

The Witness

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

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CURRENT EVENTS IN THE AMERICAN CHURCH

"Have you trouble meeting your apportionment? The man who KNOWS gives," says The Spirit of Missions.

Leaders in the Roman Catholic Church see to it that ecclesiastical events of general interest are given wide publicity. It is the modern way of going out into the city streets and country lanes and compelling the people to come into the Lord's House. At the eighth annual convention of the Roman Catholic Press Association, held at Denver, Col., a movement was started to raise an endowment fund of \$1,000,000 to establish a publicity service department.

December 1-5, 1918, is the time fixed for the Church-wide Woman's Auxiliary war work Advent Call to prayer and service.

Under the auspices of the Woman's Auxiliary to the Board of Missions of the Missionary District of Spokane, a meeting was held in the Cathedral at Spokane, Wash., on Tuesday, the 10th inst., at which addresses were given by Miss Tillotson, one of the secretaries of the Auxiliary to the General Board, New York, and Miss Allison of Ohio. The speakers outlined plans for Church work to be carried on throughout the country in war service at cantonments.

The first service of the Church ever held in Flint, Texas, was conducted there on Sunday, the 15th inst., by the Rev. Fuller Swift, rector of St. Clement's Church, El Paso, who was accompanied by the choir, the vestrymen and other members of St. Clement's parish.

A beautiful new rectory has been completed at Niobrara, Neb., and is now occupied by the Rev. R. A. Crickmer, rector of the local parish, and his family. The building and lots were given to the parish by Miss Aldrich of New York, in memory of her aunt, the late Mrs. Perry.

A meeting of the diocesan branch of the Woman's Auxiliary to the Board of Missions, Diocese of Central New York, was held on Thursday, the 12th inst., at St. Paul's Church, Syracuse. Mrs. Goodale, of Watertown, the Diocesan President, presided. Plans were formulated to participate in the Advent Call, when an effort will be made to arouse and deepen the spiritual life of the women of the American Church.

The General Synod of the English Church in Canada was held at Toronto beginning on Wednesday, September 11th. Bishop Darlington, of Harrisburg, and Bishop McCormick of Western Michigan, represented the American Church and brought greetings to the Synod.

A service of more than passing interest was held at St. Luke's Church, Pawtucket, R. I., on Sunday morning, September 25th, when an American flag was raised on a forty-foot pole, in front of the church. After the flag was unfurled the service was held in the open space back of the church, where a large platform had been erected and tastefully decorated. A choir of 200 voices rendered the music.

About three thousand persons were in attendance, including members of twenty-five local fraternal organizations, the Boy Scouts, the mayor of the city and other officials. The flag was presented to the parish by Mrs. John Hague. The Rev. Dr. Arthur J. Watson, the rector, made a stirring patriotic address.

A dedicatory service of the parish "Honor Roll" was held at Grace Church, West Farms, New York City,

recently, when the Rector, the Rev. Albert E. Bentley, preached a patriotic sermon, in the course of which he said: "Even pacifists agree that human nature reached some of the loftiest heights in war. Not all is brutality. Most of the brutality that is exhibited in war has its origin in the cold intellects and stony hearts of men who direct wars from their comfortable offices, and who never have known what it is to stand knee deep in freezing mud in trenches, or to stand on deck of a man-of-war as it plows through wintry seas on stormy nights. Most of the heroism,—practically all of the heroism—of the war is exhibited by the men who fight, and by our noble mothers who suffer. They are the living sacrifices, and God will not forget them."

Education is one of America's primary convictions" asserts truthfully the Rev. Dr. Jackson of Fall River, Mass. "One of the fundamental influences has been the emphasis placed upon education of all the citizens at the public expense. Today we again appreciate the wisdom of our pioneers. Democracy demands education; without it, the popular will is quickly led to the destruction of the democratic ideals. Religious education is growing to be another conviction to thinking Americans. Thoughtful leaders are now planning a system of training in religion which will be worthy and adequate. The educational ideal should determine all the work of every parish. The Church school is our chief means toward the educational aim."

Sunday, September 15th, was kept as a special day throughout in Grace Church, Pittsburgh, Pa., for it was the sixty-fifth anniversary of the Church's opening. A large and representative gathering of the different Parish organizations was present at the early celebration of the Holy Communion. In the morning prayer service the Church school attended in a body and united with a number of the parishioners. The rector, the Rev. William Porkess, preached a special sermon commemorative of the event. From Grace Church two have gone into the ministry of the Episcopal Church. A Y. M. C. A. worker and a graduate nurse, members of the parish are now in France, in addition to a good sized list of young men serving their country.

A retreat for the clergy of the Diocese of Chicago will be conducted by Bishop Griswold at the Cathedral of St. Peter and Paul, Chicago, beginning on Monday, September 30th, and closing on Friday, October 4th.

BISHOP TUTTLE VISITS MONTANA.

"A famous early Churchman of Montana is at Butte on a visit," says the Helena, Montana, Record, under date of September 12th, "the Rt. Rev. Dr. Daniel Sylvester Tuttle, Bishop of Missouri, and Presiding Bishop of the Episcopal Church of the United States. On next Sunday he will be present at both services in St. John's Church accompanied by Bishop Faber. It will be a meeting of the first Bishop and the one who has taken the place after the lapse of many years, with only one Bishop between, the late Bishop Brewer. Bishop Tuttle was the pioneer head of the Episcopal Church in Montana when this state was a missionary district and long before it became a diocese. Bishop Brewer succeeded him and held the place for years and saw the Church grow from a missionary district to a diocese. On his death, Bishop Faber, who was Coadjutor, succeeded him."

HELLENIC-AMERICAN LOYALTY MEETING.

Participated in by Archbishop Meletios, of Athens, and Bishop Griswold, of Chicago.

Archbishop Meletios, Metropolitan of Athens, Greece, was given a royal welcome at a great loyalty mass meeting held at the Auditorium Theater, Chicago, on Sunday evening, September 22nd, and delivered the principal address. The meeting was held under the auspices of the Illinois State Council of Defense and the Hellenic Central Executive Committee, comprising the Greek churches and all Greek societies of the city. In the front row of chairs on the stage were seated those who took part in the program, including His Grace, the Archbishop; the Rt. Rev. Dr. Sheldon M. Griswold, Suffragan Bishop of the Diocese of Chicago, who delivered a greeting from the American Anglican Church of his Diocese; the Very Rev. Alexander Papadopoulos, Secretary of the Holy Synod; the Rev. Frs. Lazaris and Kallimachus, and Mr. Alivisatos of the ministry of education of Greece; the Rev. C. H. Demetry, who gave the Invocation; Mr. Peter S. Lambros, a prominent American of the Chicago Greek community, who aroused much enthusiasm by his pungent patriotic utterances; the Hon. S. K. Pezas, General Consul of Greece, who delivered his message of greeting in his native tongue, and commanded the undivided attention of the audience. Judge John P. McGoorty presided. Every reference of the several speakers to the American flag, the President, and eminent citizens of the United States of the past and present, was enthusiastically applauded. The audience could not give full expression to their feelings by the ordinary method of hand-clapping, but would frequently rise to their feet and indulge in the waving of hands and hats and handkerchiefs. The response to the announcement made by the Archbishop that word had just been received that Nazareth, the boyhood home of the Saviour of the world, had been taken from the Turk by our allies, was thrilling.

There were about three thousand men and women in the audience, and on the stage back of those who participated in the program some two hundred representatives of the Greek race, either by birth or extraction, American citizens for the most part, and several clergymen of the Anglican communion.

The presence of his Grace and so many ecclesiastics gave a decided religious tone to the meeting.

The Archbishop is making a tour of the United States, visiting the principal centers of population, not only as a representative of the Holy Synod of Greece, but also as the accredited representative of the great premier of his country, Venizelos, and is authorized to bring to the American people, and especially of the Hellenic group, greetings from his government, and a message of good will to all who are making a contribution to the great cause of freedom against the Prussian armies. He is a man of striking and winning personality—humble, spiritually-minded, a great linguist and scholar. He spoke in his native tongue. Democracy was his theme. Greece and people of the Hellenic race must actively support the Allies, and autocracy must forever be banished from the earth. The Metropolitan left no room for question as to where his sympathies are in the great war.

Bishop Griswold, in well-chosen words, welcomed his Grace to Chicago on behalf of the Diocese, and paid a high tribute to the large contribution Greece had made to the religious, political, philosophical, literary life, and in art to the world. He spoke immediately before the Metropolitan. "Very little has been left for me to

A BISHOP'S WAR ACTIVITIES

Work of Bishop Darlington Highly Commended by Eminent Men

The Hon. W. Frank James, representative in the U. S. Congress from the 12th district, Michigan, in a recent speech before the House referred in a complimentary way to a pamphlet written by Bishop Darlington, and circulated by thousands among the German-speaking population of Pennsylvania, New York and other states. This was issued while the United States were still neutral, and was designed to show the German-American that the tie to Germany by language was not so strong as the ties of religion, justice and honor which bind all Germans in America to the United States, if it should enter the war, and to Great Britain, France and Italy, which were already engaged in the combat. The German language newspapers in this country at that time were practically all pro-German, and Bishop Darlington's leaflet in the German language was probably the first widely circulated printed matter to oppose the views of the pan-Germans. He received letters of thanks for it from the Archbishop of Canterbury, Sir Gilbert Parker and others of England, and from President Poincaré, of France, through Minister Ribot and Consul Liebert, of New York, and also from Ambassador Jusserand, of Washington. Dr. Odell, in the Atlantic Monthly, when he faulted the clergy for not being patriotic, probably never heard of this pamphlet, or of Bishop Darlington's many other war activities. He is head of the Serbian Church Relief Fund of America, was special appointee with Rabbi Wise and Father Clifford, to receive formally the Alsace-Lorraine delegation when it arrived in this country, and was selected by the Greeks to receive Archbishop Meletios, Metropolitan of Athens, and his attendant representatives of the Synod, in Carnegie Hall, New York, Saturday night, Sept. 14, with the Rev. Mr. Lacy and Father Dabovitch, Serbian Archimandrite, and his chaplains.

War Poems Widely Circulated.

Bishop Darlington's fugitive poems on the war have also had wide circulation through the New York Times and the New York Herald, from which they have been copied in many parts of the United States and Canada. On August 5, 1918, the anniversary of Great Britain's entry into the war, he secured a meeting of the American Order of Cincinnati, the Sons of the Revolution and the Sons of the American Revolution in Frances Tavern, New York, where Washington bade farewell to his officers. He secured over sixty signatures, including those of ex-President Roosevelt, ex-President Taft, ex-Justice Hughes, Governor Whitman and others, to a cablegram of congratulation to David Lloyd George, which was answered the next day by the English Prime Minister. The resolutions have since been handsomely engrossed in book form and sent to London for preservation. As July 4th is American Independence Day, the Bishop suggest-

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The verses, as published in the New York Times, follow:

Independence and Dependence Days.
Philadelphia, July 4, 1776.
London, August 4, 1914.

In seventeen hundred and seventy-six, in Independence Hall,
The old Bell Ringer pulled the rope which told the news to all:
The Declaration, just then signed, convinced a waiting world
Our flag of thirteen stars and stripes for Freedom was unfurled—
That, rid of every outside rule, our rights we would maintain.
Faint hearts took courage in all lands when this word crossed the main.

In nineteen hundred and fourteen, on August fourth, you joined the war,
Defending oath-bound treaties and brave Belgium to restore.
Your Fourth is now Dependence Day, a day of noble worth,
We then but freed America—we'll soon free all the earth.
While truth is truth, and right is right, Hun lines shall not prevail;
God and my right your motto—our cause shall never fail.

We forged the first link in the chain to free ourselves and land.
France, our ally, the next link forged when she broke from tyrant's hand.
You wrought the third link when you thus this holy war began.
You shed your blood for others—for us and every man.

We fought you in the olden days, as brothers sometimes do.
Dependence Day has shown to us the praise that is your due.

With literature and language one, we sing the same loved songs,
For Shakespeare, Milton, Tennyson—each name to us belongs.
Our Washington and Lincoln are revered and praised by both,
With mingled blood in France today we pledge eternal truth.

Past doubts are gone forever, and all rivalry is done;
Henceforth, through war's dread cost, we face the future—ONE.

In his speech Representative James said:

"One of the best articles, stating why Germans by adoption and ancestry, should fight for this country, was written by Bishop J. H. Darlington, Bishop of Harrisburg, Penn. This was circulated among Germans of Pennsylvania and adjoining states and had much to do with the change of sentiment there.

He expressed the sentiment of us all when he said, "Many in this country are joined by the strong tie of kindred and ancestral love to the Fatherland, but this should not blind them to the fact that RIGHT IS RIGHT, and that right is often the direct of might. We should wish the right to win, so that peace may be soon and permanently established upon the best and surest foundations." When the war party, now in control in Germany and Austria, is succeeded by the rational people taking their rightful leadership, there will be lasting peace, which, pray God, may never be broken again in the world's history."

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

ST. MICHAEL AND ALL ANGELS

September 29.

By the Rev. Francis S. White.

The Collect.

O Everlasting God, who hast ordained and constituted the services of Angels and men in a wonderful order; Mercifully grant that, as Thy holy Angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord. Amen.

"To Thee all Angels cry aloud the heavens and all the powers therein. To Thee Cherubim and Seraphim continually do cry, Holy, Holy, Holy, Lord God of Sabaoth." A serving Church is a worshipping and worshipful Church. A singing Church should be a militant Church. A militant Church is the same thing as a missionary Church, provided it fights with the help of the Angels. Just what the Angels are and just how they are "ordered" we are not explicitly told, but we read of their existence in the Book of Realities. Therefore, our part is to accept them and to live daily in conscious recognition of their place in the scheme of things.

"A wonderful order." The proper study of mankind is man," said Pope in an age when it was fashionable to make quips about God. We have grown since that phrase was written. The whole creation is the proper study of mankind, and creation begins at genus without species and ends with species without genus. The nearer in our thought life we approach God, the Creator, the more real do Angels seem; and the more humble is our own estimate of ourselves. "A vision of Angels" has come to more than one of the saints of God. To recognize that they and we are part and parcel of the same order of created things is what makes the order a "wonderful order"; and the problem of becoming saints a stimulating process. Who can tell in the day's work of spiritual development what Angelic ministrations may come to us?

A Practical Supplication.

This day's prayer, we note, is a more practical sort of supplication. Its phrases are pregnant with stimulus if we have any imagination to quicken them into life. Think of this one:

"As Thy holy Angels always do Thee service in heaven." When the Angels begin a work for the Everlasting God they keep it up until it is finished. No let up or let down in Angelic service; no self-exercise nor procrastinating, nor shifting of responsibility, nor dodging responsibility. A holy Angel at work is worth thinking about. There is service or work going on in heaven. Heaven is not a place where spiritual loungers go around in trailing clouds of glory. At their work they sing. Heaven is a bright place, a joyous place, but evidently it is no place for a drone. The Angels always do God service in heaven. And the next food for our thought is found in the words, "So may they succor and defend us on earth." Evidently heaven and earth are close enough so that they can be full of God's glory: What brightness it brings into life to think of the Angels as near enough to succor near enough to defend. Wherever there is danger there are the Angels ready to help those who believe in a religion of the supernatural; wherever there is an agony there can the angels come to strengthen those who pray while in that agony. When men and women turn from sin to repentance, instantly there are those who speed with the good news to celestial places. One perceives the Angelic ministry, one does not see it. There are no winged beings visible to the optic nerve, but there are moments when one realizes that something not "of the earth earthy" has come to the rescue, has averted the evil or the harm. And this angelic service for man, for you and for me, is done by "appointment." God has His eye upon us, and His ear is "open to our complaint." The Church that keeps this truth living in the pews is a

Church where holy Angels are thought of with love and gladness; and little children are not afraid to venture, but learn to come in and out of its portals with a reverent confidence born of knowledge that nothing therein will hurt them, because there one is looked after by the Holy Angels whom God appoints to care for them. "By thy appointment" makes the religion of the supernatural a very stimulating religion. It keeps a man from becoming a fatalist. It enriches the routine day of the humblest kind of workers and gives them the ability to dignify their work as being done with the help and co-operation of the unseen, which, after all, is the real and the worth-while part of life. Teach the little children to live this prayer and when they are come to years of discretion the religion of the supernatural will be for them the most natural thing in all the world.

For the Epistle. Rev. xii. 7.

There was war in heaven; Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent called the Devil and Satan, which deceiveth the whole world; he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame them by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore, rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

"War in heaven!" Heaven is that state, place, condition where there is the possibility of doing something more than play harps and sing hosannas: although the singing and the fighting spirit are not alien and hostile spirits. "War in heaven" as St. John saw it was a conflict where the father of lies, who is the maker and lover of lies, struggles to make the real things and issues of life appear unreal. Heaven, whatever else it does or does not mean, stands as a harbor for reality.

"Who is like God?" is the translation of St. Michael's name. And when you have gotten so that what St. Michael's name stands for is worth fighting for, you are pretty near heaven, where the unrealities of the temporal life can no longer deceive you.

"Now is come salvation, and strength, and the kingdom of God, and the power of his Christ." These are the things that the Missionary Church has to offer men; and they are things connected with supernatural religion, for they concern the workings of the supernatural in a life where the "natural" is often thought of as the only thing worth fighting for. "Salvation" is a state of religious being. "I thank God that He hath called me to this state of salvation," called me to be through baptism a member of Christ, His child, and inheritor of the Kingdom of heaven; growing up with the Angels to guard me and help me; yes, watching me at the same time they are beholding the face of my Father in heaven.

Teach the children about the Angels, help them to understand that salvation is growing up in the sight of God and the Angels in the same way they are growing up in the sight of men. Teach the children that in this state of salvation they get "strength" from God in just the same way that they get strength for their bodies, by exercise and work and study and play. And remember

that to be a good teacher you must be able to exemplify what you impart, and therefore so strive that you may be strong in the strength which God supplies through His eternal Son.

The Kingdom of God Is Come.

"Now is come the Kingdom of our God." St. John heard this proclaimed by a loud voice. It is the battle cry of the shepherds of the sheep. It is the rallying cry for those who have learned to test the strength of the supernatural life. "Thy Kingdom come." Oh, if it only would come! Note that even St. John in his vision did not dream that the kingdom has come. No! it IS come. Every little child that resists temptations helps the coming, every grown man who works for the realization of this petition which Jesus puts in his mouth helps the coming of the Kingdom of God. "The evangelization of the world now," in this, my generation! Does not the very saying of the phrase move you, thrill you? Think of having a vital and necessary part in the program headed, "NOW is come the Kingdom of God!" "And the power of His Christ." If there is no power in the religious world today the fault is not with the Source but with the receivers who lack transmission facilities, having grounded their spiritual wires. In other words, the Church, which has crowded out the Angels has crowded out "the power of His Christ," for wherever Christ breaks into the history of man always will you find the Angels. His religion is a supernatural religion; His power is a supernatural power; his Church is a supernatural Church, and for that reason they are the only real religion, power and church. Beware of the Church that scoffs at the Angels. War in heaven includes for the victorious ones, use of the Blood of the Lamb; and the ability not to lose their lives unto the death. That Church only will prevail that adheres to the Blood of the Lamb: that exacts the pouring of that Blood into the sacrifice of praise and thanksgiving, thus letting the loving actions of the members speak louder than their words of testimony.

"The devil hath but a short time." True! but he has time enough to drag you into hell, and through you wreck your parish church, if you do love your own life and are silent when your testimony is needed, and have no power of Christ to resist temptation and do nothing to bring about the coming of the Kingdom of Heaven. Learn to recognize Angels, otherwise it is possible for the devil to deceive even you.

The Gospel. St. Matt. xviii. 1.

At the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven? And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven. And who shall receive one such little child in My name receiveth Me. But who shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! wherefore if thy hand or foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than having two eyes to be cast into hell fire. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

"Now is come the Kingdom of our God," and the greatest one in it is as the little child whose companions are the Angels and other little children. The natural man has got to be converted to the supernatural before the Kingdom of God will mean anything much to him. When the "wise man" in the eyes of the thoughtless world can bring himself to that place where he can become as receptive and perceptive as a child, then that man is beginning to tread on holy ground. Philosophical language does not make nor keep men Christians. Most philosophers cannot explain what they mean after the fire of their thought

has died into the ashes of their words. In a very real way the Gospel is and must be a simple Gospel. It must be plain and so real that a little child fresh from the teachings of a pious mother's heart can live it and love it.

"Who shall receive one such little child": The true Missionary Church makes wise and wide provision for the child life in its vicinity, and the more the Church shows its belief in Angels the more will little children love it and flock to it. Children and Angels go together; so when one causes a little child to go wrong, he not only harms the child, but he insults God and humiliates the Angels. The terrible thing about the devil is that he can fool and blind people so that they do not see how disbelief in Angels makes it very easy to cause little ones to stumble.

"If thy hand or thy foot offend thee, cut them off." The Missionary Church has a message that cuts deep. Tenderness for a sinning soul, but severity with one's self. Mutilation is a dreadful act to contemplate, but better the shame of an outward deformity than the burning fires of remorse over the effects of deeds which can never be undone. If the Angels had been real to us in earlier years, it is more than likely that many deeds which caused others to stumble would never have been committed by us.

Christians Are Guilty of Much Offense to God and Man.

"Take heed that ye despise not one of these little ones." The words of Jesus should cut their message into our inmost thought. "Take heed!" How heedless we are in much that concerns our religious life. We go about our ways, neglecting our prayers, heedless of other people's prayers—noisy, boisterous, rude, almost deserving the application "despise," though shrinking from its application to our attitude as Christians. But despise these little ones is often a true description of us: for many of us have limited the words "little ones" to those who are children in years, seemingly forgetful of the multitudes who are children in the experience of life. Christians in so-called heathen lands are guilty of much offense to God and man in this particular respect. Those Americans, so-called, are worthy of this Gospel-woe, who are so openly and obviously superior to or even contemptuous of the children of alien races who have come to live as our neighbors in this land of the free—very obviously forgetting that Angels are not racial any more than God is racial. Although there are evidences in the Bible that God has appointed Angelic guardians for the nations of the world. So let us remember that it might be better for us as a nation never to have come into existence, if we are to despise the rights and aims of the little nations of the world. St. Michael and All Angels Day has much to teach us. Let us not relegate it to the garret of neglected duties and teachings, for it has a very real lesson for us who live in a day when men are once again beginning to realize that the supernatural is after all the only real thing in all this wondrous universe.

THE VISION SPLENDID.

By John Oxenham.

Is the outcome of this latest world tragedy to be loss or gain? Under God it rests with ourselves.

The greatest world tragedy of all ended on the Cross, in what, to men of those days, seemed absolute loss; but that apparent loss has become life's greatest gain.

So far, the world's loss in material things in this war does not bear brooding upon. But even there in the apparent loss is not all loss. Our men, we know, are not lost except for a brief space to us who are left. To themselves, the gain of their translation is good to think upon. The minor loss, in treasure of all kinds, may prove gain if it bring us perforce to simpler living. And—the soul of the world has been shocked at last into true understanding of the inevitable and dire results of purely materialistic aims. It has seen the soul of a great nation deliberately self-poisoned at the fount by the worship of a false ideal. The one great loss to the world so far is the loss of the German soul. Time and the will thereto, may repair even that.

But, in certain directions, we are, most of us, conscious of some gain. The heroism of our men has been rivalled by the heroic endurance with which those at home have borne their losses. It is wonderful. It is magnificent.

Bruised and broken hearts are nearer and dearer to God than self-sufficient and self-satisfied ones. We have, most of us, felt ourselves, as never before, in the hands of God. And that is undoubted good. Amid all the horrors and confusions of these terrible times, the soul of life is groping back to the elementals and fundamentals as the only truly stable things left.

Much that we held essential has vanished in the fiery furnace. But, in the old story, it was in the fiery furnace that the Son of God was discovered walking with the captives; and the bonds which had bound them had disappeared in the flames and they were free men. God grant that that analogy holds true, and that we come forth from this furnace of affliction freed of our bonds and walking visibly, like them, with the Son of God.

If that be ours, then the new life after the war will be regulated on the broad basis of the best for each and all, and all the forces of reaction which strive against them will have to go. Right will rule.

If this fierce flame free us from the ruinous curse of drink, from the cancer of immorality, from the unhealthy housing-systems both in town and country, and gives us a fairer apportionment of the necessities of life, a living wage to all workers, leisure to enjoy, and opportunities to possess and progress, it will have done much. If it level the dividing walls, and result in a Pact of nations which will insure Peace for all time, it will have done everything. This, our great sacrifice will then be turned to everlasting gain.

The wheels of life were skidding on the greasy ways of wealth and ease. We were leaving God out. This from which we are suffering is our own incurring.

God's Law is Right: right doing, righteousness. Who breaks, pays, in this as well as in all other laws, but most inevitably in this. We broke, in permitting amongst us and elsewhere, without protest, that which made for evil. We are paying. It is not punishment, but the simple righteous working of Inviolable Law.

And now, having paid in blood and tears and bitterness of woe now, with the spirit of God in us, with enlightened souls and widened hearts; we may look forward to the Vision Splendid of a new-made world.

Not only may we must! Every act is fruit of a thought. If we do not think good, we cannot act good. If we do not think deeply now, on that to which we hope to attain, we shall not be ready to act good when the time comes. The attainment may be delayed and discounted.

So, to the Vision Splendid of a world in which God and Right shall reign supreme, and may we all live to see it realized!

THE SANCTUARY OF PRAYER.

A Baptismal Prayer.

By Dean Rousmaniere.

Almighty and Merciful Father, we bless Thee for all Thy good gifts to us, Thy children. We bless Thee for the power to gladden one another by the warmth of love and the truth and tenderness of friendship. For the love given to us in our youth, for a father's watchfulness and a mother's care, we bless them. Freely we have received, freely may we give. Show us the light of Thy countenance in the face, little children, for they are Thy sacrament of innocence by which we may behold the King in His beauty. Let them remind us of whatsoever things are true, lovely and of good report, that we may trust in those things to do them.

By this water of baptism, we have recognized these children as Thine, made in Thy image, capable of that eternal life, "which is to know Thee and Jesus Christ whom Thou hast sent," and we have received them into the congregation of Christ's flock. So by the same sign we gratefully consecrate them to Thy obedient service. Let Thy fatherly hand, we beseech Thee, ever be over them, let Thy Holy Spirit ever be with them." May these parents so learn of Thee that they may rightly guide and teach the children whom Thou hast given them. May these children so grow in wisdom and stature and in favor with God and man that they may lead all who love them to love Thee with heart and soul and mind. And we pray Thee, increase and multiply upon us all Thy mercy, that Thou, being our ruler and guide, we may so pass through things temporal that we lose not the things eternal. Grant this, O heavenly Father, for Jesus Christ's sake, our Lord. Amen.

Plain Notes on Prayer Book Revision

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

By the Rev. H. Fields Saumenig.

FIRST PAPER.

INTRODUCTORY.

The average layman is interested in the proposed revision of the Book of Common Prayer. The clergy have, in the main, already given the changes adopted by the last General Convention careful study, but so far nothing has been provided in the form of a simple treatment of the whole subject, considering the proposed changes seriatim and written in plain language for the information of the busy layman whose technical knowledge of liturgies is necessarily limited but whose love for and devotion to the Book of Common Prayer are as marked as the love and devotion of the clergyman or the liturgical scholar.

At the request of the Bishop and of the Editors of *The Witness* this series of Notes on Prayer Book Revision has been compiled, and put in simple form for general reading, from an essay read by the author before the Atlanta (Georgia) Clerics.

The Book of Common Prayer now in use in the Church is known as the 1892 Book, because it was finally adopted and authorized by the General Convention held in the year 1892.

Method of Revising Prayer Book.

All changes in the Prayer Book are subject to Canonical regulation. It may be well, therefore, at the outset to state clearly just the method by which alterations and additions may be made.

Article X. of the Constitution of the Church, which refers to the Book of Common Prayer, reads in part as follows:

"... no alteration thereof or addition thereto shall be made unless the same shall be first proposed in one triennial meeting of the General Convention, and by a resolve thereof sent within six months to the Secretary of the Convention of every Diocese, to be made known by the Diocesan Convention at its next succeeding triennial meeting by majority of the whole number of Bishops entitled to vote in the House of Bishops, and by a majority of the House of Deputies voting by Orders."

The only exception to the above quoted law governing Prayer Book revision is in the case of amending the Table of Lessons, for which permission is granted to amend by a majority vote at any meeting of the General Convention without waiting for action until three years after the amendment is proposed.

The Proposed Alterations and Additions now before the Church for consideration and for action by each Diocese, is that portion of the Report of the Joint Commission on the Book of Common Prayer appointed by the General Convention of 1913 and adopted by the General Convention of 1916.

Some of the people are greatly exercised because, as they declare, "The Prayer Book is to be changed again, and just as we are becoming attached to the present Book. Such apprehensions are groundless. It will be a long time before the next, the final, revision is completed, and the next revised Prayer Book formally adopted and authorized for use. Practically six years have passed since the first official move was made looking toward another revision of the Book of Common Prayer, and so far we have touched but the smallest portion of the Report of the Commission, and that, the part about which there is likely to be the least discussion.

So much for the subject of Prayer Book revision in general. Let us see now just how the present alterations and additions finally reached the various Dioceses.

Revision of Prayer Book Authorized.

The movement for a further revision of our Prayer Book was officially brought before the Church by the adoption of a resolution upon the subject by the General Convention of 1913.

The definite wording of the resolution and the specific purpose it is to fulfill are of so great importance in this discussion that it may be well to quote the resolution in full:

"Resolved: That a joint Commission consisting of seven Bishops, seven Presbyters, and seven laymen be appointed to consider and report to the next General Convention such revision and enrichment of the Prayer Book as will adapt it to present conditions, if, in their judgment, such revision be necessary; provided, that no proposition involving the Faith and Doctrine of the Church shall be considered or reported upon by the Commission; and provided, that no proposal to change the title-page of the Prayer Book or the Name of the Church shall be referred to said Committee."

The Joint Committee as appointed under the above resolution of the General Convention held its first meeting in New York in April, 1914, and elected as its chairman the Right Reverend the Bishop of Pittsburgh. After faithful and painstaking work the Commission finally reported to the General Convention of 1916. The Schedule or Report of Proposed Changes covered more than 170 pages of printed matter. Of this Report the General Convention, after discussion and with certain changes, adopted about 30 pages of the Commission's Report, leaving practically 150 pages for the consideration of future Conventions, in addition to the final disposition of the small part accepted by the last General Convention.

In the paper next week we shall begin the examination of alterations and additions as adopted by the last General Convention and upon which our Diocesan Conventions must pass.

RED CROSS HOME SERVICE INSTITUTES.

To equip more workers with fundamentals for Red Cross Home Service, another series of Home Service Institutes, or "Plattsburgs," have been planned by the Department of Civilian Relief, Lake Division, American Red Cross.

Need for the new series of institutes may be seen in a recent report of this department in which it was shown that the number of Ohio, Indiana and Kentucky families of soldiers and sailors assisted by chapter Home Service workers had grown to more than 13,000 a month. This number, it is pointed out, will greatly increase as more and more men are selected for military service.

Institutes are to be opened at Columbus, Sept. 23; at Cleveland, Oct. 15, and at Cincinnati, Nov. 5. A few days ago, Sept. 19, the first of the new series was opened at Indianapolis. All are made possible by the joint co-operation of universities and social agencies, in the cities in which they are held, with the Red Cross.

Each course consumes six weeks and includes twenty-four lectures with collateral reading and weekly conferences, together with 150 hours of field work, supervised by social agencies. Enrollment is limited, varying from twenty to twenty-five pupils to each institute.

Facts about War Risk Insurance, about Allotments and Allowances, about conducting an information service, about industrial problems due to the pressure of the war, about juvenile delinquency, about home dietetics—these are among the important subjects taught at these institutes as part of the American Red Cross pledge to sustain the soldiers' morale in camps and overseas by helping their families at home.

It demoralizes life and religion to believe that God does not desire the happiness of His creatures, just as surely as it demoralizes life and religion to imagine that He has no higher aim for them than that they should be happy.—Hugh Black.

CARRY ON

The Rev. Dr. James E. Freeman.

"No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

No man or leader ever so utterly and completely disesteemed the inconstant, the vacillating and the wavering as did Jesus Christ. He always dealt with life's positives and its affirmatives. There is something splendid about His unflinching perseverance in the face of all obstacles. We like the expression, "He set his face to go up to Jerusalem."

In all His dealings with men, especially with His disciples, He seeks to inspire them with a reasonable enthusiasm, a positive conviction, and an unwavering purpose. A doubting Thomas He makes an apostle of glorious power and martyr-like spirit. An impulsive and uncertain Simon He makes a Petros, a stone of adamant, impossible of dislodgment. He transforms the fanaticism and unreasoning zeal of Saul of Tarsus into the intelligent positiveness and heroic enthusiasm of Paul, the mighty apostle. What a magnificent evidence of this we have when the brutal Nero attempts to silence this hero of the cross; from his prison he cries in triumphant tones, "I have finished my course, I have kept the faith," and the enthusiasm of his zeal stirs even the household of the voluptuous emperor.

Desultory and indifferent as many of our modern tendencies are, capricious and mercurial as the present age may be, the world at large has a deep and unflinching admiration for the man or woman, who, with stout perseverance and in the face of all difficulties, prosecutes with indomitable energy, some definite purpose. It is not the man with the hoe, but the man with the plough who challenges our attention and admiration.

Balzac once said, "Genius is intensity." Yes, it is intensity, plus determination and perseverance. I will is the word of power. I can't is the word of weakness and despair. It's some Field, making several ineffective and immensely costly attempts to lay his cable that two continents may be intimately related, who wins ultimately the world's applause and its lasting gratitude. It's some Webster working 36 years on his dictionary; some Edward Gibbon spending 20 years on his Roman history; some Robert Louis Stevenson struggling against physical infirmities, to complete his work, that leaves behind a monument of enduring value and greatness.

Today the triumphant and irresistible slogan of the trenches is, "Carry On." A distinguished modern writer has said: "There are three kinds of people in the world: the wills, the won'ts, and the can'ts." We recall that Edward Irving wrote on the front page of his Greek Lexicon, "6 A. M. I, Edward Irving, promise by the grace of God to have mastered all the words in Alpha and Beta before 8 o'clock." He added later, "8 A. M. I, Edward Irving, by the grace of God have done it."

In no sphere of our life does the desultory tendency disclose itself more completely than in our religious habits and practices. We begin the life of faith with fine enthusiasm and splendid determination, only to find at length that we lack both conviction and perseverance. Our spiritual plowshare rusts in the furrow, our hands grow weary, and we lose our zest.

How unlike the Master we are. He saw at the end of His way the cross; yes, He saw it from the beginning, but it never gave Him pause nor, indeed, did its shadow for an instant cause Him to hesitate. Men thought when they lifted Him up upon the tree and when they heard His last cry that they had closed His career. Had they? It had only begun, and from the cross His sceptered hands have come to rule the world.

To learn early in life the lesson He taught, means, even in the face of every obstacle, to equip oneself for every emergency or exigency, and to come at length at the end of the road, not to defeat, but to flaming and glorious success.—Courtesy Minneapolis Tribune.

o o o o o o o o o o o o o o o
o There is no beautifier of complexion, or form, or behavior, o
o like the wish to scatter joy and o
o not pain around you.—Emer- o
o son. o
o o o o o o o o o o o o o o

The Advent Call to Sleeping Virgins

The officers and members of the Woman's Auxiliary to the Board of Missions in the Diocese of Southern Ohio, have been preparing for some time past to respond to the Church-wide War Advent Call to prayer and service, under the efficient and earnest leadership of Miss Elizabeth Matthews, Diocesan President. The Church Messenger, the official organ of the Diocese and the Bishops, calls attention to the importance of carrying out the plans of the women of the Church in a stirring editorial, as follows:

Our forefathers had a prescience of the greatness of our country when they drew the reverse of the Great Seal of the United States of America. There may be seen a pyramid on whose base is inscribed the date "1776." It is founded upon a substratum of rock, and rises upward step by step, but the last stone shows it to be unfinished. It is not a perfect pyramid, for the top is flat. But above it, suspended in the air is a triangle, inclosing an all-seeing eye, from which radiate, in all directions, shafts of light, while circling the whole is the motto, "Annuit Coeptus," "He hath favored our beginning."

The meaning is obvious, that the nation, no less than the individual, is complete only in Him, the despised triangular stone which has become the head of the corner of a redeemed humanity. The triangle is the symbol of the Trinity, and in Jesus Christ dwells all the fulness of the Godhead. Then He is the Light of the world, and so the guiding eye of the nations. But He who said to His redeemed, "I am the light of the world," also said to them, "Ye are the light of the world;" and in that connection, too, "Ye are the salt of the earth," and by the salt losing its savor, He must have meant a refusing of contact with Himself.

The lesson, therefore, of the reverse of the nation's great seal is that we should not let that triangle remain suspended in the air, but bring it down upon the pyramid, and so make the building complete. Make it the land of Christ's dear love, of which Lanier sang in 1876 in his great Centennial Ode.

Bishop White on His Knees in Prayer.

"Annuit Coeptus." There is a picture, made immortal by the artist, which tells us how that favor was won, how the contact began, how the light of the guiding Eye was kindled in the heart of the nation, how the preserving salt of the "everlasting covenant" was imported.

The year 1777 was a dark year in the history of our country. Philadelphia, the capital of the thirteen confederated States, was in the hands of the enemy, "where they held high revel during the terribly severe winter, while the patriots shivered and starved at Valley Forge." And all the while, history tells us, that pacifist Americans hoarded the necessities of life and contractors became rich. The farmers stole to the city with their choicest products, because they received the enemies' gold in payment and then they burned what they could not sell, to keep it from the famishing patriots. The whole country became in an immoral state like that of Germany today, a state of "idleness, dissipation and extravagance—speculation, speculation, and an insatiate thirst for riches"—Washington's own words—and, worst of all, the Commander in Chief was finally blamed for it all, and Congress was urged to remove him and put General Gates in his place. Had that been done, history would have been differently written.

But there was a Power above, the Power of the "Good Angel" of the Centennial Ode, the mighty Angel of the Covenant of whom Malachi sang, who was watching over His Israel, and the immortal picture is of the hour when that Power came down.

For there in that exiled Congress, in whose hands our country's fate was held trembling as in a balance, we see, in his robes of office, William White, the first great Bishop of Pennsylvania, on his knees in prayer, with the kneeling legislators all around him; and we know that then and there the contact was made, the Light of God was kindled, and the salt which has never since lost its savor was brought into the very heart of the nation.

We Must Follow Example of Our Forefathers.

Annuit Coeptus; and only as we have followed the example of our great forefathers, only as we have been a praying nation, only as we have recognized the Church as the prime necessary factor in a true civilization, only as the Thanksgiving

proclamations of our Presidents and Governors have taken the stain of indifference to morality from our political party platforms, only thus far do we dare to lift up our heads and face the world.

But the Church, to be the light of the world, must have a light to shine, and to be the salt of the earth must not itself have lost its savor.

The Holy of Holies of the temple, whose outer court is the world, must be kept holy by the abiding presence of the Shekinah, if that outer court is to be kept from profanation.

The "Advent Call" is a call to the Church, to the sleeping virgins to arise and trim their lamps, and fill them from the great reservoir of power that is close at hand.

"Awake, awake, for night is flying; The watchmen on the heights are crying,

Awake, Jerusalem, arise!
Midnight's solemn hour is tolling,
His chariot wheels are nearer rolling;

He comes; prepare, ye Virgins wise,

Rise up; with willing feet
Go forth, the Bridegroom meet;
Alleluia!

Bear through the night your well-trimmed light,
Speed forth to join the marriage rite."

It is a call from the women of the Church, in accordance with that first command to them, "Fear not. Go tell my brethren!" It is a call first of all to prayer, by which alone, as the President of our Auxiliary says, we may "set our wills in tune with His" who gave that command; and by which alone the Church may have that personal influence for righteousness that the world saw in Washington and Lincoln and McKinley, and that we see in our chief executive today.

And it is personal influence that moves the world.

"A STITCH IN TIME SAVES NINE."

The campaign to raise the Fourth Liberty Loan has begun in earnest. \$6,000,000,000 must be subscribed and quickly by the people of the United States if we are to strengthen the morale of our boys "over there," break down the morale of our enemy and hasten the coming of the day of peace. In the face of the many glorious victories recently won by the first American army and our allies there is danger of the folks "over here" becoming "over confident." The end of the war and the dawn of a permanent and righteous peace for the world may seem to be in sight, but no human being can tell when this shall come to pass. We may be sure, however, that the sooner we meet the requirements of the government at Washington the sooner will the joy be ours of celebrating the final victory. A little sacrifice now will forestall a greater sacrifice later on. "A stitch in time saves nine," and now is the psychological moment to take the stitch. But let no one vainly imagine that the war will be brought quickly to an end and a lasting and righteous peace secured by prompt and generous subscriptions to the Liberty Loan alone. Prayer must be combined with our subscriptions; if this "consummation devoutly to be wished" is to be attained. Give until it hurts and pray without ceasing if you would make the largest and most effective contribution toward the winning of the war.

THE AMERICAN SPIRIT.

A boy was brought in with a broken leg. It had been an accident and not a wound won in battle. He had gotten in the way of a motor truck.

"Jest fix me up out here what you can," he said.

"You get to the hospital, son."
"Nix. Hospitals for those fellows that's hurt. I just got a busted pin. You fix me here and leave me here. . . . When you git a chance."

Somewhere, sometime, they had all gotten this thing. Out of the battle and the suffering, something better than they had ever known came to them. There was utter ignoring of self, and it was a thing wonderful to witness.

"We've got to have a new word in the language," said a Captain-surgeon. "Game won't do. These boys are something more than game. I've never seen anything like it. I don't know what it is." Even he, injured to suffering and to scenes of bloodshed, wiped his eyes. "They're—they're—why—they're something! Nobody was ever like them."—Red Triangle Press.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by G. W. J.

Albert Hurwitz, president of the Associated Young Men's Hebrew Associations of New England, has just received from Chaplain Lyman Rollins of the 101st infantry, H. E. F., who is an Episcopalian, acknowledgment of a letter of thanks sent him by Mr. Hurwitz for the splendid service rendered by Chaplain Rollins to the men of the Jewish faith with the American expeditionary forces. The letter follows:

"Thank you for your very kind and gracious letter, and Capt. Bernard L. Gorfinkle, for his good words to you. I hope I am deserving of all these nice things my friends say of me. At least they are an incentive to one to measure up.

"I don't feel I have done any more for the Jewish lad than a chaplain should, and no more than the Jewish chaplains I have met—would do for the Gentile boys. I feel I have really become a pretty good Jew as well as Gentile, for I have attended the services of Jewish boys and sat with my hat on. And while I could not keep our own feast of Easter I did keep the Passover, and for want of real Passover bread ate hardtack. Whenever I have buried a Jewish lad I have used the Jewish prayerbook service and found some Jewish boy to say Kaddish. So it goes. This life is revealing to us one thing, Jew or Gentile, Catholic or Protestant, we are coming to know and understand one another, and have found that while we have our differences, most of which are born with us, we are really not so different at heart, brothers and comrades."

Two Million Women Needed to Take the Places of Men.

Already plans are afoot for the mobilization of the women workers of the country in anticipation of the inevitable inroads that the new draft bill will make. Chairman Baruch, of the War Industries Board, says that "the country has barely begun to utilize its woman power," and tells the Washington correspondents that within a few weeks there will be a drive to list all the available women that they be called on as the need arises. Already, no fewer than 3,375,000 women, in response to an appeal of the National Council of Defense, have registered as willing to enter any work in which the government needs them. Not all that number would be found available for the work to be undertaken, but the response shows the spirit of America womanhood.

A Washington tabulation indicates that fully 2,000,000 women may be needed before a year from this time to take the places of men called away by the war, in addition to the large number now so employed, and it will not be a case of having to hunt for the women so much as to pick out those best qualified and who can take up the new tasks with the least harm to themselves and to society.

In England, according to late figures, no fewer than 4,538,000 women are now employed as workers, exclusive of domestic servants, nurses, saleswomen, teachers, etc. That is more than a fourth of all the women of England. A similar proportion here would put more than 10,000,000 women in industries directly related to the war. The census of 1910 showed 3,647,000 women workers in the United States, or about 8 per cent of the total number of women. Washington estimates that about 600,000 women have already taken the places of American men who have gone to the colors. To double that number or multiply it by ten is not impossible, though, of course, the process would upset many things and lead to many problems. The patriotism of American women will not be lacking. That is not the issue. But there are many things to consider in mobilizing them for war work.—Editorial, Boston Herald.

Christmas Will Not Be Abolished.
The earlier report that the Council of National Defense was to abolish our 1918 Christmas proves to have been much like that famous premature report of Mark Twain's death. Christmas will not only remain on the calendar, but the season of Christmas buying is to begin far earlier than usual. This year the familiar pleas for early Christmas planning

and purchasing not only have official sanction, but are part of a definite arrangement that the Council of National Defense has made with the representatives of the manufacturers and merchants of the whole land. There is the definite understanding that holiday advertising shall put the main emphasis on useful articles, except in the case of gifts for very little folks. Merchants are going to keep their store forces and hours as close to normal as possible and to urge that purchasers will develop more generally the practice of carrying home parcels, and to help the whole scheme of transportation and distribution, the holiday shopping season will begin in October, instead of waiting until after Thanksgiving. That is a part of the program where the general co-operation of the public is necessary. In vain will the Council of National Defense and the manufacturers and merchants make agreements if the public does not patriotically grasp the opportunity of doing its part. It is not a trick to make the people buy more than usual. It is a fair and square attempt to distribute the load that commonly rises to a lofty peak in the latter part of December. And the attempt is made for reasons that have just as much to do with winning the war as the conservation of coal and gasoline and sugar. They involve the saving of labor, the prevention of railway congestion and the conservation of material that are needed in war work. Every good American family will give the situation its attention and will make its Christmas plans accordingly.—Editorial, Boston Herald.

A Battle Prayer.

Many war verses are seen in print these days, many of them very enjoyable, some written by the soldiers and some for them. Here is a battle-prayer taken from John Oxenham's "Fiery Cross":

Where'er thou be,
On land or sea,
Or in the air,
This little prayer
I pray for thee—
God keep thee ever,
Day and night,—
Face to the light,—
Thine armor bright,—
Thy 'scutcheon white,—
That no despite
Thine honor smite!
With infinite,
Sweet oversight,
God keep thee ever,
Heart's delight!
And guard thee whole,
Sweet body, soul,
And spirit high;
That, live or die,
Thou glorify
His Majesty;
And ever be,
Within His sight,
His true and upright,
Sweet and stainless,
Pure and sinless,
Perfect knight!

Virtual Slavery, Dense Ignorance, Hopeless Poverty and Moral Degredation in India.

The Episcopal Synod of the Province of India and Ceylon appointed a sub-committee to prepare a statement of the present situation in the various dioceses and to enlist the prayers and help of Churchmen throughout India and elsewhere, as follows:

"The outcasts of India, numbering some fifty millions, though in a state of virtual slavery, dense ignorance, hopeless poverty and moral degredation, constitute the backbone of the agricultural system of this country and form a very valuable economic asset to the state. Awakening from the lethargy of ages, these people are now feeling after freedom and the common rights of humanity, from which they and their forefathers have been debarred under the Hindu system of caste. This legitimate longing after a fuller life is naturally turning them to Christ. In many parts the conviction is growing among them that in Christ

and in His Church alone lies their hope, and this finds expression in an insistent appeal for instruction, baptism and pastoral care.

So far about 150,000 of them have become members of our Church and several hundreds of thousands have been admitted into other Christian bodies. But notwithstanding all the arrangements made for pastoral care by the missionaries of our Church, much still remains to be done. The adequate and early provision of a trained pastoral agency and efficient educational institutions for training lay-workers, is vital for discharging the grave responsibilities imposed upon us by the movement. Neglect now will seriously tell upon the future welfare of the Indian Church.

But apart from the obligations of work already undertaken, there is the silent appeal of the millions beyond the order of the Church. In some regions large numbers are waiting for teachers. In other parts extensive movements towards the faith will be set on foot as soon as the knowledge of the Gospel penetrates. This constitutes a challenge which the Church cannot ignore. But the Church in India is absolutely helpless in the face of this opportunity, through lack of missionary forces, both foreign and indigenous, and funds for their support.

Meanwhile, the opportunity may pass away, as it did in certain parts of the country which witnessed large mass movements in former years. Convinced, therefore, that delay may work irreparable injury to the cause of the Kingdom of Christ in India, we put forth this statement so that the interests of the Church in India and abroad may be won and the prayers of the faithful stimulated on behalf of one of the greatest calls the Church in India has ever had to face.

The situation in regard to each diocese is as follows:

The Travancore Diocese has already gathered 36,000 converts. There are still 2,000,000 outcastes, who are at present accessible. The Church Missionary Society is responsible for this work.

The Madras Diocese has in its Telugre area 60,000 adherents. The Church Missionary Society and the Society for the Propagation of the Gospel are both engaged in the task. A tenth only of the outcastes in the Telugre country have so far been gathered in.

In the Dornakal Diocese, the Church Missionary Society, the Indian Missionary Society of Tinnevely Society and a Diocesan Mission have divided the work between them. There are at present 10,000 converts and about 2,000,000 are waiting to be gathered in. Eight talugs in the Diocese are absolutely untouched by any missionary society.

In the Bombay Diocese the Society for the Propagation of the Gospel and the Church Missionary Society have mass movements going on in their fields. The number so far gathered in is 4,000.

In the Lucknow Diocese the movement was commenced in great force in the field under the Church Missionary Society. Over 10,000 have been gathered in.

In the Lahore Diocese 25,000 have been admitted into the Church by the Church Missionary Society. There are still 300,000 that can be brought in with proper effort.

These Dioceses urgently require additional missionaries to take charge of districts and institutions, schools for training Indian lay-workers and clergy, and money for the support of Indian agency and the erection of prayer-houses, village schools and educational establishments.

We beckon to our partners throughout the world and say: Brethren, pray, help.

HENRY MADRAS,
Convener of the Committee.

Contributions for mass movement work in India may be sent to any of the following:

The Secretary, C. M. S., Salisbury Square, London, E. C.

The Secretary, S. P. G., 15 Teglore St., Westminster, London.

The Metropolitan of India and Ceylon, The Palace, Calcutta.

You can unlock a man's whole life if you watch what words he uses most. We have each a small set of words which, though we are scarcely aware of it, we always work with, and which really express all that we mean by life or have found out of it.—Henry Drummond.

PERSONALS.

At the recent meeting of the Standing Committee of the Diocese of Harrisburg, Mr. Edward Leeson Pielow was recommended to the bishop as a candidate for Holy Orders.

The Rev. Alan Pressley Wilson, lately in charge of our work at the Mont Alto Sanatorium, Diocese of Harrisburg, has accepted an appointment at Blossburg. His work will also include Antrim, and Arnot, two places in the neighborhood of Blossburg.

After a year as chaplain of Base Hospital No. 1, in France, the Rev. Francis B. Barnett, of Ridley Park, Philadelphia, has resigned and will don a uniform for active war service.

Spokane, Wash., has a new rector for St. James' and St. Peter's in the person of the Rev. Irving E. Baxter, who for eight years was rector at Napa, Cal. Kennewick is to have its new vicar early in October, the Rev. L. K. Smith, formerly vicar of St. Lukes, Des Moines, Iowa.

Bishop Page, of Spokane, Wash., spent the month of August with the boys at Camp Lewis, where his only son, the Rev. H. R. Page, is one of the chaplains.

Mrs. W. H. Allison and her sister, Miss Tillotson, recently conducted a very successful Women's Auxiliary Institute at All Saints' Parish House, Spokane, Wash., and it is hoped that as a result a great interest in the Women's Auxiliary will be felt all over the district.

The Rev. Edw. S. Doan, missionary at Roswell, N. M., has held two Missions in his field, the past summer, one at Glencoe, in the mountains, during the latter part of July, and the other at Artesia in August. In both places he helped in the harvest fields by day, and held his Mission services at night. Mr. Doan has opened up a new work in Hagerman, 25 miles south of Roswell, and half way between Roswell and Artesia. He was the preacher at the last open air service in Hagerman on Sunday night, August 15th. Regular services will be held in the Christian Church on the 1st and 3rd Sunday nights of the month. It is hoped that some steps may be taken in due time to purchase the Christian Church for the building is unused by that organization, and the property can be purchased at a reasonable price. The field is promising in this little town of 600 population.

The Bishop and Mrs. James Dow Morrison returned September 13th after two months at their summer home in the Adirondacks to Duluth, Minn. The Bishop is now on a two weeks visitation to a group of missions in the western part of the diocese.

Two, at least, of the clergy of the Diocese of Duluth, put their vacations to patriotic use. The Rev. W. E. Harmann of St. Peter's Church, Duluth, spent his vacation in the harvest fields on a farm near Litchfield, and the Rev. James Ward, rector of St. Paul's Church, Virginia, spent the month in a similar occupation in Eastern Montana.

THE CALL TO WORK.

The coming of fall calls us to work. The vacation idea is that one should get away from the ordinary pursuits, and by change of place and occupation get away, too, from the groove in which we move during the major part of the year. Vacations save many a man and many a woman from a nervous breakdown, and are not to be discouraged, but rather encouraged. The demands which modern civilization make are taking a heavy toll of lives, and greater rest and more time for recreation, which constitute real recreation, are perhaps the only things which can meet the supreme demands which are made upon our strength and our nervous energy.—Canon W. H. Bliss.

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WILL ESTABLISH THE A. C. A. IN AUSTRALIA AND NEW ZEALAND.

The Rev. Walter E. Bently, Rector of the Church of the Ascension, Brooklyn, N. Y., founder and secretary of the Actors Church Alliance of America, is on his way to Australia and New Zealand to establish the Actors Church Alliance there in connection with the Actors Church Union of Great Britain and Ireland. This will make the work of the Alliance world wide, as it is also established in Canada and South Africa. On the eve of his departure, Mr. Bently, in a letter to the publisher, paid The Witness the following high compliment: "The Witness is an excellent institution—it is a real religious newspaper, not stiff, formal or stereotyped. It is so human and brotherly, and being such is sure to reach the hearts of all Church people eventually and become the greatest power for good. Its very name is an inspiration, for what is the Church but The Witness of God's invisible Presence in the world—the extension of His Incarnation in a divinely-human institution and organism?"

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EDITORIAL

REFLEX ACTION

The mind is constantly receiving impressions which are conveyed to it by means of certain nerves, running to the brain from the eye and the ear, and as a result of these various messages, the man puts forth a certain reflex action.

For example, if I am a silver-tongued orator, I can produce certain melodious sounds in connection with certain euphonious phrases which will go to the nerve centers of certain impressionable people in my audience, and these nerve centers will start the tear ducts flowing; but the same sounds traveling along the nerves of another man in the audience instead of inducing tears will produce language bordering on the profane.

That is, the reflex action in different folks is far from the same.

What makes the difference?

Well, it is the same kind of a difference as that which is induced in different men by the sight of a pile of wood and an axe. One man at once wants to seize the axe and go after the wood, whereas the other would go without a meal before he would think of picking up the axe.

So the sight of a person in distress will cause one man to stop and help, while two men pass by on the other side. Likewise the sight of an advancing column of the enemy's troops causes a soldier to fight and do deeds of heroism, while the sight of a masked burglar in his room would cause him to throw up his hands.

So the words of Christ caused one group of men to love Him, while another group, with identically the same bundle of nerves, are moved to crucify Him.

Reflex action is the immediate response that we make to any message coming to us over our nervous system.

In other words, incongruous as phrases often are, reflex action is the action that we make without reflection.

It is the immediate, invariable response that we make to any given sensation, because of our nature or temperament. It shows us our real soul.

And we differ so in our reflex actions. The bell rings and a telegram arrives. We open it and read the message of unwelcome news. One person goes into hysterical weeping, begins to talk excitedly and to stir up everyone in the house with the tidings; while another becomes calm, says little or nothing, at once begins to plan a course of conduct.

It is because of this habit of reflex action that we train men who are going to fight or to play.

We train them that each may produce the best instantaneous action under fire or in the baseball field.

It is the same in our religious life. Let us consider the communicant in a parish in the reflex action produced by certain circumstances.

The aforesaid communicant goes to church. If said person be the victim of an untrained past, he or she will at once react on everything disagreeable in the service. The mannerisms of the rector, one false note in the anthem, one disagreeable episode in the pew, and the immediate reaction is a complete upsetting of all spiritual values.

"But I am of such an artistic nature that the least discord upsets me," is the frequent excuse for what is really a lack of control and training in the process of reflex action.

You react upon an acid test. One drop of vinegar and you are thrown into a spiritual convulsion. You say that you are upset, and that is true.

An unpleasant incident turns your whole spiritual nature topsy-turvy.

The truth is that you have never disciplined yourself against the disagreeable. You are an untrained soldier in the army of the Lord. You easily become the victim of shell-shock in your spiritual life. This means not that you have a very fine nature, but rather that you are a mighty poor soldier.

You are constantly being upset by the mere incidents of the battle.

There is another form by which you can detect your value as a soldier by the processes of reflex action. You all know what a spoiled child is. The kindest, most courteous request from the mother, whose life is a constant sacrifice for the worthless brat, meets with scorn, insult, contempt, refusal.

Well, if you were the rector of a parish, you could find, in various degrees, the same reaction from the spoiled children of the Church.

There are those, and I am afraid their name is legion, who always refuse the call to service unless such call can be put in such a way as to please their vanity.

Of course, if the church can offer them some position which carries with it a maximum of prestige with a minimum of work, these soldiers of Christ will serve; but if they get an idea that the task is disagreeable, that the service is exacting or in any way menial, they have no thought of Christ's sacrifice for them, but only of their own sensitive nature, which sees offense where none was intended.

The sensitive reaction is one of the greatest nuisances in the efficiency of parish work.

Then there is the pious individual who makes an emotional reaction. As Frank Crane has well said in his article on the "Road to Hell":

"The greatest sin against yourself is having a good impulse and not acting upon it. The human race may be divided into two classes—the potent and the impotent. The potent use their emotions to put force into their deeds, the impotent use their emotions for their own entertainment.

"There are people who go to church and make no effort to translate their Sunday feelings into every day activities. They are connoisseurs in sentiments, but in their actual lives they are petty, sordid, selfish."

How well do I know the type. With them a thrill takes the place of will. They love poetry and fiction and emotion-hymns,—everything but hard work.

I listened recently to an eloquent and impassioned prayer from an eloquent religious secretary who was as impervious to real human sympathy as a crocodile. The capacity for glib expression is very dangerous, for it becomes such a deceptive camouflage for human sympathy. And the one who indulges in it over much becomes a pachyderm. You can't pierce the skin with a dum-dum bullet.

Someone has recently spoken of "the egotism which always distinguishes office-holders." It isn't so much egotism as a grandiloquent vocabulary.

Study your reflex actions. Not the things you do as a matter of reflection or necessity, but the things that you do on impulse.

The soul that can impulsively extract the sweetness out of his surroundings becomes a honey bee, whose life is well-stored, a veritable treasury of merit. It passes by the noxious weeds and sees only the flowers that conceal the honey. The other nature, with a propensity for detecting evil, will some day become a wasp, whose sting is as deadly as his life is useless.

Open your life to whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things; and as for the evil in men's lives, especially as it touches you personally, touch not, taste not, handle not, for they end in bitterness—the sort of bitterness whereby many are defiled.

A STUDY IN THE ACTS

By Bishop Johnson.

Act I:8-9.

"But ye shall receive power" after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem and in all Judaea, and in Samaria, and into the uttermost parts of the earth.

"And when He had spoken these things, while they beheld, he was taken up and a cloud received Him out of their sight."

The last words of any great man have a peculiar interest, but when these last words are selected by the Master as a parting instruction for those who are left behind, they have a compelling significance.

These words printed above are the last words of instruction which Jesus Christ left to His Church.

We have already spoken of the work of the Holy Ghost, and the power which the Church was to receive in a supernatural way from her Divine Master.

You will here note that Christ attached to the gift of Pentecost the power which was to energize the Christian Church and make it the effective agency toward the evangelizing of the world.

"Ye shall receive power after that the Holy Ghost is come upon you" implies that they did not have such power before Pentecost and that the gift of the Holy Ghost was a definite bestowal of divine energy.

We now consider the final commission which Christ gave to the Church before withdrawing His visible presence from it, "Ye shall be witnesses."

It is a peculiar thing upon which to lay the final emphasis, and yet it is the fundamental thing,—the one thing without which nothing else is worth while.

A disciple might be a great preacher and yet the final effect be, "as sounding brass and a tinkling cymbal."

He might be a great philosopher so that "he understood all mysteries, and all knowledge," and yet the wisdom of man would be foolishness with God.

He might be a big philanthropist, full of great practical schemes for human betterment and yet build it all on shifting sand.

But if every Christian is first of all a witness to Christ, then the foundations are well laid, and other foundation has no man laid (St. Paul said "can," but after nineteen centuries we may say "has") that has been of universal value to mankind, than that which is laid in Jesus Christ.

Now, what is a witness? Let us analyze the word as our Lord uses it.

First. He is one who testifies to facts which have already occurred and not to possibilities which may occur, nor to theories which may or may not be established.

Christ has established certain facts which are of tremendous importance to mankind. He has been conceived of the Holy Ghost, born of the Virgin Mary. He has been crucified under Pontius Pilate and risen from the dead. He has lived a sinless life and preached a deathless gospel.

He had instituted sacraments of life and given them the spirit of power, and now He was ascending into Heaven, where He would have to make intercession for them.

These were the facts of which they were to be the witnesses.

How could they be witnesses? What was the qualification for one who was to take the place of Judas among the apostles?

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

The word "apostle" means "one who has been sent"; the word "witness" implies for what he had been sent,—to tell the facts that "he had seen and heard." How could they best tell these facts? How can we best carry on their testimony?

(a) If men have an important thing which they wish to perpetuate they embody that faith in an institution. For example, our fathers loved liberty, but when they wished to perpetuate liberty, they embodied it in the constitution of the U. S. A.

So the founders of the great fraternal orders had certain truths which they wished to perpetuate; so they founded a fraternity which should carry out those principles.

So the apostles, in order that they might embody the truths entrusted to them, and under the authority of the Master, organized a great fraternal order known as the Church.

And so the first thing they did in order to have witnesses to Christ was to organize a society in which every member became a witness to Christ's life by publicly becoming a member of that body.

(b) If witnesses are going to be believed they must have a good reputation. After we have become a members of the Church, we become a witness to Christ. If we have a reputation for integrity, sincerity and decency, we become a good witness, but if we fail to do this, our testimony is injurious to the cause.

It is not that a witness is without faults, but rather that he is sincere that makes him most valuable as a witness.

Those who use their religion as a cloak of dishonesty become false witnesses who drive men away from Christ.

(c) Then there is the direct testimony of the individual.

Every time he goes to Church or says the creed in public, or speaks a word for Christ in public or in private he carries out Christ's last command. He is a witness to Christ whenever he goes to the altar to take part in the Holy Communion, "Ye do show forth the Lord's death till He come."

He is fulfilling his function as a witness of Christ.

To be a member of the Church, to live a sincere life, to be regular in your functions as a Christian are the ways in which you carry out Christ's commands and is the great test as to whether you really believe in the truth of those facts which Christ lived and died.

So the good witness of Christ is not the one who goes to church merely for what he gets out of it himself, but rather he who does his duty because he is a soldier of Christ and, as such, he must bear his testimony in season and out of season to the fact that Christ lived and died for us.

This is an entirely different conception of religion from that in which the sole test of your service lies in your own personal experience.

There is no reason why one should forego his personal experience, but that is not the same thing as the bearing witness, through our fidelity to the Christian Church, to all that Christ committed to us.

No commander will ever accept your blessed assurance that you are an acceptable soldier for those acts of fidelity by which you demonstrate to all men that you are a good soldier who carries on.

Ye shall be witnesses unto me, not only in Jerusalem, where you live, but also in Judaea, which might well represent your diocese, and in Samaria, which might represent our work among Negroes, Indians, and the like, and unto the uttermost parts of the earth.

OLD KING ALCOHOL IS DEAD.

Congress has driven the last spike in the coffin of old King Alcohol. His burial will take place, without ceremony, next July, if there is no hitch in the arrangements. He has been the most powerful and inhuman autocrat the world has ever known—holding within his relentless grasp a large percentage of the race, driving them onward and ever onward toward cruelty, and crime, and untimely graves; controlling political parties, dictating the policy of city, state and national administrators, subsidizing the press, muzzling business, and even here and there by subtle camouflaging wielding an undue influence over pulpit and pew. The next Fourth of July will be a greater day than ever for America and the whole world if we are able to celebrate at that time the anniversary of the signing of the Declaration of Independence, the freedom of men from slavery to King Alcohol and the next most powerful and damnable enemy to civilization, the Prussian autocracy.

NEWS FROM THE DIOCESES

INDIANAPOLIS NOTES.

Bishop Francis returned to the Diocese the first of the month and was greeted with great enthusiasm. He preached at Christ Church Sept. 8th in the morning and addressed a united service, participated in by all the congregation, at St. Paul's Church, in the evening. He spoke in most telling phrases concerning events across the sea and was heard with delight by assemblages that taxed the buildings to the utmost. His message is of the deepest worth and cannot but do good wherever delivered. Since that time he has been constantly in demand for addresses and the Chamber of Commerce made him the guest of honor at a notable dinner September 26th.

The clergy are back in their parishes after brief vacations, and the fall work begins auspiciously. The various service flags tell the story of the consecration of our young manhood. At St. George's Church, where Rev. George E. Young is the new vicar, a flag was dedicated September 8th with 24 stars. It was the gift of the vicar and was received with most appreciative manifestations. The ceremony brought out a well-filled church. The Woman's Auxiliary are planning their customary Michaelmas by the speakers will be the Advent Call to Prayer. The Diocese was represented at the Synod at Gambier by Rev. Horace W. Wood and Mrs. John White and Mrs. E. G. Peck. The Clericus will give their September dinner in honor of Bishop and Mrs. Francis. To this function the wives of the clergy are expected to come. Rev. Horace W. Wood has filled the position of chaplain at Fort Harrison admirably throughout the summer. The War Department has ordered him to present himself for examination as a permanency. His departure will be a great loss to the Diocese, should he be called away.

DIOCESE OF KANSAS NOTES.

The Southeast Deanery held its fall meeting at Grace Church, Chanute, the Rev. R. V. Borleer rector, Sept. 11, and 12. Every member was present. The afternoon session was given up to the Duplex System and the making of the canvass this fall. It was decided to try to make it cover the school as well as the Church. The first canvass will be November 3rd at Chanute, with the rector of Pittsburgh, the Rev. H. J. Harvey helping. At evening prayer, the Rev. W. E. Warren preached a good sermon. Dean Hawk celebrated the Holy Communion next morning at 7:30 a. m. The morning session was devoted to the Advent Call, Christian Nurture Course and the Silent Churches in the Deanery. The Rev. Mr. Warren was appointed to bring before the men the points for work and the Rev. Mr. Barber, the Church school work.

This fall it is planned to conduct a short conference at Grace Church, Chanute, on the Advent Call, by Miss Nellie Smith, when a few select women will be invited from each parish in the Deanery.

Grace Church school, Chanute, experimented recently in paid advertisement of its Rally and Promotion program and got the largest number present that had ever been present at the school hour. The school is putting in the Christian Nurture Course and has been working hard all the summer in making preparation for it by conducting a teachers' training class.

VERMONT NOTES.

On St. Matthew's Day in Trinity Church, Milton, the Bishop of the Diocese ordained the Rev. Arthur Albert Bessey to the priesthood, assisted by the Bishop Coadjutor, who preached the sermon, and four priests. Mr. Bessey will remain in charge of the cure of Milton and Georgia where he has spent his diocese. The Bishop stayed in Milton for the following day, Sunday, preached and blessed a new Font recently placed in the church, and in the afternoon solemnized a war marriage, the bridegroom being just graduated from the aviation school at Princeton and having ten days furlough. On the previous Sunday the Bishop dedicated a service flag at Trinity Church, Winoski, the mill village adjoining Burlington, with twenty stars representing men belonging to the congregation in the national service.

Bishop Hall has addressed a vigor-

ous letter of remonstrance to the Fuel Administrator concerning the squeezing of our parishes in the distribution of coal. A time of anxiety and sorrow and service is not the time for lessening the ministrations of religion, he says. Union services are not sanctioned by the diocese.

DIOCESE OF NEWARK NOTES.

The Newark Diocesan Journal just issued shows that there are 165 clergymen belonging to the Diocese and 138 Parishes and Missions. There are 21 candidates and postulants. The baptisms last year were 2,618 and confirmations 2,209; the number of communicants 41,536, with 2,493 Sunday School officers and teachers; 19,505 pupils. The receipts from all sources \$1,049,225.00.

Recently appointed United States Chaplains are the Rev. Barrett P. Tyler, the Rev. J. Gregory Nabry, the Rev. S. Glover Dunseath, the Rev. H. V. B. Darlington, the Rev. Edgar W. Anderson, the Rev. Burnham N. Dell, while several others are awaiting appointment.

The Rev. Hiram R. Bennett has succeeded the Rev. Warren L. Rogers who gave three months at St. George's, Camp Dix, and Rev. Augustine Elmendorf has succeeded the Rev. Edwin S. Carson who gave three months service at Camp Merritt.

The Rev. William H. Watts and Rev. Robert Blickensderfer have recently gone to France in Y. M. C. A. service and the Rev. Robert S. Hooper to do like duty at Camp Oglethorpe. Several of the other Clergy have taken services in the Camps at home and in France. Thirty of the Clergy have been absent from their parishes in government service for considerable time.

The summer has seen many changes among the Clergy in the Newark Diocese. The Rev. Henry B. Todd has entered upon his work as rector of St. Paul's Church, Hoboken; the Rev. Chapman S. Lewis as rector of St. Stephen's Church, Jersey City; the Rev. Allen Greene comes to St. John's, West Hoboken, October 1st; the Rev. L. H. Nugent leaves Lyndhurst to be succeeded by the Rev. F. G. Faber. The Rev. A. Q. Plank has become curate at Grace Church, Newark, and the Rev. Donald Wonders, curate at Trinity, Newark. The Rev. Dwight W. Graham has accepted the rectorship of Trinity Church, Waterbury, Connecticut; the Rev. Roy J. Riblet has become rector of Christ Church, Harrison; Rev. Hugh W. Dickinson has taken charge of Wortendyke and Glen Rock and Rev. John D. Kenney of Allendale; the Rev. W. S. Hohenschild has charge of St. Agnes, East Orange.

CONSECRATION OF TRINITY CATHEDRAL, DULUTH.

"From Car-barn to Cathedral" might well be the title of an account of the development of Trinity Cathedral, Duluth, Minn., which was consecrated with due ceremony by Bishop Morrison on the Sixteenth Sunday after Trinity.

In 1901, due to the growth of the city eastward, there had arisen the need for a Sunday School in the newer part of the city. Accordingly, the Bishop secured the use of a car-barn, which for some time had been vacant, at the corner of Twentieth Avenue East and Superior Street. Here, in what had been the office of the Street Railway Company, was opened an organized Sunday School, with thirty-five pupils and two teachers.

On Trinity Sunday of the same year the Bishop, for the first time, celebrated the Holy Communion in this room, which had been furnished with plain Altar and hangings, Prayer Desk and Lectern, with kitchen chairs in place of pews, and a cabinet organ. This room served as the Bishop's "Chapel of Ease" until 1904, when a weekly afternoon service was instituted, conducted by one of the city clergy.

In 1905 the Rev. Arthur H. Wurtele, now of Rochester, Minnesota, was called as priest in charge, and the work of the Church in the "old office room" began to move rapidly. The "Mission" was soon organized as a "Parish." The temporary furnishings gave place to handsome oak

altar, lectern, prayer desk and pews, and a brass cross, candlesticks and vases were added. The "Bishop's Chapel" in the present Cathedral is a duplicate of the old office room and contains the furnishings given for it.

The cornerstone of the Cathedral was laid on the Feast of St. Michael and All Angels, September 29, 1906, and services were formally opened in the completed building on Trinity Sunday of the following year. Since that time, as well as in the years of "new things," the Cathedral work has been of that strong, constructive, telling sort that leaves an impression, not only on the membership of the parish, but on the community as well.

The Reverend Thomas W. MacLean, LL. D., succeeded Dean Wurtele in January, 1912, and resigned July first, 1917, when he felt impelled by age to go into the retired list. The Rev. Everett W. Couper assumed charge of the work on the second Sunday after Easter this year.

During the past year approximately eight thousand eight hundred dollars, besides current expenses, has been raised by the Cathedral congregation, and to these faithful Churchmen the day for the consecration of their Church was one of devout thanksgiving.

In the Consecration Services the Bishop of the Diocese was assisted by Bishop McElwain, of the Diocese of Minnesota, who was the preacher at both the morning and evening services, and was the celebrant at the early morning Eucharist. The Reverend James Ward, of Virginia, Secretary of the Diocese, read the sentence of consecration, and he, with the Rev. Messrs. W. E. Hermann and E. W. Couper, assisted in the Holy Communion, which was largely attended by the members of the Cathedral Parish and other interested Churchmen.

The Instrument of Donation was read by Mr. George H. Crosby, Senior Warden of the Cathedral Parish.

The following gifts and memorials have been presented at various times:

For the Bishop's Chapel—Altar, lectern, prayer desk and pews, from Mr. O. G. Brice and Mr. R. B. Knox; cross, candlesticks and vases, from Mr. and Mrs. George H. Crosby.

For the Cathedral—Carpet, from Mr. J. Thomasson; altar brasses, from Mr. and Mrs. J. F. McLaren; font, from Mrs. R. B. Knox; pulpit, from St. Agnes Guild, Ogdensburg, N. Y.; sanctuary lamp, Mr. and Mrs. T. D. Merrill; sanctuary window, Mr. C. T. Fitzsimmons; Tiffany window, Mrs. Virginia Morris Ring; organ, Trinity Guild.

TEACHER TRAINING DRIVE IN CHICAGO.

The Diocesan Board of Religious Education of Chicago proposes to fall heartily into the plan of the General Board of Religious Education for a Teacher Training Drive this fall. The Board has proposed:

(1) A Training Class in each parish and mission, for new teachers and those who have not taught before.

(2) A monthly meeting of the staff (officers and teachers) of each school, for the discussion of the methods, problems, organization, etc., of the local school.

(3) Change the Institutes into real schools, with meetings once a month for real study, discussion and work. At the meetings there can be two periods:

(a) A general conference of the whole number to study pedagogy (the pupil and the teacher).

(b) Smaller group conferences for the study of special subjects.

PRAYER FOR VICTORY DAILY AT NOON ON BOARD OF TRADE

Not to be outdone by any other organization, the Chicago Board of Trade will hereafter observe one minute in silent prayer for victory for the allies and for speedy termination of the war. The bell will ring in the exchange hall promptly at noon, all trading will stop, and silence prevail while all join in prayer for help for the men in the fighting lines. It is the first time such an order has been issued. President A. Stanford White is a warden in St. Paul's Episcopal Church in Hyde Park.—Chicago Tribune.

Prayer is not conquering God's reluctance, but taking hold of God's willingness.—Phillips Brooks.

John Henry Houghton

By Susan Hebbard Martin.

(From the New York Churchman.)

One morning last December there occurred at St. Mark's Church, Denver, Colorado, a funeral in the church that the city will not soon forget.

There were no dry eyes. Nor could there have been. And yet the dominant note of the service was the note of triumphant victory. From the little children up to the white-haired feeble men and women, all had come to pay their last tribute of loving devotion to the silent sleeper in the chancel. To each he had been a strong yet tender friend.

There are different grades of friendship as there are different grades of diamonds, but John Henry Houghton's friendship was "A gem of purest ray serene."

Few indeed are fitted by nature to be an understanding friend to people of all ages. Yet this was the remarkable accomplishment of Dr. Houghton. The children loved him, the young people flocked about him, young men and young women came to him in their perplexities and dilemmas, mothers and fathers and wives and husbands went to him, older people, discouraged and disheartened, made their way into his study, and arriving there found the comfort they had sought.

No one left his presence without a lightening of the burden and a stronger trust in God. He spoke no harsh words, he did not believe in them. He criticized no one. That was against his religion. His life, his beautiful life, was a daily and an hourly testimony to one, who stooping wrote these words in the sand, centuries ago, "Let him who is without sin cast the first stone."

He was ever cheerful, bright, full of the love of God. He went in and out among the people of Denver like a benediction. His friends were not confined to his own parish. He was always reaching out beyond its confines to help those whose religious belief differed from his own.

One of the most prominent business men of Denver said to me once:

"I am no church member, I profess nothing, I have no creed, but there is one minister in Denver in whom I believe and whom I love. When I came here with a dying wife it was Dr. Houghton who sought me out. It was he who visited my loved one and brought her flowers. It was he who, when that dark hour closed about me and I was desolate, clasped hands with mine above the lifeless form of her I loved so well. He it was who preached the funeral sermon. He did things for me, a stranger, that no one else thought to do. And he did it for one who had no sympathy with the cause he represented. But if there is one man in whom I believe—one man to whom I would give my last dollar if he needed it, that man is John Henry Houghton."

A poor mother came to me when he died.

"Oh," she cried, "Dr. Houghton is dead. How could I have lived through my daughter's illness and death had it not been for him? What will we do? What will the people of Denver do now that he is gone? Who will bind up our broken hearts and speak words of comfort to our sorrowing souls?"

In all the history of Denver there has been no minister so beloved or one who has reached so many people. For twenty-five years he was the faithful and efficient rector of St. Mark's. For twenty-five years he did a work greater than that of any other minister in Denver among the children. Sunday afternoon he gave to them. At these services he always told a story, and so wonderful was his rendering of it that his Sunday afternoons became in a way famous. Lawyers, doctors, and business men fell into the habit of attending these children's meetings as a relaxation from the cares of the week, and came away helped as much as were the children themselves.

The failure of many ministers of the Gospel lies in their inability to reach and interest the young. Dr. Houghton could do this better than any man I ever knew. With his clear eyes of understanding he seemed to be able to read and understand the mind of every child. And how grateful they were for it.

A little girl came to me in tears: "Oh," she cried, "Dr. Houghton is dead. I loved him as I love no one else."

And there were tears in my eyes as well, for in the great sorrows of my life had he not reached forth sympathizing hands to me? How beautiful was his life! How

saintly his appearance. What an uplift and an inspiration he was to those who had fallen by the wayside in sin! For his creed was not to pull down, but to build up.

Like the face of Moses, his too shone with a radiance not of earth. Even the hardened man of the world, the unbeliever, and the scorners recognized the beauty of his life and made obedience to it.

Somehow Denver will never seem the same Denver again. It has lost its great friend and pastor. St. Mark's Church will live on, however, immeasurably enriched by the sacred memory of his Christlike life. And we who knew and loved him, even in our loss and tears, can repeat softly and reverently—

"There was a man sent from God, whose name was John."

PARISH OBSERVES ITS CENTENNIAL

St. Paul Church, Parish Hill, New York, celebrated its one hundredth anniversary on Thursday, September 12th. There was a large gathering of Church people and citizens who participated in the several services and functions. Bishop Fisk officiated at a celebration of the Holy Communion and Bishop Olmstead gave an historical address. Mr. Charles H. Addington, the senior warden, read a paper, entitled, "History of St. Paul's Church." Spirited after-dinner talks were made by a number of the clergy and laymen present. The Utica Press, commenting upon the event, says, "For a Church in a small village, St. Paul's has had many distinguished and able men and women, both clerical and lay, come there. Uticans well remember the late Rev. John B. Wicks, whose fine, lovable character, shed sunshine wherever he went. Even his delightful letters, when he was a correspondent of a Utica paper, exerted a wide influence. He was a great lover of nature, the birds being his special friends, and their visits, songs and character he recorded in praise and verse. Rev. Mr. Wicks has gone to his reward, but his memory still lingers and is inseparable from the history of St. Paul's Church, Paris Hill."

WORK OF THE AMERICAN RED CROSS IN FRANCE.

The following is authorized by the Red Cross War Council:

In carrying out its work in France, the American Red Cross, in all its activities had expended up to July 1, 1918, the sum of \$36,613,682.73. Of this amount the sum of \$15,453,049.87 was apportioned to relief work among the soldiers and strictly military activities. The balance of \$21,160,632.86 was apportioned to relief work among refugees, the fight against tuberculosis and other activities that have to do especially with relieving the sufferings of the civilian population.

The demand for the six months ending December 31, 1918, has seemed greater than any similar period, and an appropriation has therefore been made for this period amounting to \$34,582,827.57, of which \$20,753,410.01 is for relief among refugees, rehabilitation of devastated areas, the fight against tuberculosis, operating expenses and other civil relief activities. Thus the entire sum expended and appropriated for relief work in France from the beginning of the war to December 31, 1918, will amount to more than \$70,000,000.

Activities in France, the most stupendous ever undertaken by the American Red Cross or any other relief organization, have had, among other objects, the maintenance of the military morale of our allies, relief of distress among families of soldiers, war victims and other civilians, and welfare work among our own soldiers.

During the first few months the expenditures called for were much larger in the work among the civilians than the soldiers—more than a million dollars up to March of the present year. Since that time conditions have been reversed, owing to the great influx of American soldiers.

To be aware of God means that we must see Him in nature and in history, that we must perceive Him in the lives of our fellow-men, and we must find Him in the recesses of our souls.—George Wharton Pepper.

Benjamin Franklin gave the following good advice: "Do not anticipate trouble or worry about what may never happen."—"Keep in The Sunlight."

"I SPEAK UNTO YOU FATHERS; I SPEAK UNTO YOU YOUNG MEN."

It has, unhappily, come to be true and so a common lament, that a great many of the men of our country do not attend the Religious Services of God's House on Sundays. And a further complaint is heard very often that so many people are utterly indifferent to the success of Christianity as to be unwilling to contribute anything to its support.

Now, while these complaints are very common among Christian people it does not appear that any well-conceived efforts are being made either to account for this condition or to overcome it. It is true that an individual clergyman here and there, oppressed with a sense of the seriousness of the situation, mentions and bewails this condition in a sermon, or even more frequently, but his words fall upon unprepared and unaroused hearers who think him making a display of enthusiasm quite out of place, and may call him a modern Jeremiah and rather disagreeable, as there may be strangers in Church, they think, who ought not to hear such disheartening words.

And so it comes about that many and many an earnest Minister of Christ, himself seriously agitated by the knowledge of present-day weakness and neglect on the part of the men, holds his peace rather than disturb the satisfied indifference of some vestryman whose idea of duty is a poor substitute for the zeal which is required of an active and earnest discipleship. And there follows the result that conditions have been growing in this direction all the time worse; and Christianity has seemed to be losing its grip upon the men all over the land.

What an opportunity the war and the spirit it has evoked, provides to deal with this momentous issue in a sensible way, and to meet it after the pattern of our country's provision for our war needs. What an opportunity presents itself to arouse the enthusiasm of the men in support of the demands of Christianity upon them in the same way that the government of this country has aroused them to do so well their patriotic duty and has stirred them so deeply as to make them very willing both to pour unlimited money into the Treasury, and to respond themselves with their lives in behalf of the great cause of freedom against Military tyranny and despotic rule.

The same spirit which moved men's hearts in patriotic devotion to their country's call, is the spirit that must be awakened to promote a recognition of the obligations men are under to respond to God's call in the service He enjoins, and in the work which He will bless them in undertaking against the powers of evil in the world. And this campaign of education and of patriotic devotion to God, must originate in the substantial manner that the country has shown is the way men in earnest display when seeking to arouse themselves and others in a great and noble cause.—The Churchman and Church Messenger of Southern California.

THE MINISTRY OF ANGELS.

A Meditation for St. Michael and All Angels Day.

The Rev. Percy T. Fenn D. D.

How prone we all are to forget the ministry of angels! We scarcely ever give it a thought! And yet the Bible, from cover to cover, is full of this wonderful ministry!

From the Cherubim who kept, with flaming sword, the way to that tree of life, in Eden, to the angel of the Apocalypse, we see these blessed spirits occupied in the discharge of their duties,—never resting, never faltering, never dismayed by our indifference to their ministrations.

Protestantism, for what reason we have never been able to discover, has little to say about the angels, in sermons, speech, or song, and many of us seem to have imbibed the Protestant spirit in this respect.

But we have done this in spite of the fact that our Mother Church is continually reminding us of the existence, the character and the beneficent work of angels.

The Church year unfolds their splendid work in its relation to our Lord.—We hear the angel Gabriel announce to Mary that she is to be the mother of our Lord. We hear the angel chorus on the plains of Bethlehem at Christmas-tide; we see St. Joseph, warned by an angel, turning

away from a vindictive Herod, to see the angels ministering to Christ in the wilderness, and again, in the Garden of Gethsemane we see the angel rolling away the stone from the sepulchre, announcing the resurrection, and accompanying our Lord to His home in the skies.

And then, through the Sundays that follow Trinity, we read in our Lord's teachings of the work of the angels, and of their guardianship of man! But on the Feast of St. Michael and All Angels all his previous teachings seems to be gathered up into one supreme effort to impress the fact upon our minds, and to drive home its importance. Fortunately the Feast will fall on a Sunday this year, so some of us will learn, for the first time in many years, by Scripture, Collects, Hymns and Sermons, of the existence and the work of the angels.

Perhaps we forget them because they are invisible; but this is no excuse. The greatest powers and forces of nature as well as of grace, are as invisible as the angels are.

The meaning of the word "angel" both in the Hebrew and the Greek is messenger. They stand between God and man as the highest spiritual beings made by God, and their duty is to glorify God, and to minister to Him and to His children everywhere. This thought is expressed in one of the hymns appointed for this feast:

"These are Thy ministers, these dost Thou own,

God of Sabaoth, the nearest Thy throne;

These are Thy messengers, these dost Thou send,

Help of the helpless ones! man to defend."

At the beginning of the Middle Ages there were many stories of angelic apparitions, and belief in guardian angels was almost universal.

St. Michael is specially commemorated on the 29th of September because he is the Patron of the Church on earth, just as he was the Prince, or Tutelar Saint of the Jewish nation. And in the Anglican communion there are nearly a thousand church buildings named after him.

But it is the ministry of angels which strikes the key-note of this Feast. We think at this time of the nearness of the angels, of their untiring activity on our behalf, of their persistent ministrations in spite of our baffling indifference. And what a glorious thought it is!

God has told us in His Holy Word, that He sends His angels to take care of us. We may not be able to see him, but they are always near, always ministering to us. Just as an angel brought the food to Elijah, just as an angel shut the lions' mouths so that they could not hurt Daniel, so do they minister to us. "Every man," says a Turkish allegory, has two angels, one on his right shoulder and another on his left. When he does anything good, the angel on his right shoulder writes it down in his book and seals it, because what is done is done for ever. When he has done evil, the angel on his left shoulder writes it down; he waits till midnight; if before that the man bows down his head and exclaims, 'Gracious Allah, I have sinned, forgive me,' the angel rubs it out with a sponge; if not, at midnight he seals it, and the angel on the man's right shoulder weeps."

There is probably a good deal of truth in this little allegory! For we are distinctly told that the angels rejoice over one sinner that repenteth. And so we remember at this time our guardian angel. We are being watched over, and cared for, and clasped and cherished, and held up and delivered by the angels of God. They are fighting our battles for us against Satan and his evil agencies, they are whispering holy thoughts and aspirations as we trudge along the way of life, they are probably shielding us from temptation, from illness and from accident in the faithful performance of their duties. We can all remember some wonderful deliverances, some sudden and unexpected inspirations—may they not have been caused by the interpositions of the angels?

This is undoubtedly the teaching of the Bible and the Church, and this it is which makes the feast of St. Michael and all Angels so precious to us. If we seem to be cast out and uncared for, like poor Lazarus of old, let us remember that we are in the thoughts and in the keeping of God's good angels who will never cast us out, but who will, after their life-long ministry, convey us at last to Abraham's bosom.

The angel of the Lord encampeth about us by day and by night to preserve us from all danger, and he has

been given charge of us to keep us in all our ways.

We hold the keys of Heaven within our hands,

The gift and heirloom of a former state,

And lie in infancy at Heaven's gate, Transfigured in the light that streams along the lands!

Around our pillows golden ladders rise,

And up and down the skies, With winger sandals shod,

The angels come, and go, the Messengers of God!

Let us then keep the feast this year with grateful, appreciative hearts. Let us thank and adore God for the loving provision He has made for our safety, and let us resolve never to do anything, or to say anything that will make our guardian angel ashamed.

"O Everlasting God, Who hast ordained and constituted the services of angels and men in a wonderful order; mercifully grant that, as Thy Holy Angels always do Thee service in heaven, so, by Thy appointment, they may succor and defend us on earth; through Jesus Christ our Lord, Amen." (Collect for St. Michael and all Angels.)

THE WOMAN ON THE STEPS.

Helen Dunn Creasy in the Mission Herald.

It was a bright, sunny Sunday, in the latter part of September with only the faintest suggestion of coldness in the air, but to the poor woman cowering on the steps of one of the city churches, the light breeze, which whipped her ragged garments, seemed to chill the very life-blood in her veins. The tattered calico dress, that is its youth had been only a poor parody on what it was meant to represent bravely attempted to cover her shaking limbs, but it was pitifully inadequate. One emaciated foot to which clung a piece of torn leather, evidently once in the dim past a shoe, was tucked under her in a vain struggle for warmth; and in place of the other foot a stiff wooden peg protruded from under her skirt. The thin wrinkled hands, in which every bone was plainly visible, covered the sunken cheeks and sightless eyes, as though to protect them from the stares of the over-curious. Every line of the drooping figure spoke loudly of utter dejection and excessive hunger, while the sun pitilessly revealed all of the furrows left by care and starvation on the time-worn face.

Just then the church bells pealed forth loudly in the Sabbath stillness and soon she could feel the congregational brush against her as they hurried past. Ever and anon a murmur of pity would penetrate her weary brain and a thankful feeling would flood through her veins bringing new life and hope, only to be drowned in disappointment as the owner of the voice hurried on.

Finally one man, kinder than the rest, stooped down and pressed a dollar bill into her wrinkled hand, but she was too exhausted to do more than murmur a faint, "God bless you," as she pushed back her bonnet with a trembling hand. A dollar has had many possibilities when one has had nothing to eat but a small piece of dry bread, in the last twenty-four hours.

Inside the church the preacher was delivering a most inspiring sermon by which he related the parable of the Good Samaritan, while the congregation warmly wrapped in their expensive furs and comfortable in their cushioned seats thought with pity of that man of olden times, but never once thought of helping the poor shivering wisp of humanity crouching on the steps outside. One man, perhaps, experienced a feeling of contentment at he thought of a good deed in his opinion well done, and gazed around on his neighbors with a complacent air, while outside the woman shivered for the lack of proper treatment and nourishment.

Finally, feeling that motion might stir her sluggish blood and impart a degree of warmth to her paralyzed body the wisp painfully rose and grasping her stick in her shrunken hand took a tottering step forward.

"Look at that old bundle of rags," cried a heedless youth, "why it's a woman, and she has fallen down."

The old woman had fainted—inside the church the voices of the comfortably clothed congregation rose on the magnificent strains of the Doxology, while in the heavens Jesus wept.

John Wesley once said: "I dare no more fret than I dare curse or swear."

IT WILL INSPIRE YOU TO GREATER CONSECRATION AND ZEAL.

After reading the following catechism, cut it out and hand it to some friend in your parish who does not read a Church paper.

Question. Why do you take a daily paper?

Answer. Because I want to know what is going on in the world, and to keep in touch with its life.

Q. Why do you take your home town paper?

A. For the same reason that I take a daily paper, and because I want to show my interest in local affairs.

Q. Why do you take one or more of the popular monthly magazines,

A. Because as an intelligent person I want to keep in touch with the world's thought.

Q. Why do you take the Ladies' Home Journal or the Woman's Home Companion?

A. Because I am a home-maker and a housekeeper, and their suggestions are very helpful.

Q. Why do you take a fashion magazine?

A. Because I want to be "up-to-date" in the styles.

Q. Would you employ a physician or an architect or any workman whose skill is required, if he never read his professional or trade journals?

A. Certainly not. I have no use for a self-sufficient person who "knows it all." This is a progressive age, full of progressive ideas—every man must know what his fellow workmen are doing.

Q. Do you know the name of the President of the United States,

A. Of course I do.

Q. Do you know the name of the President of the Episcopal Church in the United States—the Presiding Bishop?

A. I don't remember it just this moment.

Q. Would you know the name of the Bishop of your own Diocese, if he did not once in a while visit your parish?

A. How could I?

Q. What do you know about the Church—her principles, her teaching, her life—about the leaders who are "doing things," moulding her thought—about the workers who are adopting her methods to present day conditions—the Parish Guilds and the Woman's Auxiliaries all over this broad land—the best things they are doing? Where can you get the information to be "up-to-date" in Church matters—progressive, intelligent? How can you keep in touch with her life unless you do as in all other departments of your life—take the papers?

You need not answer these questions.

The practical answer is a subscription to *The Witness*, which is published at the nominal price of only One Dollar a year, to keep you in close touch with the Church, and inspire you to a greater consecration and zeal in her purposes in your own Parish, in your Diocese, and throughout the world.

WHY HAVE YOU LOST THE HABIT?

It is not sufficient to say, "I have lost the habit of going to church."

Why have you lost the habit?

In what respect are the things which you do on Sunday morning superior to church-going?

Do these things touch your conscience and make it keener or instruct it and make it more accurate?

Do these things take away your conceit and at the same time inspire you with fresh confidence that is worth while to try to amend?

Do the substitutes for church-going give you a new sense of your common heritage with all men. Your common interests, making your likeness to ordinary people far outweigh your dissimilarity? Do they awaken echoes of the deep, natural longings for nobler life and the vague suspicions that Soul of the World sympathizes with them and will, if asked, be glad to help them—longings which were old long before the pyramids were built?

This is what certainly comes to one who does regularly and frequently attend church with an open mind, willing to be taught of God through any agency which God may choose to employ, the prayers, the hymns, the readings from the Bible, the sermon, the building itself, the congregation, or any other element there present. Face the facts then.—Milwaukee Church Times.

PRONUNCIATION OF WAR WORDS AND NAMES IN CURRENT USE.

The following list was compiled by the Washington Star, from the latest revisions of the New Standard, the Century, Webster's New International and Sir James Murray's New English Dictionary; from recent rulings of leading English lexicographers, and from information supplied by officers of the French commission, and by executive and departmental chiefs.

Ally (a-lie). Accent on second—not on first-syllable. Widely mispronounced.

Allies (a-lize). Accent on second—not on first-syllable.

Aeroplane (ay-er-a-plane). Accent on first syllable. Not air-a-plane.

Accouter (a-koo-ter). Accent on second syllable.

Caisson (kay-sen). Accent on first syllable.

Caponiere (kap-a-neer). Accent on third syllable.

Camouflage (kom-moo-flash), both a's as in "father". Accent on last syllable.

Cantonment (kan-t'n-m'nt). Accent on first syllable preference of Century Dictionary, of President Wilson and Secretary Baker, and a majority of New Standard's board on disputed pronunciation; or (kanton-ment), accent on second syllable, preference of New Standard and of many military men. Kan-tone-ment is wrong.

Communique (kah-moo-nee-kay), first as as in "father," second as in "ate". Accent on last syllable.

Khaki (kah-ki a as in "father"). Accent on first syllable.

Morale (mowe-rah, a as in "father"). Accent on second syllable.

Lese-majeste (leez-maj-es-ty). Accent on "maj."

Polu (pwah-lu). Accent on first syllable, a as in "father."

Questionnaire (kes-yun-nair). Accent on third syllable. The Standard alone records qwes-chin-nair, accent on third syllable, which Dr. Vizetelly, managing editor of The Standard, declares an error. Questionnaire is the French form of the English "questionary."

Ukase (you-kace). Accent on second syllable.

Aisne (ane).

Amiens (ah-mi-ahn, a's as in "father"). Accent on third syllable; or, ay-mi-ens, accent on first syllable.

Arras (ahr-rah, both a's as in "father"). Accent on second syllable.

Avignon (ah-vee-nyon, a as in "father," o as in "nor"). Accent on last syllable.

Avre (ah-v'r). Accent on first syllable.

Beauvais (bow-vay). Accent on second syllable.

Calais (kal-is). Accent on first syllable; or, (French) kah-lay, a as in "father," accent on second syllable.

Cambrai (kahn-bray). Accent on second syllable.

Dieppe (dee-ep). Accent on second syllable.

Foch, General (fawsh).

Moreuil (mow-rool). Accent on second syllable.

Montdidier (mawn-dee-dee-ay). Accent on last syllable.

St. Quentin (sahn-kahn-tahn), a's as in "father". Accent on last syllable.

Noyon (nawn-yawn, first a as in "father," second as in "raw"). Accent on second syllable.

Oise (wahz, a as in "father").

Picardy (pick-er-dy). Accent on first syllable.

Rouen (roo-ahn). Accent on second syllable.

Trouville (troo-veel). Accent on second syllable.

Ypres (ee-pee). Accent on second syllable; or, 'ep'f.

THE PRAYER OF A BOY.

By the Dean of Norwich.

God, who created me
Nimble and light of limb,
In three elements free,
To run, to ride, to swim;
Not when the sense is dim,
But now from the heart of joy,
I would remember Him:
Take the thanks of a boy.

Jesus, King and Lord,
Whose are my foes to fight,
Grant me Thy sword,
Swift and sharp and bright.
Thee would I serve if I might,
And conquer if I can.
From day-dawn till night,
Take the strength of a man.

The Laborer is Worthy of His Hire

From the Literary Digest.

In every crisis of national life the clergymen of America have stood in the forefront of patriotic endeavor; in every human crisis they have brought support and guidance, and comfort to souls in desperate need. Now is the time to measure the work and the needs of the preacher and pastor as men in other departments of work today are being measured, that their value may be rightly appraised and their needs fairly met.

The cost of living has greatly increased. Clothing, food, fuel, and all the daily incidentals that go to make up American life have gone up from thirty to a hundred per cent. And the loans and taxes for Freedom's war are ever making deeper drives into the purse. Wage-earners in every department of the nation's work have been demanding more income, and their demands have been recognized as just and necessary. Railroad men and miners, lumberjacks and ship-builders, munition-workers, telegraph-operators, automobile-makers, and all the multitudes of skilled and unskilled laborers have been counted "worthy of their hire, and of higher hire. The United States Government, very recently, has raised the wages of two million railroad workers alone, giving the poorest paid men an increase of 43 per cent. Corporations and individual employers without number throughout the United States have taken similar action. Trade-unions are standing back of the men and using pressure when necessary to gain for them the means to live their lives and do their work as Americans should.

Who stands back of the clergy of America in these days of pressure? What great organization or compelling authority, what generous heart or spirit of fair play is winning for your minister, or pastor, or priest, or rabbi the salary increase that will give him strength, courage, efficiency, and success in his vital and exalted work for the welfare of the nation, and the Kingdom of God?

The Pastor Is Not a Cheap Man.

Your pastor is not a cheap man, not an unskilled laborer. He has brought long, careful training to his task. He was chosen with scrutinizing care as to his qualifications, and he is being measured today by high and exacting requirements in the performance of his work. Carry that measurement to its just conclusion. What salary would you expect to pay to the trained man in business of whom such important work and expert ability were required? Set down on paper some of the qualities and duties you demand of your pastor and then judge their value.

He must be a man among men, a man of force, tact, and agreeable personality, a good mixer, a man of knowledge, wisdom, and authority, whose presence commands respect and whose word carries conviction. He must be able to influence men and women, win their confidence, kindle their enthusiasm, direct their energies, and organize their working powers. He must be full of sympathy, ready with consolation, a strength in weakness, a bright light in times of darkness, and a never-failing source of inspiration to the souls of his people. You expect all this of him.

Your pastor, also, must be a successful head and center of your organized church activities, business, social and spiritual. On occasion, or as a regular part of his task, he must be an expert money-raiser. You engage him as your chief and leader, the general manager of your church, if not its actual creator, or savior from its difficulties. You put upon him a burden and a responsibility you would never dream of entrusting to any cheap man in business.

Nor are those his greatest tasks. He must read, and study, and meditate, and commune with the Infinite. He must understand men, and know their work, their trials, their problems, their temptations, their deep inner feelings and aspirations, and the avenues of helpful approach to their sympathies and convictions. He must know something of history, science, literature. He must be familiar with all social needs, and institutions, and methods. He must be able to interpret the Word of God with true spiritual insight, and practical appli-

cation. He must stand before you in the pulpit on the Sabbath and deliver messages that search the soul, feed the mind, bring courage to the heart, make plain the path of daily life, and lift you nearer to heaven, or bring heaven nearer to earth.

In these days, also, your preacher must proclaim the ideals and principles of America. He must stir the patriotism of his young men and send them with strong hearts and noble vision into the service of their country. He must pastor them in the camps and follow them with his letters and prayers as they go across the sea to fight. The Government values him so highly that it has already called thousands of American clergymen into active service to shepherd the fighting men and help them win the war. At home the government calls him to be its mouthpiece in its appeals to its citizens for every form of patriotic service or economy prescribed as needful for victory. You expect your pastor to be equal to such demands and to do your church credit when called upon for public addresses or community action.

Clergymen's Salaries A Pitiful Shame.

When you have listed all the qualities and services you ask of your pastor, make out the bill for the amount your church ought to pay for such a man, and then move things to see that the church pays that bill. Never mind what has been done in the past, nor what long habit has accustomed the Church to believe can be done. The standing record of clergymen's salaries throughout this great rich nation is a pitiful shame, and belies the real heart and fairness of the American people. The average salary of clergymen in ten of the largest denominations is only \$793 a year. What trade or business would tolerate such a condition?

The minister of your Church is a human being like the rest of us, and he is feeling the pressure of increased cost of living just as we do. But no government decree has raised his salary. No corporation or trade-union stands back of him. He does not go on strike. He simply trusts his people and works faithfully for them seven days a week, and many nights, and struggles to look respectable, and pay his bills, and perform the miracles expected of him, often for less than the salary of the young girl stenographer who teaches a class in his Sunday school or the wages of the man who lays the sidewalk in front of his church.

Among the more than two million readers of The Literary Digest are active and substantial members of thousands of churches throughout the United States. To them this appeal is made, in keeping with the urgent needs of the day, and the American spirit of justice and generosity. Give your minister a lift. Take the initiative now and have his salary increased to an amount which will come nearer to the real value of his services, and enable him to meet the increased cost of living. He is not demanding it, but he needs it none the less, and your own sense of right demands it for him. If his salary is \$800, it ought to be made, at once, \$1,200. If it is \$1,000, it ought to be raised to \$1,500. There is scarcely a church, large or small, anywhere in America that can not increase its pastor's salary at least 20 per cent. Money never was so plentiful. More actual cash—gold, silver and paper currency—is in circulation today than at any time in the nation's history, and there is a bigger share for every man, woman and child. See that your pastor gets his fair share of your profits and those of every member in your church.

Your Minister is Fighting For America.

Back up the soldiers of America who follow the flag to France! Billions for them! Nothing is too much nor too good for our soldiers of liberty. But now remember that your minister is one of the bravest, worthiest soldiers of all. He is fighting for America, for the righteousness that "exalteth a nation." He is fighting for America, as he puts his clean, valiant, patriotic spirit into the youth and into the men and women of his congregation and sends them out into the tasks of the week better fitted to answer America's call. He is fight-

ing for the Kingdom of Heaven on earth, to help win its victories over the arch-enemy of the human race, the destroyer of bodies and souls. He is the soldier of mercy to those in distress, the ever-ready soldier of service to those who need help. Back him up with whole-hearted support and a quick, generous increase in salary.

We have taken this page to speak for the clergymen of America in this supreme crisis of the nation's readjustment, because we know that we are the one great devoted, indispensable body of faithful workers who have no spokesman. Only in this way has it seemed possible to reach the individual consciences and hearts of millions of men and women who, in all our experience, have never failed to respond to any just call.

NOT A SHOCK ABSORBER.

The Rev. Albert Martin, editor of The Church News, Diocese of Mississippi, comments as follows on a vacation experience at some point, not indicated, on the coast of the Gulf of Mexico:

Two days on the Gulf Coast has convinced us that as a Shock Absorber we are a poor success. Modesty forbids us to particularize and, besides, this issue has to go through the United States postoffice, and Uncle Sam is very keen in the nature of the literature in publications. Sufficient to say our two days' sojourn on the Coast reminded us of a song the boys used to sing:

"Said Aaron to Moses, 'Tis really sad to see

In taking of their morning dips,
The bathers are too free;
They appear at the sea-side
With scarcely any clothes,

You really couldn't look at them—
O, couldn't I? said Moses."

We saw a great deal of the Summer Tourist on the Coast. We have given the matter much thought and we are compelled to confess that we cannot understand the psychology of wearing a raincoat which reaches down to one's very toes in the short trip to the beach, and then throwing the coat aside for ever and for good at the water's edge. Also we thought that bathers went bathing to go in the water. We have concluded that it must be because water dilutes everything—even sweet modesty.

The venerable Dr. Logan refers to the Good Old Times, and takes occasion to say that these are not the "Spacious Days of the Great Elizabeth." It seems to us that we have heard in the Good Old Times they used to bathe UNDER the bath house, in long skirts. And it is true that these are not the "Spacious Days of the Great Elizabeth." They are more spacious than the Great Elizabeth ever dreamed that days could be. In fact, these days seem to be wide open, the lid off and the sky for the limit. Here is a great opportunity for our Gulf Coast Clergy to create a Public Opinion.

A JUST AND LASTING PEACE.

"My hope and prayer for America today is that she may so wisely and forcibly expend her energies as to win this war against the foes of God and man, and together with our gallant Allies, establishing a just and lasting peace on the earth. * * * Beyond the perplexities of the hour I cherish a belief that the unification of the English-speaking peoples upon a broad and stable foundation of righteousness and service will realize the dreams of our chosen leaders on both sides of the Atlantic. Such a federation dedicated to the causes of humanity and justice, and held in closest alliance with freedom-loving nations everywhere will be one of the redemptive consequences of an unparalleled sacrifice."—Dr. Parkes Cadman.

WORK OF THE MISSIONARY EDUCATION MOVEMENT.

The Missionary Education Movement is engaged in a nation-wide cooperative effort to bring home to people the work and needs of missions throughout the world. Seventy-seven homes and foreign mission boards unite in using this Movement as a clearing house to produce literature for study in the churches. This literature and other helps are graded, as in the field of secular education.

The Movement was organized in

July, 1902, at Silver Bay, on Lake George, N. Y.

The management is composed of mission board secretaries and laymen.

1,547,664 text-books have been published and sold in the sixteen years of the Movement's activities.

Millions of copies of kindred publications have been issued annually.

More than 100,000 mission study classes have been held. 2,000,000 members of these classes are now the leaders in the Churches. Many more millions, young and old, have been informed through other methods. Hundreds have entered Christian forms of life-work.

16,800 leaders have been given advanced teacher training in summer conferences for missionary leadership. More than twice that number have received like training in institutes and other educational gatherings.

To meet the war period deficit, provide the budget for the balance of 1918 and to the end of the fiscal year, December 1, 1918, a financial campaign is being made to raise \$112,750. Bishop Lloyd Commends Movement.

Bishop Lloyd, President of the General Board of Missions, has written the following letter in behalf of the Movement:

"Anything I can do to help the Missionary Education Movement will be grateful to me. I have watched it practically from the beginning, and it has seemed to me to be a very real influence, not only for bringing Christian people nearer together, but for making them to understand the significance of that mission which was entrusted to them. Anything that will strengthen this Movement will, I am sure, help mightily to establish civilization, since it will render positive assistance towards making people understand the Revelation which must be known and accepted before Civilization (Democracy) can be established in the earth. You have my best wishes—I wish I could help you financially. From what I have known of him I should say you have been fortunate in securing the Rev. Dr. Ball as Secretary. May he be blessed in his work."

THE PLAGUE OF PROFANITY.

This country now is cursed with a plague of profanity. There is more of it on the street than a year ago, license for which is found in messages from the pulpit. Some preachers indulge in swearing which is just as profane as any kind of swearing dare be. "To hell with the Kaiser," perhaps is the most frequent.

We think that the Kaiser is facing toward the bottomless pit; but that is no excuse for the objectionable language that is framed up for effect. There is no call for pulpit profanity—none whatever. He who engages in it wins applause, which, of course, is the reward he is seeking; but at the same time he sacrifices the respect of all the pure-minded and clean-hearted men in his audience. We cannot kill the Kaiser with words. Let us be decent in our language, and not belittle ourselves and insult our Lord.—Religious Telescope.

A PRAYER.

Dear Lord, I humbly bow my head and pray to Thee;
In full contrition now I kneel, forgive Thou me!

Help me to live a better life I Thee implore,
Forgive my sins and let me learn, to love Thee more.

Far from Thy side how oft I stray,
forgetting Thee;
Doing my will instead of Thine, so selfishly;
Look down in pity from Thy throne,
even on me,
And help me by Thy guiding hand to serve but Thee.

Ungrateful would I be indeed, and great my loss,
To love Thee not, when Thou did'st die upon the Cross:
O may my walk through life's brief day lead but to Thee;

That when the end shall come I'll find,
I'm safe with Thee!

S. Constance Boehm.

The American Red Cross canteen at "a center in France" runs so efficiently that it is possible to serve 600 men in fifteen minutes! Adjoining is a rest room with twenty baths and showers.—Red Cross Bulletin.

SPECIAL PRAYERS USED IN A CHICAGO SUBURBAN PARISH.

The following prayers, neatly printed in a small circular, have been presented to the members of Grace Church parish, Oak Park, Ill., with the request, "Paste this in your Prayer Book and use daily."

Prayers for Noon-Tide.

Blessed Lord, Who hast promised to be with Thy people to the end of the world; be with our allied armies and navies, in this world conflict; give us the Victory and bring us to lasting peace through Victory. All of which we ask in the Name of Jesus Christ our Lord. Amen.

Almighty God, Giver of all good things, watch over our boys engaged in this great war; surround them with Thy protecting Love; and keep them and all others who are with our army and navy, from all evil, and under the shadow of Thy good Providence, through Jesus Christ our Lord. Amen.

O Lord, help us to do Thy Will; and bring us all home to Thee; all Home one with another; through Jesus Christ our Lord. Amen.

A WAR PRAYER

O Almighty and Eternal God, look down from Heaven, we humbly beseech Thee; behold and relieve the distress of nations and the weakness of men. Look upon the sufferings of Thy people, for whom Thy Beloved Son did suffer and gave His life a sacrifice. Let Thy richest blessings be upon this nation in its hour of perplexity and distress; be with it and also with the peoples who have been the forerunners, and are now our associates in this great war; be with us all in this present struggle; and grant us the will to do Thy will. Sanctify this people and grant it a right perception in all things. Let sacrifice triumph over selfishness, and reliance on Thee over weakness.

Teach us to number our days that we may apply our hearts unto wisdom—the wisdom to be prepared in all things, ready for the days of terror and bitterness as for the days of rejoicing.

Teach men that Thou alone art King over all the earth; and give them a mind to work willingly and diligently for the coming of that great day when free men shall walk before Thee in righteousness.

Go with our boys in camp, field, trench, in the air and on the great waters. May those who pass under the baptism of blood pass into Thy Eternal Kingdom, as did the martyrs of old. Be with them in their hours of suffering and make Thyself known to them in hours of darkness.

Great victory in the arms of free peoples, and freedom and a long liberty to those who have yielded themselves to the slavery of earthly kings, and bring us all in peace at last, friends and foes, all home to Thee, all home one with another.

And we pray that peace and righteousness may reign upon the earth, through Jesus Christ our Lord, the Prince of Peace, through Whom we pray "Our Father, Who art in Heaven."

A Prayer for Victory.

O most powerful and glorious Lord God, the Lord of Hosts, who rulest and commandest all things, and sittest upon the Throne judging right; Hear us, we humbly beseech Thee, and grant to us victory over all our enemies; and bring to us, through victory, peace forever more. All which we ask through Jesus Christ our Lord. Amen.

The Rev. Dr. F. R. Godolphin is the Rector of Grace Church, and the Rev. S. R. S. Gray is the Assistant. Oak Park is one of the largest and most beautiful suburbs of Chicago, and Grace Church is one of the strongest parishes in the Diocese.

Let us, so far as may be, look at life steadily and whole. It is not all darkness; it has its crimson dawns, its rosy sunsets. Its blackest clouds have their silver embroideries, and through the rifts we may catch glimpse of the radiant blue of heaven.—Canon Farrar.