting both our strength in war and our national welfare and efficiency when the war is over." Mr. Claxton, commissioner of the bureau, urges the clergy and others to encourage parents "to make all sacrifice necessary to keep their sons and daughters in school. We must see to it that no boy or girl shall have less opportunity for education because of the war."

"We are particularly fortunate in having Dean Bell at the Great Lakes Naval Training Station," writes Mr. H. L. Choate, Brotherhood of St. Andrew secretary. "He is the acting chaplain for the detention camps, and speaks to each company as it comes into detention. He starts by saying he is going to give the boys a few 'hunches' about how a navy man acts. His talk is on a navy man's morals, his religion, his home, his officers. It is a wonderful talk, straight from the shoulder, and is given in true navy, 'hard-boiled' language. The dean has talked to over 110 companies in detention, and he never fails to reach the boys. He preaches at least once on Sundays, besides officiating at a celebration of the Holy Communion. Chaplain Williams conducts a third communion service in another part of the station. These services have been as real and helpful as any I have ever attended."

Personals

The Rt. Rev. Dr. William Lawrence, Bishop of Massachusetts, will celebrate the twenty-fifth anniversary of his consecration Oct. 5th.

Bishop Woodcock of Kentucky, who was ill and under the care of a physician at his summer home at Leland, Mich., is greatly improved.

Lieut. Edwards, son of the Rev. J. H. Edwards, Rector of the Church of the Holy Spirit, Lake Forest, Ill., and president of the Standing Committee of the Diocese of Chicago, is in charge of the intelligence department of the U. S. Navy at Chicago.

Dr. David E. Gibson, a member of the vestry of the Cathedral of SS. Pe-

ter and Paul, and a lay reader, has conducted during the past twelve months 44 services in diocesan and municipal institutions, for the most part at the bridewell and the tuberculosis sanitarium.

The Rev. James H. Garner, Rector of Trinity Church, Moundsville, West Virginia, has accepted a call to act as Rector of Christ Church, Clarksburg, in the same diocese, during the absence of the Rev. J. T. Carter, who is serving as a chaplain in the National Army.

Bishop Sage, who spent the summer at Richard's Landing, St. Joseph's Island, Canada, has returned to his work in the Missionary District of Salina. On his way home, he spent a Sunday in Keokuk, Iowa, and conducted services in St. John's Church, of which he was the Rector prior to his consecration as a Bishop.

Miss E. C. Tillotson, educational secretary of the General Board of Missions, New York, accompanied by her sister, Mrs. Allison of Ohio, spent the past week in conference with the women of the Missionary District of Spokane. The conference sessions were held at All Saints' Cathedral, Spokane.

* * * * *

WHO AM I?

* Who am I? I am seen in church
* at nearly every service. I stare
* the minister in the face, and
* laugh at his doctrines. I dis-
* hearten him and cause him men-
* tal anguish and worry. Because
* of me, sermons lose their grip
* and effectiveness. Whole families
* formerly were comforted within
* my bosom, but have now forsaken
* me. If they would, Christians
* could drive me out. They criticize
* the minister when they should
* criticize me. Who am I? I am
* the enemy within the gates. I
* am the devil's chief assistant. I
* am the empty pew.—E. Paul
* Johnson.

* * * * *

Good Habits Will Help Win the War

The Oregon Churchman states that the author of the composition printed below, Logan F. Roe, is a member of the Good Shepherd, Sunday school, Portland. He won first place in a competition which included four other schools, and is a four-minute man:

"Men and women of America! Upon you falls the responsibility of bringing up the flower of the eyes of the world—the boys and girls of America. 'This must be accomplished if we wish the world to be, in the next generation, a place worthy of being lived upon.

"In the war that rages over Europe now, millions of the youth, the coming pride of their country, have been slaughtered. They might have been the great leaders of a mighty tomorrow. But they are now six feet below the sod. And so on our boys and girls rests the mantle of the boys and girls who were the future scientists, writers, orators, doctors and inventors of tomorrow.

"Our children must be brought up strong and healthy to endure the mental labor of the coming generation. They will be the leaders of the world!

"The surviving children of France, England, Italy, Germany, Austria and Russia may have had some mental training, but they will be engaged in rebuilding their country, or, in other words, in physical labor.

"They will have no time to study scientifically, to invent, to write, to become orators or doctors.

"All of this, then, will fall to your sons and daughters.

"Men of America! Listen! Your sons and daughters are growing up to be the leaders of a great tomorrow. They must be healthy! Are you protecting their health?

"Are you raising children that are hale and hearty, or are you allowing their health to dwindle away? Do you smoke in the presence of your children? Do you plant in their souls a longing to smoke also? Do you, knowingly or unknowingly, harm their lungs by blowing smoke into their faces? Do you know that smoking at an early age wrecks the physical and nervous condition?

"Do you know that if your boy smokes at an early age he will make himself a nervous wreck?

"Do you have your child practice thrift? Does your child help others by buying Thrift Stamps? Are you

preparing for the future of your sons and daughters? Do you intend to have your child to be one of the educated leaders of the world or a digger of ditches?

"Do you allow your child to spoil his stomach and to starve a few children 'over there' by eating too much sweets?

"Do you allow your child to destroy his health and to prolong the war by eating too much meat, wheat, butter, cake and pie, or does your child keep his health by eating much vegetables?

"Does your child have a garden? Are you teaching your child to help win the war?

"Will your child, on the road to success, travel on a corduroy road or a paved highway?

"Remember, that if you help your child now you help him in the future."

Services Wretchedly Read, Responses Die Out

Some prefer a choral service in which the responsive parts of the service are sung by the choir and congregation. Others are not fond of singing, and prefer to hear the service read. We should learn to be tolerant in religion and to enter into the spirit of any form of worship which expresses the devotion of the Church. There is one mistake which people often make who prefer a plain form of service. They think that poor reading is better than any kind of singing. When the service is sung, those who sing try to sing their very best, and there is a feeling that they are making a very serious effort to do so. If the singing is not good, they are criticised, and they criticise themselves. They know that only the best effort is worthy of the worship of Almighty God. But what a difference when the service is read! Any wretched reading of the service is good enough for Almighty God. One member of the congregation races ahead of everybody else. Another drags behind. There is no union of words, no expression. The responses in the Litany die out, and only an individual here and there can be heard. Sometimes the "Amen" at the end of a prayer is so faint as to be scarcely audible. Now this is not spirituality. It is downright laziness. If the choir did as poorly with its singing it would not be tolerated. The services of the Prayer Book, whether they are read or spoken, are deeply impressive when intelligently rendered, and with a spirit of fitting devotion; but they are anything but impressive when hurriedly mumbled by an indifferent congregation. When you go to church to worship Almighty God, realize that it is a most sacred privilege, and take part in the service with spirit and devotion, and make the public worship of God inspiring and impressive. No one can do this but yourself.—The Rev. E. W. Averill.

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September 14, 1918

THE WITNESS

Page Five

The Witness

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

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NOTICE

Our Chicago office will be opened in the course of a few weeks. In the meantime, all news and other matter intended for publication in THE WITNESS should be addressed to the Rev. Charles J. Shutt, Managing Editor, Hobart, Indiana.

EDITORIAL

SLACKERS

We are frequently reminded, in various ways, that one can be just as good a Christian without being a Christian at all, paradoxical as that may seem.

Of course the whole question depends on what being a Christian consists in. Words have a curious way of eluding thought, and meaning something entirely different than they did, because we want them so to do.

The poor, plodding peasant of the Sixteenth Century was known as a villain. He was a good goat upon which to unload the sins of society, so he became a villain. So, contrariwise, the thief with good social connections became an embezzler, while the liar of Anglo-Saxon days became a prevaricator, in good society.

In similar fashion, the parable which our Lord spoke for the benefit of the elder brother became known among Church folk as the parable of the prodigal son. It was a more convenient interpretation for respectable Church folk to put the emphasis upon the revelry of the younger son than to join in the condemnation of their own sins, as reflected in the scorching arraignment of the perfectly respectable elder brother.

After a similar manner, our Christian Science friends have read convenient meanings into such words as "matter", and "spirit", and sickness", and "sin", and people love to have it so.

In a similar way, our puritan ancestors repudiated the word "church", and sententiously called their places of worship meeting houses. But somehow the word church continued to have a respectability which they coveted, so meeting houses became churches, and platforms became altars, and superintendents became Bishops among our Methodist friends, and here also the Wesleyan Society became the Methodist Church.

In the same way, the word "Christian" has had a history, which, in spite of its convolutions, is interesting. When the disciples were first called Christians in Antioch it probably was regarded as an opprobrious epithet by those who bestowed it upon them, but because there was real worth in the thing so called, it became a title of which men became proud. Just as the word Yankee has passed through various shades of meaning, from that of one who drives a tight bargain to that of one who is a hero on the battlefield.

The truth of the matter is that whatever name you may give a thing, the name gets a reputation commensurate with the real value of the thing, and the word which one day represents an object of scorn may come to be a title of distinction.

Still, if we are going to have definite ideas, a word should have a definite meaning. Yet, if one wanted to start a riot in some interdenominational meeting called for the betterment of the Christian Church, let him merely introduce the question as follows: "Before we discuss the matter of bettering the Christian Church, let us define what we mean by the Christian Church." Yet isn't it rather foolish to attempt to better a thing which you can't define?

The difficulty lies in the fact that everybody wants to profit by the glorious history of the Christian Church, but few want to assume the definite responsibilities attached to membership therein.

Of course the Christian religion has suffered from those who have used their Christianity as a cloak for their own meanness.

Religious people are prone to certain sins. Naturally a man who refuses to sing will never be known as a poor singer. The man who never attempts anything doesn't make any mistakes.

That is a mighty poor reason, however, for not attempting anything. Better a poor soldier than a slacker, yet the slacker will tell you how poor the poor soldier is.

So, if one can be a soldier without being a soldier, that is, if he can get a job in which he may wear the uniform without ever hearing a gun, he is well within his rights, but he is really not entitled to the Croix de Guerre. He escapes all danger of being called a coward, and yet the coward has made his attempt to be a soldier.

I fancy there are no non-combatants in Christ's army. Yet the man

who passes as a Christian citizen, and yet never took the oath of enlistment in Christ's army, is in a position in which he fancies he gets all the benefits of Christ's life without assuming any risk of being called a hypocrite. He is like the man who joins the National Guard in times of peace, and withdraws from service in times of war.

To be a Christian, one must be willing to bear the odium of being a Christian, for the enemy makes a man uncomfortable at times with his barrage of ridicule and contempt.

This war is doing a lot to make us think straight.

The Prussian egotism and hypocrisy is the same kind of egotism and hypocrisy that I have always objected to on the part of the self-sufficient curbstone anti-Christian, whose chief stock in trade is the sinfulness of the Church. It is like the Prussian who complains of the barbaric acts of the allies. Of course the allies are barbarous, for all war is barbaric, but it isn't the Prussians as should say so.

They have the same defense that they are not pretending to be humane, and that the allies are so pretending. But the question still remains, should not they attempt to be as humane as war can be? Of course the man who attempts nothing is pretending nothing; but is that a virtue? Better attempt to be humane in war than to glorify brutality.

Better attempt to live the life of Christ, and fail, than to boast of your unwillingness to accept Him as your Master.

Hypocrisy today is to be found among those who trust in themselves that they are Prussians, and despise others.

A Christian is at least one who has definitely enlisted in the service of Christ and, as such soldier, is "carrying on", to the best of his ability, even though imperfectly, under His banner.

And such enlistment should be on the basis which Christ established, that a man shall be baptized, thus assuming the full responsibility of such service, with all of its odium as well as all of its privileges.

To hold off from enlistment because some soldiers are deserters and others are slackers is as treacherous as it would be to refuse service under the Stars and Stripes because some American soldiers are unworthy of their cause. Christianity has had its Judases and the U. S. A. its Benedict Arnolds, but neither the one nor the other justifies the slacker in his slacking.

It is sometimes asked why so many men fail to attend church and do their duty as Christians, and in the majority of cases the blame is laid upon the Church.

That is not where the blame belongs. The Church on earth is what by the grace of God men make it, and the man who holds off from the service of Christ because his brother is weak is not himself strong, but weaker than his weak brother. Men evade the service of Christ because they do not want to assume the spiritual responsibility and duty which such service demands. They do not want to make the spiritual exertion which such responsibility places upon them, so they say they are as good Christians as the Christians themselves, when they are not Christians at all. Neither will Christ so regard them.

A STUDY IN THE ACTS

By Bishop Johnson

"When they therefore were come together, they asked Him, saying, Lord wilt Thou at this time restore again the kingdom of Israel?"

"And He said unto them. It is not for you to know the times or the seasons, which the Father hath put in His own power."—Acts 1:6-7.

The life and teachings of Jesus Christ indicate that the Christian life was to be a constant warfare against sin, and men from the very first attempted to make it something else than that was just as good.

In the text, this took the form of a speculative inquiry as to the time of the restoration.

In order to understand the question which the disciples asked, one must realize that the Hebrews who asked it were out and out Zionists, who were looking forward to the restoration of Israel's rule in Jerusalem, to replace the bondage which the Jews were suffering under Roman rule.

One can imagine that Simon Zelotes may have asked this question because the party of zealots to whom he belonged were red-hot for the overthrow of the Roman power and the substitution of a Hebrew rule in Zion.

At any rate, the question was prompted by mingled feelings of religion and patriotism on the part of those who asked it.

Our Lord met the question with a rebuke. It was not the business to which their lives had been committed. They were to be witnesses to Him throughout the world, in order that they might be the instruments of the forgiveness of sin, and eternal life.

Any one who has ever presided over a meeting realizes how easy it is for men to be diverted from the question in hand to an endless discussion of some unimportant and petty diversion.

It was so here. It has been so many times since the Father had the world in hand. He kept the power over human affairs in His own hands.

It was not for them to know the

times and the seasons. They were not to interrupt the unfolding of that power by idle and unseasonable questions. They were to do their work as men who had faith in the Father's power, and not as men whose curiosity must be satisfied before they would believe. There have been many similar questions asked since, and these questions, when persistently asked by groups of people, have developed sects of marvelous zeal, but whose fundamental propositions were incapable of producing effective results. Let me enumerate some of these interruptions to the unfolding of God's providential order.

There is Spiritualism. To those who have lost dear ones, the question, "Can the dead have intercourse with the living?" seems a very pertinent one. As a matter of fact it is most impertinent, as any history of Spiritualism will show.

For if we keep our minds on the great objective of Christ's life, that He should save the world from sin, one may well ask what bearing has a more or less desultory conversation with spirits in the other world have upon this great fact? Some say with Dives, "Nay, but if one talked with them from the dead, surely they will believe." Well, we have seen whole colonies of people who fancied that they had had conferences with the departed, and yet one looks in vain for any evidence that among such communities there has ever proceeded any great or effective zeal for redeeming men from sin.

It is a curious and morbid desire, which, when apparently gratified, has produced a dreary and inconsequential sect. No great motive power for righteousness has ever proceeded from those who ask irrelevant questions, merely to gratify a morbid curiosity.

We are living once again in the midst of a pre-millennarian wave of interest. The events of this war seem to bear out certain prophecies in the Book of Revelation. So have many other events, from the reign of Nero to that of William Hohenzollern. Be that as it may, St. Paul was bothered

by the same kind of an interruption to his devoted and consecrated life.

The Church at Thessalonica was especially enthusiastic, so that St. Paul writes: "We ourselves glory in you among the Churches of God for your patience and faith." But he also writes to these pious Christians, "that ye be not soon shaken in mind or troubled, neither by spirit, nor by word, nor by letter, as though written by us, as though the day of Christ is at hand"; and again referring to these same disturbers of the peace of the Church, who were so possessed with millenarian ideas that they gave up their employment and gave away their goods, and refused to engage in any secular occupations: "We hear that there be some who walk among you, disorderly, working not at all, but are busybodies; remember our command to you about such, that if any would not work, neither should he eat." Yet in all probability St. Paul believed that the day was near at hand; but that was not the thing which he had been commanded to teach. Nor would he submit to be sidetracked from his commission by any alluring prospects of a speedy millenium.

It is the same now. I note that many of our brethren among the denominations are at variance over this question, and that congregations are split in factions over this question. One can humbly ask, of what possible good? If Christ were coming tomorrow to judge the earth, would He rather find us quietly doing the things that He has asked us to do, or vociferously arguing what certain cryptic passages in the Book of Revelation might mean? When men stop work, they begin to discuss foolish questions, and what can be more unprofitable than to discuss matters which the Father has put in His own power?

If it was not for the Apostles to know such things, I know not why you should fancy that it is for you to exercise yourselves about them.

Again, I have frequently been interrupted in my work, by those who have a new definition of God, a new theory of matter and spirit, a new fancy about sickness and sin, and at once they want to ditch the progress of the Christian Church, that their new theories may have the right of way.

There is nothing new about any of these things—spiritualism, millenarianism, new thought ideas. History fairly reeks with the repetition of all these curious defections of Christ's Gospel from the main track upon which He placed it, viz: the forgiveness of sin and eternal life.

The only reason why so many people are deflected from the main purpose of fighting the sin within them is that, in the first place, they know nothing about the wearisome repetitions of these religious curiosities in histories, and, in the second place, that the average man would rather do anything than fight the sin in his own nature, and carry on through the monotonous battle against evil.

The Christian religion is a business and, like all good business, it fights shy of speculation, even though the promoter may have the shares of stock embossed in glittering tinsel.

Life is a wearisome battle, and for that very reason the one who sticks to his job will win out, while the credulous individual who seeks to win out in various speculative enterprises will soon lose what treasure he has.

Yet men have ever been eager to substitute some speculative philosophy for the hard work of overcoming evil in one's own soul. At any rate, those who asked the question of Christ, in the text above, were not given any reason for pursuing the question further.

If we hold on to sin for a day, we may have to hold on to it forever.

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WOMAN'S AUXILIARY ADVENT CALL

By G. W. J.

We are told that "many diocesan branches (Woman's Auxiliary) are developing their plans for the Advent call, and that perhaps the two that have gone furthest at present are Southern Ohio and New York". We find in the Spirit of Missions a very clear and helpful letter, written by the diocesan president of the Woman's Auxiliary (Southern Ohio), Miss Elizabeth Matthews, to the messengers who are to carry out the plan there. We reproduce it in this column for the help it will give to the many outside of Southern Ohio who are trying to plan for the work, or perhaps to some who have given no thought to it as yet. Who knows? there may be others who have not even heard of it. This is a vast land, and there are many people in it who do not read Church papers, or who do not attend Church Conferences. But here is the letter:

"By the action of the delegates at the annual meeting, all the members of the Woman's Auxiliary in Southern Ohio are committed to the war work proposed to the Woman's Auxiliary throughout the nation, and known as the Advent Call. It is the biggest thing we have ever been asked to undertake. It will demand all our consecration, energy and thought to carry it out as it should be carried out; for, well executed, this concerted call to prayer will be a tremendous power in our own lives and in that of the Church, and that of the nation. The Advent Call is not to be lightly undertaken. We dare not play or pretend in the face of such power as we are asking God to exert in our behalf.

"As the plan involves so much, time will be needed in which the Bishops and the clergy of the diocese must organize and prepare the way for the necessary parochial and diocesan committees and meetings. However, we women need these summer months in which to prepare ourselves, for we must individually be equal to the task which later those in authority will lay on our shoulders. Do not let us lose the comparative leisure and quiet of the summer. Let us be praying and thinking, reading and discussing together, and facing the task we have set ourselves:

"1. The Advent Call demands of each one an absolute belief in the power of prayer, in God's willingness to use us, our souls and bodies, working through us, that His Kingdom may come, His will be done on earth. We best learn His will in prayer, and only through prayer can we set our wills in tune with His. We can best affect other human wills by praying for them, for only when on our knees and seeking God's will dare we, fallible beings, try to influence other human beings. For what does the word influence mean? It is derived from the same word as 'influx', a pouring or flowing in. To quote: 'Influence is the pouring in of personality into personality; it is the interpenetration of souls. All mankind, past and present, form one communion and fellowship, one inconceivably complex system of interpenetration. If you think it out it is a frightening thought—the immeasurable responsibility of every soul in its effect upon the whole of mankind.' Belief in prayer, then, means a positive faith in the solidarity of mankind, and that God rules this earth not by force, but by love and the spirit of sacrifice and service, exemplified once for all by the Cross of Christ. For when did the Cross ever mean as much to the world as it does today, and is it not because we, ourselves are being influenced by the power of sacrifice—the lives given unstintingly by the young soldiers of our own and our allied armies? So let us take as our motto, 'Rejoicing in hope, patient in tribulation, continuing instant in prayer'. What do we American women need more than patient hope? And it is to be won only through continuing prayer. God, having given man free-will, will not rule on earth till men set their wills in accord with His. Hence the need and power of prayer.

"2. The Advent Call demands of us women not only belief in God, but love of Christ—such love for our Lord Jesus Christ as women showed Him 2,000 years ago in Palestine. We know they loved Him. Do we realize what difficult things that love impelled them to undertake for Him? Think only of the women at the tomb going as witnesses of His resurrection to the incredulous, unbelieving disciples.

It took courage and faith, but mainly love and knowledge of Him. The Advent Call means all this of us, and instead of three or four women at an empty tomb, think of the hosts of women today who do love and know Jesus Christ and the power of His resurrection. We can do greater things than the Marys did, if we do them with the same loving obedience.

"3. The Advent Call demands of us not only faith and love, but service. Having prepared ourselves in our homes this summer and through the training of institutes held next fall, we shall in December be called as Christian soldiers to go on active duty. The call to prayer and service must be made Church-wide, and can only be given effectively by willing messengers. Are you willing to be a messenger on such an errand? Or shall our quest be stayed because of the lack of willing feet? God forbid! Or if not chosen to be a messenger, there is other work for you to do. We shall need all as intercessors, for those who go on active service must feel that there are many on their knees, giving them power, courage and strength. There are two ways in which we may fail next autumn: First, by belittling this opportunity through lack of preparation. To prevent that we want as messengers women (nominated by their Rector and the president of their parish Auxiliary) who will consent to attend an institute of two days, held some time during the months of October and November, in a convenient center, at which time these chosen women will be spiritually prepared by the Bishop (or a clergyman appointed by him) and given practical detailed instruction by a woman who will have been appointed by the Executive Board for such service and prepared by attendance at a summer conference. Those women who, after attendance at an institute, are finally chosen as messengers will be sent during the first week of Advent into another parish or mission than their own and, conducted by a local woman, will call on every woman on the list furnished her, asking each one to sign a pledge card explaining its purpose, following any leading that may be opened for her, during the conversation, by the Holy Spirit, using tact and judgment in her witnessing, leaving prayer cards, when such are desired, and going on her way, 'nothing doubting but that God favorably alloweth this charitable work of ours', and faithfully and devoutly giving God thanks that we are called to the knowledge of His grace, and faith in Him.

"We may fail again by belittling our own ability to seize the opportunity made today by the war. To prevent this, will you not begin today to think and pray, determining that you will do what God asks of you next fall, nothing doubting but that He will surely give us His Holy Spirit and strengthen and comfort us, that we may indeed do His will. I ask all who read this to pray henceforth till December for our undertaking, and would suggest using the first Collect for Easter Day, with this in mind.

"I would also suggest that you read, and re-read, one or more of the short and inexpensive but very helpful books given in the list herewith, and that you do your utmost to enlist other women to read and to pray for God's blessing on our Advent Call."

The following list of books are given as helpful, and may be ordered from the publishers direct or from the Educational Department, 231 Fourth Avenue, New York:

Self-Training in Prayer—McNeile (50c).

After This Manner Pray Ye—McNeile (50c).

Have You Understood Christianity?—Carey (45c and 65c), Morehouse Publishing Co.

Prayer and Some of Its Difficulties—Carey (60c).

The Kingdom That Must Be Built—Carey (60c), Longman's.

The Meaning of Prayer—Fosdick (60c).

The Meaning of Faith—Fosdick (\$1), Association Press.

The Cross at the Front—Tiplady (\$1).

The Soul of a Soldier—Tiplady (\$1.25), Revell.

The Glory of the Trenches—Dawson (\$1), Lane.

False Reckoning

The Rev. Dr. James E. Freeman

"I only am left"—I Kings, xix:10. There is a great tendency with us, especially at this critical time, to unduly overestimate our own importance in the large scheme of things. Occasionally the sudden death of some outstanding figure does cause a temporary flurry, with its accompanying short-lived panic, but we generally rise from these experiences with a larger consciousness of our folly and stupidity. No one is altogether indispensable; even a von Hindenburg may prove but a colossal wooden image, and his retirement but an incident of passing interest.

Luther's death did not hinder the progress of a vast reformation, nor did the assassin's bullet which slew a Lincoln halt or hinder the mighty plans of a reconstructed and reunited nation. No, our tendency to overvaluation of human agencies is altogether disproportionate. We recall that Oliver Wendell Holmes once said, on viewing the splendor of Trinity Church, Boston, "So all this depends upon a half inch of larynx in one man's throat". He was, of course, referring to the matchless genius of Phillips Brooks. But God does not leave His cause in the world without witnesses, and even the death of a Brooks does not restrict or retard the ever expanding Kingdom of Righteousness. The great prophet, Elijah, had experienced a severe defeat; a soulless king, with his profligate queen, had seemingly destroyed the efficiency of his work, and dissipated the splendid influences of the Church. It was while in a deep melancholy and a condition of depression that Elijah cried out: "I only am left, and they seek my life to take it away." The answer to this expression of too great self-reliance and self-importance was: "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal," and with this stern reminder God sent the disheartened, self-important prophet back to his tasks and to the great work of reconstruction. Elijah had simply overestimated his own importance—that was all. He had assumed that God's Kingdom in the world could not go on without him, but he was utterly mistaken. Just now we need to be reminded of the fact, writ large in history, that

"Man proposes, but God disposes."

Out of our present world chaos we must believe that some larger, more God-like plan is to come. Man's part in the Divine scheme of things is perfectly evident, but no man or nation, however great, is indispensable to the working out of God's plan. Humility is seemingly a lost virtue with us today, and at times we seem to think our little human scheme of things is all-important. It very frequently takes a catastrophe to bring us to our senses. We have one now; let us, then, with chastened pride, recognize that we may be useful just in so far as we acknowledge that behind all the world's strange tragedies, behind its vast armies—yes, and its plan-makers—is One who can make even the "wrath of man to turn to His praise".

Let us of America approach our new tasks at home and abroad with the clear consciousness that we are great and invincible only in so far as we fit into God's great and eternal purposes.

This war is to be won—every day makes it more evident—through acknowledged dependence upon God, and through co-operation with Him.

The assumed alliance of a Kaiser with his tribal god is an affront to the world's intelligence and a denial of its universal experience. Kings and czars and kaisers may depart, and all their miserable and unhalloved schemes may fail, but when they have played their little though tragic part, the order of the universe, like the stars in their courses, will go on, and all the federated powers of darkness cannot hinder it.

We like well those splendid lines of Cowper—they have a peculiar fitness for the present hour:

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.
Blind unbelief is sure to err,
And scan His work in vain;
God is His own interpreter,
And He will make it plain."

—Courtesy of the Minneapolis Tribune.

FORMS OF CHURCH GOVERNMENT

The Prophetic Ministry

The Rev. J. H. Young, D. D.

There is a conception of the ministry which deserves separate mention, both for its own inherent interest and because of the influence which it has had upon American Protestantism. The Society of Friends, or Quakers, as they have popularly been called, have had an influence out of all proportion to their number.

The Society of Friends have a recognized ministry. Elders have the oversight to encourage young ministers and others, while ministers have a prophetic and evangelistic office. There is no ordination, but recognition of the office, which is regarded as coming direct from God. Under the freedom allowed to all members to exercise the gift of speaking in public, when a member has established a reputation in his own congregation, the preparative meeting of elders and ministers of that congregation reports to the quarterly meeting, which includes a number of congregations, that John Doe is recognized as having the inward gifts. If the quarterly meeting approve, he is ultimately mentioned to the yearly meeting, and having been recognized by them, the brother is thenceforth allowed to sit among the ministers and elders. All through it is distinctly a matter of public recognition of a Divine gift. There can be no ordination, as though the prophetic gift could be conferred, yet the individual is not left free to claim a gift. The organization reserves the right to "try the spirits, whether they be of God".

This idea of the ministry as a prophetic office has profoundly affected American Protestantism. The popular language which speaks of "Rev. Blank's pulpit" rises from this conception. The attitude of independence, which makes the average Protestant minister demand freedom from accountability to any denominational standards, means the same thing. I once heard a minister of the Disciples' Church (popularly known as Campbellite) say that he had never been ordained, and would never allow himself to be ordained. He had this idea of the ministry, and felt that ordination would be a denial of his gift from God. Investigation would probably show that a great many Protestants of all denominations regard ordination as a form of public recognition of the prophetic gift, rather than as the actual conferring of any office.

We need, then, a most careful distinction between the prophetic office

and the priestly. The Christian Church, in all ages, has been blessed with prophets. Sometimes these have been clergy, and just as often they have been laity. The prophet is a man with a message for his time. Often that message has been expressed through the medium of poetry; sometimes through books or pamphlets; sometimes through editorials in a newspaper. Among the clergy there will be half a dozen prophets in each generation, but their prophetic gift does not come through ordination.

Ordination confers the priestly office, which is concerned with the administration of sacraments, and teaching, and the cure of souls. For the priestly office, no less than for the prophetic, there should be the call of God, and our Prayer Book recognizes this in the question to the candidate, "Do you believe in your heart that you are called of God?" etc. Yet for the administration of the Church's sacraments, and for teaching the truth handed down to the Church, there must be the formal conveying of authority, as in ordination. Just in proportion as the sacraments are lost sight of, and definite dogmatic truth minimized, will men lean towards the idea of the prophetic ministry and lose hold on the priestly.

The question of the sacraments, therefore, is vital in the discussion of reunion. There is no use discussing the ministry, or terms of recognition of each other, until some common ground is established as to the place of the sacraments. The Society of Friends, who, if they did not originate the idea of the prophetic ministry, at least have developed it to the logical completion, reject the sacraments. In so far as the same conception of the ministry prevails among Protestant bodies, or individual members of such bodies, we will find the sacraments regarded as mere means of testifying to the work of the Spirit in the man before the administration of the sacrament.

Those bodies which believe in sacramental grace make much of ordination. This will be obvious when one considers the Lutheran bodies, the Scotch Presbyterians and the old school Presbyterians in this country, or the Eastern section of the Reformed Church in this country. With such bodies the problem of terms of reunion would not seem to be hopeless; but where there is only the idea of a prophetic ministry there seems to be no common ground on which to meet for the opening of negotiations.

Awarding the Croix de Guerre

The following is a brief but vivid account of the awarding of the Croix de Guerre (published by the Rev. Dr. Tuke of St. Paul in St. Clement's Chimes), which was received from Miss Anne Williams, a member of that parish, who is at work with the American Red Cross in Paris:

"I was invited to a presentation of the Croix de Guerre, and it was most interesting.

"It was held at the Grand Palace. A guard of honor, composed of three hundred French soldiers, with a band, marched into the building, and this guard formed a square. They were most effective in their horizon blue uniforms.

"The band was stationed a short distance away; there was a table with all the various decorations at one side, and some high official presented them.

"First, three officials inspected the guard, then walked to the center of the square formed. The band played the 'Marsellaise', and the presentation began.

"Those to receive the decoration were seated inside of the square, and if the person receiving one was a very high official, he walked to the 'presentator'; if not, that official went to him.

"First, the official touched the man who was to receive the cross on each shoulder with his sword, pinned the cross on his coat, kissed him on both cheeks, and saluted, the band playing military music all the time.

"The other decorations were given with less ceremony.

"Then the families of men who had been killed received the decoration which the men would have had, had they lived.

"One wee little girl was presented

with the Croix de Guerre for her father.

"It was too sweet. The official touched her on the shoulder with his sword, pinned the cross on her little dress and kissed her, and she put up her little arms.

"Then, the ceremony being over, the band played the 'Song of Departure', and marched out of the building. It was most impressive."

Do We Give Small Missions Too Much Money

The Church Helper publishes an appeal for more generous support of small missions, made in a personal letter written to a member of the Standing Committee of the Diocese of Western Michigan. The author of the letter presents a number of strong reasons why the Church should see to it that small missions are efficiently maintained, in the course of which he says: "I have come to see that this missionary work is tremendous business. Our missions are children today; they will grow up into fathers and mothers who will beget new children to the Church. It takes twenty-one years to make a man—sometimes twenty-five or thirty. All that time the man in embryo has to be supported by money not his own. We can afford to lose money for a while on a mission. We WASTE thousands on our children. We give our children much more than they need; we give God's children much less than they need. A man starts his son up in business in one way; the Church sets her missions up in business in another way. We are afraid we will give a mission too much money. I wonder if in point of fact a mission has ever had too much money?"

September 14, 1918

THE WITNESS

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A Difficult Journey

By Archdeacon Stuck

On February 27 Archdeacon Stuck, then on his winter journey along the Arctic coast of Alaska, wrote from Point Barrow to a friend in the United States. The letter has recently reached its destination. Point Barrow is the most northerly mission station on the North American continent, if not in the world. The work there is carried on by the Presbyterian Church. Archdeacon Stuck says:

"The journey hither from Point Hope was hard. There can be no bleaker or more desolate country in the world, and the winds sweep over it bitterly and incessantly. For the greater part of the 350 or 400 miles our way lay along the beach—the rough sea ice on our left hand, the low-lying, snow-covered tundra on our right. Sometimes for days together we were on the surface of lagoons, separated from the sea by narrow sand spits. For two days we traveled in one continuous blinding snow storm, with a perfect hurricane of wind. Fortunately, it was from the south. Had it been against us, neither dog nor man could have faced it. The snow was driven into everything. Inside our grub-box, with the lid on, covered and re-covered with sled cloth, lashed on, we found snow. Inside the pages of my diary, fastened in its leather case, and the case within the hind sack of the sled, tied down with a moosehide flap, was snow. It seems almost impossible to exclude this finely-powdered, fiercely-driven snow by any carefulness of packing. We have nothing like these storms in the interior. On other days, a keen light air, that cut like a knife, blew against us at 30 degrees below zero. My nose was frozen so often that I cannot now tell by the sensation whether it is frozen or not.

"Our shelters at night were Eskimo igloos, which are to be found along the coast at intervals of from 20 to 35 miles, often at the mouths of small rivers. Sometimes they are occupied, and then the addition of my party crowded them unconsciously, so that there was no room for comfortable sleeping. Sometimes they were empty, and then we had to depend upon our primus stove for cooking and warmth—and were miserable enough. I should say that the chief hardship of travel on this coast is the wretched character of the night rests. If a man can be comfortable at night, he can stand hard travel and exposure all day; but when his nights are cheerless as well it is tough work.

"When we reached Wainwright, we had been traveling eleven days, and the kind and generous hospitality of the government teacher and his wife, Mr. and Mrs. Earle Forrest, was very highly appreciated. One must travel this coast to understand what such entertainment means. For three days we lay there—the whole while a fierce snowstorm raged—and they were days of feasting and delicious rest. I held service twice for the native people and baptized a half dozen, and was loath to depart again. We made the 100 miles to Point Barrow, in three days, and were most kindly received by the old-time trader here, Mr. Brower, and by Dr. Spence and his wife, the Presbyterian missionaries.

"In the opinion of folks here, our troubles will begin when we start eastward, and the chief reason is the absence of dog feed. So far, we have fed our dogs upon seal meat, oogarak meat (that is the giant seal), whale meat and fish of all kinds. But along the north shore the great sea mammals are not caught save in the fall, for the hunting of them can take place only when the ice parts from the shore and leaves open water—which does not happen on the north coast as it does on the west. We are facing the necessity of hauling corn meal, rice and seal oil for the greatest part of the journey, and that means heavy loads. It also means cooking for the dogs every night, and that means camping where there is drift wood, which, fortunately, is much more plentiful ahead of us than it has been behind.

"Our wait of two weeks here is as much that the season may advance and the sun climb high as for the refreshment of ourselves and our dogs, and the acquaintance of the missionary activities of this place. Leaving here about the middle of March, the long days will already be with us, and by the time (one month, I hope) that we reach Herschel Island there will be no more than a few hours' darkness, so rapidly does the sun advance in these latitudes after the equinox is passed. Here, at Point Barrow, by the 20th of April it is light enough to see to shoot all night, and on the

11th of May the sun is seen at midnight. Herschel Island is, of course, farther south, but not so much farther as to make great difference."

If You Would Live Long Write Hymns

A good way for one to insure himself or herself a long life is to write a hymn or song that will live a long life, says the St. Paul Pioneer Press. Julia Ward Howe, author of "The Battle Hymn of the Republic", lived to be nearly 91 years old. Cardinal Newman, who gave to the world "Lead, Kindly Light", was 89 when he passed on, and "Fanny Crosby", responsible for "Jesus, Keep Me Near the Cross" and "Safe in the Arms of Jesus", was nearly 95 when she died.

We are indebted to the Brooklyn Eagle for the information that Professors Henry Gilmore, author of "He Leadeth Me", lived to be 84; that Mrs. Annie Sherwood Hawks, composer of "I Need Thee Every Hour", rounded out 82 years; that Dr. Sabine Baring-Gould, writer of "Onward, Christian Soldiers", is still happy in life at 84; that Lowell Mason, who wrote the music for many hymns, including "Nearer, My God, to Thee", became an octogenarian, and that Rev. Robert Lowry of "Shall We Gather at the River"? fame, spanned 73 years.

There was one common reason, doubtless, why these men and women, to whom the race is indebted, spent so many years on earth. The planet was not to them a vale of tears, but a pleasant abiding place preparatory to entrance into the house not made with hands. They kept their minds fresh and vigorous and serene with the sunshine of good deeds and of faith. Trusting in the loving care of the Most High, they did not worry themselves into illness and thus shorten their earthly sojourn. It pays to keep on good terms with conscience.

They Believe in Prayer

"It is on record that when the triumphant German hosts were sweeping on Paris in 1914, and suddenly swerved and gave it up, Lord Roberts was sitting with Lord Kitchener when the telegram announcing their unlooked for retreat was handed in. Lord Roberts, a firm believer in prayer, exclaimed, 'Only God Almighty could have done this.' 'Somebody must have been praying,' said Lord Kitchener.

"General Sir W. Robertson, in a letter regarding the intercession service at Queens' Hall, on May 7th, says: 'It is only when the whole empire unites in prayer, as well as in work, that we can look forward with confidence to a successful conclusion to this tragic war, and to a just and righteous peace.' Weighty words from such a man. A Frenchman, who knows General Foch, says that he is a firm and ardent believer in the power of prayer. 'We shall be saved by it,' he says, 'and it will not be the first time in this deadly struggle.' Lord Jellicoe, Sir David Beatty and Sir Douglass Haig hold firmly by that belief also."—Literary Digest.

"The Academy for Princes," by Olaf M. Norlie, Augsburg Publishing House, Minneapolis, Minn. Mr. Norlie's book is written in dialogue form, in simple style, and presents a conclusive argument in favor of Christian people recognizing the place of definite religious instruction in the education of their children. It would be a happy thing for the Episcopal Church if the head of every family would read it. He takes the position, which we are all taught to accept in theory, that children who are baptized are made members of Christ, children of God, and heirs of the Kingdom of Heaven. Therefore they are princes and are entitled to a princely training, and should have something which the public schools cannot furnish. Church schools and Sunday schools have decreased while the state schools have increased. But along side of the development of our public school system crime has increased, so that we have more murders in the United States than in all Europe combined, more divorces than in all Europe, more great criminals and embezzlers than in all Europe. While paying taxes cheerfully for the support of secular, public schools, church members grumble at giving one dollar a year to the support of church schools, and many of them openly declare that they do not believe in them. If baptized children are indeed heirs of the Kingdom, who will deny them the training of princes to fit them for their high estate?—The Rev. C. E. Haupt.

A Series of Summer Missions

Much has been said in the papers recently in regard to rural work, which well introduces the note that your correspondent had prepared from a rural parish, viz: Pruden Parish, Pittsylvania County, Va., Rev. Chiswell Dabney, Rector. This parish includes three churches and three mission stations, all of them in the country, not even in a village. They are at cross roads and conveniently located to the majority of the community. Mr. Dabney is in Chatham, which is his own parish, and in the center of this large field. He goes to one or more churches every Sunday, traveling in a Ford machine or horse and buggy. The roads are fair in summer time to all of them, and impossible to most of them in the winter time, except with a strong horse and buggy, and yet this noble soldier of the Cross, who was a courier on Gen. Lee's staff in the civil war, goes through all kinds of weather, ministering to these devoted parishioners, who, by the way, embrace a far greater number than his community.

The real purpose of making this note is to report the series of Pruden Missions which he had held this summer, and which is his custom to hold every summer. A good many of the neighboring clergy see the wonderful work Mr. Dabney is doing, the great importance of intensifying work during the summer months, going year after year to help him in the mission. As a result of these parish missions, he has from twenty to fifty confirmed annually. The people are not raised to the customs of the Church, and therefore the Mission Hymnal is used altogether during the mission, and an abbreviated form of Morning or Evening Prayer from the Prayer Book during his regular ministrations, hence the people who are possibly unable, for one reason or another, to follow the service, join in familiar hymns and are blessed with the preaching of the Gospel, and many of them partake of the sacrament, and therefore the Church is growing wonderfully in this rural section. And while the membership of these various Churches, as may be noted in the Church Year Book, are not very great, the people are moving to other parishes, and the writer has personal knowledge of dozens of parishes which are strengthened by communicants moving from Pruden Parish.

The missions held this year: St. Barnabas, near Chalk Level, Rev. George F. Vest, missionary.

Grace, Museville, Rev. Arthur Kenyon, missionary.

St. Paul's, Peytonsburg, Rev. C. B. Bryan, D. D., missionary.

St. John's, Mount Airy, the Rev. John F. Coleman, missionary.

Dame Memorial, Dry Fork, Rev. G. Otis Mead, missionary.

St. James, Roundo, the Rector, missionary.

In regard to Pruden Parish, at the last Council of the diocese a division of the territory embraced in Pittsylvania County was made, taking a strip from Camden and also from Bannister, making a new parish, named after the Rev. C. O. Pruden, who thirty years ago went from the Seminary to Chatham, and in his own words he said after five years he considered his work done, and thought seriously of moving, but then there was a prospect of opening a mission, which he embraced, and continued until he had started four. Then Mr. Dabney came as his assistant. Afterward the Chatham Episcopal Institute was established, which is a flourishing girls' school. Now the Rev. Mr. Kenyon is Rector of Bannister and Mr. Dabney is Rector of Pruden, leaving Camden, which is chiefly the city of Danville, in the hands of the Rev. J. Cleveland Hall, who has been Rector for twenty-four years.

The Bishop of the diocese, Dr. Tucker, has the honor of having five sons in the armed service of the country. Recently one of his younger sons was ordained to the diaconate, having had a partial course at the Seminary, and is now a private in the Infantry. The Bishop himself served in the civil war, and the Diocese of Southern Virginia is proud of this noble soldier and of these his noble sons.

The Rt. Rev. A. C. Thompson held a special confirmation at Roanoke on Tuesday, Aug. 20th, confirming two children of the Rev. Mr. Elliott Boykin, whose family are spending the summer near the city. He himself is on his vacation and temporarily supplying St. Peter's Chapel, at Roanoke.

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The above series are printed in two colors. They teach as well as certify. 25 cents a dozen; \$1.50 a 100. With name of parish printed, \$2.00 a 100.

GO TO CHURCH CLUB CARDS—A system of coupons to encourage Church attendance among young people. Each 50 cards, Oct., Nov., Dec., with name of Church printed, \$1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only \$1.00. Postage 10c. Every parish should use these cards.

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A Manual for Servers—Price 10 cents.

The Reformation in England—A well-told review of Reformation Days. Price 10 cents. Postage 3c.

Misconceptions of the Episcopal Church—Price 25 cents. Postage 5c.

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Prayers for My People. A manual of preparation for the Holy Communion. Price 25 cents. Postage 4c. We will print a special edition of this manual for any clergyman wanting to adopt it as his own to put in the hands of all his people. Changes made at moderate cost.

Private Prayers for the Faithful. By Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions. By Bishop Johnson of Colorado. A textbook for Confirmation classes. Price 25 cents, \$2.00 a dozen.

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1. **Special Mission Number of the Parish Leaflet.** Page 6 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies, \$3.00; each added 100 copies, \$1.50.

2. **Invitation to Mission.** "Behold, I stand at the door and knock." Four-page Folder. Local announcements on page 4. First 100 copies \$2.00; each added 100 copies, \$1.00.

3. **Call to Personal Service.** The Rector's Letter and the People's Reply. First 100 copies, \$1.00; each added 100 copies 50 cents.

4. **Request for Prayers.**

5. **Prayers for the Mission.**

6. **Request for Conference.**

7. **Resolution Cards.**

Each of the above (4 to 7) 50 cents a 100.

8. **Envelopes for Mission Expenses.** 150 envelopes, with name of Church printed, \$1.00. Each added 100 envelopes, 30 cents.

9. **Store Window Cards (11x14)** First 100 cards, \$3.00. Each added 100 cards, \$1.50.

10. **Four-page Leaflets,** to distribute among the congregation. An assortment of 1,000 Leaflets, \$5.00. See elsewhere Mission Service Leaflet and Hymns.

SERVICE LEAFLETS.

An Evening Service for Mission Use.

A War Litany.

A Memorial Service, for those who have died in War Service.

A Three-Hours' Service for Good Friday.

A Service for Graduation of Nurses.

Any number of these Services, post paid, for \$1.50 a hundred.

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Card Bidding to Prayer, for President, Army, etc., to put on Church door, 14x22 inches. This Card ought to be on every Church door in the land. Price 25 cents.

Honor Roll. A handsome scroll (14x22 inches), to be framed and hung in the Vestibule, to record the list of boys gone to war. Both Christian and patriotic. 50 cents.

Large Card (14x22 inches) to be hung in the Vestibule, bidding to Silence in God's House, and to Prayer, 25 cents.

The three above Cards for One Dollar.

Vestibule Bracket—Notice Board, Alms Box, Offertory Envelope Boxes, Literature Holder—all in one. The most convenient and useful article of Church Furniture ever made. Finished in oak, with brass trimmings. Price only \$10.00.

Anything desired printed to order.

A VERY VALUABLE IDEA

Worthy of Universal Adoption

When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching", which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

FOLDERS, LEAFLETS AND TRACTATES

In each case one page is used for your local announcement. You can order them with this page blank, and your local printer can print your local page, or you may send us the copy and we will print that page for only One Dollar, plus the cost of the Folder, Leaflet or Tractate.

This is the way to reach and to teach the entire congregation.

FOLDERS:

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2. A Missionary Folder.

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These Folders cost 75 cents a 100. Postage 6c a 100.

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2. **Personal Service, the Church's Great Need.** By Bishop Anderson—a Brotherwood Address.

3. **Twenty Answers to Twenty Questions,** by Archdeacon Windlate.

4. **What I Would Do if I Were a Layman.**

These Tractates cost \$1.50 a 100. Postage 15c a 100.

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Four pages each. Seventy different topics. 50 cents a 100. Postage 12c. Some of the most popular are:

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Rev. Walter Mitchell, D. D., Rector
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The Witness Has Had a Remarkable Year

A year ago we asked the clergy, when they were planning during the vacation days for the new year of activity, what they would do for THE WITNESS. A GREAT MANY of the clergy RESPONDED—some of them SPLENDIDLY. They gave us A LOT OF GOOD IDEAS, and the whole year has been spent in the application of methods suggested TO REACH THE LAITY with a weekly Church paper.

WE HAVE HAD A REMARKABLE YEAR!

Thousands of Church families now take a weekly Church paper who never took one before, and, better still, they write us appreciative letters and say:

"How Did We Ever Get Along Without It?"

One clergyman wrote that he was having a strange experience.

For the first time in twenty-five years, as he made his pastoral calls, his people talked about subjects of general interest in the Church, and deluged him with questions.

THEY SAW IT IN THE WITNESS

This alone makes us feel confident that the year has been productive of results that will be multiplied many fold as the years go by. It expresses our aim. WE ARE NOT IN THIS FIELD AS A COMPETITOR. We are reaching out to those who have not heretofore subscribed for any other Church paper, and we are also pleased to count among our friends and subscribers those who are readers of the excellent publications in the American Church, and it is our purpose to keep the ball rolling until the great mass of Church people do take and read THE WITNESS.

We have had a remarkable year also in demonstrating that a weekly Church paper can represent THE WHOLE CHURCH—a paper that the clergy generally have found desirable to heartily recommend to their parishioners who want news, first principles, inspiration, to be put in touch with the great beating heart of the Church—a paper that the average layman, as well as widely-read and well-informed clergyman and layman, enjoys reading, and makes him all the more loyal and deeply interested in the Parish, in the Diocese, and in the Church at large. To accomplish this in a single year is a great achievement. But we consider

The Most Remarkable Feature of the Year

has been the steady flow of subscriptions and renewals during the year in which the demands of war have raked the pocket books of the masses of our people as never before. To establish and sustain a paper under such conditions is evidence that WE ARE A WELCOME GUEST.

So we have made for ourselves a large place in the American Church.

We are, however, not unmindful of the fact that we have a very difficult problem to solve in the matter of winning our way into every Church family in the land. It cannot be solved in any ordinary way. There must be A NATIONAL MOVEMENT. It will require the hearty co-operation of every rector and missionary in the solution we suggest. Bright and intelligent as our people are, in closest touch with art, literature, trade, awake on National subjects, their tables literally overloaded with very varied literature, a great majority have never taken a weekly Church paper, and they are not in touch with the work of the Church outside their individual parishes. They have never acquired the habit of taking and reading a Church paper, and it is only educational methods that will ever develop the habit. IT IS A SHAME AND DISGRACE that belongs alone to us of all the Christian bodies, and IT OUGHT TO BE WIPED OUT! Think of it! One million families, and probably not over ten thousand laymen subscribe for the Church weekly press! ONLY ONE IN A HUNDRED! Here is an interesting way in which

THE DISGRACE WAS WIPED OUT

By a clergyman who adopted our suggestion to have in the vestibule a "WITNESS Table." He ordered twenty-five copies a week. He did more than this: He took a copy into the chancel, and when he gave out the notices he called the attention of his congregation to a certain article, and made his own comment for about three minutes. The congregation were interested, and took home copies from THE WITNESS Table to read that article—and others. He did this every Sunday. The order was increased to fifty copies to meet the demand. A wise Bishop in the American Church once expressed the wish that every clergyman in the Diocese would take three minutes each week, at the time of giving notices, to explain to the people some Church principle or custom. Here is a valuable suggestion put into practice by the rector referred to, using THE WITNESS for the purpose, arousing the interest of his people, and educating them in the general life of the Church.

Our plan has worked out successfully in every instance where some such method of arousing the interest of the people has been followed. It has failed when the papers were placed upon the table and no further announcement made than that the papers were there. Other clergymen in their zeal ordered copies sent direct to their people, and paid for them out of their own pocket—and that was the end of it. Nobody cares very much for that which costs them nothing.

A WORKABLE PLAN

Out of our year's experience we are prepared to present a plan which we have every reason to believe is equal to the magnitude of the problem to be solved:

1. Place every family in your parish or mission on the regular subscription list for six weeks, at ten cents each subscription.
2. Announce to your people from the chancel or by letter that you have done this, and if they do not wish to subscribe you will hold yourself personally responsible for the payment of ten cents for the six issues.
3. Present to them as strongly as possible the fact that this is a National Educational Movement to bring all the Church people in closer touch with the General Church, and to wipe out the stigma on the American Church due to the failure of the people to subscribe for and read the weekly Church papers. Make them feel that it will be a source of no little regret to you if a single family in your parish fails to subscribe for THE WITNESS, and

thereby give to this movement his personal influence.

4. Interest the people from the chancel in some particular article each Sunday for at least the six weeks. During these weeks special articles will be found in each issue that will encourage the local effort.

5. Select the best solicitors you have in your parish to make the canvass for yearly subscriptions, and see that it is completed within the six weeks.

WE ALLOW A COMMISSION OF TWENTY CENTS ON EACH DOLLAR SUBSCRIPTION! At the end of six weeks you will pay the ten cents for each one who says "No", which will naturally come out of the commissions allowed, and the balance may go to some local Church work.

THE FIVE STRONG POINTS

indicated above—educative and interesting—will produce remarkable results, if followed to the letter. Leave out any one of the points and you weaken the plan.

If every family in the American Church were placed on the subscription list for six weeks, and this plan followed with vigor to secure yearly subscriptions, we would have over a half million regular subscribers before the six weeks closed! Is it not worth the effort? Is there a single rector or missionary anywhere in the American Church who will refuse co-operation in this plan?

We urgently request each rector and missionary in every Diocese and Missionary District to co-operate with us in this simple, practical plan to interest the entire congregation. It applies equally to the largest city parish and the smallest country mission. It interferes with nothing else. It will help and strengthen every department of parish life. Fill out the following subscription blank without delay and return it to us:

SPECIAL SIX WEEKS' SUBSCRIPTION

Publisher of THE WITNESS,

Hobart, Indiana:

I hereby subscribe for _____ copies of THE WITNESS for a period of six weeks, to be sent to the enclosed list of families and individuals in

Name of Church	Town or city	State
for which I agree to pay you the sum of ten cents for each subscription, unless within that period the individual extends his or her subscription for one year and includes the amount in that subscription.		
The canvass for subscriptions is under the direction of		

Name	Street and number
who will act as your representative in this parish, and with whom you may conduct all correspondence.	

Dated, _____, 1918. Signed: _____

Let us impress upon you the importance of having a definite arrangement for the canvass, and put us in touch with the person in charge of it. A wise selection in this respect insures success. The person's name will appear as our representative in your parish on all copies of the first issue that goes to your people.

A PARISH WARDEN DID IT!

The Junior Warden of the Church of the Ascension, Middletown, Ohio, has secured twenty-two subscribers out of thirty-four families. At the present writing the canvass has not been completed, and only two families approached neglected to subscribe, for reasons not stated to us. The following letter, which is self-explanatory, was prepared by the Warden and sent to each family before making the canvass:

Dear Friends:

Have you ever heard of "THE WITNESS"? "THE WITNESS" is the newspaper of the Episcopal Church. It contains all the current Church news of paramount interest to you; events of Church interest from coast to coast; news of all the Conventions; general news of the missionary work abroad, and a constant stream of other important Church items.

As a member of the Church it is a duty to keep posted on its doings world-wide. We know that you will not shirk a duty. You will receive a free copy of this interesting paper, "THE WITNESS", this week. Please take the time to peruse its contents, and you will agree that it is interesting, inspiring, and just the paper that you need to keep you in touch with current topics of our Church.

"THE WITNESS" is delivered to your home regularly every week for the small sum of \$1.00, less than two cents per week. The writer will call upon you in the near future, and anticipates the pleasure of entering your subscription for "THE WITNESS".

"COME IN WITH US AND WE WILL DO THEE GOOD."
Do not delay. Strike while the iron is hot.

OUR PROPOSITION

Two Points to be Considered

I.

These are trying days for Parish papers, owing to Government regulations and the expense they incur. Why not use one or more columns of page eight of THE WITNESS once a month, or oftener, for Parish interests? The cost of printing will be only \$2.00 a column, or fraction thereof, each issue. A few business advertising cards would pay the whole cost, if you see fit to defray the expense in that way. We send the paper to all subscribers in your Parish every week, and forward to you ten extra copies of the issue containing Parish notes for each column used.

This plan gives your people a General Church paper every week, a Parish Paper once a month and, in some cases, a Diocesan paper once a month—a very strong and influential combination.

II.

Will you adopt our plan to place every family in your Parish at once on the subscription list of THE WITNESS for six weeks while a vigorous canvass is conducted to find how many will remain on the list? We urge you to do this, whether you adopt THE WITNESS as your Parish Paper or not.

Give these two points your careful consideration, and let us know your decision by an early mail.

NOTICE

TO SUBSCRIBERS

You will notice by the articles on this page that we have just entered on a campaign to secure every Church family in the United States as a subscriber to THE WITNESS. A big task, but possible when the Church wakes up to what we are doing.

We hope some subscriber in each parish and mission will become responsible for our six weeks subscription plan outlined on this page. It is worthy of your effort. If you cannot undertake it, get some one else to do so

ANOTHER MATTER

The number of this issue is 89. Look at the number under your name on the address on the first page. If that number is less than 89, your renewal is due. Please send it now.

Help us all you can. Stay with us until we reach one million Church families.

To Guild Workers

The Editor takes pleasure in calling the attention of Guild workers to the plan of the Christmas Novelty Book (the advertisement appears in another column).

The Bishop of Minnesota has written a letter to Mrs. Gutgesell, in which he says he is "suggesting the book to Church workers throughout his diocese, and it gives the Editor great pleasure to say that he knows both Mrs. Gutgesell and the Novelty Book, and commends them both to your attention.

Bishop Francis Witnesses Miracles of Surgery

Bishop Francis of Indiana, who recently returned from the battle grounds in France, gives an interesting description of the "miracles of surgery" which came under his observation at Red Cross Hospital No. 2, in the Toul sector, where he was stationed. "Men with great holes in their abdomen," says the Bishop, "were soon made fit again, while bullets through the neck, which formerly would have been considered more than grave, are treated lightly by the wonderful surgeons who are 'making over' the men mangled in the great war for democracy. The men in the hospitals are the bravest of the brave. You never hear a whimper, and it makes an American proud to be of the same blood and faith as these heroes. When I saw what the Marines did at Chateau Thierry, it made me thrill with pride, and there have been many occasions since when an equal pride possessed me because of the wonderful work of our boys of the new army."