

The Witness

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

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

The American Red Cross warehouse in Paris, at 90 Rue de Cremin Vert, is located on the scene of a good part of the action in Victor Hugo's Novel, "Les Misérables." The author gives the street its full name, now discarded, of "Rue du Chemin Vert St. Antoine." It was up "this long and narrow street" that Jean Valjean and the child Fantine turned when pursued by the police. At the end of this street is Bicpus, where Jean Valjean took refuge in a convent. At the other end is the Place des Vosges, where Victor Hugo lived while writing "Les Misérables."

Negro Women in War Relief Work.

We read in the New York Times that negro women in New York City are active in War Relief Work. More than 500 belong to Auxiliary 319 of the Red Cross, which has its headquarters in the Armory of the old 15th Regiment, now the 369th Infantry, at Seventh Ave. and 132nd Street. Since the branch was organized last December its workers have turned out a great quantity of useful garments for soldiers.

The Woman's Aid, an auxiliary of the negro regiment, has nearly 500 members also. They are helping the members of the command by looking out for their families. They are extremely proud of a big silk American flag, presented to them recently by Colonel Roosevelt.

The Red Cross opened recently the first canteen here for negro soldiers. It occupies a building at 2388 Seventh Ave. In addition to the restaurant there are fourteen sleeping rooms, a pool and billiard room, rest-rooms, library and reception rooms. The furniture and appointments of the place are new. The negro Red Cross supplies cooks, waitresses and helpers in general. Soldiers are provided with Southern home-cooked dinner for 25 cents.

Other negro organizations helping in War Relief Work are: The Y. M. C. A. (colored), The Colored Welfare League, The Knitting Class of St. Philip's, The Woman's Police Auxiliary of the West 135th St., Police Station is training negro women in first aid.

Several negro women are already in France helping out in War Relief Work, and many are being prepared to go.

The Commandments in Verse.

(From Isaac Watts' Divine and Moral Songs for Children).

"Thou shalt have no other gods but Me,
Before no idol bow the knee;
Take not the name of God in vain,
Nor dare the Sabbath Day profane.
Give both thy parents honor due;
Take heed that thou no murder do;
Abstain from words and deeds unclean;
Nor steal, though thou art poor and mean;
Nor make a wilful lie, nor love it;
What is thy neighbor's dare not covet."

—R. V. Elliot, in The Living Church.

To the above, George M. Brewin adds for the benefit of his kindergarten the following:

"Serve God, says the Saviour, and come first to Me,

Then love one another as I love thee.
And love Mother Church, for she

To

Responsibility For The Plague.—God's Or Ours?

Preaching the day of the resumption of regular services after the epidemic, Dr. Van Allen, rector of the Church of the Advent, took as his text, Genesis 4:7. Acknowledging the fearful reality of the disease (as against some Christian Science utterances, attributing it wholly to fear), he urged that God was no more to be blamed for allowing the pestilence than for allowing a conflagration, started by an incendiary, to rage through modern tenements surrounded by inflammable rubbish.

That God permits the consequences of men's follies and crimes is not to say that he ordains them. And those who demand of God's goodness a constant series of miracles to avert those consequences, and lose faith because the demand is not granted, misjudge Him as truly as those who conceive Him deliberately devising pestilence and famine as disciplinary measures apart from such consequences.

All pain and sorrow and disease are associated ultimately with sin, part of the groaning and travailing of a disordered creation. But polluted water-supply, not God's will, causes a typhoid epidemic. And our great cities where thousands are slum-dwellers offer fuel for influenza to spread and rage like a flame.

Boston's greatest proportion of deaths was in the poorest quarters—where double-decked tenements, garbage filled courts, blind alleys, dark bedrooms and over crowding still are found.

And since no man liveth unto himself alone, the pestilence, nourished there, reached out every where till there were neither coffins nor graves enough for the victims. Over two hundred a day were killed.

The guilt is ours who have tolerated such foul conditions, have left greedy landlords to oppress the poor, have too long allowed corruption in city government to waste our treasure.

There is no room in a free land for slums and slum dwellers. We fight for justice. Let us do justice at home. So when sin couches at our door, covetous, careless, selfish, indifferent, we shall rule over it, as the belligerents of a just and loving God should do.—The Living Church News Bureau, Boston.

Review Of The Life of Joel Chandler Harris.

Sidney Williams gives a review of "The Life of Joel Chandler Harris," written by his daughter-in-law, Julia Collier Harris:

He was a quiet man who never realized his popularity. He regarded it just "as an accident." This biography shatters a cherished illusion. The darkey stories that made Harris famous were not first told by his own fireside. He wrote them for the Atlanta Constitution, drawing on memories of his friends in the slave quarters. A printer's devil in ante bellum days he delighted in the yarns of sable raconteurs.

Uncle Remus he once described as "a human syndicate." I might say, of three or four darkies whom I had known, I just walloped them together in one person. Old Herbert and Uncle George Terrell were Joel's favorite companions, and from a nook in their chimney corner he listened to the legends handed down from their African ancestors, the lore of animals and birds so dear to every plantation negro.

The mellow quality in Harris' writing is a reflection of character. There was no bitterness or cynicism. (Continued on page 7.)

THE ADVENT CALL AND PEACE

By Miss Grace Lindley.

What shall happen to the Advent Call? How does the signing of the armistice affect the effort of the women of the Church to mobilize spiritual power? The answer is not difficult. First as to the war. We were to make a pledge that we would gain spiritual power for the winning of the war, one of the first objects of prayer being for victory. When God, who always gives more than we either desire or deserve, has already given us the victory what more appropriate than to turn our Advent Call week into a week of thanksgiving? It has been said that the women of America would respond to the Advent Call because as our casualty lists grew we should find a turning to God for comfort. It would be a cause for shame if when we ceased to have these lists we did not turn to Him in gratitude and adoration. Let us make the first week in Advent a time of glorious gratitude!

Second, the purpose of the Advent Call was only partly for the war. The second and the biggest need for such a call is the preparation for the new era. If the war was really worth winning, the age to come must be different from the time before. We need to pray and work with all our power for a righteous peace, true democracy, Christian internationalism and Church unity. It has been pointed out that we are unprepared for peace and now that the time for reconstruction is upon us, should there not go to every woman in the Church a call to prepare herself for these great days in which we must take our place? If when the Advent Call was decided upon last spring, there seemed need to prepare for a new earth, the need seems far greater now that we stand at the beginning of that age. An officer at the front writes: "I have read with great interest 'An Advent Call to the Women of the Church.' I am certain it is just what ought to be done, may the idea be very successful for the problem ahead of all of us is the biggest the world has ever faced, not so much during the war as after."

One practical suggestion. There is not time to prepare new pledge cards. The simplest way is for each messenger to make the necessary changes on the cards she uses, crossing out the words "first for winning the war," and the words "until the end of the war," and writing "thanksgiving" before the words "for victory." The other subjects for prayer may stand. Probably we shall still need to pray for prisoners. We shall certainly want to pray for the women at home, for how shall we be worthy to meet those who have offered their lives for freedom or worthy the blessed memory of those who have laid down their lives? Until peace is signed we must pray for guidance for those at the peace conferences and we need to ask most earnestly for true democracy here, for a Christian world and that now at last God's will may be done on earth as it is in Heaven.

We say to each other "Peace has come." The Advent Call summons us to make possible the Advent of the Prince of Peace, when the kingdoms of this world shall have become the Kingdom of God and of His Christ.

Our elegant churches, closed a large part of the time, should be more continuously utilized. It is sinful folly to house mission work in barrack-like halls. A closed church is the easy victim of stagnation and dry-rot. If our church edifices have been erected simply for our luxurious comfort, then they are not tools for the Kingdom.—The Home Missions Council.

VIEWS AND INTERVIEWS

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

Methodist Women Placed on an Equality With Men.

"The newspapers report that the General Conference of the Methodist Church of Canada has placed women on an equality with men in all that affects their relations as lay members of the Church," says Mr. Robert H. Gardiner of Gardiner, Maine. "There was an attempt to admit them also as probationers and ordained ministers, over which there seems to have been a heated debate, with a decision finally in the negative."

"A new book of the Bishop of Oxford, which will be published by the Morehouse Publishing Company of Milwaukee, Wisconsin, entitled 'Dominant Ideas' gives the Bishop's views as to the greater amount of service in the Church which should be required of women. As I recollect it, he is even willing that they should make addresses in Church, provided it is only occasionally and that they do not speak from the chancel or the pulpit."

Work of the Red Cross is not Finished.

"Although the war is ended, let no one suppose that the work of the Red Cross is finished," says General Manager George E. Scott of the Red Cross. "Millions of American boys still are under arms; thousands of them are sick and wounded. Owing to a shortage of shipping it may take us a year or more to bring our boys home from France. But whatever the time, our protecting arms must be about them and their families over the whole period that must elapse before normal peace life can be resumed."

"Our soldiers and sailors are enlisted until the commander-in-chief tells them there is no more work for them to do. Let every Red Cross member and worker both man and woman, show our soldiers and sailors that to care for their health, wealth and happiness we are enlisted for no less period than they."

"The cessation of hostilities reveals a picture of misery such as the world has never seen before, especially in many countries which cannot help themselves. The American people will expect the Red Cross to continue to act as their agent in repairing broken spirits and broken bodies. Peace terms and peace conditions will determine how we can best minister to the vast broken areas which have been harrowed by war and for this great act of mercy the heart and spirit of the American people must continue to be mobilized through the American Red Cross."

"On behalf of the War Council, we accordingly ask each member of our splendid body of workers throughout the land, to bear in mind the solemn obligation which rests upon each one of us to carry on. We cannot abate for an instance in our efforts or our spirits. There is an abundance of work to do. Let no Red Cross worker falter."

"Our spirit must now call us to show that not the roar of cannon, nor the blood of our people alone directs our activities, but that a great people will continue to respond greatly and freely to its obligation and opportunity to serve."

It Would Be a National And World Calamity.

"President Wilson goes to Church every Sunday; General Pershing is a praying Christian Churchman; General Foch spends an hour every day praying in the nearest church. These and other leading men of national and international standing," says the Rev.

F. O. Grannis of St. Paul's Church, S. Joseph, Mich., "are telling us that to close the Churches, to stop preaching the Gospel and, as Churchmen add, to take away the blessed Sacrament of fellowship in the mystical body of Christ, would be a national and world calamity. You would not bring up your children in a Churchless community."

"Every Churchman knows that he is sworn into Christ's army by the sacrament, or soldier's oath, to fight under Christ's banner against sin, the world and the devil, unshamed, fearless, and undiscouraged, a faithful soldier and servant unto his life's end. Respecting yourself as such a soldier, you will not, beloved, deceive your own heart by refusing to appear at review except when you 'feel like it.' A precious lesson the war is that one cannot hold up his head in self-respect and honor and be a slacker."

Church Unity Will Come With League of Nations.

The Rev. Wythe L. Kinsolving, sometime Y. M. C. A. expeditionary secretary overseas, in a recent sermon preached at St. Paul's Church, Chattanooga, Tenn., elaborated his views on Church unity presented in a letter to the Southern Churchman, in which he said:

The recent interchange of letters of Christian love and esteem that have passed between some of our American bishops and the Russian church (which we often term the "Greek church" because it represents a development of the Greek branch of the original Church and not a development of Western or Roman Christianity with its center at Rome), signifies a longing on the part of the bodies or parts of the body, to effect a closer relationship.

There seems to be a tendency in American Protestantism to draw its separate parts and divisions into a closer organization. Men are saying that the war is breaking down denominational barriers and welding these forces into a unity of spirit in the bond of peace.

This is a consummation devoutly to be wished, but it is not all that God's Word seems to require.

If the Church is a kingdom it is nowhere said to be a monarchy. The King, the Head, the only King and the only Head named in the Gospel or the other Scriptures of the New Testament, is the Lord Jesus Christ Himself. Yet this King and Head sent at Pentecost and declared as His vicegerent upon earth the Holy Spirit whom He sent from the Father.

Now the Holy Spirit of God must be able to speak or He could not guide the affairs of the Kingdom at all. A voiceless vicegerent could not perform his function of leadership and direction of the Church.

It was generally thought that the councils of bishops, the ecumenical councils of the early centuries expressed the voice of the Holy Spirit, the will of Jesus Christ, the King and Head of His body, the Church.

A new factor is arising in the world to point the way toward the solution of our problem of getting the voice of the Holy Spirit heard and accepted by every part and every individual who are comprehended in the Kingdom of God on earth. For the moment we may consider the Kingdom and the Church to be coterminous. This is a concession to such as believe the Church to be a kingdom. The downfall of monarchies and the uprearing of republics is at hand. The overthrow of autocrats and the rule of democracy is at hand. The representation (Continued on page 7.)

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

SAINT THOMAS THE APOSTLE.
December 21st.

By the Rev. FRANCIS S. WHITE.

The Collect.

Almighty and everlasting God, who, for the greater confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtful in thy Son's resurrection; Grant us so perfectly, and without all doubt, to believe in thy Son Jesus Christ, that our faith in thy sight may never be reproved. Hear us, O Lord, through the same Jesus Christ, to whom, with thee and the Holy Ghost, be all honour and glory, now and for evermore. Amen.

The Creed Is the Plain Man's Standby as Well as Standard.

"For the greater confirmation of the Faith." The man who gets into the habit of saying the creed with his mind as well as his lips, grows into a realization of the power in that creed which the recitation of no other form of words can possibly give him. "Faith" has several meanings subjective and objective: evidently "the faith" here used refers to those facts about God which we have grown to call the creed. The creed is the plain man's standby as well as standard. When plain men cease saying the creed, or, to use a better figure, cease living the creed, then democracies may well tremble, and begin to set their houses in order. Back of all our service of man must lie a clear-cut idea of God, or the services will degenerate rather than uplift. So when the clouds gather, and things "get thick", stop a moment or two, and thoughtfully say your creed; for back of every helpful deed there lies the power of a living creed. If the creed is inarticulate, you will find that the service being rendered has little real and permanent refreshment in itself. The cup of cold water gains a sacramental power only when it is given "in My name." If our faith is weak, it generally is weak because we have stopped living the faith in our every-day life. God "suffers" such folk to continue, because when a real man wakes up to the importance of the faith, you will find him the most intelligent, persevering, true-hearted, whole hearted, human being imaginable. And, with God, as long as there is life, there is hope for the man who walks in mental or spiritual darkness.

This collect is put by the Church four days before the collect for Christmas, because, for the thoughtful man, the radiance of the resurrection fact must illuminate an earthly life which has the kind of beginning that God's Son had, if that beginning is to have any real vitalizing power in the believer's mind and heart. It would be stimulating for every man and woman engaged in Social Service to re-read Wilberforce on the Incarnation at the beginning of every Advent: though written in a style unlike the nervous style of our day, it has a message that still throbs, and produces a form of devotion which touches human service with divine power.

Men May Grow to Think of God Only in Terms of a Schoolmaster.

"Grant that our faith in Thy sight may never be reproved." It is quite possible that men grow to think of God only in terms of a schoolmaster: such an idea will produce a school-boy attitude toward all the problems of life, and we will be looking for a pass-mark brand of divine approval. The faith that will not need reproof is a faith which ties up service to theology, or if you prefer, evidences a service which has been produced and sustained by religious thinking. A thoughtful life is always sure to be a religious life, a life of faith. The only faith which God could disapprove is a faith which has never produced a crease in the grey matter of a human being. Let us bear in mind that there is always a great gulf fixed between credulity and faith. Credulity is the term we apply to the processes which show there is no thinking behind their performance. A credulous person repeats a creed in much the same manner that a parrot might repeat the form of sound words. To both the credulous person and the parrot, these words are sound and only sound—they are not springs of action

or supports of trust. God reproves the credulity of man, not his faith.

Herein is a strange thing: that many people will say the creed in a thoughtless manner, as a matter of form, rather than as an opportunity for expressing confidence and hope. Let us not fall into that error, but let us say our creed thoughtfully, and dwell on its phrases long enough to feel the tingle of life as each article in its repetition challenges our conduct for a response that shall be not only in word, but also in deed.

If you are tempted to doubt, search your motives, and then search the Scriptures, and as you read and think, the force of the simple creed will soon come home to you and you will say "Whoever said that the creed is the key to Scriptures told the truth, for it fits the lock."

The Epistle. Ephes. ii. 19.

Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord; in whom ye also are built together for an habitation of God through the Spirit.

"No more strangers and foreigners but fellow-citizens." The man who lacks faith in God is apt to lack faith in man. The man who is credulous in matters heavenly, is apt to be credulous in matters mundane. People are strange and foreign to one another only when they will stray apart from each other; when they are suspicious of each other's motives, ignorant of each other's history, willing to believe rumors about the other fellow, rather than to believe in him, distrustful instead of trustful. You can company with people, and yet not believe in them. That happened to St. Thomas. Misunderstanding the motives of our Lord, and with less vision than some of his fellows, he was more of an alien than a fellow citizen—he never did grasp the Christ's vision, while he was with Him, or if he did, he was easily discouraged, and men of vision do not grow easily discouraged. "Let us die with Him" said Thomas when he was in one of his discouraged moods, and did not see anything in the future after his Leader was gone. Discouragement is not worthy of one who is a believer in the Immortal Son of God.

The Church is Not Built on Doubters.

"Built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief cornerstone." St. Thomas was an honest doubter we are told. But the Church is not built on doubters, but on Apostles whose doubts were dispersed. The comfort of St. Thomas' Day lies in the fact that the Church welcomes all who will come to dedicate their thought life to the service of God as well as man, and to God first. To dedicate through life to man only, carries with the dedication the danger of hell fire through the gates of efficient earthly service. Witness the Hun. To dedicate the thought life primarily to God carries with the dedication the joy of saintly service in time and eternity. Witness Jesus Christ and the household of God built on Him into a Holy temple.

"Fitly framed together." Fitted together, we shall be as parts of a body rather than as parts of a machine. St. Paul thinks of Christians as forming a temple growing from generation to generation. Church going, service and services, home worship, character building have one end—to help us fit into the temple God is building. Not to do our part, not to let the Spirit work in us and through us—to stay on the outside because we cannot see eye to eye with the next man is to hinder the work; to throw things out of plumb, to help make our times-out of joint.

This feast day is a call to loyalty

to Jesus Christ as the central fact in history, the central figure in our thought life, the central motive for our actions, standing first, center and last in our daily life of prayer and service.

Let us see whether we be credulous Christians or Christians whose faith can stand the shocks of doubt and anxiety and despair and come out victorious over these states of mind which keep men aliens, strangers, foreigners in the household of faith.

The Gospel. St. John xx. 24.

Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him: We have seen the Lord. But he said unto them: Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days again his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing. And Thomas answered and said unto him, My Lord and my God. Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name.

"Was not with them when Jesus came." The Gospel of Jesus Christ expects us "to hang together" when the times of Christ's visitation draw near; and faith is the best of all cements when it comes to the holding of people together. When a man congregates by himself he shows he has lost his balance—it is difficult for him to see eye to eye with other men called to the same task as was he. Let us remember that our help lies in the congregation of the saints and sinners who are waiting for the Christ to come closer; and let us see to it that we keep fellowship with the people who say the creed not as a shibboleth, or password into a club, but as a declaration of dependence whereby men achieve independence.

How Many of Us Look for the Lord?

"We have seen the Lord." How many of us look for the Lord? He reveals Himself to different people in different ways. A modern poet saw Him in a flower and a star. St. Thomas saw Him and recognized Him in a scarred but glorified humanity. The saint demanded proof, and got it, but with the satisfaction came reproof. After all, is there not a lesson here for you and me? Keep with those who are in the mind to see Jesus, but do not lay down conditions for belief in Him as did Thomas. Do not lay down conditions for belief, but go on with the daily round and the trivial task, in company with the great body of believers, and you will have your reward without reproof.

"My Lord and my God." A social Gospel, a community Church, a splendid program of reform and help will not avail much, if it avails anything, unless it results in drawing out from those who attend the community church a manifestation of personal religion. Personal relationship with Jesus Christ is an evidence of being fitly framed together into a holy temple. Have you the sense that Jesus Christ possesses you body and soul? Are you trying to create such an atmosphere in your parish that people will want to be with you when Jesus comes to say, "Peace be unto you?" Do people find you faithless or unbelieving? Are you blessed in thought and deed? Even when you can't "see," do you still "carry on?" Is it possible for someone who has very materialistic ideas about religion to see any signs of spiritual life in you which could lead him to ask you for help in finding himself by finding the Christ? Answer these questions now as you read them, and have some sort of intelligent petition for needs to make.

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that Jesus is the Christ, the Son of God.

Why couldn't you aim to be a sign to all men of what Jesus Christ can do with an ordinary human life? You might be a sign not written in a Bible, but you could be sure of being a sign of how Jesus made it possible for your name to be written in His Book of Life.

FAITHFUL UNTO DEATH.

"After his death, we found tucked under his pillow, the Soldier's Prayer Book which I had given him while he was at Camp Wheeler."

This is the concluding sentence to a tale of tragedy and pathos reported by Horace R. Chase, secretary of the Brotherhood of St. Andrew, working in Camp Wheeler, Ga.

Lieut. Lewis Killian, of Barnesville, Ga., had been enrolled as one of Mr. Chase's keymen while at Camp Wheeler. Later he was transferred to Camp Sherman, O., where he contracted pneumonia and died. His mother, who has given her all—three sons—to the service, turned to Mr. Chase in her time of distress, and found him not only ready to come to Barnesville and arrange for the funeral, but ready to conduct the ceremony itself, inasmuch as there was no clergyman available. One of her sons is with the American forces in Siberia, the other with the troops on the Mexican border. And they said of the third, as they placed his body to rest in the quiet mother earth:

"After his death, we found tucked under his pillow, the Soldier's Prayer Book."

Is it not a beautiful tribute to bring to the mother who had made the sacrifice of her son, and a beautiful thing to say of the son who had given the supreme sacrifice of his life? Not only had he lived closely with Christ and actively for Him, but he had set an example which will remain as a testimonial in the memories of all who knew him. None who learned of his life or of his death but will know also something of the source from which Lieut. Killian drew his spiritual comfort and sustenance. And such a death is as eloquent as any life, in proclaiming the beauty and blessing of a constant companionship with the Big Brother from Nazareth, who has promised, and promised truly:

"Be thou faithful unto death and I will give thee a crown of life."

HOW THE CLERGY MAY HELP THE HARD OF HEARING.

Miss Coralie N. Kenfield is the author of a book entitled, "A Plea for Hard of Hearing in Church," recently issued from the press of the Volta Bureau, Washington, D. C., which presents many helpful suggestions to the clergy in meeting the requirements of the hard of hearing. We are indebted to Miss V. Sinclair, A. B., of the Whittaker School of Speech-Reading, Denver, Colo., for a reprint from the Volta Review of an article on the subject by Miss Bessie Lewis Whitaker, A. M. Miss Sinclair writes: "To those of us that are in large measure 'hearing with the eyes,' it is a great satisfaction and blessing to find conditions at church services favorable to our understanding the speaker. On the other hand, I need not stress what a disappointment it is to find our efforts to follow the thought of the speaker defeated by some condition that might, with a little thought given to our needs, have been obviated."

The following is taken from Miss Whitaker's article:

The minister, in order to help the hard of hearing, need not feel called upon to have the special separate service for speech-reading if he will consider in the regular service a few important features for their benefit.

The light should fall on the speaker's face, which does not mean that it should shine in his eyes, and especially it should be on his mouth. This is as necessary for the lip-reader as is the light on the book or the manuscript for the "page-reader." Just as the minister might read his notes with difficulty in half-light, so may the lip-reader in discomfort read the lips in part poor light. But why increase the difficulty and produce the uncomfortable consciousness of labor? of the subconscious following movements through the pleasure following of the thought of dis- exaggeration of lip or tongue

movements will help the speech-reader; on the contrary, they would interfere with and, in some cases actually prohibit, any speech reading. We ask only that you speak naturally.

Undue use of gesture is a bar rather than an aid to speech-reading. The gesture that you would use in speaking to persons of normal hearing will not disturb us. Beyond this, gesture and signs are a decided hindrance in interrupting the proper focusing of mind and eye.

The position of the speaker should not be with head bent down so as to hide or obscure the mouth any more than it should be with head thrown back too far.

Clear speaking that gives the fully-hearing members of the congregation the feeling that no straining of the ear is necessary for hearing will enhance in every way the opportunity of the speech-readers to follow the thought without strain of eyes and nerves. In other words, as a rule, the clearer the sound of the words for the one who hears, the clearer also the appearance of the words to the one who must depend on seeing them. The speech-reader does not object to a very low voice. In some cases it may safely be too low for a sound to reach his ear, but if dropping the voice involves defective articulation the words will seem as confused to the speech-observer as they are to the listener. If, for instance, the last few words of sentences are indistinct, these "weak endings" will appear as obscure to the speech-reader as they sound mumbled to the listener. Indistinct utterance often means imperfect forming of the movements necessary for good speech.

The deaf person with the ear-phone will be aided by the same conditions that help the speech-reader and his batteries will last longer if his needs are considered from a speech-reading standpoint. Often he is developing, either consciously or unconsciously, that most helpful habit of using ears and eyes in co-operation.

The rented-pew plan is a great barrier to the deaf person's participation in the service unless, perchance, he is one of the pew-owners. Obviously he is at a well-nigh overwhelming disadvantage unless he may choose his own seat. There must be regard for light and for distance from the speaker. Moreover, while the speech-reader does not object to profile view, he is dependent on seeing at least a part of the mouth; naturally, there is no lip-reading when the speaker's mouth is out of sight.

Finally, persons of normal hearing will be made more comfortable through the minister's attention to the needs of the deaf. This is true not only because the sound is clearer on account of good speech, but because, if the investigators are right in their conclusions, persons of normal hearing hear more of what is said when they are in a position to see the mouth of the speaker. And this value in watching the mouth is in addition to the often-referred-to help from eyes and general expression.

Mrs. Cynthia Westover Alden, the president of the International Sunshine Society, who devotes much of her time to securing benevolent assistance for blind babies, spoke recently in Lewiston, Maine. The people of her audience responded that it was all very fine and beautiful, but that there were no blind babies in Lewiston; whereupon Mrs. Alden began a tour of exploration. When she came back she had in her memorandum book the names and addresses of five blind babies in the town. The Lewiston folk decided that there was something for them to do after all. The entire incident is a graphic parable of the ignorance which so often makes good people content in the midst of abounding sorrow and astounding sin.—The Continent.

Only that is speech which is better than silence.—Ivan Panin.

Four-year-old Barbara went to church with her two sisters and came home crying.

"What's the matter, dear?" inquired the mother.

"He preached a whole sermon—about M-Mary and Martha," sobbed Barbara, "and—never said—a—word about me."—Lippincott's.

OUR PRACTICAL FAMILY WAYS

An Instructive Semi-Autobiographical Story of a Child's Religious Experience

The following was written by the Rt. Rev. Irving P. Johnson, D.D., when Rector of Gethsemane Church, Minneapolis, Minn., for the children of his Church School:

My life in the Church began before I can remember, but I am told that when I was a very little baby my parents took me to the Church and gave me into the arms of the Rector, who then baptized me with water "In the name of the Father, and of the Son, and of the Holy Ghost," and said, "we receive this child into the congregation of Christ's Church." Since then I have learned in the Church's Catechism that in baptism I was made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

As I now understand it, Jesus Christ sent His ministers into the world to baptize men, women and children, in order that He might gather them into His Father's family and fit them to live in His Father's House, where He has prepared for them that love Him such good things as pass their understanding.

There are those who think that no one can be admitted into Christ's family, and so inherit His promises, unless they are old enough to understand what they are doing; that is, they think that babies should not be baptized. But Christ showed pretty plainly His mind on this matter, for on one occasion the apostles tried to keep little children from Christ because they thought these children were too young to receive any benefit from Him, but He rebuked them and told them to suffer little children to come unto Him, and to forbid them not, for of such was the Kingdom of Heaven.

If Christ's Church Is a Family it Must Have Its Share of Little Children.

Now the way He taught the disciples to bring people unto Him was by baptism, so the Church is merely doing as the Master said when her minister receives little children in His Name. Besides, if Christ's Church is a family, then it must have its share of little children, for that is the very idea of a family. When we were born into our earthly families we were not old enough to understand anything about it. Yet we were very welcome into the family, and as we grew older we were able to appreciate how much our parents loved us even before we knew enough to love them back again. So Christ said that unless we were born of water and of the spirit we could not enter into His Kingdom, which, after all, is the same thing as His family, for surely His family is large enough to be called a Kingdom.

In explaining this Christ told Nicodemus that the birth into His Kingdom was very similar to birth into a family, for He said, "that which is born of the flesh is flesh, and that which is born of the spirit is spirit," and St. Paul, who was His great minister, further tells us that flesh and blood cannot inherit the Kingdom of Heaven. That is, to be born of flesh gives us a right to live on this earth in our flesh, but it does not give us the right to live in the Kingdom of Heaven; for in order to enter into the Kingdom of heaven we must be born again.

"To as many as received Him, to them gave He power to become the Sons of God; who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Evidently then this birth of which Christ speaks is not something which comes by our understanding, for we are saved by grace; and that not of ourselves, it is the gift of God.

So I am told that at my baptism I became a child of grace,—God's grace; and that at this spiritual birth God began to give me a new life. I say began to give, because that is what birth is. When I was born of the flesh not even intelligence was given to me at first, but merely the power some day to get intelligence. As a baby I could not even walk. It was many months before I showed much of any intelligence or self-reliance. So after my baptism it was a long time

before I realized what that baptism meant, and even then only as the Church helped me to realize it for the Church is like our mother, and helps us to walk in the spirit and to know the things of the Kingdom of Heaven.

Now the spark of life which a baby has is a very delicate thing, and it doesn't take very much to snuff it out; a little careless neglect or some contagious disease is often enough to destroy the life given at birth. So the babe in Christ has to be nursed very carefully by his spiritual mother in order that the life given in baptism may not be extinguished by neglect or spiritual disease, which is sin, deadly sin it is very correctly called.

For this reason my spiritual mother began very early to take good care of me and to train me in the way of life. In fact, when I was baptized, the clergyman took pains to tell my parents that I was to learn the Creed, the Lord's Prayer and the Ten Commandments, and to be trained in the things that were good for my soul's health, just as soon as I should be able to learn them.

Just as a father and mother are obliged to train their children in mind and manners, so that they may be fit for the kind of a home that their parents have made for them, so the Church told my parents that they were to fit me in those things which my soul ought to know,—the mind and manners of my father's house if you please to call it so, and I very soon discovered that I had a great deal to learn, which I will try to unfold to you as I learned them.

All Education Is in the Beginning a Matter of Imitation.

The first sign of self-consciousness that a child gives is when he begins to recognize his father and mother and to imitate the words which they use.

For all education is in the beginning a matter of imitation. It is only after much painful practice in imitation that we learn to be proficient in any art. So the conversation of a child begins in the imitation of certain sounds which come to have a meaning as the child grows into their full significance.

So before the child understands their meaning he is taught the Creed, the Lord's Prayer and the Ten Commandments, and later on he grows up into their real meaning.

Some people have a theory that children should not be taught in religious matters until they grow up and are capable of understanding them, and our American system of education is necessarily based on this theory, but it would hardly do in any science or art to expect understanding to come before practice.

The Church follows the natural method in training her children in the elements of religion in order that later on they may have a right understanding of the same. And so at a very early age I was set to learn and to repeat the Creed, the Lord's Prayer, the Ten Commandments, and certain parts of the service, and when my parents took me to Church I could take my part in the service because I had been taught these things.

At first there were just a few words which meant very much to me. I learned that I had a Father in Heaven and that he had a Son whose name was Jesus Christ and that His Mother was called the Virgin Mary. I soon learned that He died on the Cross and was buried in the earth, but on the third day He rose from His grave and then went up into Heaven, where He now is, and that some day He is coming again on the earth to judge us all.

I learned also that there was a Holy Ghost, although I did not really know much what this meant; I learned that there was a Holy Catholic Church, but did not yet know much about this, but I learned that Christ came to forgive our sins so that when He came to judge us He could raise us from the dead and give us life everlasting.

The thought that God was my Father and Christ was my Savior and that there is a life beyond the grave

made a very strong impression upon me, for never since I was a child has God been so real to me, for I was pure in heart then and it seemed to me that God saw everything I did.

And when I had committed a sin it troubled me very much and I used to tell God about it and resolve never again to offend Him.

It was a great help to me as a child to know the Creed and although I did not then begin to see all that it meant, still it meant a great deal to me and as I grew older it came to be more and more full of meaning, but never did the thought that God was my Father and Christ my friend and that sin was very wicked ever become more real than it did to me as a little child.

A Terrible Thing to be Lost in the Wilderness.

Again, the fact that I knew the Creed so well kept me as I grew older from getting wrong ideas of God and of His way of helping us. The Creed was like a road along which my life ran smoothly and without which I would have had many trials and probably been entirely lost in the wilderness of ideas which I found later on lay on either side of the road.

As a little child it was very fortunate for me that I had this road, as it is a terrible thing to be lost in the wilderness.

At a very early age I was taught to pray to my Father in Heaven. Each night I said the Lord's Prayer, and that well known verse,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

I also was taught to remember my father and mother and my brothers in my prayers, and to ask God's blessing upon them. And to this day there is nothing quite so beautiful as to see a little child kneeling by his bedside in prayer to God.

(We are very thankful that no one ever teaches a little child to sit in a chair and put his head into his hands and pray to God.)

This saying of my evening prayer became such a habit with me that I never would have thought of going to bed without addressing my Heavenly Father. This habit of prayer made the fatherhood of God very real to me, and I have since thought that without prayer God can never be real to His children. In the Lord's Prayer I not only learned this fatherhood but I learned to reverence God (for nothing teaches us the reverence of God like the habit of prayer), and I learned to depend upon God for my daily needs and to look to Him to keep me from sin.

Men may hold these ideas as a theory, but prayer is the putting them into practice and to my mind the best example of the power of the Christ and the value of it is to be found in the boy of fourteen or fifteen who has been brought up in the atmosphere of prayer, as contrasted with the boy of the same age who has never known God well enough to speak to Him.

Here we find the influence of Christ before the boy is stained by the world, and before his Christian life is made self-conscious by his theories of this or his prejudice against that. As the boy enters the period of youth he becomes self-conscious; he exaggerates the influence of his own particular view of God and the universe, and his vision becomes blurred by the sins of his youth, but never does he forget the prayers of his childhood that he learned at his mother's knee, and many a man has been brought back from a far country to his Father's House because something has occurred which has recalled to him the faith of his childhood,—the faith that was made real by these early prayers, the influence of which has never been wholly effaced. God help the young man who drifts out to sea without this anchor, which he can let down to prevent his total destruction.

The parents who neglect the prayers of their children have something to answer for in the day of reckoning.

"Don't Do This," And "Don't Do That."

Very early in life I learned the Ten Commandments. It seems to me too bad that the Church stopped here

Plain Notes on Prayer Book Revision

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

NINTH PAPER

By the Rev. H. Fields Saumenig.

PROPOSED CHANGE NO. 17.

On page 16 omit the words "on days other than the Lord's Day."

The change proposed here is to allow by rubrical provision for the shortening of Evening Prayer on Sunday as now provided for week-days only. In other words, to pass at once from the opening Sentences to the Lord's Prayer. If this rubric is to be changed it might be simplified by omitting also the words "at his discretion" which are superfluous. It was doubtless wise in the revision of 1892 to provide for the omission of the Exhortation at Evening Prayer on Sunday, as there seemed then, as now, the necessity for provision for the shortening of the Sunday evening service to meet the wants of the people. But the question arises, How far can we go in the shortening process and not destroy the liturgical purity of our Choir Offices? Ought we to go a step beyond the liberty permitted of present rubric? Shall we not very badly mutilate our office of Evening Prayer if we provide for the omission of the Confession and Absolution at Sunday Evening Prayer, which is the complement of the Morning service. Our office of Evening Prayer is based on the ancient office of Compline, an important part of which was the Confession and the Absolution.

PROPOSED CHANGE NO. 18.

Substitute for the second Absolution (Evening Prayer) page 20 after or this the following:

The Almighty and merciful God grant you Absolution and Remission of all your sins, true repentance, amendment of life and the grace and

consolation of the Holy Spirit; through, etc.

The alteration proposed here is to provide an alternate form of Absolution for Evening Prayer as a substitute for the present shortened form, which, as has been shown, belongs to the Communion Office. The same proposition was made in 1883. The form, now again proposed, and adopted by the last General Convention, is taken from the Sarum use.

PROPOSED CHANGE NO. 19.

To substitute in the rubric on page 21 for the words "as they are appointed, or one of the Selections, as they are set forth by this Church" the following:—"according to the use of this Church."

The change proposed is an attempt to simplify the rubric.

PROPOSED CHANGE NOS. 20, 21.

The changes here proposed are not of any great importance. Simply in the rubrics before Cantate Domino and Deus Misereatur to omit the words to the effect "except when they occur in the psalms for the day of the month." While these rubrics are under consideration it might be well to note that in the interest of uniformity the rubrics might be changed to either omit the word "psalm" where used or to substitute it when not used, instead of as at present in one place "or this" and in another "or this psalm."

This ends the consideration of the proposals of changes and alterations in Morning and Evening Prayer. Next week we shall begin a brief study of the Fourth Resolution of the Commission under the title—Prayers and Thanksgivings.

Why not the Sermon on the Mount as well?

For the Ten Commandments teach us what we must not do, but Christ tells us in this sermon that which we must do.

But I suppose that anyone who trains children learns that first of all we must say Don't! "Don't do this," and "don't do that," are frequent words in training children.

So we are taught at first what we must not do; as we grow older we learn what we ought to do.

The growth from infancy to manhood is the growth from the duty of mere dependence into the joy of independent service.

So the Ten Commandments are as though he told the child not to touch the fire; but the Sermon on the Mount teaches us how out of the fire we can forge the tools of service.

And this training was very necessary.

We cannot begin too early to teach our children not to lie and not to steal and not to take in vain God's name.

But this would be poor meat on which to live for long.

What must I do to be a child of God?

I must love my Father with all my heart and mind and soul.

I must love my neighbor as a brother who has the same right as I have myself to the good things of our Father's House.

And right here I learn is the difference between the Kingdom of this world and the Kingdom of Jesus Christ. In the one I must struggle and push and climb to get as much as I can for myself, no matter how much others may need my abundance.

In the other, there is no need that my wealth shall deprive another of his share. It is like a home, where the wealth of one is the wealth of all, but love, and love only, can make this possible.

WHAT IS THE OBJECT OF A SUNDAY SCHOOL?

The Rev. Arthur L. Bumpus, rector of Trinity Church, Hewlett, L. I., relates his experiences in Sunday School work, expresses his opinion and offers some suggestions, in the following communication to The Witness:

"Like all my brethren, I have tried all kinds of lessons and systems, only to discover they would not work, as their composers promised, from one fundamental weakness, viz., teachers. The student of new methods can plan out a very complete syllabus of instruction and social service. But the parish clergyman and superintendent can't carry it out, because they have to depend on volunteer workers, who are too busy to take teaching seriously. If that is the case, and I speak from nearly twenty-five years of experimenting, isn't it time that we should ask ourselves: What am I doing with my school? What's the object of having one?"

"I have come to this conclusion following the lead of practical workers. The Sunday School is to develop loyal Churchmen and women. These children may some day be leaders in this local Church. Why not then drill them in their future duties by something akin to a children's Church? Let us by all means have a table with a cross and a flower committee to keep it decorated and care for it. There should be a choir, although it can hardly be vested. And every child should have a duplex envelope that will teach him early how to give. That is a side of our worship hardly developed, and the Church everywhere is crippled. I feel, too, that a large part of the instruction should come from the Rector, who is the best trained teacher in the School. Let the boys and girls of High School age have duties assigned them, and they will learn to take a pride in their School. This is only a suggestion of what any Church

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EDITORIAL

CHRISTIAN COMITY.

This great war has brought about a new thing under the sun, and that is the spectacle of the great nations of the earth, France, England, Belgium, Italy and the United States, speaking different languages, imbued with different prejudices, possessing different traditions, sinking them all into a unified solidarity under one military leader.

For three years they fought a losing battle against the compact forces of evil,—Prussian, Turk and Bulgar, to learn at last the bitter lesson, that only in unity of command could there be efficiency in action.

But this unity was a most difficult thing to attain. There were centuries of antagonism between French and English, and more recent family quarrels between England and the United States.

But faced by a common enemy who took advantage of their divided forces, these nations at last awoke to the realization that real unity must take the place of allied federation.

It was the same lesson that the thirteen colonies had to learn after the Revolution.

That poor apology for a government, the Continental Congress, was fast frittering itself away into an impotent and worthless thing, when under the leadership of Washington, the Constitutional Convention met secretly, and after months of deliberation produced the Constitution of the U. S. A.

This document was met by bitter opposition from no less patriotic men than Patrick Henry, and Thomas Jefferson, who saw in it the reconstruction of monarchial abuses and the surrender of their personal liberties.

Each state, after the revolution, was a petty sovereign power, and the more forceful of these states, Virginia, New York and Massachusetts could see no reason why they should surrender the advantages they had secured by virtue of their wealth, location and special privileges to any federal power located outside their respective commonwealths.

The ratification of the Constitution of the U. S. A. was passed in Massachusetts, Virginia and New York by margins so narrow and with qualifications so grave that the greatness of Washington alone saved the infant constitution from shipwreck before it was well on its way.

After its adoption, it was constantly threatened by repudiation, indifference and secession.

Bitter differences as to slavery, the location of the federal capital, the excise laws and on relations with England and France separated these patriots by seemingly impassable gulfs, and the infant Republic was rocked to its foundations on such questions when they came to their final issue.

Geo. Washington himself was assailed by the Jeffersonian forces as a renegade and a traitor to the principles of liberty, and his own state of Virginia refused to testify at the end of his second term to his wisdom in guiding the country's destiny.

Because God was with us, those who overemphasized the rights of the individual, and those who overemphasized the rights of the state, both failed. The result was a nation in which the seemingly irreconcilable principles of each part, federalist and anti-federalist, were successfully demonstrated.

those who believed in individual liberty, which created that nation in which the seemingly irreconcilable principles of each part, federalist and anti-federalist, were successfully demonstrated.

In union there is strength, but not necessarily that form of brute force which makes personal liberty impossible, rather it created a nation whose service was perfect freedom.

To read the newspapers and debates of that day and to judge from the bitter language used therein, one would fancy the nation in the hands of unprincipled bandits instead of being guided by sterling patriots.

Feeling ran high because love was strong and out of the furnace of these debates came fine gold and strong steel. How else could they be smelted?

For men thought deeply and spoke frankly and fought tenaciously for what they regarded as right, and to the timid it seemed chaos, but out of this elemental struggle came a mighty nation.

Had the federalists had it all their own way with their formalities and dependence on centralized power, the republic would have gone back to European ideals.

Had the states-rights men prevailed, we would have had a number of petty jealous states with no federal policy and no national unity.

But since both struggled we had first friction, and then heat, light and energy.

It was no lady-like game in which Adams and Jefferson and Hamilton and Marshall and Patrick Henry fought. They struck out like men, and, in the end, because they had the courage of their convictions and backed them with honest argument they formed a strong and mighty nation.

Four hundred years ago, Christian leaders so fought and struggled—Luther and Calvin and Ignatius Loyola and Erasmus and the rest fought and talked in the same way and produced the chaos of great and to act. Until then the whole business degenerated into a matter of statecraft.

There were Roman States and Protestant States, and men, unwilling to counsel began to fight.

Bad blood was stirred and animosities were aroused that four centuries have not quieted.

Men have argued, not for the purpose of convincing or being convinced, but to hold their partisans in the various camps.

There can be no conciliation when the root of bitterness has enmeshed human hearts.

The tentacles of partisan hate have been adorned with the suckers of vested interests until the world for Christ had become the world for Roman Pontiff or Protestant Preacher, and men have grown sick of wordy argument, and religion has degenerated into the deadly feline-purring and spitting alternately as the case may be.

These four centuries have produced broods of lady-like men who speak softly in prayer-meeting and talk spitefully in argument.

It is a petty denouement of a great movement. Better the vulgar anathemas of a Luther than the inspired platitudes of a John Smith.

It is true that there is more milk of human kindness in the air than there was then, but it is due rather to the principles of Christian democracy which has leavened the State.

But the blood of Christian leaders is anemic, the result perhaps of too much milk diet.

It is a day in which each man's God is on his side and in which few men ask or care whether they are on God's side.

The Kaiser is a product of this God-manufacturing era—Only his God is a little more horrid than the others, but no less real to the Kaiser for all that.

It is an age of petty mediocrity in religious circles, and men live in a monotonous round of gracious civility to other men's gods and languid interest in their own.

We are like the liberal government of England before the war, bowing and scraping to Irish, Welsh and proletariat; discrediting Lord Roberts, who was an apostle of truth and refusing to believe what it was not convenient to believe, although they knew that the wild beast was ravaging at the door.

And England has paid the price of their servile opportunism.

What is the cure for it all?

To stop our feline purring and spitting.

To stop our self-complacency and ineffectual prejudices.

To stop our bowing and scraping to gods many and various.

To get down on our knees and consecrate ourselves to God's service rather than to our ancestors' prejudices.

To get off our knees and go out to proclaim the truth as God reveals it to us.

To lock horns like men who have not been dehorned by the expediency of dull mediocrity.

To love our enemies in spite of their obstinacies.

Not to expect them to agree with us but to demand that they treat with us in the face of our common peril.

To meet together in conference as did our Revolutionary fathers and state, boldly and without apology, what we have in our store-room that is worth while, and to demand what they have in theirs.

To oust from the control of religious institutions, the petty and the selfish.

Or if not, then what?

Why, the same penalty that God always exacts from cowardly inaction, the price of our own souls.

(Continued on page 5.)

COMINGLING OF MANY RACES.

In the following quotation from "The Churches at Work," Dr. Charles L. White, the author, describes the mixed relations into which an American enters in ordinary every day contact with people:

"On Monday morning a Roumanian ash-man cleaned his cellar and a Pole whitewashed its walls. A Hollander pruned his vines; a German plumber came to stop a leak in his bathroom and this man's helper was a Dane. He remembered that his cook was a Swede and the waitress was a Norwegian. As he left his home for his office a seamstress entered to help his wife. She was a Belgian, and the man who was painting his front fence was from Switzerland. He left his laundry with a Chinaman. Later he visited his Russian tailor, ordered groceries of a Welshman, meat of a Scotchman, and purchased his fish dinner the next day at a Frenchman's store. As he waited for an electric car an Italian vegetable man passed, while he was talking with an Irish policeman. The next day he bought some hardware from an Armenian and learned that his milkman was a Lapp, and his cobbler was a Hungarian. That evening a Philippine bell-boy showed him to a room in a hotel and he learned that among its waiters were Slovaks, Greeks and Servians."

The next day he lunched in a Turkish restaurant, engaged a Syrian to mend his rugs and purchased two more of an Armenian. In the afternoon he met by accident a college classmate, a Bulgarian, who introduced him to a Montenegrin. That evening he learned that the Austrian consul of the city had rented the house opposite. The following Sunday he met a Cuban Protestant at church and found a Mexican, a Brazilian, a Lithuanian, a Peruvian, and a Haitian in a popular Sunday School class of one hundred men. That evening a Japanese merchant and his family attended service and the next day, as chairman of the committee that looked after the repairs of the church, he learned that the Portuguese sexton had died, and he selected a Canadian in his place. The following day the man who washed his office windows proved to be a Spaniard, and a Jew wished him a merry Christmas. Soon after this, in an early train, he counted twenty-eight passengers in the car. Four were reading German papers, twelve Jewish, six Italian, and he concluded that the only American-born man in the car besides himself was a Negro!"

I DON'T DRINK, SWEAR, NOR STEAL.

What a fine record, when a man's life proves not guilty of the use of intoxicating drink; not one who has a dirty tongue; and not a robber on a small or large scale. Many a man is free from the black moral marks of drinking, swearing and stealing. As such a record is, Why stop here? The question needs to be asked, because there is a great temptation to simply dwell altogether on what we are not guilty of. A business man, however successful last year, reaches out for an even greater success. This is what we might call the increasing loud voice of ambition. No one thinks of turning a deaf ear to the call. But somehow, in the moral and religious life, men allow their ambition to go to sleep. As long as they don't drink, and swear, and steal, they rest on this record. It is good, so far as it goes. Why not reach out for a higher standard? In fact we must if we really listen to the voice of Christian teaching. Christ, in the days of His flesh, sought to make a man better and better. His Spirit has been working in the world ever since with the same aim in view. The Master's idea is not merely to keep one free from the black marks of evil. It is far more, far grander. He would enlist every man, and cause him to see that the main object in life is to go on adding and adding the qualities of righteousness. Have you enlisted as a soldier, under the leadership of character's greatest General—Jesus Christ? Don't be a character slacker. Don't be disloyal to Him who seeks to lead you into the realization of the finest and most complete record.—The Open Air Service Committee, Pittsburgh.

We shall be made truly wise if we be made content, content, too, not only with what we can understand, but content with what we do not understand, the habit of mind which theologians call, and rightly, faith in God.—Kingsley.

CURRENT EVENTS IN THE AMERICAN CHURCH

Bishop Leonard, of Ohio, announces that he has deposed from the ministry of the Church, the Rev. Samuel A. Chapman, prebyter, who declared in writing his renunciation of the ministry of the Church.

During the influenza epidemic at Middletown, O., the Rev. Ewald Haun of the Church of the Ascension, served as an orderly at the City Hospital. The Middletown Journal says: "Several of the doctors told of instances of his untiring services to those stricken with pneumonia, being in constant danger himself of contracting the disease. His only thought seemed to be to render to the patient the best possible help."

the range, the Camp working seven days every week, Sunday practically the same as any other day. The only service which had been held during the past year was a service conducted by one of the Y. M. C. A. men. "Above me, guiding and directing me," says Mr. Sargent, "was one of the sweetest souls you will find, and it was a joy to work under such a man as Chaplain Frank Thompson, a priest of the Church, the Senior Chaplain in this District, sympathetic, tactful, conscientious, and you feel the reality and the sincerity of his faith, as soon as you meet him."

PERSONALS

On November 6, 1918, acting under the provisions of Canon 21, the Bishop of Ohio, the Rt. Rev. William Andrew Leonard, D. D., released from her vows, Deaconess Emma Klemm, she having sent her formal resignation.

The Rev. Valentine H. Kaltenbach, who has been in charge of the work at Iowa Falls, What Cheer, and Winterset, in the Diocese of Iowa, has resigned, and is taking a special course at the University of Chicago Divinity School. He may be addressed at 5548 Drexel Avenue, Chicago.

Monday, November 11, was, as everywhere in the world, a day of rejoicing in St. Joseph, Mich. At the exercises at the band-stand in Lake Front Park, the Rector of St. Paul's Church was invited by the Mayor to offer the prayer of Thanksgiving for victory.

St. Mark's Pro-Cathedral, Grand Rapids, Mich., which has been without a Dean since the departure of the Very Rev. S. F. White into war service more than a year ago, has elected the Rev. Leslie F. Potter of St. Simon's Church, Chicago, to this important post. The Rev. L. R. Vescoe, curate under Dean White, has been conducting the worship and work of the large parish with great efficiency. He has been chosen by the Board of Missions as Archdeacon of the Diocese and will enter upon his new duties January 1, 1919, at the same time the new Dean takes up work at St. Mark's. Both the Diocese and the Pro-Cathedral are to be congratulated on securing these two priests for these important positions.

In view of the good turn of events overseas, the Rev. Lester Leake Riley will not enter the Chaplain's Training School, but will continue as rector of Christ Church, Springfield, Ill.

The Rev. Frederick Gunnell, who was priest in charge of Esther Memorial Church, Washington, D. C., for several months has been elected rector of the parish.

The Rev. Dr. W. T. Manning, who served for about one year as voluntary chaplain at Camp Upton, has returned to his work in Trinity parish, New York City.

OLD SWEDES' CHURCH, PHILADELPHIA

On the second Sunday in December the Congregation and Sunday School of Gloria Dei (Old Swedes') Church, Philadelphia, purpose making observance of the fiftieth anniversary of the coming of their late Rector and his wife, the Rev. and Mrs. Snyder B. Simes, to take charge of the parish. On December 12th, 1868, Mr. Simes conducted his first service in the Church which he served for forty-seven years of faithful and successful ministry. As bride and groom Mr. and Mrs. Simes came to the Rector of Old Swedes' at the same time that he began his rectorship; and the work of the Church and Sunday School was theirs jointly, until the former was laid to rest in the yard of the Old Church, in July 1915. There Mrs. Simes followed him, in February of the present year. During the long period of their mutual service they won the affection and allegiance of a multitude of friends, both in the Church and in the Community at large; and throughout the Mission field, where their personal generosity and the liberal gifts of Gloria Dei Sunday School, under their inspiring

leadership, gave many a struggling station encouragement and support.

As a fitting observance of this anniversary year of memory, it is proposed to place a memorial to Mr. and Mrs. Simes on the Mission field, in the form of endowing a bed in the Wuchang General Hospital, China, in their name. It is hoped to raise a fund of \$1250 for this purpose to be presented on December 8th, the anniversary Sunday. Already the Sunday School has raised about five hundred dollars towards this amount; and the congregation in general, and all friends of Mr. and Mrs. Simes throughout the Church at large, are being appealed to for the balance.

A biography of Mr. and Mrs. Simes, in relation to Gloria Dei, is being prepared and will be sent to all those who may apply for it. This, and the arrangements for the Anniversary Services are in charge of the present rector, the Rev. Percy R. Stockman, 916 Swanson St., Philadelphia, Pa., to whom contributions toward the Memorial Fund may be sent by those wishing to make them.

DIED

Wilson—In Minneapolis, Minnesota, on Wednesday, Nov. 23rd. Albert Leete (Wilson) at the age of twelve years, only child of Rev. T. J. E. and Mrs. Wilson of Hincley, Minnesota. Funeral services were conducted on Friday, Nov. 25th by the Rev. Jas. E. Freeman of St. Mark's Church, Minneapolis.

IN MEMORIAM

Clinton Harold Schantz.

The burial of Clinton Harold Schantz, a candidate for Holy Orders and student at the General Seminary at the time of his death, took place from Grace Church, Crathage, N. Y., November 4th. The Rt. Rev. Dr. Fiske, Bishop Coadjutor of Central New York, officiated at the requiem celebration of the Holy Eucharist, assisted by the Rev. F. W. Eason of Watertown, N. Y., and the Rev. J. De Lancey Scoville of Cape Vincent. Mr. Jack Frampton, a Seminary student and associate of the deceased, read the lesson in the burial office and the rector of Grace Church, the Rev. F. S. Eastman, read the committal. Bishop Fiske referred to the great loss sustained by the Church in the death of Mr. Schantz who had proved himself to be peculiarly fitted for the ministry in his year's work as Lay Reader at Copenhagen, Champion, Evans Mills and Antwerp, and since he entered the Seminary. The Bishop comforted everyone with the thought that this young man was called by his Master to a larger sphere of usefulness in Paradise. The service was attended by a number of the clergy, delegations of Church people from the fields served by Mr. Schantz, and Odd Fellows.

Three weeks prior to his death Mr. Schantz had nursed a fellow student who was also a victim of the influenza and from whom he contracted the disease. At St. Luke's Hospital he had so far recovered that he was planning to return home in a few days, but on Wednesday, October 30th, after receiving the Blessed Sacrament while in bed, he suddenly collapsed and died in a few minutes.

The remains were accompanied from the Seminary, where a requiem celebration of the Holy Eucharist had been said by Dean Fosbrooke, attended by all the faculty and students, by Mr. Frampton, to the home of the deceased parents at Naumburg, to which place they had recently moved, and from there to Carthage.

EDITORIAL

(Continued from page 4.)

We seem not to realize that religion is no longer virile but effeminate.

That red-blooded men find no sustenance in our milky ways.

A religion has spread over America that makes card playing worse than sharp practice in business; dancing worse than the remarriage of the divorced; taking a glass of whiskey worse than pharisaic egotism; going to the theatre worse than slandering your neighbor; smoking worse than backbiting; playing golf on Sunday afternoon worse than going to your office on Sunday morning (The latter violates the commandment, the former doesn't, if you will take the trouble to read it through), and all this accumulated mass of inquisitorial and petty frivolity passes for the life of Jesus Christ among men. What a miserable travesty of a manly life.

But into these hands we have committed the leadership of our religion.

Who, but petty men could ever take leadership in such a ladies' sewing society as this.

On this our youth are fed, and when they grow into young men they chuck it all, because they think that this is Christianity.

Such men as this do not want Church unity. They want pedestals and glass cases and labels.

Better to be led by those lacking piety, than those lacking in manly virility.

For the manliness and virile speech of Christ has been exchanged for the insipid platitudes and nice manners of respectability.

The Church instead of being the melting pot of all sorts and conditions of men has become a snug society, in which the well-to-do expect much and give little.

Our churches scintillate with light but lack warmth for the ill clad and energy toward "the least of these."

This is really the thing that matters most in the Brotherhood of Christ, whether we are willing to make sacrifices for the unity that He commanded and whether we are willing to reflect the red blooded sympathy for all men that he poured forth.

Neglect it if you will, but do not look for His approval when your work is done.

STUDIES IN THE ACTS

Acts II.

"And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven." (verse 5).

Behold, are not all of these which speak, Galileans?

And how hear we every man in our own tongue, wherein we were born? (verse 8).

Let us study first the setting of the miracle of tongues.

Jerusalem was a city dedicated to the worship of Jehovah. To this same city came devout Jews from every nation under Heaven, from Asia, Africa, and Europe, united by a common faith and drawn to a common temple.

It was a symbol of a world united in a common family.

They had come to participate in the feast of Pentecost and to bind together in one family the chosen people.

At this time and place occurred the absorbing events of the previous ten days.

Christ had ascended, the body of Christians had become organized, the tongues of fire had descended on the little group, and here was a cosmopolitan audience, ready to hear and to see and spread the good news of these evangelists.

Nor were they slow to profit by this divinely appointed opportunity.

But the marvel was that these simple Galilean peasants had suddenly become great public speakers, not only filled with the fires of inspiration but also graced with the gift of languages.

"They all heard in their own tongues the wonderful words of God."

How artistically the contrast between Babel and Jerusalem was set! Surely no Galilean was capable of creating such a contrast!

At Babel the peoples of the earth were scattered by the confusion of tongues, at Pentecost they were united not only by the unity of the Spirit, but by that more subtle unity of mutual comprehension.

As man's sin had broken up the unity of the race, in the barriers of strange language, so God's grace had restored that unity in the sympathetic understanding of all races of men.

It was not only a contrast with the past, it was also a promise for the future, henceforth men should not be divided by the jealousy of national barriers but that they should be brought together in the unity of a common brotherhood.

Now the difference between the

brotherhood of Pentecost and the brotherhood of mere academic persiflage lies in its reality.

We talk glibly about brotherhood as though talk were synonymous with action.

We have a great way of satisfying ourselves with talk. But here was a real point of common understanding, which swept away all prejudices and opened up a vista of possibilities.

Parthians and Medes, Libyans and Egyptians, Romans and Greeks, had a common denominator from which they could resolve the grievous fractures of human misunderstandings.

Each had heard in his own tongue the wonderful works of God.

From this common denominator the Church began its life in that there was neither Jew nor Greek, bond nor free, male nor female.

At one stroke this community at Jerusalem struck at the barriers which separated the human race with its hopeless divisions.

The prejudices of race, of caste, of sex were not to prevent the one true solvent of them all, the one factor today which makes one of all nations of the earth, viz.—the Catholicity of the Christian Church. What other common possession have we than this, over all the earth today.

Apart from this unity which the sin of man has injured but not destroyed, we have fraternities of one sex, combination of this or that commercial enterprise, international diplomacy, but the great common factor that is gradually drawing the world together is the fact that it worships one God, and have as one common ideal the gospel of one Christ, and are united in one family by the agency of one Spirit.

That is the real significance of Pentecost.

Of course we have sects and they jar upon the consistency of the scheme.

But in the first place sects have begun to apologize for their existence. The term non-denomination, which which frequently is a synonym of vacuity, is a protest against the destruction of the Church's unity, although unfortunately not the remedy.

Christianity is a thing of convincing assertions, not one of vague negatives.

But sects are the human discord in the divine plan because they are a discord they cannot survive. They

(Continued on page 7.)

CHICAGO LETTER

The Rev. Albert E. Selcer.

Chicago Priest Elected Dean.

The Rev. Leslie Fenton Potter, the Rector of St. Simon's Church, and one of Chicago's most popular clergymen, has been elected Dean of St. Mark's Pro-Cathedral, Grand Rapids, Michigan. Mr. Potter has accepted his election, and will take up his new work on January first, 1919.

The Rev. Mr. Potter was formerly the Rector of Grace Church, Kirkwood, St. Louis, Missouri, where he carried on a successful work especially among the many students in that interesting suburb of St. Louis. While at Kirkwood, he was Dean of the Southern Convocation of his Diocese, a member of the Standing Committee, and of the Missionary Board. He did much to organize and maintain the missionary work of the Diocese. He also served as Deputy to the General Convention.

Since his coming to St. Simon's Church, Sheridan Park, Mr. Potter has done quite as effective work in the city and Diocese of Chicago. He has handled the work at Sheridan Park, where the difficulties caused by the "migratory" habit of the population seem almost insurmountable. The congregations undergo a change every few months. During his Rectorship 190 persons have been baptised, 170 confirmed; 130 marriages have been solemnized; and 125 burial services conducted. The communicant list has increased from 500 to 700. In Diocesan affairs Mr. Potter has served as President of the North Shore Sunday School Institute, as a member and Vice President of the Diocesan Board of Religious Education, and as Delegate to the Provincial Synod.

Mr. Potter is a graduate of the General Theological Seminary. He received the Degree of Bachelor of Arts from Washington University, St. Louis. It seems hardly necessary to state that his departure from the

Diocese will be viewed with great regret by his fellow clergy and his very faithful parishioners.

Thanksgiving for Victory.

The Rt. Rev. Charles P. Anderson, D.D., requested all the clergy of the Diocese of Chicago to Observe Sunday, November 17th, as a Day of Thanksgiving for Victory. "It seems too long to wait for Thanksgiving Day before we return special thanks for the victory achieved. Let us observe next Sunday and then again Thanksgiving Day. We ought to learn the lessons the war has taught us and profit by them. The first is that things morally wrong cannot be socially and politically right. Germany has been beaten because she was in the wrong. For every wrong done there is some one responsible. There are individuals who have done wrong and so individual restitution must be made. As in the case of Belgium it is not enough that the government be restored, but individual Belgians who have been robbed must have their wrongs righted," said the Bishop in his request for the observance of Sunday as the Day of Thanksgiving.

An Interesting Incident.

The Rev. Charles Larrabee Street, M.A., who has been serving since his ordination at St. Paul's Church, Kenwood, has accepted an appointment as a Junior member of the Cathedral and City Mission Clergy Staff. He has gone into residence at the Clergy House. Mr. Street preached his first sermon as a member of the staff on Sunday morning, November 9th. It is interesting to note, that Mr. Thomas Wilde, who has served continuously for nearly a half century as a member of the Cathedral Choir, in greeting Mr. Street after the morning service said that he had been present when Canon Street, Mr. Street's grandfather, had preached his first sermon as a member of the Cathedral Staff.

DIRE NEED IN HOLY LAND

Relief work on a far greater scale than is now being administered by the American Red Cross among the civilian population of the Holy Land is immediately necessary if thousands of men, women and children are to be saved, says a cablegram, published in The New York Times, received at the Red Cross headquarters from Dr. John B. Finley, Red Cross Commissioner for Palestine.

One-third of the population of the Lebanon has died of starvation and disease due to lack of nourishment; many villages are depopulated and in ruins, and thousands of persons are in the direst need as the result of epidemics, prohibitive prices of food and inability to get work, Dr. Finley says.

Conditions in many of the hospitals are deplorable because of the shortage of physicians. More than 10,000 sick civilians have been cared for by the Red Cross in a single month.

There are 10,000 American refugees in and about Damascus, and 3,000 more in the Hauran district.

Dr. Finley says the Red Cross workers have been doing everything possible to relieve the distress, but adds that greatly increased help must come at once. His recommendations that the Red Cross send two additional hospital units to the Holy Land as soon as possible has been approved by the General Assembly, at whose request the British War Office has taken the matter up with the Red Cross.

Dr. Finley at the time of sending his message had just completed a tour of Palestine and lower Syria, passing through Nazareth, Tiberias, Tyre, Sidon, Haifa and Beirut.

"America should be the first to help in the rehabilitation of the Holy Land, which Great Britain and her allies have redeemed," he says. "The first medium of help should be the American Red Cross, which makes no distinction of race or faith. Under the trusteeship of those who recovered this sacred land, which is the cradle of three great religions, the civilized world is now given an opportunity for illustrating the development of the highest ideals for humanity."

ORDINATIONS.

St. James' chapel, Howe school, Howe, Ind., was the scene of a service of unusual solemnity and beauty when, on Thursday, Nov. 7th, the Right Rev. John Hazen White, D.D., ordained three men to the sacred order of Priests and one to the Diaconate. Priest's orders were conferred upon the Rev. Lucien Frank Sennett, the Rev. George Harrie Richardson and the Rev. Edwin E. Smith. Mr. Earl Thomas Jennings was the candidate for Deacon's orders.

The Bishop was the preacher as well as the Celebrant, and delivered an eloquent address to the ordinandi. Preaching from the text, "He was a bright and shining light," he declared the principles of sacrifice and submission to be the essentials in a happy ministry. All thought of self, the Bishop declared, must be abandoned in seeking to do the will of God. At the ordination Eucharist, the Rev. Forrest B. Johnston, of Marion, was deacon, and the Rev. Edgar T. Panoast, of Hartford City, sub-deacon. The Rev. R. Everett Carr, of South Bend, acted as Bishop's chaplain. The Litany was read by the Rev. Irving Todd, of Howe school.

The Rev. John Heyward McKenzie, D.D., rector of Howe school, presented Mr. Sennett and Mr. Jennings; Mr. Richardson was presented by the Rev. Edward W. Averill, of Fort Wayne; and Mr. Smith was presented by the Rev. R. Everett Carr, of South Bend.

Moir's Mass in D was splendidly rendered by the choir, the organ playing augmented by the Howe school orchestra. Luncheon was served in the refectory at the conclusion of service.

Assignments of the newly-ordained clergymen are as follows: Mr. Sennett and Mr. Jennings, instructor at Howe school; Mr. Richardson, rector of Trinity church, Peru; Mr. Smith, priest-in-charge of Trinity church, South Bend.

BESSIE STANDING BEA

Did you ever meet a real little Indian girl in a real Indian reservation? It is quite an experience. One day I visited an Indian school. The children did not speak to me at all. The second day a little Indian girl said, "I have six big brothers, three little sisters," and I replied, "What a big family." She looked at me and said, "You talk too soon. I have a big family; all dead." Afterward I learned that there had been a

family. The children had all died of the smallpox, and in her slow Indian way she was going to tell me that she was afraid her mother would not want her to go to school another year.

Later, the teacher told me that the Indians think we are a very impatient impolite people. That we are always interrupting when somebody else is talking, and do not wait to get the real message.

The teacher then said, "You will have to win her back or she will never speak to you again. She has decided you are rude." The next day I met her again, and said, "Bessie, do you not want to give me your picture?" She said, "Do you want me going to school or coming to school?" I did not see any difference, but answered, "Going to school." In a few moments she brought me a picture of a big umbrella with some little feet under it, because if she was "going to school we could not see her face."

The next day, in the class room, the lesson was in arithmetic. The teacher had drawn on the board a quarter section of land. The example was like this: Put one-third of this into a house and garden, give one-third for the raising of cattle, and plant all that is left in oats, corn and wheat. It was a hard example, and they all worked a long time. Bessie's drawing was by far the best. She put her house next the road because, she said, "I like to see things." She put her garden back of the house because, she said, "Don't like to walk." Her cattle were on one side of the house and garden, and the oats, corn and wheat on the other, "So," she said, "they cannot eat them." Every other child in the room put the cattle next the corn.

But Bessie made one mistake. She wrote "Oats," "Corn," "Wheats," and the teacher said, "Oh, Bessie, we do not put an 's' on corn and wheat; only on oats," and Bessie answered, "Don't you plant them just the same? Don't they come up just the same? Don't you gather them all in the fall, and if you put an 's' on one, why don't you on the other two?"

I was glad I was not an Indian teacher, and decided it was easier to help the Indian understand us by sending money to keep the teacher on the field. I do not think many of us are smart enough to teach Indians.—Home Mission Council.

A messenger boy was told to deliver a telegram to a certain Chicago minister on a Sunday morning at the hour when the preacher was in the pulpit.

The boy gained entrance to the vestry door, and he was at a loss to know how to reach the minister, who was then in the midst of his discourse. He finally succeeded in attracting the attention of one of the ushers, to whom he whispered:

"How long has dat guy been preachin'?"

"About thirty years," said the usher.

"Well, I guess I'll wait. He must be nearly done," said the boy.—Pittsburgh Chronicle Telegraph.

WHERE WAR ROLL CARDS PRODUCED RESULTS

No one in all the vast army of religious workers in our military camps and cantonments, has found better evidence of the value of War-Roll Cards than one of the secretaries of the Brotherhood of St. Andrew, the organization of laymen in the Episcopal Church which is working among the enlisted men. This man is stationed at an embarkation point, the type

the simplified service of confirmation was performed. As the Bishop spoke the benediction, a whistle was heard; the order to fall in was given, and our man, with a handshake and a 'God bless you' from each of us, ran to his company, and a few minutes later was on his way to that place so indefinitely known as 'Somewhere in France.'

CLERGYMEN'S RETIRING FUND SOCIETY

The annual meeting of the Directors was held November 8th at the Church Missions House, the Bishop of Long Island in the chair. The Treasurer's report showed receipts of \$33,581.06, of which \$7,000 had been added to the permanent fund, and \$24,262.60 divided among 293 annuitants. The Financial Secretary's report included a brief sketch of the relations of the Clergymen's Retiring Fund Society to the past efforts of the Church to provide for her old Clergy, and particularly on the probable effects of the establishment of the Church Pension Fund upon the future of the Clergymen's Retiring Fund Society. Its outlook for continued usefulness was shown to lie in three directions: (1) In providing as liberally as we may for all our prospective and present annuitants, so many of which latter class have been bitterly disappointed in finding that no provision has been made for them in the scheme of the Church Pension Fund under its present rules. (2) In accepting as many new members as may care to avail themselves of the privilege of an annuity beginning at sixty years of age. (3) In emphasizing that even though a clergyman be looking forward to a pension at 68 from the Church Pension Fund, it is well worth his while to secure an annuity at 60 from this Society for the eight years before that pension can become due and payable, to which annuity he will be entitled as a matter of right, with no restrictions of any kind, and will amount to not less than twice as much as the whole sum he has contributed as dues, and which for the remainder of his life will come to him over and above whatever he may be receiving from the Church Pension Fund. The report of the Financial Secretary was ordered to be printed in full in the Annual Report of the Society, shortly to be published. The capital fund now amounts to \$429,214.38, its annuitants number 305, and \$26,170.75 is awaiting distribution among them in amounts varying from \$15.00 to \$472.50, which is 25 per cent of each man's contributions to the treasury.

THE SANCTUARY OF PRAYER

For Our Parish.

Almighty and Everlasting God, by Whose Spirit the whole body of the Church is governed and Sanctified, receive our supplications for men of all circumstances in Thy Church, and, especially, for this Parish. Grant that every member, young and old, may hear Thy call to service and may not be offended at it, but may with consecrated heart offer himself and his for the gathering of Thy harvest.

Dispose each one to give as Thou hast give him that he may bear Thy Name in honor and sincerity and zeal. Fill us with gratitude for all the directions, assistance and comforts of Thy Holy Spirit and make us to hunger and thirst after righteousness, that so we may seek Thine Altar and listen to Thy Word. Bless the word and ministration of Thy Priest, our Rector, and permit us not to fail in upholding his hands in all things, that

Thy Holy Name may be magnified and this Parish named for an Apostle may without hindrance fulfill the commission of our Redeemer. AMEN.

For the Church School.

O Lord Jesus, who commanded Thine Apostle Saint Peter, earnestly to feed Thy lambs; guide the affairs of our Church School that the young of Thy flock may know Thee as their Shepherd. Grant that the officers and teachers may with sound wisdom and fervent zeal attend their work and parents fully abet their plans; that so the pupils may be brought up in the nurture and admonition of the Faith and be lively agents for the salvation of the world as well as their own eternal happiness. Grant that in no thing that we do, or in that we leave undone, we may offend one of these little ones which believe in Thee, our Saviour and our judge. AMEN.

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Artistic and

Metal and Woodwork for

ALTARS, PULP

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MEMORIAL

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GLEANINGS FROM EVERYWHERE.

(Continued from page 1.)

in him. His nature retained the buoyancy of youth while developing the tolerance of middle age. In his correspondence are many whimsically tender letters of his sons, with whom he was always on terms of true intimacy. When he had to preach, it was done with disarming tact.

"We have had so much house cleaning lately," he wrote in mild protest, "that it is too nice to live in, but we cannot help ourselves. Chloe carries out seven balesful of dust and dirt every Friday and mamma sweeps out seven balesful every Saturday. I suppose this is the way to enjoy life. But as for me, I'd prefer to live in a house that didn't have to be swept but once in fifteen years."

Famous through his dialect stories, Harris took more pride in his merit as a newspaper man. During most of his productive period he was on editorial paragraphs of the Atlanta Constitution and in daily harness. His tales and sketches were ground out at night, and sometimes came hard, as he half sadly confesses in letters to Mr. Burlingame of Scribner's Magazine, Mr. Gilder of The Century and other friends of the publishing world.

He had been with the Constitution 24 years when a very generous contract offered by the McClure-Phillips Company, bidding exclusively for his services, led to his retirement from editorial work. "Just say in a kindly way," he observed to a reporter seeking an interview, "that an old family horse growing tired of stopping before the same door every day, has kicked out from the harness and proposes to keep the flies off in his own fashion."

Many letters signed "Jamsey" testify to the affection of James Whitcomb Riley, who occasionally burst into verse expressive of his love for Uncle Remus.

This biography produces a cumulative impression of Harris' humor and tenderness. The reader receives with possessive feeling lines chiselled on the boulder of Georgia granite that marks his grave. Drawn from the dedication of the Frost edition of "Uncle Remus" tales, they well from the heart of the artist who pictured "Brer Rabbit" and "Brer Fox":—"I seem to see before me the smiling faces of thousands of children, some young and fresh and some wearing the friendly marks of age, but all children at heart—and not an unfriendly face among them. And while I am trying hard to say the right word, I seem to hear a voice lifted above the rest saying: "You have made some of us happy." And so I feel my heart fluttering and my lips trembling, and I have to bow silently and turn away."

Some Information About Coffee.

Selected from an article in the editorial columns of the Boston Herald.

"The first coffees were sent out from northern Africa, Arabia and Turkey, with the Mohammedan aroma clinging to them, and out of those exports came the first coffee-shops, founded in the seventeenth century in Constantinople and in London. Then the Dutch undertook coffee growing in Java, with the French as competitors in the West Indies.

That marked the limits of the experiment until 1760, when the Portuguese branch planted in Rio the bush which laid the foundations of a veritable coffee empire.

Favored by soil and air, by sun and sky, Brazil leads the world today in coffee production; before the war she was exporting more than three-fourths of the world's total product, shipping annually from Santos about 10,000,000 bags, each weighing 130 pounds.

The total yield of all the coffee-producing countries now amounts to between two and three billion pounds, and nearly one-half of that comes to the United States.

For Brazilian coffee we have more than once paid at the rate of \$60,000,000 a year.

Along with the romance goes an element of mystery. As a dispeller of gloom, as a rightener of intellect, as a chaser of "that heavy feeling," especially fitted for what Byron called "the dreariest hour of all the twenty-four," which "turns up just after dinner has oppressed one," coffee should be in universal use the planet over. Yet along with countries which seem to drink nothing else, there are others which indulge sparingly or eschew coffee altogether.

Why should the Dutch require fifteen pounds per head per year when the British, the Canadians and the Australians can get along on a one pound allowance.

In this country we need from ten to twelve pounds per head. France is content with five. Russia, with a population of more than 100,000,000 scarcely touches coffee, yet her Scandinavian neighbors would die on an allowance that fell below thirteen pounds.

In addition, established custom, deeply rooted perseverances all count, but none of these things really explain, and they will not when the call to curtail comes to us. In coffee, as in everything else, we can effect large economies without any approach to actual deprivation. "Medium ground" or "fine ground," we spend the berry wastefully. It is not utilized to the uttermost even when the percolator comes into play. An ordinary teaspoonful will suffice for a full cup, and a half-pound package should supply the needs of the most exacting coffee-lover for a week. A few essays in this direction may save us from being taken unawares.

STUDIES IN THE ACTS.

(Continued from page 5.)

are doomed to give way to that common language which binds together the family of God. How? One cannot tell, but one can certainly believe.

The Day of Pentecost is an unanswerable objection to the principle of Sectarianism and the objection is eternal while sectarianism is temporal.

Imagine talking to Parthians and Elamites the philosophies of Calvin, or the negatives of Luther, or the experiences of Wesley!

They cannot even bind in one body their own followers, and having nothing capable of a universal acceptance.

They are fractional, disputatious, protestant.

The gospel of Christ is universal, fraternal, Catholic.

Man may not have apprehended, but because of that God has not withdrawn the pattern. There it is at Pentecost.

The religion of Christ is to bind men together into a common family, not to rend them asunder into disintegrated cults.

Sectarianism is unchristian because it adds barriers to mutual understandings and because it makes opinion and not brotherhood the basis of unity.

What would this republic become if we refused citizenship to those who differed with us in policies of administration?

Yet in every solidarity there must be a constitution, certain principles of unity, certain connections for which as Christians or Americans we live and fight.

These fundamental principles are that the unity of government lies in the perpetuity of recognized authority; not in the theory of its rights; in the common sacraments of citizenship therein by which we assume the responsibilities of that citizenship; by the common ideals for which as a Church and as a nation we exist; and for the common faith in the life of Christ to which it is our business as a Church to witness.

The unity of Pentecost is the earnest of the unity which shall come when human willfulness yields itself to the gentle influence of God's Holy Spirit.

VIEWS AND INTERVIEWS.

(Continued from page 1.)

sentative government of the people, for the people and by the people is winning its way upon the earth.

Can the Roman monarchy remain an autocracy, a kingdom amid the general change that is near?

Shall not the representative principle prevail in the Roman organization, and shall not the remodeled organization of the Roman branch of the Church then be accepted as a valid and integral part of the Holy Catholic Church, with which branch the rest of Christendom can confer and determine upon closer affiliation and a real organic unification?

There can be no Christian unity with Roman Christianity left out. Nor with the Russo-Greek Christianity left out. Nor with the Anglican branch of Christianity left out, including the Episcopal Church in these United States. We can certainly pray, and it is our duty to pray on scriptural grounds for the growth of the principle of consiliar expression

in the Roman Communion. We can and ought to pray for the loosening of the tight bonds of monarchical control in the Roman organization.

Kaiserism, Caesarism, monarchical rule, are growing rapidly unfashionable upon God's earth. This is the center of hierarchy. "Ye shall sit upon thrones judging the twelve tribes," Christ's promise to the twelve, is fully balanced by His statement, "Let him that is chief among you become as he that doth serve." "If I, your Lord and Master, have washed your feet," cannot mean a formal ceremonial act. It must mean and does mean, the bishop be the true servant. Let the priest or the minister be a minister indeed, lowly, humble and self-sacrificing, like the Saviour Himself.

It is not the idea of a priest offering the sacrifice of the Body and Blood of Jesus Christ as the agent and servant of the people present that is repugnant to and unpopular with our national democratic mind. It is the insidious power of the priest, the arrogance and haughtiness of medieval papal rulers that men and women detest and abominate, just as they do the same things in Kaiser Wilhelm. And for the same reason. Both are ungodly and unscriptural and contrary to the teaching of Jesus Christ. Could the whole Church on earth be organized with ministers duly ordained according to Apostolic practice, organized into Dioceses, guided each day by a true shepherd or bishop, with national conventions and an international ecumenical representative council at intervals of five years or so. I can see no reason why the Church could not be so re-organized and reunited according to the mode of organization that seems to have prevailed in the first two or three centuries.

The Methodist Episcopal and Presbyterian bodies would not require much readjustment, the Baptist bodies might be allowed with full authority, the practicing of immersion, even adult immersion in any case where infant baptism was not acceptable to the believer as entirely adequate. Lutheran bodies and the Christian disciples would not find such an organization distasteful, especially if lay representation in the original group conventions became an accepted principle.

As to liturgical modes of worship, the great liturgical forms of the past should be utilized, but great liberty in the use of ejaculatory, impromptu and extemporaneous prayer should be granted.

We have no more right to gag individual members of the Church today than St. Paul did in his day. But to lose the liturgical glories of the past would be as silly as to give up the Old Testament itself because we have the New. When the Holy Spirit in the whole body of the Church had free expression, the pneumatic gifts would be multiplied and the voice of the Christianized people would become more and more the voice of God. An enlightened and reunited Church would become the stabilizer of society, the bulwark against selfish nationalism and the agency by which the former kingdom of this world should become the Kingdom of our God and His Christ.

Others' blunders we measure by their fruits; our own, by our intentions.—Ivan Panin.

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"OVER THE TOP."

By the Rev. Carroll Lund Bates.

The war has added various words and phrases to our vocabulary. The above is a phrase which will doubtless be retained in the English of the future, for it expresses succinctly the fine intensity of action essential to the carrying out of purpose and the overcoming of foes.

I happened in at a gathering the other evening in the Chapel of Hobart College, of the sons of Clergy and those intending to study for Holy Orders. I listened to a stirring talk by the Chaplain, and afterwards, at his invitation, I said a few words to the men.

I told them that, if any one of them was looking for a sufficient reason for preparing for the Holy Ministry, the reason that today seemed to me paramount to all others was that it was at once the most worthwhile and the most difficult task in the world. It is. And the happenings of today are combining to make it for the present at least not easier, but more than ever difficult.

If any young man feels in his blood the thrill of the incentive to undertake the hardest, yet at the same time the most superbly enjoyable of tasks, let him enlist now in the force of the Christian Ministry, which is, in the immediate future, to face foes as grim as Germans, enemies carnal and spiritual; and, when the "zero hour" comes, let him summon his bravery and go "over the top."

The young man now about to study for Holy Orders is to be congratulated, for never was the opportunity so glorious, never were the foes so many and so threatening as today.

The young man will "put on the whole armour of God." He will steep himself in the great, the unsurpassable ideals of Churchmanship. He will grow strong himself in the conviction that God with us once, is with us now, as from that moment when He "was incarnate by the Holy Ghost of the Virgin Mary." The young man will seek the Church's altar, and will find how "deep calleth unto deep." He will find that the want in his soul is met and satisfied by that "true Bread which cometh down from Heaven." He will come to love the "still waters" of the Prayer Book's collects and the "green pastures" of the Prayer Book's praise.

Then he will go out, and his business will be to carry to those to whom he ministers the Church's Faith and the Church's ideals, and to win men to that same love that he has felt for the Church's worship, the Church's Sacraments and the Church's work. But then will come to his knowledge the reality of the foe.

The foe is expressed in a single phrase, the peculiar but very real inability of the souls of men to function as they ought.

Out of the eyes of commercially-minded men and of the worldly-minded women, the foe will look upon this Knight of Jesus Christ and will bid him change the strain of this message to what they can "better understand."

Therefore, the good Knight of the Church, the young man now to be ordained to the Holy Ministry, may see in this his task.

His task is, in brief, to go "over the top" with a cry of defiance and with a song!

The world needs what this Church stands for. The world was never so bent on knowing what Christianity means, and whether it means anything that has in it meat and sinew. The world was never so starved for the vitality of those ideals that are now non-existent without the incarnation. The world was never so spiritually underfed, and therefore so eagerly hungry for what does not exist if there be no sacrament.

Over the top! then, be the slogan of the Ministry of this crucial hour. Over the top, in spite of defiance. Over the top, in spite of financial handicaps, and of baffling spiritual inaptitudes.

Over the top! for men need what determined and Churchly Faith alone will bring!

He hath riches sufficient who hath enough to be charitable.—Sir Thomas Browne.

He who fails bravely has not truly failed, but is himself also a conqueror.—R. W. Gilder.

"THE HILLS; FROM WHENCE COMETH MY HELP."

On Sunday, November 10th, the rector of St. Mark's Church, Blue Rapids, Kansas, made the rounds of his parish, holding cottage services, withal the influenza ban. While he was waiting for one family to finish their (late) dinner a mutual neighbor,—big-hearted travelling man,—told him the following story; (which has never before been put into print):

Eight travelling men were smoking after-dinner cigars at a hotel, in Northeastern Kansas, some months ago. The topic, quite of course, was the War. One young salesman, keen, enthusiastic, discoursed on the splendid personality of the idolized Joffre: "Fine generalship!" he cried, "the splendid soldierhood of the winner of the Battle of the Marne!" The conversation, waxed warmer, more enthusiastic.

The salesman agreed with the speaker, all but one. He, at last, a man whose hair was touched with gray, with a quiet, serious look up his face arose. He slowly said, "Gentlemen, it was no general, no human being that won the Battle of the Marne, it was," with the gesture of an unpraised arm, "it was the Arm of the Almighty that did it all." Then his eyes flashed like the glitter of steel; "I know what I am saying, gentlemen, for I was in France just after the Battle of the Marne. What were the two opposing forces, there? On the side of France, a thin wavering line, trench-diggers, munition-carriers, half-trained soldiers, some of them armed with revolvers, and some with pick-axes and spades. And on the other side? A solid phalanx, ten-men-deep, hardened, skilled soldiers, trained for the fiercest combat during forty years. These, gentlemen, were the two opposing forces, in that decisive battle. You know how it all came out. And so do you want to tell me that it was human generalship that won the Battle of the Marne? I tell you NO; it was the Almighty that won that battle! And so, gentlemen, from that day to this, I have never for a single moment, doubted the ultimate triumph of the Allied Cause!" At my request the story-teller stayed for the family prayers. We began with that glorious tranquil Psalm, 121, "I will lift up mine eyes unto the Hills." Ever since the time when first I saw, in the home of a sainted sister of my own, a newly installed series of allegorical windows in the staircase of her home in West St. Paul, Infancy, Youth, Manhood, Age, all margined with that exquisitely meaningful saying, "The Lord shall preserve thy going out and thy coming in," and ever since the heavenly June day when as I neared the station near my Wisconsin home, on the Duluth St. Paul Express, a keen business man told me of how his family began each busy day repeating that Psalm together, ever since these two unforgettable experiences, that Psalm has been to me a touch of Heaven.

After the prayers I spoke of my desire for an increased faithfulness on the part of all my people, regarding the Communion Alms; telling them of one special case that emphasized, for me the importance of such a Fund, the case of the loss by fire, at Cloquet, Minnesota, of all his possessions by our faithful Priest in that fated city. With a quick impulse the big travelling man laid in my hands a silver dollar. My next visit was at the home of a widow. The widow's mother is an aged Bohemian, a Roman Catholic who knows but a dozen words of English; but whose eyes are eloquent of spiritual joy when occasionally I break for her the Bread of Life. For her the Psalm and the Collects were translated by the daughter, the aged eyes brimming as the explanations went on. The service over, the daughter was sent from the little room where the home treasurers so plain yet so precious, were assembled to bring me money. Instantly I bade the widow tell her mother of the burned home and Church in far northern Minnesota; and I told her that the precious, hard-earned half-dollar should go to the homeless Priest; and then, like a little child, the aged woman gave full vent to her sympathetic tears. The house-to-house visitations went on to late afternoon; and were renewed in the evening. Seldom a day so rich in blessed experience. In one place two families gathered, informally by telephone, and we had a most hearty service together. My soul was light indeed that night as I went back home, by the light of the stars. But my pocket was heavy! Just think of

it, seven dollars, and not a penny asked for, after all the War-Drives and the imperative demands for Diocesan Missions, in a Parish that has lost its paying-power of late, by twenty percent through death and removal! Then I said to myself, as I entered the home door, "Now why not let the readers of The Witness in on this expression of fraternal sympathy for a Priest that has given the strength, not of his spirit alone; but veritably of his body, for his people? Why not out of the abundance that God has given to so very, very many, let many go to their rectors with at least a small gift; and say, 'Send this please to the Reverend Dr. Ryan, St. Paul's Church, Duluth, for the Priest at Cloquet?'" (All this let me say, quite unsuggested by anybody. I never met the Rector at Cloquet. I do not even know his name. But I have sent our Sunday's free-will offering to Dr. Ryan, well assured that out of the deep sympathy of his warm Irish heart, he will see to it that this, and any other possible gifts may reach their destination. Surely a Priest who could, with his own hands cut and stow away in the basement of his Church, (numerically impoverished, I am very sure since the days I visited there), surely, a Priest who has the fineness of spirit that will lead him to cut a Winter's supply of wood for the people he has been sent to shepherd deserves richly much in his misfortune from the people of God! P. B. Peabody

HE LOVETH BEST WHO SERVETH MOST

These recent distressing days, when the epidemic of influenza raged in our military camps, were days when the real blessing of having representatives of the Church present among the men was proven anew and with added emphasis. Hundreds died in the hospitals, and in many cases the secretary of the Brotherhood of St. Andrew was the only representative of the Church present, to hold the hand of a dying man or to receive his last message to the folks at home. These men worked untiringly, dropping every other duty and confining themselves in the majority of cases, to the base hospitals.

"I wrote forty letters this week to parents and friends of afflicted men."

"I performed sixty errands for men in the hospital, making twelve special trips to the city in doing so."

"I found distracted parents at the gates of the camps, and secured permission to carry packages to their boys in camp. For hours I did nothing but act as errand boy, getting to bed at 11 or 12 at night, frankly all in."

"Did not have my clothes off for two nights—too busy with the sick men. We were short of nurses here."

"Spent three hours getting a man a pass to go home to his brother's funeral, a flu victim."

"Personally I had contact with 210 men this week, and accomplished much effective religious work."

Cashing checks and money orders, writing and mailing letters, sending telegrams and parcels, purchasing necessities, supplying reading and writing material, officiating at religious services, and doing everything as it came to hand to do for men confined to their beds, men sick and too often dying, those were the little duties with which the secretaries busied themselves.

Four of the St. Andrew secretaries were themselves victims of the epidemic, but all have recovered.

Out of it all, through the darkness and the despair, has come the shining blessing, as one of the men writes:

"The soldier seemed amazed because of the attitude of servant taken by the religious workers in ministering to their various wants, and the situation is creating a deep impression; the men express themselves deeply grateful and wonder how they can repay and say they do not know what they would have done without us in their emergency. Officers have personally thanked us for the attention we have shown their men, stating that 'the service is profoundly appreciated.' Perhaps this has been the experience of others under like conditions. To get at the heart of the man, do some real personal service for him, not necessarily religious or spiritual. As of old, it is the kind deed that counts, the other essentials will follow in due course. It is our example that has counted most. We have stood for the Church when men needed the Church most."

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