

The Witness

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

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

Gov. Bickett of North Carolina was playing tennis the other day at a court near Raleigh. When he heard the sound of tolling bells he raised his hands and said: "Hold on, boys, there is the Angelus."

The game was stopped while the players joined the Governor in silent prayer.

If more Christians would establish praying-grounds, all sorts of things might happen.—The Mission Herald.

The Rev. Frank E. Wilson, who is on his way to France to serve at the front as a chaplain in the United States army, in offering his resignation to the vestry of St. Augustine's Church, Wilmette, Ill., which he had served as rector for several years, wrote: "Finally I would ask you not to forget me in your prayers. I do not ask you to pray for my safety, but that I may do my work well and faithfully and as God would have it done."

A conference of Sunday school teachers and parish workers of Trinity Church, Columbus, Ohio, was recently held to plan for the introduction of the "Christian Nurture System" of Sunday school lessons into Trinity Sunday School. Dr. Wm. E. Gardner, of the Board of Religious Education, New York, addressed the conference, and explained the system in detail to the Trinity workers. Several of the Sunday schools of Southern Ohio are introducing the "Christian Nurture System" of lessons into their curriculum this year.

The 178th Chapter meeting of the Northeastern Deanery, Diocese of Chicago, (the Rev. J. H. Edwards, Dean), will be held at St. Mark's Church, Evanston, Ill., on Monday, September 23rd. The Rev. James B. Haslam, Secretary of the Diocesan Social Service Commission, will read a paper at the morning session on "The Moving Picture Theater." The topic for discussion at the afternoon session will be "Parochial Conditions in War Times," led by the Rev. J. J. Steffens.

The Rev. F. B. Bartlett, Rector of St. Mark's Church, Aberdeen, S. D., returning home from a visitation to several points in the northeastern part of the state, expressed himself as amazed at the splendid attitude of the people on the ranches. "I never saw anything like it. People within a radius of fifteen and twenty miles would come to attend the services held in the widely scattered school houses and took such a delight and such an interest in the services that it was a great inspiration to me."

On the last three Sundays in August, services in St. Mary's church, Newton Lower Falls, Mass., were in charge of the Rev. Edwin J. Skinner, of the diocese of Colorado. St. Mary's, one of the interesting suburban churches of which many are to be seen in the neighborhood of Boston, was built in 1814, and has been lovingly preserved true to its original architectural form, and as a depository for numerous articles—tablets, books, communion ware, etc., which association with the parish life of long ago now renders of priceless historic value.

Sept. 1 to 8, Trinity Church, Watertown, S. D., put on an every member canvass for parish support and missions as well as to stimulate the life of the parish in general. The Rev. Dr. C. C. Rollitt, the Provincial Secretary of the Province of the Northwest, was in Watertown the greater part of the week, assisting the rector, the Rev. S. S. Mitchell in conducting the campaign. Among the various meetings

held was a men's supper at which 40 men were present, and final plans for the canvass were made. A men's organization for the parish was also formed at the same meeting. The speakers at the meeting were: the rector, Mr. Mitchell, the Rev. Dr. Rollitt, and the Rev. Paul Roberts of Brookings.

The Rev. Fuller Swift, Rector of St. Clement's Church, El Paso, Texas, gave the address at the dedication of a statue of liberty in his city, on September 2nd. In the course of his address Mr. Fuller said:

"The occasion bespeaks the advancement we in America have made in our short history toward that ideal which actuated the noblest efforts of our forefathers. It also tells, in actions that speak louder than words, the secret of our united efforts in these shadowed days of world conflict, and explains in part the meaning of our ability to combine our forces and resources in our holy determination to maintain for ourselves that which has already been attained, and of our willingness to reach the helping hand across the seas to those other nations so wearied in their long struggle to obtain for themselves and others the great blessing of liberty which we have in so large a way."

BISHOP SUMNER RETURNS TO OREGON

Bishop Sumner has returned to Portland after a two months' tour of the East, where he was called on Church business. He visited Chicago, New York, Boston and Washington, D. C., and spent several weeks with his mother at his boyhood home in and that the schools adjust themselves as wisely as possible to the new Manchester, N. H.

Bishop Sumner was called to Chicago early in July to accept the senior chaplaincy of the Great Lakes Naval station, with the rank of Lieutenant-Commander. He found after a conference with military authorities that to accept the commission would be to enter the service for the duration of the war. This would have meant abandonment of his work in the Oregon diocese, and the Church authorities in Washington, D. C., advised him to decline the offer.

In New York Bishop Sumner spoke at Old Trinity Church. Later he attended the convention of the Brothers of St. Andrew in Northfield, Mass. In Chicago he occupied his old pulpit at the Cathedral of Saints Peter and Paul for a Sunday.—Portland (Ore.) Oregonian.

THE REV. E. H. ECKEL TO DIRECT PRISON WORK

The Washington War Bureau of the National Committee on Prisons and Prison Labor has notified Rev. E. H. Eckel, rector of St. Andrew's Episcopal Church of Fort Worth of his appointment as official representative of the committee in Tarrant county, says the Fort Worth Telegram.

The National Committee on Prisons and Prison Labor presented to the War Industries Board at its request a memorandum outlining a practical program for the utilization of the prisons and prisoners throughout the country in the production of war supplies, the Rev. Mr. Eckel said. The program called for the organization of a section of the War Industries Board to mobilize the prisons.

The work includes: Standardization of the industries and occupa-

tions, in penal institutions, national waste reclamation system, with the county penal institution as a unit; national road work system for prisoners; development of war prisoners' division in the Army; induction into industry and agriculture of discharged and paroled prisoners; Army and Navy waste proclamation, and development of camp gardens worked by prisoners.

In this work the National Committee on Prisons and Prison Labor is assisting both by conducting the researches on which activities are based, and by affording the salaried personnel to carry out the program.

The two things of paramount practical importance just at this time, the Rev. Mr. Eckel says, referring to his instructions, are the mobilization of jails and prisoners for the systematic reclamation of waste that may be made into clothing, cannon, shrapnel; and the closer application of the "work or fight" order.

SYNOD OF SIXTH PROVINCE WILL NOT BE HELD

The Sixth Provincial Synod, set for October 13th and 16th, inclusive, at Pueblo, Col., has been called off, by the senior Bishop reside in the Province, because of the improbability of a quorum, which was determined by correspondence with the delegates. A meeting of the bishops of the Province may be called for the same date at some more central point.

FIRST SERVICE HELD ONE HUNDRED YEARS AGO

A service of unusual interest was held in St. John's Church, Cuyahoga Falls, Ohio, on Sunday, September 8th—it being the celebration of the one hundredth year since services were started in that section of Ohio. The service was participated in by the clergy and choirs of eight neighboring parishes and missions, known as the Akron region. Bishop DuMoulin, in a stirring sermon, reviewed the progress of the last one hundred years and urged the people to greater zeal and sacrifice, such as the pioneers had practiced, and of which the present generation are the benefactors. Even-song was sung by seventy chorists and the large congregation with great fervor and was an inspiration to all present.

On account of the observance of "gasless" Sunday, a pilgrimage was made on Wednesday, the 11th inst., to the spot where the log cabin stood in which the first service was held.

CHURCH CLEAR OF DEBT.

St. Bartholomews Church, Benidji, Minn., was erected by the late Archdeacon Parshall. After his death the Church was left with a debt of \$2,000 on Feb. 1916, and without regular services. Rev. George Backhurst of the Diocese of Albany, was appointed general missionary and superintendent of Indian Missions with residence at Benidji. This summer he has spent his vacation travelling around the several Indian Reservations in a Ford car holding special missions of a week's duration in each place. Returning to Benidji on Aug. 17th, he conducted a drive to pay off the debts. No other man volunteering for the work, he personally solicited the friends of the Mission and on St. Bartholomews Day, the patronal festival of the Church, a special Eucharist was offered, the debt being raised. The American Church Building Fund Commission acted nobly in the matter and greatly facilitated the liquidation. This is the third Church in the Diocese of Duluth that has cleared itself of debt during the great war. St. Pauls and Trinity Pro-Cathedral, Duluth, and now St. Bartholomew, Benidji. Is the war teaching our people to be more liberal in offerings?

Archbishop Meletios and Bishop Darlington at Brooklyn.

A short account was given in the last number of The Witness of the welcome to America extended the Most Rev. Meletios, Metropolitan of Athens. His Grace officiated at a solemn Te Deum at the Greek Church of St. Constantine and delivered an address to the Greek community. The service was followed by a luncheon at Hotel Mohawk at which about 100 guests were present including the Greek Consul, Archimandrite Chrysotomos of Athens, Very Rev. Alexander Papadopoulos, secretary of the Holy Synod, Rev. Frs. Lazaris and Kallimachus, Mr. Hamilear Alivisatos of the ministry of education of Greece, Hon. Chr. Vassilacaki, deputy to the Greek parliament and the Rev. Dr. Lacey who was called on to deliver a greeting on behalf of the Episcopal Church.

The Metropolitan is a man of great simplicity and wide learning. He speaks Greek, French, Russian and Arabic fluently. Democracy has been the watch word of his public utterances in America. He stands firm for the active participation of Greece with the Allies. He is staunch in his opposition to German autocracy. Born in Crete, the country of the great Venizelos, he was connected with the patriarchate of Jerusalem under Damianos until he was made Archbishop of Cyprus from which post he came to Athens within the past year.

The Bishop of Harrisburg was in New York at the invitation

of the Greek community to deliver the address of welcome to the Metropolitan of Athens at the mass meeting in Carnegie Hall. "Bishop Darlington is the same great hearted, brotherly friend who filled so big a place in the affections of Brooklyn before he went to his western diocese," says Dr. Lacey. "I was walking along Fifth Ave. when an automobile stopped. The occupant waved to me and a pleasant voice said 'Jump in Lacey, I want to talk to you.' It was Bishop Darlington speeding (though strictly within speed laws) to a wedding at Fort Lee. I rode out with him and his wife and charming daughter who wore an 'Oklahoma' hat-band in honor of her brother Gilbert, chaplain of the 'Oklahoma.' The Bishop invited me to act as his champion at several functions in honor of the Metropolitan and his attendants. This laid upon me no burden other than attendance at several Greek luncheons and at the great Carnegie Hall meeting of 5000 Greeks where the Metropolitan made his first public appearance. His office is one of the most distinguished and influential in Christendom. Some of his eminent predecessors have been in close touch with the Episcopal Church. Trophimus in 1872 sent a letter of greeting to our General Convention and Germanos in 1894 entertained Bishop Littlejohn at Athens."

MEETING OF WOMEN'S MISSIONARY ORGANIZATIONS AT COLUMBUS, OHIO

The third annual meeting of the Columbus Inter-Denominational Federation of Women's Missionary Organizations is called for the last Thursday in September. It will be held in the Indianola Presbyterian church. This organization is proving a potent force in the development of Church unity in Columbus. The Episcopal Church is represented in the executive committee of the organization by such leading Church workers as the wife of the bishop-coadjutor of the diocese, the wife of the rector of Trinity Church, and others who are also prominent in the social life of the city. The program for the present annual meeting will consist of a business meeting, a devotional service, a luncheon, inspirational talks on Mission work by women workers, both in the home and foreign fields, a question box, and class conference in Mission and Missions Bible Study.

SOLDIERS CONFIRMED AT PLATTSBURG

One of the important pieces of work which the Church War Commission has carried forward this summer has been at Plattsburg, N. Y., the home of the training camp idea. From early June there have been in training from 3,000 to 3,500 college students. Ten per cent of this number were Churchmen. The Rev. Samuel Neal Kent, formerly chaplain of Lehigh University, was sent to assist the rector of Trinity Church, the Rev. Albert Gale. Chaplain Kent spent his time at the post practically acting as Camp Chaplain, there being none regularly commissioned. The students were given a celebration of the Holy Communion on Sunday mornings, and then attended the services at Trinity Church in large numbers both morning and evening. The evening service was given over to the members of the camp and was preceded by an open air song service conducted by the chaplain from the church steps. At all services men in uniform acted as chorister, flag bearer or crucifer. The Church work reached its cli-

max on Sunday, September 8th, as the camp drew to its close. The Rt. Rev. George Y. Bliss, D. D., Bishop Coadjutor of Vermont, acting for the Bishop of Albany, visited this Church for the purpose of confirmation a large congregation gathered to see the rite administered to one officer and twelve students from the post. Two of the candidates had been baptized by the rector in preparation for the service. No more inspiring sight can be imagined than the line of young men in uniform presented by Chaplain Kent also in uniform, taking their stand to fight for spiritual as well as material ideals. At the celebration immediately following the Confirmation, the Bishop officiating, the members of the class made their first and corporate communion. Bishop Bliss preached a strong sermon on the "Character of a Man."

Among the many impressive services which the war conditions have brought to our churches this at Plattsburg must stand out for its significance.

THE REV. H. A. CHOUINARD DIES IN BALTIMORE

Word has been received at Kankakee, Ill., says the Democrat of that city, "of the death of the Rev. H. A. Chouinard, former rector of St. Paul's Church, on September 2nd at Baltimore. The Rev. Mr. Chouinard came here from Minnesota immediately after retirement of the Rev. Mr. Phillips. He served here three years and during that time both Mr. and Mrs. Chouinard were very popular in this city. Upon leaving here Mr. Chouinard became chaplain in the United States army and has served in that capacity ever since. He was stationed near Galveston, Texas, at the time of the flood and Mrs. Chouinard died soon after of typhoid fever contracted during the exposure at the time. Mr. Chouinard married again and is survived by his wife and one daughter, Betty, a child by his first marriage. For many months past, Mr. Chouinard has been at John's Hopkins hospital, Baltimore, taking the radium treatment for cancer. His death on September 2nd was the result of this ailment. His body was taken to Minnesota for burial."

The Abundant Life

By Dr. James E. Freeman.

"I am come that they might have life, and that they might have it more abundantly."

I think it was Phillips Brooks who once said, "The abundant life, the life full of completion haunts us all; we feel the thing we ought to be beating beneath the thing we are." This is undoubtedly true of the normal man or woman. It's a terrible thing to feel that we have finished the job, so far as life is concerned. To be always looking forward is life's normal attitude. This is not to say we should never pause to take a backward view, but it is to say that wholesome, satisfying living is forward-looking. Even age ought not to rob us of this inspiring practice.

The real secret of a rejuvenated life is to be found in the reasonable anticipation of better days and finer experiences yet to come. It's a satisfaction to deposit money in the bank against a rainy day, but this cannot be compared with the joy of drawing checks for the sheer satisfaction of giving pleasure to others and to ourselves in the days that are to be.

The Miser and the Lover of Life.

Herein is the difference between the miser who hoards and the lover of life who with discretion spends, that he may realize for himself and others the joy of living. Nothing could be farther from the truth than to assume that Jesus' system of life is one of restraint and stern limitations. He neither taught nor exemplified such a system. He fulfilled the law of His people that He might not be charged with disloyalty to time-honored customs, but His whole philosophy of life is one that calls for the fulfillment of life's finest and most satisfying ideals. The wedding feast to Him was far more appealing than the cloistered chambers of the schoolmen. He even compared His own companion-loving life with John's ascetic habit and its wilderness vigils.

Wherever religion has been interpreted to men as a system of "don'ts" it has signally failed. Wherever it has worn the habiliments of the sombre and austere doctrinaire, it has repelled. Again, wherever it has been what Jesus designed it to be, a sound, wholesome, joy-producing system, that

contributed to the abundant life, it has phenomenally succeeded. Of course, religion is incompatible with self-indulgence, excesses, and body and soul-destroying practices. On the other hand, it is the very well-spring of health and happiness to him who obeys its laws and reverently honors its principles.

Here Is the Remedy.

Do we not need just now a fresh and reasonable interpretation of Christ's plan of life? Do we not need to recognize that its primary design is to make us fit to live in a fit world? Why talk about political nostrums and systems as if they were panaceas for all human maladies? They never have cured and they never will cure those evils that destroy human happiness. We are, all of us, searching for a remedy to banish wars—wars domestic and wars international. Here is the remedy:

"Thou shalt love thy neighbor as thyself."

The day of the abundant life is nearer at hand than ever before. The hand of the Nazarene is opening the door that shall usher a distracted world into the new country of man's largest and noblest fulfillment. Let us give the plan of living which Jesus taught a fair chance; in a word, let us stop being pious and try to be really religious. Let us reconstruct, if need be, our old, musty, dry-as-dust formulas; let us make public worship in all its expressions an appealing and winsome thing. Let us banish forever those morgue-like churches that are too suggestive of death and let us conspire, preachers and people alike, to make Sunday and all that it stands for the brightest, happiest day of the week.

The hair-shirt once expressed man's misconception of religion; he was only good when he was uncomfortable. "Sinners in the hands of an angry God" was a pulpit classic in another age. We have grown saner and, we believe, more Christian. The abundant life is the high note of the teaching of Jesus; let us make it the supreme purpose and aim of all our expressions of religion today.—Courtesy Minneapolis Tribune.

THE SILENCE OF GOD.

By A. S. Phelps.

In the face of the unparalleled catastrophe of world war we search with disquietude for its reason. Man's sin, pride, ambition? We question and know not, but God knows, and is silent. The future may bring us the answer but the present is silent.

God has spoken in the past, so His Holy Word tells us, but generation after generation passes and there is no spoken word. So it was in the Life of the Christ. For eighteen years of His time on earth there is no word, only silence.

So it is in Nature. The mighty redwood, the enduring oak, the long-lived cypress, seem to mock the futile generations of man, but no sound is heard; there is only silent growth as the many seasons come and go.

The everlasting hills tell us the world, too, is growing old and its story is written in their dense formations of life and death, of heat intense, and of glacial cold, but the mountains stand forever silent through the ages.

The sea has its secrets unknown to man of goodly ships engulfed and lives of men entombed, and we sometimes hear the roar of surf-beaten rock or sand, but it tells us naught.

"The stately ships go on

To their haven under the hill;
But oh for the touch of a vanished hand

And the sound of a voice that is still."

The sea is vast in its extent and power but still mightier in its silence. "Thy way is in the sea and Thy paths in the deep waters and Thy footsteps are not known."

"The heavens declare the glory of God," but not in audible tones to man. Worlds are framed and solar systems are born and suns go black in the waves of eternity, but all in silence. The "music of the spheres" is like the "frozen music" of the great cathedrals, so great in divine harmonies that mere sound is overpassed.

Man Producer of Incessant Noise.

But man has become the producer of incessant noise. Through the exercise of his marvelous intelligence and skill, his locomotion, his manufactures and his wars are carried on with unceasing clamor and uproar. Formerly the noise of war was chiefly confined to the shout of battle, the clash of resounding arms and the

cries of the wounded. But modern warfare increases the noise a thousand fold by continual nerve-shattering explosions. The barrage, mingled with the bursting of shells of immense caliber, contributes an unspeakable din through which it is difficult to conceive how the soldier can even think intelligently. It might seem that the aviator, rising miles above the earthly tumult and confusion among the silent clouds, should have the clearest perception of the horrors of contending forces, yet even there the clatter of his motor carries the uproar of battle even into the skies.

God Alone Is Unmoved.

Above all God looks down in silence. He alone is unmoved amid the turbulence of man, and to learn truly of Him and His ways we must enter into the "peace of God which passeth all understanding." "Be still then and know that I am God." "I will be exalted among the heathen and I will be exalted in the earth."

Must we not learn that the Divine silence is God's greatest word to man? Only through that silence can we hear him speak. Neither the wind nor the fire nor the earthquake have the effect of the "still small voice," God is Love and the culmination of Divine Love appeared in that "silent night, holy night," when Jesus the Saviour was born.

When the forces of evil shall be vanquished in the way that it is given to man to fight and at last the right shall prevail, then we shall hear the voice of God through the silence of His eternal majesty even as it came to the disciples in the midst of the storm: "Why are ye so fearful, O ye of little faith?" "And He arose and rebuked the wind and said unto the waves, 'Peace, be still.' And the wind ceased and there was a great calm."

THE WISDOM OF A LABORER.

A poor laborer once stepped into a church porch to avoid a sudden down-pour of rain. Noticing some people gathering for a baptismal service he went inside the church curiously. It was the first time he had ever heard the baptismal service for infants. He tells us:

"Well, the priest began to read the Gospel, and it was these words which

stayed by me and made me see things as I never saw them before.

"They brought young children to Christ that He should touch them. And the disciples rebuked those that brought them. But when Jesus saw it He was much displeased, and said, Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God."

"I can never tell you how it was, but the way the priest said 'much displeased' and 'of such is the kingdom of God' sunk into my heart. I began to think about it, and when the little babies were brought to him, one by one, to be baptized, I seemed to see it all clear in a minute. I believe it was the Holy Spirit who touched my heart, and showed me that in baptism the little children are brought to Jesus their Saviour. He was much displeased with the disciples who did not want the children to trouble Him. The words seemed very strong when I thought them over. If our blessed Lord was much displeased at that, how much more must He be displeased with a careless man like me, a father, who never brought his little ones to the Saviour, nor showed them the way by setting them an example! I was struck to the heart at the thought, and when the christening was over I just sank down on my knees and asked God to forgive me and help me to do better. I made up my mind at that moment I would go regularly to church and would do all I could to keep the children near their blessed Saviour. I seemed all at once to feel how dreadful it would be if I kept the little ones back, when but for me they would have gone to their Lord and got His blessing."

"I believe I went out of the church a changed man."

In order to help other working men he put down some reasons for Infant Baptism, which he had collected as follows:

1. "The Saviour was much displeased" and they were His own Disciples, too, who would have kept the little children from Him.

2. He said, "Suffer little children to come unto Me, and forbid them not."

3. He took them up in His arms and blessed them, though they were most likely too young to understand His words.

4. He loves the children now, and when He gave His disciples command to go and preach and baptize, He did not say children were to be left out.

5. We read in the Bible that whole families were baptized, and we are not told that children were excluded.

6. St. Peter says: "Be baptized every one of you, for the promise is to you and your children." Then he thought the children fit subjects for Christian privileges.

7. The early Christians baptized their infants.

8. The promise of the Holy Spirit is to the baptized, and little children need that Holy Spirit as much as grown-up people. They can sin, so they need grace to keep them from sinning. "For by one Spirit are we all baptized."

9. The Bible says, "Train up a child the way he should go, and when he is old he will not depart from it." It does not say, leave a child alone, and let him choose for himself when he grows wise enough to understand such things, whether he will be God's child or no.

10. Little children die, and the only way the Bible promises that men shall be saved is through baptism. How dreadful will be our punishment then, if we displease our Lord by keeping the children from Him, because we think in our foolish hearts that baptism can do them no good! Who are we to doubt His power, His promise? Oh! let us do what He tells us, and leave the little ones in His hands.

In accordance with Jesus' command to "Forbid them not" the blessings of the Christian covenant, you are most cordially invited to bring your children at once to the Episcopal Church to be baptized.

ROBERT JAMES BELT.

West Plains, Mo.

"Show me a community in this country that is unwilling to bear its share of the Liberty Loan, the Red Cross, or other war burdens," says the Rev. A. W. S. Garden, Provincial Secretary of the Province of the Southwest, "and I will show you a community in which no red blooded American would care to live. Show me a church or congregation that is unwilling to bear its share of the worldwide problem of the Kingdom and I will show you a church to which no red blooded Christian can afford to belong."

THE UPPER ROOM

By the Rev. Carroll Lund Bates.

There was a fortunate man in Jerusalem on the Thursday of Christ's last week. He had a room which the Master used. It was a "large, upper room, furnished and prepared." It was meant that it should be "large" for there was room in it for both Jesus and His friends; it was fitting that it should be an "upper room," for it was the nearer to the sky, and suited to a Presence so holy; it was "furnished," and so contained a seat for the anticipated Guest, seats also for His friends, and a table for the Supper; it was right that it was "prepared," (swept and dusted, no doubt), that it should be fit for so great an occasion.

Our life is like a house with three stories. The lower story is the Body. A man's physical life is a very important part of him, yet, though this may seem contradictory, it is the least important. If the lower story of a house is destroyed, the house will tumble down; so, if a man's body fails, his other powers are weakened. Thus the body is important. Yet, the body is the least important (the lower story of human life), because it is the mere beginning of our life; we share it with the animal creation.

The second story of our life is the Mind. It rests upon the lower story. If the body is impaired, the Mind's power is weakened.

There are men in the world who live in the first (the lower), room of life alone. These men, of course, are mere human animals, and are foolish to neglect the higher rooms of their lives.

There are men again who know about and use the room in the second story of life, men who appreciate the intellectual life. That is praiseworthy. That is a great deal better than to dwell in the lower room of life exclusively.

But that is not all there is of life. Life has an "Upper Room." This upper room of life is the Soul. The upper room of our life has windows, and into these windows the sunlight streams, and this, sunlight is our apprehension of God. The upper room is blown upon by all the breaths of Heaven. One of these breaths is Faith, another is Hope, another is Love, a tendency to human kindness, which has been so grossly challenged in this present war.

The upper room is "large," there is place in it for God and for men, God's children. The upper room, man's soul, is "furnished" by God. A part of its furnishing is a seat for God, the Guest, Himself; another part of its furnishing is a table waiting for the Bread which God can give and which the world cannot.

The men who live in the first story of life, or in the two lower stories, are never satisfied as they wish. While the Upper Room is vacant and the seat for God unoccupied, they can never be content. They know that as Augustine has said, "Thou hast made us for Thyself, and the soul is restless until it rests in Thee."

The kernel of Religion is in this: How shall I get God to come into my life and be my Guest? We must ask Him of course, but, before we can ask Him, we must really want Him. Before we want Him, we shall need to make sure that God is likeable, for, if He is not, we cannot genuinely want him. So our first task is to prepare our Upper Room by learning that God is likeable.

To assure ourselves that God is likeable we need only to lay hold on the primary postulate of the Christian Faith, which is that God's character is revealed in Jesus Christ.

People are looking out upon the horror of this war who say: "If God is likeable, why does He allow all this?" I do not know the answer in full, but I know it in part; and it is this: When God made man, He made him with a Will really free, and so man has been a mischief-maker.

That God is a likeable God, I know by my knowledge of Christ. Christ's word is my guarantee of this; Christ's Resurrection is my pledge; Christ's Cross is my warrant. By the Cross the God I have found likeable says to me, "I cannot yet explain; take (in lieu of the explanation I cannot yet give), my Pledge of sympathy."

Having so made sure that God is a likeable God, one wants God as a soul Guest of course. The next consideration can be then, How shall we get God as a Guest in our Upper Room.

If we are agreed as far as this, may we not exchange the word "God" for the word "Jesus"? May I not say that if you would have Jesus as a Guest in your Upper Room you

must ask Him there; and ought you not to ask Him there in the ways that He has said?

First, therefore, pray. It is to be feared that some have been baptized, and some confirmed, and some have even come to the Holy Communion, who have never personally learned to talk with God themselves. If Jesus is to come and be your Guest, you must talk with God yourself; you must ask God to come into your life to comfort, empower and direct you.

If the God you thus talk to is, meanwhile, the God you see in Christ, all the rest of the Christian life will follow—almost of its own accord. You will of course want to be God's child in Christ; so you will be baptized, if you have not been baptized. Out of the pages of the Gospels, His Supper will gleam on you attractively, and you will want that.

And, finding that, you will find all. The Supper stands, in symbols, for all the fulfillment of the best ideals that you have had. You want God in your Upper Room, and there is Jesus as your Guest. You want a larger love of men; with Jesus in your Upper Room, there will come in also Jesus' friends. You want food that the world withholds, and there on the Table behold! His Bread.

Remember that Jesus cleansed the upper room Himself of Judas, the traitor. Thus, do not wait to make your own Upper Room clean. You will wait forever if you try. You cannot cleanse it. I must remind you that He who engages to come into your Upper Room as Guest, engages to come also as Physician. Let him in and let Him cleanse! When He comes, He will dismiss the doubt that has troubled you and which you really want cast out. When He comes, He will dismiss froward thoughts; when He comes, He will cast out your so persistent selfishness.

The great desire of God is to have men happy; with Him in the Upper Room as Guest, and so doing "all such good works as He hath prepared for them to walk in." And this desire of God is, really, the greatest desire of man. Let us invite God into our Upper Room, our soul. Let us ask Him in Christ's Name, which must mean, of course, in Jesus' way. So, what is at once God's great desire for us, and our great ideal for ourselves, shall fulfill itself; we shall begin to be truly glad, and remain glad forever!

THE SANCTUARY OF PRAYER.

A Boy's Prayer.

"Give me clean hands, clean words and clean thoughts; help me to stand for the Hard Right against the Easy Wrong; save me from habits that harm; teach me to work as hard and play as fair in Thy sight alone as if all the world saw; forgive me when I am unkind, and help me to forgive those who are unkind to me; keep me ready to help others at some cost to myself; send me chances to do a little good every day and so to grow more like Christ. For His name's sake. Amen."

A Personal Prayer.

O, God, my Heavenly Father, who hast brought me thus far in safety, comfort me with the remembrance of Thy care. When I am weary and fainthearted, inspire me with the vision of Thy purpose for my life; when I am tempted, make me strong; when I complain, teach me Thy patience; when I forget, remind me of Thy love; and so mercifully bring me to the close of each day, through Jesus Christ, our Lord. Amen.

A Noon-day Prayer.

O, Lord God, to Whom alone belongeth victory, be with our armies in the day of battle. Use them as Thy instruments to drive the invader from Belgium, France and Italy; and hasten the day when righteousness and justice, liberty and peace shall be established in all lands. And sanctify, we beseech Thee, O Lord, this world war that it may lead the Nations to repentance and to a revival of true religion that Thy Name may be hallowed throughout the world. We ask in the Name of Thy Son, our Lord Jesus Christ. Amen.

"Now that we cannot burn so much gasoline on Sunday," asserts the Rev. E. W. Averill of Ft. Wayne, Ind., "We find that we have more time for devotions."

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THE WITNESS

A DOG AT THE FRONT IN FRANCE

A Marine Sees a Setter and Her Family Through at the Marne

By G. W. J.

Our soldiers in France publish a paper called, "The Stars and Stripes." In a recent edition, was this dog story from the front, a true narrative.

Belle is a setter, shabby white, with great spots of chocolate brown in her coat. Her ears are brown and silken. Her ancestry is dubious. She is under size. No one in the regiment knows whence she came, nor why. When she joined the outfit in a sector near Verdun, she singled out one of the privates as her very own and attached herself to him for the duration of the war. The young marine would talk long and earnestly to her, and every one swore that Belle could "compre" English.

She used to curl up at his feet when he slept, or follow silently to keep him company at the listening post. She would sit hopefully in front of him whenever he settled down with his laden mess-kit, which the cooks always heaped extra high in honor of Belle. She was as used to war as the most weather-beaten poulu. The tremble of the ground did not disturb her and the whining whirr of the shells over head only made her twitch and wrinkle her nose in her sleep. She was trench broken. You could have put a plate of savory pork chops on the parapet and nothing would have induced her to go up after them.

She weathered many a gas attack. Her master contrived a protection for her by cutting down and twisting a French gas mask. At first this sack over her nose irritated her, but once, when she was trying to claw it off with her fore-paws, she got a whiff of the poisoned air. Then a great light dawned on Belle, and after that at the first alert she would race for her mask. You could not have taken it from her until her master's pat on her back told her everything was all right.

Belle Presents Reg't With Puppies.

In the middle of May Belle presented a proud regiment with nine confused and wriggling puppies, black and white, or like their mother, brown and white and possessed of incredible appetites. Seven of these were alive and kicking when, not so very many days ago, the order came for the regiment to pull up stakes and speed across France to help stem the German tide north of the troubled Marne. In the rush of marching orders, Belle and her brood were forgotten by everyone, but the young marine. It never once entered his head to leave them behind. Somewhere he found a market basket and tumbled the litter into that. He would carry the pups, he explained, and the mother dog would trot at his heels. Now the amount of hardware a marine is expected to carry on the march is carefully calculated to the maximum strength of the average soldier, yet this marine found extra muscle somewhere for his precious basket. For 40 kilometers he carried his burden along the parched French highway. No one wanted to kid him out of it nor could have if they would. When there followed a long advance by camion, he yielded his place to the basket of wriggling pups, while he hung on the tail-board. But then there was more hiking and the basket proved too much. It seemed that the battle line was a long distance away. Solemnly the young marine killed four of the puppies, discarded the basket and slipped the other three into his shirt, while the mother dog trotted trustingly behind.

No Belle to Care for the Pups.

One night he found that one of the black and white pups was dead. The road, by this time, was black with hurrying troops, lumbering lorries, jostling the line of advancing ambulances, dust-gray columns of soldiers moving on as far ahead and as far behind as the eye could see. Passing silently in the other direction was the desolate procession of refugees from the invaded country side. Somewhere in this confusion Belle was lost. In the morning there was no sign of her, and the young marine begged a cup of milk from an old French woman and with an eye-dropper from his kit, he tried to feed the two pups. It did not work very well. Faintly veering wind brought down the valley from far ahead the sound of the cannon. Soon he would be in the thick of it and there was no Belle to care for the pups.

Two ambulances of a field hospital were passing. A lieutenant, who

looked human, was in the front seat of one of them, the marine rushed up to him and thrust the puppies in his hands. "Take good care of them," he said. "I suppose I'll never see them again." And he was gone. A little later in the day that field hospital was pitching its tents and setting up its kitchens and tables in a deserted farm. Amid all the hurry of preparation for the big job ahead, they found time to worry about the pups. The problem, of course, was food. Finally, the first-sergeant hunted up a farm-bred private, and the two of them spent the evening chasing four nervous cows around a pasture trying vainly to capture enough milk to provide subsistence for the new additions to the personnel. But the next evening the problem was solved, for a fresh contingent of marines trooped by the farm and in their wake—tired, but undiscouraged—was Belle. The troops did not halt at the farm, but Belle did. At the gates she stopped dead in her tracks, drew in her lolling tongue, sniffed inquiringly in the evening air, and like a flash she raced to the distant tree where on a pile of discarded dressings in the shade, the pups were sleeping. All the corps men stopped work and marvelled. For the onlooker it was such a family reunion as warms the heart.

In Detached Hospital Service.

So, with renewed faith in her heart and only one worry left in her mind, Belle and her puppies settled down to detached service with this field hospital. The next day it was advisable to move down the valley to the shelter of a fine hillside chateau. In a grove of trees the tents were pitched and the cots for the expected patients ranged side by side. The wounded came hour after hour in a steady stream, and the boys of the hospital worked night and day. They could not keep track of all the cases, but there was one that did. Belle hung around and investigated each ambulance that backed up to the door of the receiving room. Then one evening they lifted out a young marine, listless in the half stupor of shell shock. To the busy workers he was just Case No. Such and Such, but there was no need to tell anyone who saw the wild jubilation of the dog, that Belle had found her own again. The first consciousness he had of his new surroundings was the feel of her rough pink tongue licking the dust from his face. And those who passed that way last, found two cots shoved together in the kindly shade of a spreading tree. On one the mother dog lay contented with her puppies. Fast asleep on the other, his arm thrown out so that one grimy hand could clutch her silken ear, lay the young marine. Before long they would have to ship him on to the evacuation hospital and from there to the base hospital, on and on. It was not very clear to anyone how another separation could be prevented. It was a perplexing question. But in their hearts they knew they could leave it to Belle.

SCHOOL FOR "UNDER BOY."

The establishment of a Church Farm School in one of the fertile and attractive spots of beautiful Eastern Pennsylvania by the Diocese of Pennsylvania is an innovation even in the broad field of social experiment meriting a full measure of success, which no doubt will be recorded in an early report. The Church Farm School is for "boys of lesser opportunity," according to an announcement, and its students will be limited strictly to those who otherwise would be deprived of "a chance to get somewhere." No boy who has access to school will be accepted, and the age limits have been fixed at from 12 to 15 years, a period that seems to have been overlooked in other efforts of social character and similar outlook. The Church Farm School is to provide opportunity only for the boys between the ages named who through force of circumstances have been shut out from other schools of technical teaching and possibly from all other places of learning.

For the present the enrollment will be limited by circumstances to 30 boys, who will be housed in two cottages, although those in charge have hundreds of applications already. War conditions have prevented the building of more than two cottages, but others will be added at the first opportunity and as many boys as

possible admitted to the complete course of education and technical training. Agriculture will be the foremost objective, but boys who after a period display no aptitude or taste for agriculture will be given a choice between floriculture, engineering, printing or carpentering. The farm is already supplied with buildings and will be completely stocked with high-grade farm animals as utilities and study objects.

The boys "of lesser opportunity" who are fortunate enough to secure entrance to such a school cannot but feel that some of the unfortunate facts of the war have turned out well for them, since the agricultural difficulties were the chief reason for establishing the Church Farm School. Perhaps after the war the Government may establish hundreds of similar institutions to educate thousands of boys "of lesser opportunity" all over the country, since the object is to have prepared for the use of the Nation a trained force of agricultural workers. Private enterprise makes the beginning which reflects public opinion that will do the rest when conditions bring the demand.—Pittsburgh Dispatch.

FROM THE PAST.

The Rev. George A. Ray, in the Merriam Park Churchman, St. Paul, Minn., relates the following interesting incident:

Among the "dons" or professors, during the Rector's undergraduate days was the Rev. Edward Ley King, who held more than any other man of his time the love of the student body. He was mortally injured on the morning of July 1, 1906, when the steamer train on which he was traveling to London left the rails at Salisbury Curve. The story of his last hours is a classic of self forgetfulness and triumphant faith which may wait for another time.

On the morning of Ascension Day, 1904, he entered the Rector's rooms in college, chatted for a few minutes, laid on the table the following stanzas which he had just written, and went out. They have never before seen the light, but without doubt will be interesting to many, who it may be, have never seen a copy of the Churchman:

Abide with me! quick breaks the morning light:
I leave Thine altar, where Thy Glory bright
Thou showest to the lowly contrite heart,
For where Thou hast appointed me my part.

The busy world awakens to its toil,
Its daily lot of sorrow, joy and moid;
And lest my faithless heart lose sight of Thee,
O Lord, my Master, stay, abide with me.

Mine eyes have seen Thee in Thy pledge of love;
Abide with me, and lift my heart above;
My feet have stood within Thy Holy Place,
O, guide me, guard me, hold me by Thy grace.

My tongue hath sung Thy praise and victory,
That I may triumph too, abide with me,
In truth to me Thou camest, God the Son,
Abide with me, and so—Thy will be done.

—Amen.

SIGNIFICANCE OF THE LAUNCHING OF A SHIP.

"The launching of a ship now has profound significance for us," says the Rev. Dr. Jackson, Rector of the Church of the Ascension, Fall River, Mass. "In the earlier days there was something romantic about the first plunge of a ship into the sea; now there is dramatic power, for each and every ship is bearing some of the burden and is carrying the assurance of our nation into the world's conflict. No longer do we see a ship gliding into the water 'As idle as a painted ship upon a painted ocean.' Today a launching is the expression of our most determined national endeavor;

we have gone out into the deep because we are pledged to seek the will of God as our guide. Today, more than ever, we are pledged to serve the Christ, the Master of men; and we are enlisted in His service, because we ultimately shall learn for ourselves and all mankind the power of his benediction. As I send out the first number of the seventh volume of our weekly leaflet, I pray that we may be launching our enterprise with determination and devotion to give our work allegiance and

co-operate to the uttermost. Our sons and daughters and neighbors have gone on and overseas in the name of a great people: They are obedient to the commands of Christ as the Ruler of Nations; we, marked with the sign of the cross in the name of Christ, must not allow indifference, laziness, or selfish comfort to dull our vision: we must labor for that truer understanding of our peace as made known in the will of God. Let us pledge ourselves anew as faithful soldiers and servants of Christ Jesus our Lord.

A TENNESSEE AUXILIARY YEAR BOOK.

We are indebted to Mrs. Virginia C. Gerhart, Correspondent Church Periodical Club, Woman's Auxiliary, Diocese of Tennessee, for a copy of an attractively printed year book for the Mission Study Class of the Trinity branch of the Auxiliary, Clarksville, Tenn., which contains an unusual amount of good suggestions, readings, and a program inclined to command the interest of the members of the Auxiliary. The following headings will give our readers some idea of the Year Book's contents:

Prologue. Prayer. The Junior Society. The Prayer Circle, for those who cannot attend the Study Class. When the Nation Calls. Program for each month: A Call to the Colors. The Annual Parish Missionary Meeting. The American Church Before the Revolution, or a Church Without Apostles. The Advent Call. Epiphany. The Church With Apostles or the Episcopate in the New Nation. Shepherding the Scattered. Opening Prison Doors. The Tasks that Summon Us. Epilogue. References: Our Church and Our Country—Burlison. The Path of Labor. Spirit of Missions. The Witness. Missionary Leaflets. The following is one of the monthly programs:

JANUARY.

Epiphany.

Solo—Brightest and Best of the Sons of the Morning: Mrs. J. D. Slayden
Accompanist: Miss Emery
Gospel for the Epiphany

Mrs. Uffelmann

The Feast of Lights.

Tableau—The Wise Men
Directors: Mrs. Charles William Bailey and Miss Marable.
Unto the Lands Beyond—Stereopticon
Address: Rev. Mr. D. O'vies,
Personal Question: If the Christian Religion had not been brought by missionaries to your ancestor, where would you be now?

AROUND THE CORNER.

Around the corner I have a friend,
In this great city that has no end;
Yet days go by and weeks rush on,
And 'ere I know it, a year has gone
And I never see my old friend's face;
For life is a swift and terrible race.
He knows I like him just as well
As in the days when I rang his bell
And he rang mine.

We were younger then;
And now we are busy, tired men—
Tired with playing a foolish game;
Tired with trying to make a name.
"Tomorrow," I say, "I'll call on Jim,
Just to show I'm thinking of him."
But tomorrow comes—and tomorrow goes,
And the distance between us grows
and grows.
Around the corner! yet miles away.
"Here's a telegram, sir,"
Jim died today!"
And that's what we get and deserve
in the end,
Around the corner—a vanished friend.
—Charles Hanson Towne.

Some Congregations Like A Baby Clamoring For A Rattle

An interesting story is told in The Palm Branch, Diocese of Southern Florida, which reveals the secret of failure to prosper on the part of many parishes and missions, as follows:

"We know of a priest who has for years been the esteemed and successful Rector of a parish in a great city. This parish numbers 500 communicants and 800 Sunday school scholars, has property valued at \$90,000, gives \$10,000 annually for current expenses and makes large contributions to missions and charities.

"Some winters ago this Rector spent three or four months in a Florida town where our Church has a weak mission. He kindly gave services to the people of that mission, made frequent parochial calls, and in every way performed the duties of a priest-in-charge.

"Nobody could complain of any eccentricities of preaching, or ritual, or personality.

"But the people of the mission asked the Bishop not to arrange for the services of this priest another winter.

"Why? Oh, because he was not magnetic enough; he didn't crowd the church with 'outsiders' seeking sensations; he didn't, singlehanded, and out of his own resources, create the loyal interest and performance which those people were under obligation, by their baptismal vows, to manifest.

"Is it any wonder that such missions do not prosper? Is it any wonder that the Bishop finds himself unable to do aught for them?

"Truly, some congregations remind one of nothing else so much as of a baby clamoring for a rattle."

The South Dakota State College at Brookings has been designated as a training camp by the Government. There have been about 200 soldiers in training there for the past two months and detachments will be sent of about the same size all winter. This will give a new and bigger opportunity for the new church, which has recently been built in Brookings, to be of service. Before this order went into effect, it looked as if the college would have very few students during the coming year, but the soldiers will fill up the ranks left vacant by the large number of college boys in the service, and the missionary in charge, the Rev. Paul Roberts, will find plenty of chance for church work among the soldiers.

Gen. Pershing, who is a Churchman, makes the following strong appeal for the fatherless children of France:

"In the veins of the fatherless children of France courses the blood of heroes. There is a heritage worth cherishing, a heritage which appeals to the deepest sentiments of the soul. What France through their fathers has done for humanity, France through them will do again.

"Save the fatherless children of France."

THE WITNESS

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ing to be of any service to them possible. His Columbus address is No. 8 15th Ave., near the entrance to the university grounds. If the rectors, who have young people from their congregations in attendance at these institutions, would send the names of such to Mr. Randolph he would consider it a favor.

The Rev. W. S. Roberts, for the past ten years the missionary in charge of that part of South Dakota known as the Rosebud Country, which includes a section of country about the size of the State of Connecticut, has received his commission and gone as a chaplain. Mr. Roberts left his home in Dallas on Aug. 24 to report at Camp Dodge on the 26th. He was sent from there the next day to Hoboken to receive his equipment and be ready to sail at once. He has probably left this country by this time for his division had already been transported. During his absence the Rev. Mr. Nash, who lives at Winner will take charge of his work.

PRESIDENT WILSON URGES
GENEROUS SCHOOL SUPPORT

By special request we publish below a letter addressed to Hon. Franklin A. Lane, Secretary of the Interior, by President Wilson:

My dear Mr. Secretary: I am pleased to know that despite the unusual burdens imposed upon our people by the war they have maintained their schools and other agencies of education so nearly at their normal efficiency. That this should be continued throughout the war and 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 warfare and efficiency when the war is over. So long as the war continues there will be constant need of very large numbers of men and women of the highest and most thorough training for war service in many lines. After the war there will be urgent need not only for trained leadership in all lines of industrial, commercial, social and civic life, but for a very high average of intelligence and preparation on the part of all the people. I would therefore urge that the people continue to give generous support to their schools of all grades and that the schools adjust themselves as wisely as possible to the new conditions to the end that no boy or girl shall have less opportunity for

HOW ONE PARISH LOOKS
AFTER THE BOYS

Christ Church, Elizabeth River Parish, Norfolk, Va., conducts a boys department of work under the direction of the Rev. A. G. Head. At the beginning of the work this fall a circular letter was sent to the parents in the parish, from which we clip the following:

You have a boy. You undoubtedly want him to be one of the best, but you sometimes hardly know how to deal with him.

You can manage all right during school hours, and perhaps for an hour or two in the evenings when he is studying, but after that, what?

Is he to be running the streets at all times with companions about whom you know little or nothing?

Is he to be allowed to go to the moving pictures whenever he feels like it, regardless of the fact that they are not always good for him to see?

Or would you prefer that he should be at all times under the influence of those whose only desire is to help to make him a clean, strong, manly boy? If that is what you want, we can help you.

We do not claim to be wonder workers, or to know it all—but we have a love for boys—we have many years' experience with them—we have been connected with a number of organizations for them—and out of all have built up a program which is interesting, up-to-date and well balanced, touching the boy at all points, physical, religious, intellectual, social and moral. It covers all his activities, indoor and outdoor.

Here is the program. If it interests you, come and talk to us about it, and let us have your boy enrolled with us.

We start on Sunday morning in the Sunday school. Here we gradually learn our duty to God and our fellows, as well as our place and responsibility in the Church of God.

Most boys like to play at being soldier, and we believe that a little military drill and discipline is good for them, so on Monday afternoons we have the Christ Church Cadets.

Beside the military part of the organization we have a series of degrees, all of which are based upon things which the boy is learning and meeting with every day, thus teaching him observation, application and practical work.

Wednesday and Thursday afternoons are set apart for those boys who are too young for the Monday meeting, or who wish to take some special work a little more thoroughly.

Whenever the weather is fine we spend Sunday out of doors, and the weather does not always keep us at home, for we have our own Clubhouse at Ocean View, and can spend a happy time there in all kinds of weather. The clubhouse is built on a lot loaned by a member of the Church. Most of the material of which it is built was given by the Rector after the restoration of the Church; several friends have contributed materials and furnishings. The room has a large stove for heating in cool weather, and the kitchen is fitted with a cooking stove, etc., so that we are equipped either for a day's picnic or for a long camp. And what is most interesting is the fact that the work has all been done by the boys themselves.

We also teach the boys practical religious work, and you will find them taking part in the work and services of the Church under the direction of the Junior Brotherhood of St. Andrew.

If your boy shows any signs of having a singing voice, and you wish it to be cultivated, we will turn him over to Mr. J. J. Miller on Tuesday and Friday afternoons, and he will teach him how to use his voice so that he can take part in the worship of the Church by singing in the Choir.

Enroll your boy with us! We can take care of him every afternoon and on Saturdays! You will know where he is, and what company he is with at all times; he will be happy because he will be doing things which he likes to do, and will gradually become a well-developed boy, ready to take his place in the world.

RED CROSS RELIEF
WORK IN SWITZERLAND

The War Council of the American Red Cross authorizes the following statement:

"The third installment of the report to the American people concerning the use being made of the Red Cross War Fund covers the activities of relief work in Switzerland, where the most urgent reasons for such work exists, the foremost of which is the necessity of caring for American

soldiers in German prison camps, and the desire of the people of the United States to relieve Switzerland of a part of the great burden that the war has laid upon her.

"The report shows an expenditure to May 1, 1918, of \$200,000.00, consisting of a gift of \$125,000.00 to the Swiss Red Cross and a donation of \$75,000.00 to assist the Swiss government in caring for interned Russians. The appropriation for the eight months from May 1, to December 1, 1918, amounts to \$1,972,233.75.

"Of the neutral countries none has suffered so much from the war as Switzerland, and a glance at the map of Europe will easily explain why. Switzerland is the neutral pathway across which those who pass from Germany to the Allies, or from the Allies to the Central powers must go. For four years those inhabitants of Northern France and Belgium, who have been deported by Germany have been sent into Switzerland, and the Swiss government has been trying to care for them. For four years all prisoners, going in either direction, have passed through Switzerland and these, too, have been given assistance by the Swiss people. The American Red Cross has felt that the American people would wish to share with Switzerland the burden of caring for all of the Allies who passed across her borders, and so this work has been undertaken.

THE PRAYER OF THE BELL.

"There's a little town about sixty miles south of Birmingham on the Louisville & Nashville railroad called Verbena. The town is well named. It is redolent of the old-fashioned southern flower. It is peopled by simple farmer folk. Some substantial citizens of Montgomery keep summer homes there. There are few sounds about the place. An occasional mule team rattles down a red clay road drawing an empty wagon to the general stores, or bumps pleasantly back toward the Chilton County hills. Occasionally a gentle wind causes the leaves of the oak trees that shade the town to sigh one of those sighs of content that men breathe after a good meal or a good sermon or a well-rendered piece of music. It's as peaceful a place as can be found in Alabama or any other part of the world. It seems modelled after Goldsmith's 'Sweet Auburn.'

"There's a new sound there now. It is the Angelus of Strife. It calls the people of Verbena not only to worship, but to deeds. Every afternoon at six o'clock the bell of the Verbena church rings. It continues to ring for two minutes, and while its brazen song is lifted the people of Verbena stand and pray. When the sound begins the observance of its call is universal. Men halt in the street. Wagons are pulled up on the road. Women rise from their knitting or pause in their cooking—for they have early suppers in Verbena. The plowman halts his work and each repeats the prayer. Verbena calls it 'The Prayer of the Bell,' and it is said that men who have never been known to pray before, answer its call dutifully. With heads uncovered and bowed, each man, each woman, each child, each saint and each sinner repeat these words:—

"God bless our President, our Soldiers, our Nation, and guide them to Victory."

—Red Cross Magazine.

God bless the cheerful people—man, woman or child, old or young, illiterate or educated, handsome or homely. What the sun is to nature, what God is to the stricken heart, are cheerful people in the house and along the wayside. They go unobtrusively, unconsciously, about their mission, happiness beaming from their faces. We love to sit near them. We love the nature of their eye, the tone of their voices. Little children find them out quickly, amid the densest crowd, and, passing by the knitted brow and compressed lip, glide near, laying a confiding hand on their knee and lift their clear young eyes to those loving faces.—A. A. Willits.

THE CHURCH AND THE WAR.

But little is known by the general public, or even by the great body of the Church's members, of the splendid work our Church is doing to help win the war for democracy and righteousness. In the Diocese of Southern California we have not been lacking in providing for the men of our Church who in large numbers are enlisted in the military forces of the country. At the camps in San Diego, Riverside, Orange, Santa Barbara and Los Angeles Counties, at Linda Vista and San Pedro, and at every other point, the Church has been seeking the welfare of the men, and heartily sustaining them in their military preparations to meet the enemy.

It is not simply religious services on Sunday that have been provided for, but a constant oversight and help is given the men by an experienced and well informed civilian chaplain assisted by a wise and active layman, always on the ground, and ready to respond to every appeal or need of the young soldier for help or advice. The social side of the soldier is a chief concern of the Church at these camps, for there lies the chief danger which besets the soldier's life. He must be safeguarded from the evil influences which tempt him to go astray, and wise and tactful care is necessary. And to this duty the Church is seeking to fulfill the obligations belonging to it, as the protector and friend of the enlisted man.

It is a source of pride to us that the Brotherhood of St. Andrew, the Church's great lay association, has won the highest praise of the religious workers of our part of our country, for the sane and practical way in which it has sought to benefit the young men who claim allegiance to the Church, and its work has been made the pattern for others. Take the Brotherhood's work at Camp Kearny as a good illustration of what is being done. "Our secretary," says the report, "assisted Mr. Roudenbush in taking a religious census of the camp. They have now a card file of more than 500 Churchmen, which they are adding to daily. Two communion services have been arranged for each Sunday morning in the Church Federation House which was built by seven or more Christian Communions (ourselves among them) for their common use in camp work. These services have been held for the last month and the attendance is increasing weekly.

The Rev. H. C. Stone, of Philadelphia, is Assistant Religious Work Secretary of the Y. M. C. A. here, and Lieut. F. W. Clappett is chaplain of the 144th field artillery, and they are constantly on the alert to do their men a service. Social evenings are held in the Federation House for the men by the civilian chaplain, Mr. Roudenbush, and our secretary, Mr. Birmingham. Singers from the San Diego churches visit the camp on Sunday mornings and act as a choir at the services held there. Rev. Charles L. Barnes, Rector of St. Paul's Church, San Diego, co-operates actively in the camp work. "Mr. Birmingham's method of getting in touch with all Churchmen is to secure at least one key man in each company, and get him to line up the others. His key men also assist in bringing men to the Holy Communion, to the Monday evening socials, in encouraging them to attend the bible classes, and in bringing in candidates for Baptism and Confirmation." The report concludes, "Through our secretaries and correspondence we are safe in saying that we have organized upward of a thousand groups of personal workers in the army and navy, and have been the means of leading over three hundred and fifty men to Baptism and Confirmation." We are sure that parents and others will be glad to know these things, and that in every way, social, moral and religious, as well as military our young men are under the best of influences, and are receiving the most careful preparation for a worthy soldier's life.—The Churchman and Church Messenger.

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B. T. ROGERS, D. D., Warden.

September 21, 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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The Witness will be published hereafter, beginning with the next number, at Chicago. All exchanges and articles for publication should be addressed to the Rev. Chas. J. Shutt, Managing Editor, 6219 Cottage Grove Ave., Chicago, Ill. Subscriptions and all remittances should be sent to the Rev. L. W. Applegate, Publisher, Hobart, Indiana.

EDITORIAL

CONSTITUTIONAL AUTHORITY

The most needed arts in religion today are clear thinking and pure loving. We are to serve the Lord our God with all our mind (that is with our heads) and with all our love (that is with our hearts). To serve God with our heads is to think clearly. Shallow and confused thinking is not a sign of liberality, but rather of poverty. And the first question for the Christian to ask himself frankly and fearlessly is the one, "What think ye of Christ?"

Is He merely a wise teacher whose sayings are subject to revision by the wisdom of this age, and whose mistakes need to be corrected by His self-constituted critics?

Or is He the son of the living God, whose word is everlasting and whose truth endureth from generation to generation? Is He to be reviewed or obeyed? It makes a tremendous difference with my conduct whether I am to obey those over me or to correct their mistakes.

And next, if I accept Christ as my Lord and Master, it is most important that I should have a clear understanding as to the method by which His word is handed down to me.

Is there an infallible book, infallibly translated and infallibly understood by me, which is the only authority that I will accept?

Or is there an infallible Church presided over by an infallible Pope, whose word to me is law?

Or is there no such thing as infallibility in human affairs, and is there a reasonable standard of the faith which I may accept without stultifying my brain on the one hand or exaggerating my egoism on the other?

Ought I to run in the ruts of prejudice and declare that my ecclesiastical ancestors must have been right just because they are my ancestors?

Or is religion a matter of my own little mental cistern out of which I draw such water as may have fallen into it?

Am I in my religion an Imperialist or a Bolshevik or what?

Let's go down into our mental cellar and find out what kind of foundations our spiritual temple is standing upon?

Right here is where our paths diverge and therefore at this point we ought to think, for after, you have started on one of these paths the process of your thinking will pursue the line that you have taken.

One road is marked an infallible book; another, an infallible man; another, prejudice; another, egoism; another, authority. Which road shall I follow, or am I one of those aimless tramps who say that "it makes no difference, one road is as good as another." Like a tramp, having no business in life, it makes no difference what way I go.

In selecting a road one usually has a purpose unless life be an aimless joy-ride.

Our Lord tells us our purpose. "Narrow is the way that leadeth to eternal life."

Christ came not into the world merely to tone up our culture. He was not crucified that we might have better sewerage or bigger libraries, excepting as these things are means to the great end, that we may inherit eternal life, and this life is in Jesus Christ. In very truth He is the way.

Christ established His kingdom that we might have eternal life.

Now what way of those mentioned shall we choose?

There are souls that crave an oracle. And there are souls that want no guide. You will find both kinds, not only in the Church, but also in the State.

Unquestionably civil government has been frightfully misused. More so than the Church. Tyrants have seized the people's rights and they are supported by timid souls who will have peace at any price.

There are anarchists who have overturned the State and they will have no will but their own.

And there are those who, turning wearily from each, have said, let us have a state in which the minimum of authority shall preserve the maximum of liberty, and so our fathers founded this nation. So also Englishmen have come, even in the most remote colonies, to cling to the State.

Yet England has had tyrants and England has seen the rabble in power, and she has learned that liberty must come through trusting neither those who claim divine rights as kings, nor those who claim omnipotent wisdom

when sitting in the seats of the mighty. There was no misrule in England worse than that of the so-called Commonwealth.

All life is based on two things which are the source of its strength, viz., the common fund of human experience and the initial power of new discoveries. These two form the warp and the woof of human society.

He who would despise the authority of the past makes shipwreck by his callow theories. He who would crush out the freedom of the individual produces a nation of paralytics.

The Church is no different in this regard from the State. She, too, must bring out of her treasure things new and old. With one hand she must cling to the priceless traditions of the past, while with the other she reaches out for the new measures which time unfolds.

That is the principle of your respect for the authority of the State, a respect so great that you allow the State to come and take out of your house your only son and use his life for its purposes and ends.

Such was the respect which the early Christians gave to the authority of the Church.

But what was that authority? What is the authority that you respect in the U. S. A.? Neither the book of statutes, nor the man who is your President; neither an infallible oracle nor your own private volition, but that which makes up the State.

Two things—the Institutions which come down to us from the past—our courts and legislatures and legal precedents and universal customs—some written, some untold, but all going to make up not an oracular man or book or State, but a very fallible state, often mistaken but never wholly wrong.

The Church is no less that society which preserves for us the books and institutions and legal processes of the past, with a like and flexible use of the inspirations of the present, never allowing the one to wholly obscure the other.

An organization, like the State, marked by constitutional officers whose inauguration vows keep them in touch with the past, and whose free intelligence keeps them alive to the present.

Yet never so oracular that we refuse to think when they have spoken. Never so individually popular that we fail to weigh their utterances in the scales of the best traditions of the past.

No demagogue can swerve us from our inheritance by pleading his own importance; no stand patter can hold us from progress by his absolute dictum.

This is authority and this is the only kind of authority which men can respect as they think, and which they can criticize as they obey.

Neither absolutism nor individualism by itself has ever yet founded a State that could endure nor a Church that could hold together.

Let us learn our lessons of authority in the Church from the practice which we render to the State.

For no other kind of an organization can preserve a reverence for Christ with a respect for our own liberty as sons of God.

A STUDY IN THE ACTS

By Bishop Johnson

"And being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which sayeth He, ye have heard of me.

"For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." Acts 1: 4-5.

The Promises of Christ.

Not only did Christ found a Kingdom, which was distinct from all other Kingdoms, but He also endowed it with a gift, which was distinct from all other gifts.

In these two points lies the chief distinction between the historic Church and those Christian bodies, which have separated from her and in these two points we shall find the culminating facts of our Lord's ministry.

Christ is not merely a teacher come from God, but He is the creative Word of God, by whose power a Kingdom was established and by whose grace that Kingdom was endowed with power.

To deny the existence of that Kingdom and of that power is to deny two of the most evident facts in Holy Scripture.

"Upon this rock I will build my Church," was the assertion of a promise that was consummated by the Apostles.

"It is expedient for you," speaking to the Apostles, "that I go away, for if I go away I will send you the Comforter."

Another promise, which had its fulfillment in the great fact of Pentecost, to which He refers by anticipation in the verses above quoted, was "the promise of the Father which ye have heard of me."

In these verses our Lord refers to John's baptism, but connects this gift of the Holy Ghost with a baptism of a different kind which they were about to receive after a wonderful and miraculous fashion.

John the Baptist baptized with water, and St. Paul (in Acts XIX, 1-6), thinks it necessary to rebaptize those who had received John's baptism, in order that they may be baptized in the name of the Lord Jesus and in order that they may receive the gift of the Holy Ghost.

When Protestantism broke with the historic Church, it substituted for the idea which had gripped the Church

for fifteen centuries, another and different idea, which has long since fallen down completely.

It is true that the ancient idea of the Church had been frightfully abused by the arbitrary assumptions of the Roman hierarchy, but that meant neither that the ancient idea was false or that the new idea was correct.

Nothing has been more abused in civil government than the idea of civil power, but the fact that the principles of the Czar were wrong does not mean that the principles of the Bolshevik are right. Better that there be a State, even though it be temporarily misused, than that the State should be destroyed and government be turned over to wild theorists.

Likewise the Church has suffered from those who have tyrannized over her, but society has not been reformed by the destruction of the Church.

Let us study the principle laid down by Christ in Acts I, 4-5 in the light of subsequent history, and we will see a radical and fundamental difference between Christ's ideas and those of the modern reformers.

If you are to put first things first in the teaching of Christ, it is found in the words "I am come that ye might have life and have it more abundantly."

That is, with Christ, religion was to be a biological fact, something dealing with life, not a collection of opinions or theories about life.

In biology there are three main principles:

(1) The law of birth; everything that lives must have birth.

(2) The law of nourishment; everything that lives must be fed.

(3) The law of adaptation; everything that grows must adapt itself to the environment in which it lives, or else it will perish.

Christ built up such a system for comparing these three biological principles.

We have in the teachings of Christ:

(1) The law of birth: "Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter the Kingdom of Heaven" (St. John III, 5).

(2) The law of nourishment: "Verily, verily I say unto you, except ye eat the flesh of the son of man and

drink his blood, ye have no life in ye," (St. John VI, 53).

(3) The law of adaptation: "And He said, Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven."

Now the historic Church, whatever other faults it may have had, has always testified to all of these conditions which our Lord insisted upon as means of entering His Kingdom.

You must be baptized; you must be a communicant; you must be converted and learn as a little child.

The Protestant reformers arbitrarily picked out the word "converted" and made it the sole condition for eternal life, ignoring the other conditions as unimportant, and then laid stress upon another thing which our Lord never mentioned as being of importance, viz: that you have certain peculiar theories about life, known as "confessions of faith," you will be saved.

That is they substituted for Christ's mandates their own opinions.

And now nobody cares about their confessions of faith, while the sacramental life of the Church is just as dear to those who have accepted it as it was in the early Church.

To go back to the verses under discussion. Christ referred to John's baptism as merely a baptism by water, but pointed his disciples to a better baptism, that which the Apostles were to receive in the miraculous tongues of fire and that which they were to perpetuate by baptizing all believers with water in the name of Jesus Christ and by the laying on of hands in the gift of the Holy Ghost. This is a historic fact that may be ignored but cannot be denied.

Whatever modern critics may say about the reality of the Gospels and the necessity of the sacraments; the Apostles who were nearest to Christ's teaching never felt.

For they stated that they were witnesses to the facts in Christ's life and that they baptized all those who believed.

And from this testimony of the Apostles the historic Church has never wavered. There are those who preach in the pulpits of the Church who state that the Gospels do not teach facts, but these preachers draw salaries for teaching that which is a violation of the vows that they made at ordination.

The Church has borne continuous testimony that the faith of a Christian rests upon the facts in Christ's life, and that the practice of a Christian is in obedience to Christ's commands, and that the sacraments of the Church are its life and hope, even as Christ has promised.

Christ promised us the forgiveness of sins in His way, not in ours, and He did not hesitate to put to shame the wisdom of men by what seemed to the Greeks to be mere foolishness.

Personally I prefer the foolishness of Christ to the wisdom of modern Greeks, for by their fruits should each be judged.

WANTED BY TWO MISSIONARIES IN KANSAS

Any one who has a Stereopticon Lantern to give away or loan for use until Jan. 1, 1919, in the Blue Valley Missions of Kansas is requested to write Mr. Charles Bailey, Box 247, Blue Rapids, Kansas. The Missions will pay freight charges.

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A BISHOP'S LABOR DAY PASTORAL

A Comprehensive Statement on Subjects Relating to Labor

The Rt. Rev. Dr. Alfred Harding, Bishop of Washington, issued a strong pastoral letter to the clergy of his Diocese asking them to give special consideration to the anniversary of Labor Day, and on the Sunday immediately preceding it, to preach on subjects relating to labor. We publish below several excerpts from the Bishop's letter:

This is the most critical of all the years of the great world-war. Victory for the cause of righteousness, freedom and true democracy, now seen clearly approaching, depends in large degree for its speedy attainment on the united efforts, labors, prayers and sacrifices of the people of the United States. It goes without saying that back of our great army now in France, and that greater army now being organized, and back of our growing and highly efficient navy, must be the army of producers. There must be the builders of ships; the makers of munitions; of machinery; of all engines of warfare; the great army of farmers and agriculturists for the production of the stores of food needed for our soldiers and sailors and for all our people. There must also be the army of men engaged in transportation by land and sea.

The winning of the war depends therefore as much on the loyal co-operation of all the forces of labor as upon the valor of the fighting men and the wisdom of their leaders. Already we have gratifying evidence of the courage, endurance, and initiative of our soldiers in France and of the efficiency of our navy on the high seas.

We have also good reason to be encouraged by the spirit of co-operation manifested by our people in all sections of our country, in the success attending the sale of Liberty Bonds, in the conservation of food, in the response to the appeals of the Red Cross, the Young Men's and Young Women's Christian Associations, the appeals of the Churches, the appeals for relief for the destitute, the orphaned, the afflicted. We thank God for the splendid spirit of sacrifice of time and means evoked by this war.

Pernicious Influence of the Slacker, Pacifist and Profiteer.

If when this country entered the great conflict, some asked anxiously how the forces of labor would act in the emergency, Labor Day of 1918 brings an emphatic and inspiring answer which puts to silence these forebodings. As we review the past year, we have to recognize here and there the pernicious influence of the pacifist, the slacker, and the profiteer, and to deplore the fact that some in the ranks of labor have embarrassed the Government and hindered production by the inauguration of strikes, despite the counsel and appeals of the patriotic and far-seeing leaders of the great labor organizations not to adopt this method of adjusting differences in these times. We have also to deplore the fact that some employers have for their part refused to submit to arbitration, or to follow the decisions of properly constituted Boards of Conciliation.

Nevertheless the fact stands out clearly that the great body of workers, especially as represented by the Labor organizations in the American Federation of Labor, and the American Alliance for Labor and Democracy, has given unqualified assurance of loyalty and determination to support the war by united service.

We have also cause to be grateful that in this crisis our President, in addition to his other great services to the nation, has had the ability and the wisdom to appeal successfully to the heart and conscience of the laboring man. "Unquestionably," says a writer in the Atlantic Monthly, "the Administration has been sympathetic with organized labor." It is significant that the President should have been introduced by the Chairman of the last convention of the American Federation of Labor as "the man who has arisen to the great occasion and opportunity of our time, the spokesman of freedom, the interpreter of the aims and spirit of our times, the leader of thought and action among the men of the nations of the earth who aspire to freedom."

The Church Should Be Sympathetic. The Church of Jesus Christ, who Himself set His seal to the high dignity of work by the labor of His own hands, should be deeply sympathetic with all workers both with hands and brain. She must be "witnessing both to small and great" her demand for justice—justice that will secure to the

capitalist an equitable return for his investment of brains and money, and to the laborer such a share in the fruits of his industry as will secure the welfare of himself and family, and an atmosphere of happiness in his home and in all his associations.

We are glad to affirm that the Church in our day is not only sympathetic with the attainment of these objects, but actively engaged in promoting them. Christian people individually, and through their organizations, have been working for such hours of labor as will afford due opportunity and time for rest, recreation, and cultivation of the powers of the body, mind and soul. The Church has been insistent on the preservation of the Lord's Day from unnecessary demands for toil. Christian men and women, organized for social service, have worked for better housing, for the inspection of mines, shops and factories, for the securing to children their rights to education, and the enjoyment of a real childhood, for the bettering of the condition of women workers. These objects common to both the Church and the labor organizations should be prosecuted with increasing fervor and unflagging zeal.

The Church's great opportunity at this hour is to revive the spirit of fellowship one with another which was her distinguishing characteristic in her earliest days. Her mission is to bring the principles of her Master into full practical operation. She must have again a world conception, and show by her concern for all men, irrespective of race or nationality or religion, that she believes in the Brotherhood of Man, as dependent on the Fatherhood of God, revealed and mediated to us by Jesus Christ, His only Son, our Lord.

Must Strive for Full Justice Between Man and Man.

Looking to the future, and especially to the days when this war shall be over, we must see that the fruits of the great victory shall be conserved, that we secure those conditions of life and liberty that will make democracy safe and lasting. We must all strive for full justice between man and man. We should strive for such a readjustment of the relations of capital and labor as will bring co-operation and good will and mutual endeavor for the welfare of all elements of the community. A reorganization is bound to come. Let us strongly urge the capitalist and the employer to assume towards his brother of the labor order such a sympathetic attitude, such a oneness of interest as to give the country and especially labor itself the benefit of the united wisdom of the brotherhood.

Let us then devote the Sunday immediately preceding Labor Day to sermons expounding the true dignity of labor, the duty of the worker to live and work in the spirit of so high a calling, and the duty of the employer of labor to exhibit such a sympathetic attitude to his employees, such an effort to understand their point of view, such a spirit of fellowship, as we must have one with another, if the sacrifices that are bringing victory to our cause shall not be made in vain. Let us pray earnestly for our country that by these endeavors, peace and happiness, truth and justice, religion and piety, may be established among us for all generations.

RECLAIMING MEN FOR THE ARMY.

No more important service in reclaiming men has ever been undertaken than the work the army is doing in the development battalions. As humanitarian program, the work promises much for the future of the country. This is especially true of the efforts that are being made on behalf of the negroes.

"Personnel" the official paper of the Personnel Department of the Army, states it is a well known fact that there is a limit to the number of available Class A men, for if we are to send overseas an army of the size now planned, we will find that it will not be easy to gather together such a huge number of physically fit men, and it is the part of wisdom to practice conservation of manpower. The plan is to use the development battalions to reclaim for service, men who would otherwise be discharged from the service for physical disability.

Among the negroes in the development battalions the percentage of the diseased and the illiterate is high. By provision of the Army regula-

tions, the schools are conducted by the chaplains. Although running a development battalion school gives a chaplain much work, it also gives him a real opportunity to know the soldiers, and to win their confidence.

In ministering to a colored development battalion a chaplain's work is entirely different from what it would be with white soldiers, who are often hard to induce to attend religious services. The negroes hold services of their own on all occasions. Many of the men are preachers, and it is nothing uncommon to have four preaching services going on at the same time in one battalion.

One is very short-sighted who cannot see that these men in the development battalions will get a training which will make them useful now in taking the places of men who can be sent overseas, and which will make them better men and better citizens after the war. William Heilman, Chaplain, Development Battalion, No. 2, 161st Depot Brigade, Camp Grant, Ill.

"ONWARD"—SONG OF WORLD FREEDOM.

It is a privilege to present to the readers of The Witness, through the courtesy of the author, the Rev. Wm. P. Taylor, Rector of St. Paul's Church, East Orange, N. J., a song which deserves wide publication. It has been set to music by Frederick Hall, one time musical critic of the Philadelphia Press and now a most successful University chorus leader. Dean Robbins of New York has asked permission to use it at the Cathedral of St. John the Divine. The song, which follows, may be had of the Wadsworth Publishing Co., East Orange, N. J.

Wake, ye Freemen! Arm and onward!
Reckon not the toll!
Know ye not the cost of Freedom?
Know ye not her Roll?
Hark! that cry, all down the ages:
Flame the Righteous Sword!
Smite the tyrant! Break his legions!
Scatter wide his horde!

Onward, Freemen! On, straight onward!
Stay not ye for pain!
Men have suffered; Men must suffer
God's Right to maintain!
Sell ye not that blood-bought jewel!
Barter not the soul!
Doom, ye Might, the frightful monster,
Madd'ning for his goal!

Onward, Freemen! Onward, Freemen!
Sons of glorious sires!
On through seas of blood if need be!
On through purging fires!
God calls to you; Man calls for you:
Right ye the oppressed!
*Federate a world of Brothers,
**Free to be their Best!

Onward! Further onward, Freemen—
War-born into Light!
See! The Commonwealth Eternal
Gleaming through the night!
Battle on for God's Own Country,
Kingdom Come, the Blest:
Perfect Freedom, Love Supernal,
God's Full Life—and Rest!

Refrain: Onward, then, ye Freemen!
Onward with your sires!
On, though hell opposes!
Brave ten thousand fires!
Onward, ever onward
By the road they trod!
On, Mankind, to Freedom,
Brotherhood and God!

*Tennyson: "The brotherhood of man a federate of the world."
**P. Brown's definition of Liberty: "Freedom to be one's best."
(Copyrighted, 1918, in U. S. A., at Canada by Frederick Hall.)

A CORRECTION.

Akron, Ohio.

Dear Mr. Editor:

Your proofreader has permitted one of my sentences to be given an unintelligible turn, in the issue of Sept. 7, in the article concerning the Brotherhood Convention. I wrote as follows:

"No session was what Dean Hodges so deliciously calls a 'Fugue,' which interpreted is: An arrangement in which the voices, one by one, come in, and the listeners, one by one, go out."

That is what I wrote. Your printer, some textual critic possibly, set up this sentence, as a sort of a puzzle, as follows:

"No session was what Dean Hodges so deliciously calls a 'Figure,' etc." That makes nonsense. Consult the dictionary for the word "Fugue."

I would not have written to correct this if it had been my own pleasantry in the first place, but I must protect Dean Hodges, from whose mouth never came an unintelligible witticism.

Very sincerely yours,
GEORGE P. ATWATER.

FORMS OF CHURCH GOVERNMENT

THE EPISCOPAL POLITY

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

Under this title we mean to imply that form of Church government which was the only form, as admitted by all historians, from the middle of the 2d century to the 16th, and which has been the polity of three quarters of Christendom since the Reformation.

The essentials of this form: are (1) three orders of the Ministry, Bishops, Priests and Deacons; (2) ordination of a Bishop to be by three Bishops, and of a Priest by one Bishop. (See the ancient Apostolic Canons, which set forth the rule of the Church from the third century, if not earlier.)

Under these essentials there have been in various times and places, large differences. For example, in the early ages, and today in our own Church, the laity have a share in church government, while in the middle ages and in the Roman Church today they have no share. However strongly we may believe in lay representation it is not an essential of this polity. The Roman Church makes seven orders of the Ministry, yet, because they do distinguish between the three and the lesser, the polity is not affected. In like manner a National Church may or may not have Archdeacons, Deans and Archbishops; these do not affect the form of polity in any essential.

Necessity for Historic Continuity.

What does seem to be essential is that ordination should be by those whose orders have unquestioned historic continuity. This is not because of any doctrine of Apostolic Succession such an idea is, of course, held by many, yet it does not form a part of the polity. Episcopal ordination, in place of mere congregational, is to give a larger authority than congregational to the minister. He is to be a minister in the Church Catholic, rather than in any local part. This idea underlies Presbyterian ordination, as well as ours. But the necessity for historic continuity appears when we remember that the Church has had an unbroken life, from the days of the Apostles onward.

To have the authority of the whole Church, therefore, instead of the authority of a part there must be conformity to the rules of the Church as a whole. Presbyterian succession goes no further back than the 16th century, and at that time marked a division; it is today a separative succession, and would of necessity remain so, even though all bodies which hold to it should unite. If we seek a unity which shall be larger than a new and great authority, and if alone can provide the denomination; if we seek a unity

which shall keep touch with the Church through the ages, we must find it under the rules of the Church Catholic as to Ordination.

Unitive Power of Episcopal Polity.

There is under this form of polity a bond of union which no other form possesses. The civil war in our own country offers a good illustration. All the Protestant bodies separated, either in the years preceding the war, or at its outbreak, and no schism so caused has been healed to this day. The Presbyterians North and South have for years considered the subject of reunion, as have also the Methodists, only to reject it every time. The Roman Church went through that cataclysm without a break. In the case of our own Church, the dioceses in the South argued that as a new government had been set up, they must organize the Church in the Confederate states, which they proceeded to do. In the North it was held that as the Confederacy was a rebellion, and not a lawful government, there was no division, and at the General Convention held during the war the roll of dioceses was called as usual, beginning with Alabama. Immediately after the war the Southern dioceses returned, and the temporary breach was healed. The unitive power of this polity does not lie in the title Bishop, for the Methodists have that, nor in any autocratic power in the office, for our Bishops have very little such power; it lies rather in the sense of unity with the ages through the Historic Ministry.

Spirit of Unity Depends Upon Ideas.

In all the talk of unity we hear scarcely a word as to the need of anything except the spirit of brotherhood; thus it is commonly taken for granted that before unity can come there must be free exchange of pulpits, and free transfer of members by letter.

But the spirit of unity depends, far more than is commonly supposed, upon ideas; there can be no unity except upon the basis of a doctrine which unites. There must first be the vision of the Church Catholic, the Church whose life has been unbroken, even though its members have at times refused to live together, or to work together. It is the lack of this vision which has left American Protestantism still in its minute divisions in spite of many years of free exchange of pulpits. And when that vision comes, we may be sure that it will bring with it the acceptance of the Historic Episcopate, because that form of ministry alone has Catholic shall be larger than a new and great authority, and if alone can provide the denomination; if we seek a unity

WHAT OUR FRIENDS ARE SAYING

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"THE WITNESS is the best Church paper I have ever had."—Mrs. S. J. Wigginton, Compton, Cal.

"I consider THE WITNESS a most valuable paper, and shall do what little I am able here to make it known."—E. L. Kniskern, M. D.

BISHOP GORE TO SPEAK IN CHICAGO.

The Rt. Reverend Charles Gore, D. D., D. C. L., Bishop of Oxford, England, will address a mass meeting at the Auditorium in Chicago, Friday evening, September 27, on "International Christian Fellowship in the War." His lecture tour is under the auspices of the National Inter-Church War Work Congress.

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THE CHILDREN'S HOUR

THE DEATH OF PAN

By Eva Lee Matthews.

In the old days when all the world was young the fairies were just as big as we are and they used to play with human things quite freely. Often they were seen at play. All kinds of fairies there were. Those who lived in the tree were called dryads or hamadryads; those who lived in water, the fountains and rivers and sea were called nymphs. A good many mortals from time to time slipped away from ordinary human responsibilities into fairyland, and according to their motive or their former life they became satyrs, or centaurs or mermaids or Undines. In all cases they had to relinquish their souls; they bartered future immortality for the present and rather earthly immortality of fairy life. And how hard it was to win back their souls you may find out from reading the story of Undine by Fouque and of the Mermaid by Anderson. But very few ever cared to get their souls back. They led merry, irresponsible and unmoral lives in fairyland untroubled by conscience or by any remembrance of God. The King of Fairyland was named Pan and a jolly king he was, piping sweet music for the gay dances of his fairy folk and ordaining that none of his subjects should shed tears. In case of terror and pursuit of a nymph by a satyr he would good-naturedly turn the nymph into a waterfall or a rose bush and laugh at the surprised face of the satyr till he had to hold his sides to keep from bursting. Oh, he was a merry king and all the fairy folk did whatever he bade them and fairyland was a beautiful place full of music and dancing and play. If there were lessons, and it was whispered sometimes that King Pan was the great teacher of the magicians and witches and astrologers, those were all behind locked doors and no one but the pupils themselves, mostly humans, though sometimes fairies would learn magic, too, were admitted and they only one by one and sworn to secrecy. If Pan taught magic, as I have been told he did, he never seemed to care what his pupils would do with it or how they would use it. He himself did not use his powers of magic to harm human people, but he did not seem to mind if the people did to whom he taught it. That was their lookout, he thought, and if humans made war on humans, however they might do it, it was no business of his. And he went on whistling and merry while Circe, the wicked witch, turned men into pigs, and sirens sang men to their death. Pan sometimes dressed very gorgeously in robes made of exquisitely dyed and embroidered fabrics, sometimes very simply, with only a tunic of green leaves, and a wreath of flowers on his head. He had mines of silver and gold and gems with a race of slave fairies, or perhaps humans who had come to fairyland and had been used as slaves by King Pan, who was autocratic and capricious. These diggers under ground were called gnomes, and Pan, to keep them contented, used to let them decorate the caves they excavated and where they dwelt, never coming up to the light, with the precious metals and stones they were forever mining for, and would laugh in scorn at those who bartered sunshine for the hidden gold. Many centuries passed away, but centuries do not count for much in the life of a fairy, and there had been but little change in fairyland. Pan was growing perhaps more of a tyrant with the long exercise of undisputed power, but his rule was not questioned and the fairies obeyed him gladly and felt indeed that their happy existence was due to his power and his will. Then came strange premonitions of change. A little bird flew to Pan one day and told him that he had seen a bright and glorious angel, far more beautiful than any of the fairy tribe, one doubtless who had come from heaven, in talk with a young virgin drawing water at the fountain, and he had heard the Angel tell her that she should be Mother of the Universal King.

"So, Pan, you will be king no longer. You, too, will have to do homage to this Anointed One of Heaven," trilled the little bird. But Pan heard with a gloomy brow. His kingship had been undisputed so long he did not want to give it up to another, however great or wonderful or holy. But what could he do? The Child was to be born in a land which for ages had excluded the fairies. Neither Pan himself nor any of his nymphs or dryads or underground workers could go into a land which had an invisible barrier around it, but any fairy attempting to pass

through heard the words, "Holy to the Lord!" and unseen hands pushed him back. In such a land the Child would be quite safe from Pan and his crew. But no such barrier existed for the birds and so he sent them as his messengers to bring him word of what happened in the Holy Land he could not enter. By and by news came to him. An owl flying by night had seen shepherds hurrying away from their flocks to find a Wonderful Child they were talking about that Angels had told them of. Then a hawk flew in and said three wise men had come from the East country asking for the Wonderful King of the Star. Then a little robin flew in with his breast all splashed with the blood of babies, slain by the wicked tyrant Herod. The bird was almost sobbing as he stammered out the dreadful tidings!

"Has the King Child perished then?" asked Pan. But the robin could could not tell. Then an eagle flew to Pan and said:

"I have seen the Child. His mother fled with him to Egypt."

But from that day the fairy folk became invisible to man—a barrier had been put between them and the world of men.

And so it was that the fairy folk became invisible to man—a barrier had been put between them and the world of men.

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looking at him and Pan felt He read the purpose in his heart. Abashed, he stood a while with the Child in his arms, then shaking his head resolutely turned toward where his swan was waiting for him, resting from its rapid flight. But ere he reached the outer boundary of the circle of fire light a star shot down from the blue vault of heaven and a Being of terrible brightness stood before him.

"Child of Earth!" said the Star bright being. "Dost thou come near to the Holy One only to steal and to refuse homage of thy proud and careless heart?" Into that rebellious heart I plunge the spear of light. Thy reign is over. Thou must die because thou hast dared to measure thy strength with the King of Heaven and Earth. No more may thy race mingle with the sons of men. Smaller and smaller shall they grow as they gradually vanish from the earth, which so long has been their playground." He took the Child from Pan's nerveless grasp, and at the same moment a sharp pain stung him to the heart. "It is Ithuriel's spear!" he cried and staggered over to his swan, which rose with him into the air and carried him back to his beloved gardens of Greece. But it was a dead Pan he brought back to the waiting Fairyland.

It is said that a ship was sailing close under the cliffs of Tarentum that night, and those on board were astonished and filled with fear to hear great wailing and sobbing, and through the noise of lamentation these words were clearly heard: "Great Pan is dead, Great Pan is dead, Great Pan is dead." And so the sound of sorrowful lament swept by and all was still once more.

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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.

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

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Two Forms—Holy Communion only; Shortened Morning Prayer and Holy Communion.

Attractively printed, \$2.00 a 100.

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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.

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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.

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THE WORLD FOR WOMEN HAS CHANGED

The celebration of the 100th birthday anniversary of Lucy Stone on August 13th, reminds us afresh how wonderfully the world for woman has changed in the course of a century. No where is this change more marked than in the realm of education. Lucy Stone, the pioneer suffragist of Massachusetts, was also the first Massachusetts woman to take a collegiate degree. Her brothers went to college, but when she expressed a wish to go, her father asked, "Is the child crazy?"

She picked berries and chestnuts and sold them to buy books. For years, she taught district schools, studying and teaching alternately. At the low wages paid to women it took her nine years to earn the money to carry her to Oberlin, Ohio, then the only college in the country that admitted women. Crossing Lake Erie from Buffalo to Cleveland, she could not afford a state room, but slept on deck on a pile of grain sacks, among horses and freight, with a few other women who like herself, could only afford a "deck passage." At Oberlin she earned her way by teaching in the preparatory department of the college, and by doing house work at the Ladies' Boarding Hall at three cents an hour. Most of the students were poor, and the college furnished them board at one dollar a week; but she could not afford even this small sum, and during most of her course she cooked her food in her own room, boarding herself at less than fifty cents a week. Yet she kept healthy and happy and distinguished herself in her studies.

In college she formed a friendship with Antoinette L. Brown, who was destined to become the first ordained woman minister—a friendship cemented later in life by their marrying brothers. The young men of the class were required to hold debates as part of their college work. The girls were not allowed to debate but, were required to attend, in order to help form an audience for the boys. Lucy was intending to lecture and Antoinette to preach. They begged to be allowed to debate. The professor in that department was liberal and consented. Tradition says, the debate was a brilliant one; but the authorities forbade any more. Lucy and the other girls who wanted to debate persuaded an old colored woman to give them the occasional use of her small parlor. Coming by ones and twos, so as not to attract attention, they would gather there and discuss all sorts of deep and high subjects. Sometimes in summer they met in the woods. This was the first debating society ever formed among college girls.

At her graduation in 1847, Lucy was appointed to write an essay to be read at commencement, but she was notified that one of the professors would have to read it for her, as it would not be proper for a woman to read her own essay in public.

Rather than not read it herself she declined to write it.

When Oberlin celebrated its semi-centennial, about forty years later, she was invited to be one of the speakers. The young women who now graduate in schools every year from a multitude of colleges, without meeting a word of criticism, have little idea of the hard path trodden by the pioneers. It is only by looking backward now and then that we realize how far we have advanced.—Editorial Boston Herald.

THINK ON THESE THINGS

By H. C. Tollman, D. D., LL. D.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report * * * think on these things."

We become what we make ourselves, and this depends largely on what we assimilate. A sculptor in the study of his model becomes like the ideal which possesses his soul. The painter of the landscape comes close to the soul of nature. The scholar approaches ever nearer to the heart of truth.

Thoughts are to the mind what food is to the body.

If we think mean thoughts, we shall become like our thoughts.

Thoughts crystallize into acts and acts into character.

Show me a man who thinks of self, for self.

There is much meanness in the world, and if we search for it, and think upon it, it will ever haunt us.

The low and the small will sneak

out of their hiding place and tabernacle with us.

But let a man go through the world with his eyes fixed on the stars and he will see a vision of God.

Man so often makes God like himself. A narrow man has a narrow God. A stern man has a stern God. The Pharisees were stern when they brought to Christ a woman taken in great sin. "Moses commanded us that such should be stoned." That is the law. Vast the difference between our Lord's judgment and theirs, a difference as great as between sunlight and frost. This was the verdict of a God of Love.

If we love darkness, our spiritual sight becomes darkened.

The visitor to Mammoth Cave sees in the Echo River the eyeless and colorless fish. We are told that these sightless creatures once had eyes which saw the light, that coming from the bright outside world into the stillness and eternal darkness of that cavern, which for them became a permanent home, their vision was gradually dimmed; it vanished utterly, till at length in successive generations nature itself ceased to supply the organs of sight.

This is nature's law everywhere; true not only of the physical eye, but true of the mental and spiritual eye; true of life in all its phases; true of the soul of man.

Despise with all the intensity of your mind two things, what is low and what is false; but instead of despising, learn to pity those who are low and false, for, as Sophocles says, "Such natures are for themselves the hardest to bear."

How can we get rid of the selfish, the mean, the impure? Not by driving them away, for they return. How do we make a dark room bright? Not by driving out the darkness, but by opening the shutters and letting God's sunlight stream in.

So it is with the soul. The true, the beautiful, the lovely, the pure, the holy are emanations from God which enter the heart of man if the windows of the soul are open to receive them. When Hercules wrestled with the nine-headed Hydra, Iolaus burned the wounds inflicted, for before this two new ones grew for every one which was struck off. Superficial treatment would not do. The place had to be burned with fire.

So sinful thoughts must be burned by the sun of Righteousness; yes, often by the fire of trial and affliction.

The sea mirrors the sky above it. It may reflect the dismal thunder cloud, the lurid lightning, or it may reflect the azure blue of God's fair heaven.

In the same way our lives reflect our thoughts, dismal, foul, envious; or radiant, loving, holy.

I ask that you read again the words of the Apostle, "Whatsoever things are true", etc., and that you ever "think on these things".

RED CROSS

NEWS GRENADES

A number of disinfecting plants and water sterilizing outfits are being manufactured by the American Red Cross, which will turn them over to the Italian Sanitary authorities for military use.

The stripping of prisoners apparently takes place only at the front in the heat and confusion of battle. At the prisons, camp committees, appointed by the prisoners themselves, see that American prisoners receive and enjoy the supplies sent them. Each individual, moreover, returns a signed receipt card for each parcel to the American Red Cross representative at Berne.

The girls of the Smith College Relief Unit have opened a reading room for American and British soldiers. Regular visits also are paid to the American soldiers in the hospital at Beauvais. Wounded soldiers to the number of some 8,000 sometimes are fed in the course of a ten-day period. In one night the record of feeding 5,000 was made.

The American Red Cross rolling canteens in Italy recently distributed to 7,000 Italian soldiers packets containing socks, soap, cigarettes, chocolates, handkerchiefs, writing material and small mirrors and combs. Such packets will probably be distributed to some 40,000 more. They help to keep up the spirits of the fighters and are taken by the individual as evidence of America's direct participation in the war.

THE DISCIPLINE OF DISAPPOINTMENT

Some one has aptly said that "Disappointment is the grandmother of reflection", and that is only a quaint way of putting what we recognize at a second glance as a familiar truth. For, while the first result of a disappointment is likely to be sorrowful complaints and perhaps tears, a little sober afterthought often convinces us that the experience has a brighter as well as a darker side. Sometimes reflection shows us that we have been making a mountain out of a mole-hill, and that the trifle we missed was not worth making ourselves unhappy about. Sometimes we even see that what we sought was "better lost than won", and that the disappointment we wept over was even a blessing in disguise. God's greater plan for us, and for all things, is, so to speak, outside our little plans, and it is always working forward to fulfillment. Reflection may help us to understand that our failure was a concession to the success of God's wiser purpose, and that in itself ought to content us, for all God's plans are the deep-laid schemes of a loving Father for our highest good. But the most useful discipline of disappointment is to show us our own shortcomings. Perhaps our methods have been crude and faulty; perhaps we have not put our whole heart into the task before us. Nobody with a resolute spirit accepts failure tamely, and a bitter disappointment not infrequently paves the way to more successful effort.—East and West.

tion in the great confession of the common creed of Christendom. Then it is that he rises above himself—above his own individual experience of love, hope, aspiration, sorrow, or remorse—and links himself to the universal faith and hope of mankind. He transcends all the littlenesses of his own nature—all the limitations of his own age, with its narrow traditions, and prejudices and ignorances.

THE FOLLY OF ESAU

He who, because of the false charms and enticing pleasures of this life, turns a deaf ear to God and duty is but another Esau trafficking away, in blind and foolish weakness, his birthright as a child of God and his inheritance to eternal life. He is as simple as the ignorant savage who barter away his store of diamonds and gold for a cheap but gaudy ribbon, or yields his freedom for a bottle of the white man's rum.

There came a time when Esau realized his folly, but could find no place for repentance, though he sought it in agony and tears. He could neither recall nor change the past, but was forced to drink, even to its bitter dregs the cup of sorrow and remorse which in heedless recklessness he had filled. Do not be an Esau.—Alabama Christian Advocate.

OPTIMISM

An able writer has said that the devils must be pessimists, because "they believe and tremble". There is no hopefulness in their belief.

There is a good deal of force in the suggestion. It shows the contrast between their condition and that of Christians. Christianity is a system of hopefulness. It is as much the duty of a Christian to have hope as it is for him to have faith. And he must manifest it on all occasions, or else what he takes in hand must fail.

There may be serious evils existing, there may be great difficulties to encounter, everything may seem to be against us. We must recognize these conditions and acknowledge the facts, but we must meet them with a counteracting influence. We must set the battle in array, confident of victory. We must know no such word as defeat. We must have ever before us the possibility and the results of success.

It was in this spirit that the Saviour entered upon His ministry, amid surroundings in every way antagonistic to His work and aims. He realized the existing conditions, but He knew the value of the soul of each man; He saw the possibilities of good in human nature; He knew the blessings that must follow obedience to His Gospel. Although He was subjected to the severest trials and bore the contradiction of sinners, He rejoiced in the sufferings; He despised the shame, and He brought the most glorious victory out of what seemed sure defeat.

Here is our example. This is the method. We may know the dark side, but we must look on the bright side. We may "be sorrowful but always rejoicing". Hopelessness never helped on any good work. Hopefulness always helps.

Has not the Saviour established His Church on earth and given it His promise that "the gates of hell shall not prevail against it?" Shall His followers preach another gospel?

Is it not true that "he who now goeth on his way weeping, and bearing forth good seed, shall doubtless come again with joy and bring his sheaves with him?"

The fact is, there is no place in the Christian Church or in the Christian ranks for those who are constantly looking "on the dark side". Christianity is an inspiration, and "blue talk" never inspires, unless perchance it creates such contempt for the speaker that the determination for greater zeal takes possession of the mind and heart. In the darkest hour of the battle field the general brings out the best fighting qualities of every man by some word of encouragement and some deed of valor. So must it ever be in the armies of Christ, if we would "fight a good fight". Christians must be optimists.

HOLY PLACES

Not religion only, but human nature itself, demands the setting apart of sacred places and of places appointed for special uses and services. Reverence of manner, devotion of heart and voice, sacredness of place, God commands and man demands, if the best within us is to be fed and nourished and the noblest part of us is to survive and grow. The gifts and graces ministered by churches, erected, consecrated, used, subserve the glory of God and the good of men. They help man to discharge duty, for man's moral task in this world is summed up not in "the survival of the fittest", but in the effort to fit as many as possible to survive. And if gifts and graces center themselves in the church building as a storehouse, ready to be contributed and distributed as helps and blessings to brother men, we that are within may well join in the glad and grateful cry, "Master, it is good for us to be here"—Bishop Tuttle

CARDINAL VIRTUES

The real rank of four virtues—prudence, justice, courage and temperance—if they are to be called "virtues"—is properly expressed by the term "cardinal". They are virtues of the compass—those by which all others are directed and strengthened. They are not the greatest virtues, but the restraining or modifying virtues; thus prudence restrains zeal, justice restrains mercy, fortitude and temperance guide the entire system of the passions; and thus understood, these virtues properly assume their peculiar leading or guiding position in the system of Christian ethics.—Ruskin.

FOOD AND RELIGION

Today, as never before, the slogan is conservation. While there may be some question about our duty to enlist for active service at the front, there is absolutely no question about this matter of a sane and economical use of the necessities of life, and this particularly as it applies to food. But this conservation of food is not to show itself in the tendency to hoard by people who have thoughtlessly or selfishly undertaken to provide against the day of pressing need. It is a time when every man must take his chance with every other man. The ability to buy in excess of present needs is not the right to do so, especially as this imposes a hardship of the gravest kind upon those who have means sufficient for this day only. Looked at in this light, the hoarding of food is nothing less than the Turkish devastation of Armenia and the Prussian robbery of Belgium done up in the package of respectability.

On the other hand, the waste of food and the extravagant use of the staples of life can be avoided. America has been wasting fabulous sums in the food consigned to the garbage can. Under the most favorable conditions, waste is sin. Under present conditions, with part of the world starving for that which the other part casts away, it is an unspeakable crime against humanity.

THE CREED

The creed of the historic Church is a sign of unity. Therefore in public worship the Christian believer reaches his highest level of inspired emo-