

# The Witness

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

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## INTER-CHURCH CONGRESS AT CHICAGO

Bishop Gore of Oxford and Dr. Guttery of Liverpool Address Mass Meeting.

A National Inter-Church war-work congress was held in Chicago, September 24-27, under the auspices of the Chicago War-Work Committee of the churches and the moral aims of the war, and the National Commission on Inter-Church Federation. The general theme of the Congress was, "International Christian Fellowship in the War." A series of conferences were held at the Sherman House, followed by a public mass meeting, which closed the Congress, at the Auditorium theatre on the evening of the 27th ult. Four thousand loyal American citizens were in the audience. It was in many respects a great meeting but nothing like the enthusiasm prevailed as was manifested by the Greeks at their loyalty mass meeting held the previous Sunday evening at the Auditorium when Archbishop Meletios spoke, and when the National airs of all our allies were sung. The American National airs were sung at the Inter-Church meeting on Friday evening with a heartiness of spirit that was inspiring. But the singing was confined to American airs, although distinguished Englishmen were the honored guests. Mr. L. Wilbur Messer General Secretary of the Chicago Y. M. C. A. presided. The Rt. Rev. Dr. Charles P. Anderson, Bishop of Chicago, gave the Invocation.

Mr. Geoffrey Bulter, Director of the British Bureau of Information in America, was the first speaker, taking for his subject, "Unity of the Allies and the Common Cause."

He asserted that "America is finding her soul and saving herself in the war." It was a carefully thought out and informing address. The principle speakers were the Rt. Rev. Dr. Charles Gore, Bishop of Oxford, England, and Dr. Arthur T. Guttery an eminent minister of the Primitive Methodist Church, Liverpool, England.

Bishop Gore is well known to Churchmen in the United States and throughout the world. His books are widely read by the clergy and laity of the Anglican Communion and his friendship for the laboring man has given him additional prominence. He came to the United States as an avowed apostle of the League of Nations Movement. His visit to this country was arranged through the American and British Departments of Public Information. The Bishop has held the title of Honorary Chaplain and later served as Chaplain in Ordinary to Queen Victoria and has also held the same position in the household of King Edward. The Bishop spoke on "Labor and the War." He said in part:

"It is a great privilege to an Englishman to be here in such a meeting as this. I cannot tell you how it thrills our hearts to witness the unanimity and enthusiasm that America is putting into the determination to win this war. In particular, I confess, it overwhelms one to find the great world of labor supporting the war. Ten years ago, in almost any part of the world, such a thing would have been impossible. Elements were at work then, which would have driven labor into opposition. The very thought of unanimity under such conditions as obtained would seem impossible. It is a miracle that has made unanimity possible. Labor knows what it is about. I am one of those who loved the German people and valued highly their men of genius, but the German spirit has been so devilish—destructive of the very principles of liberty that one rebels, and labor

knows that, only through united action, liberty can be secured against military autocracy to which the German people have sold their souls. England was on the eve of a domestic war before the great war began. It was threatened by three internal wars, the Irish question, and a war of women against men, and a war of labor against capital. The women have gained what they wanted. The Irish question must yet be settled. In England the labor question is more mature than in the United States. In England labor long ago became conscious of exploitation that has been going on for generations, that labor had been used to the advantage of the few. The principle of equality of opportunity for all men had been violated and there have been constant mutterings and strikes leading up almost to a declaration of war. We are reaping in England the just judgment of God for our treatment of labor. Labor in England today is suspicious. I believe these suspicions are unjustified. Labor drew up a program—reasonable but drastic. A commission was appointed on the Relation of the Church to Labor composed of eminent men in every walk of life, of which the Bishop was a member. The Commission will present a report at an early date which coincides with the labor program. The great middle class has declared in favor of labor. The old Church, the Church of England, comes in rather late, but better late than never. The Church is waking up—the English and the Free—the Church in all its parts, is waking up to the spiritual qualities of men. Has come to realize that the real message of Jesus Christ is a message of social justice. War for peace is a war of justice, and justice means the same thing in the relation of nation to nation as in the relation of individuals in the nations. Men are not all created equal. But every soul has the divine right to equal opportunity to make the best of life. To deprive any human being of the opportunity to realize his own being under favorable conditions and to stand and know himself is wrong. The invasion of Belgium made possible the support of labor in the war. The whole Church is waking up to the demand of equality, of opportunity for all men. We are on the road to victory, and you can be of great assistance to us, said the Bishop, in other ways than by showing enthusiasm for war by public utterances and in the newspapers, by demanding that the war shall be for peace and won for justice between nation and nation and between men of every color and class with the right and the opportunity to make the most of themselves for the glory of God."

The closest attention was given the Bishop throughout his address and his pungent sentences enlisted frequent applause.

Dr. Guttery came to this country directly from the American battle line in France. He is the recognized leader of his denomination and is one of the foremost public speakers in Great Britain. He spoke on "League of Nations."

"We have come," said Dr. Guttery "to the brighter days of victory—victory on the west by American boys over, old and long trained military veterans—Victory in the East. Thank God Palestine is in the hands of the British and will never again come

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### BISHOP PERRY AT THE FRONT.

The Head Red Cross Chaplain in France—His First Message From Overseas.

The official organ of the Diocese of Rhode Island, The Record, makes the following comment upon Bishop Perry's appointment and work as Head Red Cross Chaplain in France:

With hundreds of young men from the several parishes on the firing line, many of the clergy on it, or very near it, in one capacity or another, the hearts of the people at home glow with sympathy, some almost bleeding with anxiety, even with sorrow for what has happened there. Members of parishes as well as members of families feel that they are represented there as they look on the stars in their service flags. Families are there, and parishes are there in spirit. Now, since Bishop Perry has left to take Bishop McCormick's place as the Head Red Cross Chaplain in France, the Diocese as a whole is there. He represents every soul, young and old, in it at the Front, that is what is felt. There is a deeper interest than ever in what is going on. The Church as well as the army is there.

He also represents the War Commission over there, and not only will he, as Head Red Cross Chaplain, have charge of the base hospitals located some distance from the front, the field hospitals placed wherever needed, and the evacuation hospitals very near the trenches, but whatever affects the welfare of the men of the Church in the army, or in any other branch of the service, will be under his charge. All this will bring him into direct contact with all sections of the fighting front. He is in it body, heart and soul, and is eminently fitted for it. His mind, his spirit and his executive ability as a Churchman has already been tested, as the Head of this Diocese, and on important committees of the Church at large. The patriotic spirit of the Perry's and the DeWolfs as shown in national affairs of the past is in him in the present crisis. While in training at Plattsburg as a soldier, his influence as a Bishop and a Christian was felt underneath his uniform. The field services he held there will be long remembered by those who had the privilege of taking part in them. He was a leader in the great Preparedness Movement in Providence. On the Church War Commission, he not only worked indefatigably in the Wall Street office, but wherever he was, he maintained a large correspondence, and was called now and again to Philadelphia, Chicago, Louisville or Washington for interviews with committees or with the Heads of the War and Navy Departments. Besides all this, he visited nearly all the great cantonments in the country east of the Rocky Mountains, and came not only in contact with those in command, but with the soldiers themselves, meeting many of them for personal talks, as well as having Holy Baptism, Confirmation and the celebration of the Holy Communion for them. He has become intimately acquainted with the men in preparation, with what is required of them and with their spirit. Now he is becoming acquainted with them in active service and with their still greater needs.

As the Standing Committee of the Diocese gave him leave of absence for the work of the War Commission, which he so successfully carried out, they have given him leave of absence for six months' service in France. Men, women and children in the Diocese are with him there, and are sure that they will be nobly represented. No detail will be too small not to be attended to, and no danger too great not to be met. He knows all young men from the Diocese by face as well as by name, for he has confirmed

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## WORK OF THE WAR COMMISSION

Status of Civilian Chaplains—Proposition to Join With Other Religious Bodies.

At a meeting of the War Commission of the Episcopal Church at Washington, D. C., on Wednesday, September 25, the following were the items of principal interest to the chaplains and people in general:

Since the last meeting of the Commission an order has been issued by the War Department, dated July 24, withdrawing the privileges of civilian chaplains and giving them three months' notice within which to settle their affairs and to withdraw from the camps.

It is uncertain as yet what kind of an interpretation will be put upon this order. Evidently the local commandant has a wide latitude of privilege in interpreting the order. In some camps the commandant has asked the civilian chaplains to prepare to withdraw; in other camps the commandant has placed the religious affairs of the camp in the hands of a divisional commissioned chaplain and has allowed him to associate with himself not only other commissioned chaplains but civilian chaplains as well. In at least one case a commandant has asked a civilian chaplain to assume a particular kind of work and has informally assured him of his continuance in the camp. In other words, it is impossible to say at present just what final action will be taken by the War Department, but is safe to prophesy that its policy will be clearly understood within a comparatively short period, and that thereafter the War Commission may be able to pursue its work with full knowledge of the conditions.

The Executive Secretary has written to bishops, civilian chaplains and others vitally concerned in this matter, requesting them not to encourage further appointments of civilian chaplains pending the final interpretation of this order, but also asking that those at present at work should continue at their posts and should in the meantime seek to discover the feeling of the local commandant on this matter. The War Commission has also, through the Executive Secretary, assured civilian chaplains already at work, that they will not suffer financially in consequence of any action on the part of the War Department.

In regard to the commissioned chaplains, it may be said that at present one commissioned chaplain is allowed for every twelve hundred men. There is as yet an insufficiency of commissioned chaplains to fill the need either in this country or abroad. Chaplains are, however, being appointed with greater haste than heretofore in order that the need may be met as quickly as possible.

The War Commission is giving each one of the commissioned chaplains overseas permission to draw on Bishop Perry for a sum not to exceed \$100 a month, such sum to be used for the more effective despatch of his work among the soldiers.

Commissioned chaplains, both those who are students at the Army Chaplains' Training School and those who have not been ordered to that school, are given \$100 apiece for their equipment. They are also allowed to borrow from the Commission any sum not exceeding \$500 without interest for a period of eighteen months, with possibility of renewal. The loan is intended to enable our chaplains to begin their work in as thoroughly prepared a way as possible.

Commissioned chaplains stationed on this side are allowed by the Commission \$50 a month for work among their men. The rule applies to chaplains in the navy as well as to

those in the army. Civilian chaplains are given a like amount.

At present from fifteen to twenty chaplains of our Church are passing through each session of the Army Chaplains' Training School at Camp Zachary Taylor, Louisville, Kentucky. The chances are that this number will be greatly increased within the next few weeks. The session of the school lasts about five weeks and covers the important branches of learning necessary to the official duty of the chaplain.

Chaplains of all three orders are equipped whenever possible with portable altars, Corona typewriters, service books, and with vestments when they are not already supplied.

Since the last meeting of the Commission the following organizations have affiliated themselves with the Commission: The Brotherhood of St. Andrew; the Church Periodical Club, and the Girls' Friendly Society. Preliminaries to an affiliation are at present being considered by the Joint Social Service Commission; the Guild of St. Barnabas and the General Board of Religious Education.

The terms of affiliation are, in general, that the society in question shall permit the chairman of the War Commission, or the chairman of the Executive Committee of the War Commission, or any member of the Executive Committee whom either may appoint, to preside over the meeting of the committee of such organization which has in its charge the war work of the organization; and, furthermore, that the detailed plans of work, together with the nominations of secretaries for field work and the salaries of workers, as well as all financial questions concerned with war work of said society, be finally passed upon at a meeting of the Executive Committee of the War Commission.

Practically all of the Chaplains of the Episcopal Church, recently graduated from the Army Chaplains' Training School, accepted the \$100 offered by the Commission for equipment, and about twelve of them have, up to the present time, accepted the Commissions' offer for a loan of some part of \$500.

The following appointments were made:

The Rev. Charles L.V. Brine, Civilian Chaplain at Portsmouth Navy Yard.

The Rev. Arthur L. Seiter to succeed the Rev. Bruce V. Reddish at Camp Lee.

The Rev. John Wilkins, Civilian Chaplain at Great Lakes Training Station.

The Rev. Samuel Neal Kent, Civilian Chaplain at Newport under the direction of the Rhode Island Diocesan War Commission.

The following resignations were announced:

The Rev. Nathan Matthew, until recently Civilian Chaplain at Camp Sevier, S. C., who has accepted a call to Massachusetts.

The Rev. Henry O. Nash, until recently Civilian Chaplain at Camp Greene, who has received a commission as Army Chaplain.

The Rev. J. H. Webber-Thompson, until recently Civilian Chaplain at Camp Joseph E. Johnston, who has also received a commission in the Army.

The Rev. Dr. Milton, of Wilmington, North Carolina, was asked to make an examination of the opportunity

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## A MISSIONARY MEDITATION

By Bishop Mikell

### A Ray of Light From Bethlehem.

A member of the Woman's Auxiliary said to me the other day: "It is going to be impossible to get any one this year to think 'Missionary thoughts or do Missionary Work.'"

Of course War Work is filling every heart and hand—and no one would leave undone any single effort for the winning of the War or the comfort of those who are winning the War.

And yet—if The Church is worth maintaining in peace time it is worth supporting in war time. If it is worth while to publish the tidings of Christ in peace time it is worth while to send it ringing—the knowledge of the Prince of Peace—around a war stricken and suffering world.

Anything less is to give up the whole position of Christianity. And so let us—even in the midst of busy efforts, of tremendous pressure of work—think every now and again of the light that shined in the world when Christ first came and through whose influence alone light the peace will shine once more. The world is dark—but how dark was the little town of Bethlehem that night?

The winter sun had early set and each simple inhabitant had hurried to his home ere the evening cold should come on with its bitter chill. Even the strangers within their gates, those who had come for the taxing, were gathered in the Inn, and the irregular village streets were dark and desolate.

Only one little ray of light penetrates the gloom—it comes from the inn-stable where is born the Christ.

How wonderfully that little beam of light has grown and expanded through the centuries until it has irradiated and permeated human thought and human destiny.

A few years pass and the light suddenly breaks over Palestine. The Child of Bethlehem come to man's estate is declaring Himself to the world. "I am the light of the world." He cries out, "He that cometh to me shall not walk in darkness but shall have the light of life." And as they came to Him the light broke upon them and sad faces were illumined, and sinful lives were purified, and shoulders heavily laden were lifted up, and though the burden was not always taken away, the shoulders were strengthened to bear it; and the dark places of life were lighted up by having revealed the purposes of God. "That was the true light that lighteth every man that cometh into the world."

But the darkness comprehended it not; and the clouds of unbelief and rejection and hatred gathered about it, and thick darkness sought to overwhelm it and blot it out. "And they crucified Him." And there was darkness over all the earth.

As well might you thrust your hand into a sunbeam and try to crush it between your fingers!

The light broke out again; broke out in the lives and preaching of those who were sent to bear witness of that light.

And the little beam of Bethlehem began to irradiate the world.

Through Asia Minor the light shone; and men came out of their darkness, and basked in the brightness of it and warmed their hearts in the glowing warmth of it, and old error hid its head, and old evils fled away; as when you overturn some green moss-covered stone which has long been embedded in the earth and loathsome creeping things which live in darkness, suddenly exposed to the light of the sun go scampering away again into the gloom they love and thrive in.

### The Torch Brought Into Europe.

And one day—St. Paul grasped the torch and brought it blazing into Europe; and he set it up at Athens and Rome, a burning beacon in every city and country to light men to a newer and a better and a purer life. And once more the forces of darkness assembled themselves together to strive against the light, every brute force of the world fought against it, every subtle temptation of life sought to overcome to it and drive it out of the breast of men and women, and though they made the light flee here and there they never put it out; and though they overwhelmed it in one place it blazed in another, just as the flickering will o' the wisp will not be

caught or put out, but always eludes and leads on the pursuer.

And at last the light filled the land, and its rays were scattered abroad over every country of Europe; into the dark forests of Germany St. Boniface, the Missionary, carried the light of the Gospel. St. Ulphilas carried the light to the Goths, St. Patrick to the Irish, St. Columba to the Scots, St. Aidan and St. Augustine to the Saxons, St. Gall to Switzerland, until at last all the Continent was uplifted and the barbaric races were softened and civilized. When the Barbarians swept down upon the Roman Empire and conquered it it was the power of Christianity that conquered them and tamed them and civilized them and saved the remnants of learning and art and gradually taught them again to the world in a happier day. Then from Europe the light of Bethlehem was spread to wild America. The early discoverers, adventurers though they were, dedicated the land they had lighted on to Christ as well as to their sovereign Lords of Spain, or England Portugal or France. Columbus raised the Cross beside the ensign of Spain when his splendid venture of faith was rewarded and land was found in a new world. Sir Francis Drake on the coast of the Pacific landed as he circumnavigated the globe, and had prayers from our Book of Common Prayer and Chaplain Hunt as he landed with the colony on the coast of the Atlantic assembled the people at once for prayers from the same book.

### Colonies Founded in Name of Religion.

Nearly every Colony in this country was founded in the name of religion; and every early institution of learning was founded in the name of the Church, and for the purpose of bearing to the new land the Christianity which has moulded and shaped and uplifted the old.

From Bethlehem the light shined ever westward; and now back again into the ancient east from whence it came the light is reflected.

Its power is not lost; its aspiration to self-sacrifice is not weakened. Men and women, as brave, as endearing, and as determined as those who carried Christianity to Europe or shed its light abroad over the countries there, are giving themselves today to carry its light back again to the Continents of Asia and Africa; men as loyal to Christ the King as were the Crusaders are determined to supplant the crescent with the Cross and to redeem the East out of which Christ came from the religions which held it in darkness and thralldom to evil and superstition.

Then will the little light shining from Bethlehem cave envelope the world; every nation shall walk in it and shall realize that in walking in it the people have strength and peace and purity which no other world force can give; that they have a light which no education separated from the religion of Christ can give them; that they have a liberty which no social effort separated from Christianity can give them.

"Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For behold the darkness shall cover the earth and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee. And Gentiles shall come to thy light and kings to the brightness of thy rising."

The little beam of kindly light shining from the open door of the stable of Bethlehem in which Jesus the Christ is born! How little the ray of light; how large the encircling gloom; and yet in the light what hope, what peace, what strength, what confidence; because it comes from the birth of Him who is the hope and strength and confidence in the world.

This life of ours, may be as that little light shining out into the darkness, each life of ours may have the brightness and the hope that will dispel gloom, may have the strength that will struggle with the powers of darkness. How? By bringing our life into contact with that life which is the light of the world.

You have heard of those savages to whom some one gave a sun-dial; and who to show their care of the gift built a roof over it. Let us remove the roof from our lives, it shuts out the light. Let us let the light shine in upon us until it purifies our

thoughts, and chases away the gloom from the dark corners of our lives, and shrivels up our meanness, and makes our whole life wholesome and sweet.

Then will we reflect the light; and others will see our lives shining, and we will be witnesses of that light which is the life of men; and some one through us will believe on Him.

### PERSEVERANCE.

By Amos R. Wells, Litt. D., LL. D.

An old colored man was preaching on perseverance. "Perseverance, mah bred'rin," he said, "means firstly to tuk hold; secondly to hold on; thirdly and lastly to nebbber leave go."

That is a capital definition, because it takes into account the preliminary purpose, which is quite half of perseverance. D. L. Moody placed "stick-to-it-iveness" among the qualifications for service, and added, "When men ask me, 'Moody, what is the secret of your success?' I reply, 'Go to work and stay at work and you'll find out.'" Half the secret is going to work, the forming of the initial purpose, the adoption of the enterprise. The other half is staying at work.

But purpose, however fine, though it be the conception of a genius, is absolutely nothing unless perseverance takes it up and carries it on. Michael Angelo was a great genius, but how he toiled! He labored for seven long years decorating the Sistine Chapel. The muscles of his neck became so hard that he could not look down without bending his body. He did not for weeks at a time, take off his clothes when he slept. To lessen the delay, he took his food up on the scaffold with him. It was perseverance of the highest order that made those immortal frescoes.

I often pass the plain house fronting Boston Common where the great historian, William H. Prescott, labored during all the latter half of his life. He was practically blind and could use the one eye in which a little vision remained for only five or ten minutes a day, if at all. Yet he hired men to read to him and to decipher old manuscripts, and drilled his brain so that he could hold in his mind the exact wording of whose chapters at a time, revising them till they were ready for dictation and for the press. It was thus that he made the most vivid and picturesque histories even written. I look up with awe at the plain brick house, for there was fought one of the world's most valiant battles, a battle of perseverance that lasted for decades.

"Nevertheless" is one of the favorite mottoes of the German Emperor. In his public addresses he frequently quotes it, and often urges it upon young men as their life word. It may well be adopted by nurses as their word of victory. There are hardships in your calling, severe hardships? "Nevertheless." There are many difficulties, many annoyances? "Nevertheless." "Difficulties," said the wise old Greek, Epictetus, "are things that show out what men are." They are the main revelations of character.

### Success Never Rests on Chance.

Success in any calling never rests on chance. Strenuous qualities are always back of it. A successful worker is always a person of strong character.

"You will find that luck Is only pluck To try things over and over; Patience and skill, Courage and will

Are the four leaves of luck's clover." There is never any luck about a great work, still less a small task. It is all like the wall which Dr. Christopher Wren had to batter down before he could build St. Paul's Cathedral in London. For a whole day a force of thirty men hurled a battering ram against that wall in vain. It was apparently as stout as before. The workmen wanted to cease their seemingly useless efforts, but Wren knew that they must be communicating motion to the particles of the wall and bade them persevere. On the second day the wall began to tremble at the top and fell in a few hours. So it is with the walls of difficulties that rise in the way of all earnest workers. Battering rams are needed to push them over, and days and weeks of battering; but no stroke, though it seem fruitless, is ever lost, provided only we continue the strokes. Some day the wall will topple over.

"The winner is sure to be the man Who labors day by day, For the world has found that the safest plan Is to keep on pegging away." Failure in perseverance makes the tragic failures of life. John Donaghy was a talented sculptor. Armour helped him to an art education. Studying in Rome, Donaghue made a great statue for the World's Fair in Chicago. It was a colossal, winged figure, forty feet high seated, with wings outspread, brooding. It represented the "Spirit of Creation." But the statue was not finished when the American battleship reached Rome to collect the art works for the exposition, and later Donaghue shipped it by a commercial line, but the could not pay the freight from New York to Chicago. Besides, the great statue was too large to be carried through the railroad tunnels. This failure broke Donaghue's spirit, and from that day he was a downcast wreck of a man, whose miserable life ended at last in the horror of suicide. He had not learned the fundamental lesson of perseverance.

Such lives would have been transformed if they had discovered joy and zest of fresh beginnings. "No soul was ever lost," wrote Faber, "because its fresh beginnings broke down; but thousands of souls have been lost because they would not make fresh beginnings." A striking little poem starts out thus: "I wish that there were some wonderful place Called the Land of Beginning Again, Where all our mistakes and all our heartaches And all of our poor, selfish grief Could be dropped, like a shabby old coat, at the door, And never be put on again. There is just such a place; it is the threshold of each new day! As Susan Coolidge sings in one of the most inspiring of poems: "Every day is a fresh beginning, Every morn is the world made new; You who are weary of sorrow and sinning, Here is a beautiful hope for you, A hope for me and a hope for you."

Approach Each New Day With Keen Expectation.

Approach each new day with keen expectation. No matter how many discouragements have crowded the days before, this may be the day when the clouds will break and the sun come out in glory. There must be a change, if we hold on long enough. Harriet Beecher Stowe once wrote this stout sentence: "When you get into a tight place, and everything goes against you till it seems as if you could not hold on a minute longer, never give up then, for that is just the place and time that the tide'll turn." Hold on a little longer. That "little longer" will win the victory.

I like to think of Gladstone and the wild young horse on which—for he was an expert rider—the great statesman was taking exercise one day. The horse plunged, ran off the road, made for a little iron gateway, and flew over it. Mr. Gladstone made up his mind to have the better of that horse. He turned him and sent him at the gate again. Over and over he forced the horse to jump the gate until the animal's will was quite subdued and he trotted off docilely enough.

That is the way we are to handle the unruly elements and circumstances of our lives. They will run away with us will they? We'll teach them better! What are circumstances given us for, if not to make our own by purpose and perseverance?" "Tired? Well, what of that? Didst fancy life was spent on beds of ease, Fluttering the rose leaves scattered by the breeze? Come, rouse thee, work while it is called today! Onward, arise—go forth upon the way!" "Hard? Well, and what of that? Didst fancy life one summer holiday With lessons none to learn and naught but play? Go, get thee to thy task; conquer or die! It must be learned—learn it, then, patiently."

The story is told of a little boy named Edwin, four years old. He had a picture in which a fierce-looking cow was running after a small boy. He looked at the picture a long time, then closed the book carefully and laid it away. A few days after he got the book and found the picture. Bringing his chubby fist down on the cow, he exclaimed triumphantly, "She ain't caught him yet!" Is Discouragement after you? Run! With every new morning register the triumph, "She ain't caught me yet!" Set your mind on the object of your race; not on the pursuing demons but on the happy goal. Soon the purpose in view will absorb your mind that you will forget the black demons behind you. I have always been stirred by this vigorous stanza by Oliver Wendell Holmes:

"Stick to your aim! The mongrel's hold will slip, But only crowbars loose the bulldog's grip. Small as he looks, the jaw that never yields Drags down the bellowing monarch of the fields."

With perseverance the tables have turned. It is no longer the bull after you, but you after the bull! Some day you will catch him and bring him to earth.

### THE SANCTUARY OF PRAYER.

#### Daily Prayers.

O Lord God, in whom we live, and move, and have our being, open our eyes that we may behold Thy Fatherly Presence ever about us. Draw our hearts to Thee with the power of Thy Love.

Teach us to be anxious for nothing; and when we have done what Thou has given us to do, help us, O God, our Saviour, to leave the issue to Thy wisdom.

Take from us all doubt and mistrust. Lift our thoughts up to Thee in heaven; and make us to know that all things are possible to us through Thy Son, our Redeemer. Amen.

O Thou Who wilt not let us go, although at times we wander from Thee, Who are nearer to us than anything that Thou hast made, and Who speakest to us by the still, small voice within, recall us unto Thyself from all our haste and waywardness, we beseech Thee, and keep us steadfast in our allegiance unto Thee, through Jesus Christ our Lord. Amen.

### THE RECTORY.

On farther side of shaded street From ancient village church serene, A small and modest dwelling neat, This refuge from the world is seen.

Through every pane, in happy mood, The sunshine seems to gleam, and show An air of heavenly quietude That few in this stern world can know.

The stately elms and maples near Wave in Sabbath morning air; A glimpse of garden in the rear Adds beauty to the landscape fair.

The pastor, spare and somewhat gray, Though quick of mind and young of heart, The comely wife, the child at play, Each makes the scene and plays a part.

The tolling bell to worship calls, The godly folk to church repair; A hymn is sung, a hush then falls; The congregation kneels in prayer. Abbott Morton Cooper. Dedicated to the Reverend George Edward Faber.

### A TE DEUM FOR THESE TIMES.

We thank Thee, Lord, For mercies manifold in these dark days; For Heart of Grace that would not suffer wrong; For all the stirrings in the dead dry bones; For bold self-steeling to the times' dread needs; For every sacrifice of self to Thee; For ease and wealth and life so freely given; For Thy deep sounding of the hearts of men; For Thy great opening of the hearts of men; For Thy close knitting of the hearts of men; For all who sprang to answer the great call; For their high courage and self-sacrifice; For their endurance under deadly stress; For all the unknown heroes who have died To keep the land inviolate and free. For all who come back from the Gates of Death; For all who pass to larger life with Thee, And find in Thee the wider liberty; For hope of righteous and Enduring Peace; For hope of cleaner earth and closer heaven; With burdened hearts, but faith unquenchable. We thank Thee, Lord! —From "All's Well," by John Ovenham.



## 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.

#### SECOND PAPER.

**PROPOSED CHANGE NO. 1.**—In the first rubric on page 1, omit the word **always**. Turn in your Prayer Book to page one and you will find the first rubric reads as follows,—"The Minister shall always begin the Morning Prayer by reading one or more of the following sentences of Scripture." The change proposed by the Commission is simply to drop from the rubric a superfluous word.

**PROPOSED CHANGE NO. 2.**—In the second rubric on page 1, omit the first six words, so that it shall read, "**He may omit**," etc. The purpose of this proposed change is to permit the omission of the Exhortation on a Sunday as well as on a week-day, as is the custom now. In the interest of simplifying the rubrics and especially as an aid toward directing and instructing those persons unfamiliar with Prayer Book usage, the writer is inclined to believe that, if any change is made, it might be better to omit the rubric altogether and instead to add to the rubric before the Exhortation, in brackets, something like that—or else pass at once to the Confession, first saying: "Let us humbly confess our sin to Almighty God," and after the Collect for Grace and a rubric, "The Minister may here end the Morning Prayer," etc.

**PROPOSED CHANGE NO. 3.**—Add to the end of the third rubric on page 1, these words: "The same order may be followed on all week days save on Days of Fasting and Abstinence." Granted that this proposed rubrical change is a wise one, the phraseology used is open to objections. It is a needless burdening of the rubric with words. The addition of the words,—"Save on days of fasting and abstinence" suffice. The words "week days" in the proposed rubric are clearly superfluous because "days of fasting and abstinence" are always week days, all Sundays being festivals.

**PROPOSED CHANGE NO. 4.**—Substitute in place of the sentences at present in the Prayer Book, printing together in one section without breaks, but indicating in the margin those appropriate for certain seasons or days, the following sentences, namely. (Here follows the list it is proposed for the present sentences.) In these brief notes space does not warrant the printing of the list, nor a full and complete discussion of the proposed changes. An examination of the changes, taking together Morning and Evening Prayer shows the substitution of twenty-five sentences in Morning Prayer for the twenty-seven in the present Book and eighteen in Evening Prayer for the twenty-seven as at present. A brief summary of the proposed changes shows the following,—In Morning

Prayer two new sentences are added, namely:—

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Isa. lvin. 15.

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 Judea, and in Samaria, and unto the uttermost part of the earth. Acts i. 8.

The first of the above sentences is a general and the second is placed as a special for Whitsunday. Two sentences have been transferred from Evening Prayer to Morning Prayer, namely,—"O send out Thy light," etc., which in the present Book is a proper one for Whitsunday but in the Proposed Book is a general for Morning Prayer. The sentence beginning,—"In Whom we have redemption," which in the present Book is a proper for Good Friday Evening Prayer has been made a proper for Morning Prayer on Good Friday. Two sentences from the Thanksgiving Day service in the present Prayer Book have been transferred as proper to Morning Prayer in the Proposed Book. Four sentences have been transposed as to location, namely,—"The hour cometh," etc., from a proper for Whitsunday to a general. "Render your heart," etc., "The sacrifices of God," etc., "I will arise," etc., transposed from generals to specials for Lent.

Four sentences have been omitted, namely,—"Lord, correct me," etc., "Enter not into judgment," etc., "When the wicked man turneth," etc., and "Hide Thy face from my sins," etc.

In the office of Evening Prayer three new sentences have been provided, namely,—"The Gentiles shall come to Thy light," etc., as a proper for Epiphany. "All we like sheep have gone astray," etc., as a proper for Good Friday, and "Thanks be to God," etc., as proper for Easter Day.

One sentence has been transferred from Morning Prayer to Evening Prayer, namely,—"There is a river in the streams wherewith," etc., as a proper for Whitsunday evening. Three sentences in Evening Prayer have been changed as to location, namely,—"I acknowledge my transgressions," etc., "To the Lord our God," etc., and "If we say that we have no sin," etc., being made proper for Lent. In addition to the above mentioned changes, eleven of the sentences in the present Prayer Book have been omitted from the proposed Book. Further discussion of the sentences will be continued next week.

#### NO MAN'S LAND OF SPIRITUAL CONQUEST.

Between the lines of the opposing forces of the flesh and the spirit—no less in the individual than in the world—lies No Man's Land of Spiritual Conquest. It must be won. To win it the forces of Christianity must "go over the top" and takt it. But those who go over the top go to save, not destroy. They go to make this No Man's Land part of the kingdom of our Lord and of his Christ. There, within its area, its own peoples are to be left to develop its resources under the protection of Christianity and the leadership of their brothers in Christ.

The soldier of the Cross is a shepherd. His insignia is a staff, not a sword. In the No Man's Land of Spiritual Conquest there are the "other sheep" of which the Chief Shepherd spoke. It is the shepherd's duty to seek for "the hungry sheep that look up and are not fed" and to lead them towards the green pastures, beside the still waters of safety and comfort, so that there shall be, at last, one flock and one Shepherd.

Every engine of "force to the utmost" is necessary to win the war for a world peace. But we must not wait until that is achieved to marshal

the forces of Christianity to win this No Man's Land. We must begin our spiritual mobilization at once. The soldier of the Cross must "go over the top" side by side with the soldier of the state. There must be no break in the lines of these allies or we will lose the golden opportunity that waits only upon achievement. But to be ready to go over the top the soldier must have more than nerve and enthusiasm. He must know how to fight. He must be trained in the use of the weapons put into his hands. And no soldier gets into the front-line trench who is unfit. We have many thousands of enthusiastic volunteers in the Christian forces of service. But we must remember that God is "all for quality," while we too often rely on quantity. As Professor Drummond used to say: "What is needed today is not more of us, but a better brand of us." It is to train the "better brand" that the Missionary Education Movement exists.

A well-known manufacturer has put the question of quality in a striking manner in his advertisements, to this effect: "As we could not improve the contents, we have improved the container." We cannot improve upon the "content" of religion. But we can improve the "container"—ourselves.—Frederick B. Hodgins.

#### BISHOP PERRY AT THE FRONT

(Continued from Page One.)

many of them. As a good shepherd, he will seek them out himself; if possible, and will find them, or else will send out others to reach them. Even to those of other Dioceses, he will be a Father in God. No call for help or for comfort will be uttered and not heeded. The Churchmen of Rhode Island are: there in him, doing what is best for the spiritual uplift of those who are fighting for righteousness, justice and liberty. There is hardship in it, there is great danger. The Bishop is brave and intrepid, as well as wise and devout. He will shirk not, he will fear not. May God protect him with legions of angels and with the grace of Our Lord!

#### The Bishop's First Message.

This first message from overseas to my friends in the Diocese must be written en voyage if it is to reach the hands of our punctilious editor for publication, as promised, in the September Record. The admirable rules of censorship forbid explicit reference to dates and circumstances. It is enough to say that I sailed on a transport late in the month of July from an "unnamed Atlantic Port" to a point in Europe, wrapped in still darker secrecy.

Among the chances and changes of war time came a cable as from the clear skies of the last week in June requesting that a representative of the War Commission be sent immediately to France to take the place of Bishop McCormick, who was then returning home two months earlier than expected. At a meeting of the Commission four days later I was chosen for the duty and asked to sail as soon as arrangements could be made. On the following Saturday the matter was submitted to the Standing Committee, which granted me a leave of absence for six months and took over the administration of diocesan affairs. During the time that the Chairman, Dr. Fiske, and other members of the Committee bear the responsibility of Ecclesiastical Authority I am sure that they will have the loyal and sympathetic support of the whole Diocese. There need be no reason for omitting not postponing any of our regular work. Three Bishops, personally well known in Rhode Island, have kindly consented to make visitations in the Diocese when their services may be required.

The support of Diocesan and General Missions will not be allowed to suffer in this of all years. A large amount of the apportionment for general missions for the current period of fourteen months has yet to be raised before December 31, when the fiscal year of the Diocese and of the Board closes. The Chairman of our Missions Committee, Mr. Hilliker, will have the help of all the parishes in working to meet this obligation.

I shall carry on my journeys a delightful memory of my last service on the Sunday morning I left the Diocese. Our Church was a railroad station, beautifully appointed for the Celebration of Holy Communion and filled by the people of St. David's at Meshanticut. The Confirmation class of twelve, the communicants and earnest congregation all gave evidence of the genuine devotion and resourcefulness with which our youngest Mission is turning limited means to unlimited account. Since that Sunday I have had strange settings for my religious services, and I expect still stranger, but among them the scene in the Railroad Chapel at home will have left its lasting impression of spiritual vigor and its promise of missionary enterprise.

To return to my present adventure, there is but little that I can tell you as yet of my experiences or the nature of my mission. Every one who enters the war zone now must go in uniform and accredited by the Government. The overseas representative of the War Commission has, in addition to his work in that capacity, an appointment in the American Red Cross as Director of the Chaplain's Service Bureau with the duty of assigning chaplains to military hospitals in many parts of France. I am told that I shall also have responsibilities as a member of the "Committee of Six" which acts under the Secretary of War in certain matters pertaining to religious conditions in the Army. My headquarters will be in Paris, but there will be occasional and, I trust, increasing opportunities for official visits along the Front.

Of my fellow voyagers I must not write specifically, and of course you

## PAPERS ON THE PSALMS

By the Rt. Rev. A. C. A. Hall

#### First Paper

#### Introductory

The Psalter is the Hymnal provided for us in the Bible. In most of the other books of Holy Scripture God speaks to us; in the Psalms He teaches us how to speak to Him, in praise and thanksgiving, in penitence and supplication. We must not let this divinely provided manual of devotion be crowded out by modern hymn books, however appealing some of their compositions may be. It was a long while, four hundred years or so, before any metrical hymns were introduced into the services of the early Christian Church. At first the Psalms were found sufficient. These had been inherited from the Jewish Church; the Psalter, as we have it, was probably arranged for use in the Second Temple, built after the return of Israel from the exile in Babylon; our Lord and the Apostles would have joined in its songs, and these were continued in Christian assemblies for worship.

The Psalter through the greater part of the history of the Christian Church formed the chief supply of the words of worship, as the Holy

Communion was the great act of worship. Our offices for Morning and Evening Prayer represent one great element of the historic Church's worship, of which the Psalter was a leading feature. Something may be said in a subsequent paper about the use of the Psalms in the Church's services. Here it is only mentioned in connection with a plea for an attempt on the part of all to gain a great familiarity with the Psalter, for its more intelligent use both in public worship and in private devotion. We would try to sing with the spirit and with the understanding also.

In these papers it is proposed to treat simply (1) of the gradual formation of the Book of Psalms; (2) of some difficulties that naturally suggest themselves in its use; (3) giving hints for joining in its public recitation and for its personal use; and then perhaps explaining the special appropriateness of Psalms appointed for particular days and seasons, as we come to them—Advent Christmas, Epiphany, Lent, etc.

#### A GOVERNMENT ORDER TO OUR READERS.

As you are doubtless aware, the Government, in its desire to conserve the manufacture and use of paper, has issued an order to newspapers to confine their subscription lists to those only who have paid in advance for their paper.

It has been a long-time custom for the religious press in the country to continue all subscriptions until the individual expressed a desire to discontinue and paid up to date. And there are good and strong reasons for that custom.

It is hard to change a custom, and the religious press will suffer untold harm unless the readers will catch the spirit of the Government order and show their patriotism by at once coming to the rescue with their renewal subscriptions.

Such an order is peculiarly trying to THE WITNESS. We are a new publication—steadily gaining—and we absolutely need to keep all our old subscribers while we add the new, until we reach "a paying basis."

It has cost a lot of money to start THE WITNESS. Its Board of Editors serve without any compensation. There must be many more subscribers before the publisher can pay the bills out of the receipts. Moreover, THE WITNESS would never have been started except as a means to reach every Church family in the land with a bright weekly Church newspaper at a price within the reach of all—only One Dollar a year.

In this emergency, we ask every one of our readers whose renewal is now due to come to the rescue—to send his or her dollar this week if possible—to hold up our hands while we accomplish the task we have undertaken. Write today!

L. W. APPLEGATE, Publisher.

will understand. In general I may say that they show just one more stage in the whole splendid process by which the men of America are stiffening to their task. As one follows them from their homes to the recruiting stations, to their places in the ranks, to the embarkation camps, then overseas, they justify our country's determination to estimate human nature at its highest. Indeed may we not find right here the essential differences between the enemy and the rest of the world which it has so stupidly misjudged and defied? We and our Allies are sending our men into the fight, not for the exercise of hatred but for the exaltation of an ideal, and every step on the way proves more clearly their capacity for it. Day after day on troop ship our men are shown in their true light at the crucial point in the process without chance for concealment or shams of sentiment. Whatever change may have been wrought in them leaves them, if anything, a little more human and direct, somewhat more earnest, and much more eager for every token of honest sympathy and spiritual help. I wonder if that little gem of poetry in prose which came not long since from the heart of a twelve-year-old girl somewhere in France is generally known at home. Here it is in English:

"It was only a little stream. It was called the Yser. It was narrow that a whisper could almost be heard from its other side and the swallows would fly across it without moving their wings. On its banks stood millions of men, eye to eye, yet the distance between them was so great it could not be measured. It was greater than the distance to the stars in the sky; it was the distance, that separates right from wrong, justice

from injustice. The ocean is so wide that the sea-gulls dare not cross it. For many, many days and nights the great American steamships make their way through the deep waters, before the lighthouses of France came into sight. And yet from one side of the ocean to the other, hearts are touching."

The lights on the other shore are now not far away. We have joined in our final service on board, a Celebration of Holy Communion at sunrise on this Feast of the Transfiguration. We have given thanks for deliverance "from the dangers of the sea, from the violence of the enemies, and from every other evil." What depth of meaning in those words these waters measure! We have made intercession for friends whose labours we hope soon to share, and for those at home who watch and serve. True it is that across the ocean hearts are touching in unceasing prayer. The Grace of our Lord Jesus Christ be with you all.

Jame DeWolf Perry, Jr.

The widespread disturbance of the times have effected all human activity a greater familiarity with the religious life of the world could not escape. When patriotic self-immolation demands the harvest of lives over which the mothers of the world are weeping, the call of the sanctuary may not be so responsively hearkened to as during the quieter hours when mortals are not deafened by the booming of guns. But the mission of the Master must be carried out even during these tortured days of strife. While bodies are shattered, souls still must be saved, and the need of spiritual ministrations may be the greater through the very increase of corporal wastage.—The Church Calendar.



## CURRENT EVENTS IN THE AMERICAN CHURCH

Six graduates of St. Luke's training school for nurses, Boise, Idaho, received their diplomas at a special service held in St. Michael's Cathedral, on Sunday evening, September 15th. Fifty nurses marched in the procession, singing with the choir, the Bishops, clergy, and congregation, "Onward Christian Soldiers." Bishop Tuttle gave the baccalaureate sermon, after which Bishop Funsten made a short talk to the graduates, congratulating them on their selection of so noble a profession, and reminding them of the great need of nurses at the present time. Assisted by Mrs. Emery, the superintendent of St. Luke's Hospital, Bishop Funsten presented to the graduates their diplomas.

The inquisitive man in the back pew wants to know how long the parsons will be able to parsonize if, as is the fact, the cost of living continues to advance; and, at the same time, clerical salaries are in many instances reduced, and, in not a few instances, are several months overdue? You answer him. We'll hand him your letter.—Texas Churchman.

Chicagoans within the sound of the bells of St. James' Church are reminded daily of the obligation to pray "for the success of our arms," says the Tribune. At noon each day the bell is rung three minutes. After being rung nine times, or "three times three," it is tolled for the remainder of the period. This plan was adopted by the rector, the Rev. Dr. James S. Stone, in compliance with the recent request of the United States senate. Dr. Stone has expressed the hope that the custom may be observed by all churches of the city.

The twenty-fifth anniversary of the Rev. Dr. Daniel I. Odell, in the rectorship of the Church of the Annunciation, North Twelfth and Diamond streets, Philadelphia, was observed on Sunday, September 29th. There were two celebrations of the Holy Communion and Morning Prayer was said. The Rt. Rev. Dr. Rhinelander, Bishop of Pennsylvania, was the preacher at the late service. At solemn Evensong the Rev. James O. S. Huntington, O. H. C., was the preacher. On Thursday evening, October 3rd, a reception was tendered Dr. Odell in the Parish House by the Church wardens, vestrymen, and parishioners.

At the Church of the Atonement, Chicago, September 15th, a new processional cross and torches marked with the following inscription were blessed by the rector, the Rev. F. S. Fleming: "In thanksgiving for the entry of the British troops into Jerusalem in December 1917, and in memory of a British mother." This records the gift of a British officer of a processional cross and torches made last Christmas. The work was executed by Mr. Robert T. Walker in Boston and has been on exhibition in the east. The design of the crucifix includes the cross designed by Kirchmayer of Boston. The cross itself is the Cross of St. John of Jerusalem and in the intersections are placed respectively the English Rose, the Scotch Thistle, the French Fleur de Lis and the Irish Shamrock. The American shield is on the foreshield and the British shield is on the other side of the staff. The whole cross is of brass and the corpus is silver. The torches to accompany it are also solid brass and are marked with the Cross of St. George and St. Andrew, respectively. At the service of dedication the flags of the allies and the Church flag were carried in procession. The special preacher was Captain Edwards of the Royal Fusiliers who has been in the war since it began. He formerly was rector of a parish church in Hull, England. It made a very happy coincidence for the dedication of this memorial. The flags of the allies are to be presented to the parish within the month and will then hang in the church. Ninety-five names of men and women in war service are represented on the honor roll of the parish, including ten gold stars.

The fall meeting of the South Side Sunday School Institute, Chicago, will be held next Tuesday, October 8th, at the Church of the Mediator, Morgan Park. Evensong will be conducted at

5:30 p. m., and the Rev. Arnold Luton, rector of the Church of the Annunciation, will give a devotional address. After supper and social hour there will be a business session followed by an address on "Teacher Training Classes," by the Rev. Charles Herbert Young, President of the Diocesan Board of Religious Education. Each Institute in the Diocese of Chicago is to have special sessions during the winter on Teacher Training, with the idea of increasing the efficiency of the schools and to meet the present day problems in religious education.

In making the transfer of our office of publication from Hobart to Chicago last week the printing material used in making up the forms of The Witness was delayed three days in transit by Express, and other complications, due to the war, the shortage of men and congested condition of the mails, made it impossible the past few weeks to get the paper to our subscribers on the usual date of delivery. We ask the indulgence of our readers while we are reorganizing to give them better service than in the past. Fortunate and happy is the man in these days that try men's souls who can, without becoming impatient or over critical, maintain his mental and spiritual equilibrium.

### PERSONALS.

The Rev. G. W. R. Cadman, of Austin, Texas, is engaged in army Y. M. C. A. work in Canada.

Dean Fleetwood, of St. Mark's Cathedral, St. Lake City, Utah, has been appointed chairman of the publicity committee for the Churches in Utah in the interests of the Fourth Liberty Loan Campaign.

The Rev. George A. Ray, M.A., has handed in his resignation to Bishop McElwain as rector of St. Mary's Church, Merriam Park, St. Paul, Minn., to take effect December 1st, and the vestry has given him leave of absence until that date. For the next few months the Sunday services will be in charge of the Rev. Jay S. Budlong, who up to a few years ago, was the rector of All Saints' Church, Minneapolis, and more lately Dean of the Cathedral at Hastings, Nebraska.—Merriam Park Churchman.

Dr. Samuel Patterson, a public school teacher of New York, and a very active member of the Diocesan Board of Education, has been called, says The Leader, to Washington on government work. He had made plans for the Teacher Training Drive which will now be carried out by others.

The Rev. Franklin C. Sherman, rector of St. Paul's Church, Akron, O., will conduct a series of Church school conferences by invitation of Bishop Matthews, in the Diocese of New Jersey.

Bishop Lloyd, president of the General Board of Missions, New York, was the speaker at a joint rally and service of the several parishes in Scranton, Penn., on Sunday evening, September 9th.

Rev. Charles R. Tyner, rector of St. Luke's Church, Lincoln, Neb., returned from France, Sept. 19th, where he has been working with troops for the Y. M. C. A. for the past eleven months. The Rector of St. Luke's was attached to combat divisions and saw much of the war. He was severely gassed the morning our troops took Cantigny and worked for some time in the sector where Chaplain Danker was killed, was also with Dr. Bartlett when he was wounded.

The American troops are magnificent fighters and are an inspiration to the Allies who are now fighting as they never fought before. Since the victorious offensive of July the people of France are happier, conditions are growing better and the refugees are returning to their homes.

The Rev. Roman L. Harding, formerly of New York City, has taken up his work as vicar of All Saints' Church, Sterling, Colorado.

The Rev. Thomas F. Opie, rector of Christ Church, Pulaski, Va., has declined the offer of vicar of the Church of the Epiphany, St. Louis, Mo., and will remain in Pulaski. Mr. Opie has been in Pulaski only one year and this, together with the fact that he is identified with Pulaski's war activities, including the Red

Cross, Loyal Advisory Board, four minute men, Liberty Loan Committee, etc., decided him to remain at his post. The Pulaski Southwest Times, in this connection, speaks highly of the good work Mr. Opie has done and refers to the efforts of the members of his congregation to retain his services.

### MASSACHUSETTS WOMAN'S AUXILIARY.

A contributor to the Ascension Herald, Fall River, Mass., gives the following report of the Massachusetts Branch of the Woman's Auxiliary to the Board of Missions which held its first meeting of the season in the Cathedral Rooms, Boston, on the third Wednesday in September:

Mrs. Sterling, vice president, in charge of the Northwestern District, presided, as Mrs. Lowell, although much improved in health, is not yet allowed, by advice of her physician, to take up the responsibilities of office as president. A message of greeting from her was welcomed by the members and a cordial response sent in return.

We were reminded that the special task assigned for this year was what is termed the War Plan. Standing as a reserve line behind the men who are serving their country and the world, we must address ourselves to strengthen and increase the spiritual forces of our common life. First proposed by the general secretary at New York in the form of a week's intensive mission or "Advent Call" to the women of the Church, it will be developed in various dioceses as seems best to meet local conditions. Bishop Lawrence has provided an outline of activities to engage the devotion of every man and woman left at home. This he will commit to us at the Anniversary Service on October fifth. As Lloyd George says: "We must also prepare for the Blow of Peace."

Another reminder of equal importance was that, at the annual meeting on November sixth, each parish Branch must cast its ballot, through a delegate, on the question of adopting the New Organization. This has especial reference to the relation of the Auxiliary to the Board of Missions, giving it a constitution and a more definite position.

There were no visiting speakers at the meeting, but the hour was full of lively interest in the reports of our own officers upon the domestic field (including care for Indians and Colored people), the six Latin-American districts, China, the new junior plan, and the United Offering. Parish branches are urged to apply at once to these committees and to set forward a schedule of work for the entire Winter.

Mrs. Sterling suggested, in closing: "Never say 'Red Cross or Missions,' but 'Red Cross and the Mission of the Church.' The cross leads on to both."

### WE MUST KEEP ON THE JOB

The war prospect is rapidly improving. But sunrise is not high noon, and we must not yield to the natural hope that the war is about to end, now that Germany finds the Americans really in it and thoroughly at to do their work. For, such a hope is delusive and can only tend to make us relax in our war-tasks.

It is quite true that the Germans ought to see that they have no chance of winning, nor even of a draw-game. It is probably true that their leaders do see this,—at least see defeat inevitable, unless something utterly incalculable at present should happen.

But these leaders are well aware that to give up the fight means their own destruction. A beaten Germany will repudiate the men and the caste responsible for the war. Those men cannot be worse off by prolonging the struggle. So, they will keep on until the mirage of a millionth chance has disappeared in the gloom of utter overthrow.

And such overthrow has by no means come yet. Germany still holds most of Belgium and much of France—to say nothing of Serbia and Roumania and Russia. There must be many bloody battles before their hosts are driven across the Rhine.

Therefore, it behooves all Americans to exert themselves to the utmost in their support of the great cause—to give, to exercise self-denial, to conform to all the rules and regulations of their government, and to pray.

The sun has risen; it will go on to noon; but it is not there yet. We are rightly encouraged at our present successes but we have not achieved our aim we must "keep on the job."

—Bishop Mann.

### HANDLING DIFFICULT SITUATIONS.

In this column we hope to publish from time to time stories from the clergy covering their experiences in dealing with difficult situations. Names, for obvious reasons, are omitted. Such stories for publication in The Witness will be gratefully received.

### The Burial Did Not Take Place From the Church.

"A prominent politician, a profane man who had during his lifetime frequently cursed the Church and the clergy, committed suicide. His good wife, a communicant, made somewhat elaborate preparations for the funeral and requested that the burial take place from the parish church. After reviewing, as I truthfully could, the many excellent qualities of the deceased, I said sympathetically to the good woman, 'Don't you think it would be taking unfair advantage of your husband, now that he is dead and cannot help himself, to drag his lifeless body into the church to which he was strongly opposed and would never enter when alive? Don't you think it would be far more appropriate and in keeping with his own wishes to bury him from this beautiful home which he loved and entered daily with so much joy and satisfaction?' 'I had not thought of it in that light,' she promptly replied, 'you are quite right, the arrangements will be changed to have the service in the home.'"

### Pastors Refused to Bury a Saloon Keeper.

"A saloon keeper died in a small village near the city in which I was the rector of a parish. The four or five ministers in the village refused to officiate at the burial of the man. A leading citizen called me over the phone, informed me of the situation and asked me to officiate. I very readily complied with the request. The whole community turned out to the service, held at the grave, evidently as a protest against the conduct of their pastors. After the service one of the pastors waited upon me and asked me to attend a conference of his brother ministers. When I entered the conference I was informed by the leader that it was their opinion I had been guilty of a serious breach of Christian courtesy in burying the man and they felt I owed them an explanation and apology.

"'Pardon me,' I said, addressing the leader and pastors, 'it seems to me you are guilty of a very grave breach of Christian charity and if it were not a serious matter, your exceedingly narrow conduct would provoke laughter. Here was a man whom you were praying against and moving heaven and earth to get rid of for a number of years, and when he was Provisionally, as you may think, removed, you were unwilling to bury him or comfort his family. I have no apology to offer.' They were apparently satisfied. Some months afterwards it was my privilege to baptize and present the saloon keeper's family to the Bishop for Confirmation and they became faithful and earnest communicants."

### DR. LACEY'S ARTICLES.

In view of the visit to America of the Metropolitan of Athens a number of interested persons, Greeks and Americans, asked the Rev. T. J. Lacey, Ph.D., of Brooklyn, to prepare a series of articles on the "Greeks in America." These articles have appeared in the Tarpon Springs (Florida) "Evening Leader," and simultaneously in Greek translation in "Atlantis," an Hellenic daily paper of New York. The series closes this week with an article on the Metropolitan of Athens and his ideals. Dr. Lacey has made a close study of the Greek people, visiting the Greek colonies in the United States and becoming familiar with Hellenic life and thought. His doctor's thesis on "Social Heredity" as illustrated in the Greek People was translated into modern Greek some years ago. The substance of these articles will be published this year in book form by the Educational department of the Board of Missions for use in mission study classes.

## RACINE COLLEGE

RACINE, WISCONSIN.

Students' Army Training Unit opens October 1st.

Men over 18 and subject to Government Draft may enter. Mess, Shelter, Clothing, Medical Attention and Tuition at Government Expense, and a Salary of \$30 a month.

REGISTER NOW.

B. T. ROGERS, D.D., Warden

### LIVELY INTEREST IN THE ADVENT CALL

All over the country, wherever groups of Church people have been gathered together this summer either for work or play there has been a lively interest, and animated discussion of the Plan of the Advent Call. What is it? Does some one ask? It is not the purpose of this article to explain especially either its origin or its intent for considerable space in the various Church papers has already been given to the matter, but it is our hope, now, to arouse in the Church people of this diocese the splendid opportunity for service it offers. The movement is as broad as the Church itself, and its spiritual nature seems to open to us a particular hope in this, our country's hour of need. "After the war, our greatest problem will be—have we grown in vision sufficiently to meet our returning boys, and have we done our utmost to make the world fit for the democracy they shall have won?" An earnest, consecrated effort in carrying out the plan of the Advent Call will be a long step toward this end.—Texas Churchman.

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## EDITORIAL

### FIRST THINGS FIRST

Every institution ought to do first that thing which it was created to do.

This is what one means by saying, "Put first things first."

In order to get a clear idea of the function of the Christian Church, one should first study the purpose for which it was created.

What did Christ come to do? What things did He put first in His Gospel?

It is a commonplace to say that Christ came into the world to save sinners, and yet commonplace as it is, the fact is lost sight of today in the many needs of our changeable nature.

If we are sick, we want to get well; if we are poor, we want to make money; if ignorant, we want to be informed.

We each have one Pearl of Great Price which we are seeking.

With some this pearl is a rare postage stamp. (We once knew a young man who committed forgeries to buy postage stamps). With others, it is the righteousness of Jesus Christ.

There is some one desire in each of us for which we would gladly sell all that we have.

And that one desire expresses to us the one thing needful.

Now with Christ there is but one thing needful. "Seek ye the Kingdom of God and His Righteousness and all the rest shall be added unto you."

Christ died in order that you might be saved from sin, and St. Paul found that all the wisdom of the Greeks was foolishness with God, so that after preaching the wisdom of men at Athens, and without success, he was determined to know nothing among the Corinthians but "Christ and Him crucified."

This note of redemption from sin by the Cross of Christ, in order that we may attain to the resurrection from the dead and eternal life is the scarlet thread that runs through the Bible from cover to cover. It is the prophecy of the Old Testament. It is the theme of the Gospel. It is the revelation that God made to St. Paul in the road to Damascus (Acts xxvi.) to turn the Gentiles from darkness to light and from the power of Satan to that of God, that they might inherit the Kingdom.

It is the purpose of the Christian Church, as embodied in her ancient formularies, that we may obtain the forgiveness of sins, the resurrection of the body, and life everlasting.

It is the function of the two great sacraments: Baptism (for the remission of sins) and the Holy Communion (that our sinful bodies may be cleansed by His Body and our souls washed through His most precious Blood).

It is the function of the Christian Ministry (that whosoever sins ye remit they are remitted).

Every way that you look at historic Christianity you find these marks that Christ lived, and the Church was founded for the remission of sins.

But many men do not feel the need for redemption from sin. This implies a sense of limitation and of failure in one's own life, while it is human nature to trust in ourselves that we are righteous and to despise others.

We may not see the sin in self, nor in those who immediately surround us, but this frightful war must bring home to each one of us that the greed and lust within ourselves, when taken in the aggregate, is a terrible thing, for the sin of man has destroyed millions of lives and centuries of industry. Yet the men who caused this war, and are responsible for this frightful destruction of life and property, are the

men who prided themselves that they were benefactors of mankind, and producers of prosperity.

They have, on the contrary, produced the most frightful conditions that the world has ever seen.

They merely illustrate the principle that lust, when it is conceived, bringeth forth sin, and sin, when it is finished, bringeth forth death.

And what is true on a large scale in an aggregate of individuals is true on a small scale in each one of us.

The sin that is within us will destroy us, unless we repent and avail ourselves of Christ's mercy, for sin is the most destructive force in the world.

But men pride themselves that they can put away sin by natural processes—by education, by legislation, by conventional ethical standards.

Surely, it is these substitutes for Christ's redemption that have been tried and found wanting in Europe.

Men have forsaken the Gospel of Christ as being inadequate, and have substituted scientific investigation, scientific laws, business efficiency as the greatest force for good in the world.

The Universities, the Chambers of Commerce, the Reichstags of the world have openly despised the Cross of Christ, and have sought to redeem men by these various substitutes, to the end that they have brought the whole temple of civilization in ruin upon themselves, and have filled the world with rapine and murder.

The Cross of Christ is the one power in history which has freed man from himself, just in proportion as he has believed in it.

It is the heaven in this war that triumphs over human selfishness and finds its solace in ministering to human needs.

We need to put a true valuation on the limitations of education and business, and to realize more vividly that there is none other name under Heaven by whom we can be redeemed from sin, but only the name of our Lord and Savior Jesus Christ.

For this war teaches us either that the Turk is right and God is a cruel force, and cruelty is the expression of His might, or else that sin is the cause of man's misery and destruction, and it is only because God so loved man, that He sent His Son to redeem man from sin. Certainly this war has taught us that sin is not a negligible force; that either it is the power of God or the power of Satan.

And it certainly ought to impress upon the individual that he needs Christ within him if he would be free from blood-guiltiness.

Man was created to be righteous, and the life and death of Jesus Christ is the power of righteousness for them who will receive the same.

It is because we are not anxious for the thing, that we do not seek the redemption that is offered us.

## A STUDY IN THE ACTS

By Bishop Johnson.

"And when He had spoken these things, while they beheld He was taken up, and a cloud received Him out of their sight." Acts i. 9.

### Miracles.

The greatest miracles of the Bible are those connected with the life of Christ.

There are some who find difficulty in the Virgin birth, others explain away the resurrection; others regard the story of the ascension as belonging to the realm of legend.

But the sinless life of Christ is a greater miracle than any of these, and that miracle is attested by his own claim to be the sinless one; a claim that would be utterly shameful except that it had a basis in fact.

This miracle of the sinlessness of Christ is made more credible by the fact that He had no human father; that death could not overcome Him, and that, after overcoming death, and showing Himself alive to many witnesses He should be taken up out of their midst.

It is not one detached miracle that we are asked to accept, but the entire life of one who is unique among those who have lived upon earth.

It was the business of the Apostles to attest these facts and it has been the function of the Church to set forth its testimony in every article of faith, that it exists for the purpose of so attesting them. The Church stands for the whole Christ, not on the basis of human discovery but on the basis of the united testimony of a jury of honest men.

As it was eminently fitting that the sinless One should have a unique origin in His birth, so it is fitting that He should finish His earthly career in a manner that would satisfy the ends of justice. If, because of sin death entered into the world, one can see a sufficient reason for death. "The soul that sinneth, it shall die," is the statement of a necessary fact. For the sinner to go on in defiance of God would be to stultify the creation.

It is equally fitting that the sinless one should not be overcome by death,

but that the Holy One should not see corruption.

Now I am fully aware that this is distasteful to that kind of a mind which refuses to see anything in creation but that which it has already experienced.

But the mere scientist lives in a non-moral world, and is oblivious to some of the most essential facts in man's experience. He fails to deal with man as a moral being and in that regard Germany is a scientific nation, but a dehumanized one.

Friendship, faith, love, penitence, adoration, forgiveness, sympathy, are not scientific terms but belong to the human side of life.

It is true that the world is built on scientific principles but it is also true that the God who made us, created in us certain non-scientific instincts which proceed unerringly to build up the moral world in which we live and in which the mere scientist is a Frankenstein. In that moral order in which we live, that most unscientific of all phenomena, sin, flourishes with all of its attendant misery and destruction.

There is nothing more unscientific and yet more human than this war, in which the human race struggles against a scientific exploitation of its members in the interest of efficiency.

Man not only sins, but he demands the right to sin and God sustains him in this demand.

The Sinless One did not impose upon the children of men, a Prussian peace, nor a Bolshevik program of force. The miracle of man is life, growing out of seeds into its lukewarm and undreamed of possibilities.

It was contrary to all experience that a red hot ball of rock should take in life, or that this life so unscientifically begun should go on to new and unheard of forms of life.

Such progress or evolution was in every crisis of its growth something contrary to previous experience.

To me the Kingdom of Heaven is not a miracle passing my belief today in any way to be compared with the

miracle of New York City from the standpoint of the cave man's science.

Science can prove the past but it can see the future only in past experience.

The imagination of those pioneers of a future life, who saw before their fellows that which was invisible to their crude companions, was as true a human faculty as the more mediocre mental qualities that could analyze and classify man's past experience.

"Faith is the substance of things hoped for" and the hope that anticipates the substance is that which lifts life out of the hopeless treadmill of a mere scientific interpretation. Christ was the pioneer of the faith that the possibilities of man's life is greater than his faith in those possibilities. The only difficulty that I find in accepting the miracles of Christ's birth and resurrection and ascension is that they are too good to be true; and I have learned to believe that God is a being who bestows upon righteous faith, even more than its expectation demands, and that He constantly unveils to men of faith that which in the light of human knowledge is too good to be true.

So Christ's life, beginning with His birth untainted by man's sin, flows on through its sinless life through the grave to its glorious resurrection, and then, after reviving man's failing faith during the great forty days following Easter, is taken up out of our midst and takes His place at the right hand of God, there to make intercession for us and to be with us, in the spirit, always.

The whole story is too wonderful to be the work of fiction, for it came on us from a quarter of the world and at a time when there were no such masters of fiction as the story of the Christ would demand.

As a work of fiction it would be as impossible as would the works of Shakespeare have been in Tibet. There were no artists in Judea that would have produced the masterpiece.

As a divine creation, it must be accepted in its entirety—as well chip off pieces from the work of Michael Angelo because we did not approve of their beauty as to detach from the story of the Christ, those facts with which it was endowed by its divine author.

They all stand or fall together, for they help to form that masterpiece whom we adore, our Master Christ Jesus, whose birth and resurrection and ascension were as unique as was His life, and they all unite to form the picture, not made by human hands but preserved for us by the testimony of those who preached the wonderfully things which they had most surely seen and heard, and which when once accepted in sincerity and truth forms the soundest and the truest basis for the conduct of human society.

### BOLSHEVISM.

Bolshevism is a patchwork. It includes all sorts of differing and often conflicting forces; it includes socialists on the one hand and syndicalists on the other; it preaches pacifism and hatred of war, but in the same breath it preaches class war; it proclaims the principle of self-determination for nations, while it cuts across the boundary of nations with its doctrine of internationalism. The fact is that Bolshevism has not developed a definite programme at all. It is purely destructive. It is an emotion. It is the hunger of violent idealists for a union of workers throughout the world for the purpose of destroying what they call bourgeois society. The battle cry of Karl Marx is in reality the only bond of union: "Workers unite, you have the world before you, and have nothing to lose but your chains." It may be hard for us in Australia not to regard this cry as an unreasonable travesty of the facts; but some countries are less happily situated than Australia, and anyhow it is insane folly to ignore its power.

It was in the hope of rousing the German workers to join them and insist on immediate peace that Messrs. Trotsky and Lenin surrendered Russia into the hands of Germany at Brest Litovsk. The result we know. The immediate effect of Bolshevism has been to place Russia under the heel of the very form of Government which it sought to destroy. Far from forwarding the cause of democracy, it has put it back incalculably, as purely destructive methods always will.—English Archbishop of Brisbane.



## INTERVIEWS AND UTTERANCES

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

General Foch, in a letter to the New York Bible Society, says: "The Bible is certainly the best preparation that you can give to an American soldier about going into battle to sustain his magnificent ideal and his faith." A quarter of a million copies of the Bible have been given to our soldiers by the New York Bible Society.

"I drive around to six hospitals regularly and visit hundreds of the American wounded every day," writes the Rev. John S. Banks, rector of All Saints' Church, Cleveland, Ohio, and chaplain of the Red Cross in Paris, France, to the Rev. L. E. Sutherland of Cleveland. "I have six regular services every Sunday, I conduct funerals daily and write to all the families whose friends I bury. I am sometimes up all night meeting the convoys. It is a privilege to be here with the boys, they are so patient and so anxious to get back to the lines."

Mr. John W. Wood of the General Board of Missions, New York, in commenting upon Dr. Rudolph B. Teusler's position in Tokyo, Japan, where he has been doing such a splendid work as director of St. Luke's Hospital and numbers among his friends eminent men of the national government and city, says: "In fact, they recognize in him not only the leading foreign surgeon of Japan, but a devoted Christian worker. When the Baron Goto, acting on behalf of the imperial household, offered Doctor Teusler \$25,000 for the new St. Luke's Hospital, it was made with the distinct understanding that St. Luke's was and should remain a Christian institution."

The appointment of Dr. Teusler as head of the Red Cross unit to accompany the American forces in Siberia, mentioned in a recent number of The Witness, promises to cement more fully the friendship between the two nations.

Archbishop Meletios of Athens, Greece, who is touring the United States at the head of a commission from his government, says "The unity in Russia is the Church. Throughout the country, from the farthest north to the south, all are members of the Greek Church and a faithful, religious people. The Bolsheviks know this power and fear it as is evidenced by their massacre of bishops and Church leaders." The Archbishop thinks the people of Russia will rise up against the evil influences working from without and that the revolt when it comes will be a religious war, for, he asserts, the Bolsheviks are primarily non-religious and anti-Christian. "Whether it will come before the war is over or not I cannot tell. I am inclined to think the evil force in Russia derives its power from the supposed German success and if they could see things from this side and know the advance of the allies, there would be swift action that would clear Russia forever. I fear, however, that this will not come until the war is over, and that Russia will never be of any aid to the allies."

Mrs. T. H. Tracy, President, in her address at the thirty-second annual meeting of the Nebraska Branch of the Woman's Auxiliary to the Board of Missions, said: "The problems which confront us are rather appalling; many calls for help will crowd us in the coming year from all sides. The duties of citizenship will make insistent calls upon us all. Let our judgment be guided by prayer, that we may be inspired to a better service in our work for the Church and the hastening of Christ's Kingdom."

Bishop Gore of Oxford, England, during his recent visit to Chicago, stated that "The entrance of America, which had always kept aloof from the political struggles of other nations, into the war, typifies the meaning of the whole war, that is, the departure from the individual struggle for liberty and the foreshadowing of a League of Nations in the future. I believe that this league of nations to maintain a world peace is coming. Such a nation will spring from the fear of unchained science which is

now destroying so many lives, from the love of peace, and from the claims of the Christian faith. And I should like to see Christian churches united as free nations are today united."

"The busy and stressful season for Church work has commenced. The outlook for the year is good, though new and difficult problems are to be solved and many obstacles surmounted," says the Rev. A. M. Hilliker, of Lonsdale, R. I. "Life is making great demands upon us today. The conditions are such as to challenge faith and test courage, but also to inspire progress. Customs are changing. Old things are passing. A new era is dawning. New standards of living and giving are being established. We can never go back to our former ways, nor can we continue in the old ruts and still survive and serve. This is as true and perhaps more true of the Church than of any other department of life. Shall the Church cling to the past or adapt itself to the present and possess the future? We are facing a crisis in the life of the Church. The future of the Church will in large degree be determined by the spirit and devotion with which we meet it. The best and most that we can give is but our reasonable service."

"One defect in the present hymn book," says the Rev. George A. Ray of St. Paul, Minn., "is that the tunes are set for high treble voices, and the ordinary Church goer cannot get so high. It is to be hoped that this will be remedied in the new hymn, which is to be issued in the near future. Really, there ought to be at least two settings of many tunes, one lower than the other, though not necessarily set to the same hymn."

Lloyd George, Premier of England, says: "We must also prepare for the blow of peace."

The Rev. Clifton Macon, rector of Trinity Church, Oakland, Cal., thinks there is danger of the United States and our allies acceding to appeals for peace by the Central Powers before our work is completed. "There is," he says, "a real danger that we shall be led to stop before it is finished. There is a species of mankind, abnormally emotional, found in this country and Great Britain, known as the pacifist, which is as dangerous as the ultra militarist. Its members are already making their voices heard, and as soon as any considerable victory is won by the allies they will be more urgent. If the militarists are dangerous, the pacifists are more so, particularly in the face of such an enemy as Germany. Every pacifist is either consciously or unconsciously an ally of Germany, for nothing would be more acceptable to Germany, but more disastrous to the world, than an early peace. I say an early peace, not that the whole world does not desire peace at the earliest possible moment, but an early peace would mean a peace negotiated with the German military party, that party which has caused this world horror, which has not been defeated, which is not penitent, which knows no honor and could not be trusted to keep any agreement. The settlement whenever it comes must be with the German people, and not with them until the military party is defeated, discredited, repudiated and renounced by the German people themselves. In our charity and earnest desire to be fair we have hitherto made a distinction between the German military party and the German people, giving the latter credit for better principles than the former have exhibited. But our faith has begun to wane. We have no evidence at hand to show that our charitable judgments were justified; we do not hear them protesting against the frightful, bestial things their masters do, or of any dissent whatever from their aims or acts. Therefore, the burden of proof is with them, and it is near treason against a righteous cause to talk about peace and after-war adjustments until the German people show signs of social instincts which would lead us to judge them safe to live with in the family of nations. Therefore our war is with the German people no less than with the military party and it cannot cease until the one is entirely put out of action, and until the other shows evidences of conversion, and gives sufficient guarantees of good behavior in

the future. And the pacifists and all of like tendencies should cure themselves of the heresy by considering the patent fact that to conclude peace before Germany as a whole is defeated and brought to the bar of judgment, would not only invite a repetition of this world tragedy, but would be to prove disloyal and untrue to those brave men who have nobly fought and died in this cause. If they sacrificed their all that the world might be relieved of the peril of Germany we shall prove ourselves unworthy of them and contemptible cowards if we fail to 'carry on' until the work is completely done. In this matter let us not be ashamed to learn from the enemy one thing: we have all along given her the credit for thoroughness; let us show our loyalty to our noble heroic dead by continuing to fight till we shall have won a thorough victory."

### INTER-CHURCH CONGRESS AT CHICAGO

(Continued from Page One.)

into the foul hands of Turkish misrule. Victory everywhere. But let us not become obsessed by our victories and listen to the immature cries for peace of the enemy. Bulgaria, that arch enemy has begun to whine and whimper for peace. Let them have peace but they must first bring forth fruit meet for repentance. Be patient with Russia. Eighty-five per cent of the Russians cannot read or write. It is divided by so many political parties and many creeds and smitten with delusions. We have another goal—a little farther away than the winning of the war. The war will be won—that is mathematically certain—sooner I think than many imagine. But when won? What then? We must, in some way, secure civilization. This can only be accomplished by a league of peace-loving nations. Only those nations that are fit must be admitted. Some nations will have to go into moral quarantine. They must be disinfected. The League must retain power to spank any nation which will not keep the peace. Such a League can only come to pass in a democracy. What is Democracy. No need to tell Americans. The people hold the political power and the end must be the people's good. Human rights come first—the right to live. Civilization must make law fit life, and not attempt to make life fit law. Just imagine a tailor attempting to make his customers fit the clothes instead of making the clothes fit his customers. The Constitution must fit the life of the people. The dirtiest urchin on the street has just as much right to his chance to live as any British prince or American millionaire. America has a soul as well as a Constitution. Great Britain has a soul as well as a Parliament. Many of the little nations crushed by Germany have nothing left but soul. Germany has no reverence for a nation's soul. As long as there is red blood in Britain and America Belgium shall have a resurrection. That's Democracy. A Democracy has never sanctioned war unless there was no other way out. Democracy is weak for war. Autocracy is just the opposite and unlike democracy acts without discussion. From a military point of view Germany should have won the war in six months, but she did not, and thank God she never can. Liberty is coming into her own, and will have genius enough to discover the road to keep the way of peace. Thank God when we have won we can then keep the peace of the world. It is after all the paradox of the Cross. Out of darkness shall come light—out of hate a regaining love—out of death, life! and out of the tyranny that would curse the race shall come the sovereignty of the Son of Man who shall keep safe the peace of the world."

By a standing vote the audience unanimously endorsed the following resolution endorsing President Wilson's prompt reply to Austria's peace note:

"We pledge our united support to the President and our army and navy in pursuing the war to a victorious conclusion, to the end that free institutions may be safeguarded the world around and that the right of self-determination may be assured to all peoples. And whether this victory comes soon or late, we will stand firm and unswerving to the end."

It may be that the contribution of the East to theology in our own day will so deepen our knowledge of Christian doctrine as to give us richer conceptions of the Faith than our duller Western minds have yet attained.—Bishop Fiske.

### WORK OF THE WAR COMMISSION

(Continued from Page One.)

unities for work in the vicinity of Fayetteville, N. C.

Reports were made in regard to possibilities for new Army work as well as for work in the newly constituted hospitals of the country.

A proposition was laid before the Commission for work among the Churches in the immediate vicinity of the universities and colleges, which have recently been taken over by the Army. The Executive Committee will give this matter careful consideration.

In the opinion of the Commission it was thought unwise to proceed with any new projects for buildings within the limits of the camps, inasmuch as the Commission is still uncertain what interpretation the War Department will put upon the order withdrawing civilian chaplains from the camps.

A proposition was laid before the Commission to join with the other Churches in a common drive for funds for the coming year. The proposition is of a two-fold nature, first, that there should be a common drive for funds; second, that there should be a common drive and a common fund, each Church, receiving that portion of the fund which is called for by the relation of its budget to the entire amount. This matter was referred to the Executive Committee with power to act. Suffice it to say, that there is a strong sentiment among the churches in general, that they should make a common appeal to the Church public.

### Statement of Distribution for August, 1918, War Commission of the Episcopal Church. Expenditures.

Chaplains' salaries	\$ 6,134.58
Chaplain's equipment:	
Portable altars	\$ 920.04
Equipment	1,923.80
Hymns & prayers	3,846.47
	6,690.31
Chaplains' expenses	565.03
Special Chaplains' expenses	786.28
Brotherhood of St. Andrew	9,000.00
Printing	255.88
Miscellaneous	37.55
Office expense	100.27
Office supplies	40.00
Salaries (office)	393.66
Travelling exp.	1,129.61
	1,701.09
Army training school Chaplains	700.00
Loans to Chaplains	1,550.00
Appropriations for special work	2,100.00

Total expenditures, month of August \$29,483.17

Faithfully yours,  
Henry B. Washburn.

### SHERIDAN'S RIDE.

Sheridan's father and mother were living at Somerset, Ohio, when word came, that he had suffered a great defeat in the Shenandoah Valley. They slept none that night, but in the morning the old gentleman said:

"Mother, I'll go to the store and wait until the paper comes, get the news, and hurry back."

Old Mr. Sheridan was sitting on the steps of the store when a man rode up and called out, "Good news from Sheridan!"

Then one of the bystanders caught up the morning paper and read the account of Sheridan's return to the army; of his turning the tide; of the President's message of thanks; of Sheridan's heroic conduct and complete rout of the enemy.

That was enough for Mr. Sheridan. Mrs. Sheridan saw him coming, and hurried to the gate to get the tidings from Cedar Creek.

"Glory to God, mother, glory to God! Phil whipped 'em! The President has sent him the country's thanks."

After they had gone into the house the old lady suddenly became sober.

"What's the matter mother?"

"Father, did the paper say anything had happened to John?"

John was another son, a private in Sheridan's army in the valley.

But here was a mother's heart joyous over the great fame that had come to one son, yet in the midst of it all, remembering the other son, who was not a successful general, but only a faithful private in the ranks.

That is how God regards his children. Their places may be obscure, but He sees their work and loves them for doing it so faithfully.—Michigan Christian Advocate.

### ACTIVE FAITH.

The world has been in turmoil for several years; what is to be the end?

Problems which would have staggered any previous age, have been confronting us, and new ones loom ahead. We need, to an unparalleled degree, guidance and a strength greater than our own. There is only one source from which we can hope to receive solution for our difficulties. We must sound the mind of God.

We crave understanding; He has not promised it. We pray for victory in our worldly conflicts; it may be delayed. We choose a sign of His favor and ask that it be vouchsafed; He only knows whether that is best.

He requires of us a venture of faith; faith in Him, in His abiding care, and in the ultimate triumph of goodness; faith in the strength that He will give to us to win our battles and to solve our problems during the war and after.

But this "faith" must be active not passive; eagerly co-operating with Him, not merely counting upon Him; using every capacity of body, mind, and spirit to accomplish what we believe to be His will, not supinely waiting for Him to settle our difficulties and then bestow some reward upon us.

As individuals, as a nation, as a world of human beings, we must draw close to God, learn to listen and to hear His voice, become responsive to His gifts of nature and of grace; try to see clearly; and then go forth to battle with absolute confidence that He will guide us and empower us unto such accomplishments, as shall be for the good of mankind and the setting forward of the Kingdom of God.

Work, without prayer, is largely wasted. Prayer, without earnest effort to do our utmost, is of little worth, for it is either stupid, mechanical or insincere. We must couple prayer and work together, and give ourselves unstintingly to both. In large measure God will answer our prayers through us. Fight your way into an active faith.—The Rev. Frederick Budlong.

### MESSAGE OF BISHOP TUTTLE TO UTAH FRIENDS.

During his visit in the west Bishop Tuttle sent the following message to his many friends in Utah through the courtesy of Dean Fleetwood of St. Mark's Cathedral, Salt Lake City:

Dear Brethren of St. Mark's and kind friends of Utah, all. The Dean most kindly gives me leave to say in the Monitor, How d'ye do?

In God's abounding mercy and good I am here once more to see your faces, and now to write you a greeting.

I hear you have forty-seven men at the front, or ready to spring forward to the front, in the war.

I thank God for your patriotism.—I am proud of you.—I love you.

God mercifully help us to be firm and strong and true to the flag of our country, the Stars and Stripes, which stands for righteousness and justice and international honor and chivalry to women and protection to children; and also firm and strong and true to the flag of our Saviour, the Cross, which stands for faith and hope and love.

Your loving friend and old time Bishop,

Daniel S. Tuttle.

### FIRE ALARM DRAWS CONGREGATION FROM CHURCH.

Bishop Faber of Montana, in his record of visitations, relates the following experience he had at Troy:

"At night our little Holy Trinity Chapel saw a fair congregation assembled, and after Evening Prayer I preached. As I was closing my sermon a fire alarm sounded—and seemed to sound very loudly and insistently. This in a small new town, with its many wooden buildings close together on the business street, is a serious enough matter. I told the people to feel free to leave, and leave they did; at least to find out where the fire was. Had there been any wind, Main street would have been doomed; for the fire was in an old lodging house used by railroad men, close in among a lot of shops back of one of the hotels. A few of my congregation came back shortly; the fire was under control, and no one hurt and no further danger. So I closed the service with prayers and blessing."



## THE BISHOP OF TEXAS ON SUMMER VACATIONS.

### Furloughs of All Soldiers of the Church Militant Are At An End.

The Rt. Rev. Dr. G. W. Kinsolving who spent six weeks in the Adirondacks gives the following account in the Texas Churchman of his vacation and comments thereon:

In the much-advertised and very realistic French war narrative called "Under Fire," we are told of a visit paid by a little group of comrades in arms to Paris. They are amazed at the visions of comfort and happiness which are spread before them in the midst of war. And they wonder at the contrast between the life of the great metropolis and the life of the trenches to which they must return. How can great multitudes of their compatriots go on enjoying themselves at home while so many others are living and fighting in the midst of constant misery and suffering?

So, one imagines, might some of our own boys feel if they were transported from the battle lines in far-off France to some of our American cities, and to some of our summer resorts in the country, such as the place where I have been resting for the past six weeks. Although one does not see the crowds of former summers, and although there is not the same spirit of gaiety which makes the years of peace, yet there is little to suggest the stew and horrible realities of the vast conflict which has engulfed the civilized world as in a maelstrom. Here one watches the clouds and wonders whether they bode fair weather or rain. One enjoys the changing vistas across forest-rimmed lakes to distant mountain ranges. And here one pays attention to the glories of the sunset, and to the beauty of moonlight and starlit nights. Both nature and human life seem peaceful and lovely.

When the war has drawn to a close, and a righteous and lasting peace has crowned the untold sacrifices of the Allies, no doubt these vacation regions will be even more popular than before. The strained and tired nerves of large numbers of people will call for such rest and refreshment as these lakes and mountains afford. For here are all sorts of invigorating occupations for young and for old. A noted Presbyterian minister from Brooklyn has spent many weeks trolling on these lakes for bass and pickerel. Guides are always ready to conduct the fisherman to nearby lakes and streams, so that he may try out new fields. Camping is a delight to some people, and one may enjoy it here, either in tents or in the charming rustic dwellings which have been built here and there along the lake shores. Those who are fond of motoring may travel for hundreds of miles over the fine state roads, amid the most beautiful mountain scenery. Walking, mountain-climbing, golf, tennis, swimming and similar delights, may be indulged in by those who love them. The altitude is stimulating. Pure air, pure water, and pure food (served according to Hoover) assures good health. And so the Adirondack Preserve has every claim to being one of the finest vacation regions of this fair land of flowers.

#### We Have a Real Warfare Before Us.

But now the summer furlough of all soldiers of the Church Militant are at an end, and we must take our places once more in the ranks—for the trench warfare of the Christian life and for the successful offensives which we are going to conduct this year. Let us not forget that we all have a real warfare before us.

I hope to be back in my diocese by the first of October. I shall stop at St. Louis on my way home to assist in the consecration of Rev. Mr. Demby as suffragan-bishop of Arkansas, who will have charge of the colored work in the Southwest Province.

#### DR. MOTT'S STATEMENT CONCERNING THE CAMP PASTOR ORDER.

To the Editor of The Witness:

The public statement having been made in the press that I am responsible for the recent order of the War Department concerning Camp pastors, I wish to state that I am in no way, directly or indirectly, responsible for this order. I knew nothing about it until it had been settled by the War Department. I have received

communications also, inquiring whether the National War Work Council of the Young Men's Christian Association has had anything to do with this action of the War Department. I have answered these communications, stating unqualifiedly that this organization has had nothing whatever to do with the matter. On the contrary, I am sure that it will be found on investigation in the various cantonments and camps throughout the country that the Association secretaries have as a rule done all in their power to help the Camp pastors in their work.

Let me add that I am a member of what is known as the Committee of Six, which has during the past year done all that it could to secure action on the part of the Government increasing the number of regular Army and Navy Chaplains and likewise to further any plans which could help them. I have been asked whether this Committee is not responsible for the recent action of the War Department concerning Camp pastors and wish to state that such is not the case.

I am sure that those who have through ignorance of the facts held me responsible for the Camp pastor order will do me the justice to correct their statements, in order that there may be no misunderstanding regarding my relation to this matter. My record shows that I have furthered the work of the Camp pastors, just as I have always advocated interdenominationalism and not non-denominationalism, believing that the stronger the denominations were the more powerful would be their co-operation in Christian service wherever co-operation was practicable and not inconsistent with conviction.

As for the merger of all war work organizations in one financial campaign, responsibility for which has also been laid, in part, to me, it is only right to say that I opposed the merger with all the power at my command until the President decided it should be made, when I loyally accepted his decision and am throwing myself heart and soul into a campaign to carry on a work essential to the welfare of our boys.

I kindly request that you will print this in your first issue, in justice to me, and especially that the great cause I represent may not suffer through misapprehension.

Sincerely yours,

John R. Mott.

## IDAHO CATHEDRAL CONSECRATED.

Bishop Funsten Officiated and Bishop Tuttle Preached.

St. Michael's Cathedral, Boise, Idaho, the Very Reverend Alward Chamberlain, dean, was consecrated on Sunday morning, September 15th, by the Rt. Rev. Dr. James B. Funsten, Bishop of the District. Following the consecration, says a local daily, the Rt. Rev. Dr. Daniels, S. Tuttle, pioneer Bishop of Idaho, who came from St. Louis to Boise for the event, preached the sermon, paying a glowing tribute to the work of the Church in Idaho, the foundation of which he laid half a century ago. The service was impressive and the congregation was the largest in the history of the cathedral.

The consecration sermon by Bishop Tuttle was taken from the 23rd verse of the 50th psalm, "Whosoever offereth me thanks and praise, he honoreth me; and to him that ordereth his conversation right will I show the salvation of God." The venerable bishop pointed out that from the earliest time man had erected temples for the worship of God and spoke a beautiful sentiment concerning the old testament, which he stated, was condemned by many, because it contained passages, not understood, but those passages, he compared to gnats and mosquitoes, declaring that the beautiful lessons and texts of the old testament should not be lost sight of and cast aside because a few passages were not clear. He then explained that the great lessons which ran through the testament were those of mercy, love and forgiveness.

#### Extends Congratulations.

Bishop Tuttle congratulated Bishop Funsten, Dean Chamberlain and congregation in being able to consecrate the beautiful temple for the worship of God as an accomplishment of love and faith to the divine principles for which they stood.

THE HANDSOME NEW CATHEDRAL WAS COMPLETED IN 1901. IT WAS BUILT AT A COST

OF A LITTLE OVER \$20,000. GRADUALLY THE DEBT WAS CLEARED UP BUT \$7,000 STILL REMAINED TO BE PAID WHEN the Rev. Alward Chamberlain became dean of the cathedral. His great desire was to clear the cathedral of debt and he determinedly set about the task with the result that on last Easter the last penny of the debt was cleared which made possible the great and glorious service held Sunday which brought to Boise the venerable Bishop Tuttle to take part in the crowning efforts of his work started so long ago and so well carried out by his successors.

Clergymen, who were present and assisted in the service were Archdeacon Stoy of Pocatello; the Rev. Dr. McLean; the Rev. Thomas Ashworth of Payette; the Rev. W. R. R. Simmons of Gooding, and the Rev. David H. Jones, rector of Christ Church.

## THE DIOCESE OF MICHIGAN

The Board of Religious Education of the Diocese of Michigan began its Teacher Training Drive with the co-operation of the Bishop, who on August first sent out a preparatory circular letter to the clergy and Church School superintendents. This was followed two weeks later by a letter from the Board enclosing literature supplied by the General Board and giving a detailed statement of the proposed Diocesan program. This has five aims for every parish and mission.

1. A Preparatory conference of workers, and, wherever possible, the formation of a permanent Parochial Board of Religious Education.

2. The observance of Teacher Training Sunday.

3. The appointment of delegates to the autumn archdeaconry meeting. Teacher training is to be the predominant subject at the meetings of the three Archdeacons.

4. Co-operation with other communities in a community teacher training meeting.

5. A final conference to conserve results by securing recruits and beginning actual work in teacher training.

It is hoped that the results of this program will be two, a normal class in the Church School and training classes for present teachers.

In Wayne County the meeting of the Detroit Archdeaconry will be held in connection with a five-day meeting of the Detroit Sunday School Institute, which has also arranged a series of special conferences and classes for Church School Auxiliary leaders in the autumn and spring under the direction of Miss Frances Withers. The Woman's Auxiliary Institute for leaders of mission-study classes will be held in January as usual.

The Summer School for Church Workers, which has heretofore been under the auspices of the Detroit Archdeaconry, will next summer be under the official direction of the Diocesan Board.—The Leader.

## A CHRISTIAN STEWARDSHIP CAMPAIGN.

A Drive in California to Put Church-people Right.

A Christian Stewardship Campaign will be conducted in the Diocese of California on Sunday afternoon, November 10th. Plans were worked out for the campaign at a conference held in St. Paul's Parish House, Oakland, on Sunday, September 22nd, preparation for which had previously been made by Bishop Nichols and a committee of the Standing Committee, consisting of the Rev. Dr. Parsons, the Rev. Mr. Cambridge and Messrs Langhorne and Wyckoff. At the conference the matter of the Campaign was fully presented by several speakers and steps initiated for an active and educational movement of preparation throughout the Diocese.

Bishop Nichols comments editorially as follows on the campaign in the Pacific Churchman:

A Campaign for Stewardship? Another drive? When is this thing going to stop? And a Drive for Stewardship? That somehow has a labor famine sound. Steamer stewards and club stewards we know, but what in the name of common sense has the Diocese of California to do with dabbling in questions of demand and supply there? Such a whimsy will at least serve to arouse attention to the

fact that the Bible conception of stewardship is really that of economy in its widest application. Indeed the word translated "stewardship" is almost the exact counterpart of our word "economy." And the use of it is as comprehensive as that of St. Paul's whole ministry (Col. 1:25) and as technical as in the case of the unjust steward (St. Luke 16:2). Broadly speaking then our Christian Stewardship covers all we have at our disposal from God in terms of economy or making the most of it. It covers right use of our time, our faculties and our property. In this sense the Christian Steward is the Christian Economist. It is required that he be found faithful to all he is and all he has, as one that must render an accounting under the unerring audit of his God. His whole life is a sacred trust and squandering any part of it will be sure to find him out. It is an economy in which the waste is the most woeful thing in life.

#### The Objective of the Campaign.

What is the point of the Campaign? We hope no reader will be left with any doubt about that. It is signally and unequivocally to put us right as a people before God in our Stewardship of wage and income and any property possession we may have. We leave to the Campaign itself to elaborate and explain the details. But it is nothing more or less than a striving to fulfill in our lives what we profess with our lips: "All things come of Thee, O Lord, and of Thine own have we given Thee."

## AN ARCHBISHOP'S PRO- NOUNCEMENT ON CHRISTIAN UNITY.

Reunion of Christendom Necessity of the World's True Progress.

The Most Rev. Dr. St. Claire G. A. Donaldson, Archbishop of Brisbane, Queensland, Australia, in his inaugural address delivered at the opening of the second session of the eighteenth Synod of the Diocese of Brisbane, had the following to say on the subject of the reunion of Christendom:

"I will mention one thing and one only about which I would fain kindle your hopes. Surely we cannot overestimate the significance of the growing hunger for reunion. Our whole attitude on the subject is changing rapidly, and I note the same swift development here as we have witnessed in the case of the missionary spirit—both winning their way directly people's attention is called. The sense of the Church's duty in the Mission Field has developed from being a hobby of a few, a subject of languid intermittent study, to be an environment, a necessity, an imperious call. Even so, the dream of reunion has advanced beyond the stage of speculative or academic interest. We have come now to see that the reunion of Christendom is likewise a necessity of the world's true progress. The absence of it is a paralyzing disease, and we become conscious that the divided Church pants for unity just as a sick man pants for air and health. Beneath the surface, the Church is in labour; future years are to witness a great awakening, and I cannot but believe that our new intolerance of our divisions is an indication of deep significance. Outwardly, it is true, there is little change in the situation, and the project of a World Conference on Faith and Order, the object of which is to work for reunion, has by no means yet taken hold of Christendom. The breach with Rome seems to have gone so deep and the forces of prejudice are so strong all round, that the ideal is voted an impossible one. But the significant fact is that the ideal holds us; possible or impossible, we are constrained to embrace it; and the project of this world conference appeals to our imagination and brings the ideal nearer. We are drawn in to work for it, and every task undertaken whets our appetite for more. I feel that the week of prayer observed throughout the world last January was epoch making in its spiritual effect, and it would appear that the first sign of God's answer to our prayers is a new sense of revolt. The present situation simply cannot continue. Something must be done. I believe that we of the Church of England are accused of hypocrisy because we talk of reunion but do so little. I am prepared to endure that imputation, for it is certainly better to wait than to do the wrong thing. But there are two roads along

which we ought now to be making practical advance. First we must prepare for larger unity by seeking domestic unity within our own Church. If we criticise the political pacifist for preaching peace with all nations but war at home, so we must condemn the self-deception of the Churchman who seeks reunion outside but fosters party spirit in his own Church. I believe that we are learning unity in our own Church in Australia, and perhaps the greatest work the new Australian Board of Missions is doing at the present moment is the work of allaying suspicion, rivalry, and bitterness between our competing schools of thought; but Australia has had an unenviable notoriety for party spirit in the past and the evil spirit is not entirely exorcised yet. The second line of work is to dispel the ignorance which darkens existing Christian relations. We must balance our prayers for reunion with practical consideration for the position of our fellow Christians. I am constantly amazed at the extraordinary confusion in the minds of many of our non-episcopal friends as to the real attitude of the Church of England, and I am satisfied that we ourselves must plead guilty to the same kind of ignorance. Yet it is our bounden duty to know one another's position, to know exactly what each group of Christians believes itself to stand for as its fundamental and characteristic witness.

## NEWARK'S PLANS FOR THE ADVENT CALL.

In the Diocese of Newark, New Jersey, the following tentative plan for parishes and missions to respond to the Advent Call has been published.

When the parish committee has secured and prepared its workers a letter signed by the rector will be sent out just before Advent, asking the presence of every woman at church on Advent Sunday, and that she will be at home at a specified time Monday or Tuesday.

Advent Sunday: Corporate Communion for all workers. Rector to present the plan to the congregation.

Monday: The messengers and intercessors commissioned by rector.

Monday and Tuesday: Visits and intercession.

Wednesday: Meeting for all women, to explain purpose and hope of the movement.

Thursday: Quiet Day. Instructions on Prayer.

Friday: Meeting to present the peculiar opportunities and responsibilities of women today.

Saturday: Intercessions.

First Sunday in Advent: Rector to sum up the work.

Wherever it is possible, daily Communion to be held throughout the week.

## VALUABLE WORK IN TENNESSEE.

Rev. W. A. Jonnard of Johnson City, Tenn., in serving his diocese, has done a service for the whole Church. As chairman of the Committee on Parochial Education, he has issued a report on the work of the Committee that is worthy of the attention of every leader. It fills a pamphlet of twelve printed pages. An official system of records for the schools is provided. How to co-operate with the Junior Plan is described. The responsibility of each Vestry is stated and a committeeman appointed to follow up the subject. A list of valuable books for children is given. Summer Courses are recommended and five pages are given to what must be reliable statistics on attendance and enrollment.

The unique part of the report concerns Religion in the Home. In accordance with a resolution of the Diocesan Convention a questionnaire is addressed to every family in the diocese asking among other questions: Is the Bible ever read aloud in the home? Is grace said at meals? What religious paper or magazine is taken?

We believe that this is the first effort made by any diocese to get the facts on the most essential and yet the most difficult of religious education.

The principles underlying Mr. Jonnard's plan were proposed by the General Board in "Church Ideals" in 1915. They have been applied partially in most every diocese, but this is the first time that the whole program of Parochial Education has received such detailed and careful consideration.—The Leader.



A RECTOR'S MESSAGE  
TO HIS PEOPLE

The Rev. Dr. F. J. Barwell-Walker, rector of St. Paul's Church, LaPorte, Ind., has issued the following letter to his parishioners indicating how the boys at the front feel about some matters that should seriously concern all Christian people at home:

General Pershing and other generals of the Allies have said: "Only the prayers of ALL of our people can win us the victory." Prayer, therefore, is our most powerful ammunition.

The following extracts from some letters which appeared in the (English) "Church Times" will show you how the boys at the front feel about the matter.

Says "B. N.": "I am sure if the people at home fully realized what a help it is to us Churchmen out here to know that on a certain day of the week, in our respective churches, prayer is being offered up to God on our behalf, they would take care to be present. My advice to one and all at home is: Keep on with your prayers for your (President), country, soldiers and sailors. pray that peace may soon be restored, and do not forget to offer a great thankfulness for your Parish Church and Priest."

A week later appeared a letter from "H." as follows: "May I, as a wounded Tommy, of 18 months' experience of active service, express the hope that your readers will take to heart the words of 'B. N.'? If people at home only realized what a tremendous help it was to us at the front to know that we were being remembered daily at home, I am sure they would be more frequent and fervent in their prayers and Eucharists. Why do so few people use our free and open churches for daily private prayer? Why should not the spiritual forces of our country be mobilized as well as the material, so that a continuous stream of intercession might arise to God from each Diocese every day of the year? Why is the daily Eucharist apparently so unattractive? Are people too tired to go? What if Tommy or Jack were too tired to fight? Is it inconvenient to go? Our men are suffering inconvenience, hardship and pain daily to save (America) and her churches from destruction. Let us back them up with our prayers, instead of hindering them with our indifference and slackness. 'He that is not with Me is against Me.'"

## How Do You Spend Sunday?

Our boys are in the training camps and in the trenches. Do you spend your Sundays in furloughs of laziness or pleasure, without leave, and without first having used your ammunition?

Your boy or friend may be in danger in "No Man's Land," or ill in the hospital of a training camp. Do you dare go off on Sunday for amusement, or stay at home to entertain visitors, or for some other paltry reason, without having first come to God's House to cast about them the protection of your prayers?

Our forces overseas are commanded by two convinced Churchmen, General Pershing and Vice Admiral Sims. They are regular in meeting our Lord in the Holy Communion on Sunday. How long since you have made your communion?

To enable you to register your loyalty to God and country, I am sending you a membership card to our "Go to Church Club. PLEASE USE IT REGULARLY.

Dr. Walker is using in his parish the "Go to Church Club" cards which may be had of the Parish Leaflet Co., Hobart, Ind.

All Christians need to know, and hold in contemplation, that suffering is not an incident of life here, but an essential culture. God cannot revive His own by any other means. Even His Son had to meet this criterion.—Watchman and Truth.

Just as you play without the music and do not think what notes you strike, though once you picked them out by slow and patient toil, so if you begin with set purpose, you will learn the law of kindness in utterance so perfectly, that it will be second nature to you, and make more music in your life than all the songs the sweetest voice has ever sung.—Frances E. Willard.

YOUR DUTY TO THE WAR  
CRIPPLE.

The cripple is not helpless but capable, provided the right job is found for him, and he is trained in preparation for it.

Idleness is the calamity too great to be borne. So what the cripple needs is the chance to work, and the encouragement to take advantage of it.

In the past we have done everything possible to make the cripple a failure. We have been lavish with sympathy and charity but short on giving him a real opportunity to make good. The attitude of the public has been a more baffling difficulty than the loss of a limb.

With our new responsibilities to the men disabled in fighting for us in this war, we must make our influence a help rather than hindrance.

It is no kindness to reduce them to the ignominy of dependence on others, for that makes them "crippled" indeed. We must put them back in the game, make them useful, and, in consequence, make life well worth living again.

Nothing short of this is a square deal to our men.

There are today many seriously crippled men—some without legs, some even with both arms gone—who are doing their full share in the work of the world. But they had exceptional strength of character to overcome the difficulties placed in their path.

With a fair chance many others could do the same. In this light the problem is hopeful rather than discouraging.

The cripple needs thorough training for a trade which he can follow, and intelligent placement in employment. These the government will supply for the returning soldiers, but the responsibility for making this work effective rests with the public.

You can help to make life worth while for our crippled soldiers—

"By showing them real gratitude and respect, but avoiding hero-worship or sentimental sympathy."

"By expecting them to continue doing their duty and encouraging them in the effort."

"By finding them real jobs which they can hold down. If you are a worker, by seeking out positions in the shop or office which cripples can hold; if an employer, by reserving for cripples jobs they can properly fill, not as charity, but on the basis of competency alone."

"By helping others to a sensible and intelligent view of the matter."

We cannot now afford to leave in idleness men who can be useful producers. So as good patriots we can start with the cripples now among us and continue the work with the crippled soldiers when they return.

We may have cripples in the physical sense, but the moment we get them at a useful job the vital handicap disappears.

Can our crippled men count on you as a real friend?—The Ascension Herald, Fall River, Mass.

## OUR DEAD.

"Greater love hath no man than this, that a man lay down his life for his friends."—John 15:13.

"On Flanders' fields where poppies blow,"

The dead are lying, row on row,  
Beneath the poppies bending low;

OUR dead are lying!

Gone for aye—

From life to death in but a day!  
God grant to us that while they sleep,  
Their memory we may ever keep.

## From DEATH TO LIFE

Oh, rather say!

That while they walk the higher way

We may within our hearts recall

That 'twas for US they gave their all—

Ah, God! How can such wonder be—  
Such sacrifice to set men free!

'Twas thus Blessed Son did give  
HIS ALL that we, Thy sons, might live!

—Mary Opie, Pulaski, Va.,  
in the Southern Churchman.

STIRRING UP THE MIND  
The Rev. E. M. Cross.

It is a remarkable thing how little we are apt to use our minds in seeking God. Perhaps it is due to a feeling that He is to be apprehended by the heart rather than by the head, and so we have become a bit suspicious of rational methods of finding in God; we then have fallen back into a lazy habit of feeling that our hearts alone will lead us aright. If so, our mind needs to be stirred up! What a glorious thing it is to seek after God, and, finding Him through our own efforts, rejoice in the fact that no skepticism, no philosophy, no sorrow can take away our God! With our mind also, we formulate words which we use in speaking of and to Him.

We as Christians very naturally turn to the Saviour that we may be stirred up through a contemplation of His own sacred mind. And in so doing we find that He was keenly alive to things in the world about Him; an alertness that is to be noticed from the time His public appearance in the Temple to the end on His Cross; an alertness that also takes Him below the surface of things; for He sees children playing in the market, and their teachableness and grasp of the wonder of things causes Him to take them in His arms and hold them up for the world to notice, as illustrations of certain principles that we dare never lose sight of or forget. And yet that same far-reaching and seeing mind seems hardly to be aware of the evil that is so apparent to those who are about Him. How easy for him after having brought to light the false motives of His accusers, to dwell on them, that those who would entrap Him might be confounded; but rather is He seeking for the good which is capable of uprooting the evil. And withal, is that mind constantly busy. We sometimes think of Him, doubtless because of His claims, as one who was not mentally active; but a more careful observation must reveal Him as one constantly at work dwelling on the small as well as the great things of life.

Now, while we utter these observations on the mind of Christ, we very naturally are making a comparison between His mind and the minds of men; and the very wonderful thing about it is that there is a similarity, for all of these characteristics are to be found in those around us, not perfect in any one, nor complete nor balanced, but able to be discerned and emphasized. We have in truth the mind of Christ, which fact, when recognized, will surely produce a stirring in our mind and will. At first as we consider His mind and our own, we despair, and yet later mingled with the despair is a joy that comes from the recognition of a likeness that can most surely be increased as the mind responds to the possibilities that underlie that likeness. We look at Him and He is above us: We look into His mind and He is—NEAR US!

May our minds be stirred again to a recognition of this truth!

## NEWARK, N. J., NOTES.

The Rev. Francis H. Richey, of Asbury Park, has accepted the rectorship of St. George's Church, Vailsburg, to enter upon his duties about November 1st.

St. Paul's Church, Newark, has fitted up the second floor of its parish house with fifty beds for soldiers and sailors who may be in Newark on leave without a cheap, comfortable place where to spend the night. The week-end accommodation is not sufficient and other Churches will help out. A simple breakfast is provided. The work has been very satisfactory.

The Rev. Victor W. Mori, of Madison, has been appointed Archdeacon of Morristown, which includes the three western counties of the Diocese, in place of Archdeacon Tyler, who has become U. S. Chaplain in France. The Archdeaconry meetings are appointed as follows:

Newark at Short Hills, October 28th; St. Luke's, Paterson, October 29th; Jersey City, at Trinity, Hoboken, November 6th; Morristown, at Madison, November 7th.

Nearly all the clergy of the Diocese are brought together at these meetings for the discussion of living questions and the consideration of Diocesan affairs. In Paterson and Jersey City there is a good attendance of laymen in the evening.

Several building plans must be postponed because of the government regulations. At Vailsburg where a new Church building was planned it will probably be necessary to enlarge the parish house in an unexpensive way to meet the absolute need of the congregations gathered under the Rev. R. W. Conklin.

## THE LITANY IN WAR TIMES

P. S. P. of the Field Artillery, in a letter to The Church Record, says:

I am writing from the battlefield of France, and it is late at night when our thoughts become more serious. I have just read the "Litany or General Supplication" of the Prayer Book by way of evening prayer, and it struck me forcibly in many passages as peculiarly appropriate in this time of our tribulation. I wonder whether those who wait at home have noticed how well in the supplications of the Litany are expressed our most earnest wishes and the prayers nearest to the hearts of all who are closely affected by this gigantic struggle.

"Remember not, Lord, our offences, . . . neither take thou vengeance of our sins: Spare us, good Lord, spare Thy people whom Thou hast redeemed with Thy most precious blood, and be not angry with us forever."

"From all evil and mischief; from sin, . . . from all blindness of heart; from . . . hatred and malice; . . . from all inordinate and sinful affections; . . . from plague, pestilence, and famine; from battle and murder; . . . from all sedition, privy conspiracy and rebellion; . . . from hardness of heart and contempt of Thy Word and Commandment." Is it not an inclusive cry for deliverance from sins and dangers most imminent in these times?

And then,—"*In all time of our tribulation; . . . in the hour of death; . . . Good Lord, deliver us.*" With death on all sides over here, the prayer takes on new meaning and earnestness.

And a little later, we beseech God to give to all nations unity, peace, and concord. It is the prayer ascending from all humanity.

There is no need of quoting more. In almost every word can be found a special meaning for our spiritual or national needs. It is only necessary to read with this in mind to see what I mean.

"O Lamb of God, who takest away the sins of the world, grant us Thy peace"—a spiritual peace—the peace of God which passeth all understanding, which can come to the soldiers in the midst of battle—to those at home under the stress of anxiety for loved ones exposed to unknown dangers—to those suffering the agony of separation and loss of sons in a far-off land.

Can we not use this Litany of ours, and pray into its words a special meaning for these war times? And when we come to the end, there is comfort in the beautiful words of Saint Paul, half prayer and half promise:

"The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore."

## "IMMENSELY GRATIFIED."

It makes all the difference in the world how you look at a thing. The Prussian Kaiser learns that a German mother has sacrificed nine sons in the war and he writes her a personal letter to tell her he is "immensely gratified" (!) and sends her his photograph with signature. Revolting, heartless egotism of a contemptible autocrat! Read his amazing letter, and then, to get a better taste in your mouth, read what Abraham Lincoln wrote to the mother who had lost five of her boys:

## The Kaiser's Letter.

"His Majesty the Kaiser hears that you have sacrificed nine sons in defense of the Fatherland in the present war. His Majesty is immensely gratified at the fact, and in recognition is pleased to send you his photograph, with frame and autograph signature."

## Lincoln's Letter.

"Dear Madame—I have been shown in the files of the War Department a statement of the Adjutant General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from the grief of a loss so overwhelming. But I cannot refrain from tendering to you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice on the altar of freedom.—The Montana Churchman.

THE RESPONSIBILITY OF  
EXAMPLE.

Our Savior's method is superior to that of the world in securing co-operation because it rests upon the highest possible plane. A nation passes laws and compels obedience under penalty. Our Savior teaches us what He has done for us because He loves us and wishes us to have the fullest and richest life possible. He then offers opportunities of serving Him and calls upon us to do it of our own free will. The one is compulsory; the other voluntary. Both are necessary. The nation publishes its laws and organizes a system of police and courts of justice to enforce them. Our Savior says "If you love me, keep my commandments."

In methods of finance the nation makes its budget, estimating carefully what it will need to carry forward its work. It then informs the people what they must pay and demands it from them. The people sometimes grumble, but they pay. God's Kingdom needs money for its support and for its tremendous task of overcoming the power of Satan and bring to all men the blessings which Christ offers. Its leaders tell us what will be required and leave to our consciences whether we will be generous and pay our share, or shirk and let someone else pay for us, or see the Kingdom of God weakened and held back by our disloyalty. What every- indicated in Malachi iii 8-12. Here one should give for God's work is again the standard is the highest possible, because it appeals to our free will and depends on our faith in God.

In the use of our time and work the nation to a large degree demands our service, and we give it gladly. The Savior quietly says, "Follow me," and lets obedience rest with the decision wrought by the love we feel in our hearts.

Our devotion to the needs of the nation is so loyal and so enthusiastically given that the word "slacker" shows the loathsome contempt in which we hold the man who does not measure up to our high standard of patriotism.

This is where the responsibility of example exerts so powerful an influence. We do our share gladly for the nation, because we wish to be loyal. Shall we be any less devoted to our Savior? The stability of the national life will be determined by our loyalty to Jesus Christ. It cannot stand unless it be built upon Him. You and I who are called by His name have a responsibility of example to which we must fully measure.—The Rev. Charles H. Young.

A SOLDIER'S LETTER TO HIS  
MOTHER.

The Minneapolis Tribune published the following letter from a Canadian soldier to his mother, written just before going into battle, which is worthy of wide publicity:

"Mother, dear, your letters worry me, worry me considerably. It is evident that you do not understand, but I shall put it to you this way: Do you realize that Christ was the first one to fall in the present war?

How? Well, simply this: The very principles for which Christ gave His life are identically those principles for which Britain is today giving her life-blood. It is an old struggle and Christ Himself was the first martyr to the cause. We are fighting for principles. Right against might. Would the world be worth living in if might, and might alone prevailed?

Therefore, mother, rather than pray that Harry and I should never be sent to the front, pray that we shall acquire ourselves like men and be strong for we are on duty primarily for God.

Don't feel badly if you hear that we have been specially detailed for dangerous work. Rather look on it as an honor and special privilege that we should be chosen for special duty in upholding the cause for which Christ laid down His life. If you pray for our return and only for our return it is selfishness. Our mothers have been called on to endure greater sacrifices than any we can endure in this war.

Pray for victory, for right; pray that we shall be able to do our duty faithfully and if we fall for the cause of Christ, remember, mother dear, that "greater love hath no man than this that he lay down his life for his friends."

Personally, I don't want to go back except with honor and a clear conscience of having done my duty. Life under any other circumstances after the war would not be worth while."