

The Witness

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

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\$1.00 A YEAR

TO ENLIST LAYMEN IN THE CAUSE OF CHRIST AND HIS CHURCH

A Tremendously Important Undertaking by the Brotherhood of St. Andrew.

Impelled by a realization of the duty of the Church in the present crisis, and looking toward the days of readjustment after the war, the leaders of the Brotherhood of St. Andrew at the recent national Convention of the organization framed an Advance Program, by which to enlist the active, consecrated service of all laymen in the cause of Christ and His Church. There is growing among men a consciousness of a new and better world for all mankind—or the sacrifice on the battlefields of Europe shall be in vain. And as those who fight the enemies of God and right over there are nobly carrying on, they must find the Church at prayer and at work when they return; they have a right to expect the same devotion, consecration and courage in our work that they have shown in theirs. As Bishop Darst of East Carolina has said: "Not only does this tremendous hour in the world's history sound a clear call to the highest and finest service on the part of the clergy, but it calls in no uncertain tone for more complete consecration, more unselfish devotion on the part of the men and women who constitute the membership of Christ's Holy Church. The consecration must be willing, it must be entire—all we have, all we are! it must be now."

Thirty-five Years of Splendid Service.

The Brotherhood of St. Andrew, the only national laymen's organization of the Church, is completing thirty-five years of splendid service. Its work among the enlisted men of the country in the various camps and overseas has demonstrated anew the spiritual power and the usefulness of the Order. With a vision of increased power and greater usefulness, the Brotherhood now calls for the co-operation of the Church's laymen to carry out the program adopted at Northfield.

The following Officers and Secretaries have been elected to lead the Brotherhood in the enlarged work about to be undertaken:

Edward H. Bonsall, St. Matthew's Chapter, Philadelphia, President; Courtenay Barber, Redeemer Chapter, Chicago, First Vice-President; Walter Kidde, St. Luke's Chapter, Montclair, New Jersey, Second Vice-President; Warren Hires Turner, Holy Trinity Chapter, Philadelphia, Treasurer; G. Frank Shelby, St. Mark's Chapter, Denver, General Secretary; George H. Randall, Holy Trinity Chapter, Philadelphia, Associate General Secretary and Editor of ST. ANDREW'S CROSS; Franklin H. Spencer, Holy Apostles' Chapter, Chicago, Executive Secretary. Benjamin F. Finney, Christ Church Chapter, Savannah, Georgia, the Southern Secretary of the Brotherhood, is temporarily withdrawn from his field to continue his work as Chief Secretary of the Army and Navy Department of the Brotherhood.

Mr. Shelby, the new General Secretary, is the oldest of the Brotherhood Secretaries in point of service, having been for a number of years Secretary of the New York Metropolitan District and later Secretary in charge of the great district west of Colorado and extending to the Pacific Coast. A year ago Mr. Shelby was taken from his field of work to become Secretary of the Bureau of Personnel of the Brotherhood's Army and Navy Department, from which position he has now been ad-

vanced to the General Secretaryship of the Brotherhood. He has served with marked ability and genuine consecration in all the positions he has filled and brings to his new office qualities of personal worth and the asset of a long and rich experience in religious work among men.

Under a strengthened and increased organization, with the inspiration of a vision of glorious service, and encouraged by a record of achievement in fulfilling its sole object, the spread of Christ's Kingdom, the Brotherhood solicits the universal enlistment of the men of the Church as it enters upon this important era of its life.

THE BROTHERHOOD'S ADVANCE PROGRAM

"The members of the Brotherhood accept special responsibility at this time to assist the Church in preparation for the return to their parishes of those men now enlisted in the service of the nation."

For thirty-five years the Brotherhood of St. Andrew has been faithfully following the guidance of the Master in the spread of Christ's Kingdom among men. As a result of the fidelity of men who have fought valiantly for the ideals of the Brotherhood, a foundation was laid for an immediate service for God and country at the outbreak of the war. The creating of the Army and Navy Department was alone made possible by this nationally organized lay work of the Church.

Working assiduously with the approval of the Church War Commission, this Department has established a new era in Brotherhood activities. When our country became an ally in the world war, the Brotherhood of St. Andrew immediately undertook to co-operate with the chaplains and other clergy in organizing for the spread of Christ's Kingdom in the camps, at the same time assuring those who were serving the Flag the sympathy, love and fellowship of the Church's Army at home. Seventy-two laymen, chiefly members of the Brotherhood, have responded to the appeal for personal workers in the cantonments, and today there are thirty-two men serving for periods of three, six or twelve months, or for the life of the war. The records of the work these laymen have accomplished show achievements for the Master. Enlisted men in the camps have been enrolled in Bible Classes, Personal Workers' Groups and Corporate Communion units, the influence of which is being felt throughout the camps and is being mirrored in the hearts of the men at home. These men of the Brotherhood are telling the men in the camps that when they return to their individual parishes they will find the Brotherhood of St. Andrew organized and extending a welcome for practical and inspiring service in the Church.

The Brotherhood Filling a Tremendously Important Place.

The Army and Navy Department is financed by the War Commission of the Church. Our work in the army camps and naval stations is in co-operation with the Young Men's Christian Association. The Secretary in charge of the Religious Work Bureau of the Young Men's Christian Association clearly states the unique and tremendously important place in which the Brotherhood of St. Andrew

(Continued on page 6)

CHAPLAIN COMMENDED FOR HIS VALOR

The Rev. M. J. Baker, Jr., former assistant rector of St. Peter's Church, Uniontown Pa., has won commendation for heroic conduct at the front in France, where he is serving as a Y. M. C. A. chaplain with the American Expeditionary Forces. The report of the Y. M. C. A. National War Work Council follows:

"The Rev. Mandeville J. Barker of Uniontown, Pa., has been commended for valor by the commander of the brigade to which he is attached as a Y. M. C. A. worker, according to word just received by the National War Work Council of the Y. M. C. A. Going out ahead of the machine guns during an attack in the Aisne sector, he dressed the wounds of Americans and German alike, at one time being only 20 yards distant from a German outpost, from which he was hidden by a slight rise of ground.

"Maj. T. N. Vail, of Harrisburg, Pa., was in command of the machine gun detachment which went in advance of the infantry in an attack on positions at Glennes. They went ahead and opened an enfilading fire that carried the day. Capt. John Hasres of Scranton, Pa., led one group that got into some of the hottest places.

"Out in front of them toiled the Rev. Barker, working along on his hands and knees and finding plenty of calls for his bandages and dressings. The clergyman came upon one German wounded in the leg, who was limping toward his own lines. Though unarmed, the 'Y' man halted him and bandaged the wound of the man, who was grateful enough to let the good Samaritan make his getaway."

ALL FEAR WAS STILLED.

An English woman, says the Minneapolis Tribune, describes a scene in a munition factory where more than a thousand girls and women worked. The lights suddenly were darkened because a German air machine was overhead. She writes:

"We could hear the grinding of the Zeppelin engine, and we knew that if one shell fell on the glass roof above us, but few would live to see the dawn of another day. It was an awful moment, and presently the nerve of the women began to break. You could hear a sob here and there and a little scream, and presently someone, inspired by a message from on high, began to sing softly that beautiful hymn, 'Jesus, Lover of My Soul.' I wish that I could make you see and feel what it was like—that wonderful low melody stealing across the factory, taken up by every voice, and how it fell like a benediction upon the bowed heads and beating hearts, until all fear was stilled."

BONDS OF LIBERTY.

America is learning to save and serve. She is seeing the glory as well as the wisdom of sacrifice. No worthy appeal has been refused. Every "drive" for money has been over-subscribed because the spirit of stewardship is becoming universal. It is more than cheering. It is stimulating. Our Liberty Bonds have been so widely bought because the subscribers have been shown not only what each Bond can do—which is much—but what each buyer can do—which is far more. "The gift without the giver is bare," and happily America is visualizing itself as a nation at work.

We must encourage and develop this spirit. The people of this country have become accustomed to the notion of billions instead of millions, and they have not only thought in terms of billions, they have given billions to achieve the one supreme purpose of "winning the war." Already \$10,000,000,000 have been loaned to the Government, not because of the lure of the interest, which is less than many business enterprises yield to the investor, but because of the purpose for which the money is needed.—From Between the Lines.

VIEWS AND INTERVIEWS

What the Leaders are Saying 'On Subjects of Present Day, Interest.

On to Berlin.

Mr. Daniels, Secretary of the Navy, in a recent speech, said: "On my calendar at Washington is but one engagement, the day I shall march behind the marine band with Pershing's soldiers into Berlin. I don't know the exact date yet, but it is coming as sure as God is in His heaven."

Why Not a Service Flag for Those Engaged in Religious Work?

"Probably every Parish in this land today has its service flag, a constant reminder of those who have gone forth to fight for our country," says the Rev. Dr. Jackson, of Fall River, Mass. "But how few Parishes have their service flags for those who have gone forth to fight directly for the Kingdom of our Lord. Would it not be an inspiring sight in any Parish Church to see the Flag of the Cross with stars grouped beneath, each star representing a life that is being devoted to some distinctly religious work? The number of stars seems pitifully small in comparison with the number now placed upon almost any Parish flag for the nation."

Suggests Frequent Use of Whitsunday Collect.

Mr. G. A. Thornton of the Musicians' Association of Minnesota believes things musical should be done "decently and in order." In commenting upon the "advance which has been made in organ construction and the enlarged power of musical expression which 'is not without danger so far as the performer is concerned,'" he says, speaking to a group of skilled musicians, "we have long ago put away childish things and are not likely to play down to the gallery for a little cheap applause. The organist has a more or less complete instrument comprising all shades of organ tone—diapasons, flutes, stops of string-like quality, reeds, etc. These are of great importance, they are his tools, but of still more importance is the judgment and experience of the individual who has to make use of them. Those who are members of the Episcopal Church would do well to use frequently the collect for Whitsunday, which is a petition for 'a right judgment of things.'"

Strength and Power and Healing.

"The call to prayer and the consideration of spiritual things comes with a new force into many a home darkened by the shadow of the war," says Mrs. Hancock, President of the South Dakota branch of the Woman's Auxiliary. "The suffering and anguish will not be without result if they open our blind eyes and show us anew where strength and power and healing are to be found. Let us unite most heartily in preparing for and carrying out this Advent Call so that the mighty forces may be released which shall help to form the new and better days for which we long and the blessings be poured out which are only given to those who seek them."

Women to Put the Power of Prayer Behind the War.

Miss Grace Lindly, General Secretary of the Woman's Auxiliary to the Board of Missions, commenting upon the Advent Call, says:

"Much has been said about the awakening of the conscience of the American people, much about the morale of the nation, much about generosity for the world's appalling sufferings, and the women of Amer-

ica have taken a full share in all this. No one doubts that they have also exerted much spiritual power; their prayers, their courage, their services are proof of that, but the time has come when there should be a way of gaining and using the united spiritual power of the country's womanhood.

"It is the effort to awaken and use this tremendous power that the Woman's Auxiliary to the Board of Missions has decided upon as its war work. If the Auxiliary can get the women throughout our nation to put the power of prayer behind the struggle on the battlefield, and to prepare for the new time, making themselves more fit to share in the creation of that new world, they can render no greater service to the nation and to the Kingdom of God.

"The Auxiliary will make an effort to reach the women of American directly and indirectly: To do this, they will try first to reach and enlist all churchwomen. After this has been done and with the help of these women they will make an attempt to reach those not belonging to any religious body. The first part is to be undertaken next Advent. The second, not until the year after. The Woman's Auxiliary is also suggesting to the women of other communities that they shall attempt the same plan among themselves."

Keep the Moral Aim to the Front.

Bishop Gore, of Oxford, commenting upon his trip to the United States in behalf of the League of Nations movement, said:

"I am very keen about getting religious people of all kinds to throw themselves into pressing forward the idea of the League of Nations, leaving it, of course, to the politicians to settle the details, but asserting the principle.

"No one is more clear than I am as to the moral necessity of entering upon this awful war and of fighting it through; but I am exceedingly anxious that the moral aim in all this should be kept clearly to the front; and I fear that as the war goes on there is more and more necessity that great efforts should be made to secure this. The mere determination to beat Germany is apt to absorb all else. Whereas, in fact, we might defeat Germany and at the same time absorb so much of what is false in the spirit of the war as to defeat our professed aims in entering upon it. That is what makes me ready to do anything that lies in my power to keep the right moral principles of the war to the fore."

We Must Measure Up to New Ideals.

"It is not a question of the boys over there living up to the ideals of those at home; it is a question of the folk here measuring up to the new-found ideals of the Americans who have gone to France."—Interview with Vance Thompson in Association Men.

Service and Sacrifice Attractive.

"The other day I read Coningsby Dawson's 'The Glory of the Trenches,' says Bishop Touret of Western Colorado, "and put it down wondering why it is that one finds so few men actively engaged in the work of the Church, for Dawson surely points out that religion is a man's affair. No one would accuse Harry Lauder of being a prig, but his 'Ministrel in France' is the work of a man who has found in his religion his one and only prop when life seemed to him to have stopped in the death of his dearly loved and only

(Continued on Page 6.)

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

St. Luke the Evangelist.

Oct. 18th.

By the Rev. Francis S. White.

The Collect.

Almighty God, who callest Luke the Physician, whose praise is in the Gospel, to be an Evangelist, and Physician of the Soul; May it please thee that, by the wholesome medicines of the doctrine delivered by him, all the diseases of our souls may be healed; through the merits of thy Son Jesus Christ our Lord. Amen.

"Whose praise is in the Gospel." Who could want a finer tribute paid him than that? There never yet was a soul which was not warmed by praise, even though the praise might not have been entirely deserved. Man is grateful when his fellows find it in their hearts to speak well of him. But St. Luke's praise lay not in what men said about him, but in what he said about The Christ. That Gospel which tells of the Good Shepherd's dealings with His sick, sorrowful, sinful flock, is one which when men read they are enabled again and again to thank God and take courage. "They that are whole need not a physician, but they that are sick!" So St. Luke's Gospel comes home, close home to those hungry, abashed souls who realize that though the sin be "by their own fault, by their own great fault," still it is possible to be healed of that sin. Such knowledge could not help but bring praise to its publisher, could it? To publish those tidings is the privilege and duty of every baptized person. Are you living up to your privilege, my friend? Are you doing that duty? If so, then you are the type of Christian Missionary "whose praise is in the Gospel."

And looking at it from another angle, what else is there you can spell to men, that is so beautiful, so worthy of being sung as praises to God, as this Gospel of Healing to the spiritually sick?

Wholesome Medicines Needed.

"The wholesome medicines": There are medicines whose effect can become fearful and frightful in their results, because danger lies in their abuse or neglect. Many a man reads the comfortable words and drugs his soul thereby, because he has neglected to read and ponder over the warning woes of the Gospel. It is said of Esau that "he found no place for repentance though he sought it carefully with tears." Some of the sayings of Christ are hard sayings. The hard sayings may contain the wholesome medicines which we need if we are to become and remain sane and wholesome saints.

"Medicines of the doctrine delivered by him." St. Luke's teaching or doctrine or dogma was not his own, but came to him from the Christ. There are two sets of people in life who are dangerous to have around in times of sickness: Those who throw all medicines out of the window, and those who try to "doctor" themselves. So in our religious lives there are two equally fallacious or false classes: those who say "away with all 'dogma' or 'doctrine' or 'teaching,' and those who 'wrest' the scriptures to their own damnation." The Church that simply preaches the Gospel is not going to make healthy saints—she must teach the Gospel as well, and as patiently and enthusiastically as the chemist teaches chemistry, and the carpenter teaches carpentry, and any teacher of any department of life teaches the facts of his department. The parish that fails to teach will eventually die of dry rot; and the rot will attack the top root of Christian living, which is, "go into all the world," teaching as well as preaching.

The Church Belives in Soul Doctors.

"Diseases of our souls may be healed: through the merits of Jesus. How many of our Christians are carriers of soul sickness? To keep the feast of the physician saint is to remind ourselves that the Church believes in soul-doctors, as well as body-doctors. Because in the past she has neglected or exaggerated symptoms in herself as the Body of Christ

spiritual "quacks" without number now beset her on every hand. There is none of us that can afford to neglect the physician of the soul. We need to examine ourselves, but we need to be examined, too, lest we carry in ourselves the poison of a sin which will harm others. Preventive medicine is so much better to take than curative or narcotic medicines. The wise parishioner is the one who does not shrink from the wise parson who fails not to teach as well as preach the doctrine delivered to him by Jesus Christ, for the health of His Body.

The Epistle. 2 Tim. iv. 5.

Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge shall give me at that day; and not to me only, but unto all them also that love his appearing. Do thy diligence to come shortly unto me; for Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia. Only Luke is with me. Take Mark, and bring him with thee: for he is profitable to me for the ministry. And Tychicus have I sent to Ephesus. The cloak that I left at Troas with Carpus, when thou comest, bring with thee, and the books, but especially the parchments. Alexander the coppersmith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words.

The Difference Between Christians.

It does not say watch all things, but "watch in all things." A Christian who slides over "in," and "as," and "out of" and "through" is going to have a hard time being a Christian, and he is going to miss a lot of joy that comes from being a Christian. There is as much difference between the Christian who "watches all things," and the one who "watches in all things," as there is between the observer of a football game, and the player of that game. "Side-line" Christianity has been more practiced by many of us, than "getting into the game." As a result we often seem to know how the game should be played, but we have neither the joy of the conflict, nor the sense of having been in something that was really worth while. This observation holds good about every department of the Church's work, which is only another name for mission work. Never in the history of the world was there greater need for "skilled" people than there is today; and to the professing as well as the practicing Christian there comes the challenge to make "full proof of our ministry."

Much of Our Religious Life Lacks Fire.

The Apostle who was about to leave the field of action said that the crown or garland was not alone for such fighters as he had been, (and notice that he did not say he was a good fighter, but called attention to the fact that the fight was good, was "worth while," was a good fight) but that the Righteous Judge would give that same crown to all those "who love His appearing." What does it mean to "love His appearing?" Does it not mean to have a genuine passion for the places where the Christ has said He would be present, be manifested? The current school girl phrase is "to be crazy" about such and such a thing, person or event. "To love His appearing" means to have madness which can be called divine—something like "the zeal of thine house," which the psalmist said under an impulse from on high, "hath even eaten me." So much of our religious life lacks fire, passion, eagerness, it is so cold and unenthusiastic and staid. It is not compressed; for there is no evidence of a power that is straining at the leash. A student of our national life said that, "on Fifth Avenue God seems hard to find." That is a hard criticism and was born of a church-going experience where "prayers were read and confessions uttered without any disquieting spiritual agony." Only those who are desperately in earnest are going to "love His appearing." Not to "love His appearing; not to be thrilled as we approach the thought of meeting the righteous Judge, is an indication that we need a St. Luke, a soul physician to help us diagnose our "case." Are we like Demas, or Alexander? Can the Christ as He makes His appearing at our Altar Prayer Meetings say of us what Paul said of Luke? or will He have to class us with Demas, or Crescens or Alexander? Again hold this thought for a few moments: If the Christ seems far off from you while you are doing your bounden duty, may it not be that He has sent you from a sense of His nearness in some such way as Paul sent Titus? At such a time hold fast to the love you have for his appearing and you can count on it that He will draw nigh to you as the time of your departure draws near. Only where the distance seems great between you and the Lover of your soul, be sure that you are doing your diligence. To "do thy diligence" means, to do the duty at hand with a zeal that is born of love. If the sexton would "do his diligence," if the vestryman would "do his diligence," if the usher, and the choir member, and the organist and the choir mother, and each and every member of each and every guild, and if the priest or the deacon or the bishop or the layreader, each and every one of them would only "do his diligence," there would come into that parish a zeal, a burning zeal, a heavenly warmth, a genuine fire, that would put vibrant meaning into confessions, and fill music with understanding, revivify the psalms, and inject life into creeds, and power into prayers. And when this thing happens then the man who comes to scoff will remain to pray.

"The Lord reward him according to his works." Here is one of those "wholesome medicines" that some men have forgotten to apply to themselves. "Verily I say unto you they have their reward," said Jesus about the Pharisees, who were such "poor actors" that they were content to seek the praise of man rather than the praise of God. Unfortunately, evil works get a reward as well as good works. The man who forgets this truth is the man who has persuaded himself that he needs no "soul doctor" and so becomes a prey for any religious quack who may chance to come his way.

The Gospel. St. Luke x. 1.

The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore, said he unto them, The harvest truly is very great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace be unto this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the labourer is worthy of his hire.

Who knows that St. Luke was not among these other seventy who went out two by two? God's schools are so wonderfully adapted to man's needs. If men would only be willing to go where the Lord "appoints," the mission cause would progress as surely and as successfully as it did when St. Luke wrote about it in his Church history. "Into every place whither he himself would come; Jesus would send forerunners. Why is it that we people of Church privileges do not see more clearly this truth and do our utmost to pave a way for "His appearing?" Because we are not on fire with a zeal for the House where the Lord has promised to meet with His people who are all sorts and conditions of men.

Slackers in Pews and Chancels.

"The laborers are few, the harvest is great." Were there ever such

slackers as there are in many of the pews and chancels of Christian Churches today? And is the reason for this to be found in the statement that "there seem to be so few who really love the Lord's appearing?" and is it an explanation of this state of affairs to say that men neglect or subordinate the teaching function in favor of the preaching function, both in the pulpit and pew?

"Pray ye therefore the Lord of the harvest." The harvest is the Lord's business; that is why He is Lord of the harvest; but the sowing and the watering—that is our business. It is not our business to worry about the harvest, but it is very much our business to be concerned about the sowing and the watering; and that is just the part to which many of us pay the least attention. Everyone is out for results. God takes care of results; so the reason we pray to the Lord of the harvest is not for results but for laborers. It is through the laborers that the Lord will take care of the harvest. Like a good physician St. Luke gives us a stimulating medicine in this advice from The Beloved Savior. And His missionary work is no easy work—it is a dangerous occupation; it requires vigilant circumspection. To keep Christ manifest, is like keeping lambs in a region haunted by wolves lurking in the shadows. One has to keep his eyes open all the time if he expects to do what is expected of him, and come out alive unto God.

Another valuable prescription St. Luke prescribed for us is, "Carry neither purse nor scrip nor shoes; and salute no man by the way." Primary reliance on money, food, clothing or purely social service will not make the right type of converts to a real everyday working and workable religion. Such ideals make "nice Christians." The religion that sticks has to have the Son of Peace as the center of the family life, which is another name for the true religious life. The household of faith is not built on money or food or raiment, but on a friendly approach and fellowship, which recognizes that the bond of union is the Son of Peace, a peace which is not of the lips only, but of the heart first of all, and always first.

Laborers in the Harvest.

"In the same house remain." Make your home. Don't make the mistake of bartering a birthright of interior peace for some material mess of pottage. The things they give to eat and drink will be the sort of things that will fit you to be the best kind of a laborer in the harvest. Your true work will be appreciated if you "remain in the house." But if the grass on the other side of the ecclesiastical fence looks so much sweeter than does the food inside, why, do not murmur if you find dissatisfaction in the results which make you a spiritual tramp, going about from house to house, learning the habits and speech of the slacker, and gradually becoming a menace rather than a help to the harvest, and those called to be laborers in that harvest.

UNANSWERED PRAYER

Rev. Williston M. Ford.

There is no such thing. The smallest stone dropped into a pool has its effect upon the water. You cannot do anything or say anything without some effect—the whole realm of nature and of life show nothing without its corresponding effect. This is a universal law. Results may be unencouraging, unexpected, unperceived; but they are absolutely and inevitably certain.

Moses prayed to see the Promised Land. He never saw it; but this prayer was answered in the large sense. His real longing was not to see a new country, but to forward the life of Israel; and his death, creating the leadership of Joshua, did this. Moses' prayer was answered in the fullest sense.

Learning her son might go to Italy, Monica prayed fervently it should not be; he must not know the evil malignant there. But God sent Augustine straight to Italy. And the mother's prayer was answered in the conversion and consecrated life of St. Augustine.

St. Paul again and again besought relief from the infirmity which made him appear ridiculous in public. But no relief came. And his prayer was answered in the immense spiritual urge which his infirmity served to intensify.

What we pray to be spared can in-

spire. What we pray to escape can fulfill. We are always answered. God always answers our real needs. As the sage Tagore wrote: "Even didst Thou save me by hard refusals." That great apostle, Dr. Grenfell, has said: "We dare not question God's answer to prayer when we consider our imperfect knowledge and character." We have to go back to Plato's great prayer: "O, Zeus, grant me the good, whether I pray for it or not; put evil from me though I pray for it." The mystic John Tauler prayed in nearly the same words: "O God, we know not what is good for us; Thou knowest what it is, and for that we pray." This is the meaning of that supreme word in supreme Gethsemane—"Nevertheless."

If any one word is needed in prayer today and this coming year, it is this word "nevertheless." It has always been so. The bedridden woman, who prayed for the mountain opposite her window to remove itself was most a fool. Never confuse conviction with twaddle. "If ye abide in me, Ye shall ask what Ye will and it shall be done unto You!" This does not mean we can pray for anything and get it because of faith. It all depends on the "if." If we abide in Christ, we will ask in a Christ-like way—and, sure as daylight, we will get what we want as Christ-like people. We will get all the splendid hardship and happiness of a developing spiritual life. That is what we really want. That is really what we are praying for. When anyone prays like John Tauler, "Give me what Thou wilt, and how Thou wilt, and when Thou wilt," there is no doubt about the answer. We always get what we need. Prayer is always answered. The answer is often unexpected—it is sometimes unrealized. The answer to prayer is often a surprise and sometimes a revelation; but it is certain.

THE MOST POPULAR BOOK

The one best seller is the Bible. It has been translated into more than 100 languages, and it has an annual circulation of about 5,000,000 books, testaments and portions.

How many thousands of books about the Bible have been written no man knows, or cares.

As the days grow shorter and the evenings longer the question of what to read this fall perplexes many who like to make their leisure profitable.

Then—why not read the Bible. In it there is verification which later poets have not excelled, stirring narratives of great adventure, biography of great men, the word which comforts, the thought which inspires, and a system of ethics so perfect that man has not yet compassed it.

Because it fits into the experience of all, because it applies to the conditions of every age and every land, the Bible is recognized as the world's leading classic. No man can claim to be educated unless he has studied the Bible.

These are hard years for the sensitive. The agony of Europe scars the mind. And something of the sadness of Europe spreads out and encompasses the peoples at the four corners of the earth.

Men talk less about the war than they did in its beginning, but they feel its horrors, its wastefulness, its hopelessness far more. And when the literature of the war proves too appalling and they seek relief in books of another kind, they require solace and stability.

In this mood they can appreciate the Bible with understanding, for it is the one book "wherein for several thousand years the spirit of man has found light and nourishment and an interpreting response to whatever is deepest in him."—St. Paul Pioneer Press.

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THREE GATES OF GOLD.

If you are tempted to reveal a tale someone has told you about another. Make it pass before you speak

Three Gates of Gold.

Three narrow Gates.

First—Is it True?

Then—Is it Needful?

and the next, last and narrowest

Is it Kind?

And if at last to leave your lips it passes through these

Gateways Three,

Then you the tale may tell,

Nor fear what the result may be.

* * * * *

Plain Notes on Prayer Book Revision

An Examination of the Proposed Alterations and Additions in the Book of Common Prayer

By the Rt. Rev. Dr. A. C. A. Hall.

Third Paper.

Proposed change No. 4. (Continued from last week.)

The provision for additional Sentences as an enrichment of the Book of Common Prayer, as proposed by the Commission ought not to be made, in the opinion of the writer, at the cost of the omission of the four Sentences it is proposed to drop. The four Sentences the Commission proposes to drop are among those to be found in the 1552 Book (when the Sentences were first introduced into the choir offices of Matins and Evensong) and were evidently selected by the compilers of the 1552 Book because of their distinctive bearing upon the attitude of the soul in the worship of God. Their long association with the daily Offices in the English Church, to say nothing of their teaching value, make it seem unwise to omit them.

Let us examine them, briefly:

First, there is the familiar Sentence which has been used in the English Church for more than four hundred years, namely, "When the wicked man," etc. The purpose of the compilers of the 1552 Book in placing this Sentence first in the choir Offices was because it emphasizes the religious hopes of the man who is conscious of his wickedness. Or, take another of the Sentences it is proposed to drop, namely—"Hide Thy face from my sins," etc. Here is the prayer of the soul conscious of its sins. Instead of dropping this Sentence it might well be made a proper for Ash Wednesday or left as a general because of its appropriateness when passing at once from the Sentences to the Confession. The two remaining Sentences, namely—"O Lord correct me," etc., and "Enter not into judgment," etc., are especially appropriate for Ash Wednesday

and the Lenten season as prayers for correction tempered with mercy.

While considering the changes in the Sentences as proposed by the Commission, the writer suggests that the Sentence beginning "Because ye are sons," etc., a proper for Whitsunday Morning Prayer in the present Book might better be made a proper for Trinity Sunday. As a passage of Scripture mentioning the Three Persons of the Trinity it would seem logically to suggest itself as a proper for the Trinity.

Inasmuch as the Commission has deemed it wise to provide a new proper Sentence for Easter Day, might it not be well to add one of the verses from the nineteenth chapter of Revelation where the word *alleluia* occurs? At present there is no provision in the Prayer Book for the ancient usage of the word "Alleluia" on Easter Day. The repeated use of the word "Alleluia" on Easter Day was a common practice of the Church and is found in the vesper and other Offices from which the first English Book was compiled in 1549. Something might be added to the Prayer Book to keep pace with the provision so liberally made in the hymnal with its rich supply of Easter hymns.

There is one other proposed change to which attention may well be given. The Sentence beginning "If we say that we have no sin," etc., is made a proper for Lent. Of course, making a proper for Lent does not prohibit its use at other times. No other Sentence is quite so appropriate when the Confession immediately follows. There are other passages of Scripture well suited for the Lenten season. Why remove this one from its present place among the general Sentences?

A GOVERNMENT ORDER TO OUR READERS.

As you are doubtless aware, the Government, in its desire to conserve the manufacture and use of paper, has issued an order to newspapers to confine their subscription lists to those only who have paid in advance for their paper.

It has been a long-time custom for the religious press in the country to continue all subscriptions until the individual expressed a desire to discontinue and paid up to date. And there are good and strong reasons for that custom.

It is hard to change a custom, and the religious press will suffer untold harm unless the readers will catch the spirit of the Government order and show their patriotism by at once coming to the rescue with their renewal subscriptions.

Such an order is peculiarly trying to THE WITNESS. We are a new publication—steadily gaining—and we absolutely need to keep all our old subscribers while we add the new, until we reach "a paying basis."

It has cost a lot of money to start THE WITNESS. Its Board of Editors serve without any compensation. There must be many more subscribers before the publisher can pay the bills out of the receipts. Moreover, THE WITNESS would never have been started except as a means to reach every Church family in the land with a bright weekly Church newspaper at a price within the reach of all—only One Dollar a year.

In this emergency, we ask every one of our readers whose renewal is now due to come to the rescue—to send his or her dollar this week if possible—to hold up our hands while we accomplish the task we have undertaken. Write today!

L. W. APPLEGATE, Publisher.

ANSWERS PRAYERS BY WIRELESS.

The Marconi operator in the Norwegian freighter Allstad injured his arm, and it became infected. There was no surgeon on board, but a call sent out by the freighter was picked up by the steamer Esperanza, on board of which was a Brooklyn physician. He undertook to answer the prayer for help and took the case. He diagnosed it by wireless, gave instructions for cleansing, sterilizing and subsequently dressing the arm, which was transmitted by wireless. Every day he ascertained how the patient was getting on, and renewed

his instructions, until he had the satisfaction of knowing that with no means of practicing his healing art except the waves of ether that vibrated between them, he had answered a sufferer's prayer for relief, and had healed him.

Do you mean to tell me that such a prayer and its answer are perfectly possible, scientific, rational, but that it is not scientific or reasonable to expect that the great God of the universe, who made the ether and controls all the laws of vibration as well as of the circulation of the blood and the virility of disease germs could answer a prayer?—Rev. J. D. Cowan, D. D., in Christian Endeavor

SERVICE OF INTERCESSION FOR MEN IN THE WAR

A Beautiful Series of Prayers For the Flags of Our Allies

On Sunday, September 21st a service of intercession for soldiers, sailors and aviators was held at Christ Church, Joliet, Ill. Before the service the Rector, the Rev. T. DeWitt Tanner, blessed the flags of the European allied nations, also our own and war service flag.

The Greek flag was brought into the Church after the processional hymn, while the Greek National Anthem was played on the organ—"The Hymn of Freedom." The flag was carried by Clyde Robinson.

The Prayer For The Greek Flag.

"O Lord, our God, we dedicate to Thee and to Thy service in this House of Prayer this flag of the free state of Greece. We ask Thy Guidance upon her new ruler, that he and his advisors may restore the confidence of their peoples in Thee. We thank Thee that even though she has just passed through a state of unrest, when a faithless monarch refused to execute the national mind, yet he has been set aside and the daring of her soldiers and their willingness to suffer has proven her desire to serve. Grant that this old nation may ever stand for the best thing and this flag never be dishonored by any low ideals, but that they may be an instrument in advancing Thy Kingdom. Through Jesus Christ our Lord."

The Serbian Flag.

The Serbian flag was next presented, carried by Harold Griffin White. "O, Serbians Rise"—the national anthem, was played. The flag was dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and to Thy service in this House of Prayer this flag of the kingdom of Serbia. Be pleased to look upon this land now in possession of the enemy. Teach her people to be patient under adversity and to rely upon the strength that Thou canst give. Gird her citizens with strength to fight and her officers with wisdom and courage to lead on to victory. May no suspicion of disloyalty come into her midst and nothing deter her in her service to humanity. Through Jesus Christ our Lord."

The Italian Flag.

The Italian flag was carried by Nat. Rowell while Miss Elvira Lewis sang "Garibaldi's War Hymn. It was dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer this flag of united Italy. We commend to Thee her King, her rulers, her brilliant leaders, her dauntless soldiers and sailors. We remember before Thee the willing service by which she entered the conflict for the freedom of the world, and we praise Thee for the courage and devotion with which she keeps the gates of her everlasting hills against the invading tyrant. Grant, we beseech Thee, that this ancient nation and our young republic may ever be united in the bonds of Christian love and work together for the advancement of Thy Kingdom. Through Christ our Lord."

The Belgium Flag.

The Belgium flag was carried in by Randall Grady while Miss Lewis sang "Brabanconne," the Belgium national anthem. It was dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and to Thy service in this House of Prayer this flag of the ancient and honorable Kingdom of Belgium. Look with especial favor upon Thy servant Albert, the king, the appointed leader of a suffering people, deprived of home, yet fighting a common enemy who without honor, and unwilling to listen even to the promptings of humanity, has wantonly pillaged and destroyed a weak nation. Bless the people, renew their courage and grant that soon this banner may be victoriously carried back through the length and breadth of the home land. Knit this suffering people in love to this great republic and make us both to be faithful and true. Through Christ our Lord."

The Union Jack.

The Union Jack of Great Britain was carried while the choir and congregation sang "God Save the King. It was then dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this flag of Great Britain, our sister nation in the unity of the Anglo-Saxon race. Bless and defend Thy servant George, most gracious King and Governor. Direct and inspire the people, and guard the

PAPERS ON THE PSALMS

By the Rt. Rev. Dr. A. C. A. Hall

Second Paper.

Contents of the Psalter

"The Psalter or Psalms of David" is the title given in the Prayer Book to the collection. This is not to be understood as meaning that all, or the greater number of the Psalms were composed by David! His name, as that of "the sweet singer of Israel," is given to the whole collection to which he was thought to have been a chief contributor. In the same sort of way a collection of Wesley's Hymns may contain some written by others besides the brothers, John and Charles. As a matter of fact, the Psalter contains contributions from several smaller collections, the earliest of which was ascribed to David; others were compiled for musical guilds like the sons of Korah or of Asaph. These were by degrees gathered into Five Books of Psalms, the end of each of which is marked by a doxology not, except the last, a part of the Psalm itself (41:13; 72:18, 19; 89:50; 106:46.) These several books bear marks of editing that are of considerable interest to students, but about which we need not trouble in considering the devotional use of the Psalms.

What is of account for this purpose is the way in which the varied *authorship*, and *occasions* (personal, national, theological), and *dates* (covering at least 900 years from David through the Monarchy, the Exile, the Return down to the Maccabees), pledge to us an adaptability of the Psalms to all sorts of different persons, moods, and needs, more than would be possible in the case of a single author with his necessarily limited experience. In the Psalter the Church has found, we can find, prayers and praises for almost every need. Some of these greater occasions for Church and for Nation we shall consider later.

For personal private use we ought to learn our way about the Psalter so as to be able easily to turn to Psalms suitable for different circumstances and purposes. For instance, to mention but a few: Pss, 51, 130, 32 and 139 would naturally be thought of for penitential prayers; 26, 84, 101 and 116 in preparation for Holy Communion, and 23 and 16

in thanksgiving for the Sacrament; 63 is a morning devotion, and 4 a night prayer; 103 is a thanksgiving fit for any occasion; 91 and 121 are suited for travelers; 25 (the most personal perhaps of all the Psalms) is appropriate for a review of life; 27 is a protestation of trust in God, as is 119 of loyal obedience to every known expression of His will. In times of sickness, suffering and sorrow the Psalms appointed for Good Friday and Easter Eve, with others such as 42, 43 and 141, would be helpful.

Words of the Psalms provided for Christians, may be more and more application to ourselves.

2. A second difficulty comes from the *obscurity* of a good many passages in the Psalms. Some cases are indeed blind in our translation. Many of these difficulties could be removed by a very little alteration, and this ought to be undertaken by the Church. In England they are doing it. Meanwhile anyone who can turn to the Revised Version (as given in the American Standard Bible) will generally find a plainer sentence freed from difficulty.

Where we cannot understand the meaning of a particular verse, we should just leave it for the time, going on with what is clear.

3. The third difficulty is of a different kind. We come across now and then in the Psalms expressions of hatred and prayers for vengeance, which our conscience tells us are alien to Christ's Spirit and unfit for Christian people to repeat. I entirely agree. Such verses should be omitted from the Psalms as they are arranged for use in the congregation. But this is what we must remember, that in compositions belonging to an earlier age, before our Lord's perfect example and teaching had been given, or His Spirit bestowed, we should expect much that comes short of the Christian standard. In reading these imprecations in the Psalms, as in the imperfect morals of some of God's servants of old time, we should learn how God has led on His people, leading them as they were able to receive His word.

under this ancient cross, they may be willing instruments in Thy hand for the fulfilment of Thy mighty purpose to gather all nations into Thy Kingdom, that righteousness and justice may rule throughout the world. Through Jesus Christ our Lord."

The Tricolor of France.

The tricolor of France was brought in by Jack King while the choir and congregation sang "The Marseillaise." The prayer of dedication was then said:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this flag of France. Have regard, we beseech Thee, to that fair land to which in Thy providence our country is bound by ties of lasting gratitude. We praise Thee that in the former time Thou didst guide her to send Lafayette to our aid, and that in this past year Thou hast led us to send Pershing and his men to the assistance of her valiant army. Grant that in the governments of both republics the divine ideals of justice, truth and peace be ever had in honor, and do Thou establish both countries in permanent brotherhood to the glory of Thy name. Through Jesus Christ our Lord."

Last, the Stars and Stripes of our own beloved land were brought in and dedicated with the following prayer, after which "The Star Spangled Banner" was sung by all.

The Prayer of Dedication.

"O Lord God, we dedicate to Thee and to Thy service in this House of Prayer, this flag of our own beloved land. Its stripes and its stars, symbolical of a great past, and prophetic of a glorious future, leading our sons on in a conquest against the entrenched hosts of barbarism. Bless our President, guide our leaders and strengthen our people, defend, protect and sanctify all who follow this banner on the world's battlefields. Keep them pure and true amid all temptations; give them patience and tenderness and the wisdom and the

work that in Thee and for Thee they may labor and be rewarded by Thee. Give us a willing spirit to follow the dictates of the Holy Ghost that this nation may be a God-fearing nation pledged to righteousness and justice among all the nations of the earth. Through Jesus Christ our Lord.

The new service flag was then dedicated with the following prayer:

"O Lord our God, we dedicate to Thee and Thy service in this House of Prayer, this Service Flag of our parish. Its red border reminding us of the price of redemption from sin and its white field the purity purchased in the blood of Christ. These stars of gold and blue speaking in audible voice of our sons in military service and those partially concealed by the gold tell us of those who have made the supreme sacrifice.

"Bless these boys—O God—keep them, guard them—go before them, grant that we, looking upon this emblem, may ever remember that they have gone out into this service for us, and realizing this O God, grant us grace—to labor and strive unto sacrifice and follow on with a life of service. Through Jesus Christ our Lord."

After this prayer, the flags were placed in their special places and the special intercession service continued.

The rector preached a special patriotic sermon and endeavored to present the definite idea of special dependence upon God. Mr. K. H. Beuert played and the choir was augmented by many whom we always welcome as efficient helpers in our acts or worship.

"I like to see a man proud of the place in which he lives. I like to see a man live so that his place will be proud of him. Be honest, but hate no one; overturn a man's wrong doing, but do not overturn him unless it must be done in overturning the wrong. Stand with anybody that stands right; stand with him while he is right, but part with him when he goes wrong."—Abraham Lincoln.

CURRENT EVENTS IN THE AMERICAN CHURCH

ITEMS

The first gold star on St. Anne's (Chicago) service flag was earned by the death of George W. Kimber, Jr., a communicant, who fell a victim to Spanish influenza at the Great Lakes Training Station Sunday. There are twenty-one stars on the flag—ten per cent of the communicant list.

Have you bought a Fourth Liberty Bond?

A fund of \$200 is being raised by St. Paul's Church, Martin's Ferry, O., with which to purchase Liberty Bonds. The bonds will be the property of the Church and will form the beginning of a fund which may be added to from time to time. After the war the fund will be used for the purchase of a rectory or for any other purpose that may be decided upon.

The North Dakota Branch of the Woman's Auxiliary to the Board of Missions is raising \$200 for Bishop Huntington's work in the Missionary District of Anking.

A bronze tablet of the Ten Commandments has been placed on the Court House at Pittsburgh, Pa.

A special Council of the Diocese of Western New York will be held at St. Paul's Church, Rochester, on next Tuesday, October 15, to elect a Bishop Coadjutor.

We now have a real Church School, transformed by magic by the Christian Nurture Series, says a report from Grace Church, Olathe, in the Western Colorado Evangel. The school is already larger, the average attendance has increased, and the average offering is double what it used to be. Every class has a treasurer who keeps account; and the class decides itself what to do with its money—giving to some need in the class, in the school, the Parish, the town, the District of Western Colorado, some national need, or to the world need of Missions. The teachers are so enthusiastic that they want to meet and talk about the new work every week. The Christian Nurture Series has jacked the whole School up. Everyone is interested.

The Forward Movement campaign for all Parishes in St. Paul, Minn., was started last week. The object of the movement is well stated by the Rev. Edward M. Cross for his Parish, St. John's, the Evangelist: The entire month of October and the first three days of November will be devoted to the facing of certain vital facts, and the mobilization of every atom of Christian energy and devotion to the laying of a foundation, upon which we can build for all time to come. In this effort we propose to see, as nearly as in our power lies, that no one, man, woman, or child, fails to realize what the issue at stake is. We propose to give each person an opportunity to "Play the Game." This phrase—"Play the Game," is not ordinarily regarded as elegant, but the universality of the use of it among the Allied forces on the Western Front has lifted it from the vulgar to the classic. "Playing the Game" means to take your part and do your duty plus. Our aim is effective Christian discipleship. It is a right aim. It is a necessary aim. It is a compelling aim. It requires that every member pray fervently, worship regularly, work intelligently, give conscientiously and co-operate loyally.

On St. Michael and All Angel's Day, Bishop E. A. Temple, assisted by Archdeacon Garner, dedicated the Chapel of All Saint's at Canyon, in the Missionary Diocese of North Texas. The Chapel is of brick construction, and of excellent design in simple early English, giving the impression of great solidity and endurance, and consists of nave and chancel, with a small sacristy.

The interior is as good, with its very complete furnishings, of a severe but beautiful simplicity, so helpful to an attitude of devotion in its complete harmony and traditional perfection.

The Chapel has been erected partly from a grant from the Board of Missions, partly by the diocesan committee of Church Extension, and by

the small group of communicants in the area served by the Chapel, and is now free from debt.

The erection of the Chapel was mainly inspired by the needs of the students attending the huge Normal School of West Texas, located here, among whom are always a number of communicants, or young people interested in the Church.

The appreciation of the provision of the Chapel, was evident at the opening by the large number of the students and teachers who enthusiastically crowded the building, and thoroughly entered into the spirit of the service.

Regular services will be maintained in the Chapel, under the superintendence of the Archdeacon.

PERSONALS

The Rev. John F. Hamaker, rector of St. Paul's Church, Greensboro, Ala., who volunteered his services for army Y. M. C. A. work, reported at New York City, October 5, for overseas duty.

The Rev. W. M. Cleveland has resigned the rectorship of St. Andrew's Church, Edwardsville, Ill., and has accepted work at Weston, in the Diocese of West Virginia.

The Rev. B. N. Defoe Wagner has accepted a call to Christ Church, Richmond, Va. Mr. Wagner, who is a Canadian, came to Virginia about two years ago for the benefit of Mrs. Wagner's health, and has rendered valuable services to parishes in Richmond. Mrs. Wagner has fully recovered and will take an active part in parish work. Christ Church has been without a rector since the resignation of the Rev. Charles W. Snyder, who left early in the summer to engage in army Y. M. C. A. work.

Mr. Percival Davis, organist for many years at Christ Church, Joliet, Ill., was wounded in "going over the top" early in September, and sent to an English hospital. It is not known how seriously he was injured.

The Rev. Alexander Coffin of Dickinson, N. D., assisted in a harvest field near Dickinson. He also attended a barn dance given in honor of two young farmers who were leaving for army service, making a short address during the evening.

On Tuesday, October 1, in Christ Church, St. Paul, Minn., the Bishop of Minnesota, the Rt. Rev. Dr. McElwain, ordained Robert James Ramsey, Ph. D., to the Diaconate. The Rev. W. S. Howard presented the candidate and the Bishop preached the sermon. Dr. Ramsey was formerly a Methodist minister.

The Rev. A. E. Whatham, formerly rector of Trinity Church, Louisville, Ky., has accepted work in the Diocese of Toronto, Canada.

THE ADVENT CALL IN CHICAGO

By Deaconess Fuller.

The Advent Call in the Diocese of Chicago is come out of the first stage of questioning into the second stage of active co-operation. The Bishop of the Diocese launched the call by a personal letter to each of the clergy, since when the Provincial Synod, met at Gambier, Ohio, passed a resolution as follows: "Resolved, that the Synod of the Province of the Mid West gratefully recognizes as most vital and timely the War Work of the Woman's Auxiliary of the whole Church, known as the Advent Call, and that we urge it as, not only our opportunity, but as a solemn duty for every clergyman in this Province to render hearty co-operation in this work of the Advent Call, and to make careful preparation for the follow up work consequent upon it." As a result, the clergy of the Diocese are giving their help in most practical fashion, granting opportunity to the diocesan leader to address meetings of their own body and gatherings of Church School teachers as well as planning for her to teach the women of their parishes with as little loss of time and energy as possible. It is needless to write of the part of the Woman's Auxiliary, which was the body first to propose the Call and which, in this diocese, is doing its

Name. Meetings have been held in various centers in the city, the suburbs and in the country for information about the Call, and each parish is asked to appoint a leader to be the means of communication with the Diocesan leader and to plan with the Rector of the Auxiliary president for the carrying out of the plan. The parishes are left free to work on their own lines, keeping to the great purpose of reaching every woman and girl with the Advent Call to greater loyalty to her religious duties in the coming year for the sake of Church and Country.

There has been a demand for a pledge card for children as well as women and this is being prepared, the cards being supplemented with a prayer leaflet. Conferences of the leaders and messengers are being arranged in each locality during October and November, and we believe that every parish and mission will be ready on Advent Sunday to carry the Call with the enthusiasm and devotion to be looked for in this diocese. Every effort is being made to add no unnecessary burden of work to the clergy or others, and the cost to each parish will be but one dollar (\$1.00) per hundred cards and leaflets, besides the travelling expenses of the diocesan leader on her visits. Results may be anticipated such as can come alone from the ever-new power of a faithfully applied Christianity.

THE PITTSBURGH STREET SERVICE MOVEMENT.

Sunday afternoon, September 29th, on the corner of Smithfield Street and Second Avenue, a noted and notorious downtown center, under the auspices of the Episcopal churches of Pittsburgh, the closing of the sixth year of street services was held. The Rev. William Porkess, Rector of Grace Church, Pittsburgh, presided, and the Rev. L. B. Whittemore, of Calvary Church, Pittsburgh, and the Rev. John Magee, a missionary on furlough from China, were the speakers. A very large gathering of men was present, proving one of the best attendances ever known. The personnel of these crowds has proved an interesting study. The bum and the degenerate have occasionally been seen. But the respectable, and in many cases the educated, have been present again and again in large numbers. No one knows where they come from, and no one knows where they go after each service. The intent look they have on their faces, while at the service, has been an inspiration to every speaker. This alone is a great argument for the movement, and if what is expressed by word of mouth, or in letters, forms any criterion, then a number of these men have been brought to a deeper realization of Christian truth. The season of 1918 consisted of eighteen successive Sunday afternoons, June to September, and there has always been each Sunday two short addresses; first-class instrumental music; and hymn-singing by the crowd, under the guidance of an able director. The hymns sung are on large frames, 8 ft. by 4 ft., and held in the center of the street, which is closed by the Mayor's order for one hour. A conservative estimate registers that considerably over three thousand men have been present during the recent summer. Five thousand cards, containing the Lord's Prayer and a Gospel Truth, briefly expressed, have been distributed by a corps of voluntary Christian workers. The co-operation of the Episcopal clergy has indeed been remarkable. Twenty-one of them have served in the capacity of speakers, a number speaking more than once. The laity have been well represented, in addresses given by two laymen. The expense of the movement, has throughout the six years, been freely met by thirty-five contributors. It is the hope of many of the clergy that an evolution will follow from this work, now so well established in Pittsburgh, in the forming of a City Mission Center. These street services are under the leadership of a committee of eight—four clergymen and four laymen, appointed annually by the Bishop of the Diocese.

The beloved of the Almighty are the rich who have the humility of the poor, and the poor who have the magnanimity of the rich.—Sadi.

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DEATH OF NEW YORK RECTOR.

Cooperstown, N. Y., Sept. 24.—At his home in this village last evening occurred the death of the Rev. Ralph Birdsall, rector of Christ Church. He had been in poor health for a number of months. The deceased had pronounced literary ability as evidenced by his writings, and talents as a preacher, and his personal qualities caused him to be generally beloved. His death is sincerely mourned in the community.

The Rev. Mr. Birdsall was born at Stockton, Cal., December 27, 1871. His maternal grandfather, Philo Bennett, represented Otsego and Chenango counties in the Legislature some 85 years ago, and he, in turn, was the son of one of the pioneers of Otsego County, Ebenezer Bennett, who came here from Connecticut in 1788. The Rev. Elias Birdsall, father of Ralph Birdsall, was born in Hammondsport. He was among the first missionaries of the Episcopal Church to reach the Pacific Coast, and became successfully the Rector of churches in Stockton, San Francisco, and finally in Los Angeles, where St. Paul's Church, which he built, is now the cathedral of the Bishop of Los Angeles.

Ralph Birdsall prepared for college in St. Paul's School, Los Angeles University, from which he was graduated in 1895 with the usual B. A. degree. He entered in 1895 the General Theological Seminary in New York and the following year continued his studies at the Berkeley Divinity School, Middletown, Conn., where he went to become private secretary to the late Bishop Williams. The degree of A. M. was conferred by Yale University. In 1897 he accepted a call to the curacy of St. Paul's Church, Albany, and was ordained Deacon by Bishop Doane in the Cathedral of All Saints, beginning his duties at once. On St. Michael and All Angels' Day, 1898, he was ordained priest. In June, 1898, the chapel congregation was incorporated as an independent church and Mr. Birdsall was the first rector. He remained in this charge until January 1, 1903, when having received a call to become rector of Christ Church, Cooperstown, he came here to reside. The work of the Rev. Mr. Birdsall here came under the observation of the late Bishop Henry Codman Potter of New York City, who spent his summers in Cooperstown. His ability as a sermonizer was recognized by the Bishop, who personally caused several of his sermons to be published in pamphlet form, which gave them wide circulation. His writings include "The Story of Cooperstown," of which two editions have been nearly exhausted; "Fenimore Cooper's Grave at Cooperstown," and "Sermons In Summer."

August 25, 1904, the Rev. Mr. Birdsall was united in marriage with Miss Jessie Cicely Reid of Atlanta, Ga., one of the twin daughters of Judge Harry M. Reid. A daughter and a son have been born to them. Miss Gertrude, who is 13 years of age, and Master Ralph Birdsall, Jr., aged 6. Mr. Birdsall's mother, Mrs. Elizabeth Birdsall, and a sister, Miss Ruth Birdsall, are living in Staten Island; his brother, the Rev. Paul Birdsall, rector of Grace Church, Albany, is now doing Y. M. C. A. work among the boys overseas, and another brother, Godfrey Birdsall, is a resident of California.—Utica, N. Y., Dispatch.

When you feel ill and indisposed, and when in this condition your prayer is cold, heavy, filled with despondency, and even despair, do not be disheartened or despairing, for the Lord knows your sick and painful condition. Struggle against your infirmity, pray as much as you have strength to, and the Lord will not despise the infirmity of your flesh and spirit.—Father John.

There is nothing either good or bad, but thinking makes it so.—Shakespeare.

RACINE COLLEGE

RACINE, WISCONSIN.

Students' Army Training Unit opens October 1st. Men over 18 and subject to Government Draft may enter. Mess, Shelter, Clothing, Medical Attention and Tuition at Government Expense, and a Salary of \$30 a month.

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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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EDITORIAL

THE SUPREME TEST.

The Crusades formed a great religious and moral movement, which had for its object the release of the Holy Land from the unspeakable Moslem, and at the height of the movement it attained its objective by the capture of Jerusalem, but it broke down because of the jealousies between the French and English, and also because, while the objective was a most worthy one, the individuals who composed the armies failed to live up to the high standards which their cause demanded.

The Crusades ended in disaster, although the armies achieved success, just because individuals failed to put their cause first and to keep it there.

The Commonwealth under Cromwell succeeded in overcoming the armies of Monarchy and special privilege as represented by the Stuarts, and then fell to pieces because of internal jealousies between Congregationalists and Presbyterians, and the failure of individuals to forget self in the twenty years of increasing anarchy that prevailed.

In the Reformation those who were successful in resisting papal aggression fell out among themselves and nearly lost all they had won because of their mutual differences and of their inability to take part in a world wide program. As Bishop McCormick has well expressed it, each one tried to corner religion or else each sect retired to its own little corner to play its own little game.

It looks as though we were winning the war, but let no man think for one moment that when we have won the war that we have attained the cause for which we have been fighting.

Our young men may win the battles and our petty old men may lose the cause for which they have fought and died.

As one goes about today one is impressed with the unity of the nations in their common cause to whip the Germans, but one is also impressed with the fact that no large part of the population at home is really learning the lessons of the war.

So far as efficiency goes, America is gradually approaching the maximum of that quality, and so long as the war lasts America will be a solidarity in its endeavor to reach that goal. But Germany is a most efficient nation and reached her maximum of efficiency long before any of the other nations had learned the abc's of that course. Hell we are inclined to think is a most efficient institution.

It is perfectly true that when you have collected your funds, and put over your drives, and entertained your soldier lads and provided them with everything for comfort and service that they may require, you have done well, but although you may do all this, and because of this your boys win the war, yet you haven't done more than did the Crusaders of old who captured Jerusalem—which for the first time in seven hundred years has been recaptured, together with the Holy Land.

What of it? Much everyway if we have the qualities to deserve the laurels which success bestows upon us.

It is a significant fact, however, that after the capture of Jerusalem, the Crusaders acted worse than the infidels; and that after the execution of Charles I, Cromwell committed every arbitrary act for which Charles was executed, and that after the Reformation, Luther, Calvin, and Wesley acted with as much assurance of infallibility as any pope.

It was significant that Cromwell after the success of his arms should have been obliged to write to the Presbyterian Assembly, "I beseech you in the cause of Jesus Christ to think that you may be mistaken."

There is no time so dangerous to any cause as the moment that success seems assured. It is then that we discern whether we have been animated as a whole by a really high motive, or whether each faction desires to win the war in order that his opinion, his profit, his interest may become paramount.

At present the lid is on and all the differences of faction may boil unperceived beneath the lid. The dangerous moment is when the lid of war necessity is removed and the boiling factions within find that their energy may be released.

What are the lessons of the war?

Of course there is the lesson that to fight evil, which is always united by a common interest you must have a united command.

Nations had to learn to subordinate their individual preferences to a common command and to sink their national prejudices in a movement for solidarity. Military men learned that and statesmen enforced it, but have Christians learned any lesson about fighting the devil from the manual of the allies in fighting the Kaiser?

Will the soldier boys who return from the big things at the front be nauseated with religion because of the petty things in the rear, or will they demand a united command, on such basis of authority as can be respected and maintained? Will the Y. M. C. A. become a sort of man's church after the war, or will it be content after spending hundreds of millions and having the right of way given them by the U. S. Government, to take a humble place as the auxiliary of the Church?

There was complaint before the war from many sources (not in one church) that it was too much a law unto itself and too little of a complement to the churches. What will it be hereafter?

And the forces of labor and capital who are contending with each other in efforts to be patriotic, and to give all for the Stars and Stripes, will they lie down like the lion and the lamb in the post bellum Millennium under those same Stars and Stripes?

In short, if the boys are fighting for universal liberty at the front, are we fighting so that we can notice it for a high standard of living in the rear.

It is a well known fact that reaction of some sort inevitably follows a period of excitement. After the fever we try to bring the patient home to the quiet and order of home.

To what will our boys come home? To fetes and fatted calves? Of course, but beware of coddling heroes overmuch. The modest ones will be disgusted because the heroes who advertize most will discover how advertising pays.

There is just one thing that can save us as a nation from the follies of victory and that is that we are humbler by success, and seek God in all times of our prosperity just as well as in all times of our adversity, and we will not do this unless we prepare. We need to be laying up the munitions of our spiritual warfare in these days, or victory will find us unprepared. Then it will not be the Red Cross drive, nor the Liberty Loan drive, nor the Triangular drive, but it will be how we as individuals have sought from God the way in which we should go.

That person who has deserted the House of God and the worship of our maker either to knit or to stew will find that to be 100 per cent American involves something more than material efficiency. The Hun could qualify on that score. It means to be equipped with that spiritual armor by which we can overcome all the fiery darts of the wicked one, and that armor cannot be made in a day.

To meet the great crisis of a nation demands preparedness, and the greatest crisis of this nation will be the day when having won the war, we shall begin to enter into that heritage of reverence for God and man, for which we have fought the war, and which earthly Eden we may inhabit only just so long as we deserve to dwell therein.

No nation can carry on a spiritual life on any higher spiritual plane than that which the individual men and women who compose that nation have attained for Christ and country.

To make the world safe for democracy is a meaningless epigram, unless we as individuals help to make ourselves the decent units of which a true democracy must be composed.

STUDIES IN THE ACTS

By Bishop Johnson.

And while they looked steadfastly toward Heaven as he went up, behold, two men stood by them in white apparel; which also said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven."

Then returned they unto Jerusalem from the Mount called Olivet, which is from Jerusalem a Sabbath day's journey.—Acts I. 10-12.

The crowning miracle of the Ascension is to be followed by one more miracle when Jesus shall come again "in like manner as ye have seen Him go into Heaven."

The greatest of all miracles and the supreme test of all our faith is to be found in the second coming of Christ. For us the important thing is not the time of that coming but the fact that He will come again in glory.

To this great coming have looked with eyes of faith all the glorious company of martyrs, all the victims of human injustice, all those who have died in faith.

The faithful whether they die in their beds or on the battle-field, cast the yearning gaze of faith upon the final triumph of Jesus over the powers of sin and death.

The wonderful things that He did on earth can find their culmination only in that wonderful glory which shall be revealed in Him.

Jesus Christ is not only the hope of the righteous but in a real sense He is their only hope. For if Christ be

not risen and if He has not power to come again, then we are of all men most miserable for we have believed a lie, and suffered wrongfully without any hope of redress.

Then would the mean men be justified and the cruelty that has slaughtered the innocent receive no recompense. As Christ is our only hope, so He is our justifiable hope.

For the Christian is one who believes fundamentally in the justice of

nary men for His representatives, and just as He drew his lessons from the most ordinary events in life,—the house-wife sweeping her house, kneading the bread, the man tending sheep and plowing fields,—so he would have His disciples concerned with the faithful performance of the most ordinary duties of life.

The Christian religion is the sanctifying of the common and ordinary in life as contrasted with the curiosity which would seek the supernatural and the extraordinary.

It is as plain gospel of plain duties for plain people.

There are those who would make religion a search into the occult. It is marvellous how little Christ encouraged this quest.

His description of the future life and what happens after death is to be gathered from incidental references such as the words to the dying thief and the parable of Dives and Lazarus.

There is no attempt to delve into the metaphysical subtleties so fascinating to speculative minds. No effort to define matter and spirit, or to exploit the attributes of deity.

"God is Love." The Word was made flesh" and so sanctified it. "God is spirit and they who worship Him must worship Him in spirit and truth."

One has merely to turn from the philosophical bombast put forth by various modern cults, to the words of the Gospel to note that Christ was the Savior of common folks, not the patron of dilettante philosophy.

His message was to service, not to curious gazing into the unknown.

To know Christ is to know enough to guide one on the way, and it is far better to be faithful than to be brilliant. I cannot wean my gaze from the sturdy figures of those who had seen so much, going along the dusty road of the Roman Empire—St. Philip going down to that dirty city of Samaria to preach Christ unto them. St. Paul taking pains to win the coarse soldier to whom he was handcuffed to the way of Christ.

It is more marvellous than the brilliancy of a Cicero or a Virgil, that these men, having been lifted up to heavenly visions should have gone along doing the humdrum duties of wayside preaching.

Surely Bishops, and city Rectors and wealthy wardens can learn a lesson from these men of Galilee. That whatever you have seen and heard and possess, there is no greater glory than to do the simple duties of interest in the man by the side of the road, though he be wounded by the society to which you and he belong.

It is marvellous to see the wonders of heavenly places and to be familiar with the seats of the mighty, but it is more marvellous, whatever the heights to which you may have ascended to find your highest glory in being a common man, glad to do any service to a brother, however common he may be.

Surely, if it be true that all men are brethren then there are no men who are beneath us in the service that we render. And if it be so that unless we become as little children we cannot enter the Kingdom of Heaven, then let us cultivate the realities of Childhood, and have done with the buncombe by which we lay claim to be extraordinary folks.

These men of Galilee were of humble origin, like our great Lincoln. They were elevated like him to very high places, but they were reminded by an angel clad in white apparel to leave their Mounts of exaltation and go to the city, there to mingle with ordinary folk, that they might come to know Christ by knowing them.

There is no greater mission nor no more exalted title than any of us can claim, than that we are the children of the King, intent on doing the King's business, rather than parading in the King's livery or wearing decorations in lieu of rendering service. Why stand ye gazing at the exalted heights? Your business is to go about your work as men of the Galilean, content to mingle with ordinary folk in ordinary clothes, with a keen interest in everything that concerns the common man, leaving the marvels of the unknown in order to concern ourselves with the needs of the least of these, our brethren.

GIVE.

"Give as you would if an angel
Awaited your gift at the door;
Give as you would if tomorrow
Found you where waiting is o'er;
Give as you would to the Master
If you met His searching look;
Give as you would of your substance,
If His hand the offering took."

BISHOP FUNSTEN'S PASTORAL LETTER

To Close the Churches Would Be a National Calamity.

The Bishop of Idaho has issued the following Pastoral letter to the Clergy and Church people of his Missionary District:

It seems fitting at this time that I as your Bishop should send you a word of greeting. Twenty years ago on the twentieth of October the General Convention of our Church elected me your leader. The past years have marked for us struggle and achievement. While we have not accomplished all we would have wished, for it is a new country and we are laying foundations and our difficulties are many, we have made notable advance and for this we thank God and take courage.

This great world war has introduced a new element of perplexity in providing for the work both in regard to clergymen and in regard to their support. Many of our clergymen have been called to war service and all available men are being used to fill their places. In addition the high cost of living makes the former salary far less than what is required for a decent support. Our ministers must be provided for or the churches must be permanently closed. The solution I purpose is to join several places together under one minister, and thus make up a reasonable salary. It is absolutely out of the question in these times to have a clergyman giving his entire time to a place unable to give a third of what is needed to carry on the work. If our people really love the Church they will gladly not only give their share to God's Church to help spread the Gospel, but also as far as possible, be themselves earnest personal missionaries in telling of the great things the Lord has done them in redeeming them from sin and eternal death.

The Church Is the Mightiest Influence For Righteousness.

While I deeply sympathize with all war work such as the Red Cross, Y. M. C. A., Y. W. C. A. and St. Andrew's Brotherhood, I would have you realize that the Church is the mightiest influence in this nation for righteousness. President Wilson, Gen. Pershing and every leading public man of any standing nationally will tell us that to close the churches, stop preaching the Gospel, would be a national calamity and would ultimately weaken if not destroy the morale of our army at the front. It is most unwise and unpatriotic for any one to say, "I will abandon my church and will give no means or time to its support. All I have is going to war activities." The Government has found the Church one of its strong war supports. It wants you to be just, that is, render unto Caesar the things that are Caesar's and unto God the things that are God's. We have got to prepare for peace. We are going to win this war and we will win it for righteousness. Now let us not forget, that the Church is the great preacher of righteousness. We need the active, open, Christ-declaring Church more than ever. We cannot afford to shut it up. We do not want any silent churches anywhere, especially in our State of Idaho. We pray that this nation may in all the future build its political as well as individual life in accordance with the teachings of Jesus of Gallilee. Consider it a patriotic duty to attend your church services regularly.

A Few Words to the Clergy.

This brings me to say a few words to our Clergymen. The easiest thing for you to do now is quit your post. You will not have much difficulty in getting secular work giving a larger support. Sometimes even war work would seem easier than to live with people who show you little sympathy or appreciation and who criticize with a lawless tongue. You feel that, apparently a number would rather see the Church closed than be asked to give to a reluctant contribution. What does Christ think of these? You are doing His work and He had at last very much the same kind of criticism. Be patient. Be watchful. It is God's work, not ours. I would urge you, therefore, to resist the dulling influence of the times. Dominate your materialistic environments with a glowing, burning faith in Christ. Be an active, aggressive force for the extension of Christ's beautiful Gos-

pel. Preach this Gospel in season and out. We hear a good deal from sickly sentimental religionists about the new religion which is going to come with the boys out of the trenches, but the only religion that they can bring that will count is the truth the Bible and Church have always had to give to every man who seeks it aright.

Do your part well. Be loyal to the commands of the General Church, especially in regard to the spread of Christ's Kingdom among men. Be loyal to all your district obligations. Be kind and considerate to your neighbors and congregation. In other words, the effective Clergyman must be spiritually minded or he will fail in his true work. With God's help we will not fail.

My prayer therefore is that God's Holy Spirit may be poured out on you more and more.

VIEWS AND INTERVIEWS.

(Continued from page 1)

son. I hope, therefore, that, as the men of the Church read the choicest war literature, they will come to the conclusion that the inspiration for Service and Sacrifice which are now so attractive to a whole world has really come from the life of the Son of Man and will be glad to become more intimately associated with the Church which He founded."

Must Not Let Church Work Flag.

"We must not let our Church work flag" says Mrs. Marion S. Peterkin, President of the West Virginia Diocesan Branch of the Woman's Auxiliary to the Board of Missions. "No matter how much work we do for our country in this stressful time, we must engraft as it were the war work on the Church work. It means more and more, consistent, persistent, steady work, but we must be ready for it. Surely if our men and boys can endure all they are doing, we who are at home can sacrifice more time and energy and help both our country and our God. This is no time for thoughts of self, but of Him who gave Himself for us, and loved us with so great a love. We can never repay it. Let us measure up to our great opportunity for service."

Unspoken Call from France.

"From the battle fields of France there comes an unspoken call that should find an answer in every American's heart," says the Rev. E. W. Averill of Ft. Wayne, Ind. "The recent great events in Europe, the successes of American arms on the fields of France should spur every American to greater effort."

"Our people at home should not rest on the laurels of our soldiers in France. Every death on the field of honor in the line of duty and for our country's cause should be a call to us for every sacrifice and every exertion to aid the cause for which our soldiers are fighting, for which our soldiers have died."

"Increase production, decrease consumption, save, and lend to the government. Every cent lent to the United States is used to support, strengthen, and aid our soldiers in France."

WELCOME STRANGERS

Clergyman Turned Out of Two Pews in 1867 Makes a Plea For the Stranger in Church

The editor of the official organ of the Diocese of Los Angeles, the Rev. Dr. J. D. H. Browne, makes the following earnest plea for the stranger in church:

The Editor hopes some day when he gets old enough, he is now only in his seventy-fifth year, to publish his reminiscences of his American (or United States) life. Born in Canada he came to Boston in 1867, matriculating at Harvard that year, and became acquainted with the American Church by visiting Trinity, Boston, on his first Sunday and being turned out of two pews in succession, in which, in the absence of ushers, he had in turn taken a seat for his devotions.

It is with a degree of wholesome enjoyment even now that he recalls the holy wrath of Henry Codman Potter, then the Assistant Rector of Trinity, on being informed of the reception the Canadian visitor had experienced, and at the indignant protest and caustic rebuke which he heard uttered from the Chancel on the following Sunday with which the Assistant Rector sought to justify his own outraged feelings, and made amends to the young man whose ill treatment he had so mercilessly condemned. It was a remarkable exhibition of what might be called the socialistic spirit that afterwards displayed itself in so many ways in the brilliant career of the aristocrat by birth and early training who became the successful Rector of Grace Church, and the distinguished Bishop of the Diocese of New York.

Strangers Receive Little Recognition.

All this, however, the writer wishes to employ as an introduction to what he would like to say in regard to the treatment of strangers, even in this year of our Lord nineteen hundred and eighteen. It is true, almost beyond belief, that while strangers may not be turned out of a pew, visitors to our churches receive very little or no recognition at the hands of many of the Church people in city and country alike in the Diocese of Los Angeles as well as elsewhere throughout the land. There are gratifying exceptions, but even where there is the appearance of a proper consideration for strangers by ushers, and where the people after the service gather outside the church doors, the stranger is often neglected and passes out of sight without having been approached in the friendly, brotherly way that should have been the welcome shown him, and without the invitation that would have made him feel at home at any future time.

While we may well rejoice that conditions have greatly improved in the last fifty years in many directions, and in this particular perhaps quite as much as others, yet the fact that so large a percentage of the people are non-churchgoers, should stimulate the greatest efforts to draw men and women, and young men especially, to the Church's services, and to encourage them to feel the fellowship which should always be the striking feature of Church life. A stranger, a visitor, should not only receive every courtesy at the hands of the Church officials, but should be made to feel the heartiness and sincerity of the welcome that greets him, so that the Church and her people shall always appeal to him, as above all other places and friends, a source of mutual understanding and blessing.

Our men "over there" are learning their lesson. They are resolved that the evil of the world "shall not pass." They speak lovingly of America as "God's Country" and they are trying to make the whole world a partner in their inheritance. They are literally fighting "spiritual wickedness in high places." When they return "over here" they are going to ask us what we have done in their absence. The answer we shall be able to give can only be furnished by what we do now. The invitation, "Come and see," must be accepted before we can obey the command, "Go and preach." Only those who, like Andrew, have "found the Christ," can bring their brothers to him. To change conditions we must be changed ourselves. What we are, our acts will be.

TO ENLIST LAYMEN—THE BROTHERHOOD OF ST. ANDREW.

(Continued from page 1)
is filling at this very critical time. He says:

Will you please state to the Executive Committee of your War Council that we, in the Religious Work Bureau, feel under great obligation to the Brotherhood of St. Andrew for the fine work your members have been doing in different camps. They have not only been an inspiration to our Secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious to the Christian men in the camps. I wish that some time I could bring before the members of your Executive Committee at greater length the debt of gratitude we owe your Brotherhood."

The foregoing statement that there is no substitute for the Brotherhood idea; and the service the Brotherhood is rendering in the camps to satisfy the religious needs establishes beyond question its potential value and the sound principle of its operation.

A New Vision.

The work of the Army and Navy Department is a fulfillment of our ideals of personal Christian service among men and a demonstration of their unique and practical worth; but it is also a clear call to the other laymen of Christ's Church, the Army at Home. The vision is increasingly clear that our Commander-in-Chief, Our Lord and Savior Jesus Christ, desires us to mobilize for extended orders. And this preparing for peace in time of war calls for a consecration to carry on, and to prepare in each parish for the home-coming of our fighting men, but for each individual it must be a consecration that necessitates a closer intimacy with our Lord and a new loyalty to His Cause. To win, Christ's Army must measure up to the same high standard attained by our country's Army in gaining its objective. And this means the organization and training of men and boys in every parish throughout the Church, who shall generate spiritual power through prayer and who shall use that power in personal service on behalf of the Kingdom.

God's call is to organize for the building of the superstructure on the foundation which He has given us. The call is personal; thank God, the answer is to be universal.

The Objectives.

With deep gratitude to God for the abundant blessings which we have received at His hands in these years of foundation building in the Brotherhood, and with a spirit of rejoicing for the privilege He has given us of obeying the command of His Holy Will, we shall, with the guidance of His Holy Spirit, further organize—FOR the extension of Christ's Kingdom through the Enlistment of Men and Boys of the Church in Serving this High Objective.

TO create in every Parish a Service Group of Men and Boys who will be of Genuine Value to the Rector.

TO make Personal Prayer and Service a living factor in every Parish.

TO make practical the Threefold Endeavor in every Parish: Increasing Church Attendance, Men's Bible Classes, Men's Corporate Communion.

TO promote the Devotional Life of the Family through the Practice of Family Prayer.

TO bring fathers, older brothers and kinsmen of enlisted men into Practical and Inspiring Relationship to Christian Service.

TO show young men with Increasing Clearness the Vision of the Sacred Ministry, serving as Officers in Christ's Army.

TO strengthen the Brotherhood's Junior Department by training and actively enlisting Boys of every Parish in Christ's Army.

The Plan for an Advance Program.

To realize these objectives, a definite plan for an Advance Program, to be operating by January 1, 1919, briefly includes the following:

To place in the field as rapidly as possible eight Secretaries, one for each Province. To re-organize Chapters depleted by reason of enlistment of membership in our Nation fighting forces, and to organize new groups to serve actively in

have recently existed. These Secretaries will intensify the work throughout the Dioceses and be under the supervision of a general Secretary. The plan likewise provides for a Junior Department Secretary, whose entire time will be devoted to the Church's supreme opportunity, The Boy, bringing him into his proper relationship to the Church's Army and so training him for Christian service that he shall "not be ashamed to confess the faith of Christ crucified, and manfully to fight under His banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end."

The National Council of the Brotherhood has enthusiastically adopted the Advance Program; and a Committee of Churchmen, representatives of the various Provinces, is at work upon the financing of the undertaking. You are asked to share in the privilege of aiding the Church to prepare for the return of the men from the Front and for the realization of the new vision.

We are face to face with a condition, not a theory. Many of our best men—all honor to them—have entered the country's service, leaving vacancies in the Church's ranks and leadership. The Brotherhood of St. Andrew is the only national men's movement of the Church. Its sole object is the spread of Christ's Kingdom. Admitting human weakness, it has never failed the Church. It is today interpreting its object by the Rules of Prayer and Service among enlisted men; and it is carrying on at home. It is pre-eminently qualified by experience, organization and ideal to serve the Church during this period of reconstruction. Your parish must choose whether it shall join with and support the Brotherhood in mobilizing the laymen of the Church at a crucial hour and for the highest service to which a Christian man may respond.

A need never existed for the fulfillment of Christ's program and the establishment of Christ's Kingdom that could not be satisfied. With the knowledge that God is calling us to a larger service, our hearts are strengthened as we rejoice in the hope of every man's enthusiasm. Edward H. Bonsall, President, Courtenay Barber, First Vice-President, Walter Kidde, Second Vice-President, Warren Hires Turner, Treasurer, G. Frank Shelby, General Secretary, George H. Randall, Associate General Secretary, Franklin H. Spencer, Executive Secretary.

LEARN TO WORK.

We are all learning to work. What a wonderful thing it is, too. Those of us who had some smattering knowledge of what real work was, are learning really to work, and the few of us who did not have the admirable habit are pressed into the service in one way or another.

A year or two ago, a two-line 6 point "want ad" was sufficient to obtain workmen for profitable employment in most communities, but times have changed. Large spaces are being used, and in addition to the mention of high wages and attractive surroundings, those engaged in war work add the patriotic appeal without being abt to obtain all the good men they need.

Still another step has been taken, and in numerous communities, ordinances are being passed to punish men for loafing. So, quite soon, the old song—

Everybody works but father,
He sits around all day,
Feet in front of the fire
—will be completely out of harmony with the times. Mother may take in washing, and so may Sister Ann, but the law will have a job for our old man. If the old man will not answer advertisements offering attractive jobs, and will not go to work, the sheriff will cart him away to the stone pile, to give him a taste of the real thing.

It is expected, of course, that after father has been making little stones out of the bigger stones for a few weeks, he will realize that he might as well be engaged in more useful and more profitable employment.

This is all mighty fine and encouraging. It means that we will be better prepared for the war for business that will follow the war. It means that we will, with greater ease, pay off the war debts that are piling up against future earnings.—Associated Advertising.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

The death of Joyce Kilmer, "first of our well-known poets to fall since America entered the war," as the New York Sun remarks, "brings us up sharply again to a realization of the price that the peoples of the earth are paying." The price as well as the pride is peculiarly felt by The Literary Digest, since our department of current poetry was under his direction for a number of years previous to his departure for France.

Fallen on the Western Front, "this poet, enthusiast, warrior patriot," says the Brooklyn Eagle, "has met the fate he went half-way to face."

His poem on the sinking of the Lusitania was read and quoted on many sides. This native Jerseyman, born in New Brunswick thirty-two years ago, was, as his poem of grim indictment written on the sinking of the Lusitania shows, among the first Americans to be moved to the depths of their being by Germany's challenge to humanity and to civilization. The Newark News writes of him: "Giving up his journalistic and literary career in New York, he enlisted as a private seventeen days after the declaration of war by the U. S. on Germany, and accompanied the Rainbow Division in one of the earliest American contingents sailing for France. His promotion to a sergeantry indicated his aptitude for the new field that he entered. Reports have told that he was in the thick of the Marne fighting from the day that the Allied Offensive began till August 1, when he received his mortal wound. With the English poet, Rupert Brooke, who met his end at Gallipoli, and that other American poet, Alan Seeger, who, like Kilmer gave up his life on the soil of France, Kilmer's memory will remain an inspiration in the consecration of talent to the highest. Service no matter what sacrifice may be involved." Mr. Morley in the Philadelphia Evening Ledger, surmises that no two lines would have given Joyce Kilmer "more honest" pride than the two could he have seen them, that appeared in a double column front page of the Sunday Ledger."

Joyce Kilmer Poet Is Killed in Action.

Mr. Morley his friend says of him: "He found life intensely amusing, unspeakably interesting, his energy was unlimited, his courage stout. He attacked life at all points, rapidly gathered its complexities about him, and the more intricate it became the more zealous he found it. Nothing bewildered him, nothing terrified. By the time he was thirty he had attained an almost unique position in literary circles. He lectured on poetry, he interviewed famous men of letters, he was poet, editor, essayist, critic, anthologist.

He could turn out "copy" in any emergency. When he was run down by a train in New Jersey, he continued dictating from his bed in the hospital, and his weekly article for the New York Times reached the printer on schedule.

But beneath this whirling activity, which amused and amazed his friends there lay a deeper and quieter vein which was rich in its own passion. It is not becoming to prate of what lies in other men's souls; we all have our secretaries and sanctuaries, rarely acknowledged even to ourselves. But no one can read his poems without grasping his vigorous idealism, his keen sense of beauty, his devout and simple religion, his clutch on the preciousness of common things.

He was saved from too serious a self-estimate by his sense of humor."

The New York Times gives an account of his death: "Being attached to the Intelligence Department, it was the duty of Kilmer to precede the battalion and discover the possible location of enemy guns and enemy 'No Man's Land,' and came back on a brief errand to the village! He was full of enthusiasm and eager to rush back into the woods, where he and others had discovered enemy guns.

A party moved out with him—the battalion slowly following. Then a patrol was sent forth with Kilmer in the lead, to establish the exact location of the guns.

Two hours later, the battalion advanced to clear the spot of the enemy. Kilmer was found lying on his stomach, on a bit of sloping ground, his eyes peering over the top of a natural trench. We ran toward him, thinking he was alive, but found him dead with

a bullet in his brain. He was buried on the spot next to the grave of a heroic lieutenant who had just lost his life."

The Literary Digest.

Prayer of a Soldier in France.

The following poem was written by Joyce Kilmer, while in the trenches. It appeared in Good Housekeeping:

My shoulders ache beneath my pack,
(Lie easier, Cross, upon His back).
I march with feet that burn and smart.

(Tread, Holy feet, upon my heart).
Men shout at me who may not speak
(They scourged Thy back and smote Thy cheek).

I may not lift a hand to clear
My eyes of salty drops that sear.
Then shall my fickle soul forget
(Thy Agony of Bloody Sweat?)
My rifle hand is stiff and numb
(From Thy pierced palm red rivers come).

Lord, Thou didst suffer more for me
Than all the hosts of land and sea.
So let me render back again
This millionth of Thy gift.—Amen.

Space does not permit much more, of this man's beautiful and clever poems but I feel I must add this one.

Trees.

I think that I shall never see
A poem lovely as a tree.
A tree whose hungry mouth is prest,
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;
A tree that may in Summer wear,
A crest of robins in her hair;
Upon whose bosom snow has lain;
Who intimately lives with rain.
Poems are made by fools like me,
But only God can make a tree.

PLAN TO TRAIN BOYS AND GIRLS.

The following letter written by the Rev. Thomas Casady, Rector of The Church of the Ascension, Pueblo, Colorado, to his Parishioners, regarding the proper training of men, boys and girls, by the Church, may prove helpful to others who have already seen the great necessity of work among our young people and children, at the present time. (Indeed it seems almost the most necessary work of the Church).

The children of today are the citizens and the church of the future, and how best to train them for their responsibilities and promote in them the highest Christian citizenship, is the thought that should most occupy the minds of the more mature. My dear Parishioners:

I am writing to you in behalf of your children, whom you have committed to my spiritual care. My personal interest in their religious welfare and nature is very real, their needs and interests occupy a large share of my time and thought. Will you not give this letter your very careful consideration and favor me with a prompt reply on the enclosed card, in order that I may know whether or not I may count on your full co-operation in the attempt I wish to make for their religious training?

The plan I have evolved, after months of careful consideration on every phase of the subject, is to call "The Children's Church." It has the complete approval of our Bishop Coadjutor, and, so experts in child-training tell me, is based upon correct psychological and pedagogical principles.

First let me explain the problem which confronts the present day church school worker. The modern church school in a small parish, such as ours, fails to train the children in anything more than the THEORY of religion and morals. Unless it is possible to furnish a very elaborate and expensive equipment, such as is beyond our means, we cannot provide training in the actual doing of the things taught. Children cannot be properly taught merely by the impress of rules upon their minds. Some appeal must be made to the will. Expression of truth is as essential in the development of the child as impression with truth. We lose a certain percentage of children to the life of the church because we fail to follow this vital principle. The present small number of young people in our parish and at the services is largely

due to past failures in the church training of children. In order to avoid, so far as possible, a continuation of this condition, I have devised the plan of "The Children's Church."

The Plan.

To organize the children and young people as a parish is organized, with the exception of the primary department, which will remain as at present, occupying the main basement room, and under trained teachers. The business end of the Children's Church will be under the care of a young man's vestry. The altar work for this service will be done by a Junior Altar Guild. There will also be a Junior Auxiliary, doing missionary work, an Altar Boys' Guild, a Junior Choir, a Junior Red Cross, a Junior Brotherhood of St. Andrew, and any other organizations that circumstances warrant. Through these organizations we shall endeavor to train the children and young people in the work of the church and equip them to take their places in the adult life of the parish when they come of age to do so.

The Sunday School session, as formerly conducted will be abolished, and in its place the following program will be adopted, beginning each Sunday at 9:15 a. m.

9:15 to 10:10 Service and Sermon by Rector.

10:15 to 10:45 Class instruction on the Bible.

First Sunday in each month, Morning Prayer.

Second Sunday in each month, Litany.

Third Sunday in each month, Holy Communion.

Fourth Sunday in each month, Patriotic Service.

Fifth Sunday in each month, Holy Communion.

The plan is to train our young people in the form and spirit of worship, to give them practical experience and responsibility in parish, social, missionary and patriotic work, and to give more definite and complete instruction in the teachings and ways of the church, as well as in the contents of Holy Scriptures. In this service the Rector will give an instruction each Sunday, which will take the place of Confirmation Class Instructions. These instructions will cover a two year's course. The Junior Choir will sing at this service, boys will act as ushers and take all other parts usually taken by laymen. Children's duplex envelopes will be used for offerings. Following this service will be the usual thirty minute class instruction customary in our former Sunday school. The whole program will require one and one-half hours, or one-half of the regular period of the morning session of day school. The activities of the program will be sufficiently varied and interesting to safeguard against restlessness and weariness on the part of the children. The 7:30 and 11:00 o'clock services will be as usual.

Provision will be made if there is a demand for it, for an adult Bible class in connection with the Children's Church, to accommodate parents or others who may find 9:15 a more convenient hour than 11 o'clock.

We cannot put this plan into successful operation without the loyal and enthusiastic support of all parents. We ask you to consider this plan carefully, to realize that it is suggested solely in the interests of the children and the church, and that no trouble is too great for the welfare of Christ's little ones. If you have any suggestions or objections to the plan, please voice them freely to me before we attempt to put into practice. I assure you all that no attempt will be made to introduce this plan without the approval of a large majority of the parents.

If it is introduced it will be carried through at least one year, regardless of protest or criticism. But I do not want to begin so important and radical a change in program although I am personally convinced of its merit, unless I have your hearty approval.

Please answer the questions on the enclosed card, sign your name and mail to me at your earliest convenience.

Faithfully yours,
Thomas Casady, Rector.

Kindergarten and Care of Babies Recommended.

This is quite the finest plan I have read about so far and I am sure there need be no cause for worry for the future of the church of Pueblo, if this plan goes through. I earnestly hope it will, and I wish I lived there in order to have a hand in the new plan. How, if Mr. Casady has a kindergarten going on for the real small children, at the same hour as the church service for the adults, he will be conferring a great boon to the woman

who wishes to attend but does not know what arrangements can be made for the safe care of her 3 to 5 year old child.

And if he has some woman or older girl, who will undertake the looking after the babies from birth to the age of three, keeping in touch with them and their mothers, during that interval until they arrive at Kindergarten age, and seeing that they attend, when the time arrives I'm sure there will be nothing lacking in the children's work of the Church of Ascension of Pueblo.

A RECTOR'S EXPERIENCE IN A MUNITIONS PLANT

The Rev. T. DeWitt Tanner, Rector of Christ Church, Joliet, Ill., desiring to be of service to the government in this time of need, put his technical skill to good use during his vacation in a munitions plant. "I found a place where they were glad to have me come and I might become a part of their institution for the short period at my disposal. This was in a plant where they were making gun mounts for the 9.4 inch French guns.

I went into the plant as any ordinary individual would go and hoped that my identity as a priest would not become known. I had the hope that I might in this way know men better, to feel their likes and dislikes, to realize the limits of their lives and the boundary lines by which they were surrounded. But although I carried no word or sign to reveal my office, yet through the employment department probably because of the unusualness of it all, it was reported, and before noon of the first day the man working beside me came over and said: "Are you a priest?" So you see it is hard when a definite mark has been made upon your life, not to have it known of men.

The daily task was hard and the hours were long, from the time that I left the hotel until my return. It was 5:30 a. m. when I left and not until 7:15 p. m. or later could I get back to my dinner. I wore the overalls of the laboring man and incidentally, I think I was as dirty as any of them.

I had many pleasant experiences and had opportunity to speak many a word for the things which I know to be right. I only hope that in these weeks of daily intercourse with men whom I presume I shall never again see, I was able to leave an impulse for the best things. I remember distinctly the impression which I had at first in regard to the men beside me. It seemed to me that there was a lack of patriotism on the part of most of them, but I found later that these men were more patriotic than I thought. They were doing this work which the majority of them did not like—it was large and heavy and they were not used to it—because they felt it their duty. They were getting good wages, but they were buying bonds and doing the other things a patriot should do. Besides this, many of them were offering, and more expecting to go out into the great conflict itself.

I remember an amusing incident one day. The man beside me was a Frenchman; he said: "Why you come here to work? You loose your job?" I said: "I like to work—I want to help." "O, you like to work, he said, "I no like to work."

One thing that I have had borne in upon me by my experience is this—the size of the task that this government has before it. If this large institution which has been developed in a few months where 4,000 or 5,000 men are employed to make gun carriages for those guns and they are such a small part of the whole—what must be the expenditure of labor in this great conflict? What is my part? Just how far does my responsibility go? Is my ideal simply to "do my bit?"

If I have learned anything this summer, it is this—that I—yes you as well—must do more giving—sacrificing—saving—buying of bonds—hard work—but even more yet—more hard, consistent praying—the nearer we come to all these ideals the nearer we come to victory.

The giving of the few weeks I gave was as nothing, yet it, like the widow's mite was all I had to give and in the giving I was blessed. Are we all trying to do the same?

Let us not forget that there are two sides to dying—this earth side and the heaven side. The stars that go out when morning comes do not stop shining; only some other eyes in land are made glad by them.—M. T. Savage.

"DOIN' GOOD'S NO NEWS"

Dooley's friend said to him: "Dooley, the world is growing worse every day. Just look at the papers. There is nothing but murders and burglars and graft and divorces and all kinds of divilment reported." Dooley replied: "That's so, Hinnesey, according to reports, but ye must remember that doin' good's no news." Our Irish wit and philosopher spoke to the point. Evil attracts notice more than good because it is exceptional. It is sensational because it seldom happens. If evil were common and good rare, then good would be the sensational thing and would crowd evil off the front page of the newspapers and the newsboys would be crying it in special editions on the street. When a man beats his wife the whole town knows about it, but not even a remark is made about the many husbands who treat their wives with unfailing courtesy. When the sun is all splendor nobody looks at it, but when a tiny spot flecks its brightness everybody looks at it. If the sun were commonly dark a bright spot on its surface would set the astronomers agog and draw all eyes. It is because there is such an immense amount of good in the world and it stands at such a constant high level that it is not news and commands no attention. Evil is a great advertiser and knows how to get in the limelight, but good is modest and retiring and has little to say about its work. Just now the newspapers are all aflame with war news as though the whole planet had burst into a volcano of fire and blood. Hardly a good deed gets mentioned amidst the mass and flood of war stuff. But underneath the blackest storm the grass is still green and tender flowers are blooming, and underneath all these wars and rumors of war the old world is still green and fruitful with human affection and service and goodness. Goodness is in the majority. God is with it, and it will yet prevail.—Presbyterian Banner.

THE CHOICE.

The Spirit of America Speaks—
To the Judge of Right and Wrong
With Whom fulfillment lies
Our purpose and our power belong,
Our faith and sacrifice.

Let Freedom's land rejoice!
Our ancient bonds are riven;
Once more to us the eternal choice
Of good or ill is given.

In the Gates of Death rejoice!
We see and hold the good—
Bear witness, Earth, we have made
our choice
For Freedom's brotherhood.

Then praise the Lord Most High
Whose strength has saved us whole,
Who bade us choose that the Flesh
should die
And not the living Soul!
—Rudyard Kipling.

"TIPPING THE LORD"

Mr. George Innes says there was a time in his life when he gave for missions as he gave to the porter on the sleeper or as he gave to the waiter at the hotel. He confesses that he was guilty of tipping the Lord. On a sleeper or in a first-class hotel it is not respectable to fail to give a gratuity to the porter or to the waiter in recognition of the service rendered. The berth and the meal are paid for in full; the tip is a matter of custom and good nature, and not a legal or moral obligation.

Mr. Innes gave regularly to support the local church of which he was a member, and in doing so felt that he discharged his obligation to the Lord. But he was willing to go farther, and he gave a trifle extra to extend the boundaries of the Redeemer's Kingdom. In doing what many other members of the church did there was no sense of obligation, no recognition of stewardship. Rather than be considered selfish and penurious, he gave the Lord a coin or a bill in precisely the same spirit as he gave a quarter or half a dollar to the boy that cleaned his shoes in the sleeper or to the waiter that supplied his needs at the table.—The Missionary Herald.

Many of our prayers are like letters which are insufficiently addressed. They get lost in the Dead Letter Office of Heaven. There is not sufficient direction about them.—Donald Sage Mackay.

MILITANT ATHEISM IN ENGLAND AND AMERICA.

It is startling to read in English books and periodicals of the widespread and pernicious influence of militant atheism in England. In the parks and public squares many thousands of people are harranged by persuasive campaigners every Sunday, and among these eager listeners are many young people who nominally belong to the Church. It is estimated that more young people are drawn away from the Church every year through these open-air meetings than are added by confirmation. In addition to the subversive efforts of these public speakers, there are many atheistic periodicals of immense circulation, such as *The Free-thinker* and *The Literary Guide*, which find their way especially into the homes of the working-classes and books by such clever writers as Mr. Joseph McCabe (the former Jesuit priest) and Mr. Blachford, which appeal to a more highly educated public.

The leader of the Labor Party in the House of Commons, Mr. Arthur Henderson, who is himself a Christian, has recently declared that "never within the last decade has Christianity been so seriously menaced as it is today in England by two grave dangers. The first is the alienation of the working-classes from the churches, and the second is the audacious and frenzied efforts of the enemy to capture the shy, soured, and distrustful masses for secularism."

Fortunately there are leaders in the Church of England who are fully alive to the folly of allowing this campaign to go on unopposed,—such men as the Archbishop of York and the Bishop of London. The Christian Evidence Society through its speakers is carrying on a vigorous campaign in the public places where the masses assemble. The organizing secretary of that society, the Rev. C. L. Drawbridge, has eloquently set forth the facts of the situation in his little book called "Popular Attacks on Christianity," published by the S. P. C. K.

In reading this book one is struck by the marked difference in conditions prevailing in the United States as compared with England. Apparently there is very little militant atheism to be found in this country. It is difficult to learn of any magazine of any importance. In places like Madison Square in New York City, one rarely hears an atheistic soap-box orator. We write subject to correction, and we should be glad to be informed of any atheistic campaign now being waged in this country.

We suspect that the almost total absence of militant atheism from the United States is wholly due to the fact that we have no established Church. Atheists in England are so embittered against Christianity because they feel it is unjust that they should be taxed to support a state religion which they do not believe in. Who can blame them? Atheists in this country exhibit no bitterness against Christians. If certain sections of our population prefer to believe in and practice the Christian religion, why should that be of any concern to unbelievers? This is a free country, where everyone may believe and worship according to the dictates of conscience. Christians need have no harsh feelings towards atheists, nor atheists towards Christians. So long as the Church remains established in England, it will keep alive a malevolent, vindictive campaign against the Christian faith, which will lure away from the Church an increasing number of her children every year.—Editorial in *American Church Monthly*.

MEN WHO COME BACK

There is something saddening about a man who has retrograded. To see his spiritual wreckage and unswervingly to hold to one's faith in God and man—this is a severe test.

Seemingly consecrated, eager in his service for the Church, always ready for the emergency call, the Rector's right-hand man—all of these, and then, suddenly, he is gone. All his enthusiasm has died away, his interest may have ceased, he seldom or never is in his place in church. His life has found a lower plane, and in proportion to his former interest and usefulness, so is the magnitude and saddening spectacle of his decline.

There are many such—alas! too many. We need not discuss the causes, they are legion. The encroachments of the things of the world; a

plane of personal living not in consonance with the life outwardly assumed; a secret hurt that is likely to be one of fancy only; very often a genuine weariness, the result of worry and over work—these and many other causes. In any event, he takes his birthright, and makes his exit, and for the time at least we see him no more.

But there is a brighter side. These men frequently come back. Unkindly criticism will not win them, nagging will not bring them back, a Pharisaical attitude of I-am-better-than thou will disgust and harden them. Mayhap their hearts are sore. They may be facing things of which we know not; sometimes in bitterness eating out their souls, misunderstood and misunderstanding. And God alone knows.

Give them a chance. Give God His supreme moment with them. Take them to Him in prayer. Consecrate them to Him. How miraculously will our contempt for them, our despair of them, be changed to compassion and love! And then, very often, they come back. And what a glorious resurrection when they do!

The world is blessed with earnest souls who have "come back." The spectacle of the prodigal on his journey home is one of the inspirations to the Christian life. Nothing more greatly stirs one's heart or moves to self-surrender. The fallen drunkard comes back; the prisoner in the jail comes back; the Christ deserter whom a secure conventional life shields from the world's view—comes back; the impure, the dishonest, the wilfully wicked, yes, the "merely indifferent," that most difficult of back sliders—they all are capable, following the Christ, of coming back.

And it is Christ who brings them back, not we. For these and all others of their like let us wait upon God in the great silences. Miracles are wrought of which we do not dream; and the greatest of all miracles is the working of the Holy Spirit in the hearts of men—of repentant men, of saved men, of men who came back.—St. Andrew's Cross.

THE CONQUEST OF FEAR.

Some years ago Speaker T. B. Reed wrote an article for one of our popular monthlies, discussing the greatest triumph of Christian civilization. He speaks of our pride in the achievements of man, in steam and electricity, which have well-nigh annihilated time and space, of the developments of wealth and art, of the achievements of surgery, etc. But he concludes that the "greatest triumph of the human race is the victory over the fear of the unknown, of demons, of witches and of all the false gods which have mocked men."

To the primitive man nature was full of terrors, the world was a group of powers, hostile and uncontrolled. Both sun and wind were ready to smite him; the mountains lured him up their sides into their inaccessible ravines, only to cast him down to sea and land and terrified him; the rivers overflowed their banks to carry off his cattle and to wash his tent down stream to the ocean. There death on or under the rocks. The was no such thing to him an inanimate matter. It was all alive and hostile and to be feared. Little wonder that he personified the parts and forces of nature as deities, strong and malevolent ones.

Then when the world did not furnish terrors enough, he invented others. The perils of nature were real, the terrors of imagination were worse. Man trembled before the dangers of pollution and the evil eye. He invented the caste system and the "taboo"—the curse of the dead and the "feng-shui."

The grip of superstition has been fierce and strong. To cast it off has been the mightiest struggle man ever went through, and even now it "has been won for less than one-third of the race."—The Expositor.

KINDERGARTEN TEACHERS NEEDED IN JAPAN

The Kindergarten has taken a foremost place in our work in Japan in commending the Church and her message to the Japanese people. We cannot begin to supply the demand for Kindergarten teachers by bringing young women from America. Even if it were possible to do this, it would not be a wise thing to do. It is perfectly practicable to train Japanese young women as Kindergarten teach-

ers. Numbers of them are eager to be trained. We have made all our plans to open a school. Just as we thought all arrangements were satisfactorily made, we find that the young American woman whom we had counted upon to take charge of the Department will not be available. I wonder if it is possible for you, in the United States, where it is so easy to find trained helpers of all kinds, to imagine our dismay?

It is, however, very desirable that this plan should not be abandoned. We have in the first place erected a building for the purpose and a model kindergarten is already in operation. An even more important consideration is the demand for such work here in Kyoto. We have an opportunity to supply a real need, and in doing so, we shall be able to bring the influence of Christianity to bear in directions that would otherwise be closed to us.

Is there any one among your readers who would be willing to consider such a post of usefulness as this, or who knows of any one who would consider it? She should be, of course, sufficiently proficient in the technical side of kindergarten work to take charge of a training class also she should possess a certain amount of executive ability and the force of character which would enable her to command the respect of those who work with her, and to influence strongly is that the head of such a department should be genuinely interested in the religious side of the work.

Mr. John W. Wood, 281 Fourth Avenue, New York City, will supply all necessary additional information.

H. ST. GEORGE TUCKER,
Bishop of Kyoto.

TEARS PUT OUT THE CANDLE-LIGHT.

Archdeacon Waddell of Mississippi, relates in the Church News, the following helpful incident for those who mourn, which was told him on his way to a graveyard to officiate at the burial of a child:

A lady lost her only little daughter and nearly grieved herself to death. A gentleman friend who was absent from the city at the time of the death went out to see her and to console her when he returned. She met him at the door with a light dress on and a smile on her face. He was astounded. "Why, madam," he said, "I thought you were bowed down in grief. I came to try to console you and I can't understand how you meet me."

"Yes," she said, "I did grieve and nearly cried my eyes out. But I had a dream the other night which changed me. I dreamed that I saw a group of girls in that upper story, marching around in a circle, singing joyfully, each with a lighted candle in her hand. My little daughter was in the group, and when she passed me I saw her candle was not lighted. I exclaimed, 'Oh, daughter, why is your candle not lighted?' She said, 'Mother, those tears that you are shedding down have put my candle out.'"

I doubt not that this is very true. Our grief very often pains our loved ones in that upper story. In thinking of ourselves, we greatly mar their pleasure.

KEEPING WATCH OVER THEIR FLOCKS

Tolstoi tells a lovely story of two pilgrims who set out for Jerusalem. Yelisei stopped to help a starving family. He bought food, fetched water, split wood, started the great oven fire, nursed and fed the sick, redeemed the mortgage on the home, and bought back the cow, horse and scythe with which the living was earned. His money was all gone, and he could not hope to overtake his companion on the road, so he returned home and devoted himself again to daily duty. Yefim would not pause to help anyone. He reached Jerusalem, visited the sacred places, obtained earth from Calvary, water from the Jordan, and blessed amulets of every kind, but because of the throng he could not reach the Holy Sepulchre. Yet, "under the lamps themselves where the blessed fire burns before all," he saw a vision of Yelisei, wearing a halo of shining glory about his head. For Yefim had brought his body to the Holy Land, but Christ himself had come to the soul of Yelisei. "And he learned that in this world God bids every one do his duty till death—in love and good deeds."

The shepherds were keeping watch over their flocks—doing ordinary duty—when the Christmas vision came to them.—The Expositor.

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The Parish Leaflet Company operates one of the largest and best equipped Church publishing houses in the country.

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Letters Commendatory. Certificates of Baptism. Certificates of Confirmation. Certificates of Marriage. Sponsors' Certificates of Baptism and Duties.

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

GO TO CHURCH CLUB CARDS—A system of coupons to encourage Church attendance among young people. Each 25 cards, Oct., Nov., Dec., with name of Church printed, \$1.00. Beginning with 1919, coupons will be sent at one time for the entire year. Each 25 cards, with name of Church printed, only \$1.50. Postage 10c. Every parish should use these cards.

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