

The Witness

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

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VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

America and France Will Influence Each Other's Life Deeply.

"It is obvious that France will rise out of this war a powerful nation with tremendous moral influence in the world of nations. Therefore the religious life and institutions of France are of great significance to Europe, to the Christian world at large and in many fields of missions," says the Rev. Dr. Charles S. Macfarland, Commissioner to France representing the Federal Council of the Churches of Christ in America.

"If I am not mistaken," continues Dr. Macfarland, "and I feel sure I am not, there is going to be a significant change of attitude towards religion and religious institutions on the part of the national leaders, publicists and of the Government itself. These agencies, instead of taking a neutral attitude, in place of a restraint which forbids expression of sympathy or encouragement for any form of religion, will take the very different course of expressing sympathy towards all forms of religion. They will not adopt or recognize a religion, but will recognize and encourage religion.

In the new, vital and warmly sympathetic relationship arising out of the war, America and France are going to influence each other's life deeply and this cannot fail and must not fail to include their religious life.

The Protestant Churches are relatively few in number but have an influence tremendously disproportionate to their numbers. This is due to the personal strength of their leaders. In official and commercial circles they are always strong and often dominant. They are a power in community life.

God has set before America an open door in France and Belgium. Other agencies, including interests social, educational and philanthropic, are seizing the opportunity for service to these nations and are already on the field. They are preparing the way for the Churches.

We have, on the part of the Churches, an opportunity for consecrated Christian statesmanship and service, calling for our earnest prayer, our deepest thought, our wisest and most effective action. Such are my most profound convictions."

The Reformation Was Not Started in Germany.

"Let us not forget that the one event which has perhaps done most to emancipate mankind from tyranny, the Reformation, started in Germany. While we remember that Frederick the Great and Bismarck were Germans, let us not forget that Martin Luther was a German also."

The Rev. Dr. Percy Dearmer of Berkeley Divinity School, Middletown, Conn., quotes in a letter to the New York Times, the above statement, made in a speech by Mr. Morgenthau, and comments thereon as follows:

"But this is just an example of the way the world has been misled by German teaching. The Reformation did not start in Germany, nor was it started by Luther. He died in 1546. It was as early as 1415 that John Hus was martyred at Constance, and Hus was a Bohemian—he is, in fact, the chief glory of the Czech nation. John Wycliff was an Englishman, and he died earlier still—in 1384.

The Albigenses flourished in the thirteenth century, and they were French. The Waldensians arose in the twelfth century, and they were French too. The great thinker who laid the foundations of the Reformation on its ecclesiastical side was Marsiglio of Padua, 1275-1342, who was an Italian. Curiously enough, the earliest

beginnings of theological Protestantism came, like the Hussites, from Slavdom—from Bulgaria and Serbia, where Bogomil and his disciples taught a doctrine rather like that of Tolstoy, which became dominant also in Bosnia and Herzegovina, till the Ottoman invasion overthrew this primitive Yugoslav Protestantism."

Tribute Paid American Church by Eminent Presbyterian Divine.

"If it is a sign of 'religion' to abstain from adultery, lying, cheating, stealing, fornication, drunkenness, and profanity, then the Episcopal Church has no fear of comparison with any denomination on earth," says the Rev. T. T. Walsh, Chaplain of the Church Home Orphanage, York, S. C., in an address on "Religion in the Episcopal Church," and continues, "Like others, we have our full share of worldly minded and irreligious members, but the Church itself is full of religion and provides all of the aids to the religious life of its members. Billy Sunday admits this and says it is the best organized Church in America. At a meeting in the interest of Church Unity held in Edinburgh, Scotland, on January 14th, 1914, the Rev. MacAdam Muir, a former Moderator of the established Church of Scotland, (Presbyterian) said in his address: 'It may be known by some of those present that the late Principal Campbell, of Aberdeen, in an admirable work upon the Eldership of the Church of Scotland, calls attention to the Protestant Episcopal Church of America as one of the most apostolic, the most evangelical and the most to be imitated communions that we have in existence.'"

Futile to Commend Church Attendance as a Duty.

The Rev. Lester Leake Riley, Rector of Christ Church, Springfield, Ill., in a pastoral letter to his parishioners, referring to the necessary regulations of the influenza epidemic which "deprive us of the consolations of public worship" closes with the following paragraph: "When the ban is lifted we will assemble once again and I hope in great numbers, as an expression and evidence of this great need of the spiritual aspiration of our corporate life. I feel the utter futility of commending church attendance as a duty, although that is not a consideration to be despised. Rather, I urge it upon you for the very good reason that it should be the awakening of your inner self to the world's quickening response to God, that 'for this world the Word of God is Christ!,' and with the ambition that should animate everyone of us who loves life and our common humanity, we must be prepared to face the new problems of social and economic importance to Democracy which can only be brought to pass by an atmosphere that is created by religious enthusiasm and earnestness."

American People Occupy a Position of Great Promise and of Great Peril.

The following quotation from a pastoral letter, issued to the laity of the Diocese of Chicago by Bishops Anderson and Griswold, contains a message which Church people generally would do well to lay to heart:

While this letter is being written the air is full of peace prospects. But the excitement of peace will be quite as absorbing as the excitement of war: and the reconstruction days of peace will require even higher standards of consecrated devotion to lofty principles than the prosecution

Continued on Page 7.

BISHOP LAWRENCE CELEBRATES HIS 25th ANNIVERSARY

(From the Boston Post.)

The "banker-bishop" of Boston has just completed 25 years of his episcopacy.

The Rt. Rev. Dr. William Lawrence, Bishop of the Protestant Episcopal Church in Massachusetts, has the unique distinction of having been extraordinarily successful in two widely different lines of endeavor—religion and finance.

Under his direction the Protestant Episcopal Church in Massachusetts has grown and grown until today it is a gigantic organization for good.

Bishop Lawrence invaded Wall street—in fact, opened an office at 14 Wall street, and wrested from the seasoned financiers three millions of dollars to be used for Church work. This earned him the title, "The Bishop of Wall Street."

Bishop Lawrence is one of the wealthiest prelates of the Protestant Episcopal Church. He comes from sturdy old New England stock. His forefathers were early settlers here. The city of Lawrence was named in honor of one of his forefathers.

From his father, Amos Lawrence, he inherited a fortune, and a keen business instinct.

Reminiscence of His Predecessor.

Bishop Lawrence has told a good story on himself, a story having to do with the election of the late Bishop Brooks.

It was during the time that Dr. Brooks was a candidate for the Bishopric. Dr. Lawrence was then dean of the Harvard Theological School. He was taking a walk with President Elliot and discussing the coming election.

"Don't you hope Brooks will be elected?" said he to President Elliot.

"No," said Mr. Elliot, "a second or third rate man would do just as well, and we need Brooks in Boston and Cambridge."

Dr. Brooks became Bishop Brooks, however, and a little time later the same two gentlemen again discussed the situation.

"Well," said Dean Lawrence, "aren't you glad that Brooks was elected?"

"Yes, I suppose so," said the president-elect, "if he wanted it. But to tell the truth, Lawrence, you were my man from the beginning."

The Bishop told the joke on himself with much glee. He is a charming talker, hearty and sincere. He is a manly man who looks you squarely in the face when he talks to you. His manner is quiet but distinctly forceful.

Established Pension Fund.

Bishop Lawrence went into Wall street to make possible the establishment of a pension fund for clergymen of his Church.

"Railroads, factories, banks, colleges, governments have decided that their aged servants have a right to a pension," said Bishop Lawrence. "Of course the Church cannot lag behind. If she preaches justice, she must practice it."

George Burleigh, who was vice-chairman of the New York committee of the pension fund, told of those days in Wall street.

"Correspondence answered, engagements made, and we are off for a day 'in the street,'" he said.

"As we go along among friends and acquaintances touch their hats to the Bishop or stop and express their interest in what he wishes to do for the Church and for the clergy."

"We are swallowed in the entrance of some large building, eventually reaching the sanctum sanctorum of the Wall Street Man."

"His greeting is really one of pleasure and interest, his manner perhaps softened by the errand of the Church upon which the Bishop comes. We settle down to an explanation of the

(Continued on page 7)

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

How the Church Came to Oklahoma.

Extracts from the annual address of the late Bishop Francis Key Brooke (Missionary District of Oklahoma):

"For this first convocation after the close of my twenty-five years of service, I make a brief historical statement.

The Indian Territory stood for a long time in its early days, and even after the migration hither of the Five Civilized Tribes, almost untouched as a mission field of this Church. Nominally, it was a part of the great southwest field, assigned to the care of Bishops Polk and Freeman, as missionary bishops, and later Bishops Lay and Pierce of Arkansas. But those days up to and just following the Civil War, were days, when, especially in the Southwest our Church could undertake only little in the domestic field, west of the Mississippi, and what she did was done almost wholly in the Northwest, the Rocky Mountain Districts, and on the Pacific Coast.

For nearly fifty years of the known life of Indian Territory while the Indian nations and tribes were being settled here, and while white settlers were coming in large numbers to the states and territories surrounding us, this territory, while accumulating a fairly settled population of nearly 90,000, almost wholly Indian, had to be entirely neglected. So far as the people were of white blood, among the civilized Indians, and so far as they were Christians, they were of the great religious denominations of the Middle South, Baptists, Methodists, and Presbyterians, and these bodies did all the missionary work that was done. They founded and fostered many schools and churches among the Five Tribes, and planted some few, not very successful, missions among the wandering Indians of the west part.

Work Started in 1884, But Feebly Sustained.

By our Church only one effort was made, about 1884, to do mission work among them, that of the mission at Anadarko and Darlington to the Kiowas and Cheyennes. But it was feebly sustained, for some time no white missionary could be found to carry it on. The two Indian deacons, Paul Zotom, Kiowa, and our own faithful David Oakerhater, Cheyenne, the fruits of the work of a devoted woman, Mrs. Burnham, long since dead, in Florida, and in her own home in Central New York, left alone and sadly neglected, because discouraged, the mission was scattered, and the ground largely occupied by other Christian people.

When Oklahoma was opened in 1889 and later up to 1892, as other reservations were opened in the west part of the Territory Bishop Pierce, the aged Bishop of Arkansas, in charge of Indian Territory, planted missions in Guthrie and Oklahoma City, aided by the Rev. C. W. Tyler, and the Rev. G. F. Patterson from Nashotah, who did true and worthy pioneer service there, and to some extent in Norman, Stillwater and Chandler.

Chosen Bishop of the District in 1892.

In October, 1892, the District was set off and on the 21st, in the General Convention at Baltimore, I was chosen by the convention, its first Missionary Bishop. At the time I was rector of Trinity Church, Atchison, Kansas, and was sitting in that convention as a deputy from the Diocese of Kansas. I can scarcely describe the surprise, almost the painful shock, that the call was. I had been a parish priest and pastor for seventeen years, in Ohio, Missouri and

Kansas, and had had no thought or expectation of such a call. But I believe then, as I do now, that it was the call of the Master, and unworthy and ill-fitted as I felt myself to be I could but obey it.

Only Two Priests and One Deacon in the District.

By that time the two Territories had gathered over 250,000 white people, besides the Indians and Negroes. There were the two white clergy, and our Cheyenne deacon, an unfinished church at Guthrie, some vacant lots and the old building of the mission, were the only equipment. No services had ever been held continuously in the Five Nations, and so far as I could learn no Bishop had ever visited them save once, at Tahlequah, seven years before. There were a score of towns of over 1,000 inhabitants in which no service of this Church had been held, and no communicants were known of outside of the five places I have named. This Territory was poor in wealth and struggling with the social and educational problems of a new country. The whole country was in the midst of the most serious financial and business depression for twenty years past.

The Church was slow to realize the marvelous growth and development already made and soon to be made in both Oklahoma and Indian Territory.

Not one in 2,000 of the immigrants were people of our Church. Here and there in the larger towns little bands of Church people were found or made themselves known, almost alone, for some months, while population was pouring in. I was the first missionary to these dear and devoted people.

With the half-dozen exceptions I held the first services, celebrated the first communions, baptized the first children in all the places where the work was planted up to the division of the District in 1910. As soon as possible the Board of Missions granted more money, but for every foot of ground that was bought and for every little church and rectory that was built, the needed help was gathered by personal asking from the Church in older parts of the country. Indeed, for the first ten years, at least a third of the meagre stipends of my fellow-missionaries, as one after another they came to our help, had to be gathered in the same way.

So rapid was the growth and multiplication of towns, so strained was the Church to keep up her work already undertaken elsewhere, so crippled was she in her power of giving to domestic missions, that it was some years before the Board of Missions even approximately gave adequate help to this field.

Church People Few and Poor.

Our own people were few and uniformly poor. If it is a reproach to the Episcopal Church, as sometimes is alleged, that it is the Church of the rich, there was no example of it in Oklahoma and Indian Territory in the years from 1893-1900. And it is a deep satisfaction to remember the self-denials and sacrifices, the really worthy and note-worthy giving and laboring of the little bands of Church people of that period. I gladly and gratefully remember it. In proportion to our means and expenditures for other things, I am compelled to say that later on, and now, that self-denial and sacrifice were and are less conspicuous. There are worthy exceptions but I am constrained to say that later generations of our Church people have been less generous, nor all so self-sacrificing. Slowly, we added to the number of our missionaries. Some faithful ones came and

Continued on Page 7.

MISSIONARY MESSAGES FROM THANKSGIVING DAY

NOVEMBER 28th

By the Rev. FRANCIS S. WHITE.

O Most merciful Father, who hast blest the labors of the husbandmen in the returns of the fruits of the earth; We give thee humble and hearty thanks for this thy bounty; beseeching Thee to continue thy loving kindness to us, that our land may still yield her increase, to thy glory and our comfort; through Jesus Christ our Lord. Amen.

"An Army must travel on its belly" one famous General said forcibly, if not elegantly; but an Army must not stay on its belly; nor rely on its belly. We are led to this statement because we know there still exist those, concerning whom St. Paul's quotation "Whose God is their belly," can be voiced. Thanksgiving Day is a civil holiday which the Church has marked with an altar service, combining with its observance the idea of the English harvest home. The language of the collect strongly emphasizes thanks for the return of "the fruits of the earth." Undisciplined life, or uncultured life, is largely graceless; and a thankless child is apt to be a graceless one. "How sharper," said Lear, "than a serpent's tooth it is to have a thankless child." The subtle poison of taking things for granted, including the giving of thanks, is apt to creep into the blood of many who should know better, and to that extent spoils their lives. Pray that thanklessness enters not into your speech or life.

A Call to a Genuine Expression of Gratitude.

One should be glad that the Church has committed herself to the truth that labor can be blessed by God, nay, is blessed by Our Heavenly Father; and if human toil seems not to be blessed, it is largely because people have forgotten to beseech a blessing from the Father and Maker of all good things. Thanksgiving Day is a call to men to think back of the might and skill of their own arms, to the Being who nerves their arms. It is a call to men to talk of something more than bullocks. It is a call to a genuine expression of gratitude for those gifts of nature which, when rightly used, will strengthen a man in his resolution to be something more than one of the brutes that perish.

"We give Thee humble and hearty thanks." Here are two adjectives that most Christians need to translate into their own daily lives. A humble man is "a man who knows." There are too many "smart" people in pulpit and pew today. There is a strong temptation for prosperous people to be arrogant. The genuinely thankful spirit, is the spirit which has come to that state of life through the school of experience. Its humility is not the humility of a modern "Uriah Heap," the pose which marked the Pharisee, who thanked God he was not as other men are. It is the humility of the man who has lived close enough to the heart of things, to be convinced that he cannot put his trust in any son of man, no matter how skillful he has been in making two blades of grass grow in the place where only one grew before. That kind of a man, when he gives thanks, is humble because he knows the real Source of his supplies, and he is hearty because everything he does is sincere and honest. Therefore, the Church puts into his humble and hearty mind the words of the Church's highest form of Thanksgiving, namely, the service of the Holy Communion in which as instruments or means of conveying a heavenly life the blood of the ripened grape and the life of the harvested grain are solemnly used.

Easy to be Thankful When Barns Are Full.

"Beseeching Thee to continue Thy loving-kindness, that our land may still yield her increase to Thy Glory." Here our wise Mother phrases the petition in such a way that if we are using our mind as we pray, we can not help but realize that we are expected to think of ourselves as using the fruits of the earth for something superior to one more important than our own physical comfort, though that is not omitted. The increase of our land is to be used in such a way that

men will see our good works, and glorify our Father Who is in Heaven. We are to use this increase for those who are in need, anywhere, everywhere. We are to see that "food will win the war" if those who grow it, and use it, will keep in mind "that whether we eat or whether we drink, we do all for the glory of God," "that God in all things may be glorified. This is the kind of prayer that a man who loves God can use with an honest heart, even when the earth is parched, and drought has made a fruitful land seem barren. It is easy to be thankful when barns are full, and prices make fat purses; but that kind of thankfulness may really be only a form of smug self-gratulation. The message this prayer has for most men is, that only that thankfulness is real which strikes the keynote of genuine humility, and realizes that the fruits of the earth are of very little permanent value if their result is only seen in an "Army marching on its belly."

The Epistle. St. James i. 16.

Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from a Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first fruits of his creatures. Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; for the wrath of man worketh not the righteousness of God. Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save our souls. But be ye doers of the word, and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and brideth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

The next great level of mission teaching to which Thanksgiving Day exalts us is found in this practical advice from St. James. Our Land, our Country, must be noteworthy for something more than the fruits of the earth. They must be of the earth, earthy: they are meant to sing the praises of God, but after all, there are other fruits Thanksgiving Day is meant to bring into prominence. "Make no mistake about it," says St. James, God makes it very evident as the Father of all the lights, that He is the Author of all good, and that there must be no evading of this in our own consciousness. Therefore, at Thanksgiving Time the nation must be able to say that her sons are as first-class a harvest, as are her fruits and grains. In fact, man is the crown of creation provided he follows the laws which are meant for his development.

The Day Should Witness the Gathering Together of the Doers of the Word.

There are certain laws which make it possible for a man to be something more than the beasts that perish. Both man and beast can eat of the fruits of the earth for the glory of God; but man will be like the beasts, and never be the first fruits of God's creation, unless he follows a law which requires that combination of sensitiveness to good and evil in such proportions, that he becomes a doer and not a hearer only. Thanksgiving Day should witness a gathering together of the doers of the Word—the men who practice what they preach—

and are not content to become auricular gospel sieves.

Notice that St. James calls attention to the difference between the man who "beholds" and the man who "looks into." The difference is that the man who "beholds," is the fellow who is all for show; the person who is great for dress parade: the ornamental side of the ordinary parish who "fades away" when real work is to be done, as easily and noiselessly as a reflection fades from the mirror—such "first fruits" of a parish are the bandwagon boosters, the gay deceiver in a parish life; but the man who "looks into," this man is generally "out of sight" in the parish life, he is to be found where a real he-man counts. Everything he does is a benediction, because it counts for something. No matter where he is working, in the office, or the street, at home, in the Church, his influence is the kind that makes people thankful.

To Seem to be Religious is an Empty Thing.

Thanksgiving Day is that national holy day when men are reminded by the Church that to seem to be religious is an empty thing, because it puts a mask on the man who is behind the seeming. Thanksgiving Day men are reminded by this altar service that they must seem to be religious, and really be religious. That is an empty religion which does not send a man into life to lend a hand to the little and the helpless ones on earth; and also that is a fruitless sort of religion, a kind of sham, whose practice of religion has not helped him to wear the white flower of a spotless life. Or, if he has been spotted, has never let his religion work the spots out of his inner life which is his character. But in this epistle, Thanksgiving Day has not reached its highest message. Do not stop with the teaching of the epistle if you are ambitious to make the most of your life from the point of view of "first fruits of His creatures."

The Gospel. St. Matt. v. 43.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that you may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them that love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect.

A Call to An Appreciation of the Highest Standards of Moral Life.

The business of the Church is to make missionaries. Only be sure that in your understanding of the word "missionary" you mean what Jesus meant, when He said "As My Father hath sent me, even so send I you." The missionary's work starts with the earth, but its aims are ever forward and upward. Thanksgiving Day is a call to an appreciation of the highest standards of moral life. In this day's collect, the Church finds lessons for us in the harvest fields of the world. In the epistle she finds lessons for us in the social relations of men, gathered from the looking-glasses of their homes and from their social customs and manners. In the Gospel, she shows us that there are still higher exhibits whence men can draw inspiration for this earthly life. In this Gospel there is outlined a plan for those of us who are inclined to be clanish, and self-satisfied and rather hypercritical: a plan which takes the breath of one who likes to say that he has red blood in his veins. To love, bless, do good to, and pray for those people who have consciously or unconsciously set themselves in hostility to the ideals for which you are willing to die, or at least to which you have pledged fealty and been confirmed in that fealty, is a challenge that brings us way up from the level of the "fruits of the earth," or the level of "the first fruits of His creatures."

These are tasks for which a man needs something more than food and ethics. These are rare heights to attain, and the Church is wise in putting them before men as ideals to be attained rather than qualifications for entrance into the Army of the Lord. Let us make no mistake, however. Not to do the things this Gospel bids us do is to prove that we are not

really striving to be the children of the Father which is in heaven.

God's Commendation Not a Percentage Affair.

This Gospel is a challenge, a very direct challenge, to those Church people who draw a circle which keeps the other man on the outside. We are warned that to make the Church a mutual admiration society is to produce a misshapen thing which will always bear the marks of sterility and barrenness. The Church which salutes its brethren only, finally loses the power to be understood, save by the few. When this state of affairs comes about it ceases to be a Church, and becomes a sect. The Father calls us to perfection. Perfection is not one hundred per cent. To set up that numerical or percentage standard of perfection is to set up a human limitation as the ultimate standard. God's commendation, or His blessing, if you please, is not a percentage affair. Perfection in God's sight is to fulfil the law of your being by using your talent or talents for the good of your fellowmen, which will ultimately be for His glory. Our business is to change enemies into friends: to change prejudice into appreciation: to give your best thought to those who are hostile and hateful: to talk long and frequently with your Father about those who will not try to put themselves in your place, and so are led to say and do things which torture and hurt you.

Our business is to use Our Father as the centre of our inner life, and then in our thinking and working to draw circles large enough to include the other man. Not to do this, is to play the publican—the man whose interests in life circle only about himself; a person who is all profession and no practice.

Let us use this Altar Service next Thanksgiving Day. It will be well worth while to examine ourselves by the standards set for us in the Collect, Epistle and Gospel, and to judge ourselves by these standards, that we be not judged of the Lord. To thank God in the great congregation is His due. The service will be uplifting and wonderful in proportion as the individuals who participate in it are in the habit of thanking God daily for food, for friends, for ideals, for a life blessed by the teachings and presence of Jesus Christ.

SANCTUARY OF PRAYER

Diocesan Prayer for the Advent Call.

Oh God, Our Father, who, through this present crisis, art revealing Thyself to us and calling us to a renewed consecration of Thy service, open our ears to Thy call, our eyes to behold Thy presence, our hearts to the need of others.

Bless, we beseech Thee, the efforts which the women of this Diocese and Church are making in a special mission to lead souls to Thee. Give spiritual power to Thy servants, the messengers, who shall speak in Thy name. Strengthen them with Thy might. Sustain them with Thy abiding presence. By the influence of Thy Holy Spirit purge our lives from sin and selfishness. Lift us up into fellowship with Thee, that partaking of Thy power, these days may find us prepared and quickened for a more devoted service to Thy Kingdom. We ask this in the name of Him, who calls us and awaits our response. Thy Son our Saviour, Jesus Christ. Amen.

(Written by Bishop-Coadjutor Reese for use in the Diocese of Southern Ohio at every service until the end of the Advent Call, December 8th.)

An Intercession.

O God, almighty and merciful, let thy fatherly kindness be upon all whom Thou hast made. Hear the prayers of all that call upon Thee; open the eyes of them that never pray for themselves; pity the sighs of such as are in misery; deal mercifully with them that are in darkness; and increase the number of the graces of such as fear and serve Thee daily. Preserve this land from the misfortunes of war;—this Church from all dangerous errors;—this people from forgetting Thee, their Lord and benefactor. Be gracious to all those countries that are made desolate by the sword, famine, pestilence or persecution. Bless all persons and places to which Thy providence has made me a debtor; all who have been instrumental to my good by their assistance, advice or example; and make me in my turn useful to others. Let none of

those that desire my prayers want (lack) Thy mercy; but defend and comfort and conduct them through to their lives' end.—Bishop Wilson Sacra Privata.

WHITHER ARE YOU GOING?

Human life is a journey. All the machinery that keeps the activities of the individual going is ever causing a man to move. In what direction? Is he driven forward or backward, without in any way being consulted? We only have to look into our own hearts for the great answer. We know, beyond a doubt, that the direction of our life is in our own hands, just as much as the automobile which a man drives. He determines the way, through the wheel that he turns. God, because He is our Father, aims to be the main Instructor of life. He seeks to give us the real idea of guidance, that we may make the best use of His instructions in piloting our journey. We are moving, whether we realize it or not. We can travel, always, in the upward direction. It depends on two things. First, the place in life that we give to God. This must be settled. Second, the realization of our own power. We shall never see it unless we realize the same. He seeks us, and we must seek Him. This two-fold seeking will assure every man of his moving forward. Leaving behind the things that are worthless, and ever turning his back upon the forces of evil.—Card message distributed by the Open Air Service Committee at Pittsburgh, Pa.

WAR MOURNING.

Bishop Coadjutor Reese, of Southern Ohio, says The Church News of Pittsburgh, has prepared a special ritual to be used at memorial services for members of congregations who have been promoted by death from service in this world to service in the spiritual world.

The ceremony includes the changing of the blue star in the congregational service flag to one of gold as better representing the one who has passed on, and is entirely of a triumphant nature, having no trace of grief in it, but emphasizing throughout the great teaching of our Saviour on this subject that He was the conqueror of death and had changed it so that instead of an ending of life we should look upon it as but life's beginning.

This form was used at St. Paul's Church, Richmond, Va., recently in commemoration of a splendid young man who went from that congregation and met with an accident while flying over Pensacola Bay.

The family attended the service without mourning, and with a courageous bearing that is an example of Christian faith and patriotic inspiration to the whole country, and will do much to bring about a new attitude toward the separation from those who go before.

As Whittier so beautifully expresses it:

"Who hath not learned in hours of faith
The truth to flesh and sense unknown,
That life is ever Lord of Death,
And Love can never lose its own."
"Peace on earth, good will to men,"
may not be so far distant as the roar of cannon would lead us to believe.

"A STUDY SONG."

By Mary Artemisia Lathbury
(This was written for the Chautauqua Literary and Scientific Circle in 1880. It is well fitted for devotional use by any Study Class.)

Break Thou the bread of life,
Dear Lord, to me,
As Thou didst break the loaves
Beside the sea;
Beyond the sacred page
I seek Thee, Lord;
My spirit pants for Thee,
O Living Word!

Bless Thou the truth, dear Lord,
To me—to me—
As Thou didst bless the bread
By Galilee;
Then shall all bondage cease,
All fetters fall;
And I shall find my peace,
My All—in—All!

"Humility is the foundation of the spiritual edifice, and charity the perfection and consummation of the whole."—Savonarola.

RELIGIOUS CONDITIONS IN THE WEST AND SOUTHWEST

An Attempt to Answer in Part Why the Church Does Not Grow More Rapidly

By the Rt. Rev. THEODORE N. MORRISON, D. D., Bishop of Iowa.

It is always well to look facts squarely in the face. It is neither loyalty to the Church nor is it an evidence of an unshaken faith in what the Church teaches, to cry, peace, peace, and to refuse to acknowledge the actual condition of affairs.

Is it a fact that the Church has not grown in the West and Southwest as we might have expected? Is it a fact that the larger part of our candidates for confirmation and an alarming per cent of our clergy come from other religious bodies? Is it a fact that the Church offers Christians an opportunity to live a worldly life in an atmosphere where they will not be subject to adverse criticism?

If there is any degree of truth in these statements how has it come about?

It will not do to say that in an early day the Church in the East did not furnish money enough for the work of effective Church extension. That is true, but by itself it will not explain the present situation. Bishop Chase came into Illinois in 1835. He worked hard and successfully. The Bishops who followed him did not neglect the field. There is possibly not a town numbering 1,000 or 1,500 in population in Central and Northern Illinois, in Iowa or Minnesota, where at some time a mission has not been planted. In many places, where we now have a few people or where we have no service, a parish once existed.

It is true that foreigners took the place of the distinctively American population. It is true that the old people died and their children went to the cities. But the Methodists and Baptists and Christians survived and often flourished. Allowing for the exceptions, the Presbyterians held their own and made some growth. Why did not the Church root itself in these towns, draw to itself at least a part of the permanent population? Were the people more open to the influence of these other churches? or did these churches do their work better? or did they make a more religious appeal?

Explanation of a Perplexing Problem.
It is a perplexing problem, but one or two things may be said by way of explanation.

In the Mid-West town in which I spent my early life the Episcopal Church had, all things considered, a good regular congregation. A number of the leading men of the town were at church every Sunday, most of them at both morning and evening service. They were upright men, well thought of in the community. They were, as I remember them, rather reserved in religious matters, saying little about their religious experience, but reverent, very markedly so, and apparently holding to the principle that a man's religion was evidenced by his conduct.

There was not, perhaps, any distinct type of Churchmanship, but they were Episcopalians and proud to be such. They called themselves low-churchmen, but they believed in an Apostolic ministry and would not have endured to have a clergyman not ordained by a Bishop minister at the Holy Table. They thought that the church building was God's House and all levity, even conversation, was rebuked. The children grew up to look on the chancel as a sacred place, into which they were not to set foot. The clergyman dwelt often upon the sacred nature of the Holy Communion and urged that no one come until he had made careful spiritual preparation.

The various Protestant Churches tabooed dancing and card playing and attendance at the theater. In the fifties most of our own clergy allowed these amusements under protest. At a Church social, after the clergyman and his wife had gone home, the young people sometimes danced, and afterwards apologized. Yet, even then, our people if they wanted to do so danced more or less at parties and in special gatherings.

Except for the yearly revival which every Protestant expected to

hold, with the help of some neighboring brother, in his own church, and the fact that every person seeking admission to a Protestant Church had to profess conversion, there was not so very much apparent difference between the spirit of a church congregation and, that of, say, the Presbyterian.

The Laity Did Not Feel Personally Responsible.

But as a matter of fact there was a difference, a radical difference in mental if not spiritual attitude, and that difference accounts for the fact that the laity of the Church did not feel a personal responsibility for doing spiritual work or converting other men to Christ.

There was in the Episcopal Church in the town of which I have been speaking, a Sunday School of almost sixty scholars. One man and usually only one man was teaching in the school. There were one or two mature women teaching, but most of the teaching was done by very young women, who of course had not very much personal religious experience.

But opposite was the Methodist Church with a big Sunday School. Down the street was the Presbyterian Church, with, for the size of the town, a remarkable school. The leading people in these churches, some of the men prominent in the town, were in the Sunday School work, teaching, organizing, giving life and enthusiasm, studying how to enlarge and improve the school.

And what has been the result? The congregation of the Episcopal Church has not grown as the town has grown. The Protestant Churches got hold of the children and have kept a certain proportion of them in active Church membership.

Accounts For Failure of the Laity to Work With Enthusiasm

But, again, why? Is it not easy to see why? There seems something in the very nature of the Church which creates a feeling on the part of the laity the responsibility for an all aggressive spiritual effort as the duty of the ordained man. As social activities have increased and social service has been emphasized, more laymen co-operate, but to bring men to a knowledge of Christ Jesus, their conversion, does not weigh as a burden on the conscience of our laymen. Our vestries have been trained to think of themselves as secular trustees. They are not to interfere with the priest in his spiritual work. They are to have no voice as to the ordering or ritual of services. The priest has the jurisdiction over the responsibility for all spiritual matters and the vestry are to look after finances. Has this anything to do with the fact that our laity are not working with enthusiasm in organizations which demand spiritual interest and growth?

The Laity in Protestant Churches Get a Living Institution

The Protestant Churches are in spirit democracies. The minister is only a layman set aside for a special work that the whole body may have leadership and inspiration. What he is doing is the duty of every Christian man. There may be sometimes a trying subordination of the minister to the people, there may be often self-assertion, crudeness and ignorance, but there is, by virtue of the spirit in the body, greater activity. The laity, for instance, in a Protestant Church consider that the Sunday School is their school; they run it in their own way, not saying by your leave if they want to do anything, but they certainly get a living institution, and, possibly, spiritual development and efficiency.

A layman of the Church is apt to complain that the rector is no Sunday School man and bewail the fact that "we have a poorly attended Sunday School," but his remedy is to change the rector. It never occurs to him that only laymen can change the situation.

The Clergy Are Doing the Talking and the Laity Are Good Listeners

We cannot alter the order of the

Church. Altar and priest must remain. Is there any possibility of changing the spirit, the mental attitude of the laity? Frankly, I don't know. I see that in our various efforts the clergy are doing the talking and the laity are good listeners. In our various efforts at Educational Work, Social Service, Reforms of Various Sorts, the clergy are doing the organizing, taking the position of responsibility and doing the talking. The laity serve on boards, commissions, committees, and often have individually a real interest, but the clergy furnish the steam. In the parishes a priest lies awake nights thinking up ways and means for keeping the Men's Club going, or galvanizing into activity the parochial chapter of the Brotherhood of St. Andrew. Why not? It's his business.

Solve this problem, and you have solved most of the problems of church growth. An earnest laity, a laity devoted to making Christians, a laity that are themselves preaching the Gospel, if not hampered and tied down by authority and tradition, if allowed to do things in their own way, to make mistakes, to learn by failure, may give a life and energy to aggressive work which we have lacked in the past.

If we could in some way get it into the minds of the people that a personal conscious religious experience was normal to every real Christian and to be looked for, and that public worship and the reception of the Holy Communion presupposed, in adults at least, a spiritual hunger and a conscious discipleship, it would be easier to arouse effort and have our laymen bring their trained business intelligence and modern methods into service in the work of evangelization.

The Priest by Himself Cannot Make a Parish Grow

But of one thing we may be sure: The priest by himself cannot make a parish grow, the whole body of the Church's membership must pray and work if we are going to better conditions.

Possibly we must begin with the clergy, get rid of the word rector, call our priests pastor or father, teach our young men that the laymen have some rights touching services and ritual, that vestrymen are not merely elected to look after finances, but that a Vestry is the priest's council of advice, his fellow workers in prayer and effort to make men spiritually minded, and that by accepting an election as a Vestryman a man stands self confessed as a Christian and a lay evangelist.

Churches Reap What They Sow

God is not mocked and our churches reap what they sow. Our present condition is largely due to the fact that being a hierarchical Church we have educated our people to believe that the duty of training souls and of evangelizing careless and unconverted men rests only on the clergy. Things are much better than they were, but the arrogance of many of our clergy a generation or two ago and the determination to resent authority and vindicate the canonical rights of the rector, are still bearing fruit, and to the great loss of the Church—at least in the Middle West.

A TRIBUTE TO THE MEMORY OF MISS MARY E. HART.

The October number of "The Sword and Shield," published in the interest of St. Michael's Church, Geneseo, N. Y., contains a series of beautiful tributes paid to the memory of Miss Mary E. Hart, the founder of "The Babies Branch" of the Woman's Auxiliary to the Board of Missions. The following is a quotation from an appreciation by Mrs. Julius H. Potter, long associated with Miss Hart in the financial work of the Junior Auxiliary, and the Little Helpers:

Miss Hart brought nothing but joy and sunshine to all her friends, and to the end, maintained this beautiful, wonderful and helpful influence, the deep loss of which is felt so keenly by the Diocese of W. N. Y., in which her work was such an important and vital part, extending even to the remote bounds of China and Japan.

The great theme of her life was the music of abiding cheer and joy.

By her own direction she desired that "Music and flowers in abundance" should surround her at the very last—that though parting from this world, when she "awoke in His Presence" her friends should show "neither grief nor sorrow, nor shed any tear," but all should rejoice and be glad in that, though parted for a time, she had finally entered into the

Plain Notes on Prayer Book Revision

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

SEVENTH PAPER.

By the Rev. H. Fields Saumenig.

PROPOSED CHANGE NO. 14. The next change proposed is a very simple one and needs no comment. In the third rubric on page 6, before the word "Benedicite" insert "Benedictus es." In other words to provide for the use of Gloria Patri after the new canticle.

PROPOSED CHANGE NO. 15. This proposed change is two-fold and should be so considered. In order that it may be understood it will be necessary to print it in full, as adopted by the last General Convention.

Make the second rubric on page 7 read as follows:

Then shall be read the FIRST LESSON, according to the Table or Calendar. And Note, that before every lesson, the Minister shall say, Here beginneth such a chapter (or verse of such a Chapter) of such a Book; and after every lesson, Here endeth the First (or the Second) Lesson.

Make the third rubric on page 7 read as follows:

shining Presence of her Maker.

"It is a wonderful thing to think about twenty-five years of work: to lift the curtain and look into the past and see the faces of the many Helpers in the Lord who have worked, to mark the zeal of the Diocese of W. N. Y. for Missions; giving time, talent, money, and better still, prayers for the extension of Christ's Kingdom in the world. Some have planted, others have watered, but God has given the increase." This is what Miss Hart wrote at the close of twenty-five years of work. Six years more have been added since then to her untiring efforts.

In 1887 at the annual meeting of the Woman's Auxiliary of W. N. Y. held in Batavia, Dr. Langford, then Secretary of the Board of Missions, preached from the text, "Lord, what wilt Thou have me to do." Miss Hart was so impressed with his words, that she went home that night, and on her knees asked what her part in the work was, and from that hour she saw her duty clearly, and the result was the Junior Auxiliary in Western New York,—the pioneer society.

In 1891, through the inspiration of the little child in her home, her little nephew, Gaylord Hart Mitchell, the idea came to her "What can be done for God-children to help them to love His work." And so the first company of Little Helpers was framed and welcomed into the ranks of the older Helpers in the Kingdom, and was given the name of "Babies Branch."

How that work has spread into every diocese and Missionary jurisdiction we all know—and how thousands and thousands of Little Helpers know the story, and are taught to believe more in Christ, in Heaven, in Missions.

"Some have planted, others have watered, but God has given the increase."

We thank Him for the life which has been such an inspiration to us all.

The following poem, written by Miss Hart in commemoration of the twenty-fifth anniversary of her work for children, was presented on a card to those in attendance upon a meeting of the Woman's Auxiliary held at Batavia, N. Y., in 1912:

"Workers Together."
Dear Friends, we are "Workers Together."

In all that is sacred and true; Let's begin with new faith and new courage,

And see what this year we can do. "Work today" Christ said, "in my Vineyard;

I am with you; be steadfast, be strong."

He is watching His Vineyard, His workers,

And our days for His Work are not long,

He knows each one of us Workers, He knows best what each one can give;

He gave us our strength, time and money,

Let us give Him our best while we live.

Here shall be said or sung the following Hymn. But Note, that on any day when the Holy Communion is immediately to follow, the Minister at his discretion, after any one of the following Canticles of Morning Prayer has been said or sung, may pass at once to the Communion Service.

It will be observed, by reading the rubrics on page 7 of the Prayer Book that the new rubrics as adopted by General Convention combines the present second and third rubric on page 7 and makes instead of two separate rubrics governing the announcing of the lesson one rubric.

The second provision is to add a new rubric. The rubric as adopted is somewhat fuller than the one proposed by the Commission. Its purpose is to permit the passing at once to the Holy Communion after the singing of one of the Canticles following the reading of the First Lesson at Morning Prayer. This is, perhaps, the most radical change proposed in the office of Morning Prayer.

When He calls us to work in His Vineyard,

Let each quickly respond to His call;

Offer mind, strength and time for His service;

Our hearts, deep affection—our all. These children, whom we are now teaching

Are the Church of the future, you know.

It depends upon us who are workers, That we sow in their hearts seeds which grow;

This seed in the hearts of the children, May bring forth ripe fruit, rich and sweet;

When our work is laid down for the Master,

As an offering of love at His feet.

—Mary E. Hart.

"Workers together with Him for twenty-five years."

DEMobilIZATION PERILS.

Some people wonder whether the \$170,500,000 will all be needed if peace should come shortly. Dr. Mott's answer is that much more will be needed in any event, and that if the war were to end in a week it would take from one to two or more years to bring our boys back to this country. And this period of demobilization, he points out, would be the most perilous of all to the morals of the men. Relieved from the tension of the trenches, with less rigid drill and more leisure, the temptations would be far stronger than now, and the need proportionately greater to provide the athletic, educational, entertaining and social means that would keep the men busy with wholesome and good things and out of the alluring evils. Never would demands upon the Y. M. C. A. and other agencies be so great, or the need of social and religious and restraining influences be so urgent as in this period of relaxation.

The social welfare work means not only work to keep the American soldiers fit for the fight and at the top of health and efficiency, but also to bring them back home without shame or stain, ready for the highest type of service of American citizenship.

The millions will all be needed, never fear for that. And no matter how many more may be needed, no amount is too great for this ministry to our army and navy and the soldiers of the allies—a ministry of helpfulness and unselfishness and ready self-sacrifice such as the world has never seen before. And the glory of it is that the support on the part of the American people has been voluntary—such an outpouring of money from altruistic and patriotic motives as has no parallel in history.

"Yet, if you are wise, you will add a third, a zeal for prayer. These three abide: the Word, the example, prayer; but the greatest of these is prayer. * * * To occupy oneself with God is not to be idle—it is the occupation of all occupations"—St. Bernard of Clairvaux.

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EDITORIAL

THE VIRUS OF HATE.

An automobile has not a personality. You do not blame the automobile, because in the hands of an intoxicated driver, it goes over the cliff to destruction.

And you will travel much more comfortably and safely in a Ford, driven by a capable and careful driver, than you will in a Packard which is directed by one incompetent and careless.

Yet people have a way of blaming things for their own incompetency.

This is nowhere more evident than in the life of the Church.

People speak of the Episcopal Church or the Methodist Church as though it had a personality, whereas it is essentially an institution that is dependent upon the skill and sincerity of those who direct the same for its efficiency.

True, the Church is guided by God's Holy Spirit, but this is not a mechanical guidance taking the place of those in power, but rather a co-operative assistance, which acts in response to human asking and human endeavor.

Truly the Holy Spirit guides the Church, so that it may not be utterly wrecked, but not to such an extent that the lamp in some particular locality may not go out.

In so far as the Church is an institution for the purpose of bringing God into the lives of such and such persons, the Church is dependent upon those who wait upon her for its efficiency.

Just as you cannot put a republic into Russia because the people of Russia cannot use the gift of liberty, so you may not successfully put the Church of Jesus Christ into a narrow, hide-bound, pharisaic neighborhood and have it shed forth sweetness and light.

These qualities must shine through human lives and cannot be reflected from stone walls or artistic windows. Christ Himself made the Pharisee who lacked humility a worse Pharisee than he was before he met Him. Judas was far worse after three years with Christ than he was before.

This is what St. Paul meant, when to the Corinthians he said: "We are unto God a sweet savour of Christ, in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other the savour of life unto life."

In other words the gospel of Christ is like a two-edged sword, in that it operates to make a sincere man better and an insincere man worse than he was before, and anyone who has followed the operation of the Christian Gospel closely knows this to be true.

Men object to attending Church because of the hypocrisies of Church members, failing to realize that just as public schools make a worse dunce out of a fool, so the Gospel of Christ makes a worse knave out of a rascal. The Church is no more to blame because of this fact than is an auto because an idiot uses its power to its own destruction.

This republic makes thousands of hypocrites out of dishonest politicians, and so men stay out of politics.

The Church makes thousands of hypocrites out of those who attend Church for ulterior motives, and so men stay out of Church.

The army makes thousands of hypocrites out of those who advertise their heroism, and so men grow bitter toward military men.

But,—why not retire into a glass case, in order that you may keep your untainted soul from all impurities?

Are you afraid to serve Church and Country for fear you may soil your clothes, and appear less immaculate to your fellow men?

Now the virtue that St. Paul places behind our destiny is sincerity. For he follows up the verses that I have quoted with this verse, "For we are not as many, which corrupt the Word of God, but as of sincerity, but as of God in the sight of God; speak we in Christ." No man who is sincere in his motives need to fear the stain of hypocrisy.

But that is just the rub, for unfortunately insincerity is essentially the deception of one's self.

The Pharisee fooled neither God nor man; he fooled himself. Just as the Hun fools nobody but himself, but he himself is badly fooled regarding himself.

We must have some sort of a motive in our life, and these motives may be sharply divided into two classes:

The motive which seeks the Kingdom of God and His righteousness, which puts God first and self second.

And the motive which seeks to use God in the interests of self. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, you cannot enter the Kingdom of Heaven."

Godliness and self-righteousness are different plumb centers from which to justify your lives.

There is still another class of self-constituted critics, who refuse to play the game at all, because it is not to their liking.

They really belong to the self-righteous, for they, too, "trust in themselves that they are righteous and despise others."

It is not an easy thing to "carry on" in the Kingdom of God. It is much easier to play the slacker, but the slacker is worse than the poor soldier. He is on no pedestal himself that he should despise others, for he makes no effort at all to do his duty; hence he finds no mistakes in his life; but, like the Pharisee, he deceives himself. He makes the fatal mistake of the man with one talent. He buries it in the ground and abuse his Maker.

Now the Church of the living God is a glorious institution only when it has sincere men, who are seriously and earnestly trying to do their best.

The heights of human character are reached only by those who serve, and then only at the price of wounds and suffering.

To evade suffering is to be selfish. To seek suffering is foolish; for self-martyrdom is a species of morbid disease. But to endure suffering when it cannot be avoided, this and this only is Christ-like.

The Church needs sincere men, who believe that the spiritual issue is the great issue of human life.

It is the issue that we are fighting for in this war, and before this war, and it will be the issue that we have to face after this war, and some of our worst enemies are those of our own household.

I cannot speak too strongly against that form of self-righteous egotism which demands that our boys shall be their instrument in wreaking vengeance on the Hun.

We pride ourselves on the high morals of our army, but what sort of boys will come back to us after they have engaged in a war of extermination upon German cities? Shall they descend to the level of the Hun to get even with the Hun? All I have to say is to go and do it yourself.

It was said of the Huns that many of them shrank from atrocities at the beginning, and when forced by military authorities to do their dirty work, they grew into the fiends they became. No man can go into that hideous business without lowering his own morale.

I am willing to concede that the Hun must be suppressed, and effectively suppressed by the world's police, but I object to my boy and your boy being asked to club the victim into insensibility when he is at their mercy; not because the Hun doesn't deserve it, but because our brave boys have not earned such a reward for their courage.

If they are ministers of God, as we believe they are, then let their hands be clean when they finish this violence. They have done their work well as soldiers; do not ask them to become butchers, and then expect them to come home and be men of God.

Sincerity is a great virtue, but it must keep itself clean from the false motive of malicious revenge, or the root of bitterness will be sown in our hearts, and this last form of Prussian propaganda will be the worst of them all.

We cannot afford to become infected with this virus of hate, under the spurious pretext that our morality is flabby unless it seeks revenge. Let us tell you that our morality will be gone if we do descend into this diabolical pit, and I would that we could send only those wise men who advocate it to do this dirty job. They at least would not be injured thereby, as the virus of hate has already taken possession of their calmer judgment.

STUDIES IN THE ACTS

The Election of S. Matthias.

Acts I, 15-26.

In nearly all the schemes of church unity that are being put forth today, the effort is to get Church people together by reducing the essentials of Christianity to a vanishing point.

We, Americans, are obsessed with three fallacies:

(1) That religion is the same as politics, and, since we are a democracy, the Will of God is to be determined by the vote of the majority.

We must have numbers before all else, otherwise we are lacking in the grace of God.

(2) That religion must have a minimum of convictions in order to have a maximum of charity. To hold anything so tenaciously as to be unwilling to concede that the opposite position is also true is to be uncharitable toward the person with whom you disagree.

(3) That the matter of Church unity is unimportant and non-essential. That we must keep up the divisions of Christendom although we have long since ceased to care for the principles which caused those divisions.

This rather chaotic program, or lack of program, results in wasteful activity and an utter lack of fraternal spirit in the religious atmosphere of American communities.

Religion fails to attract men because in the aggregate it has ceased to be attractive. As a contrast to the religion of the average small town with its numerous buildings and small congregations, let us study the principles of the first corporate gathering of the Christian Church just before Pentecost.

(1) The number of names was one hundred and twenty. Not a large congregation to begin a world-wide program in the mighty Roman Empire, but that was all. Christ's ministry of three years resulted in this small body of Christians gathered in an upper room.

(2) The convictions upon which all were cemented together formed a very different basis of solidarity than that which binds together sectarianism.

They did not minimize the importance of convictions, but they confined themselves to such convictions as were impressed upon them by the Master.

"Wherefore of those men which have companied with us all the time that the Lord Jesus went in and out among us, beginning from the baptism of John, unto that same day that He was taken up from us, must one be ordained to be a witness with us of His resurrection."

Let us note the essentials of Christian fellowship as implied in these words.

(a) They were electing an Apostle. The fellowship of Christ was not to be a coterie of individualists, separated from one another by speculative differences; but rather an orderly corporate body, bound to an outward unity by their respect for and adherence to a definite body of officers, known as apostles. This is a fundamental essential of solidarity. It has nothing to do with any theory of apostolic succession, but is an element that the Church has with all other societies.

If you are going to have a society you must have officers, elected in an orderly way and succeeding one another after some constitutional fashion.

(b) They had a definite program of the faith. This body of Christians was to unite solidly in bearing witness to the main facts in the life of Christ. This was their faith,—Christ's Birth, Death, Resurrection and Ascension together with His promises and gifts.

The Christian Church was founded as Christ's.

(c) These Christians were bound together in a holy fellowship by the sacramental ties which came from Christ.

They were baptized into one body and they were united with Christ and one another in the sacramental meal which He had instituted.

Whatever principles of church unity may be put forth there can be none that will be successful which ignores these elemental principles of witnessing to the faith and of uniting Christians in one holy fellowship. These are of the very essence of the faith once for all delivered to the Saints. In the midst of the opportunist efforts to patch up a unity without body and without soul there must remain the calm tenacity which clings like the first hundred thousand Englishmen to their line of defenses. We must not be dismayed by the attacks or propaganda of ecclesiastical imperialism, nor thrown off from our defenses by Bolshevik theorists.

"Upon this rock (the confession of Christ's divinity) will I build my Church and the gates of Hell shall not prevail against it."

The election of Matthias to succeed Judas is one of the most significant acts in the New Testament.

Its significance lies in the fact that the Christian Church was to be a corporate body. One does not elect successors to a mere assembly, one does

Continued on Page 7

CURRENT EVENTS IN THE AMERICAN CHURCH

The Church of the Ascension, Pittsburgh, Pa., has received \$10,000, bequeathed by the late Mr. S. S. Pinkerton.

Because of the death of Bishop Brooke on October 22nd, the Presiding Bishop, the Rt. Rev. Dr. Tuttle, has appointed the Rt. Rev. Theodore Payne Thurston, D. D., the Bishop of Eastern Oklahoma, to be his substitute in charge of the Missionary District of Oklahoma.

Several churches in Chicago, for the sake of economy, good fellowship, or patriotism, are being brought together either in federation or in organic union. Included in this number are St. Mark's, St. Alban's and Transfiguration parishes, which have joined to erect a new church on another site.—Diocese of Chicago.

In 1893 a memorial fund, to be contributed each year in loving memory of members and associates who "rest from their labors," was established by the Western New York Diocesan organization of the Girls' Friendly Society in America. At the annual meeting this fund is appropriated for missionary work being done by women who are or have been with the G. F. S., or in a missionary district or diocese, where it has place. The offering this year is to be sent for the "House of Hope Hospital," Nopala, Mexico, and the "House of the Holy Name," Mexico City, Mexico.

The House of Bishops of the Church of England in Canada passed some time ago the following Minute:

"That the House recommend the Bishops of the Church in the Dominion of Canada to recognize and observe with due solemnity as a period of prayer upon the subject of the Unity of Christians the days January 18th to 25th, inclusive, being the days recommended by the General Commission on Faith and Order."

A sub-committee of the General Conference of the Methodist Church in Canada has reported to that Conference, recommending its endorsement of the proposed Octave of Prayer.

St. Stephen's College, Annandale-on-Hudson, New York, is in process of installing the Students' Army Training Corps. It is by no means an easy undertaking to change a quiet College of Arts into a small military encampment; but we hope that when success is assured, the results will be beneficial for the country, to the Church and to the College eventually. It is certainly a great opportunity for bringing young men of various religious training under the quiet influence of the Church.

A meeting of the trustees was held on October 15 in the office of Mr. Haley Fiske in the Metropolitan Life Building. The Rev. Dr. William E. Gardner and the Hon. William J. Tully were elected members of the Board of Trustees. The officers and committees of last year were re-elected. The Very Rev. Hughell E. W. Fosbroke was nominated as trustee of the College, and steps were taken for the financing of introduction of the S. A. T. C.

On Sunday, October 13, the Rt. Rev. Charles S. Burch, D. D., Suffragan Bishop of New York, paid a visit to the College and made a splendid address to the students at Evensong. The members of the S. A. T. C. were present.

Representative religious leaders from fourteen states, comprising the central division of the united war work campaign, met in Chicago the latter part of October to arrange the details for the great drive to raise \$170,500,000 for war work of the Young Men's Christian Association, the Young Women's Christian Association, the National Roman Catholic War Council, the Jewish Welfare Board, the War Camp Community Service, the American Library Association, and the Salvation Army. The meeting was held under the leadership of Dr. John R. Mott. The Rev. J. B. Pengelly, rector of St. Paul's

Church, Flint, Mich., was one of the representatives present from his state.

The Parish House of St. Simeon's Church, Philadelphia, (the Rev. G. J. Walenta, rector) has been fitted up as a relief hospital for babies left orphans by the influenza epidemic. Twenty-five babies are already being housed and cared for until conditions right themselves and some permanent arrangements are made for their care. The Sisters of St. Margaret are in charge and doing a noble work. The students of the Church Training and Deaconess House hurried to the call for help during the epidemic which has so stricken the city, facing danger and doing a splendid work, and proving their calling to relieve the sick and the afflicted, and the sorrowing. They are stationed in several hospitals throughout the city, and will continue nursing until the city is eased of its plague.

PERSONALS.

The Rev. H. E. Bush has accepted the vicarship of St. Stephen's Church, Newport, Oregon, and is now on the field. He was formerly in charge of St. Luke's Church, at Weiser, Idaho.

The Rev. A. J. R. Goldsmith, formerly rector of St. Thomas' Church, Baenesboro, Pa., has become the rector of All Saints' Church, Pittsburgh, Pa.

The Rev. C. Canterbury Corbin has been called to the rectorship of St. Augustine's, Asbury Park, N. J. He took charge on All Saints' Day. Mail should be sent to 114 Sylvan Avenue, Asbury Park, N. J.

The Bishop of the Diocese of Pittsburgh has appointed the Rev. William Porkess, Rector of Grace Church, the Rev. Dr. Wyatt Brown, Rector of the Church of the Ascension; and R. R. Calvin, Ph. D., Lay Assistant of the Church of the Ascension, to formulate plans, to be laid before the Clergy at the November Clerical Union, for a campaign that shall rouse the interest of children in attending Church services. Mr. Porkess is the Chairman of the Bishop's committee.

The Rev. Edward H. Rudd, D. D., has been appointed vicar of Christ Cathedral, Salina, Kansas, by Bishop Sage. Prior to going to Salina, Dr. Rudd was made rector emeritus of St. Luke's Church, Ft. Madison, Iowa. He had been the rector of St. Luke's for over fifteen years, was president of the Standing Committee of the Diocese of Iowa and examing chaplain to the Bishop. He was deputy to the General Convention from the Diocese of Quincy in 1883, 1886, 1892, and has been shown many other honors in the dioceses in which he has labored.

The Rev. John C. Black of Dallas, Texas, has received an appointment for overseas war work under the Young Men's Christian Association. He will probably spend two months in training at Chicago and New York before going to the front.

Mr. Paul R. Ito, a graduate of the Church Divinity School of the Pacific, who has had charge of a Japanese Mission in San Francisco, has been ordained to the diaconate by Bishop Nichols, and will continue to serve the same mission.

College Classes Larger Than the Academy at Racine

Racine College opened October 1st. Nearly four hundred young men applied for admission to the Students Army Training Corps. More than two hundred were only eligible to the Vocational Section, and Racine was not authorized to receive them.

Physical examinations and literary requirements eliminated others. One hundred and eleven have been inducted into the service as college registrants.

There are six others pursuing college courses in deferred classifications, and thirty in the academy.

This is the first time in the history of the school that the college classes have been larger than the academy.

The movement for an endowment received a serious check when prominent business men of Racine demanded as the price of their support that the trustees should amend their charter so that members "without religious qualifications" should be elected on the board of trustees.

This was such a reversal of the original purpose and history of Racine College that the trustees by a decided vote declined a prospective one hundred thousand dollars at such a price.

But one hundred thousand dollars must be raised in the next six months or the college property will be obliged to go into liquidation. Ten thousand dollars is needed at once.

A TRIPLE CELEBRATION.

Bishop and Mrs. Whitehead of Pittsburgh Observe Three Anniversaries.

On Bishop Whitehead's seventy-sixth birthday, October 30th, the clergy and Church people of the Diocese of Pittsburgh celebrated with the Bishop and Mrs. Whitehead their golden wedding anniversary and the jubilee of the Bishop's ordination to the priesthood. In accordance with the Bishop's wishes the celebration was a quiet and inexpensive affair. There was a service on the evening of October 30th at the Church of the Ascension, Pittsburgh, with a sermon by the Rt. Rev. Dr. Garland, Suffragan Bishop of the Diocese of Pennsylvania, followed by an informal reception in the parish house. Formal invitations were sent only to a few elderly people, to a number of friends outside the Diocese, and to a number also who were not members of the Church. The celebration was largely attended and a very happy occasion throughout. The official organ of the Diocese, The Church News, in the October number, says:

"We welcome the opportunity of keeping with the Bishop and Mrs. Whitehead their Memory Days. To that day fifty years ago when amid the myriad homes of earth their new home sprung to birth—we say, hail!"

"It is not for us to speak of the joys and sorrows that have come in the course of these years to that home. The joys have been borne humbly and the sorrows bravely, with always an open door and ready hand for the sorrows of others. God grant the setting sun may flood their hearts and hearth with heaven's light."

"Then to that other day that has so largely shaped the destiny of their home life, when as a young man fifty years ago our Bishop was made a Priest in the Church of God, we say well done and thrice well done. We cast no reflection on the high office of a Bishop, when we say that our Bishop's interest in his people is still that of a parish Priest. He refuses to look upon his visitations as a Confirmation function. If candidates are to be confirmed, well and good. If not, there is still his pastoral interest which will not let him spare himself. Thus from week to week, through all kinds of weather, and to all kinds of places, he journeys. God grant him strength to continue these journeys through years to come, to gladden and hearten his people."

"The thirtieth of this month marks the seventy-sixth milestone for the Bishop. If we were making a real kindly wish for ourselves today, what better than that we should have the splendid optimism and cheerful courage at seventy-six that he has. In this month of memory, these Red Letter Days of our Bishop and Mrs. Whitehead, we say, God be with you."

ASHES OF DR. DOBBIN PLACED IN VAULT

A vault has been constructed in the basement of Shumway Chapel, Shattuck School Faribault, Minn., in which the ashes of Dr. Dobbin, for many years rector of the school, have been placed. The vault is in the form of a mausoleum of solid concrete, built in a fireproof room constructed beneath the chapel altar.

In the floor of the chancel, in front of the altar and directly over the mausoleum, there will be placed a marble slab, suitably inscribed, at the very spot where Dr. Dobbin read the chapel service nearly every day of forty-eight years of his rectorate. Dr. Dobbin withdrew from active supervision of the school some five years

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ago. From that time until his death he bore the title of Rector Emeritus, and lived in California. His death occurred there on the 25th of May last. A memorial service was held in the Shattuck chapel on commencement Day, with an address by Dean Pond, of Chicago, one of the Doctor's old boys.

His ashes will now lie for all time in the place of honor in the school, for which he did more than any other one man has ever done or ever will do.

The burial service was held at 11 o'clock on the morning of All Saints' Day, Friday, November 1.—The Shattuck Spectator.

FAREWELL SERVICE FOR THE METROPOLITAN OF ATHENS

The congregation completely filled the Church of The Redeemer, Brooklyn, N. Y., on Oct. 27, at evensong when the Most Rev. Meletios, Metropolitan of Athens, was present and spoke. The Metropolitan was attended by Bishop Alexander of Rhodostolos and the Rev. Demetrios Kallimachos, priest of the Church of St. Constantine, Brooklyn. The Syrian Church was represented by the Most Rev. Archbishop Germanos and Archimandrite Agapios Golam. The Rev. Henry C. Swentzel, D.D., president of the standing committee, represented the Diocese of Long Island. After choral evensong the Rt. Rev. D. Darlington, Bishop of Harrisburg, made an address on the relation of the Greek and Anglican Churches and presented to the Metropolitan an illuminated engrossed testimonial of greeting as chairman of the committees of the General Convention to confer with the Eastern Orthodox Churches. The Metropolitan made a touching address in reply. The Church was beautifully decorated with Greek and American flags and the musical program included the Greek National hymn.

The OFFICIAL DIOCESAN SCHOOL OF FLORIDA FOR GIRLS Gainesville, Florida Miss Tabeau, Principal Re-opens September 18, 1918 8-10-18

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"More and more it has become my faith that the personal Providence is in all the ordering of our lives, even the very least, and that when we missed what we greatly desired, we may safely conclude that God has some better thing to give us when He and we are ready.—Bishop F. D. Huntington.

A REMARKABLE GROUP OF MEN

War Work of the Brotherhood of St. Andrew—Central Office Taken For A Sisterhood

By BENJAMIN F. FINNEY, Chief Secretary Army and Navy Dept., U. S. A.

It has been the writer's good fortune to be thrown during the past year in close contact with a very remarkable group of men and to have had the privilege of seeing much of a very notable work that they are doing among the soldiers and sailors, gathered in the various camps throughout the country.

It is a work that means much, more than can be told,—to make our boys fit to live. It means much to our nation in helping our boys, to help make the world fit for Christ's Kingdom and it means more to the Church than the Church dreams of, in holding our boys close to her and her teachings.

During the year that has passed since our boys in khaki and blue commenced to gather by the hundreds of thousands into the various camps and training stations, a man who is a wizard in his knowledge of men's character, has been quietly drawing out from their business some eighty men, who have been sent out, one to each camp, to help our boys to live right amid the new surroundings in which they find themselves. Some of these men are young and some are old in years, most of them are middle-aged, and all are young in spirit. They have been drawn from all walks in life, from all professions; there are lawyers and clerks and students, active and retired business men among them. No two of them are alike save in this one thing, in which they are all alike, that they are loyal Churchmen with an overwhelming love for men and a desire to serve God and men. In Camps from coast to coast and from the Great Lakes to the Gulf, these men, without mechanical equipment of any sort and without any blare of trumpets or noise of publicity, are quietly, from day to day, doing a work which has no parallel in all the good work that is being done among the men with the colors.

From the beginning of the mobilization of our forces, the great heart of America has throbbled to give everything that our fighting boys would need, to see that they were guarded from unnecessary temptations and well has the work been done.

One organization alone, that the writer knows, among all the hundreds that began to work for our soldiers and sailors, announced at the beginning that it had no material help to give, but rather was going to demand that our boys should give, not money—but service to God, among their comrades. It was not at first a popular movement and many there were that doubted its practicability and its need. But as the weeks and months have passed and the life of the camp has become more and more the normal life of our boys, the need of just this work has become more apparent and more and more does it appeal. It is this work that these men of whom I write are doing and the story of the way it is being done is as full of heart thrills as is that of the Student in Arms.

It is of the life and work of these men that the head of one of the bureaus of the great international laymen's work writes: "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 camp."

The position of these men is absolutely unique. They have no official standing. They are not even official representatives in any sense of the word. They are there simply to do a layman's work in a layman's way. The Brotherhood of St. Andrew through the help of the Church's War Commission has arranged it so these men will not have to worry about the support of their families while they are giving their entire time to this work, and through its organization the Brotherhood acts as a clearing house that each may know the best ways of getting results that others have found. And the results are coming, hundreds of men are being brought to baptism and confirmation by their comrades under the leadership of these men. Thousands are being brought closer in

touch with their Church and countless thousands are being helped, by the work of the little groups these men are organizing, to live cleaner, better lives and to fight as valiant Christian soldiers to make the world fit as well as safe for the true democracy of Christ's Kingdom.

Is This the Sisterhood of St. Andrew?

It was his first visit to the Central Office of the Army and Navy Department, Brotherhood of St. Andrew. He reached the third floor of the Church House, followed the sign, and entered the door leading into the proper department. But here he stopped perplexed. He was looking for a certain department of the Brotherhood of St. Andrew, but what he found was twenty young women, all busily engaged at their various desks and filing cabinets. One of them rose with a smile and awaited his errand.

"Is this—the Sisterhood of St. Andrew?" he asked, and of course his amused twinkle was contagious enough to spread over the faces of the twenty girls, who could not help hearing his query.

"I was looking for the Brotherhood—this looks more like a Sisterhood!"

This is the impression strangers get almost invariably upon their first visits to the beehive where a force of twenty-two and often more is busy every day, with the various phases involved in the work of following our enlisted Churchmen from their homes into the service.

Between three and four hundred names come in every day, from every conceivable source. These are checked against the names already in the files, now approximating 60,000, in order to avoid duplication and to complete or change addresses of men already registered. Five girls spend their entire time in checking names and filing cards bearing new names in alphabetical order. Two and often three typists then take the lists and write cards for all new names, in triplicate, one for the alphabetical file, one to be filed by camps, and one to be sent to the representative of the Church where the enlisted man is located, in order to assure his being followed as far as possible.

When the names are recorded, another clerk addresses to each man an envelope and a wrapper. In the former is sent a circular letter, signed by Mr. F. S. Titsworth, assuring the man of the Church's interest in him and asking him to keep in touch with the Church through this department. In the wrapper is sent the current issue of St. Andrew's Cross.

The original cards are then filed properly by camps or stations or battleships, according to the man's location. The third copy is forwarded as soon as possible to the proper representative of the Church, who will call upon the man and do whatever he can for him. One typist is kept busy filling in the circular letters, the office boy folds and seals them—over a thousand each week. Two girls care for the camp cards which go out daily to correspondents. About fifteen hundred names are distributed each week to the Church's representatives and Brotherhood Secretaries in the Camps.

An Assistant Secretary opens the mail, which comes in on an average of nearly two thousand pieces per month. Much of this is answered without dictation by girls capable of writing answers and attending to routine matters without supervision. Others are turned over for dictated replies by the various executives of the office, who require the entire time of two and three stenographers. Still another girl files the correspondence, and keeps all the financial records, not only office accounts but accounts with the 38 men working in the field.

These men send in weekly reports, which are digested and recorded in a complete camp file, in which also is recorded all available and useful information concerning every camp in the country. This file contains the names of over 500 places where enlisted men are stationed in some form of military service. It is under the

supervision of a girl who devotes her entire time to obtaining and recording information used not only by the central office but often by individuals throughout the country, who write in, asking questions and wanting assistance.

The file containing names of clergymen of the Church who are now in some phase of war work, is kept by still another girl, who also keeps a record of all the work done daily in the office, showing the status of the files at the close of each day. This file of clergy in the service has grown to include 536 names.

Another most important feature of the work, and one of the most interesting, is the answering of personal letters which come back from enlisted men. All requests for reading matter, or for any kind of personal service, are promptly taken care of. Every letter is answered.

Still another phase of the work is sending advice to families and rectors when a Brotherhood secretary in the field has established personal relationship with an enlisted man. Inquiries are also sent out by the same clerk who attends to this work, asking for better addresses when mail is returned from men in the service. With the constant movement of troops, this develops into a perplexing matter.

The entire "Sisterhood" of the Brotherhood works like a well regulated machine. Each operation fits into the next operation, each one is important, and each girl has her own responsibility to bear. The little circle which has gathered for prayers at noon each day has grown from a tiny one of six a year ago to thirty and sometimes nearly fifty now, including the Army and Navy Department and the National Headquarters office employees. If one doubts the big task that has been undertaken, it requires but a visit to the central office to grasp the volume of the work and the importance of it. It is small wonder that the stranger stops, surprised, and says with a little gasp:

"I had no idea, no idea whatever, that you maintained such an organization here."

A Plea For Promptness

Mr. F. S. Titsworth, Executive Secretary of the Army and Navy Department, Brotherhood of St. Andrew, makes another earnest plea to all clergymen and secretaries of chapters who are entrusted with the duty of notifying his department when Churchmen have been called to colors, urging them to send names in to the central office of the Army and Navy Department of the Brotherhood, Church House, Philadelphia, as soon as the man leaves for camp.

"Under present conditions," says Mr. Titsworth, "we can count on a man remaining in the camp to which he is originally assigned, not more than one month. If, in this short space of time, his name is to be reported to us, recorded here, and sent to our secretary or correspondent for personal relationship, the names must be put into the mail promptly. No matter how promptly we may handle registration and distribution from this office, if addresses are out of date when they reach us they are absolutely useless when they reach our men in the field."

"If our first letter is lost, asking the men to keep closely in touch with us, our future contact is lost, unless by chance a secretary locates the man, or unless the man himself is sufficiently interested in the Church to seek out its ministers."

"Our secretaries, at embarkation points find their hands absolutely tied because of their inability to locate men whose names are sent them, because regiments have been sent overseas before the lists could reach the secretary."

"If our work is to count for all it can count for, we must hope that the clergy throughout the country will co-operate with us to this extent, sending complete addresses for all men going out from their parishes and sending them the same day the addresses are secured, remembering that every day's delay lessens the opportunity of the Church to reach and hold the man going into the struggle."

The files at Central Office now contain the names of approximately 60,000 men, unfortunately a large number with incomplete addresses, but fortunately as well a large per cent who have been reached and who have responded to letters. It is hoped that Clergy and Churchmen everywhere will hear and heed this plea for prompt co-operation.

THE RT. REV. FRANCIS KEY BROOKE, D. D.

An Appreciation.

By The Rev. Charles T. Stout.

When the General Convention, meeting in Baltimore, Oct. 1892, elected Francis Key Brooke, Missionary Bishop of Oklahoma, it was my privilege to be one of the first members of the House of Deputies to offer him my hearty congratulations. A friendship dating back to the early seventies, in College ties, made the elevation of my dear friend of peculiar interest and gladness to me.

Bishop Brooke was not a great man as the world counts greatness, but he was great in those virtues and qualities of character that make men and women of superior excellence in the Kingdom of God. I remember so well the look in his face as he met the congratulations of friends. It was of painful surprise, of shrinking humility. Yet his customary noble bearing always void of annoyance and assumption of superiority carried him through those trying hours in such manner as to win other friends. The call to Oklahoma was one that some men, judging from more recent elections, would have declined. It was the call to self-sacrifice, to heart breaking work in a field that gave little promise of responsive fertility, with no money accompanying the call, only two clergy and one Indian deacon, one unfinished church building, a few vacant lots in three or four towns, an old building in a mission.

Such was the equipment. Outside of four or five towns no service of the Church had ever been held. The Bishop was the first missionary. With a half dozen exceptions he held the first services, celebrated the first Communion, baptized the first children, ministered to sick and dying, in all the towns where the Church was planted up to the division of the District in 1910. It was work such as the Bishops of the early Church were called upon to do. And in Francis Key Brooke was found a true and devoted Overseer of the Church.

Probably few people now-a-days know the romantic and unique history of Oklahoma, once the old Indian territory, since 1837 the home of the five tribes of Indians, now partially civilized, and the richest settlement of people in the United States. It was only eighteen years after the first white settlers came that in 1907 Oklahoma territory and the Indian territory were made into one great State with a population of 1,450,000, ranking as the twenty-third state in the Union and now having two millions of people. In April, 1889, when six counties were opened to homestead settlement 70,000 people were added to the population in a week.

To meet this situation of appalling possibilities the Bishop had but little. The Board of Missions had little to give this devoted pioneer Bishop. This wealthy Church of ours had no vision in the days of the settlement of the great middle and further west. "Where there is no vision the people perish." As with other noble men whom the Church has commissioned and sent forth without money or equipment into the Missionary fields Bishop Brooke must exhaust energy and heart in personal appeals in the East. It is a sad commentary on the intelligence of Churchmen and their idea of a "reasonably holy and living sacrifice" that this has been the customary method of Church extension.

But visible results of twenty-five years of earnest labor are not wanting. There are fifty-three (53) Churches and Chapel Houses, about 3800 communicants, fifteen rectories, and some 1700 Sunday School children. A Church Hospital has done excellent work in McAllister and a Church House for women at the State University in Norman. Spiritual results cannot be tabulated. All honor to the faithful clergy and laymen who have stood by and worked with the Bishop.

As the first call came to him to take up this difficult work, the call came now to lay it down. God had tested and tried His servant. The work entrusted to him he had done as best he could. No man can do more. Gladly he gave it back into God's hands, realizing more than anyone his limitations, exacting of himself the utmost.

The Divine Master could find no truer way of revealing His loving human fellowship than in washing His disciple's feet. It was a startling reversal of human experience and human pride. In like manner Bishop

Brooke formed the reality of friendship and fellowship in ministering to the famishing souls of men in truest apostolic service, and so he bound men to himself, laboring in the Kingdom of God.

West Texas Notes.

The meeting of the Church Congress which was to have been held in San Antonio in 1919 has been postponed. This was deemed advisable by the officers of the Congress on account of the unsettled conditions of the present. It is planned to hold the Congress in San Antonio some time in the future.

The churches in San Antonio and throughout the diocese have all complied with the regulations of the city authorities and have held no public service since October thirteenth. Several churches, however, have been open for private prayer and meditation, and many members have availed themselves of this fact. In Saint Mark's, San Antonio, intercessions are said in the presence of small groups of people, and in other parishes, as well as St. Mark's, the Holy Communion has been celebrated with several invited individuals present.

Saint Mary's Hall, the diocesan school for girls, opened on September eighteenth with an unusually large enrollment. The West Texas Military Academy, the school for boys, has an organized unit of the Student Army Training Corps with a considerable enrollment of men.

The State Assembly of the Daughters of the King was to have held a meeting in San Antonio beginning October twenty-fifth. This has been postponed for a month on account of the epidemic of influenza.

SPOKANE.

The Reverend H. I. Oberholtzer, rector of Ellensburg, Wash., has gone to France to serve under the direction of the Y. M. C. A.

The Rev. George H. Severance of Oroville is expecting to leave shortly for training as Chaplain at Camp Zachary Taylor, Louisville, Kentucky. The Reverend gentleman has done yeoman service in the Okanogan country, a work for which he is unusually well fitted. His going will be quite a serious loss to the churches in that county, but every effort will be made to keep the work going as satisfactorily as the circumstances permit.

The Spanish Influenza epidemic has closed the churches in this State as it has done more or less throughout the country. The Rev. Gilbert W. Laidlaw, rector at Pullman, has both his Church, and Parish Hall turned into Hospitals, for there are a large number of men in training at the University, and every available building is needed. The rector of North Yakima, the Rev. F. J. Mynard reports that his Parish Hall is being used as a Hospital, and the probability is, that such is the case in many other parts of this district. Bishop Page recently attended the special meeting of the Missionary Bishops held at Cheyenne, Wyoming to consider ways and means of keeping the work together considering the scarcity of the clergy, and to further improve the outlook by the judicious use of trained lay-readers.

Three Deanery meetings have been held this month, all of which were attended by Bishop and Mrs. Herman Page, the former speaking largely in reference to Sunday School Work, and the later to the Advent Call. The meetings were held respectively at Granger, Pullman, and North Yakima. A visit was also made to St. Paul's School, Walla Walla, which is full of pupils, and the outlook for the year's work most encouraging. The Rev. Bertram E. Warren, rector of St. Paul's is fast winning his way into the affections of the people.

Confirmations were held at All Saints' Cathedral, Spokane, Oroville, and Republic during October.

And then, too, I should like a far wider variety of discourses. There is nothing which so holds the attention of old and young alike as a biographical lecture; why are sermons not more biographical? Why should not one listen to a simple narrative of the life of some hero or saint? Why is it justifiable to attempt to spin a sermon out of the meagre and attenuated records of the life of St. Matthias or St. Jude, and not to preach about Gordon or Father Damien?—Arthur Christopher Benson.

GLEANINGS FROM EVERYWHERE
Continued from Page 1

stayed faithfully by the work, through discouragements and losses and poverty. Conspicuously, Rev. A. B. Nicholas, a willing and useful helper for twenty-three years, the Rev. Dr. Brookes, the Rev. George Biller, the Rev. Frank R. Jones on the east side, the Rev. A. U. Francis and the Rev. J. M. Davidson. But the changes were too frequent. Courage and wisdom to persevere in the work were oftentimes lacking. One hundred and four men, in priests orders, have been connected with this field during my episcopate. Some of the change was unavoidable, but much of it, I am compelled to say, has been the result of the failure in patience and courage and steadfastness on the part of some of our younger clergy, especially those trained here in the field. Too readily they have yielded to the desire for an easier field and more comfortable surroundings. Yet I gladly bear record to much good, patient, earnest labor from the most of my fellow workers.

It would be a serious fault in this slight review of the years that are past, if I seem to intimate that this has been mostly my work. Not so. All honor and gratitude are in my heart for the men and women who worked here with me.

The Bishop Speaks Humbly of Himself.

Then dear, faithful, Bishop Brooke goes on speaking with affection and gratitude of those associated with him in his work. He gives statistics of buildings, and increase of communicants and Sunday school children, etc. He speaks humbly of himself and says "That the past two or three years have been to me the most anxious of my twenty-five in the field. How many more years I shall feel it right to keep on in this present field and with just my present responsibilities and cares is not sure. It depends on a careful testing, in the next few months, of the health and strength which God will give me, and my ability to adjust that strength by some new and changed ways of working perhaps, to the present needs of the field. This only I will promise dear friends, that so soon as it is made plain to me that this work, in its present condition and interests, needs a Missionary Bishop younger, physically stronger, and that it is essentially suffering because it has not such a chief pastor and missionary. I will open the way for him to take the work."

And then he speaks of the war, his interest in doing all that can be done to help carry the burden. He believed that it is a righteous war and he calls them all to self denial. He says too, "Of the clergy now at work in this and Eastern Oklahoma or canonically attached to the District I have ordained 13. Of the clergy ordained by me, one, Bishop Biller, after serving as a Missionary Bishop, has gone to his reward."

And then, in closing he says: "Let us loyally sustain the nation. By prayers for a righteous victory. By prayers for our armies, and for our misguided enemies, always, also at the same time, by striving to keep all malice, prejudice and hatred out of our hearts, by pledging ourselves to every asked-for denial, gift and sacrifice, by the gift of our sons, brothers, friends, money and labor—let us each one ask God to show us how to do our part in winning the war, which if we win it rightly at all, must be won as God's war against injustice, aggression, wrong and robbery. And so with a pure conscience let us pray, 'God save the State.'"

"This Is Told In Confidence."

By Harry Kemp.

I have a table, cot and chair
And nothing more, the walls are bare,
Yet I confess that in my room
Lie Syrian rugs rich from the loom,
Stand statues poised on flying toe,
Hang tapestries with folk-a-flow
As the wind takes them to and fro.
And workman Fancy has inlaid
My walls, with ivory and jade.

The opening on a New York street
Full of cries and hurrying feet,
My window is a fairy space!
That gives on each imagined place:
Old ruins lost in desert peace;
The broken fanes and shrines of Greece;
Ægean islands fringed with foam;
The ever lasting hills of Rome;
Troy flowing red with skyward flame,
And every spot of hallowed fame.

Outside my window I can see
The sweet blue lake of Galilee,

And Carmel's purple—regioned height
And Sinai clothed with stars and night.
But this is told in confidence,
So not a word when you go hence,
For if my landlord once but knew
My attic fetched so large a view
The churl would never rest content
Till he had raised my monthly rent!

A Valuable Aid to Every Rector.

A local assembly of the Daughters of the King has published a little pamphlet composed by the Rev. Herbert W. Prince, rector of the Church of the Epiphany (Chicago, Ill.), under the caption of "A Valuable Aid to Every Rector, Without Cost." The order of the Daughters of the King is defined as an order of women in the Episcopal Church who are pledged to personal service, loyally given, and without pay.

Is it not a matter of wisdom, is the question asked the clergy, to use this order of women for the development of the work of the parish and neighborhood? There follows for the information of mid-city parishes a list of the activities of the local chapter at the Epiphany.

Members:

- Conduct Bible classes for women.
- Have workers at railway stations to meet women and girls travelling alone.
- Visit children in orphan asylums.
- Visit jails and read to prisoners.
- Visit hospitals with altar flowers.
- Visit homes of poorer people with flowers.
- Conduct a boarding house for women attending university.
- Conduct milk depot for infant welfare work.
- Have charge of mission Sunday school.
- Conduct study class in missions.
- Support girl in school in China.
- Support missionary in China.
- Attend noon-day meetings during Lent.
- Endow a room in hospital.
- Have representation in each local institution.
- Endow pew in church and use same as a welcome for strangers.
- Work in settlement house.
- Collect clothing for homes and hospitals.
- Entertain each new confirmation class.
- Have a hospitality committee who welcome strangers at church services.

—Taken from the Living Church.

I would add to the above list of various activities, that of messenger in the coming year for "The Advent Call." The members of The Girl's Friendly might also give their services for the great work we are soon to devote one week to the mobilizing the women of the Church for prayer and service and worship.

The following is taken from the Parish Leaflet of The Church of The Good Shepherd, Jacksonville, Florida. The Rev. Milton R. Worsham, Rector.

Junior Prayer Song.

(Sung to tune of Hymn 342.)

Heavenly Father, bless the sailors
Far across the sea;
Make them brave and keep them always
Near to Thee.

Take the Soldiers in Thy keeping,
As they march along;
And in camp and field and battle
Make them strong.

May the lonely, sick and wounded
Ever near Thee feel;
Give the doctors and the nurses
Skill to heal.

Bless the mothers and the children
In the home they keep;
Give them daily bread and shelter,
Guard their sleep.

Grant to him who rules our nation
Gifts and power of sight,
Strength to strive for truth and honor
And for right.

God, our Father, hear our prayer!
Make the war to cease;
Holy Spirit, teach us love—
Give us peace. Amen.

VIEWS AND INTERVIEWS

Continued from Page 1

of the war. This has been a war for world betterment—for higher manifestations of humanity and justice. If it is not this, we are a nation of hypocrites. We are sure, however, of the righteousness of our cause, and a "religious faith in a righteous cause is the greatest fighting power." One of our greatest generals in France said recently: "It is the moral

earnestness of the officers and men of the Allied Armies that is our fighting power." This same moral earnestness, these same spiritual convictions will be needed in the truly terrifying responsibilities which victory and peace will bring us. Let us set our face steadfastly toward the future as men who have faith in a living God. Let our motto as churchmen and citizens, both in war and peace, be—"For God and Country." Keep God in the foreground and there will be no danger of our country falling into the background. Remember that we are pledged soldiers of Christ first and foremost, both in war and peace. Remember that the cross is still carried in our Church processions, even though it be sometimes obscured in the folds of our glorious flag.

Special and unusual efforts must be made in these absorbing days to arouse and maintain our zeal in worship and prayer, in the upkeep of our Church charities, and in the furtherance of our missionary enterprises. While we must gladly support these agencies which are sanctioned or employed by the government for the successful prosecution of its great world task, we must at the same time indelibly imprint the fact upon our minds and consciences, that a military victory purchased at the expense of the cultural and civilizing agencies of religion would be a disastrous victory indeed. We American people occupy a position of great promise for the world and a great peril to ourselves. Fighting against a cruel militarism we are, nevertheless, under the necessity of creating an invincible army. Let us beware of becoming solely militaristic ourselves. Fighting against the exaltation of might over right, we are nevertheless under the necessity of dedicating all our might to a great cause. Let us beware lest we forget the power and might of the things of the Spirit. Fighting against the domination of the State over the consciences of men, we are nevertheless under the necessity of surrendering many of our affairs to control of the State. Let us not forget our citizenship in the Kingdom of God. Our Christian duties must be done, and our patriotic duties must not be left undone. Happy for us these duties do no conflict in the realm of conscience. But we cannot do our full duty to Church and Country in these days of great moral issues, without deep spiritual convictions, personal sacrifices, readjustment in our methods of living and spending, and resolute determination to win out in Christ's Cause as well as in our Country's Cause. For God and Country! Let us take our stand here.

STUDIES IN THE ACTS.

Continued from page 4.

not appoint officers to an invisible organization.

There are several things to note in this election.

(1) Its democratic character. There was no Papal appointment by St. Peter. There was no hierarchical demand made by the eleven that they should choose the twelfth. There was no mob demand for the most popular candidate.

There were two nominees made in an orderly fashion and a choice by lot from those two. It is difficult to see how, without divine guidance, this little body could have hit upon the principles of constitutional democracy in the autocratic days of the Roman Empire.

(2) Its guarantee of the perpetuation of organized Christianity. If there had been no such corporate action, there would have been eleven denominations from the start. "I am of Peter" and "I am of John" would have been the very essence of Christian trend.

But no! "I am of the Holy Catholic Church," wiped out an offensive individualism without destroying individual initiative. The Church became and remained for nearly five hundred years a constitutional democracy governed by general councils whenever circumstances would permit them to assemble.

The Papacy was an afterthought. Denominationalism a reaction from that afterthought.

(3) It emphasizes the fact, too often forgotten, that God has a part in the work of the Church. That prayer puts into God's hands the ultimate destinies of the Christian Church.

Without prayer in which God is allowed to act freely there can be no ultimate assurance that His will will be done on earth as it is in Heaven.

The world since the days of Christ has been full of cocksure demagogues

who have usually been wrong and of narrow sectarians who have never even visualized the breadth and scope of God's plan in making of one blood all the nations of the earth in the fellowship of Jesus Christ.

BISHOP LAWRENCE'S ANNIVERSARY.

(Continued from page 1)

value to the Church of the pension system.

"From stiff formality we all relax under the spell of the Bishop's voice, as fact after fact rolls out in emphatic support of the principles presented. A scientific analysis of the merits follows, and from The Wall Street Man. 'I had no idea of it. Are the average salaries of our clergy so small? You surprise me! The pension system—what a great thing it is, just and deserved. I want to hear more.'"

"The conversation now takes a turn to the proposed system of accounting; the investment of the trust funds—and the Bishop proceeds to demonstrate to the satisfaction of this exacting man of business how it will all be done.

"Time to go, and we leave to repeat somewhat the same story at another place.

"Is it any wonder that the business men of New York city, not only those who are members of the Episcopal Church, but others who were aroused over the great undertaking, so scientifically founded and so attractively presented by the Bishop of the Church in Wall street?"

One of His Own Stories.

Bishop Lawrence once genially remarked:

"When I first started to get money for the Church Pension Fund I shrank from the job, but now it has become a real pleasure. I meet all sorts of interesting people, who are most courteous as well as most interesting. So far only three people have failed to contribute, and they have left the door open so that I can try them again in the fall."

So eloquent was Bishop Lawrence's appeal for the fund that money poured in from the most unexpected sources. A prisoner about to be released from Charlestown jail had saved \$50. He sent it to the fund. A woman read the appeal for the fund to her blind brother in New York. He asked to be led down to Wall street, where he entered the Bishop's office and laid on the desk a big roll of bills. Some boys had a system of paying fines if they spotted the tablecloth at their homes. They gave \$5.

Members of his flock wished to celebrate his 25th anniversary in a befitting manner, but Bishop Lawrence vetoed it all because it was war time. He wanted no money spent nor speeches made. He reduced it all to a simple service in Trinity Church, and a simple luncheon afterwards. But even this had to be abandoned because of the epidemic of influenza.

Speaking to a Sunday Post reporter upon the occasion of the completion of Bishop Lawrence's 25 years' episcopacy, the Rt. Rev. Samuel G. Babcock, Suffragan Bishop of Massachusetts said:

Began His Episcopate in 1893.

"Bishop Lawrence began his episcopacy in 1893. At that time he was elected Bishop of the entire State of Massachusetts. Then there were in the entire State 199 congregations of the Protestant Episcopal Church, 230 clergymen and 32,120 communicants.

"The increase and development of work compelled in later years the division of the diocese into two parts. Bishop Lawrence retaining eastern Massachusetts, comprising the counties of Essex, Middlesex, Norfolk, Bristol, Barnstable, Duke's, and Nantucket. At the time of the division a new endowment fund of \$100,000 was raised and paid to the new diocese.

"In 1918, on the occasion of his 25th anniversary there are in eastern Massachusetts, Bishop Lawrence's diocese, 209 congregations, with 251 clergymen and 55,202 communicants. With the western Massachusetts diocese there are today, in the State, 284 congregations of the Protestant Episcopal Church, and 313 clergymen with over 70,000 communicants.

"There you have the comparisons. Not only has the number of congregations increased through new missions to various fields, but the work of the diocese has been strengthened and developed in many ways."

"What changes in the people has Bishop Lawrence noted, and what effect has the war had upon them?" asked the reporter.

"The experience of the Bishop in

the work of the diocese has been that today there is more vital piety and deeper interest in religion than ever before.

"All over Massachusetts men and women are making real sacrifices, not only for the war, but also to maintain the Church and to further its missionary work.

"Notwithstanding the increased cost of living and the many demands upon givers, Church people are contributing more generously for religious work than ever before, partaking in the general spirit of self-denial and generosity which prevades the community at this time."

RED CROSS RELIEF WORK

Relief work by the American Red Cross in Belgium necessitated an expenditure of \$1,432,374 for the ten months ending June 30. This amount went to provide comforts and medical assistance for Belgian soldiers, 90,000 residents of that part of the little country outside the German lines and the 600,000 Belgian refugees scattered through France, England, Holland and Switzerland.

The sum of \$1,947,325 has been appropriated to continue this work during the last six months of this year. Thus by the end of this year the Red Cross will—since the war began—have appropriated for use among the Belgians the sum of \$3,376,699. These are the outstanding facts in the current section of the War Council's report relative to the use being made of the Red Cross war fund.

The establishment of eighty-two canteens, which provide daily refreshments for 25,000 soldiers, the financial assistance given to nine hospitals that are combating disease among the civilian population and refugee colonies, the construction and support of a barracks which shelters 400 children and the maintenance of a home for disabled Belgian soldiers are a few of the things the Red Cross has done for the courageous little kingdom and its people.

About 15,000 Belgian children in the countries mentioned are healthier and happier as a result of day nurseries established by the organization.

Co-operation between the Red Cross and the Belgian government has been so effective that this aid has been distributed largely through the medium of Belgian agencies. A donation of one million francs to the Queen for the support of the hospital service and another of half a million francs to insure the completion of a large hospital were among the first expenditures of the Red Cross in Belgium.

The organization has established what is known as the Queen's purse, a fund of five thousand francs, which is distributed among the country's war victims. As free Belgium is within easy range of German guns and bombs, hospitals in that territory have been destroyed from time to time increasing the cost of relief work.

THE HOME GUARD.

Do you know anyone who belongs to a Home Guard? Is he a young man, of fine physique, without anyone dependent on him, and free from many responsibilities or engagements? What nonsense! Men of this sort, thank God, are far away. They are the Front Guard, not the Home Guard. But you know the men who have come forward for the Home Guard, and perhaps you know what it costs them.

What about the Home Guard in our Church Schools? The teachers in the prime of life who could teach well, so far as experience goes, and easily, so far as other responsibilities go, where are they? Not available for the Church School now. If men, they are at the front; if women, many of them have been called to war service of other sorts in the community.

The Church School is begging for teachers. Men and women of older age, this is your great opportunity! This is a part of the Church's war work. You are called to join the Home Guard, and to bear a hand every week for the protection of the childhood and youth of the Church, to help maintain or to upbuild the morale which is needed at home to balance the sacrifice upon the field. You can do this service. You MUST do it!—The Leader.

Lawyer—The judge says you'll get your hearing tomorrow.

Pat—Phwat, The saints be praised An' me deaf fer fifteen years!—The Reminder.

CHRISTIAN UNITY IN IRELAND

An Admirable Example of What Christians Can Do to Overcome Divisions Among Them

We are indebted to Mr. Robert H. Gardiner, Secretary of the World Conference on Faith and Order, for a leaflet by Prof. Trench of Dublin, Ireland, entitled "Christian Unity in Ireland," containing information which will be received with joy by Christians everywhere. It brings to light, as Mr. Gardiner well says, "An admirable example of what Christians can do to overcome the divisions among them, which are so serious a hindrance to the progress of the Kingdom. That in a country like Ireland, harassed by strife for centuries between Irish and English, Protestants and Catholics, the value of prayer as an approach to unity and to a deeper Christian spirit has been so clearly recognized, seems to set a most inspiring example to us in this country."

The following extract from the leaflet will be read with deep interest:

The Most Critical Hour of Ireland's History.

It is at this most critical hour of Ireland's history, our sky beclouded, our atmosphere heavy with gloom, that we, still longing to compass an Irish unity, but burdened with a sense of impotence, have had recourse to the thought of God. In Him we find perhaps scarcely a road to union in the body politic, but if not, yet there is something more real, though it be less tangible; for we re-discover the ever existing but usually obscured true unity of all Christian men and women in Him. When I say we re-discover this, by "we" I mean the little groups who in Dublin and elsewhere are meeting for united silent prayer. Those thus meeting represent various sections of the Church universal, and hold most varied opinions upon Irish politics. For it would be a great mistake to suppose that they have in common any political views, whether those which in my prefatory remarks I may for my own part have expressed, or any others. All that has drawn them together is some common sense of spiritual values.

A Silent Prayer Meeting.

It began in February, 1918, when a circular signed by Florence Williams, Rachel Dix, and the present writer, was issued announcing that it had been decided to hold a silent prayer meeting every Wednesday at 2:30 in the Lady Chapel, St. Patrick's Cathedral. It may here be remarked that it does add to the sense of fellowship to know that we are praying at the same time, though not at the same place, as others like-minded; and groups meeting elsewhere to pray in unison with us therefore endeavor to make their time correspond with ours. But all that is really essential is conscious unity of intention; and some meet at a different time. In Dublin, for example, there is a corresponding meeting in St. Andrew's Church at 5:30 Thursday, for those who find this more convenient than the Wednesday hour.

In the circular we explained what we were about in the following words: "We have before us in particular our position and the Church's position with regard to the life of Ireland in this critical time, and in the future, into which none of us can see far, but in which there must be great changes coming, and in preparation for which we and the Church of God at large must be in need of Divine illumination, if spiritual issues are not to be obscured by party feeling. Our meeting in fellowship will help to create an atmosphere favorable to meditation, and we may learn together the practice of the Presence of God. The barriers that separate us may there be broken down; for though words divide us, we may find ourselves united in the silence. Our hope is that some who are not of the Church of Ireland will join us in these meetings. They will not there hear anything to hurt them, for they will hear nothing at all. And we shall discover the unity underlying our diversity. It is hoped also that many unable to be with us in body may be with us in spirit on Wednesday afternoons."

A Response Which Caused Rejoicing.

Early in March a letter appeared in the Dublin daily papers, which, although only the present writer was responsible for it, probably expresses sentiments animating the group who had thus commenced to hold these weekly meetings. As this letter elic-

ited from brothers and sisters with whom we were unacquainted a response which caused us greatly to rejoice, it may be well to reproduce it here:

"Sir:—Diligent search will reveal, amid much diversity of opinion, one or two points of agreement between all serious-minded people in Ireland today: one at least; for they are all agreed that this is a grave and critical time for Ireland, as well as for the rest of the world. And very many feel that the grave and critical time demands of them some helpful action, in what direction they can scarcely tell. Among those who feel most uncertain respecting our country's future are the most intelligent. Among those who feel most impotent are some of those who are most anxious to help. The worst of it is that in this time of universal upheaval things may happen suddenly, and we may possibly find ourselves faced by conditions for which we have not prepared, whereby we may be thrown into confusion.

"In such conditions, and with such uncertain prospects, what are we to do? For discussion of politics will not help; and even complaints about the Government, which are, for us all, the normal way of relieving our feelings, do not really set things right. Some, then, have been answering this question for themselves by saying that the best thing they can do at the moment is to ask serious people of varied views to meet together, not to wrangle, but to lift up their hearts unitedly to God for Ireland and in silent prayer. In the Lady Chapel at St. Patrick's Cathedral extremes meet on Wednesday afternoons, Conservatives and peoples of Sinn Féin sympathies joining to seek together in perfect silence for Divine illumination; the majority of them belonging to the Church of Ireland, but the minority not. We may be well aware that much more will be required of us than prayer and meditation, but these things first, we say, in order that we may be prepared aright for we know not exactly what.

To Get All Ireland Bound by Chains of Gold About the Feet of God.

"We should be very happy if those who, feeling with us the seriousness of the time, yet cannot join us at St. Patrick's, were disposed to form groups elsewhere in unity of purpose with us. Thus that very feeling of importance which many Christian people throughout the country share will lead us into united action with no less than this as its aim, to get all Ireland bound by gold chains about the feet of God.

"There are some of us who would especially desire to be found acting in this matter in conscious unison with our Roman Catholic brethren. Many among them, we know, have cultivated the spirit of prayer and meditation more than we. The thought is that in attempting to give ourselves up to silent prayer for Ireland and for guidance for all Christian folk in Ireland, it would be a help to feel that such prayer was rising from different centres in some sort of unison. Hills of lesser altitude sever Protestant Churches from each other; but the highest of the Dublin range is the mountain between St. Patrick's and the Pro-Cathedral. Now if, at this hazardous moment, men and women of faith will stand on either side of the mountain and will say to it: Be thou for practical purposes removed, and be thou cast into the sea; then what will happen is this, that the mountain range will stand to all appearances unchanged, but the men and women of faith will know that for them it has been removed, and will realize, for Ireland's good, their fundamental unity in God.—Yours, etc."

A Sense of Christian Unity Never Experienced Before.

This letter led to what has given some of those concerned such a sense of Christian unity as they never experienced before. That Church people of strongly opposed political views should be praying together with the thought of Ireland's present state and future prospects especially before them, seems in itself, in the present state of political temper, no small matter. That with them should be united some of the Society of Friends, Presbyterians, Methodists, is all to

the good. But that Roman Catholics, sundered from us as they are by barriers of history and tradition, by some real differences of doctrine, and by exclusive claims advanced on our side and on theirs, should be in conscious fellowship with us in our prayer-meetings—this means for us a new sense of the oneness of all the children of God that are scattered, a new realization that (our unhappy divisions notwithstanding) Our Saviour's prayer does not remain really unanswered: "that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us."

THE CLERGY AND THE ADVENT CALL

Every crash on the battle front is a cracking of the New World's shell. Between newspaper headlines the prophets are reading hidden news more critical than victory by arms, for after the victory by arms over him who would destroy the body comes an allied front against him who would destroy both body and soul together in hell.

What the soldier does at the front makes work at the rear for the man of God. Our armies are really spiritual pioneers turning out vast work-stuff for the clergy at home.

If that is true—if the New World is really groaning into birth to the thunder of guns and the tramp of nations on crusade—then how ought the heart of the Church to be straightened for its coming task?

Already demobilization plans are on paper. Already governments are organizing to rehabilitate the armies of returning cripples. Already statesmen are conferring on new policies to meet a brand-new time.

Is the Church getting ready? Is it clear for action?

As ever, the women are leading. They are not satisfied with their knitting and conserving, and fetching and carrying for Red Cross, Liberty Loans, and other war activities. Our land-wide Woman's Auxiliary has set itself a war work. Let us not smile at it in condescension. These are the mothers, the wives, the lovers, the sisters and the friends of crusaders. God never had such women to hear His voice and do His will as these. Theirs are the deepest pangs in all this woe, and theirs is the deepest realization.

They plan to enlist all their sisters. Their object is—every woman alert, every woman shaken free from illusion, every woman ready for training, ready for spiritual attack upon a spiritual task.

The women's plan is God's plan—the plan that worked at Pentecost. They are going to know each other by courageous house-to-house visitation. They are going to knit themselves together again into a sisterhood of common triumph, even as they are a sisterhood of common suffering. They are going to sweep the house clean for the One who stands at the door and knocks. They are going to pledge the womanhood of the Church to exchange vanities for realities. They are going to pray and answer questions and search the Word. They are going to come hungry and with open hands to the keepers of the Table for the food of God for guiding, for work to do, for teaching.

If we are worth our salt, we clergy are going to read this thing as a flaring headline. It is meat for us; it is our line. We ought to be down on our knees thanking God for it, and imploring Him to keep it from miscarrying. We ought to be up on our toes ready to help it along. We ought to have plans to meet it when it comes and to follow it up where it goes.

Life, today, is a chemical solution in a great war, almost ready for pouring. One more stir, one more ingredient and the fluid will begin to harden and crystallize. Well for us if we are keen about it. Well for us if we have the molds ready to receive it.

It may all fail. It may turn out a farce. It may all work out into one more sad blunder in history; but if it does, it will be one more class sin against the Holy Ghost; another unreadiness of appointed leaders.

Brothers in the Priesthood, let us give ourselves with a whole heart to this opportunity. Let us demonstrate to the nation that it is for such great reason as this that in the draft we are deferred to Class 5, to stay at home.—G. P. S., in The Southern Ohio Church Messenger.

PARISH LEAFLET PUBLICATIONS

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

Here are a few supplies, always on hand, ready to send to the purchaser, which every clergyman or parish ought to have, and without which they cannot do the most efficient work:

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

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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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The three above cards for One Dollar.

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