

# The Witness

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

CHICAGO, ILL., AND HOBART, IND., NOVEMBER 16, 1918

\$1.00 A YEAR

## DAY OF ALL DAYS!

**h, and on Earth Peace,  
towards Men**

men, flashed over the wires encircling the world this morning, awakening most of us in a deep slumber. Our Lord, 1918—the greatest day in our history: The first Christmas Day, the first day of peace have sprung.

clear,  
old,  
the earth  
of gold;  
will to men,  
From the East and gracious King;  
The world in solemn stillness lay  
To hear the angels sing.

2 Still through the cloven skies they come,  
With peaceful wings unfurled;  
And still their heavenly music floats  
O'er all the weary world:  
Above its sad and lonely plains  
They bend on hovering wing,  
And ever o'er its Babel sounds  
The blessed angels sing.

3 O ye, beneath life's crushing load,  
Whose forms are bending low,  
Who toil along the climbing way  
With painful steps and slow!  
Look now, for glad and golden hours  
Come swiftly on the wing:  
Oh, rest beside the weary road,  
And hear the angels sing.

4 For lo, the days are hastening on,  
By prophets seen of old,  
When with the ever-circling years,  
Shall come the time foretold,  
When the new heaven and earth shall own  
The Prince of Peace their King,  
And the whole world send back the song  
Which now the angels sing.

O Almighty God, who art a strong tower of defence unto thy servants against the face of their enemies; We yield thee praise and thanksgiving for our deliverance from those great and apparent dangers wherewith we were compassed. We acknowledge it thy goodness that we were not delivered over as a prey unto them; beseeching thee still to continue thy mercies towards us, that all the world may know that thou art our Deliverer; through Jesus Christ our Lord.

on earth peace, good will towards men,  
we worship thee, we glorify thee,  
glory, O Lord God, heavenly King,

Jesus Christ; O Lord God, Lamb of God,  
est away the sins of the world, have  
away the sins of the world, have  
right hand of God the Father, have

only art the Lord; thou only, O Lord,  
most high in the glory of God the Father.

## HE DID IT

ord, was asked by Charles M. Schwab how he did it, he answered in two words, "No booze." That tells the story of industrial efficiency briefly and definitely.—Diocese of Quincy Light.

## A MESSAGE FROM BISHOP TUTTLE.

Written for The Witness

Americans have been in a wonderful way and to an unprecedented degree plunged into the thick of world activities.

Washington gave wise counsel for our formative period, that we should be keepers at home in careful avoidance of entangling alliances. But now steam and electricity have annihilated space and have gathered the nations into neighborliness; and a people cannot live by itself and work for itself alone any more than an individual can. Americans are loudly summoned to meet international responsibilities and to discharge international duties. But, coincident with their taking outside views and thinking outside thoughts and doing outside acts they should not be heedless of Washington's warning to build the home fortress solid and make the home basis strong.

Representatives from all nations of the earth are constantly coming to us, and they stay in settlement among us. These must be Americanized. A tenderly welcome, a cordial good will, an introduction to our helpful public schools, an explanation of our laws and customs with their proffer of comforting protection, and the very atmosphere of wholesome personal freedom, will best work the Americanization desired.

If the comers be Christians we should take pride and pleasure in showing them how our flag respects freedom of conscience and insures religious liberty. If they be not Christians a warm missionary spirit in heart and life should urge us to the work of making them and their children to be Christians. The Church which will take hold with heart and mind and strength of this duty to the foreigners settled among us will be doing blessed missionary work for the Master and for the country second in importance to none other that can be named.

Daniel S. Tuttle.

## MOTOR CARS FOR OVERSEAS CHAPLAINS

The Rev. Dr. Washburn, Secretary of the Church War Commission, announces that "At a recent meeting of the Executive Committee, a message from Bishop Perry was read in which Chaplain Brent and he asked the War Commission to underwrite \$50,000 for the purchase of motor cars overseas to be used by chaplains. Chaplain Brent and Bishop Perry suggested that the full financial responsibility should be at once undertaken by the War Commission of the Episcopal Church, with the hope that the General War-Time Commission of the Churches would apportion to each of the larger Communions its share of this total amount, inasmuch as the money would be used to supply chaplains without interdenominational distinction. The Executive Committee immediately informed the General War-Time Commission that it was ready to underwrite \$50,000 for this purchase. The General War-Time Commission of the Churches accepted with deep gratitude the proposition, and in consequence Bishop Perry was cabled that the War Commission of the Episcopal Church was willing to underwrite \$50,000. A committee has been appointed by the General War-Time Commission of the Churches to apportion the proper share of this expense to each one of the larger Communions. It is needless to say that the War Commission of the Episcopal Church was glad to be able to make this immediate response to Chaplain Brent and Bishop Perry, and also to assist in the work of the chaplains of the Christian Church without denominational distinction."

## CHRISTIAN AMERICANIZATION

**Week of Prayer and Conference for the Stranger Within  
Our Gates, November 17-24**

The Rev. Francis S. White, Domestic Secretary of the Board of Missions calls the attention of the Bishops and Clergy of the Church to the fact that "from Nov. 17-24 inclusive the religious bodies of Christian America have been asked to observe what some people call 'Home Mission Week' when we shall in prayer and conference think of the foreigner in our midst, and plan to know him better. In its aim and essence this movement should appeal to the Church as no other movement possibly could; and it would seem strange, with our heritage and our ability of interpreting American ideals to the man who has hitherto been the 'stranger within our gates' if our pulpits were silent at a time when all the people in the neighborhood should be thinking and talking over ways and means of presenting to our non-English speaking friends our national ideals and mission."

I have been informed that the United States Government approves of this movement to such an extent, that it is about to issue a pamphlet to be sent to every clergyman in the U. S. urging him to take part in it.

The Educational Department of the Board of Missions under the leadership of Dr. Sturgis is expecting to present to the Church for its study courses next year this question in a most attractive way."

The Home Missions Council, which includes in its membership thirty-five different home mission bodies, representing twenty-three denominations and the Council of Women for Home Missions, sends out literature including a bulletin for the Clergy, a Sunday School program, a poster and a program for Women's Missionary Societies. Rev. Mr. White says he will gladly act as agent in securing any of this material, should any reader desire.

In one of the pamphlets plans are suggested for the use of societies: "Neighborhood group meetings to discuss neighborhood conditions. A war luncheon with speakers on Americanization.

Meeting of parent-teachers associations as guests of the Church women. Mass meeting of children with patriotic program.

A moving picture theater used for Americanization and patriotic films.

Church women speaking five minutes at all meetings of clubs and Red Cross, during week using Americanization theme.

Exhibit in public-library of books on Americanization.

Concerts in Parish Houses by musicians from foreign speaking communities.

Pageant using groups from all sections of the community.

Exhibition and demonstration in some public way, of manuals and methods of teaching English to foreigners."

Practical service for the individual consists in: "Visiting a foreign settlement, section or home. Visiting a Church for foreign speaking people. Attending some special meeting for foreigners. See that some form of recreation is offered to foreigners. Become acquainted personally with a foreign family. Co-operate with your clergyman in plans for community visitation.

Read at least one autobiography of an immigrant. Inspect an industry using foreign labor."

In the bulletin issued for the clergy we are given information on the work done by the various denominations among the foreign peoples in this country.

## What the Episcopal Church Is Doing.

"The Episcopal Church carries on work among the Japanese in Sacramento, San Francisco, Los Angeles, Seattle, Ogden, Utah. In Honolulu, a large educational and evangelical work is being done under Bishop Restarick. This work is of far-reaching importance owing to the constant emigration of the Japanese and Chinese converts.

In San Francisco and Oakland the Church ministers to the Chinese.

Very successful missions for the Italians are conducted in New York, Chicago, Gary, Ind., and Philadelphia.

Strong centers of work for the Swedes are in Providence, R. I., New York City, Boston, Chicago, Minneapolis, Duluth. Some work is done among the Greeks and Syrians. Before the war there were a number of German Episcopal Churches in the United States. There are now French Episcopal Churches in Philadelphia and New York. Hungarians are organized into Episcopal congregations in New Jersey and Indiana. Some work is done among the Armenians chiefly along the line of ecclesiastical hospitality. There is active work among the Poles in Pennsylvania, and possibly elsewhere. Along the New England coast sporadic attempts have been made to reach the unchurched Portuguese.

In the case of all races of immigrants the Episcopal Church relies largely upon the distribution of Bibles in the language of the immigrant, and upon the Book of Common Prayer which is now procurable in the languages of most of the immigrant races."

The pamphlet containing nine Sunday School stories about a Norwegian boy, an Indian girl, a Russian-Bohemian girl, an Italian girl, a Greek boy, a Slovak, a Cuban, a New Mexican and a Chinese are all very interesting. In another column will be found the first story, "The Boy Behind the Aeroplane," which we print for the benefit of our younger readers. The other stories will follow in their order in future issues.

**Challenges The Church's Best Effort.**  
The Woman's Board of Domestic Missions of the Reformed Church of America sound this warning:

"We face another momentous issue as yet shadowy, keeping itself from the clear light of open statement of intention, growing in the darkness in hidden places like a fungus, in mines and lumber camps, passed along to farm laborers and wherever great industries mass together those who labor with their hands; it has possibilities of affecting the whole structure of the world and thus must rightly be taken account of in any outlook on America's needs.

"We refer to the insidious well-defined undercurrent of class consciousness among large bodies of laborers who claim a pernicious type of internationalism and whose religion is a pseudo socialistic formula of brotherhood,—but a brotherhood which fails to include in equal and proportionate consideration members of the so-called higher classes. That a new and fairer basis for all human living must be found quickly we all gladly concede and desire to work for. But in view of the awful power for destruction and disintegration of established order and institutions, including the Christian Church, inherent in this movement, and in view of the great masses of ignorant Negroes and foreigners in this country, inflammable and open to propaganda-approach, the Home Mission enterprise becomes of tremendous national importance."

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# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

By the Rev. FRANCIS S. WHITE.

## SAINT ANDREW'S DAY November 30

### The Collect.

Almighty God, who didst give such grace unto thy holy Apostle Saint Andrew, that he readily obeyed the calling of thy Son Jesus Christ, and followed him without delay; Grant unto us all, that we, being called by thy Holy Word, may forthwith give up ourselves obediently to fulfil thy holy commandments through Jesus Christ our Lord.—Amen.

### Requirements For Companionship With Jesus.

"The gift of God is eternal life," says St. Paul. It was this life which God gave to St. Andrew, that made him willing to follow Jesus Christ. It was a case of like calling like, or life calling life, if you please. Jesus does not make mental gifts the basic requirements for His companionship, although He did say "what think ye of Christ?" Nor did Jesus tell men that they must have only so much money before He will be their friend, although He bade the rich young man sell all that he had, and give it to the poor and then seek His companionship. A certain disposition does not seem to be required before one can follow Jesus, although He said: "Whoso loveth father or mother more than Me, is not worthy of Me." No: all that Jesus seemed to require of men to be His followers was that they were alive, "live wires" as the modern slang puts it. The Christian religion is not a third sex proposition, it is a normal life; so whoever has in him the desire to live, he is the kind of person that Jesus Christ can make into a saint and an apostle. That person's definition of "life" may have to be altered, but if he has in him any spark of life which Almighty God started him out with, the Lord of Life can manage the rest. All Jesus Christ had to do to Andrew was to call, and deep answered to deep, readily and without delay.

### How Does Jesus Christ Call People?

The calling of Thy Son." How does Jesus Christ call people? Does not the call of the Anointed One normally and usually come to human hearts through certain sense media, chiefly the eye and the ear? The spoken and the written word are the goads that pinch a man's conscience and provoke his will to action. The calling is insistent; it precedes a man all his days until he yields and follows. The call of Jesus comes ordinarily through Christian parents, or through parents who unconsciously voice His ideals; the good influences of school and church add their power to this insistent note. If his sense of life be rightly directed, the child will gradually listen and look for the messages and signals of the Blessed One. And the call involves the willingness to follow its promptings and pleadings. Do not imagine that the "calling" of Jesus Christ can be likened to "teasing" or "nagging." The companionship which He offers you is one which if it were expressed in terms of modern social life, and you were the ordinary social climber, would fill you with a delirium of joy, and no sacrifice which would enable you to accept the invitation would be too great for you to make. To walk with Jesus, and to be acknowledged as one whom He sought out, makes life really worth living. Just look yourself over very thoroughly and you will see very clearly why Jesus would not "nag" or "tease" you for your company—but on the other hand, see Who He is, and be happy and proud that He wants you to walk with Him in the way.

### The Acid Test Of Our Earnestness.

"Grant that we may give up ourselves;" here is the heart of the prayer; here is where the sword thrust comes; this is the acid test of our earnestness. And because it is hard for all of us to give up ourselves, we ask the Almighty God to help us all. Do not figure out that giving up is easy or natural. If it were easy, we wouldn't be of much account; if it were natural for any real live person to yield to another, then the Church would not bid us pray that everyone should be granted help in this direction. To give up ourselves is to acknowledge that our own plans, our own desires, our own hopes and ambitions are made to give way to other plans, de-

sires, hopes, ambitions which we recognize are superior to ours from every point of view. No one of us is big enough to do this until he has had a vision of the work that Jesus came to do. The moment we catch that vision that moment we begin to give up ourselves to the fulfilling of the commandment whose aim is the betterment of the whole world.

"Obediently to fulfill Thy Holy Commandments" is the logical sequence of giving up ourselves. God does not wish us to lie supine under His commands as the old-time devotees threw themselves under the crushing weight of the juggernaut car. He expects us to "get to work" because we are the ones on whom He relies to fulfill the word of His mouth. We are to do on earth the work which He has for us to do, and it is only by giving up ourselves that we can hope to fulfill our task obediently. We are to serve Him as the Angels do Him service in heaven. Let us examine ourselves in this regard and then lay our Advent plans according to the results of our examination.

### The Epistle... Rom. x. 9.

If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the scripture saith, Whosoever believeth on him shall not be ashamed. For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him. For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things! But they have not all obeyed the gospel. For Esaias saith, Lord, who hath believed our report? So then faith cometh by hearing, and hearing by the word of God. But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world. But I say, Did not Israel know? First Moses saith, I will provoke you to jealousy by them that are no people, and by a foolish nation I will anger you. But Esaias is very bold, and saith, I was found of them that sought me not; I was made manifest unto them that asked not after me. But to Israel he saith, All day long I have stretched forth my hands unto a disobedient and gainsaying people.

### "Rich Unto All That Call Upon Him."

"Confess with thy mouth." This is the easiest thing in the world to do. It is called "lip service," and is beset with all the dangers that attend all spoken words. Lip Service is necessary, but it is only helpful to the speaker and the auditor when back of it is "belief in thine heart." It is this heart conviction in the immortality of Jesus Christ that makes it reasonable for one to give up himself to the commands of that same Jesus. The absolute conviction that Jesus is what He says He is, is the only thing that shall save a man from being "ashamed." People are ashamed when they are caught doing something wicked or foolish. In this case it would be both wicked and foolish to confess that Jesus Christ is God incarnate, and not be convinced of it in our hearts. And this confession is within the ability of any type of human being to make. One does not have to be a "Jew or Greek" to gain God's blessings. It is a very encouraging thing to read that "the same Lord over all is rich unto all that call upon Him." Somehow or other, people have heard or learned or experienced the fact that the rich are "hard to get at." It is true that some "rich people" are hard to know; but the people who call on God will find no such difficulty. He is the kind of rich Being who will make a man of you. But do not expect God to make a man of you in spite

of yourself. You have your part to do in "making good." If your idea of a rich man is that he is someone from whom you can and should get something by just asking for it, then it is good for you, if the rich have been "hard to get at." But if your idea of a rich man is that he is one who can help you help yourself, then you are in the way of finding out that you and your rich man are very much alike. So, thinking of God as "rich to all who call on Him," remember He is such to those who look to Him for that sort of help which stiffens will power, drives away bitterness, stirs up energy, promotes patience. Anyone who wants this sort of help can have it by calling on God; and if you call on Him, you will find He is always "at home," and will never "say you nay."

### A Logical Reason For The Ministry.

There is a logical reason for the ministry. St. Andrew was called because he had the ability to go out and find his brother and bring him to Jesus. He was called and sent. Of many of us, it can be said we were called, but we did not wait to be sent, we just went. We went our way because we had not learned that the call involved giving up ourselves. The man who is called and never waits to be sent, is the man who "spills the beans." He is on the Lord's side because Jesus said: "He who is not against us is on our side;" but he does not know how to present a rounded message. Not rounded in polished phrases, but rounded so that the average mind can mentally and spiritually grasp it, and hold on to it, because he finds it is to his physical and spiritual advantage.

### The Gospel Is Not Properly Presented To Many People.

The Gospel is not properly presented to many people, because the Gospel messengers were so eager to get the news published that they mis-spelled the good news, and so failed to get that obedience which was to have been the result of their preaching. Then, too, "they have not all obeyed the Gospel" because though they were preached to, they heard but did not listen; they saw but did not perceive; even they themselves preached, but they were in their hearts a disobedient and gainsaying people, so that the Lord's embrace found them outside His reach and influence; at least on these occasions when to have them close would have meant peace and happiness.

Do you wait after Jesus calls you, to make sure you are ready to be sent? If He has called you and now waits to send you, are you ready to go? I speak in general terms, but in your heart, you know just exactly whether or not you are obedient to Christ's call, don't you?

### The Gospel... St. Matt. iv. 18.

Jesus, walking by the sea of Galilee, saw two brethren, Simon called Peter, and Andrew his brother casting a net into the sea; for they were fishers. And he saith unto them, Follow me, and I will make you fishers of men. And they straightway left their nets, and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship and their father, and followed him.

### What Fishing For Men Involves.

"Jesus walking by the sea saw two brethren casting a net into the sea." It will be a great day for all mankind when we learn the lesson that Jesus can use our trade or profession to extend His Gospel. Every man born into the Church is called by Jesus to company with Him, in order that he may learn "how good and joyful a thing it is" to be a Christian. When he has learned that lesson, he will have learned enough life values to qualify as a missionary, making the word "missionary" mean "one sent." And whatever trade or business or profession one has been learning, should have had in it certain methods or arts which could contribute to the more effective preaching of the Gospel. Thinking of your trade or profession as a "net," if you are practicing it to the best of your ability, then Jesus will call you to use that "net" for God's glory and man's good, just as surely as He called Andrew and Peter. And He may call you to leave your net, or He may not call you to leave your net. The point for you to remember is that if you are a poor hand at your chosen business, such a fact shows that you have not yet learned life's values; therefore you are not apt to be a success in any other line of effort that

requires patience, perseverance, hope, trust. And this is what fishing for men involves.

### A Very Stimulating Experience.

Another heartening thing in today's Gospel is the implication that in our daily tasks the Blessed One loves to come and watch us, as well as watch over us. To have a good friend standing by and watching us develop can be a very stimulating experience. It all depends on the friend. But surely if we have read the Gospel story straight it cannot dishearten or discourage us to realize that close beside us in our working hours stands One Who is not there as a policeman, or a tutor, or a mentor, but as a true and honest and ever-faithful Friend. "A Friend," says some one, "is one who knows all about you, and loves you just the same." There may be something a little flabby about this definition to earnest, resolute people, but there is also a lot of comfort for the person who sometime or other has "fallen down" in his work, or his life. And so it does not make Our Saviour a sentimentalist to think of Him according to this definition. He will watch you, and when He sees you really working, whether it is the work of casting a net, or the work of mending a net, or the work of washing a net, be sure He sees with understanding eyes; and because of that, be glad that He dignifies your work with His company.

If you are employed in a work where the thought of Jesus Christ cannot possibly fit in, it is good advice which tells you to get out of that work without delay.

If, while you are working at your trade, and you have the call to preach; go to work as a lay preacher, letting your handicraft preach; your day's work preach; your home life preach; your whole business preach. And then some others will voice the call of Jesus and say, "give up this way of supporting yourself, and we will support your temporal needs so that you can give all your time to preaching with your lips, what we see you have long believed in your heart."

Remember that Jesus expects His followers to make their daily tasks stepping stones from which they can preach the good news every day of their lives. When the business man and business women gain this conception of their vocations, then the pulpit will have a message that God has always wanted it to proclaim: for into the pulpit will find their way those whom God has proven faithful in the days of their preaching by craft of hand and craft of daily life, and out of the abundance of their heart they will speak to ears that are gladly opened to their words.

### AMERICA, THE BEAUTIFUL.

By Katherine Lee Bates

(This fine national hymn was written in 1893 by Miss Bates, professor of English literature in Wellesley College. Several composers have set it to music, the composition of Charles S. Brown being perhaps the best setting. It goes well to "Auld Lang Syne.")

O beautiful for spacious skies,  
For amber waves of grain,  
For purple mountain majesties  
Above the fruited plain!  
America! America!  
God shed His grace on thee  
And crown thy good with brotherhood  
From sea to shining sea!

O beautiful for pilgrim feet,  
Whose stern, impassioned stress  
A thoroughfare for freedom beat  
Across the wilderness!  
America! America!  
God mend thine every flaw,  
Confirm thy soul in self-control,  
Thy liberty in law!

O beautiful for heroes proved  
In liberating strife,  
Who more than self their country  
loved,  
And mercy more than life!  
America! America!  
May God thy gold refine,  
Till all success be nobleness,  
And every gain divine!

O beautiful for patriot dream  
That sees beyond the years  
Thine alabaster cities gleam  
Undimmed by human tears!  
America! America!  
God shed His grace on thee  
And crown thy good with brotherhood  
From sea to shining sea!

### AUTUMN'S MESSAGE

The calm repose of an Autumn day, below—the trees with their leaves falling gently down; and above—the changing foliage, with its mysterious depths of artistic splendor. What a hush of calming inactivity, typical of the completed time of old age waiting for the spirit's call to a higher sphere, when the outer husk will be left behind.

Before the beauty fades from the trees, leaving them bare and desolate, the hushed stillness holds a mystery of expectation, perchance a message from the invisible. He that hath ears to hear, let him receive some solution of life's problem, some stirring of weak impulses, a call to self-sacrifice, or a wakening of memory to lessons learnt long ago in early childhood, but forgotten in careless manhood.

Oh, the lost opportunities of the years, as they pass swiftly by, leaving but the fallen leaves, soon to be scattered in the wind. The snow will bury them. The frost of winter, with its chilling blast, will harden the softness of our better nature.

Listen to the voice that speaks again in its compelling sweetness to surrender self to the mellow tints and the softening calmness which should follow work well accomplished, an earnest response of the spirit to the higher call of duty, resulting in a peace that passeth understanding.—E. G. H. Aurora, Ill.



## VIEWS AND INTERVIEWS

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

#### The Sunday School Is Not a Side Issue.

"Unfortunately, the Sunday School, in the minds of a great many of our Church people, is relegated to some nebulous realm over whose destinies the Rector and a few kindly, but not efficient, men and women preside," writes Bishop Johnson of Southern California in a letter published in pamphlet form by the Diocesan Board of Religious Education. "This conception is wholly a false one. The Sunday School is an integral part of the Church's life and work. It is a training school for the boys and girls who are subsequently to be the men and women in the Church. The school is not a place in which platitudes are to be taught or where silly sentimentalism is to be evoked. It is a place into which the very best influences should be thrown to teach children the moral truths taught by our Lord; to inculcate the principles upon which they are based, and to outline the duties of a Christian man in the Church of God, and I am reminding you that it is the duty of the Vestrymen of the Church, as representing the Laity, to see that the Sunday School is properly equipped for its work. The Sunday School should not be permitted to regard itself as a side issue apart from the Parish, living its own life and supporting itself as best it may to accomplish any ends that it may choose to adopt, but it should be taught that it is really a miniature Parish, and under its influence, everything that the father and mother do for the advancement of the cause of Christ in a proper measure, but in as effective a way, the School should be taught that it ought to do, day by day and week by week. It is worth the while for the vestry and for the congregation to support an organization that has such an end as this in view. A few years of such training will bring into existence a body of young men and women who will contribute to the Church, moral, spiritual and material support. To ignore these great facts is to court ruin."

#### The Greeks Will Soon Complete Their Long Unfinished Prayer.

"I have been convinced that the free peoples of this country demanded that the territories of Hellenism shall be given back in order that a great national unity may be the future ideal for Greece," said Archbishop Melitios shortly before he set sail from New York for his native land. "I have been asked by Americans if Greece is able to govern and care for Constantinople, if it were returned to her, and I say that she is more able to take charge of that city at this time than the original thirteen Colonies were under George Washington to undertake the government of their new republic when it was first thought of. I am waiting eagerly for the time when the children of Greece will be able to enter their historic temple of St. Sofia and complete their long unfinished prayer."

#### Dr. Manning Favors Universal Military Training.

"The results of the training here are an unanswerable argument for a wise system of universal military service as a permanent feature of the life of our country," asserted the Rev. Dr. Manning, rector of Trinity Church, New York, when quitting Camp Upton, L. I., recently, where he had served as a civilian chaplain since last November. "No one could be here and see the results as shown in the men who are here without desiring the same thing for the young manhood of our country as a whole. only in its military points of view, because it will be our best insurance against war, but I believe in it as strongly from the moral and spiritual point of view because it will make better men and better Americans."

#### All Dressed Up And Nowhere To Go.

"I certainly will be glad when the ban is lifted off the churches," says Mr. C. L. M. Harris, in the Grace Church, Port Huron, Mich. Record. "I have been continuously organist of some church since I was eighteen years old, and to be all dressed up on Sunday and have nowhere to go, seems very strange. I hope the choir missed the services and choir practices so much that after this, nothing short of an earthquake will prevent them

getting out to church. I really expect they did feel queer on the two Sundays just past, for they have acquired the habit of going to church, and a habit formed is hard to break."

#### Germany's Course in Penance.

"It is worth noting what a hard lesson in moral theology Germany is getting, and what a good Catholic spiritual director our Presbyterian President makes," says the Rev. Wm. M. Gamble in a contribution to the Diocese of Quincy Light. "The moral sense of the allies will not be satisfied with less than (1) Contrition, which Germany tries to evade by professing conversion to Wilson's democratic ideals, and by intimating that she is not responsible for her crimes, because of former lack of national autonomy; in short, pleading ignorance, irresistible delusion and distress. (2) Confession, which Germany evades by denying atrocities, and seeking to retain moral and physical means of self-defense, laying claim to an honor she has fortified by her own acts, and demanding consideration for herself she has denied to others. (3) Satisfaction, which requires, first of all that by surrendering all means of defense, she acknowledges her past unworthiness to use the power she has been given, and that her enemies are more worthy in that respect than she. This comes very hard, indeed, even for a criminal, whose invariable instinct is to paint his accusers, and even his judges, as black as himself; but the cause of truth requires the bitter penance even of surrender of sinner to sinner. Satisfaction also requires restitution. Complete restitution is, of course, impossible; but the moral sense of mankind requires sufficient penance to prove the sincerity of the penitent, and to make clear the fact and consciousness of sin to those scandalized by the evil wrought. Only some fundamental fact of potential forgiveness makes this satisfaction possible, and places merciful limits on the penance; the alternative would be extermination or hopeless slavery, as would be the case if Germany were judged by her own pagan standards. (4) Firm purpose of amendment, of which all the foregoing is the necessary initial test, and which is carried further under conditions of restoration to fraternal fellowship—a restoration normally impossible unless the primary conditions of penance are met."

"One of the hardest tasks of a penitent is to yield to superior force and at the same time acknowledge its justice. It is the pride that would deprive God of power, on the ground that no force can be justly exerted; but really because of the proud impulse to reject the aid to moral and spiritual ends that force sometimes applies. And this is peculiarly the temptation of those who have idolized and misused force. Foch's relentless drive is the best help Germany's penitence could have; yet she may, after all, elect to perish in despair and rage."

#### A True Method Of Gauging Gifts.

"Everybody now as a patriot gets down to actual sworn figures of his income by Government direction," says Bishop Nichols, of California. "There is no losing oneself in that old vagueness of excuse, 'I don't really know what my income is.' We have to know approximately, 'put in down in black and white.' That certainly gives a basis of calculation for our religion as well as for our patriotism. Then under 'N' in the Income Tax Return for 1917, the Government prescribes deductions for contributions and gifts for religious as well as for charitable, scientific and educational corporations and associations, etc. The striking and pertinent fact is that such gifts are scaled as a percentage of the income 'not in excess of 15 per cent.' Even a war measure of the Government recalls the Church itself to a true method of gauging its gifts. Press this home and show how it is the antidote for the poison of slackness in the old excuse, 'I have so many appeals,' etc.,

etc. Nothing will more quickly clarify the matter of meeting the multiplied appeals than to have some sort of clear knowledge of what by a percentage we have available for all appeals. Then it will be a simple matter of that entire percentage for all, to make our religion a preferred claim with its own percentage of the whole percentage for gifts. Then the Church will not come in the 'hindmost' with little or nothing left for it. Then the 'poor mouth' of any Treasurer of Church Funds can fairly wreath itself in smiles as incidental."

The older I grow, the more convinced I am that there is no education which one can get from books and costly apparatus equal to that which can be gotten from contact with great men and women.—Booker Washington.

#### AN "INASMUCH" INCIDENT AT A MILITARY CAMP

Find the Christian worker in a hospital, and you will find the man whose stories thrill your heart and touch your soul. His are the most intimate touches with human lives, his the privileges to enter the quiet hours when Death itself draws near, and be given confessions and confidences; his the harder task too of gripping a friendly hand and feeling that hand grow cold within his clasp, realizing with a heart pang his inability to save.

Now and then there comes a splendid opportunity for real service, and such an opportunity came recently to a secretary of the Brotherhood of St. Andrew in an eastern training camp. In the wards of the convalescent hospital, he found a young aviator marked by every sign and signal of tuberculosis. His face was a picture of the most abject despair, there was no hope for him in the hospital, and he knew it. He didn't want to die. Hadn't he volunteered his services, dedicating his life to the country he loved, and wasn't it just a bit unkind of fate to take him off in this silly fashion?

"Doctor," said the secretary, "what are the chances for that chap?"

"None at all, here."

"What do you mean, here? Are there chances for him elsewhere?"

"Well," replied the doctor, dubiously, "the seaside would probably bring him around all right."

"If I can get him to the seaside, will you grant him a furlough?" asked the secretary, immediately.

"That is not within my power," replied the doctor. "I'll verify my statement, however, if you take the matter up with the colonel."

Without losing time, the secretary hastened off to headquarters, where his request was stated, and his desire for a furlough for the afflicted man laid before the colonel.

"Wouldn't do any good," said the colonel, "that man can't travel alone."

"I'm not asking that he travel alone," replied the good Samaritan. "I'm going to take him. I'll stay with him until he is strong enough to care for himself."

"Can he afford this expense?" asked the colonel.

"Pardon me, sir," replied the secretary, "I haven't thought of asking. A life is more precious to me than any money I may possess. I intend taking him as my guest."

Convinced of the man's earnestness and sincerity, the furlough was granted, and the afflicted aviator and the kindly secretary boarded the next train for the seacoast. The secretary remained with his charge for a few days, when he noticed a marked improvement and was encouraged in believing the man was on the road to recovery. The glow of appreciation on his rosy face, was sufficient reward to the secretary for anything he had done.

The incident did not close there. Approaching the colonel again upon his return to camp, the secretary asked that work of some light, easy nature be granted the aviator upon his return, in order to insure good results from the vacation. The colonel, who had by this time taken a personal interest in the case, promised to do everything possible to save the brave young life for future real and active service to his country.

A simple tale, but one of the many incidents which are taking place all over the country, where secretaries in the camps are finding opportunities to serve "even the least of these, His brethren."

## Plain Notes on Prayer Book Revision

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

#### EIGHTH PAPER

By the Rev. H. Fields Saumenig.

PROPOSED CHANGE NO. 16. Substitute for the Prayer for the President, etc., the following:

"O Lord our Governor, whose glory is in all the world; we commend this Nation to thy merciful care, that being guided by thy Providence we may dwell secure in thy peace. Grant to the President of the United States, and to all in authority, wisdom and strength to know and to do thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in thy fear; through, etc."

The Commission reported a revised form of the present prayer for the President by adding the words "Governor of this State" and by omitting the words "in health and prosperity long to live." The General Convention refused to adopt the revised Prayer and instead voted to substitute the above form. If the present prayer is not entirely satisfactory it would seem the part of wisdom to revise the wording of the prayer where necessary rather than to omit the prayer and substitute a new form. No new prayers, however beautiful, are equal in their phraseology to the collects and prayers taken from ancient sources.

PROPOSED CHANGE NO. 17. Substitute for the first rubric on page 12 the following:

"Or the Creed commonly called the Nicene."

On page 12 the Nicene Creed is printed in full, following the Apostles Creed with the rubrical provision "Or this." The Commission reported a proposition to omit the Nicene Creed from Morning and Evening Prayer. The General Convention defeated the resolution and instead proposed to omit the printing of the Nicene Creed

in Morning and Evening Prayer but to provide by rubrical direction for its use as an alternate form of Creed. This is an attempt to finally remove the rubrical provision for the use of the Nicene Creed in the Choir Offices and is a wise move. The use of the Nicene Creed in the Choir Offices is peculiar to the usage of the American Church.

PROPOSED CHANGE NO. 18. After the General Thanksgiving (in both Morning and Evening Prayer) insert a rubric in these words:

"Note, That the General Thanksgiving may be said by the Congregation with the Minister."

In some few places the custom of saying the General Thanksgiving together by the Minister and people prevails, but without rubrical authority, for the present form of printing the amen in italics at the end of the prayer of General Thanksgiving plainly show that the Church intends the Prayer to be said by the Minister alone. To make the proposed rubrical change will destroy the whole idea of the latter portion of the Choir Offices, i. e.—prayer; at which time the Minister in the prayers is representing the people. This is a General Thanksgiving only as to its scope, as contrasted with the special Thanksgiving as later provided for in the Prayer Book. In the present English Book it does not form a part of Morning or Evening Prayer but is the first of the Thanksgivings. If, however, it is the wisdom of the Church that the General Thanksgiving should be said by the Congregation and the Minister the rubric ought to be positive. In other words it should read "shall be said and not 'may be said' so that the uniformity of worship may be ordered throughout the Church."

#### COMMEMORATION OF BISHOP GORE'S VISIT TO AMERICA

##### Portrait Will Be Presented To The General Seminary.

It has been proposed to present a portrait of the Lord Bishop of Oxford, the Rt. Rev. Dr. Charles Gore, to the General Theological Seminary, New York, in commemoration of his visit to America. Mrs. Winifred Rieber, the artist, has very generously offered her fee of \$2,000 for her work to the Assyrian and Armenian Relief Committee.

The two-fold object of the appeal that is now being made, to raise the amount required contemplating as it does a very fitting and highly to be commended commemoration with the primary purpose of saving Assyrian and Armenian Christians from starving in the hour of victory and during the reconstruction period following the war, is manifestly deserving of a very liberal and immediate response from the Church people of America.

The Rev. Dr. Ernest M. Stires and the Rev. Dr. William T. Manning, under date of October 30th, issued the following letter:

##### The Committee's Letter.

The Lord Bishop of Oxford, the Right Reverend Charles Gore, D. D., is now finishing a series of profoundly impressive addresses in America on the Church and the League of Nations. He is here by invitation of the Committee on Moral Aims of the War, and with the consent of the British Foreign Office. The occasion, the personality, and the message of this foremost representative of the Anglican episcopate deserves commemoration.

It is proposed to present to the General Theological Seminary in the City of New York, a portrait of this distinguished theologian and ecclesiastical statesman. Dean Fosbrooke enthusiastically welcomes the idea. A well-known artist, now painting by order of Mr. J. Pierpont Morgan the portrait of the Vice-Chancellor of the University of Cambridge, now here with the British Educational Commission, has consented to paint the Lord Bishop of Oxford also, and to donate the entire fee of two thousand dollars to our Assyrian and Armenian Relief Fund. Any oversubscription

will be devoted to the identical relief work.

We the undersigned, a Committee appointed by the Diocese of New York, give our hearty endorsement to this plan, and respectfully request that subscriptions for the "Bishop of Oxford's Portrait Fund" be designated as such and sent to Mr. Woodbury G. Langdon, Treasurer, 131 East 40th Street, New York City.

As the Lord Bishop returns to England shortly we request your immediate co-operation.

Respectfully yours,  
Ernest M. Stires.

Chairman.  
William T. Manning,  
Vice-Chairman.

##### Dean Fosbrooke's Letter.

The Rev. Dr. Hughell Fosbrooke, Dean of the General Theological Seminary, under date of October 31st, wrote the following letter to Mr. Paul Shimmion, Field Secretary of the Assyrian and Armenian Relief Fund:

My Dear Mr. Shimmion:  
It gives me great pleasure to send you the enclosed pledge for \$500 for the Bishop of Oxford's Portrait Fund. The Seminary rejoices in the possibility of having in its possession the portrait of one of the most distinguished theologians of the Anglican Church, though in these difficult days it could not afford to make any contribution simply for the sake of so desirable an acquisition. However, in view of the fact that the artist is so generously contributing the money to the Assyrian and Armenian Relief Fund, we are only too glad to make a special effort to do our part.

With best wishes, I am,  
Faithfully yours,  
Hughell Fosbrooke, Dean.

"Do you suppose," said Johnny, as his little cousin laid away her largest roisest apple for a sick girl, "that God cares about such little things as we do? He is too busy taking care of the big folks to notice us much." Winnie shook her head and pointed to mama, who had just lifted the baby from the crib. "Do you think," said Winnie, "that mama is so busy with the big folks that she forgets the baby? She thinks of the baby first, 'cause he's the littlest. Surely God knows how to love as well as mother."—Epworth Herald.



# The Witness

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## EDITORIAL

### THE FUNCTION OF THE CHURCH.

There is no finer forage in the world than the buffalo grass with which the western plains were covered when the white man first crossed them.

When this sod is once turned by the plough, the buffalo grass goes and in its place comes one of two things, either golden fields of grain or else a rank growth of noxious weeds. A garden is a beautiful thing, but once it is allowed to deteriorate it is an ugly, repulsive thing.

So, if any one has ever read "My Life as an Indian" by Schultze, he will be carried away by the happiness of primitive life. Schultze tried to go back to the New England village where he had inherited an estate, but after the free and untrammelled life among the Blackfeet on the plains, he found New England village life tiresome and petty. He went back in disgust at civilization to join the tribe which had adopted him and to live with the Indian wife that he had taken. And there are few finer women in story than was this same Indian squaw.

Someone asked me the other day if I thought civilization worth while.

Natty Bumpo in the Leather-stocking tales thought decidedly not and he travelled from the settlements of New York to the prairies of the west to get rid of the civilized whites. He preferred to bunk with the pioneer and take his chances with the red man. When one looks at the civilization of Europe, of which we are the lineal descendants, one is almost justified in asking whether it is worth while.

When one is stranded in a community where the civilized white has come to wrestle with elemental problems, in lumber camp, in mining camp, or in the settlements that follow a pioneer railroad, one sees a worse brutality, a more savage struggle than ever disgraced an Indian village. Nor is one inspired when he goes into the East side of New York with its huddling squalor, or into a mid-western village with its narrow pharisaism, nor in a colony of the four hundred with its splendid isolation.

Do the slums exist that Newport may be gay? Is there only enough to go around and when a few, who have the power, appropriate more than enough in order that they may enjoy superfluous luxuries, must a whole community suffer because they have been deprived of bread and games? Is the Prussian junker any more selfish than our captains of finance, or was Von Bissing any more cruel in the homes of Belgium than Von Einstein in the sweat shops of New York?

Is it any worse to lop off children's hands than it is to dwarf their souls in mines and factories?

Is the price that we must pay for the prosperity of the few, that the many shall be debased?

And shall the nemesis of our civilization consist in the revolt of the vulgar and the debased who in turn make a shambles of the palaces of the cultured?

Are culture and comfort and Christ the privilege of the fortunate few?

Anybody who has read "The Cotter's Saturday Night" knows that it need not be so, but anybody who has tried to get house servants knows that those who were once "the humble and the meek" now occupy the "seats of the mighty" in their own estimation.

We are confronted with the startling fact today that humanity is rapidly becoming a lost art.

It is not only Emperors and the four hundred that are proud and arrogant, but the peasant and the housemaid are pert and insolent. And from whom have they learned the lesson? The most dangerous ele-

ment today in any community is the arrogant rich for he is the breeder of anarchy, the teacher of the envious, the violator of peace.

Every man is born with the same faculties and the Lord intended no one to be either arrogant or insolent, and no man has the special privilege of violating humanity. Because God has given a man ten talents, he has so much the less right to be ungrateful, and to forget the Lord "in whose hand his breath is and whose are all his ways." The only excuse for much brains or wealth, or power is service, and the only worthy expression of these qualities is sympathy. It is the lack of sympathy that characterizes alike the savage, the Chinaman, the Prussian and the smug American.

It is the haughty unwillingness to recognize human brotherhood in the interests of selfish indulgence that breed malice, envy and all uncharitableness, and no pinnacle of material prosperity can justify snobbery and cruelty of caste.

Many voices have said that when the war is over this will be a workingman's world. But is the workingman, per se, any less selfish, any more sympathetic than the capitalist? If he is, I have failed to see the evidence.

The opposite of humanity is conceit, and the opposite of sympathy is cruelty, and where shall we find humanity and sympathy?

Neither in acts of great corporations nor in those of labor federations.

I have found it nowhere else than in the individual, rich or poor, who takes Christ as his model, and in his feeble way tries to live as Christ would have him live.

But when we turn from corporations and federations to the Christian Church, what do we find?

Have we no pomposity of caste in ecclesiastical circles? Is there no patronizing of the poor and no fondling of the rich??

Are there no churches as exclusive as Newport society, and no congregations as cold as the Arctic circle?

No aggregation of selfish people whether it calls itself corporation, federation or congregation can be other than the units which compose its caste.

No program of democracy, socialism or ethical culture can make celestial harmony out of a keyboard of false notes. The unit of an organization is the individual, and no possible combination of individuals, under whatever banner they advertize their virtue, can produce the Kingdom of Heaven, until and unless the individuals are personally humble, sympathetic, righteous.

The Church has a divine task and that is to make men righteous. It is a hard and difficult one.

It is not the business of the Church, any more than it is the business of the university, to lead in this war, or to procure legislation, or to hygienize a community. When you deflect the Church from its business of making individuals righteous, you turn it from a hard and difficult task to one more congenial and less beneficial, for the Church is the only organization whose sole business it is to make men righteous, and that is job enough in itself.

A friend of mine was talking the other day to a prominent leader of the Y. M. C. A. and he asked this leader if the Y. M. C. A. was going to content itself when it came back from the war with being an auxiliary to the churches, or whether it was going to be a religion in itself.

In the course of the conversation it developed that this prominent Y. M. C. A. worker had no conception of the value of worship, no idea of the necessity of sacraments, no appreciation of the household of faith, but religion in his mind was merely a machine whose function was to provide certain benefits, largely material, for the environment of young men.

That is all right as an auxiliary factor, but perfectly futile as a substitute for the gift of the Spirit, by which we are to become new creatures in our own personal regeneration. Our greatest danger is to make young men selfish. There is no selfishness, less winsome, than religious selfishness, which is concerned merely with surrounding itself with a comfortable atmosphere.

Christ chose the way of the Cross and bade us to follow and unless we deliberately choose the hard task of conquering self, then our Jerusalem will be Sodom and Gomorrah, or as Berlin and Petrograd. Then will the buffalo grass of our primitive manhood become rank weeds and hideous desolation.

This is God's teaching in this war. You as an individual have chiefly to concern yourself with your own acceptance of God's will before you can take your place in any scheme of human brotherhood.

Seek you, yourself the Kingdom of God and His righteousness and then you will help, as far as you can, in adding all things needful to the human race.

Keep your own garden free from weeds and your neighbor will rise up and call you blessed.

## STUDIES IN THE ACTS

"And they were all amazed, and were in doubt, saying one to another, What meaneth this? Others, mocking said, These men are full of new wine." (Acts II 12-13.)

Here we have in two verses the effect of Pentecost upon the general public, and it produced then as now, doubt and scorn.

It is a curious feature that although religion is a universal experience of the race, and, therefore entitled to the same consideration as other phenomena, that whenever the acts of religion, which same acts be-

long to the realm of religion, run counter to the preconceptions of the irreligious that they produce these two effects,—doubt from the serious and scorn from the frivolous.

As Christ once said, speaking of this same attitude, "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead," nor were they.

The Christian faith consisted of certain facts attested by the witness of "over five hundred brethren; and also certified by a jury of twelve men, who staked their lives upon the truth

of these facts; and also by the unwilling testimony of Saul of Tarsus, the ablest Hebrew of them all.

The truth of these facts is further attested by the greatest of all tests, that of time; for we, who live nineteen centuries after these facts, could testify if we would, that the more sincerely the world accepts these facts, the more capable the world is of receiving the decencies of civilization, and the further men depart from the life and teaching of Jesus Christ, the more inhuman and impossible the world becomes.

No one yet has risen who can give to the world, a way of religious life that can either take the place of, or show the untruthfulness of Christ's life.

It is not only based on good legal testimony, it is confirmed by the experience of the race.

But the Christian religion is a matter of doubt and scorn, not because those who practice it faithfully are dissatisfied with the fulfillment of its promises, but because those who start out with the premise that it is fiction and not truth, are not capable of ascertaining its worth.

"He that believeth in the Son of God," or in any one else for that matter, "hath the witness for himself." There was no question in the minds of those who testified to the facts of Pentecost, as to the reality of those facts, for they became throughout their lives, martyrs to those things which they had seen and heard. (The word "martyr" in Greek means simply "a witness.")

Nor need we be disappointed in the erect of their testimony upon the human race.

The Christian Religion can always approve itself to human faith because of that which it has accomplished by those who have accepted it in sincerity and truth; not a large company, perhaps, but one which has leavened the earth and made vice less respectable and virtue more possible to those who seek.

This is all that its Master ever claimed that it would do.

As for the group that doubted and scorned the testimony of the Evangel, it still exists and its name is legion.

St. Paul found that to the Jews, the Cross of Christ was a stumbling block, and to the Greeks it was foolishness. It is the same reaction that faith has upon the prejudice and vanity of the human race.

There is a wall of prejudice in human society. There is no form of exercise which people so dread and which is so rare as that of unprejudiced thought. Out of every hundred people, one could separate them into groups, Roman Catholics, Methodists, Baptists, Presbyterians, Episcopalians, Adventists, Christian Scientists, Mormons, and what not, each group holding tenaciously to its mildewed conceptions of truth, incapable of seeing the others' viewpoints, unwilling to allow the thin edge of that viewpoint to penetrate the interior, incapable of seeing any fact except that which they follow with goose-step swing.

These doubt everything that does not conform to the cock-sure revelation of truth which they have received. These would doubt if Christ was to come again, for each would find something in His teaching which contravened their inveterate prejudices.

Then besides these, a large company of the four-hundred are too indolent, or too vicious, or too frivolous, even to think life for them is merely a rund of temporary sensations, and anything else than an agreeable sensation is so repellant that they will not entertain it. These sit in the seat of the scornful, and are more vociferous about their rights than they are thoughtful about their duties.

To them the Cross of Christ is foolishness for it entails upon them an effort to overcome the lethargy or the viciousness to which they are wedded, and to them those who preach a gospel of eternal life are intoxicated with the new wine of fanciful idealism.

And yet in each hundred there will be those who hunger and thirst after righteousness and who find in the gospel of Christ the bread of life.

Those who prate about converting the whole world to Christ are unmindful of the fact that Christ Himself alienated more than He attracted, and that truth has never been acceptable to any great portion of the human race.

In order to accomplish a statistical success, the Gospel of Christ is diluted to a mere emotional appeal, and thousands are added to the faith who could not give a reason for the faith that is in them.

Continued on Page 7.



## CURRENT EVENTS IN THE AMERICAN CHURCH

Every parish in the Diocese of Arkansas, which has a Woman's Auxiliary is planning to observe the "Advent Call."

The Young Men's Christian Associations of North America will observe a week of prayer beginning on Sunday next, November 17th.

The Rev. Robert Y. Barber of Grace Church, Chanute, Kans., held a daily celebration of the Holy Communion during the influenza epidemic quarantine, with two persons at each service. Mr. Barber got permission for himself and the local Roman Catholic priest to have three services on All Saints' Day with six persons at each service. Mr. Barber reports that "It was one of the most effective All Saints' Days I have ever observed."

Trinity parishoners, Pine Bluff, Ark., are giving War Savings Stamps toward the upbuilding of a fund for a parish house. Every woman in the parish has pledged herself to give at least one and some of the men are following suit. One of the guilds has invested five hundred dollars in them, registering them in its own name, and the Sunday School pupils are doing the same. The Sunday School has already passed its quota. This giving of War Stamps takes the place of holding bazaars and sales.

On Sunday evening, November 3rd, a "service of remembrance" was held at Grace Church, New York City, by the rector, the Rev. Dr. Slattery, at which time a large number of names were read in addition to those regularly commemorated in Grace Church itself. Dr. Slattery was prompted to plan for such a service, "knowing that there must be many men who have given their lives in the war for whom there could be no funeral, and for whom there has been no funeral service."

Representative divines of several religious bodies in Philadelphia issued a pre-election letter to voters urging them to take advantage of their opportunity to elect State officers and "a legislature pledged to the ratification of the amendment to the Federal Constitution providing for future nation-wide prohibition of the liquor traffic." Among the signatures to the letter was that of the Rev. Dr. Floyd W. Tompkins, Rector of Holy Trinity Church.

The Rev. Albert Gale, of Plattsburgh, N. Y., writes to The Witness: "In your issue of November 2nd, Dr. Phillips says of the Church of England, 'There is no more taxation than in the Church of Scotland, (Presbyterian).' The Church of Scotland was really established by law, its Lord High Commissioner is appointed by the State, and taxes are paid by the people for its support—at all events for the repair and erection of churches and parsonages, if not for the support of ministers. The Church of England, on the other hand, receives nothing from State or taxpayer."

The Rev. Samuel Eli Wells, Deacon, was advanced to the Priesthood in Christ Church, Little Rock, Ark., on All Saints' Day, by Bishop Winchester. Morning Prayer was read by the Rev. A. E. Lyman-Wheaton. Suffragan Bishop Sappore preached the sermon and the Rev. Charles F. Collins presented the candidate for ordination. The Litany was read by the Very Rev. Dr. R. B. Templeton. Bishop Winchester officiated at the celebration of the Holy Communion, assisted by Bishop Sappore. The Rev. Walter E. Bentley, of New York, who was present, joined in the laying-on-of-hands. Mr. Wells is in charge of Christ Church.

The late Jack Klinaus, for many years Senior Warden of Grace Church, Grand Rapids, Michigan, has shown his devotion to the Church by two benefactions, one of \$10,000.00, as an endowment fund for Grace Parish; the other of \$5,000.00, to the Episcopal Fund of the Diocese of Western Michigan. The whole estate is left in trust with the Michigan Trust Co., which is directed to pay the income to Mrs. Klinaus during

her life time and after her death to pay the income of these two bequests quarterly, forever, respectively to the Vestry, for the maintenance of the Church and its work, and to the Diocese for the support of the Episcopate.

The epidemic of influenza which has swept over the land has been a veritable scourge in New England. Death's toll has been heavy and few families have escaped some measure of sickness, anxiety and sorrow. The physical causes of the disease have not been clearly traced, and we are not disposed to see in such a visitation the immediate hand of God raised in wrath and for punishment; yet the occasion may well furnish occasion for penitence and reawaken us to the unchanging realities of the spiritual life and prompt us to a closer walking with God. "He that dwelleth in the secret place of the Most High shall not be afraid for the pestilence that walketh in darkness, nor for the sickness that destroyeth in the noon-day;" but divine strength and comfort and abiding peace shall be his.—The Lonsdale, R. I., Parish Chronicle.

The program for the forthcoming international temperance workers' conference to be held at Columbus, Ohio, November 19-20 inclusive, is perfected. A cablegram has been received from England to the effect that Robert A. Moore, County Councillor, Glasgow, Scotland, and Walter Doris and William Bingham, J. P., both of London, are seeking passports with a view of coming to America as delegates to the conference. Jean Letrot, assistant secretary of a prominent French temperance organization will also probably attend as a delegate. Dr. Chapman, ex-moderator of the Presbyterian General Assembly, and Hon. William Jennings Bryan have accepted invitations to appear on the program. Prominent Anti-Saloon League workers from different sections of the country will take an active part on the program.

Plans are being made now for the Christmas Campaign of 1918 in the Sunday Schools of America for relief work among the starving peoples of Armenia and Syria. The results of last year's Campaign lead to the hope that larger things may be accomplished this year. A much later start was made last year, but at least 927 Schools of the Church were effectively reached, though this total would be much increased if complete records were possible. The total amount of money recorded was \$24,263.65. The total sum received from the Schools of the whole continent was \$803,844.21, from 27,957 Schools. This again would be largely increased if it were possible to secure accurate records of all Sunday School gifts. The goal of the 1918 Christmas Campaign in the Sunday Schools of America is \$2,000,000.—The Leader.

The Rev. Benj. E. Chapman, rector of St. Andrew's Church, Chicago, has made 1473 calls in a house to house canvass of the neighborhood of the church and finds that there are but eleven families in the community that claim to be Church people and are not attending the services of the Church, in the local parish. Of these most of them are communicants of the Cathedral, two of the Epiphany and one of St. Luke's Church. Of these families numbering something over 1400 only about 178 have children in the home. Those attend six different denominational congregations besides St. Andrew's Church. Here is a marked change for the childless home of the community that three years ago was filled with children. Fully 75 percent of the homes are rooming houses. Since a year ago the influx of negroes into the community has been rapid. The Park Avenue Methodist Church building has been sold to a colored Methodist congregation, nearby St. Andrew's. The Eighth Presbyterian Church closed last spring and may sell soon to a colored congregation.

Mustn't Over (h) eat.

"When feeding the furnace

It's proper," said Teal,

"To give it at present

A rather light meal."

—Boston Transcript.

### PERSONALS

The Rev. James N. Mackenzie, formerly of All Saints' Church, Minot, Neb., entered upon his new field of labor at Spencer, Iowa, as rector of St. Stephen's Church, the first of the month.

The Rev. Edwin Creary, who did a very creditable work during his Seminary course at Seabury in several missions in the Diocese of Minnesota, has accepted a call to the rectorship of St. John's Church, Mankato, Minn., and entered upon his new duties the first of this month.

The Rev. J. M. Page, Chaplain of St. John the Divine's Chapel, University of Illinois, at Champaign, has been commissioned a first lieutenant in the United States Army for Chaplain's duty and ordered to report at Camp Sherman, Chillicothe, O. He will probably be assigned to port duty in France.

The Rev. Lester Leake Riley, rector of Christ Church, Springfield, Ill., entered the session of the Chaplain's Training School at Camp Zachary Taylor, Kentucky, beginning November 15th. His parish will be in charge of the Rev. Phil Porter of Cleveland, O., during his absence.

The Rev. Robert Kell, resigned the rectorship of St. Stephen's Church, East Liverpool, O., and accepted a call to the Church of the Epiphany, Baltimore, Md., beginning November 1st.

The Rev. Walter E. Bently of Brooklyn, New York, at the request of the Vestry of Christ Church, Little Rock, Ark., has taken charge of the parish until July 1919. Mr. Bently is known throughout the English speaking world as the founder and the head of the Actors' Church Alliance.

The Reverend Verne Stover has accepted a call to the flourishing parish of St. Paul's Batesville, Ark., the parish that abhors a debt as Nature does a vacuum. Batesville is adjacent to the largest manganese deposits in the United States and the mining of this material has become very profitable since we entered the war. Investors from all sections of the country are going thither, and a roll call of the various mine directorates sounds like a roll call of the states. From these investors the parish gains some transient and perhaps some permanent members. The Rev. Verne Stover was a medical missionary to China before he entered the ministry and has done a notable work at Camp Pike under the auspices of the Y. M. C. A.

The Rev. Charles F. Collins, Volunteer Church Chaplain at Camp Pike, has accepted a call to St. Luke's parish, Hot Springs, Ark. Mr. Collins at the urgent request of the Camp Officers, will continue his services among the soldiers until Jan. 1st.

The Rev. Ira C. Swanman has taken charge of several mission centers in the Southeastern corner of the Diocese of Arkansas and will reside at Monticello.

The address of the Rev. Ernest H. Price has been changed from Elko to Fallon, Nevada. All communications for the Secretary of the Convocation of the Missionary District of Nevada should be sent hereafter to the latter address.

### A MESSAGE TO WOMEN.

It was said that the "Keynote" of the Sewanee Summer School was to be "Wise and Strong Leadership." The message then that I would give is this: "Wise" leadership can only come through Prayer and Service, if one earnestly prays one must serve; and if one serves one must pray, the two are inseparable; and to lead one must first learn to serve.

To be a "Strong" leader, one must have knowledge and training; but knowledge of what?

First to know what we are called upon to do, and then when we stand ready to answer the call, we must be fully trained and equipped. Therefore, my earnest plea is for more Institutes and Study Classes to gain the technical knowledge and for more corporate Communions among our Auxiliary Women, so that when we have the knowledge and training the proper may be given to us so that we

## NEW YORK LETTER

### Various Notes.

Dr. Manning conducted a quite day for the clergy of Montreal, Can., beginning October 30th. By the action of the government refusing to admit voluntary chaplains, his work at Camp Upton is terminated, as far as its official character is concerned. But all, from the commanding general down, express disappointment, and testify that his fine influence will be felt for many a day.

Trinity Church is organizing service clubs in three of its buildings. One is at the parish house at 90 Trinity Place. Two others are at the rectory and school house connected with Trinity Chapel, West 25th Street.

St. Thomas' Church, which now has about 300 stars in its flag, eight of which are golden, has opened a service club opposite the parish church on 53rd Street. The credit for this is largely due to Mrs. Ruby Elliot, social service secretary to Dr. Stires, who was on duty all Summer.

Dr. Reiland, rector of St. George's Stuyvesant Square, who was with Evacuation Hospital, No. 4, from Chateau Thierry to Soissons and Rheims, is in considerable demand as a public speaker connected with the larger war movements. He drew great congregations recently at his own church, to hear him describe the war conditions and hopes at the front. Gifted with a fine voice, he is broadly sympathetic with many encouraging things in social and religious amelioration. It was no small undertaking to keep up a great parish, dependent for so many years on the striking personality of Dr. Ranisford, but there are many who think that Dr. Karl Reiland is by no means behind even his distinguished predecessor.

One of the great churches in New York is Zion and St. Timothy, between 8th and 9th Avenues, on 58th and 57th Streets. For years the rector has been the Rev. Henry Lubeck, D. D., one of the least aggressive and yet most energetic of the city clergy. He has resigned recently, presumably because of ill health, and it is announced that he is to be in California for a time. Who is to succeed him is not yet revealed. Whoever may take up the work will find a hard problem in view of the constant tendency of the neighborhood to become the home of mere lodgers and roomers. Nevertheless no work is more important if it can be supported.

### A Lutheran Celebration.

The war has undoubtedly cast a damper over all celebrations of the Reformation, but the Lutherans faithful to their origin, gathered at Carnegie Hall recently in great numbers to mark the 401st anniversary of Martin Luther's initial movement. It would be a pity to let prejudices against modern Germans make the world ignore the great man whom John Lord so well described as "The Monk who shook the world." Differ as we may, as to the final outcome of the shaking, there is not much doubt of the fact that the religious world needed considerable shaking just then. We of the Anglican Church can admire the shakers and rejoice in the measure of the shaking we got ourselves, while remaining thankful that we were not shaken out of the historic Church.

### New Chancel Window.

In St. George's Episcopal Church, Bronx, of which the Rev. W. J. Clarke Agnew is rector, a very beautiful chancel window has been unveiled. Archdeacon Thomas Pott acted for Bishop Greer at the service. He also dedicated the church service flag, with thirty-one stars, and presented a medal to the class of Mrs. Arthur Bell for the largest attendance at Sunday school. There was special music by the combined choirs of the Sunday school and church. The window which rises in three Gothic lancets, contains heroic figures of three saints, St. George in the center panel and St. Patrick and St. Andrew on either side. St. George is clad in shining armor and carries a banner; St. Patrick is holding the emblem of the Trinity, a trefoil or shamrock, and St. Andrew, whose robes are of rich blue, has a cross. In the lower parts of the window are scenes from the lives of these saints. The window is the work of Frederick S. Lamb of the

Lamb Studios, and is artistic in design and coloring.

### Plays And Players.

When the Actors Church Alliance was founded by the Rev. W. E. Bentley, under the auspices of Bishop Henry Codman Potter, there were many liberal churchmen, both high and broad, who felt dubious about its necessity, so far as the Episcopal Church is concerned. For whatever its faults, or its supposed one time tendency to be too fond of the three condemned "D's," Drink, Drama and Dancing, it was the Episcopal Church that had for centuries the fairest and most hospitable attitude toward the stage. It was inclined thus because its very Prayer Book made it favorably disposed toward every literary and dramatic effort in the direction of dignified public expression. Therefore, a Churchman was disposed to ask, "Why do we Episcopalians need conversion to do our duty in this department of life? Let its bitter and unfair opponents among the Protestant sects learn to be more Christian and charitable towards the theatre, and then there will be no need of an alliance of Church and Stage." It is interesting to note now that the work of the Actors Church Alliance did spread remarkably among the hitherto hostile Protestants, and that Romanists also founded an alliance to do the same sort of work amongst its members. The general result is that one hears of many a Protestant minister going to the theatre now, and the criticisms are less violent and unreasonable. So far as Mr. Bentley's organization contributed toward the now friendly co-operative spirit, he builded better than many of us suspected he would, even if the immediate society he founded is hard to keep alive.

The clergy get occasional complimentary tickets to new productions which seem to their managers worthy of support by religious men and women. One of these recently is Freedom, a really magnificent spectacular pageant given in the beautiful Century Theatre, on Central Park West. Anyone who saw, before the war, the prevailing outdoor pageants in England, some of them representing great secular events in history, others displaying the progress of Church history will be able to appreciate the effort of "Freedom" to picture, through a series of some twenty scenes, how the struggle for freedom came to victory in England and America, and how it needs ever watchful protection and encouragement by its lovers in all lands. Beginning with the earliest Christian centuries, when our Germanic ancestors to the time of Alfred the Great had to resist the encroachments of oppressive tyranny, there were some most impressive living pictures of the contest between Henry II and Thomas a Becket, barons and bishops with King John, Puritans against Charles the First, etc., ending with a beautiful representation of the great altars in St. Paul's Cathedral, London, where now hang the flags of England and America, dedicated to what many hope is the last necessary war for the liberties of afflicted races.

Some of our Church enthusiasts might have recoiled from "Freedom's" description of Charles the First, who was so perfectly personified as "every inch a king." "Yes," said Freedom, "Every inch a king, but not one inch a man." Then off he walked to the scaffold, with a gracious regret that he could not condescend to parley longer with beckoning Freedom. Of course the compliers of the play admit no argument on behalf of Charles that he had a duty to stand by the freedom of the Church, and therefore is, in some sense, a martyr to the cause of historic Christianity. It is rather curious to put in contrast with this the way St. Thomas a Becket is boldly presented as a Champion of freedom. When the probable truth of history is that he was really championing ecclesiastical control of the State, and that King Henry, no matter how blundering in method, was just as nobly defending the State against scheming Pope and priest.

But aside from possible mistakes in the interpretation of history, which are, after all, open questions, those who see "Freedom" will come away with a new enthusiasm of freedom as a priceless possession bought by human sacrifice, and they will be the better equipped to keep it pure and unadulterated by statesman and Churchman.



## DIOCESAN NEWS

### WESTERN MICHIGAN.

The influenza has closed the churches of Michigan for the last three weeks, but it is expected that the embargo will shortly be lifted. At Grace Church, Grand Rapids, the Church School has kept up with its lessons in the Christian Nurture Series by having the classes meet at the home of the teachers.

This parish has made a notable achievement by raising in a ten days drive, the sum of \$4000 to pay off debts due up to Oct. 1, and \$2,500 additional to place the Church on a safe financial basis for another year. One thousand dollars of the total was in new and increased subscriptions. The result was accomplished by calling upon the people to sacrifice some of their Liberty Bonds or War Savings Stamps. The response to this appeal was cheerful and generous. Four years ago the parish pledged \$20,000.00 in five year annual payments to clear the long standing debt on the church and parish house. The church has been consecrated and the remaining debt on the property is fully provided for.

The Rev. Wm. M. Wyckoff, Rector of Grace Church, Holland, has recovered from an operation for appendicitis. He was taken from the Butterworth Hospital, Grand Rapids to Holland, 25 miles, by the Rev. G. P. T. Sargent in his automobile on the third Sunday of the influenza quarantine.

At St. Luke's Church, Kalamazoo, was held last month the fifth annual Church School Conference of the Southern Group of the Diocese of Western Michigan. The conference was preceded on the night before by a meeting of the Diocesan Board of Religious Education to which everybody interested was invited. Both meetings were of unusual usefulness. The features of chief value on the institute program were the exposition of the Christian Nurture Series by Miss Noyes of Gary, Indiana, the model class in Course III conducted by Miss Alice Hann of Grand Rapids, and the suggestions for correspondence classes by Mrs. Sargent. Arrangements are on foot by which Miss Hann will conduct classes for parents and teachers in five parishes in the southern group. The objective of the D. B. R. E. is Teacher Training, after a drive to secure candidates for the training which is the problem in this Diocese. The other participants in the program were the Rev. L. A. Peatross of Niles, the Rev. F. O. Granniss of St. Joseph, and the Rev. James Bishop, acting rector of St. Luke's. That the conference is pronounced the best of the five thus far held is largely due to the admirable arrangements of the Rector pro tem and two teachers of the parish, Miss Margaret Cobb, and Miss Carolyn F. Edwards. There were representatives of eight parishes present all enthusiastic.

### MARQUETTE

The fall work in the diocese has opened very promisingly with six new men filling places sometime vacant and the older clergy on the job with a new enthusiasm under the able leadership of Bishop Harris, plans are maturing looking to a practical union in a diocese consciousness. The parishes are thinking more and more in the terms of the diocese. This was evidenced at the diocesan convention of the Woman's Auxiliary which met in St. John's Church, Negaunee (The Rev. James E. Crosbie, Rector) on Oct. 15th. The Evening before the Convention an informal reception was given Bishop and Mrs. Harris in the Guild Hall. An address of welcome was made by the rector. This was followed by music, good things to eat and speeches. The witty speech of the President, Mrs. Putman, was very much remarked upon.

The Convention opened with a celebration of Holy Communion and sermon by the Bishop. Nearly all the clergy of the diocese were in the church. The sermon was a beautiful and powerful tribute to the directing and operating power of woman's influence.

Mrs. Stevens of Detroit, the expected speaker of note, was prevented from being present by sickness in her family. This was a matter of special regret.

The remainder of the morning session was filled by an able presentation of the Racine Summer Confer-

ence by the Rev. Wm. Reid Cross of Houghton and with the prayers for Missions.

After a feast of good things served by St. John's Guild the afternoon session opened at 1:20 when Miss Hill of Marquette discussed in fine style the aims, methods, and work of the Advent Call. From 2 to 3 p. m. was used for short addresses. The Rev. Mr. Ten Broeck of Calumet reported the missionary aspects of the Synod at Gambier. The Rev. Mr. Wilder spoke on the Junior plan; the Rev. Mr. Ernst was full of his usual humor in giving his findings to his Missionary possibilities within the diocese. The General Missionary the Rev. William Poyssor closed the case for the clergy with an eulogy on women workers in the Missions immediately under his charge.

The Auxiliary continued in session until 5 o'clock during which time fine work was done for the furtherance of the Church's Mission. The officers were elected for the coming year. President, Mrs. A. F. Putman of Manistique; Vice-Presidents, Mrs. T. E. Bissell of Munising; Mrs. Wm. R. Cross of Houghton; Mrs. Thos. Bailey, of Ontonagon; Secretary and Treasurer, Mrs. W. J. Datson of Escanaba.

The convention adjourned with grateful appreciation of the gracious and delightful hospitality of the earnest people of St. John's Negaunee, so ably directed by their rector, the Rev. Mr. Crosbie. The next convention will be held next Fall in St. Paul's Cathedral, Marquette.

The clergy present at the convention were called together by the Bishop in the rectory at 3 p. m. when a diocesan clericus was organized for the purpose of fellowship among the clergy themselves. The initial meeting bespeaks for the future great things. The officers elected were: Hon. President, Bishop Harris; President, the Rev. Wm. Reid Cross; Vice Presidents, Revs. Carl Ziegler, J. A. Ten Broeck and Stephen Alling. Secretary, the Rev. J. E. Crosbie, Treasurer, the Rev. R. Paul Ernst.

The General Missionary the Rev. Wm. Poyssor presented to the diocese at this time a beautiful island on Fortuna Lake for a clergy Summer camp, where the clergy will erect a community house for summer sessions of the clericus and where the clergy and their families may spend their vacations.

### SPRINGFIELD

The epidemic of Spanish Influenza raged all through the diocese and carried off a number of prominent communicants in various places, notable among these are Miss Dorothy Cole of Chester, Miss Warden of Cairo, and Mr. Murphy of Mound City. All the churches of the diocese have been closed for three weeks and the Bishop had to cancel a number of his appointments.

Osborne Hall for girl students at the University of Illinois has been leased to the University for use in the Student Army Training School work. A smaller house was rented and Miss Whiteley continues the work with a number of girls.

The Diocese is not yet on the Honor Roll of the dioceses paying in full the apportionment but is struggling to that end. Bishop Sherwood has just received from the Board of Missions in New York a very appreciative letter of the progress the diocese has made this year. The letter states that up to October 1st Springfield has more than doubled its offerings as compared with the same time last year and more than that it has gone beyond the highest mark the diocese ever attained in any one fiscal year. The diocese has paid on its apportionment up to November 1st, \$2,785.77 and has two months to go before the books close. The Sunday School Lenten offering this year was the largest in the history of the diocese, being \$643.87. The Sunday School at Granite City won the Diocesan banner this year.

Not many, if any, of the dioceses of the size of Springfield have surpassed it in giving of its clergy to the War Service of the country in this time of need. One-fifth of the working force of the clergy have either already gone or are about to go into active service of war work. The first to go was the Rev. Thomas Dyke of St. Peters, Mound City, who enlisted as a private in the Canadian Army. He served his time abroad doing active service in the ranks. He

has been honorably discharged and returned to this country. The Rev. George D. Child, of St. John's, Elkhart, was the second to go. He enlisted also as a private in the Canadian Army and is over seas. The last heard from him he was in England in training and was about to go to France. He was followed by the Rev. Arthur G. Wilson, of St. Barnabas, Havana, who enlisted in the American Army last April and was sent to Peoria, Ill., thence to Columbia, S. C., finally entered the Officers' Training School at Camp Taylor, Ky., and graduated 5th in his class. He has been commissioned a second lieutenant in the 49th Field Artillery, and is now at Ft. Sill, Oklahoma, awaiting to be sent over early in December. The Rev. D. C. Beatty, of St. John's, Decatur, entered the Y. M. C. A. service and was last heard from on his way to Siberia. The Rev. John Mitchell Page, Chaplain of the University of Illinois, has received notice of his acceptance as a Chaplain, and has received orders to report for duty at Chillicothe, Ohio, November 11th. The Rev. Lester Leake Riley, of Christ Church, Springfield, has been ordered to report at the Chaplain's Training School, Camp Taylor, November 15th. The Rev. Clyde E. Blakeslee has also received notice of his appointment as a Chaplain. The Rev. E. J. Houghton, of St. Paul's, Springfield, and the Rev. John T. Lillard, of Grace Church, Paris, are also expecting to be called.

The Diocese went "Over the Top" in the War Commission Fund drive and has given largely of her young men and women to the Army, Navy, Red Cross and other activities, many of whom have made the "supreme sacrifice."

The Bishop has appointed the Rev. J. G. Wright of Greenville, Priest in Charge of St. John's, Centralia.

The Rev. J. F. Laughton has been appointed by the Bishop Priest in Charge of Christ Church, Waverly. He will give them week day services.

The Rev. Charles A. Hayden has been appointed Priest in Charge, of St. John's, Springfield.

The Rev. Custis Fletcher of Paducah, Ky., will take St. Alban's, Metropolis, under his care.

The Rev. Clyde B. Blakeslee has been appointed Priest in Charge of St. Paul's, Pekin and St. Barnabas, Havana.

The Rev. E. J. Batty has resigned the charge of the Church of the Redeemer, Cairo and accepted the Chaplaincy of Howe School at Howe, Ind., and entered upon his duties.

On October 26th, the Bishop paid the longstanding and burdensome debt on St. John's Church, Springfield. The debt amounted to \$1914.33 and the interest \$55.51, in all \$1969.84. This happy culmination was made possible by the generosity of Miss Elizabeth L. Bloomfield, for ten years a worker in the north end of Springfield who recently gave up her work and went east. Miss Bloomfield came to the diocese in response to an appeal of Bishop Osborne ten years ago and with her own money built a house in the suburb of Ridgley where she carried on work among women and children. This property was known as St. John's House and was deeded by her to the Bishop of Springfield with the understanding that it was to be her home for life and if she ever moved away and the Bishop decided to abandon the work of which St. John's House was the center the property should revert to her. This summer Miss Bloomfield decided to give up the work. The Bishop decided not to put a worker in her place and the Standing Committee granted consent to the sale of St. John's House. Miss Bloomfield then offered \$1000.00 toward the debt of St. John's Church. The Bishop offered \$100.00 if she would raise the balance of the debt among the people of Springfield. Some of the generous people of the Church in Springfield responded at once, but as it seemed impossible to raise the entire sum, Miss Bloomfield then offered to pay the balance. St. John's Church after many years of debt and struggle is now free to lift up its head and do its work. The Rev. Charles A. Hayden has been appointed Priest in Charge of the Mission at the request of the people and before the churches were closed by the health authorities there was a steadily growing congregation there on Sunday morning.

### A STRONG PLEA FOR PERSONAL SERVICE

Eyes Opened to See Something of the New Vision That is Coming to the Church.

Bishop James Wise, of Kansas, in an address given in St. Clement's Church, St. Paul, Minn., preparatory to an every member campaign, said in part:

"Minnesota, as you know, makes contributions of great value to the life of the United States. One of the things which has given your state nation-wide reputation is a contribution that has been made by a group of men under the leadership of two doctors—the Mayos. I read last night in the papers that out of that sanitarium and out of the scientific study that these men have made, a serum has been developed that makes influenza patients immune from pneumonia. I do not know of anything right now that is more valuable.

"Demands are coming in from practically every state of the Union seeking for this serum. What would you think of the Doctors Mayo if, in response to these applications that come in, they would say, 'Well, this is our discovery—this is for our particular use. We are not very interested in seeing that people who need it have it.' You know and I know what we would think of this. A spirit like that in medicine would be the cause of having the man who had that spirit dumped out of the medical society. He would forfeit the confidence and trust of every human being.

"You, in a few moments, will stand up on your feet and repeat the most beautiful words that ever fell from human lips.—I believe in God."

"Do you realize that you have within the scope of Christianity the only answer to the whole scope of human needs? That if this world is to go forward, if the nation is to develop its destiny, do you realize that it is only going to do this through the definite service of the men and women of the Church? I do not care who you are; I do not care what your worth is in terms of money; I do not care what your position in society may be. I say without fear of contradiction that the man who professes to be a member of the Church of the Living God and then turns around and says he does not believe in missions, does not know the meaning of Christianity at all. That is the challenge—to take these words that we claim to believe and help others to realize them. If it is important that our boys and men should be restored to strength and vigor by remedial agents such as the serum discovered in the Mayo Sanitarium, it is surely of more tremendous importance that remedies should be applied to our national and individual life.

"Before we can go forward in a Movement like this, every man and woman must be honest enough and frank enough to look himself in the face and find out where his work lies. We repeatedly take unto ourselves the wonderful benefits God gives us through His Son, Jesus Christ, and it is a matter of indifference to us whether anyone else enjoys these privileges or not.

"Missions do not mean simply Africa, Japan or China. Missions ought to mean to you and to me the individual sense of responsibility that we have for bringing all mankind into contact with the truth that alone will make life worth while for all.

"You are following with a great deal of interest the story of the tremendous undertaking that is going on across the sea, and you are thanking God today that our men are making the contribution that they are making to that great cause.

"What would you think of the regimen of men in the trenches over there in France who, when a command was given by their Colonel to go forward along a certain line of attack—if the Captain, the Lieutenant and Sergeant and the privates should get together in conference and decide that that was not their particular job; that they were going to fight, but not in obedience to the command of their Colonel, but that they were going to carry out the problem in their own individual way. You know how far they should get—the defeat they would get instead of a victory.

"As in the nation, so in the world, often the non-commissioned officers,

and even the commissioned officers, do not obey the orders that are given to them by the great Leader of the forces of righteousness—'Go ye into all the world and preach the gospel to every creature.'

"This is the challenge that has come down from the Lord of Hosts, and from the great Leader of the army of righteousness. Thank God, men and women and children of the kingdom are having their eyes opened to see something of the new vision that is coming to the Church. As we contemplate the great body of American medical men, we are shown a new conception and a new vision of their value and of their responsibility, and I want to tell you that they are going to challenge you and me to make good on our jobs. Our job is to reshape and rebuild for the great democracy. The only kind of democracy that is going to be worth while is the democracy that has the idea of God, and of men as the children of God. This is the purpose of organized Christianity. That is the only reason the Church of God exists. We must make good on the job.

"What is the contribution that you and I are going to make to the value of human life? What is the real reason why we have come together under the roof of this holy place of worship today? Is it that God, whose Son died for you and me that you and I might live, might teach us and enable us not only to understand the value of the meaning of life, but to take it to all men, wherever they are, in St. Paul, in Minnesota, in the United States, in Africa, in China, in Japan, and to show unto them the thing that has redeemed our life.

"Do not run away with the idea that this Every-Member Canvass is simply an appeal to the men and women of the Church for money. God knows we make altogether too much of money. What the Church is asking you and me to do is to get into our lives the understanding and meaning of life and then to realize that life is something we may share—the biggest opportunity and the biggest challenge that comes to us is to contemplate the life which redeemed us upon the cross and to make our life a beautiful and glorious thing.

"All through the ages has been going on a tremendous struggle. It began on Calvary and is going on today. The forces are antagonistic one to another in the struggle for democracy.

"Where do you stand? Not theoretically—not conventionally,—but in the fighting line of God?

"Where do you mean to stand when the story of this great fight is being told to the children that are yet unborn? Where are we going to stand? Is there going to be something of a thrill, a response to your heart and mind? Are you going to be able to say, 'Oh, Lord, my God, I was there, too. I know I have fallen down many times, I know I have done the things that I should not have done. I have proved myself a slacker many times. But oh, God, I was there. I can look around and see where I came into contact with life and sweetened it and purified it by my contact, because Thou wast with me. Thou gave Thyself to me in a new understanding of the meaning of life. I fought of Thy side.

"God grant to you and me, to every woman of the Church and to every man of the Kingdom that we may have our eyes opened to realize the tremendous power that has gathered us together in this house of God, and let us set that power loose into the world in order that the world may be redeemed."

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## STUDIES IN THE ACTS

(Continued from page 4)

St. Paul correctly interpreted the practice of Christ when he refused to sacrifice the faith to hysterical and emotional substitutes and insisted on the "form of sound words," and the "ministry of reconciliation," and "the pressing toward the mark" for the character of Christ.

It is this picture of Pentecost that I would have you recall, the simple earnest testimony of the faithful to the facts in Christ's life, to the grace of His sacraments and to the power of the Holy Spirit, as distinguished from the doubt of the skeptical and the scorn of the frivolous.

This picture will sustain you in a skeptical and frivolous world to be unconcerned at the scorn of those without or the faithlessness of some of those within.

For here was a remnant, only, 120 whose faith and earnest service carried the gospel of Christ through the furnace of its enemies, and into the uttermost parts of the earth. This is the true valor and here is the real courage, to be faithful when others are falling away and scorning the simplicity of the faith.

## CHRISTIAN AMERICANIZATION

(Continued from page 1)

al and world significance and enlists the most earnest, enthusiastic, devoted adherence and service of every follower of Christ in this country,—it challenges the Church's best EFFORTS."

## Love Of God And Country Terribly Needed In America.

"Too much cannot be said of the urgency and the strategic value of quickly permeating groups of foreign-tongued people with the leavening of Christian mission. Oneness in ideals, conception of duty and love of God and country is terribly needed in America today. Certain national government agencies are urging all organizations doing any type of civic or philanthropic work among foreigners to take up Americanization efforts among them,—Americanization not meaning merely a selfish attempt to force all people into a national mold, but Americanization which means releasing certain spiritual forces and uplifting ideals of human relationships,—doing away with segregation and race consciousness,—adopting the use of the common language of the country, thus making a medium for free intercourse and exchange of thought and opinions both spoken and written. Of great significance along this line is the fact that 1,500,000 persons in the United States of draft age cannot read or write in English, 3,000,000 aliens of military age are unnaturalized and that at one army camp alone 1,600 men cannot read or write English."

## WAR WORK OF THE CHURCH

Bishop Lawrence, Chairman of the Church War Commission, issued a letter under date of October 31st, calling attention, in the first place, to the united campaign for the welfare of Soldiers and Sailors which began November 11th, and urging Church people as Christian citizens and patriots to give this campaign hearty and generous support, and "such support should be unequivocal and strong." Then the Bishop calls attention, as follows, a very important matter:

"At the same time it is due to the people of our Church to be made aware of the fact that their own Church is doing a large and strong work for the spiritual as well as the physical and social welfare of the Soldiers and Sailors. This work is supplementary to that of the Y. M. C. A. and other organizations and cannot be done by them.

For instance during the past year we have, with the approval of the Commandants, put into the camps seventy picked clergymen who have done most helpful work for our men. We equip our chaplains when they are commissioned, and we supply them continually with the means to do their best work; through the St. Andrew's Brotherhood we are in friendly touch with tens of thousands of the men and boys; we are strengthening the forces of the parishes near the great camps, and in many other lines of work we are doing service which has won the grateful recognition of commandants, officers and men. Last February the War Commission asked

the Church for \$500,000 and the Church gave \$600,000. A detailed report of its expenditure will be given to the Church in January.

The increase of the Army and Navy, the development of many new forms of work, such as the creation of great munition centers and the million dollars next year. About the first of February the great contribution for one million dollars will be taken.

The people have gladly supported the war work of their own Church this year—we want to give them every chance to do so next year."

The Rev. Dr. Washburn, executive secretary of the commission, writes: "The campaign for funds with which to finance the War Commission for another year, will take place about February first. Within a very few weeks the clergy and the people of the Church at large will receive ample information in regard to what the War Commission has been doing, and also in regard to its future needs. It is needless to say that whether peace is declared in the near future or not, the work among enlisted men will continue for a long time to come, and will be of the greatest moral and religious importance. It is with a deep consciousness of the even larger opportunity to serve the country that the War Commission will appeal again to the Church for funds."

## ENDURING WORK OF A SMALL MISSION.

Invitations have been issued to former members and clergymen associated with Grace Church, New Lenox, Ill., to attend services commemorative of the fiftieth anniversary of the mission. Inspection of the Living Church Annual shows that this mission will celebrate its semi-centennial with but 19 communicants on its membership list. At the height of its prosperity it had less than forty communicants and it never reached the status of a self-supporting parish. When it was founded by a few devout Church people, among whom was Mrs. Dwight Haven, of blessed memory, it must have been a veritable church at the cross roads. New Lenox, although beautifully situated, having the advantage of four railroads and an electric line, has never developed into a town. Chicago on one side, and Joliet on the other, have been constantly draining the community of its ambitious young people. Yet from this center have gone forth several individuals who have done a more or less telling work for the Church at large. The Rev. Dr. Clinton Locke officiated here during his early ministry, and so did the Rt. Rev. John McKim, Bishop of Tokyo. A sister of its long time Senior Warden, the late Caleb Jones, is the wife of the Rev. L. W. Applegate, publisher of "The Witness." Miss Edith Haven, another one time communicant became the wife of the Rev. A. B. Whitcombe, and there are few ministers' wives who, passing on into Paradise, have left behind them a more beautiful record. When they were school children, sent away from their Florida home for educational advantages which could not be locally secured, Mr. Hanson A. Stowell, now Rector of Trinity Church, Pine Bluff, Ark., and his sister, Jennie, lived for a year at the Haven home, and while in New Lenox, heard for the first time the services of the Church. There they were baptized and confirmed. Mr. Stowell entered the ministry, and his sister, on her return to Florida, became a most energetic and loyal worker in the Church. She is the wife of the Rev. William C. Richardson, M. D., one of the most beloved missionaries in the jurisdiction of Southern Florida. One can go to more than one flourishing Chicago parish today, or to Joliet, and pick out among the most faithful members individuals who had their spiritual birth and their training in that little New Lenox Church. It has given to the world more than it has kept for itself; it has impoverished itself that other places might be enriched. And there must not be forgotten those noble stalwarts who have remained at home and have kept, during the manifold difficulties and discouragements of the half century, the institution alive. To them we are all indebted. By them, as well as by those who have removed, the existence of this little mission has been most abundantly justified and its struggles are being rewarded in the largest, most enduring sense.

American Churchmen have been very proud of the fact, which has in general terms been well known, that the Commander of our Expeditionary Forces in France was a member of the Church, and had been confirmed by Bishop Brent. The time of his Confirmation was never mentioned, although the impression given was that it had been since the beginning of the campaign in France.

Publication of this rather indefinite story in the Parish Leaflet of the Church of the Good Shepherd, Jacksonville, Fla., in August, brought an enlightening letter from the Rev. Myron B. Marshall, a classmate of the Rector and a former Missionary in the Philippines, but now resident in Norfolk, Va. This is the informing paragraph:

"In looking over your paper one item of news struck me particularly—the fact that General Pershing is said to have been Confirmed by Bishop Brent in France since the American Expeditionary Forces arrived overseas. Where did you get this? If it is accurate, this is the second time he has been Confirmed. I presented General Pershing and his wife to Bishop Brent for Confirmation in Zamboanga, P. I., about 1910 or 1911. At the same service I baptized his wife and Bishop Brent baptized their baby. I haven't the record with me, but the Parish register at Zamboanga will show these facts."—Living Church.

If religious workers in our military camps were asked what one thing (aside from prayer) helped them most effectively in their work among the enlisted men, without a doubt the majority of them would answer with alacrity: "The Bishop White Prayer Book."

Too much cannot be said about the merits of this little volume. Men are feeling the need of prayer, and are appreciating the kernels which have been compiled into this handy, serviceable form of book. So many times it is a hard thing for a man to put his petitions into words. Prayer surges into his heart, either a prayer of thanksgiving or a prayer of petition, but he has not learned to talk to God through the medium of prayer. In this book he finds an answer to his every need.

The secretaries of the Brotherhood of St. Andrew Army and Navy Department have assisted in distributing over 17,000. Many letters of appreciation have come back from the men in the service who have been benefitted thereby. One letter has just come in from an enlisted man who chanced to pick up a prayer book from the desk where the secretary kept a supply continually, a man whom the secretary had not had a chance to meet personally before his transfer. Imagine the elation in that secretary's heart when he read this:

"When I was stationed at Camp — this summer, I took a small prayer book from the desk in the hall, and I can never tell you how much good it has done me. I think it one of the best things that has been done for the boys. I certainly would hate to be without mine and I carry it with me at all times, and that isn't all, I often read when otherwise I would

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## STATUS OF CIVILIAN CHAPLAINS

The orders of the War Department and Navy Department, which will be found below, relative to civilian chaplains, will be read with interest. Each order explains itself. The Rev. Dr. Washburn, Executive Secretary of the Church War Commission, commenting upon the orders, says: "It will be noticed in the case of the order of the War Department, that it now seems possible for certain civilian chaplains to be appointed as assistants of commissioned chaplains and to be retained in the camps in this capacity. The interpretation of both orders will undoubtedly depend in great measure upon the local commandant, and the local senior chaplain. These orders have only recently come to the attention of the Executive Committee. The War Department order takes precedence of the order of July 24th by which the privilege of civilian chaplains was withdrawn."

### War Department Order.

Following the receipt of many letters, some commending but many protesting, the War Department's instructions dated July 24th 1918, referring to the services of Camp Pastors and Voluntary Chaplains, a committee representing the General War-Time Commission of the Churches met representatives of the War Department at the office of F. P. Keppel, Third Assistant Secretary, on October 3rd.

The following is a statement of conclusions resulting from that conference, which have been approved by eight of the nine gentlemen present:

Attention is called to Sections No. 4 and No. 5, War Department's general memorandum A. G. 68044, Subject "Services of Clergymen as Camp Pastors and Voluntary Chaplains" which permits the following plan for directing, hereafter, the religious work among our soldiers.

A. The importance of training our Chaplains for training overseas must be emphasized.

B. The help of clergymen to whom the churches of America have looked for inspiration and leadership, is appreciated and an arrangement is desired by which such men, barred perhaps by advanced age or personal responsibilities from entering the Army as Chaplains, may continue to help at the Training Camps.

C. The War Department desires the best efforts of all the churches Protestant, Catholic and Jewish, to influence experienced and capable men, who are eligible, to apply at once for commissions as Chaplains.

D. The names of such men as those classified by paragraph "B" may be submitted by the Churches to the Executive Committee of the General War-Time Commission of the Churches, of similar committees a certified list may be furnished for the use of the War Department.

E. When each of these men have been approved by the War Department the attention of all Chaplains will be called to these certified lists and they will be permitted to invite, with the approval of the Commanding Officer such representative men to visit the Camp for the purpose of helping the Chaplains with their work among enlisted men and officers.

F. All clergymen invited to camp as guests of the Chaplain under this order shall report to the Chaplain in charge of such services and shall work in co-operation with, and under the direction of, said Chaplain.

G. The terms of service of any clergyman under this order in any camp or post shall be determined by the Chaplain in charge with the approval of the War Department.

H. The War Department looks with favor upon efforts of the various Churches, located in cities or communities adjacent to camps, to shape their services with special reference to the needs of the soldiers on leave and urge all Chaplains to call the attention of their men to such services when provided.

I. An important result, very much desired and expected under the plan proposed, will be the assurance that the visiting clergymen will keep the "folks back home" informed of conditions in the camps.

### Navy Department Order.

1. The Bureau desires that all civilian clergymen who may be permitted to minister to the enlisted men of the service at various navy yards and stations be under the supervision of the regularly commissioned officer of the Chaplain Corps on duty at the Yard or Station in question. This supervision will, of course, be under the direction of the Commandant or Commanding Officer, as the case may be.

2. None such civilians are "Chap-

lains" and they are not authorized to employ the term. They are merely outside workers admitted to a Naval Station to assist in carrying on the greatly increased religious and social work incident to the rapid expansion of the personnel of the Navy.

## CHRISTIANITY IS FREE.

By The Rev. A. E. Clattenburg.

"Christianity is Free." This, with the accompanying thought—"religion is free," is heard frequently on every side. There is no doubt about the truth of both statements if the individual concerned thinks only of self, and does not come into fellowship with the organized forces of Christianity or religion. It is absolutely false if the individual does connect himself or herself with the organized body that is publishing the Good News or the facts of the religion. Nothing is free that brings with it an obligation. The freedom of our great Country is acknowledged on every side, but citizenship in this Country brings with it an obligation, therefore all citizens are not free to do as they like, or to enjoy all the benefits of citizenship without contributing their share towards the maintenance of the Government that grants and assures such freedom. Obedience of the laws of the land, prompt payment of taxes, consideration for the rights of others, these things are obligations resting upon all citizens of this land. So we enjoy freedom most when we quickly respond to all obligations that such freedom imposes upon us.

So in Christianity or religion. The religious soul enjoys something that has cost some one a great deal. It has been only through sacrifice of self and possessions that any religion worth while has lived for a century. Those embracing that religion wholeheartedly must do their part, not merely to make self happy in the enjoyment of that particular religion, but also in order that others may be reached and brought to the same happy state. The particular body with which they are associated locally needs money to pay its local expenses. The person who can contribute toward such expenses and does not set himself or herself off as entirely uninterested in the welfare of the local organization. Some semi-religious bodies have dues, all paying alike. Failing to pay promptly means a dropping from the rolls. But most religious bodies, and all Christian Churches, depend upon voluntary contributions, each one giving "according to his or her ability." The ones who give little, if little is all they can give, have equal honor with those who give much. But those who give nothing, after associating themselves with the organization, have failed to come up to the ideals of the religious body. They belong to the great mass of unaffiliated ones who are not obligated to help the religious bodies. The sooner they make the decision to do their part, or withdraw their name from the organization, the sooner will the religious body be able to do its full part in its community.

Today an American citizen is known by his works, not by his inner secret intentions. We are finding out things about people now that will govern our attitude toward those people for many years. Unless they change, and their works agree with the change, we will be apt to keep them in the same picture they have framed for themselves. The boys who have gone to fight for the ideals of American Christianity will always hold the topmost place in our minds. They represent the crusaders who were willing to risk all for the cause in which they were engaged. Those who never return from that mission will ever be kept in loving memory by those who knew them. Those who return will be given all the honors that we can bestow upon them. And they will become our solid citizenry for the coming generation. But many could not go for reasons plain to themselves. These are being sifted by their works. Just as the religious body has always had its slackers, both men and women not zealous and eager to live up to the obligations of their membership in the different societies, so now we are realizing what such people are in the Country at large. They are found in every community as they are found in every religious organization. They are selfish beyond measure, only anxious for things of self, not willing to meet their share of the work to be done or the cost of the work when done by others.

Religion is free; Christianity is free, notwithstanding all that has been done to make the money end of

it, and the work end of it, prominent. But it is free only if you are content to keep it for yourself, to shut it up in your own bosom. The minute you begin to use it, to allow it to be a force in your own life then it ceases to be free, and will cost you all you can possibly put into it the remainder of your life. So the test is—has my religion cost me anything? If it has not then you are not doing your part in the organization of which you have become a member. If it has cost you something, consider if the cost has been equal to the things received. Freedom from the Hun is worth more than buying a few bonds, or giving a mite to help the boys. So all the benefits of pure religion, and of Christianity, are worth more than a little bit after all of self is catered to and satisfied.

## THE BOY BEHIND THE AEROPLANE

Just outside of New York City is a little island so small it cannot be put on any map of any size, and be seen. An island where all peoples who come to us from foreign countries are halted by the U. S. Government and examined physically and normally before they are allowed to come into the United States.

Since the war this work has all stopped and the buildings on the island are now used for hospital purposes.

A short time before the war there was one day when three boys came from England, Norway and Sweden, stayed just long enough to be found physically perfect, and then they went straight up into the lumber camps of Washington and Minnesota for their first experience in America.

When we saw them come here we wondered what effect America was going to have on them, but we little dreamed the great contribution they were going to make, not only to us, but to the world, for they are a part now of the large army of men who are manning our great lumber camps and are known as our expert woodsmen. They are the ones who are chopping down the great trees—trees that have stood over three hundred years in order to reach their prime. Part of these will be made into aeroplanes and the rest into the great ships that will transport troops and supplies that will make it possible for America to have her share in winning the war.

God has given the trees. The sons of the old world are giving their strength and their muscle. We are asking you to share the comforts that America has given you in order that the big mill towns and the life in the camps will be what these boys need. For every thousand men in a mill town there are one hundred working in the woods. They leave at five in the morning, no matter what the weather is, as they work in sunshine and rain, and plan to cut down a tree every thirty minutes, returning at night, weary and hungry. If they come back to reading rooms, church life and social centers it is because you and I have made it possible.

Some of our ministers are living with them and their children are sharing this life. What are you doing?—Home Missions Council.

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