

# The Witness

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

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## THE "FLU" EPIDEMIC AND CHURCHLESS SUNDAYS

Christians Must Take Such Action as Will Put the Church More Definitely on the Map.

In common with other cities, Bay City, Michigan, experienced a month of churchless Sundays during the epidemic of influenza. But Bay City probably handled the situation better than any other city in the country. In order to meet the religious situation so far as possible, practically all of the non-Roman communions united in paying for a half-page advertisement in the Saturday afternoon papers. The Rev. J. A. Schaad, Rector of Trinity Church, took the initiative in the matter and wrote a large part of the "ads." One of the half page "ads" written by Mr. Schaad was sent by the Secretary of the State Board of Health to the leading papers of Michigan for publication.

Coterminous with this action was another bearing directly upon the epidemic situation. The local application of the state ban affected only churches and theatres. Assuming that the "flu" germ is deadly, Mr. Schaad took the position that it was just as deadly on a dollar as on a prayer, and in order to force the issue, drafted a petition and secured the signatures of the eight pastors of Roman congregations, together with almost all of the Protestant ministers in the city. This was sent to the Governor, as well as to the local Health Board. He did not expect to secure the opening of the churches, but he felt that the preventative measures contemplated by the State Board of Health should receive a level application to all supposed-to-be danger spots in the city. After a rather spirited session with the Mayor and Board of Health, the Presbyterian minister and Mr. Schaad succeeded in securing the desired official action. The Mayor appointed a committee of fifteen citizens, including besides laymen, three Protestant ministers, two Roman priests and Mr. Schaad, and gave them full control of the Board of Health office, with full power to make such regulations as seemed necessary for preventative and relief purposes. A Churchman was the chairman of this group, which was then divided into three sections: Residential Investigation and Relief, Business Investigation and Control, and Public Information. As chairman of the latter, Mr. Schaad wrote daily articles of an educational nature and also the half page "ad" referred to.

"Our purpose in bringing the 'flu' situation into the church advertisement," writes Mr. Schaad, "is one which I think needs state and nationwide consideration and action. Gradually the Church has come to be looked upon as a 'non-essential industry.' Consequently, the State felt quite at liberty, in Michigan, to allow all the churches only six hours a week last Winter during the fuel famine, while the saloons were given nine hours a day! In the present epidemic the State also felt quite free to close the churches first. I believe the time has come when Christians must take such action as will put the church more definitely on the map."

One of the advertisements for a churchless Sunday presented suggestions for a devotional hour, including hymns, Scripture readings, and an appropriate prayer, and a statement as follows:

### The Position of the Churches in the Present Epidemic.

The orthodox Christian Churches of all ages, following the plain teachings and acts of Christ, have accepted disease and death as physical facts.

These Churches also accept the discovery of Science that certain diseases are communicable from one person to others, either by contagion or infection.

The local Churches therefore did not object to the recent closing order, in itself, as a means of preventing the spread of the influenza, but because it did not go far enough to furnish real protection.

The Christian Church also believes in the use of material agents to effect a cure of disease. We affirm that the use of these is entirely consistent with faith in the power of God, and prayer for His divine blessing upon all human curative measures.

Believing this, the Christian Church has always encouraged the practice of medicine, from the days of St. Luke, the physician; and has maintained hospitals almost from the time of Christ: while, all the time reinforcing its scientific efforts by powerful recourse to the healing power of the Creator. Thus faith and works go hand in hand, according to the teachings of Christ.

The co-operation of divine forces with human agencies is recognized even by our greatest military leaders. For example: Lord Roberts, speaking of the perfection of England's preparation for war, said: "We have the men and the money and the munitions. What we need now is a nation upon its knees before God." When the news came of the unexpected success in the first battle of the Marne, he said to the late Lord Kitchener, "Only God Almighty could have done this," to which Kitchener replied, "Somebody must have been praying."

Surely if God may be supposed to be able to bless human effort in defeating the Hun, it is also reasonable to assume that He will add His divine power to human skill and effort to overcome the present plague.

The local Churches, therefore, appealed from the action of civil authority, because it cut off all organized spiritual forces from co-operation with human effort in staying the ravages of this epidemic, and deprived them of the opportunity to serve our community in its present distress.

There was also another reason for our appeal.

No scientist will deny that a microbe is as deadly in a commercial or social group of people as it is in a religious gathering.

And yet, the churches, with their unselfish and curative agencies, were closed for the avowed purpose of preventing the spread of the "flu," while business, which operates largely for personal profit, and which has no curative powers, was left undisturbed!

Since the Church is a corporation, doing business under the same laws of the State of Michigan as are commercial houses, this Church-closing order was a flagrant (even if unintentional) case of unfair discrimination which could have no standing in a Court of Equity.

Also, since the danger of infection

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### JUNIOR CLERGY MISSIONARY ASSOCIATION.

The second meeting of the J. C. M. A. for the present year was held on Tuesday, November 12th, at the Church of the Holy Communion, 19th St. and 6th Ave., N. Y. C. Dr. Tinker said the Missionary Litany at 12:45. Luncheon then followed. The meeting was addressed by the Rev. William T. Manning, D.D., Rector of Trinity Parish, and for some months past a volunteer chaplain at Camp Upton. Dr. Manning's subject was "The Church and the Army Over Here." He spoke in a very hopeful way of the almost universally splendid results that had come to the youth of our country, through their life at the camps. Dr. Rainsford was present at the meeting and made some stirring remarks during the discussion period.

There was a large number of clergy present, and if this and the preceding meeting are a criterion, the J. C. M. A. will enjoy a very profitable and successful season, indeed.

The next meeting will be held (D. V.) on Tuesday, December 19th, at the Church of the Ascension. The speaker will be the Rev. Ernest M. Stires, D.D., Rector of St. Thomas's Church, and his subject will be "The Church and the Army Over There."

### AN APPEAL FROM ALASKA.

No Books or Newspapers, No Church, Y. M. C. A. or Place of Amusement at Ft. Siscum.

The Managing Editor of The Witness received the following letter the other day, written under date of October 19, from Corporal H. A. Forsyth, Quartermaster's Corps, United States Army, Fort Siscum, Alaska:

"I want to ask you if you would not kindly send me some religious books and tracts to read up here in this lonesome place. There is no Church, Y. M. C. A., any kind of club, or place of amusement. There is no place to go. I expected to be transferred to Siberia but the order has been changed for the present. I was baptized when a small child in the Episcopal Church, and I love that Church. My parents are both dead now. So I am really alone in the world. I hope you will please try and send me some newspapers if you can. Anything that you send me will be highly appreciated, as there are about 150 men here and we surely need reading matter up in this place. Thanking you in advance, and trusting to hear from you very soon, I am, etc."

A number of papers and books were promptly sent to the Corporal. Possibly there are others who may wish to respond to this appeal.

The Associate Diocesan Missionary continues to have interesting experiences in his visits to the Rhode Island Hospital, says The Diocesan Record. He has the highest admiration for the doctors and nurses who served so faithfully there during the epidemic, a number of them giving up their lives in the performance of their duty as bravely as if they had been serving at the front amidst the roar of cannon. Their names should be put on a roll of honor. He himself felt protected in the brief time he spent there by the mask he wore, and he understood the sense of security soldiers have in gas masks. It was a great pleasure to him to walk through the crowded infected wards and put a chrysanthemum into the hands of the women and receive their hearty welcome. To the boys he gave a yellow dog that wagged its tail, and to the little girls a black cat that did likewise, and then the boys and girls together had a dog and cat concert, with the visitor as leader. "Bow-wow-wow" and "Meow-Meow-Meow." It would have been hard to tell which was the dominant theme.

## VIEWS AND INTERVIEWS

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

### The Cause of the Lord Has Triumphed.

At the victory service of thanksgiving, held in Trinity Church, New York, the Rev. Dr. Wm. T. Manning, rector, took for his text, "Greater love hath no man than this, that he lay down his life for his friends." "We are here today," said Dr. Manning, "to give thanks and praise to Almighty God from the very depths of our hearts for the victory that He has given us and for the promise of a just and righteous peace in the world. It is the cause of the Lord that has triumphed."

"It is the nations that upheld His laws and that fought for freedom and right to whom the victory has come. We give thanks today for the steadfastness of all the allied nations, and especially Great Britain for the glorious part she has taken in this happy consummation."

"In this hour of supreme thanksgiving we think of the vast number in all the allied countries who made the supreme sacrifice, that liberty might live. We here and now pay our grateful tribute to those who on land and sea and in the air defended us, and we give thanksgiving to God for the victory that their sacrifices made possible. We commend them to the goodness of God in the land where they now are and may we, for whom they gave themselves, show ourselves not unworthy of the sacrifices they made."

### God Has Indeed Been Gracious.

"God has indeed been gracious" is an acknowledgement made in President Wilson's Thanksgiving Day proclamation, which his fellow countrymen, with one accord, have been giving expression to in some form or other ever since the never to be forgotten eleventh of November, and the concluding paragraphs of the proclamation express the thoughts uppermost at this time in the hearts and minds of Christian men and women: "We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties."

"While we render thanks for these things let us not forget to seek the divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act or purpose, and pray that in all that we do we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good will among the nations."

Why not begin now to ask God's blessing when you gather around your table at meal-time?

If an audible blessing would prove an embarrassment at first, why not at least bow your heads together before the meal begins, or teach the youngest member of your family a blessing, which will be a double blessing, because it comes from the lips of a child.

But do not let this hour go by, without the resumption in your home of that precious endowment of prayer, and the family recognition of God's Fatherhood, which makes a sweet and savory thing of the relationships of family life."

### Austria's Record.

"Of all the sovereign nations in the world will anyone receive a more ignominious classification, when the final verdict is pronounced, than Austria?" asks Bishop Mann of Southern Florida, and says: "Never the producer of aught to aid the progress of the world, always the opposer of aught that would enlighten the world, backing the worst autocracies against any democracies,—that is Austria's record."

And what has come of it all? What is the appearance of Austria today? Why, that of the cat with its paws burned by the monkey's use of them to snatch the chestnuts from the fire—those chestnuts which the cat could not eat even if it got them.

Mr. Gladstone, from out his comprehensive acquaintance with history, once asked when and where Austria had ever done any good. And his question still remains unanswered."

### The Influenza Epidemic a Warning to Men and Women.

"It has pleased God to permit a period of universal distress and bereavement to come upon us," says Bishop Moreland of Sacramento in a Pastoral letter to the people of his Diocese. "Without attributing to our Heavenly Father the origin of this fatal epidemic, for which our own ignorance or neglect is doubtless responsible, yet we may be sure He is working out by means of it a solemn and beneficent purpose."

Day by day as the death roll is printed we pass our eye in apprehension down the long columns, not knowing what familiar names may meet us there. Some of you have been taken to the brink of the grave, and been drawn slowly back again.

In the suffering and death which are everywhere you should read the summons of the Most High. Immersed in the affairs of life, unmindful of spiritual and eternal things the awful hand of God has been laid upon us. Men go about their daily work as if they had no master but themselves. Men cling to the frail thing called life, not realizing that its preciousness is due solely to the fact that it comes from God and returns to God. These bitter weeks, dripping with the tears of the bereaved, black with the storm clouds of pain, and torn with the upheaval of earthly plans, are meant to remind us of the transitory nature of this life, and to bring us in penitence to the feet of God. The funerals passing through our streets are to remind us of our end. The fevers and maladies which have ravaged us are to bid us prepare for the eternal future.

Take the warning home to yourselves. If you have been spared it is that you may become better men and women. Alas for you if some years hence, when death approaches again, it finds you no more fit than before; if having gone once midway into the

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# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

## THE NATIVITY OF OUR LORD December 25th

By the Rev. FRANCIS S. WHITE.

If in any church the Holy Communion is twice celebrated on Christ-Day, the following Collect, Epistle and Gospel may be used at the first Communion.

### The Collect.

O God, who maketh us glad with the yearly remembrance of the birth of thine only Son Jesus Christ; Grant that as we joyfully receive Him for our Redeemer, so we may with sure confidence behold Him when he shall come to be our Judge, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

"Maketh us glad with the yearly remembrance of the birth of . . . Jesus." What do we mean by "glad"? Does "glad" include a backward or a forward look; or is only the present involved? As the individual parishioners and parishes define their ideas of "glad" so will it be possible for you to get a rather clear idea of their missionary activities. The Church should certainly make people "glad"; and it would seem that the gladness might be both material and spiritual in its expression. The Gospel message is for the whole man: the whole man includes body, soul and spirit. So the yearly remembrance should make its threefold appeal. To what part of you does the Christmas message make its chief appeal and why? And do you say that Christmas makes you glad because of what it brings you, or are you glad because of what it stirs you to do or be?

### Is There Anyone Who Can Tire of the Old, Old Story?

"The yearly remembrance" is an appeal to our souls through the eye and the ear. Of course, the chief remembrance is "the remembrance He hath commanded us to make" wherein we plead before the Father the Innocence of the Holy One so that because of Him, our lives may be made white by the Blood of the Lamb, as that Blood touches our souls and bodies. Then again another remembrance is the "Christmas Crib," where the manger scene is reproduced in miniature, to speak its message to all who have eyes to see, and minds to ponder and reflect. Again and in a very lovely way, the yearly remembrance comes from the artist's palette, and from the poet's carols, and from the quaint customs of an earlier time in lands across the sea: And is there anyone who can tire of the old, old story as the evangelists have preserved it for us in the Book that never grows old? Think what it would mean to have to live in a place where the yearly remembrance of the birth of Jesus was unnoticed, uncared for, unheeded! Such a place would nearly deserve the title, God-forsaken, only we know God never leaves nor forsakes us—we do the forsaking. It should be the custom of every church to make its Christmas offering a thank offering for the Christ Child to be spent in taking the Christmas Gospel into desolate places.

"Redeemer and Judge." Here does Mother Church continue to press on our minds the necessity of holding truth and counter truth in balance. All of Advent is given over to this double celebration of the coming of Jesus. And our attitude is one where "joyfulness" has the steadying force of "sure confidence" to keep the emotions within bounds.

### Are You Preparing to Celebrate the First Advent of Jesus?

Redeemer! How much time do we give to a consideration of Jesus as our Redeemer, as the blessed Redeemer of our family, as the Redeemer of our parish, our clergy, our city, our state, our country, our world? What ideas have we wrapped up in that word? Is our Redeemer a legal figure paying off some debt, or a militant figure striking off harsh shackles, or a friend assuming our obligations? Think of the Babe of Bethlehem sitting enthroned in His Mother's arms, sanctifying human life, family life, neighborhood life, Redeeming humanity by the inspira-

tion of a spirit working changes through natural channels. If we are to receive that Babe of Bethlehem joyfully, it means that the place must be made ready for His advent. Are you preparing to celebrate the first Advent of Jesus by a proper remembrance?

"Judge." How can any of us think of Jesus as Judge with "sure confidence"? Only by keeping His precepts, warnings, decisions in our memories, and living up to them in the knowledge that we have to give a final account of our daily thoughts, words and deeds, to One Who really knows, really appreciates, really understands.

Let us see that we do what we can to nourish and sustain the Church whose Christmas Gospel holds us on the stable platform of a belief in the twofold advent of Jesus, and keeps our heads tied to our hearts in that belief and resultant practice.

### The Epistle. Titus ii. 11.

The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. These things speak, and exhort, and rebuke with all authority. Let no man despise Thee.

### The Grace That Is of the Earth Earthy and the Peace That Bringeth Salvation.

"The grace that bringeth salvation." There is a grace that is of the earth earthy; it has no touch of healing in its manifestation. It is a very lovely thing, but its appeal is only a surface appeal. One sees it in the rhythm of a little child at play, in a band of unsophisticated maids as they wander with springing steps across a grassy sward: of flowers on their stems. It is the grace of physical beauty and perfection, and it is the exhalation or fragrance of the life and religion of nature. But the grace that bringeth wholeness, holiness, salvation, that grace may be found only in the hidden life of a character formed under their revelation. That grace which marks the life and influence of Jesus Christ is an educative power. It draws out the best that is in us, in our natural selves, and gives it the Christmas touch of a new birth. As we absorb that grace, godliness,—godlikeness,—becomes a possibility for us to attain; desires are turned from the merely temporal to the eternal; so that what we think and do and say naturally and gracefully, and not at all laboriously, flower out into ways which St. Paul calls "soberly, righteously and godly."

### The Marks of an Interesting Congregation.

The parish whose members live soberly, righteously and godly.

"zealous" in the sense of being bigoted and fanatical. But "peculiar" in the sense of being "different" in an attractive and fascinating way: and "zealous" in the sense of always being ready to do just a little bit more for the good of the Cause. Once you get into touch with that congregation, you will find that religion is a very real thing to its members, and that every day finds some of that congregation in the courts of the Lord's House, waiting and watching for a chance to "speak" and "exhort," and, by unconscious example, to "rebuke" as occasion offers.

### Profession and Practice Go Hand in Hand.

"Let no man despise thee." No man can despise thee, if thy profession and practice go hand in hand. Profession and practice will go hand in hand in both individuals and congregations, when people not only "live" but "look for" Jesus Christ. Put the Christ Child out of your preaching of the Gospel and you will have a petrified, mechanical congregation: Put the Infant Christ out of every-day life, and place Christ crucified only at the end of the days, and you will have a speculative, theoretical body of adherents, thoroughly and absolutely "queer," but not "peculiar" in St. Paul's sense of the word: And in both these cases the man who looks on will be as if he "despised thee," for he will let you severely alone.

The Christmas story comes to us year by year with an ever-growing freshness and beauty if we are in the habit of living over that story in our daily lives. Official Judaism despised Jesus; commercial Judaism had no place for Him at the time He chose to visit the earth: but He let no man despise Him; and because of this, men everywhere are respectful if not adoring when they are brought into His presence. What kind of a reception are you and your parish planning to give the Prince of Peace this coming Christmas Eve?

### The Gospel. St. Luke ii. 1.

And it came to pass in those days that there went out a decree from Caesar Augustus that all the world should be taxed. (And this taxing was first made when Cyrenius was governor of Syria). And all went to be taxed, every one into his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child. And so it was that, while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn. And there were in the same country shepherds abiding in the field, keeping watch over their flock at night. And lo! the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes lying in a manger. And suddenly there was with the angel a multitude of the heavenly host praising God and saying, Glory to God in the highest, and on earth peace, good will toward men.

### The World Is Always Crazy Over Statistics.

"All the world should be taxed." The world is always "crazy" over statistics; herein lies both danger and profit. Anyone who keeps his eye on "totals" is going to be tempted to do his work in any kind of way, so long as he gets results: his services will be "eye service," done to please men, rather than God, Who alone can grant the increase. On the other side, let us remember that "totals" show us whether or not we are tending to our end of the business; whether we are able to give a good account of our stewardship. But never let the passion for numbers warp your view of life and work, or cause you to lower your standards: if you do, you can never really enjoy Christmas.

"Because he was of the house and lineage of David," Joseph went to Bethlehem to be enrolled in the Jewish census. David was a great man, Joseph was an unknown man, but Jesus Christ is the greatest figure of history: Christmas teaches us that God plants His gifts in the soil which is best prepared for those gifts, no matter where He finds the soil: this truth is what gives cheer to the heart of a man who is determined to do his best, be his ancestors who they may: Hence, because of this determination, both Joseph the carpenter, and Jesus the Saviour, were well favored of God. Christmas tells a stirring Gospel to those repressed peoples of the earth who are looking for life, liberty and the pursuit of happiness. In proportion as they catch and hold onto the heart of the Christmas message, so will their efforts to attain these desirable states be effective and fruitful.

### The Holy Child Found Where Hunger Was Meant to Be Satisfied.

"Laid Him in a Manger": The Holy Child was found where hunger was meant to be satisfied: true, it was the hunger of beasts, but the message of the Christ Child in the manger for us Church folk, is pretty plain. The food of man and beast is a gift from God, but it is a gift which is temporal and passing, and ministers only to that part of our life which is of the earth earthy: But into the normal feeding places of humanity which hold the husks of the earth's sustenance, God places eternal life. God puts the answer to all the hidden, unexpressed longings of humanity. He did not put the answers to human longings into the far heavens among the shining stars: He did not place the salvation of the world into a glorious shining throng of angels: He did not shrine His gift in the seats of the mighty, nor in the Halls of the Sanhedrim, but in a manger—in the feeding place of beasts God hid His best—His best beloved: And the message of that placing of the Only Begotten Son of God should not be lost on us, who are apt to despise the obvious, and feel that God would not expect us to find the world's best in the beasts' feeding place.

"Good tidings which shall be to all people." The Star led the Wise Men to Jesus: the angels told the shepherds where to find Jesus; and the angels told the shepherds that the news of the answer to men's longings was meant for all people. Are we sure, you and I, that we have grasped the import of the angelic advertisement—"Good tidings meant for all people"? Church altars are meant to be managers of today: The pulpits are the angelic news-stands. The schools are the homes of wise men: But are we yet inclusive in our enterprise? Does the Christmas Celebration find us at a spiritual manger or at an earthly trough? Are we feeding soul as well as body? Do the pulpits send men to the altar? Do the schools teach us where to look for Christ? And are we making provisions that all people shall have a chance to satisfy in the ordinary walk of life their immortal cravings with an immortal food? What light as to how far and how deep these tidings are to go do the ledgers at the Missions House throw on our professions and practices?

"Glory to God in the Highest and on earth peace, good will to men." Men have no business to sing this angelic song unless they mean to publish the good tidings in the same spirit of obedience that the angels proclaimed it. To sing "Glory to God," and peace to men of good will, and then live so that God is not glorified, and there is no chance for peace of heart or mind or body to come to any soul anywhere, comes mighty near singing an insult rather than singing a carol. And the only thing which saves us from the guilt of insulting God, is the fact that we have been foolishly talking with our lips instead of joining our hearts and heads and wills in an effort to make the angelic message ring true in all the earth.

An exchange claims to have heard of a young lady who exclaimed: "Oh, we have just the nicest way of joining our church, now. You see, we join by telephone, and send our photographs to be 'baptized.'" There seem to be a good many telephone members who have lost their numbers.—Zion's Advocate.

## SYNOD OF THE SECOND PROVINCE.

The Synod of the Second Province, comprising the dioceses within the states of New York and New Jersey and the Missionary District of Porto Rico, was held in St. Paul's Parish, Syracuse, N. Y., beginning on Tuesday evening November 12th. Bishop Fiske conducted a conference for the clergy and Bishop Olmstead gave the address of welcome at the opening service and emphasized the importance of the missionary work of the Church, social service and religious education. Bishop Lines spoke of the important part the Church had played in the war. The Rev. Dr. Henry B. Washburn of the General War Commission, pointed out the great need and necessity of continuing religious war work until our soldiers and sailors are mustered out of the service. Among those who gave addresses, took part in conference discussions, and presented reports, were Bishop Courtney, the Rev. Charles H. Boynton, the Rev. Paul Micou, Bishop Burgess, the Rev. Dr. E. A. White, Bishop Matthews, Mr. G. Frank Selby, the Rev. Augustine Elmendorf, the Rev. Dr. Wm. E. Gardner, the Rev. F. M. Crouch, the Rev. Dr. R. W. Patton, Dean Bartlett, Mr. George Zabriskie, the Rev. James W. Van Ingen and Bishop Lloyd.

Social service, religious education, missions, the future place of provinces in the Church, with a view of relieving the work of the General Convention, the war work of the Brotherhood of St. Andrew, of the Y. M. C. A. and other organizations, the work of the Church in cantonments, the American Church Institute for negroes, temperance, the training for the ministry and requirements for ordination, the effect of the war upon the supply and support of the ministry, the state of the Church, and kindred subjects were considered.

The following memorial presented from the Diocese of Long Island Social Service Commission was adopted:

"The Synod hereby endorses the purpose of a league of nations for the promotion of international righteousness and justice, with a view to the maintenance of peace among the nations of the world, and appeals to patriotic Christians everywhere to pray and work for this end as the supreme duty of the hour after military victory has been won."

Bishop Lines was the presiding officer at the opening of the sessions of the synod. The Ven. Roy F. Duffield was chosen secretary, the Rev. John Keller, assistant secretary, and Mr. A. B. Houghton, treasurer.

The Rev. Robert Williams, of Princeton, N. J., Prof. Blanche E. Hazard of Cornell University, and Miss B. S. L. Watson of Syracuse University were elected as representatives of the province to the National Student Council.

The Rev. Charles Tyner, formerly rector of St. Luke's Church, Lincoln, Nebraska, has accepted a call to become Dean of the Cathedral at Hastings, Nebraska. Dean Tyner recently returned from foreign service with the Y. M. C. A. and won many honors for gallantry and bravery on the battle fields of France. The Dean is yet a young man but possessed of rare talents as a pulpit orator and genial gentleman. His rectorship at St. Luke's Church was epoch making and resulted in that parish rising in prominence above the other parishes of that university city. The Lincoln Church had reserved his place during the year of his foreign service and are keenly disappointed that he has transferred his labors to the field of another Diocese.

The death of the Rev. Dr. W.F. Bachman, in charge of St. Alban's Church, Indiana Harbor, Ind., occurred at Mercy Hospital, Gary, Ind., November 10th. The burial took place from his parish church on the 12th inst. Bishop White, the Rev. C. B. Cromwell and the Rev. W. D. Elliott officiated. Dr. Bachman was ordered deacon by Bishop Anderson in 1908 and advanced to the priesthood the following year by Bishop Webb. He had worked in the dioceses of Wisconsin, Pennsylvania, and New Jersey prior to taking charge of the church at Indiana Harbor. He received his theological training at the Western Theological Seminary, Chicago. A memorial service for Dr. Bachman was held in the church by Bishop White on Sunday, Nov. 24th. Archdeacon Long preached the sermon.



# UNIVERSAL CHURCH TRAINING

## A Disussion of Problems of Religious Education in the Home and Schools.

By Margaret K. Bigler.

Let us define our title. Universal Training is in the mind of the nation in connection with its God-given obligation to defend and perpetuate the principles of Democracy. Universal training is in the mind of the Church in connection with God-given mission to perpetuate and develop that spiritual life which has given birth to the principles of Democracy. When we say "Training," we naturally picture training camps fitted with trained officers whose business it is to develop great bodies of men into a most efficient fighting force. We have in the Church, Training Camps, our Church Schools, filled with the youth of the Church, eager to be trained by efficient teachers, in the art of the great spiritual warfare under Christ our Captain. But we have other departments or training camps, the Home, wherein the youth spends more than one-half of his time; the Public Schools where he is trained in many subjects. The Church Training Camp and the Home Training Camp have for their prime interest the spiritual training of the Church recruits, while the Public School Training Camp is of necessity given over to the training of the mind and body.

We call this training in reigion, "Universal" for two reasons, first,

because it is for God's children everywhere; and secondly, because it takes into consideration every phase of an individual life, the body, the temple of the Holy Spirit; the mind, the director of the body in obedience to the Will of God, and the soul, as expressing the indwelling life of God.

We call it Church Training because the purpose of Training is for service in the Body of Christ, the Church.

Briefly, the policy of this column is to assist priests, teachers and parents as far as possible in meeting their responsibilities in the training of the boys and girls of the Church, by endeavoring to answer the perplexing questions which frequently confront those thus engaged. We shall not attempt to answer questions pertaining to the training of adults.

The method used is to be that of the Question Box. Questions will be answered as promptly as possible and we ask that they be brief and to the point. Parents are especially urged to make use of this column.

Prefacing the answers to questions, there will appear a short article each week dealing with some subject of general interest to all engaged in Universal Church Training.

Address all questions directly to: Mrs. Margaret K. Bigler, DeKalb, Illinois.

## A PSLAM OF THANKSGIVING

O Thou whose boundless love bestows  
The joy of life, the hope of heaven;  
Thou whose unchartered mercy flows  
O'er all the blessings Thou hast given;  
Thou by whose light alone we see;  
Thou by whose truth our souls set free  
Are made imperishably strong;  
Hear thou the solemn music of our song.

Grant us the knowledge that we need  
To solve the questions of the mind;  
Light Thou our candle while we read,  
And keep our hearts from going blind;  
Enlarge our vision to behold  
The wonders Thou hast wrought of old;  
Reveal Thyself in every law,  
And guild the towers of truth with holy awe.

Be Thou our strength when war's wild gust  
Rages around us loud and fierce;  
Confirm our souls and let our trust  
Be like a wall that none can pierce;  
Give us the courage that prevails,  
The steady faith that never fails,  
Help us to stand in every fight  
Firm as a fortress to defend the right.

O God, make us what Thou wilt;  
Guide Thou the labor of our hand;  
Let all our work be surely built  
As Thou, the architect, hast planned;  
But whatsoe'er Thy power shalt make  
Of these frail lives, do not forsake  
Thy dwelling. Let Thy presence rest  
Forever in the temple of our breast.

—Henry Van Dyke.

## DR. JOHN McCLURKIN.

The Rev. John McClurkin, M.D., perpetual deacon and much beloved curate for many years in Christ Church, Chicago, entered into the blessed rest and peace of Paradise from St. Luke's Hospital early Sunday morning, November 24th. Dr. McClurkin built up a large practice in his chosen profession at Mt. Carmel, Ill., and was a devoted member and lay reader in St. John Baptist's Church. His services were so acceptable that he was prevailed upon to seek ordination to the diaconate and in 1890 was ordained by Bishop Seymour. He was an unassuming, self-sacrificing saintly-minded man whose life and good works do follow him in the lives of those whose privilege it was to come into close touch with his loveable, Christian character. He loved and was spent in His service. The funeral service was held at Christ Church, Chicago, on Monday, Nov.

25th, the Rev. Charles H. Young, rector, officiating, and the remains were taken to Albion, Ill., for burial.

There is a story of an old lady in Scotland who had a serious difference with her worthy minister, but who, to the surprise of the latter, continued her attendance regularly at church. When the minister expressed his gratification as well as his surprise at her conduct, she said, "Oh, sir, my quarrel was with you, and not with the Lord."—A. H. Moncur Sime.

I find the great thing in this world is not so much where we stand as in what direction we are moving. To reach the port of Heaven we must sail sometimes with the wind and sometimes against it; but we must sail, and not drift, nor lie at anchor. —Phillips Brooks.

Pride and weakness are Siamese twins.—Lowell.

## BISHOP GORE TAKES MESSAGE TO ENGLAND.

Federal Council of Churches in America Pledges Co-operation With England.

The New York Times, under date of November 14th, states that at a luncheon to the Right Reverend Charles Gore, Bishop of Oxford, held at the Cosmopolitan Club, the Federal Council of Churches in America presented to its guest a message of gratitude and affection for the Church of England and the National Council of the Evangelical Free Churches of England. Bishop Gore, on the eve of his return to England after a speaking tour of several months in this country expressed his appreciation and gratitude for the cordial manner in which he had been received here. The Reverend Dr. Arthur T. Guttery, President-elect of the Evangelical Free Churches of England and Wales, who accompanied the Bishop to this country, was also present, and emphasized the unity of the English speaking peoples of the world.

Bishop Gore expressed his anxiety as to conditions that will follow the war in the former German Empire, saying he feared that under the revolutionists, the party in control of a new government would repudiate all blame for the war, all guilt for the methods of conducting it, all national debts contracted, and liability for indemnities and reconstruction in the invaded territories.

Dr. Guttery stated that England, in his opinion, was not interested in political party control in this country, that it did not pin its faith to any individual but to the American people. He spoke of the war aims of the allies as "peace without stagnation, obedience without servility, liberty without license."

The message that was sent to the churches of England opens with a tribute to the two men who had been sent to this country to "set before our people in vital power the moral aims of the war and to bring us your sympathetic judgment as to our hope and faith in such an association of nations as shall create, develop, and perpetuate justice and righteousness in the world of nations by means of the good will and mutual consideration persuaded and demanded by our Christian faith." The letter accords to England the credit for having borne sorrows "incomparably greater" than those of this country, but says America has had enough to give us some realization of what England has passed through.

"Our ideas," continues the letter, "political and social, and above all, religious, are common and have been mutual for a century or more. Our future task of rebuilding wasted Europe is a common task. Our own nations will call for unity in the reconstruction of their mutual life and institutions."

"Our national organization and societies, political, economic, commercial, and industrial, are proceeding to common conference and mutual endeavor. We invite through this message the closest relationship between the churches of our two nations in sentiment and faith and in every practical action."

"We suggest that we continue to interchange messengers, our pastors and laymen, our teachers of theology, our missionaries, our students. God grant that our brave soldiers have fought together in conflict for ideals of truth and freedom, as our two peoples have been united in solemn league and covenant, our churches may keep close together in our future task of building up the foundations now at last established, of a world which has forever secured to itself the force of right and has forever repudiated and condemned the right of force."

"As we are handing this message to your messengers, the glad news comes to us that the eternal principle to which you committed yourselves for these four momentous years and which drew us to you and to the democratic nations which have stood together, has become the heritage now of all the nations. Glory be to the Father and to the Son and to the Holy Spirit. Amen."

The writers conclude by saying: "We are assured that this message conveys the spirit of all our churches, without reference to formal or organic relationship." The document is signed on behalf of the Federal Council of the Churches of Christ in America, by Frank Mason North, President; Charles S. Macfarland, General Secretary, and Alfred G. Lawson, Chairman of the Administration Committee.

## Plain Notes on Prayer Book Revision

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

#### TENTH PAPER.

By the Rev. H. Fields Saumenig.

#### Prayers and Thanksgivings.

No division of the Book of Common Prayer offers greater opportunity for suggested changes than does the special prayers and thanksgivings. There are two chief reasons for this: First, because every clergyman recognizes the necessity, from time to time, of some suitable prayer or thanksgiving to meet the needs of some extraordinary occasion. The truthfulness of this statement has been fully demonstrated by the multitude of special prayers as printed in the Church papers for use during the period of the world war. One can not be charged with disloyalty to the Prayer Book because one feels that the present prayer for use "In times of war and tumult" does not fully supply one's needs in an attempt for deeper and more specific intercessions. Second, when a move is being made to "enrich" the Prayer Book, there will be offered many forms of prayer that have stood the test and commended themselves to the many individuals, who, in turn, will desire to give to the Church the benefit of their experiences and possessions.

An examination of the Proposed Papers and Thanksgivings, as suggested by the Commission of 1883-1886, as well as by the present Commission, and the rejection by General Convention of a number of very beautiful Prayers and Thanksgivings, for more or less important occasions, suggests the question: Would it not be wise, after all, to confine the Special Prayers and Thanksgivings to such subjects of more usual need—as sickness, rain, missions, etc.—and to put out by authority an appendix or book of special additional Prayers and Thanksgivings covering every possible need, so that the clergy might have such a book at hand for use when occasion demanded and the Book of Common Prayer be not over-weighted with occasional and seldom used prayers, etc.?

The changes in the Prayers and Thanksgivings, as finally adopted by General Convention, are, to say the least, unsatisfactory, because they fail to fully provide for the needs for which they are intended.

Let us proceed now to an examination of the alterations and additions as adopted by the last General Convention:

PROPOSED CHANGE NO. 22.—Omit from the title on page 37 the words, "Upon Several Occasions."

The words the Commission proposes to omit found their way into the American Book from the English Prayer Book. It is simply a proposal to drop certain superfluous words and needs no comment.

PROPOSED CHANGE NO. 23.—Insert the following Prayers under the general title Prayers and Thanksgivings, pages 37 ff., and in the following order:

(Here follows nine new Prayers and a number of alterations.)

Unfortunately the adopted resolutions fail to specify just where the first new proposed Prayer is to be inserted in its relation to the Prayer for Congress. The Report of the Commission ordered the first new Prayer to follow the Prayer for Congress, but the adopted resolution reads, "Insert under the general title in the following order." If the wording of the adopted resolution is strictly followed we shall have to omit from our collection three very useful special Prayers, i. e.,—for Congress, for Convention, and for Unity.

The first new Prayer proposed by the Commission—for a State Legislature—was adopted by the House of Deputies, but was not concurred in by the House of Bishops and was lost by non-concurrence.

The second new Prayer, proposed and adopted for Courts of Justice, is followed in the report of the Commission by Prayers for our Country, the Church; an amendment to the Prayer for Missions and an additional Prayer for Missions. The House of Deputies adopted all the report of the Commission, but they failed of final adoption through the non-concurrence of the House of Bishops. So, out of the five new Prayers proposed by the Commission in the first section of additional Prayers, only one, i. e., for Courts of Justice, was finally adopted. The Prayer is as follows:

"Almighty God, who sittest in the throne judging right, we humbly beseech Thee to bless the courts of justice and the magistrates in all this land; and give unto them the spirit of wisdom and understanding that they may discern the truth, and impartially administer the law in the fear of Thee alone; through Him Who shall come to be our Judge, Thy Son, our Saviour, Jesus Christ. Amen."

We shall continue this subject next week.

## KALENDAR.

### The Collect for the First Sunday in Advent.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which thy Son Jesus Christ came to visit us in great humility; that in the last day, when he shall come again in his glorious majesty to judge both the quick and the dead, we may rise to the life immortal, through him who liveth and reigneth with thee and the Holy Ghost, now and ever. Amen.

The lessons in the following kalendar for the week ending December 7th are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

#### First Sunday in Advent: (December 1st.)

Zeph. 1:1-2:3.	Genesis 1:1-2:3.
Luke 1:1-25.	Revelation 21.
2.—Monday:	
Isaiah 1:1-27.	Isaiah 40:3-end.
Revelation 1.	Hebrews 1.
3.—Tuesday:	
Isaiah 2.	Isaiah 45:8-12, 15-end.
Revelation 2:1-17.	Col. 1:1-18.
4.—Wednesday:	
Isaiah 3:1-15.	II Esdras 6:38-55.
Revelation 2:18, 3:6.	Acts 17:15-31.
5.—Thursday:	
Isaiah 3:16, 4-end.	Job 28.
Revelation 3:7-end.	John 1:1-18.
6.—Friday:	
Isaiah 5.	Ecclus. 42:15, 43-end.
Revelation 4.	Romans 1:1-25.
7.—Saturday:	
Isaiah 9:8, 10-4.	Genesis 2:4-end.
Revelation 5.	1 Cor. 15:35-end.



# The Witness

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## EDITORIAL

### THE ADVENT CALL.

No one has yet invented an automobile that will run without gasoline. It must have some form of motive power.

Neither can officers make an effective army. You must have men.

Neither did the Lord found a Church which was to be operated without spirit or merely by its officers.

It has been the fashion to sit down and criticize the Church for its lack of energy and force.

As a matter of fact the Church has plenty of force and energy.

If one were to study the various drives during the war and the diverse activities that accompanied them, one would be surprised at the number of our Church people that took a leading part therein. When Christians will work as fervently for Christ and the approval of their own conscience, as they have worked during the past year for their country and the approval of their fellowmen, then we will be able to demonstrate what this Church is capable of accomplishing.

This effort has been inaugurated by certain members of the Woman's Auxiliary who have been impressed by the splendid work done by the women of the Church in the service of their country and who have been anxious that the same energy should be manifested in the service of their Lord.

And in this spirit of service they have called for volunteers whose vision should be like that of our Lord; not narrow nor provincial but wide and truly liberal.

We have made liberality merely an attitude of mind. We have called that person liberal who has an attitude of indifference on the subject of doctrine. Surely such indifference is not a moral effort.

True liberality is that which gives generously of itself to the service of one's fellowmen. A person may be utterly selfish and yet not care what other people believe.

But a person cannot be utterly selfish who will help to bring others to the service of the Master.

In this sense the liberal devise liberal things.

The Advent Call is an effort to enlist the women of the Church in the welfare of the Church.

If we are to live in a better world, men and women must furnish the morale of that better world.

Our young men must come home to a world that is spiritually alert.

The idea that they are to come home to be coddled is an insult to the spirit which they have acquired over there.

If they come home to make the world better they too must come home to serve. The best way to inspire them with this desire is to find the Church alive when they return. Then the spirit of service which they have learned abroad should find an instrument of service when they come home.

The Church is not only the medium which should supply this spirit of service; it is the only medium which has for its object the making of a better world out of a rather selfish one.

If we love our boys, we should be willing to set them an example of such service. This is what the Advent Call aims to do.

It begins at the foundation, and that foundation is the mobilizing of our Church's forces.

The Woman's Auxiliary calls upon the women of the Church to devote one week in Advent, in an effort to visit every woman in any

way related to the life of the parish, and to encourage her to share in this work of prayer and service.

It will help the messengers who carry the message to visit women on an errand which is purely spiritual. It will encourage the one called upon to rally to the support of the Cross of Christ, in answer to the call.

The effort this Advent is not so much to go out into the world to make disciples, as it is to go out among our own people and rally them to a life of prayer and service. Prayer for a distinct and definite purpose. Service of a specific and Churchly character.

If the people have a mind to work, this is their opportunity.

The trouble with the Church lies not in your neighbor's faults, so much as it lies in your own lack of faith.

It is by faith, rather than by criticism that Christ overcame the world. So you! The test of your discipleship lies in the measure of your service.

We all have faults and while we criticize others, our own faults are flourishing.

To overcome selfishness, one must be at grips with one's own love of ease, and of one's own fund of excuses.

We are unwilling to endure hardness as good soldiers of Jesus Christ and then wonder why our faith is so dull.

The Church is dead to you because you are dead to the call of Christ.

"Now it is high time to awake out of sleep."

There are two kinds of helpers in this Advent Call. Those who are selected as messengers because they are apt for that work, who are to make the calls; and those who are asked to be intercessors, and to pray daily in the churches for those who are making the calls.

It is your officer in Christ's army who selects you for the task.

It is a sorry army in which the privates refuse the duty which the officer calls them to perform.

We, then, as officers, beseech you to help us in this service of rallying to the Cross all those who have enlisted in the service.

If Christ is your Master in fact, then His call is your marching order and you obey because you are a good soldier of Jesus Christ.

But we are so rusty in this kind of service, that it is only by a great effort that we arouse ourselves to the value of this concerted effort for Christ and His Church.

I am fully persuaded that this Episcopal Church has a great destiny. But I am also convinced that it cannot accomplish this destiny, if everybody thinks that somebody else ought to do the hard work. It is all right to dress up and go to church on Sunday, but that is a mere dress parade unless you get out and do something on Monday.

This is an opportunity for the women of the Church to help in the actual fighting. Peace is a fine thing, but it may easily become stagnation, unless in times of peace we are industrious in those duties which make peace an aggressive force, not merely a vacuum.

And is any service, however humble, beneath any soldier of the Cross?

Then is Christ beneath you and not above, for He, though a Prince of the Royal Blood, was content to be among you as one that served.

## THE ADVENT MESSAGE.

The Gospel is not merely for women of the Church, but for us all. And the Advent Call is the reminder that Christ is coming to be our Judge.

That judgment will not be based upon the standards of human society.

Like this war, the day of judgment will level the fictions of social caste.

The rich and the poor will meet together and the Lord will not exempt any dodger of His draft, because he pleads the exemption of caste or culture.

There can be no higher distinction in human life than that we have served Christ as His soldier in the place where we are.

## STUDIES IN THE ACTS

### THE SERMON OF ST. PETER.

Acts II 14-40.

The first sermon in the Christian Church was preached to an oriental multitude, gathered together from various motives, to hear this new thing, viz.,—Galilean peasants talking in various languages about the remarkable things.

And it was a strange thing for fishermen in that day to harangue a multitude. It was a stranger thing that the strong brogue of Galilee should be intelligible to all nations.

It was the strangest thing of all at which they marvelled that these unlearned and ignorant men should be capable of such wonderful ability—"and they took knowledge of them that they had been with Jesus."

This was the secret of their message and their power, as they themselves would most modestly have asserted.

In the trial sermon of St. Peter we find certain principles embedded which are fundamental to the Christian Gospel. And first he uses the Old Testament as the introduction to his theme.

He goes back to Joel and to David as the forerunners of the Messiah.

The day of Pentecost was the fulfillment of Joel's assertion: "On my servants I will pour out my spirit and they shall prophesy."

(Continued on page 5)

## THE BAN ON CHURCHES.

The following letter from Congressman Bowdle of Cincinnati is the best thing that we have seen on the closing of the Churches. We therefore reproduce it here:

Cars, Churches and Others.

To the Editor of the Times-Star:

With all due respect to my scientific brethren, I can not bring myself to assent to some things they are doing in modern life. It seems to me at times that they are assuming too much power, vexing our lives, and making a situation well-nigh intolerable.

The order closing the churches and depriving us of the most elevating and ennobling ministrations of public worship, is one of the things I have in mind. Everyone knows that those who go to church are the most well of the community; for men universally seize upon an indisposition as an excuse to remain away. Those attending church are certainly (on that day) the cleanest of the community. They have on their best clothes, and certainly (and sorrowfully) there is no crowding.

In spite of the order suppressing public meetings, I attend two each day, on the Clifton-Ludlow cars, where there is scarcely standing room—no church meeting was ever so crowded. A church is surgically clean as compared with these cars (and I am not complaining about the cars.)

But there is another consideration: A short time ago we were called on by the President to make great use of our churches for public worship and prayer for victory and peace. This would seem to recognize an exalted function in these churches and our prayers, a function transcending the deliverances of science and of the utmost value to the race. But now we are told to keep out of these same churches as dangerous to health and life; that while prayer may be efficacious in saving us from German propaganda, it is powerless before Spanish influenza.

These contrary deliverances inflict upon the soul a grievous and intolerable perplexity. There is much in modern civilization that throw men into a kind of baffling despair, quite aside from anything that has happened in the World War with its atrocities; but nothing of late has happened quite as troubling to the soul as the State's contrary orders to use the churches and not to use the churches.

We neglect the fact that there is a profoundly mystical element in life, something subtle, undefinable, unappraisable, yet most potent, which sustains man in his dangers, trials and sorrows, and which element is sublimely ministered unto by the offices of public worship and religion. These ministrations are the most strengthening in the world, and without them life would lose its savour, and mankind would be doomed to a bleak and chilling pessimism. With that realm science should not interfere. Life is something more than sterilized clothing. A soul free from bitterness and hate, and a mind occupied with spiritual things, are powerful aids, if not guarantees, to health. And one may say these things without committing himself to any modern sect.

For years I have attended Calvary church in Clifton, and I know the effect of the noble service of that church; and I confess to a certain deprivation in not hearing the Saturday evening bells of old St. Patrick's church, Northside, which solemnly invite men tired of this world to reflect on the Life Everlasting. In a world of all-too-engrossing materialism we should be careful lest we injure spiritual efforts and agencies. While I acknowledge my debt to science I shall not let my sense of obligation to suffocate my common sense.

What I have said is quite as applicable to our Symphony orchestra, whose ministrations are most helpful to a tired, monotonous world. We need the churches and all music as sanctifying measures. What I have written is with all respect to our physicians, etc.

STANLEY E. BOWDLE.

Pride's chickens have bonny feathers, but they are an expensive brood to rear. They eat up everything, and are always lean when brought to market.—Alexander Smith.



## CURRENT EVENTS IN THE AMERICAN CHURCH

A Wintlock, Oregon, minister had printed and mailed to his flock his Sunday sermon, delivery from the pulpit of which was prevented by the influenza epidemic.

Thirty-five thousand clergymen have been requested to present to their congregations the work of the Y. M. C. A. in war service and to make an appeal for additional workers at their services tomorrow, Sunday, December 1st.

Calvary Church, Pittsburgh, Pa., has offered its parish house as a convalescent hospital to the military camps at the University of Pittsburgh and Carnegie Technical School, where everything will be provided by the parish for the comfort of the men.

Notwithstanding the fact that the election of a Bishop Coadjutor for the Diocese of Tennessee will not occur until next May, St. Paul's Church at Chattanooga has for the third time made a pledge of a sixth part of the salary of the Bishop Coadjutor to be elected.

Victory services of thanksgiving were held in all the churches throughout England, and it took London a whole week to exhaust itself in celebrating the signing of the armistice. The churches generally were lavishly decorated with flowers and crowded with thankful worshippers.

Bishop Mann, of Southern Florida, recently revised the catalogue of his library of about 4,000 volumes. "I think," says the Bishop in his diary, "if I were starting life over again, I should limit myself to 100 volumes,—outside of the dictionaries and other purely reference books."

Bishop Francis, of the Diocese of Indianapolis, issued a pastoral letter in which he requested that "in every congregation in the diocese Thanksgiving Day be made and observed as a day of special thanksgiving to God for the ending of the war and for the victory of right and justice."

By the will of the late Gerard Beekman, of Oyster Bay and New York, who died November 9th, the Seaman's Church Institute will receive \$5,000; Christ Church, Oyster Bay, \$1,000 for Italian mission work; Columbia University, \$10,000, and New York Hospital, \$25,000. The value of the estate is estimated at more than \$2,000,000.

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nians, Syrians and Greeks, have fled in large numbers.

The Hon. Elihu Root, who will probably be one of the representatives of the United States at the peace table, gave the address at the religious celebration of victory and peace held at the Cathedral of St. John the Divine in New York on Sunday, November 17th. Bishop Greer was also to have made an address but was prevented from being present by illness. The Bishop's address, which he had written for the occasion, was read by Dean Robbins.

Bishop Harding reopened Trinity Church, Washington, D. C., on the Twenty-third Sunday after Trinity, officiated at a celebration of the Holy Communion and preached the sermon, with the purpose of renewing the life of this important parish and ministering to the religious needs of the community and the many men and women engaged in war service who reside in the locality of the church. Canon Walden Meyer will serve as vicar for a time and Canon Russell of the Cathedral will be the special preacher, under appointment by the Bishop.

The Rt. Rev. Henry Russell Wakefield, D.D., Bishop of Birmingham, Eng., is visiting the principal cities in the United States and Canada, speaking before rotary clubs, chambers of commerce, Church clubs and other organizations, giving his reflections on the world war. He is an eminent author, lecturer, and chaplain in the British army as well as Bishop of the important Diocese of Birmingham. He is a staunch friend of the laboring man. He says, "This new construction period that is near at hand means a greater sense of responsibility to self and to the one next to you, to the country and to the world."

The Presbyterian Synod of New Jersey adopted a resolution urging the deportation of every alien in the State who is not willing to subscribe to "thorough Americanization" as a post war construction policy. "The war has taught us many things," asserts the resolution, "but none of more importance than the absolute necessity of thoroughly Americanizing all foreigners within our gates, of whom there are more than 1,500,000 adults of forty nationalities. The Bolsheviks in Europe produce sympathizing Bolsheviks in America. To thwart the danger which threat-

The reunion of three of the oldest and most influential Lutheran bodies in the United States was consummated, under the title of the United Lutheran Church of America, at a convention held in New York City the second week in November, including the General Synod, organized in 1820; the General Council, organized in 1867, and the United Synod South, dating back to civil war days. The combined bodies represent a communicant membership of 800,000, and a baptized membership of 1,600,000. The property is valued at more than \$53,000,000. The educational institutions, with an enrollment of more than 5,000 students, are valued at \$5,250,000, and the charitable institutions are valued at \$12,600,000.

Further light on the facts of Lieut. Charles Patrick Anderson, aviator, reported missing since September 16th, is furnished in a cablegram received from Bern, Switzerland, by the aviator's father, the Rt. Rev. Dr. Charles P. Anderson, Bishop of the Diocese of Chicago, says the Chicago Tribune. According to a rumor current in the Swiss city, Lieut. Anderson and his bomber, Lieut. Hugh Thompson, were observed to fall in flames behind the German lines. The story came to Angus Hibbard of Chicago, Red Cross worker in France, through a letter from a German prisoner at Camp Rastatt.

Bishop Anderson, on account of the roundabout source of the story, is hoping that better news may come.

Lieut. Anderson made three raids in one day a short time before he was reported missing. He was attached to the 96th squadron, where his record is said to have been an excellent one.

### PERSONALS

The Rev. John H. Feringa, Ph.D., formerly Rector of St. John's Parish at Grand Haven (Western Michigan), has accepted a position on the Faculty of Racine College. His address now is: Racine College, Racine, Wis.

The Rev. A. L. Washburn, rector of St. Martin's Church, Providence, R. I., on leave of absence serving as a chaplain of the Red Cross in France, has been assigned to the Church of the Holy Trinity, Paris, for special work among soldiers.

The Rev. Dr. George Franklin Smythe, Colburn professor of Homiletics and Religious Education, Bexley Hall Divinity School, Kenyon College, was recently inaugurated Dean of the School, succeeding the late Dean H. W. Jones, D.D.

The Rev. Geo. Dudley Barr, who was compelled to resign as Priest-in-Charge Chicago Heights, Ill., in May, because of ill health, has entirely recovered and has accepted a call to be Priest-in-charge at Steamboat Springs, Colo., and associated Missions, with residence at Steamboat Springs.

The death of Mr. Peter Corning Edwards, organist and choirmaster of St. Stephen's Church Province, R. I., 1897 - 1894, is regretted by the friends he still has in the diocese. Mr. Edwards left St. Stephen's to go to Christ Church, New York City, and when he died he was organist and choirmaster of St. Luke's, Brooklyn. He was one of the two living former organists of St. Stephen's who attended two years ago the 50th anniversary of the organization of its boy choir. He is known to the Church at large as composer of tunes set to hymns 407, 506 and 510 in Hutchins Hymnal.—The Rhode Island Diocesan record.

In St. Luke's Church, Hot Springs, Ark., November 10, the 24th Sunday after Trinity, Jans William Jensen was ordained to the diaconate by the Rt. Rev. Hugh L. Burleson, S.T.D., Bishop of South Dakota. The Rev. A. B. Clark, rector of St. Luke's Church, presented the candidate.

The Rev. Wesley W. Barnes, rector of St. Mary's, Nebraska City, has been granted one year's leave of absence for Y. M. C. A. work in France. During his absence the parish will be served by the Rev. Roy Fairchild, formerly rector at Wymore. Mr. Fairchild is one of the prominent leaders of the Church in the Diocese of Nebraska.

At the last meeting of the Grand Commandery of Knights Templar of the State of Kansas, Robert M. Botting, Priest in Charge of the missions at Dodge City and Kinsley, was appointed Grand Prelate for the ensuing year. Mr. Botting, who is a

member of the Rotary Club of Dodge City had also the honor of being sent as its representative to the annual meeting of the Rotary Clubs at Kansas City.

The Very Rev. J. Scott Budlong, dean of St. Mark's pro-cathedral, Hastings, Nebraska, has accepted the superintendency of the San Francisco Protestant Orphanage and will enter upon his duties December 1. This institution has been in care of the late Rev. Mr. Burton, rector of the Church of the Advent, San Francisco, and it was upon Mr. Burton's recommendation before his death that the position of superintendent was offered Dean Budlong. Dean Budlong may be addressed after December 1 in care

of the San Francisco Protestant Orphanage, San Francisco, California.

The Rev. E. M. Frear expected to begin his rectorship at Grace Church, Honesdale, Pa., October 12, but owing to the influenza epidemic the churches were closed until November 9th, when the ban was lifted and he held his first service. He spent his time, during the epidemic, visiting the people in their homes and comforting the sick and afflicted, and made a most favorable impression. The church building and the Sunday school rooms have undergone a number of needed improvements. A new service flag with twenty-seven stars was placed in the church at the opening of the morning service, November 9th.

### STUDIES OF THE ACTS

(Continued from page 4)

The resurrection was foretold by David: "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption."

David spoke not of himself for his sepulchre is with us, but "being a prophet, and knowing that God had sworn an oath to him that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on the throne;

He, seeing this before spoke of the resurrection of Christ, that His soul was not left in hell, neither His flesh did see corruption."

It was a Messianic message to a devout people, who believed the Bible to be the Word of God.

It was moreover an assertion that the religion which St. Peter preached was one which grew out of the religion which these Jews believed.

Thus St. Peter begins by asserting the continuity of the new revelation with the facts of the old. They were not innovators, proclaiming a new gospel, merely witnesses attesting the fulfillment of something which his audience already accepted.

So that the first characteristic of St. Peter's sermon was its vital continuation of the ever unfolding revelation of Jehovah.

Next St. Peter dwelt on the main facts in the life of Christ.

The Crucifixion,—“Him ye have taken and by wicked hands have crucified and slain.”

The Resurrection,—“This Jesus hath God raised up, whereof we all are witnesses.” That is what we are here for, to be witnesses of these facts.

The Ascension,—“Therefore being by the right hand of God exalted,”

The Gift of the Holy Ghost,—“and having received of the Father the promise of the Holy Ghost, he hath shed forth this which ye now see and hear.”

And the conclusion follows most directly in this sermon—

“Therefore let all the house of Israel, know assuredly, that God hath made the same Jesus, whom ye have crucified, both Lord and Christ.”

This sermon of St. Peter is specially valuable to us because it takes in the elements of our religion and develops them along the line of essential truth.

To these great facts all else is incidental,—the crucified and risen Christ is the fulfillment of Jewish expectation and the hope of Jewish faith.

It brought forth the obvious question from such devout persons as were affected by St. Peter's preaching, for these said to Peter and the rest, “Men and brethren what shall we do?”

And the answer of St. Peter is no less clear about the practice of the Church than it was about the doctrine.

If those who heard wished to take advantage of the gospel that he had preached, they were “to repent and be baptized everyone of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.”

Repentance, Baptism, the laying on of hands follow both in their teaching and practice as the essential things in beginning the Christian life; and they are to do these things because by means of them they would obtain the remission of sins and eternal life.

This same fundamental faith and practice is well grouped by the writer of the Epistle to the Hebrews.

“Therefore leaving the principles (that is the a b c's) of the doctrine of Christ; let us go on to perfection.” And then the writer states what are these a b c's “not laying again the foundation of

(a) “repentance from dead works and faith toward God.”—the internal attitude of the man's soul,

(b) “of the doctrine of baptisms and the laying on of hands,”—the external sacramental rites by which that repentance and faith is sealed,

(c) “and of resurrection of the dead and of eternal judgment,”—the final objectives for which both faith and practice exist.

The power of St. Peter's preaching was such that three thousand devout Jews responded thereto and these were baptized as St. Peter had directed.

One wonders, after reading this account, how anybody can disagree as to the fundamentals of the Christian religion. Whatever the subsequent development of any religious cult may be, it has departed from the faith when it ignores or minimizes that which St. Peter put first.

These things are elemental and without them we have no right to speak of our religion as Christian. It is otherwise but a substitute for the faith once for all delivered to the Saints.



## BOARD OF MISSIONS ACTIVITIES

### Will Help Rebuild Church Property Destroyed by the Minnesota Forest Fire and Porto Rico Earthquake.

The November meeting of the Executive Committee of the Board of Missions was held in the Church Missions House, New York.

The Domestic Secretary called attention to the death of the Right Rev. Francis K. Brooke, D.D., Missionary Bishop of Oklahoma. The Executive Committee adopted the following minutes by a rising vote:

"Whereas, The Right Reverend Francis Key Brooke, Doctor of Divinity and for the last twenty-five years a Bishop of the Church in the Missionary District of Oklahoma, has rendered his final earthly accounting, and on October 22, 1918, passed from the Church Militant into the Church Expectant;

Resolved, That the Board of Missions hereby notes this fact upon its minutes, and in addition places on record its gratitude to Almighty God for the good example and faithful service of His servant, and our fellow worker in the extension of the Kingdom of God within the borders of these United States.

"Called to the unique position of Primary Bishop of a State born in a day, Dr. Brooke went to his task in Oklahoma endowed with a disposition of singular sweetness, and a rare charm of mind and manner, which won friends for the Church wherever he ministered as a Shepherd and Pastor of the flock. A material record of his work can be found in the hospital, the Hostel for Churchwomen in the town of Normal, Oklahoma, the Cathedral, the Bishop's House, and in churches, parish houses and rectories for the erection of which he spent himself unreservedly; and wisely administered such funds as came to him through the years of his Episcopate.

"The Board also learns with gratitude that his spiritual ministry has left an ecclesiastical household determined to maintain and carry forward all those missionary ideals which Bishop Brooke ever strove to inculcate in his priests and congregations.

"To the Church at large, the Board commends for emulation the good example of a faithful soldier of Jesus Christ, who bore his pain of body, and the disappointments of his ministry with uncomplaining devotion, and a steadfast faith. The Board prays God to rest the soul of His servant and to grant to him and his household that peace which He has promised to those who unfeignedly love him.

"Resolved, That a copy of this minute be sent to the family of Bishop Brooke, with an added expression of the Board's sympathy for Mrs. Brooke and her children in their sense of personal loss and bereavement."

The Bishop of New York spoke in a most appreciative way of the life and work of the late Bishop.

#### Consideration of Appeal from Diocese of Duluth.

The condition of the work in the Diocese of Duluth was a matter which received careful consideration by the Committee. Several letters have been received from Bishop Morrison, giving in part the devastation done by the forest fire in October. Special attention was called to the destruction of the beautiful St. Andrew's Church and its fine parsonage in the City of Cloquet. The Cloquet people, the Bishop said, owe their lives to the Great Northern Railway which crammed the yards with engines and freight cars, and carried thousands out of the flames to the only refuge, the City of Superior, forty miles away. The beautiful little city of Moose Lake was utterly destroyed and our new church has only the concrete steps and chimney left. This is only part of the destruction to our church property. The Bishop was very anxious to rebuild the church and rectory at Cloquet and the church at Moose Lake. The people have lost everything, but even so are doing everything in their power to help toward the rebuilding.

The Executive Committee turned to the fund established as a result of the receipt of undesignated legacies, and assured the Bishop that they would stand back of him in the rebuilding of these structures, and if necessary make an appropriation from this fund.

#### The Porto Rico Earthquake.

The Secretary for Latin America also reported the devastation due to

the earthquake in Porto Rico. Our splendid St. Luke's Hospital in Ponce has been badly damaged; the repairs necessary will cost in the neighborhood of \$6,000. A paper received from Porto Rico giving an account of the valuable work done by St. Luke's Hospital mentioned, among other things, that it had organized Red Cross work and carried on a most valuable relief work in Mayaguez through the services of Miss Hicks, the nurse in charge of the Hospital. The Bishop was authorized to proceed with the necessary repairs. It is hoped that members of the Church will realize the importance of this medical work in Porto Rico, and come forward with sufficient funds to make up the loss.

#### Personals and Other Notes.

The Bishop of Cuoa expects to ordain Mr. R. H. Asheton-Martin, and was given permission to employ him in the field.

Our new mission in Santo Domingo is growing to such an extent that a teacher is necessary, and Mrs. Aldeo was employed for that purpose.

In the Foreign Field. In order to take advantage of the low price of rice in Liberia, an advance up to \$1,800 was made to lay by a sufficient store for our six schools. This rice is to be held subject to monthly requisition by each school.

Mr. J. J. Neal, who for many years had served as Business Agent at Cape Palmas, as well as Superintendent of the Cape Palmas Orphan Asylum and Girls' School, was obliged to retire on account of age and infirmity. A suitable retiring allowance was provided.

In Alaska, the resignations of Mr. and Mrs. David L. McConnell and Miss Frances Wells were accepted.

Miss Wells had married Mr. Walter Harper, who had for some time been Archdeacon Stuck's travelling companion and was with him in the ascension of Mt. Denali and was the first to reach the summit. They were coming out on the Steamer "Sophia" which was wrecked in October and all lives lost.

Miss Kathleen LaMothe Rigby of Baltimore, Md., was appointed to the District of Anking, and Miss Helen A. Little to the District of Hankow.

The salaries of our missionaries in Alaska have, for some time, been felt to be inadequate. Prices are excessively high, especially in the interior. It was felt necessary to make some small increase and to regulate the salaries in accordance with the plan in force in all of the foreign missionary districts. A pay table was therefore adopted providing standard salaries, adjusted according to character of service rendered and term of years served.

The Treasurer's Report to November 1st was such that the members of the Committee gave long consideration to it. With two months more of the year remaining we shall require an additional amount of \$311,762, even should the total amount of the apportionment be raised. Our appropriations to November 1st, including the deficit of last year amount to \$143,309; total \$2,408,118. There is still \$625,904 due on the apportionment. With other large mission boards reporting not only increased offerings, but large plans for advance work, it makes the Board feel that the requests they have made upon the Church have been altogether too modest and that it is only fair to expect that at least the obligations already contracted for should be taken care of.

A splendid report has come in as a result of the One Day's Income Plan, over \$125,000.00, having been received from that source. Every mission board in the country today faces perhaps the greatest opportunity since its organization. Many are seeing this and preparing for it.

The Board at its December meeting will take time to consider this whole question as it is to be called in extraordinary session for this purpose. It is hoped, however, that the regular offerings of the people will be adequate to meet the present emergencies.

"In Dante's Inferno the man who wouldn't take sides, the straddler, was sentenced to be stung with bees, hornets, wasps and all manner of stinging creatures."

## THE VOLUNTEER SYSTEM A FAILURE.

Church Must Resort to the Draft If Its Work is to be Done

The Rev. Alfred R. Berkeley, rector of St. Paul's Church, New Orleans, La., early in the fall, sent a letter to all persons twelve years of age and over connected in any way with the parish. "The purpose of the letter was to convey a message to each individual concerning the call to greater Christian service, and to put the question of personal religion up to each one." In the introductory paragraphs of his letter, the rector briefly referred to "these times which try men's souls," to the need on the part of individuals of "the guidance, help and strength that come only from close personal fellowship with God," and to the need likewise on the part of the Nation and the World of "the vital spiritual power which the Christian religion supplies." As the Nation marshals and trains its forces for the armed conflict, "so must the Church organize and train its membership to more thoroughly combat and cope with the forces of moral and spiritual evil and to accomplish God's purposes in individual lives and in the corporate life of the community and the world. At the beginning of another season's work I urge that you avail yourselves of the privileges that are yours and the blessings that may come to you through the worship and services of the Church, and that each one take a larger part in the Church's work. The call is not merely that we seek greater benefits for ourselves but that we consecrate ourselves for a larger measure of service to others. Let us make St. Paul's Church a living, vital force in the life of the community. Slackers, deserters or cowards are as out of place in the Church as they are in the Nation."

A questionnaire was enclosed in the letter with the request that it be filled out and returned to the rector. "The information is personal and will be considered confidential. It may help you if you answer the questions seriously and conscientiously, even though you do not return it. It will help us if you return it." The purpose "is very much that of the government in seeking to enroll and classify its citizens. With the knowledge pertaining to the facts mentioned we can tell just where our constituency stand and to what extent they can be expected to render service during the ensuing year." The volunteer system has proved a failure and the country had to resort to the draft with selective service. "It looks as if the Church must adopt the same tactics if its work is to be done efficiently and satisfactorily."

#### The Questionnaire.

- Have you been enrolled in the Lord's Army? (a) By Baptism? (b) By Confirmation?
- To what branch of the Christian Army do you belong? (a) Denomination..... Episcopal, Methodist, Roman Catholic, etc, etc. (b) Congregation..... (St. Paul's, St. George's, First Methodist, Etc.)
- Will you endeavor to fulfill your obligation as a member of Christ's Kingdom during the ensuing year in every way possible?
- If not, upon what ground do you claim exemption?
- If not an active member of any congregation will you consider becoming an active member of St. Paul's Church?
- Will you try to gain at least one new member for St. Paul's Church during the year?
- Signify by check (v) the forms of spiritual endeavor you will undertake during the ensuing year. (a) To pray earnestly each day for the spread of Christ's Kingdom. (b) To read and study systematically the Holy Bible. (a) Private. (b) In a Bible Class. (c) To have Family Prayer in the home. (d) To have Grace at meals. (e) To make an honest effort to worship God in His church at least once every Lord's Day. (f) To partake of the Holy Communion at least once each month.

## CHICAGO LETTER

The Rev. Albert E. Selcer.

#### Victory Services in Chicago.

The Bishop of Chicago, Dr. Anderson, early last week issued a letter to the clergy of the Diocese urging that preliminary "peace Thanksgiving Services" be held in all the Churches on Sunday, November 17th. At the Cathedral the service consisted of a Solemn Procession, the "Peace Eucharist," and a Solemn Te Deum, followed by prayers of thanksgiving. The Cathedral clergy officiated. The most elaborate service was held at St. James' Church. The music of the service was directed by Mr. John Norton, who for nine years was organist of the Parish. Mr. Norton is now the bandmaster of the First Regiment, Great Lakes Naval Band. This band, with the organist and choir of the Parish, furnished the music for the service. The Procession formed in the Parish House on Rush Street, proceeded north on Rush Street, to Huron, west on Huron to Cass Street, and into the church. The flags of nine of the Allied nations were carried, and the diplomatic representatives of the countries followed the colors in the procession. There were present officially, Mr. Horace Nugent, C. M. G., the British Consul-General, Mr. C. D. Xanthopoulos, Consul-General of Greece, Dr. C. Vermeren, Consul of Belgium; Andres Abela, Consulate Chanceller of Cuba; M. Marcel de Verneuil, Acting French Consul; Mr. S. Kurusu, Consul of Japan; Mr. d'Allagno, Vice Consul of Italy; Mr. Stewart A. Alexander, Consul of Brazil. The United States Army was represented by Col. H. O. S. Heistand, Adjutant General U. S. A., and the United States Navy by Capt. E. A. Evers, U. S. N. R. F., Commanding Officer, Municipal Pier. The sermon was a forceful one, the Rector of the Parish, Dr. James S. Stone, being the preacher. The Rev. Frederick L. Gratiot, S. T. B., assisted in the service. At St. John's Italian Church on the North Side, the exterior of the church was illuminated on Saturday and Sunday night with strings of electric lights of the colors of the United States and Italy. The Rev. Joseph Anastasi, the Priest in Charge, officiated at Solemn Vespers, on Saturday night, the Rev. Albert E. Selcer, of the Cathedral assisting. On Sunday a Solemn Eucharist of Thanksgiving was sung.

#### Anniversary Gifts for Chicago Rector.

The Rev. Edwin Jarvis Randall, the Rector of St. Barnabas' Church, Chicago, recently celebrated his silver jubilee. Mr. Randall has been in continuous service in the Parish for twenty-five years, beginning as a lay reader in a little wooden chapel building,

continuing during his diaconate, and for many years as Priest-in-Charge. During this period a Parish House was erected, services being held in the auditorium. Finally the Mission became a Parish, and Mr. Randall was elected its first Rector. Within the past few years a beautiful Parish church has been erected. A banquet, which was postponed from the latter part of October to this month (on account of the influenza epidemic) was held in the Parish House. Both Bishops, Drs. Anderson and Griswold, were present and responded to toasts. The ladies of the Parish presented Mr. and Mrs. Randall with two beautiful silver candlesticks, while the Vestry sent twenty-five American beauty roses, marking the completion of twenty-five years of service.

#### Scouts Sell Liberty Bonds.

The Boy Scouts of St. Barnabas' Troop sold fifty-four bonds of the Fourth Liberty Loan, amounting in all to \$2,700.00. This work was accomplished during the last three or four days of the drive.

#### The North-Eastern Deanery Meeting.

The annual meeting of the North-Eastern Deanery was held at Grace Church, Chicago, on Monday, November 18th. The Rev. John H. Edwards, Rural Dean, was the celebrant at the Communion service, and presided at the sessions of the Deanery. The Rev. John Henry Hopkins, D.D., the Rector of the Church of the Redeemer, South Side, in an interesting account of the "Colored Work in the Diocese of Chicago," told of the problems confronting St. Thomas's Mission Parish, of which the Rev. John H. Simons, is Priest-in-Charge, because of the coming of large numbers of Negroes from the South into Chicago. He described the work minutely, acquainting the clergy with the efficiency of the service rendered this important field of activity. The Rev. Edward Sidney White, S. T. B., followed with a paper on "The Rural Work in the Diocese." Both papers were followed by interesting discussions. The ladies of Grace Church served a "cafeteria luncheon." The Dean at luncheon gave some very interesting reminiscences of the "old days" of the Deanery, when the Rev. Clinton Locke, D.D., who for many years was Rector of Grace Church, was Dean of the North-Eastern Deanery. The speaker at the afternoon session was the Rev. Edwin J. Randall, the Rector of St. Barnabas' Church, whose subject was "The Call of the Church." This paper was followed by a spirited discussion. The next quarterly Chapter meeting will be held at the Church of the Atone-ment, Edgewater.



## **DIOCESE OF NEVADA FAVORS PROHIBITION**

In the address of the Bishop of Nevada to Convocation in 1916 was the following paragraph:

From careful observation and many inquiries I have come to the conclusion that the time is at hand for the inauguration of a movement looking to putting on the statute book a prohibition law. I believe this end will be best and most quickly attained through the initiative. In the matter of prohibition there is no question—only the need of drafting a law without a hole for the escape of a drop. This is a matter for lawyers and the most competent in the state to secure. The initiative petition requires the signatures of voters in number equal to 10 per cent of those registered at the last general election. I am sure there will be little difficulty in getting the 3,000 signatures necessary. I ask for the full discussion of this matter by the Convocation, for the co-operation of every Churchman in the state and for a committee willing to give time and effort during the next six months to the accomplishment of this much desired enactment. There is no doubt where the Church stands on this important matter. The only question is how hard will the individual Churchmen work to better conditions in the state of Nevada. The passing of this law would do more for the best interests of every resident than anything else. Your efforts can be expended to no better purpose surely. I am sure you will put this convocation on record as standing unqualifiedly for improvement in the liquor situation."

Convocation considered the matter and passed the following resolution: "Resolved, That we favor the submission to the voters of Nevada of an initiative petition providing for state-wide prohibition, to be sent by them to the Legislature for enactment."

The petition and bill were drawn up by a Committee of Convocation, Hon. George S. Brown, Rev. Lloyd B. Thomas, and Robert G. Wothers, Esq. The petition was duly circulated and over 8,000 signatures put on it, instead of the 3,000 needed. It was presented to the Legislature of 1917, which refused to pass the law. A campaign of education was begun in which many took part. The bill was placed on the ballot this month, according to law, and was carried by a majority of 5,000. The law goes into effect Dec. 16, 1918, and is bone-dry in the driest measure.

## **GIRL'S FRIENDLY SOCIETY.**

Miss May Case Marsh, Field Secretary of the War Emergency Committee of the G. F. S. A., recently spent a few days in Atlanta, Ga., studying local conditions and visiting the Incarnation Branch of the G. F. S.

The G. F. S. A. is an organization for all girls irrespective of class and is an international society founded in England in 1875 with a membership of over 500,000, one-tenth of which is in this country. The society wishes in the present national emergency to put its experience at the service of the whole country. It is with this idea of serving the girlhood of the whole United States that the War Emergency Committee has been appointed to do the work which the local branches could not accomplish. It is working directly under the Church's War Commission and has its advisors.

The Presiding Bishop, The Rt. Rev. Daniel S. Tuttle, D. D.

The Chairman of the War Commission, The Rt. Rev. Wm. Lawrence, D. D.

The Executive Officer of the War Commission, The Rt. Rev. Theodore Irving Reese, D. D.

Mrs. Harold Brown, of Newport, R. I., is its Chairman and Mrs. Alfred Aiken of Worcester, Mass., its treasurer.

Organized a year ago this month, this committee has already accomplished a great deal, among other things the following:

It has established two Traveler's Aid Agents in Southern Ohio at Chillicothe, near Camp Sherman.

It has taken charge in New Rochelle of the Girls' Division of War Camp Community Service under the Fosdick Commission.

At Elizabeth, N. J., community interest has been aroused which has resulted in the gift of a house, to be

used as a Lodge, and the formation of a Community Committee which has raised enough money to equip and establish this house which will also serve as a recreation center, bureau for housing and for employment with special regard to the needs of workers in the large aeroplane factories.

At San Francisco the Lodge has been enlarged to accommodate the vast numbers of girls going to that city for employment.

Posters and pamphlets have been sent throughout the country calling upon girls and women to give themselves for work and service.

The G. F. S. is acting as hostess at the Y. M. C. A. hut at Fort Myer on Sunday afternoons for families and friends of soldiers.

Help has been given in the new Liberty Loan campaign and War Savings societies are being formed.

Last February at the request of Bishop Perry, who was then Executive of the War Commission, Miss Marsh made a tour through the Middle West and as far south as Texas to arouse interest, to organize work for girls, to form Patriotic Leagues, and to train volunteer leaders. While in Texas she organized eighteen new branches of the G. F. S., one diocesan and one city federation. A G. F. S. lodge, accommodating fifty girls is soon to be opened in San Antonio. Upon leaving Atlanta, Miss Marsh will return to Texas to assist in opening the lodge and to tabilize the splendid work she began last spring.

## **JOE.**

In one of the big tenement houses in the most congested section of a large Pennsylvania city, a Slovak missionary took me up some dark, winding stairs, opened a little, creaky door, and we saw Joe. Joe's father is in the insane asylum, having been seriously injured in the blast mills. His mother goes out washing every day, from seven until six, and Joe, because he is reliable, stays in the house all day and takes care of Helen, aged two.

His mother leaves five cents on the mantel-piece up high, and when the whistle blows Joe climbs on a chair, then on a table, and buys something to eat. Sometimes it is coffee, sometimes cake, sometimes bread, and sometimes candy.

At first Joe talked to the missionary in a language they both knew, but which I could not understand. He wanted her to see how beautifully he had made the bed, and tried to clean up the floor, and how hard he worked to keep Helen from getting too near the stove, where she might get burned, and also he had to keep her from hanging out the window, or the sparks from the great blast furnace might burn her hands or hair.

Suddenly he looked at me and asked the missionary in an excited way, if I did not come from the land of Santa Claus, and to tell me that he wanted "a cowboy hat, a red handkerchief that could live under his chin and did not have to stay in his pocket, some trousers with fringe, and a gun that went off with a bang, and lots and lots of rope." "Why, Joe," we said, "if you had a gun you might shoot somebody." He answered with great scorn, "A twenty-five cent gun doesn't hurt when it hits." and so I left the money for the outfit.

After Christmas I received a letter from the missionary saying, "I forgot to tell you that there are six children in the family, and when there are six little brothers and sisters, one cannot have a cowboy suit; there must be six or none. So I bought stockings for the entire group, but I did give Joe a red handkerchief, some rope and a twenty-five cent gun. He is perfectly satisfied, and his eyes actually sparkled when he said, "Of course anybody with a big family like mine (he was six years old, remember, and had already learned to be reliable) can't have everything."

Can't have everything? No, nobody can, but Joe can have a Sunday School, pictures, Christmas boxes and gifts if somebody that you know will save and share what that same somebody has.—From the Missionary Council.

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

## **THE "FLU" EPIDEMIC**

(Continued from page 1)

was greater in the daily operation of the many business places than from the weekly services of the few Churches, the Church-closing order was largely a farce as far as really safeguarding the health and lives of our people is concerned. It looked, moreover, as if a higher value was being placed upon the dollar than upon human life.

The Churches, therefore, had the right to protest this unfair discrimination against their helpful work, and they owed a duty to their constituents to use all proper means to secure more effective safety measures. We asked no special privileges, but we did want, and were entitled to, a "square deal."

An appeal was therefore courteously made to the civil authorities, on the ground that if they were as afraid of the "flu" germ as they professed to be, they would curtail its freedom as drastically in the market place as in the churches. And our confidence was well founded, as recent developments have shown.

Believing that the proper official action is now in process of being taken to safeguard the vital interests of the community, we cheerfully bend every effort to the fullest co-operation with the civil authorities in their difficult task.

The Churches, therefore, as law-abiding institutions, will remain closed so long as such restrictions are necessary in all other places of our community life. And we appreciate the whole-hearted way in which commercial interests have responded since the public danger has been laid before them.

Moreover, the several Churches, Catholic and Protestant, desire to be advised of any ways in which they can be of direct service to families who are affected by the epidemic. A telephone call to the clergy is all that is needed.

## **VIEWS AND INTERVIEWS**

(Continued from page 1)

cold waters next time finds you trembling on the brink, to begin all over again with the same dread and mortal fears.

Look well at your present life and judge to what extent it is built upon the sands. View the home, the soft luxuries, the material comforts about you, then ask, "what shall I do when I pass into a world where beauty is spiritual and all adornments the charms and virtues of the soul?" Stand in the office, shop, busy center of trade, looking above you at revolving wheels and ledgers crammed with figures, then reflect, how can I live without this business which so fills my soul? Can I be happy in a world where there are no markets, no newspapers, where the industry is the heavenly activity of the soul and the only occupation to carry out the will of God? As you contemplate your savings and bank balances, think how soon must all this gold fall from your unconscious fingers, and you shall enter upon a life where the only wealth is spiritual treasure laid up by a life of holiness and love.

Sit loosely to all earthly things. Hide your life with Christ in God. Open your eyes to the reality of the spiritual world which encompasses you. You enter into it by holy baptism. You live in it by the heavenly food of the Eucharist. Angelic beings surround you. Supernatural helps uplift you. Go often into the church and in the shadow of its walls think on these things. At altar, font, chancel rail and pulpit stand the white-robed priests of God calling you to the celestial banquet while yet there is time. Turn to God, who is speaking to you in deep tones of love. He would unite you more perfectly to His beloved Son, that you may thereby be drawn closer to the Father's heart, beyond the dissolving present into the life that abides."

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## The District of Salina

The Bishop called a conference of the clergy for Thursday, Nov. 7, at the Cathedral. All of the clergy were present except the Rev. Mr. Kain. After the daily morning offices in the Chapel, the Bishop celebrated the Holy Eucharist and addressed the clergy. At noon intercessions were offered and the clergy were the guests of the Bishop in the new Bishop's House. A general conference took place during the afternoon in the Bishop's study, when methods of work and opportunities for advance were discussed. Altogether the Bishop and clergy feel greatly strengthened by this day of mutual conference and fellowship.

A great community patriotic peace service was held in Salina Sunday evening, Nov. 17, arranged for by Bishop Sage, who first announced the service at the Cathedral, but later, upon the request of the County Council of Defense, the Bishop transferred the service to the large convention hall, that more citizens might attend. The speakers included Bishop Sage, the mayor of the city, representatives of the Chamber of Commerce, the County Council of Defense, the Pastor of the Presbyterian Church, and the Vicar of the Cathedral, the Rev. Dr. E. H. Rudd. The Cathedral Choir was assisted by all the choirs of the city and the community band. The lesson was read by the President of the Ministerial Association, and all the ministers of the city sat in a body on the platform. The Bishop, Cathedral clergy and choir were vested, and the service was one specially authorized by Bishop Sage.

St. Barnabas Hospital was in charge of the nursing of the boys at the Student Army Training Camp, Salina, during the recent epidemic and the Sisters and Nurses did a valuable and effective work in this connection. While it was regretted that the nursing staff could not respond to all the calls for help in the town, still about a hundred cases were cared for. Some few colored patients living near the Hospital were cared for, and served with food from the Hospital.

Misses Neva Anderson and Edna Brown having been released by the Hospital for military duty, the three Sisters who are graduate nurses and the pupil nurse compose the nursing staff. The Sisters are enrolled in the Red Cross as Home Defense Nurses. Mother Mary Helena, the Superintendent of the Hospital is Chairman of the Nursing Service in the Salina County Red Cross Chapter, and has served on the Kansas State Committee for Red Cross Nursing Service which is appointed from Washington, since the beginning of the war. She has recently received the Chevron which has been given by the American Red Cross to a few nurses throughout the United States who are eligible and are doing work closely in touch with the Red Cross, but are not available for military duty.

During Advent the Sunday Schools of the district are asked to make an offering in mite-boxes for Mission-work in the district. The Bishop will send the mite-boxes and letter to the children before Advent Sunday.

One of the matters presented during the Conference of the clergy was the Pension Fund assessments and how best to meet them. A plan outlined by the Bishop was unanimously approved and immediate steps taken to put the same into execution.

Have you sent your dollar to the Bishop for your subscription to THE WITNESS?

The closing order affecting all Church services throughout the district has greatly handicapped our Church work and worship for several weeks past. In only a few of our stations have services been allowed thus far to be resumed. It is hoped, however, that by next Sunday, our services may again be resumed.

Bishop Sage has inaugurated an associate mission which will care for the missions of the entire district. It will be under his personal direction with headquarters at the Cathedral. Five priests are at present

connected with the mission and it is expected that the numbers will be increased.

Grace Church, Hutchinson, has during the past summer undergone extensive reconstruction. A large choir and guild room has been built, the building has been re-roofed, a new narthex added, and the whole structure stuccoed. It now presents a remarkably fine appearance, and its present improved appearance has greatly encouraged the congregation, which has increased the salary of the rector, the Rev. M. L. Kain, fifty per cent.

Bishop Sage has appointed the Rev. Alfred G. Miller to serve as Secretary of the Convocation and Registrar of the District in place of the Rev. L. W. McMillin resigned. Mr. Miller's appointment is until the meeting of the Convocation, Jan. 12-13.

## TEXAS.

**Victory Service at Fort Worth.** "Regardless of creed or Church," was the phraseology of invitations to "soldiers and civilians" of Fort Worth, with the aim of making the Victory Service in St. Andrew's Church, November 17th, a community Thanksgiving. Consequently the church was packed to overflowing even with all available seats from the adjacent parish-house in use. The proportion of civilian men was especially remarkable. The rector (the Rev. Fred T. Datson), choir, and congregation of Trinity parish united with their sister church for this occasion. A modified form of matins, arranged by the rector of St. Andrew's the Rev. Henry Eckel, with the approval of the bishop, provided the medium by which, with wonderfully impressive accord and hearty participation, the great mixed congregation expressed religiously their thankfulness for victory and peace. Bishop Moore officiated in the specific "Thanksgiving after Victory" of the Prayer Book, of which the "Solemn Te Deum," with ceremonial accompaniments, was the principal feature, in accordance with Anglican tradition. With altar vested in white and adorned with masses of chrysanthemums and ablaze with lights, the bishop, three priests, and seven acolytes (including two crucifers and a flag-bearer) were grouped before the altar while Buck's Te Deum was movingly sung by the combined choir of 42 voices, including several of the best known soloists of the city.

The Rev. Lyman P. Powell, D. D., LL. D., president of Hobart College, who has been campaigning in Texas for the United War Work during the past month, after a year in France, preached most impressively on the moral issues of the war. The offerings were devoted to the War Work fund.

Another large congregation, completely filling the nave and north aisle, was present in the evening, when Maunder's "Song of Thanksgiving" was sung after Even Song for the first time in Fort Worth.

Mr. Eckel has been much in demand recently as a speaker and worker in local charity and war work campaigns, including the Texas State Conference of Social Welfare. Upwards of 100 women in this parish have been actively busy as Red Cross, canteen, and W. S. S. bank workers for many months. Some of the men of the parish also are in the fore front of the public movements of the day.

## OHIO.

**The Installation of Rev. G. F. Smythe, D. D. as Dean of Bexley Hall, Gambier.**

The Seminary Year of Bexley Hall, The Divinity School of Kenyon College, Gambier, Ohio, is well under way. The Seminary opened Tuesday, September 24, with Evening Prayer in St. Mary's Chapel, conducted by President Pierce of the College. Immediately after Evening Prayer, there took place the inauguration of the new Dean, the Reverend George Franklin Smythe, M. A. D. D., Colburn Professor of Homiletics and Religious Education. It was a simple but impressive ceremony of induction. The President administered the oath of installation, and the Bishop of Ohio, who was present, gave the benediction.

Dr. Smythe was elected to his office last June by the Board of Trustees, the announcement being made at commencement. For thirteen years Dean Smythe has been connected with

Kenyon College, serving as Rector of the Church of the Holy Spirit, the college chapel, as college chaplain, and as a member of the faculty. He was elected to the chair of Homiletics and Religious Education in Bexley Hall in 1916. In 1911 he was appointed to deliver the Bedell Lectures on the evidences of Natural and Revealed Religion, his subject being "The God of Israel." Doctor Smythe is now engaged in writing the Centennial History of the Diocese of Ohio, a work undertaken by his predecessor, the late Dean H. W. Jones, D. D., Professor of Ecclesiastical History, Church Polity and Canon Law, which was cut short by his death. Dean Smythe's well known patience, skill and untiring devotion to historical investigation, give promise of the production of a work which will be of great historical interest to the Church in Ohio. All those who know the author are awaiting with interest the forth-coming work.

Dean Smythe assumed his official duties under very unusual and extraordinary circumstances, as was suggested by President Pierce in his address. For the first time in the history of Kenyon College every able-bodied student is under military discipline and training, and as the enrollment is unusually large the facilities of the college are being utilized to their utmost in an attempt to contribute to the common cause in the present crisis.

It is Dean Smythe's desire that Bexley Hall, which has already contributed a generous number of its students and alumni to the nation's services, shall not be behind the college in the faithful performance of the particular duties which have been allotted to it, viz, the preparation of young men for the serious work which will confront the Christian ministry of this generation. He is therefore doing everything possible to foster the same spirit of loyalty, self-sacrifice and devotion to duty that is displayed by the soldier in the training camp, and to this end he is receiving the hearty co-operation of the student body.

## ATLANTA.

On Sunday the third of November, Mr. George Vernon Harris was ordained Deacon by Bishop Mikell in St. Philip's Cathedral, Atlanta. Mr. Harris was transferred to Atlanta from the Diocese of Mississippi. He is a graduate of Sewanee and is assistant to the Rev. Robert T. Phillips in settlement work at La Grange.

The Diocesan Conference, held in Emmanuel Church, Athens, beginning November 5th, was a distinct success, not so much from point of attendance as from the amount of interest manifested, the breadth of vision gained, and the clearer knowledge of Prayer Book Revision obtained. The Rev. Dr. R. W. Patton, Field Secretary of the Province of Sewanee, gave the opening address, speaking on the value of education for negroes. A Quiet Hour was conducted by Bishop Mikell. Miss L. L. Snook made a splendid talk on the Advent Call and Miss May Case Marsh presented the work of the Girls' Friendly Society, Mr. A. H. Hunt, Principal of the Fort Valley School, gave a very instructive and appealing address on the work of that school for negroes, which is now under control of the Church. At a business session a change in the canons to allow women on vestries was proposed. After much discussion it was decided by vote not to recommend this change to the Diocesan Council. The climax of the conference was an inspiring missionary service. Addresses were made by the Rev. W. L. Loflin, in charge of the missionary work around Atlanta, and by Archdeacon Braithwaite, in charge of the colored work of the Diocese.

The Fall meeting of the local assembly, Daughters of the King, of the Diocese, was held at Holy Trinity Church, Decatur, Ga., on Wednesday, Nov. 13th. Bishop Mikell celebrated the Holy Communion assisted by the Rev. V. C. Lacey, and gave an inspiring address on "Immortality." The question, "What Do You Want and Expect of Your Chapter?" was answered by the Rev. Messrs. C. H. Lee of Macon, W. W. Memmiger of All Saints', Atlanta; Israel H. Noe of the Incarnation, Atlanta, and V. C. Lacey of Trinity, Decatur.

Atlanta has never witnessed a more beautiful and impressive service than the victory service held at All Saints' Church on Wednesday, November 13th. Bishop Mikell gave the address.

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