

The Witness

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

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BISHOP JONES OF UTAH IS ASKED TO RESIGN

The Special Committee of the House of Bishops Meets in St. Louis; a Report of the Meeting

The Commission of the House of Bishops, consisting of the Bishops of Missouri and Texas and the Bishop Coadjutor of Iowa, met in St. Louis, Mo., on Nov. 7, 1917, and chose the Bishop Coadjutor of Iowa to be Secretary, and spent the day in examining the complaints submitted by the Council of Advice of the Missionary District of Utah and others, among whom were Dean Fleetwood and Mr. Walcott Thompson of Salt Lake City, who appeared personally and gave testimony.

Deeming it but fair that the Bishop of Utah should be asked to appear before the Commission to answer for himself, it adjourned to meet again on December 12.

On the said day, the 12th of December, the Commission met in the Bishop's House, 74 Vandeventer Place, St. Louis, all three members being present, and the Bishop of Utah also coming personally before it whenever occasion demanded.

The Bishop of Utah submitted to the Commission some questions, as follows, asking for written answers:

1. Question. Does the Commission find that the allegations of the Council of Advice are justified?

(a) That I have been affiliated with seditious organizations?

Answer. The Commission does not charge seditious organizations, but does say questionable organizations in respect of loyalty to the Government.

(b) That I have persistently promulgated unpatriotic doctrines?

Answer. The Commission is not satisfied that you have persistently promulgated unpatriotic doctrines; but the evidence shows that on occasions you have promulgated such doctrines.

(c) That I have injured the life of the Church in Utah and elsewhere?

Answer. Yes; it seems to the Commission that you have injured the life of the Church in Utah and elsewhere.

2. Does the Commission find that I have exceeded my prerogatives in coming to the conclusions I have in regard to war and Christianity?

Answer. The Commission is of opinion that in our free country you are not to be officially restrained in your maintenance of opinions which you hold as an individual; but it also thinks that weighty responsibility attaches to pronouncements by a Bishop, and that thoughtfulness and reticence on his part are exceedingly desirable.

3. Does the Commission believe that I should accede to the request of the Council of Advice and resign?

Answer. Yes.

Commenting on the statement made by the Bishop of Utah to a committee of the House of Bishops, October 18, 1917, the Commission would say:

1. The underlying contention of the Bishop of Utah seems to be that war is un-Christian.

With this general statement the Commission cannot agree, and, specifically, it thinks that the present war with Germany in which our country is involved, being, as it is, for liberty and justice and righteousness and humanity among nations and individuals, is not an un-Christian thing. This Church in the United States is practically a unit in holding that it is not an un-Christian thing. In the face of this unanimity, it is neither right nor wise for a trusted Bishop to declare and maintain that it is an un-Christian thing. If the

compelling force of conscientious conviction require such utterance, fairness demands that it be not made by a Bishop of this Church. The making of such an Episcopal proclamation should be preceded by the withdrawal of the maker from his position of Episcopal leadership.

2. In principle, the Bishop of Utah seems to be at one with this Church and with the American Government.

Witness his words in the statement referred to above:

"As a loyal citizen, I am wholeheartedly for this country of ours, in

come from an Episcopal representative of this Church.

3. It seems abundantly manifest that an end has come to the usefulness of the Bishop of Utah in his present field, and that no earnestness of effort on his part would suffice to regain it.

Therefore, the appointed Commission, after thoughtful consideration of the facts presented to it, and after giving audience to the Bishop of Utah, in person appearing before it, is constrained to pronounce as its judgment and advice in the matter that the Bishop of Utah ought to resign his office as such Bishop, said resignation to take effect within three months from this day, to-wit, on or before March 12, 1918.

The Commission instructs its Secretary to communicate these, its findings, to the Presiding Bishop, with the request that the Presiding Bishop will send them, under a covering letter of his own, to the Bishop of Utah.

THE BOARD OF MISSIONS HOLDS AN IMPORTANT MEETING

The December meeting of the Board of Missions was largely attended, every section of the country being represented. A number of visitors were also present. It was greatly regretted by all that the President, Bishop Lloyd, was not at the meeting, as he was on his way to Liberia.

This being the Annual Meeting for the election of committees, all the present members were re-elected on the Executive Committee, the Committee on Audit and Finance, and the Trust Fund Committee. There being two vacancies in the Executive Committee due to the death of Bishops Edsall and Nelson, the Board elected Bishops Talbot and Thomas to fill these vacancies.

regular furlough or on sick leave, with the approval of the Bishop in the field and the Board of Missions.

It was necessary to make an appropriation of \$16,000 to enable the Treasurer in the China Mission to make up to the Missionaries the loss occasioned by the fluctuation in exchange during the past year.

The Board learned that the Right Rev. Francis K. Brooke, D. D., Bishop of the Missionary District of Oklahoma, will celebrate his twenty-fifth anniversary on Epiphany day, 1918. It adopted a message of congratulation to him.

During the luncheon hour a most interesting address was made by the Rev. C. H. Patton, D. D., Secretary of the American Section of the Committee on Christian Literature of the Continuation Committee of the Edinburgh Conference in Boston, on the question of the supplying of Christian literature in the foreign Mission fields. A great reading public was being developed in all of the foreign fields and very little Christian literature of the right kind was being produced to meet this. On the other hand, secular agencies were placing at the disposal of these newly-developed readers literature of the most undesirable kind. Christian literature of the right kind in the vernacular for native Churches and Clergy is greatly needed. Dr. Patton suggested a number of ways of meeting this demand, all of which were referred to the Executive Committee for the purpose of considering in what way our Board could respond to this need.

The most important thing done by the Board was permission given to Bishop McKim and Dr. Teusler to proceed with the building of at least three units of St. Luke's Hospital, Tokyo, in the Spring.

The question of the distribution of the undesignated legacies had been considered by the Executive Committee and when brought up in the Board it was felt wise to postpone action until the meeting in February. The Executive Committee, however, was given authority to meet certain emergency apportionments immediately.

The Rev. R. B. Mitchell, who has been assisting the President in pushing the One Day's Income Fund and in other work, was elected a Secretary of the Board.

As the next regular meeting of the Board would fall on Ash Wednesday, it was voted to hold that meeting a week earlier and to push forward the meeting of the Executive Committee accordingly.

MEETING OF THE EXECUTIVE COMMITTEE

At the Executive Committee meeting on December 11, 1917, the day preceding the Board meeting, the following Missionaries were appointed:

Miss Edith Willis as United Offering worker in the District of South Dakota; Miss Ida F. Lusk as nurse in St. Luke's Hospital, Manila, P. I., and Mrs. Julia L. Young as United Offering worker in the District of the Philippines.

Provision was made for the training of Miss Beatrice Arthur who has applied for appointment to China.

This is the hour for Christian men and women to hold fast to their faith. It is the hour for prayer for grace that the love of God may abide in the heart and continue to work as the one supreme motive, holding men steadfastly to the one consistent Christian purpose—to save and to serve the souls of men.—Ex.

WHICH?

The stars overhead and the cool, crisp air.

The quiet of the streets, the brilliantly lighted Church, the rood-screened chancel, fair with greens, the Altar made beautiful with flowers and festal linen.

The white-robed Choir with introit telling the glorious news, the songs and hymns of praise.

The old story told again, and coming new to the heart and soul and mind with its message, the same the shepherds heard.

The sweet communion with Christ and with friend, the word of cheer, "A Merry Christmas," and thus the Day, Christ's Day, begun with Christ's Mass.

WHICH?

The morning of joy made glorious with the greeting of child and parent, of brother and sister—"A Merry Christmas."

Then the family in God's House to hear the Christmas story, to worship the Christ-child, to receive into heart and soul the Christmas spirit to give a gift to extend His Kingdom.

To return to the family circle, to join in mirth and merriment, to give and receive the tokens of love.

And the Day sanctified, and joy more true, and merriment more real, because father and mother and child have not forgotten, nor neglected, the Christ-child Who first gave Himself that the whole world might have a Christmas Day.

WHICH?

A rush and a whirl, tired and cross and surly.

What shall I give, what shall I get? What must I give because the gift was given me?

The Day begun, but not with God.

The Day continued with the Christ-child forgotten.

Santa Claus, but no St. Christ.

Feasting, but not the Feast which Christ ordained.

Festivity, but not the Festal Service.

Gifts, but no gift to the Giver of all.

O sad and fearful day, a Christmas without Christ—gifts without the Great Gift.

Which day will be yours?

JOHN C. SAGE

which all my hopes and ideals are bound up. I believe most sincerely that German brutality and aggression must be stopped, and I am willing, if need be, to give my life and what I possess to bring that about. I want to see the extension of real democracy in the world, and am willing to help that cause to the utmost; and, finally, I want to see a lasting peace brought to the world as a close to the terrible convulsion in which the nations are involved."

It is in methods only that he differs. The Government and the Commission thinks it may fairly claim, the Church, in the immense preponderance of its membership, think that by vigorous prosecution of the present war against Germany the "sound and lasting peace" desired may be secured. The Bishop of Utah thinks otherwise, and so expresses himself as to methods, and he thinks himself conscientiously bound so to express himself. The Commission thinks such expression should not

The Commission has not been unmindful of the risk of establishing a dangerous precedent in yielding to requests which desire the removal of a Bishop from his Diocese or District where canonical charges are not involved.

It, therefore, desires to place on record that the advising of this action should not be interpreted as a precedent, but that it seems necessary at this time of an excited condition of public opinion.

DANIEL S. TUTTLE,

Bishop of Missouri.

GEO. H. KINSOLVING,

Bishop of Texas.

HARRY S. LONGLEY,

Coadjutor Bishop of Iowa, Secretary.

DANIEL S. TUTTLE,

Presiding Bishop.

St. Louis, Mo., Dec. 12, 1917.

Little duties are the greatest duties, when they are the ones God chooses for us.—Ex.

A most interesting and important address was made by the Ven. A. W. S. Garden, Archdeacon of the Diocese of West Texas, which was referred to a committee of five, whose report was in turn referred to the Executive Committee with power to act.

Bishop Mikell of Atlanta presented to the Board, as he had previously to the Executive Committee, a proposition which had been made to the Fort Valley School, near Macon, Ga., to have the Episcopal Church take the School under its care. The Bishop felt that this was one of the best schools for negroes in the South, and undoubtedly the best in Georgia. An annual appropriation of \$6,000 toward the running expenses was asked, and the matter was referred to the Executive Committee with power to act.

A previous ruling of the Board was changed, making it possible to continue the salaries of married Missionaries, classed as foreign and Latin-American, while traveling between this country and the field on

THE LORD IS AT HAND— REJOICE, BELIEVER, AND LET HIS POWER HELP AND DEFEND YOU

BY THE VERY REV. FRANCIS S. WHITE

THE FOURTH SUNDAY IN ADVENT THE COLLECT

O Lord, raise up, we pray thee, thy power, and come among us, and with great might succour us; that whereas, through our sins and wickedness, we are sore let and hindered in running the race that is set before us, thy bountiful grace and mercy may speedily help and deliver us; through the satisfaction of thy Son our Lord, to whom, thee and the Holy Ghost, be honour and glory, world without end. Amen.

Notice we are asking God to raise up His power, not to send it down. That is a great and helpful thought. God has placed His power in Books, in Ministry, in Sacraments. To many so-called Christians there is not much power in any or all of these three means, because its presence it not known or realized and so is not used. Bishop Doane gives me this thought, and he adds, "It is a power so great that if we only knew and used it, it would be like a new incoming of the Lord Himself into our hearts and lives; and a great and mighty succor to us in running the way of God's commandments." We are beginning to think of the Christmas story; of the Christ's mass, celebrated by the Christ's Ministers. Oh, if we only could be led by the careful study of this prayer to an expectant use of the Christ's sacraments; to a more earnest study of the Gospel message; to a more helpful relation with the Minister of Christ! What do we get from our Bibles, our Sacraments, the Priesthood? If we get little, it is because we expect little. Sometime, it may be, we only want little. Some times the Ministers may fail us, but the Bible and the Sacraments never fail.

Advent is a time for special self-examination, and preparation for our Christmas Communion. If we have studied our Bibles well, and measured ourselves by its standards as lived by Jesus and His disciples and apostles, we realize with shame and sorrow how tied and bound we have been by our sins and wickedness, and if we have true shame and sorrow we can realize the truth of Bishop Doane's statement that "the victories of penitence are greater some times than the conquests of purity." But to gain these victories the spirit of the Lord must come upon us mightily. Let us make it quite evident to our selves that the spirit of the Lord has come upon us, or into us, through the channels of utter and sincere humiliation born of a true self-knowledge.

What a comfort to many must be St. Paul's experience as it came to him when the Lord said to him, "My grace is sufficient for thee; for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities that the power of Christ may rest upon me."

"Speedily help and deliver." Here speaks the impatient heart of mankind. And yet there is reason in this request. We need to be speedily helped or it may be too late for help. Many of us are shallow, apathetic Christians because we do not really believe our Bible teaching about the second coming of Jesus in judgment and are skeptical of the grace given in Sacraments. Not to many men is it given to realize that we need to be speedily helped because it is quite possible for us to be lost and stay lost; that it is quite possible to become so tied down that we could not take another voluntary step in the Christian race. And because many of us do not realize this need of haste, and the necessity of waking from the sleep of carelessness Mother Church gives us yearly this Advent season, and so at least once each year makes sure that we have these thoughts on our lips, hoping meanwhile that they will also find an echo in our hearts.

THE EPISTLE

Phil. iv. 4.

Rejoice in the Lord alway: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto

God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.

The only cheerful person in the world is a really sincere follower of Jesus Christ. He is the only one who can really rejoice; because he has tied himself up with the Lord who says when tribulation comes to men "Be of good cheer, I have overcome the world;" and who when a realization of their sins drives men to Him in true repentance, says, "Be of good cheer, thy sins be forgiven thee;" and who, when men cry out to Him because of their fears, says, "Be of good cheer, it is I, be not afraid." Because St. Paul was a sincere follower of Jesus, he, too, could continually insist on this note of cheerfulness. "Be of good cheer" says Jesus. "Rejoice" says St. Paul, "and again I say rejoice." The cry of the penitent causes joy, a sober joy, a real joy in the Lord on earth. Joy because the Lord has come into His own; has speedily helped and delivered a man from the bondage of his past; has succored him when those who loved him, even perhaps to his father and mother, had forsaken him and left him alone.

If you have ever been in trouble caused by the consequences of your sins, you know how depressed you become; how anxious and worried

THE GOSPEL St. John i. 19

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then they said unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara, where John was baptizing.

What would you say if some one sent people to you with this question, "Who art thou?" Would you, could you, tell them the truth about yourself? "What sayest thou of thyself?" St. John said he was a voice. The people heard him. They saw him and knew him to be a man of power. They heard him and tried to classify him, and label him, and make him fit their ideas. When his counsels fitted the other man they listened. When they hit them they refused to hear the Voice and rejected against themselves the counsel of God.

The Voice of one crying, "Make

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
4 S. in Advent	II Kings 5:1-14 Joel 3:9-21	Matt. 18:1-14	Isa. 63:7; 64:1	James 5
M.	II Kings 5:15-27	19:16; 20:16	Micah 5:2-9	I John 4:7-21
Tu.	Isa. 9:1-7	1:18-end	Isa. 7:10-16	I John 5
W.	Gen. 4:1-16	Acts 6	Wis. 4:7-15	Acts 7:59; 8:8
Th.	Exodus 33:7-23	John 13:21-35	Isa. 6:1-7	II John
F.	Jer. 31:1-17	Matt. 18:1-14	Bar. 4:21-30	Mark 10:13-27
S.	II Kings 8:16-20	I John 1: 2:6	Micah 4:1-7	Rom. 8:1-17
5 S. in Advent	9:1-13 43:1-13	2:7-17	Ez. 36:8-28	John 3:1-21

On the Fourth Sunday in Advent one year ago, in the Old Testament Historical, or Historico-topical Course, we turned from Judgment as illustrated by the Flood (lesson for III. S. Adv.), toward the Christmas season, on the pivot of God's Covenant with Noah of which the sign was the Rainbow (Gen. viii:15-ix:17). This was a good introduction, we thought, to the Covenant of Grace instituted with Abraham, which itself gave us the Old Testament background of the Christmas stories: "mercy toward Abraham," in the Magnificat and "the oath which He swore unto Abraham our father" in the Benedictus. We come again in the second year's course of lessons to the same Sunday. How fares the Old Testament story chronologically arranged, judged by the Advent-Christmas test? Well, we have this morning, as following on the judgment upon the Church (First Sunday in Advent) and two lessons on the work of Elijah (2nd and 3rd Sundays), Naaman the Syrian, the leper, healed by obediently dipping seven times in the waters of the Jordan at

the coming of God from above; while the latter, separating as the Old Testament apparently does not, the Second from the First Advent, urges patience "until the coming (or presence) of the Lord." The special lessons this week will probably be revised.

The Sanctuary of Prayer

ALMIGHTY GOD, the God of our Fathers, who didst guide and guard of old those who trusted in thee; we commend to thee our Beloved Country and pray thee to defend her now and always; Give grace and wisdom and energy to those who act for us in the defense of Liberty. Guide our President and his Counsellors; Make strong and wise the Officers of our Army and Navy; to those who are enlisted in any branch of the service give the sense of high responsibility and devotion to the great cause. To us all give loyalty without wavering, and the earnest desire to co-operate in every effort to put an end to injustice and cruelty. Help us all to realize our need of thy inspiration and guidance. Give us the spirit of self-denial, that with pure hearts and minds we may work together not for selfish promotion, but for Mercy, Justice and Good-will in all the world. Help us to put away whatever hinders us from doing thy work, and bring us through every difficulty, every grief, every failure, until again Peace with Love shall gladden all the earth, through our Lord and Saviour Jesus Christ. Amen.

This is Your Opportunity

We have received the following letter from the Brotherhood of St. Andrew headquarters. We hope our readers will respond generously.

"Way off, at a small mining town with a population of about 1800, down in New Mexico, the Government has established a National Guard Camp with some twenty or thirty thousand of our boys.

Our Brotherhood secretary there is devoting a large part of his time to the men who are confined in the hospitals and he writes us that he is trying to make a bright and cheery Christmas for "his patients." The possibilities for making a bright and cheery Christmas for these boys are not great because the community is so small.

He writes us that he has a list of one hundred boys without parents or friends to send them Christmas cheer and asks us if somewhere through the Church we cannot find some man or woman who would like to send something to make the season brighter for his boys.

His address is: Doyle E. Hinton, care Y. M. C. A., Camp Cody, Deming, New Mexico.

I feel sure that there must be many in the Church who are hunting this year for some special place to send some little gift, to whom Mr. Hinton's appeal will come with real force, if we could but get the information to them. Will you not insert in your paper something of this so that those wishing to do so may contribute?"

Alienated Property Restored to Church

Justice A. S. Tompkins of the New York State Supreme Court handed down a decision on Dec. 1st, under which possession to the property of the Society of the Atonement, Graymoor-on-the-Hudson, will be restored to the Church. Three of the Trustees, who did not agree to the alienation of the property when the Rev. James Francis Paul, Minister General of the Society, perverted to the Roman Catholic Church, brought the suit to recover title. The case had been in the courts for seven years.

A CHRISTMAS PRAYER

O HOLY FATHER, Who on the first Christmas Day didst give Thy only begotten Son to take our nature upon Him, and to be born of a pure Virgin; grant as Thou makest us glad with the yearly remembrance of that event, we may receive Him for Whom the inn had no place. Grant that He may be born anew in our hearts, so that, possessing His spirit, we may not fear to call Thee Father, and love all men as He taught us to do. May the light which He brought shine more and more upon all nations; may the life which He imparts be the common possession of all men everywhere; so that, having received the adoption of sons, we may grow in grace and in the knowledge and the likeness of Thy only Son, Jesus Christ, in Whose Name we offer up this, our prayer. Amen.

—John C. Sage.

you are; how restless; even morose and moody you are tempted to become. And only the knowledge and assurance that Jesus knows and has forgiven will ever enable you to carry out the injunctions of this letter which the Church puts before us this Fourth Sunday in Advent. All these Advent days she has been calling you to repentance and self-examination and confession. All these days she has been urging you to break with the works of darkness. Now as the purple shadows seem darkest, she sends this cheering ray of light across the gloom of morbid fear and shame and contrition, and bids us lift up our heads and let our moderation be known by all; she bids us rejoice and let it be evident that our joy is in the Lord and in Him alone; she bids us cease worrying and manifest a peace which shows there is no guilty conscience within; she bids us make our Eucharists, our thanksgivings, the channels whereby our requests may ever climb to heaven.

"The Lord is at hand." He is closer than breathing. He is ready to succor, to help us run the race, yea, to run with us, and will be waiting to crown us at the end. "The Lord is at hand." Keep this message when you are tempted to relax your hold on virtue. His presence is a coming to help—we can turn it to a coming to judgment. "The Lord is at hand." Remember this when you think you are alone with your thoughts. It will help you over the top of many a deadly struggle to run the straight race. In every event of life remember that "The Lord is at hand," and you will thank God, take courage, and keep cheerful. And little by little the peace which the world can not give nor understand, will keep, hold, possess your heart and your mind. Isn't that a prize worth striving for? A Christmas present worth having?

straight ways for the Lord." Are we voices for God? Is our message a message that attracts, and enthralls, and stirs up men to make crooked paths straight, and rough places passable?

"There standeth one among you whom ye know not." The Real Presence of Christ! "The unknown, inexplicable, mysterious presence of Christ in and through means appointed and unappointed which can be raised, roused, stirred, quickened." Christ in the Sacrament; Christ in the Book; Christ in the Orders; "Christ in you, the hope of glory." Oh! to realize that the Birthday of Jesus might mean this much to His followers! Can not you do something this year to make that day the most wonderful Christmas you yet have lived? Can you not make room for Him in your hearts, and your lives, throwing everything unreservedly open to Him? Can you not give Him the whole of yourself? Can you not let Him make your life His voice? That would be a wonderful thing to do. Try it.

"Who art thou?" "What sayest thou of thyself?" Does not Mother Church give us this wonderful, pathetically inspiring picture to drive us this very day to a closer, deeper, more sincere self-examination? And to keep this self-examination from driving us to despair, to self-destruction, to fear and torment, she bids us pray the Saviour for His bountiful grace. Thank God for putting you in a Church which, while it shows you yourself, also is able to show you the white, helpful Saviour so close to you that all you have to do is to stoop in a real humility, and in the stooping find the light and the love and the hope that will make you rise with a shining in your eyes, and a new song in your mouth, and a peace that God Himself came to earth to bring to just such people as you. F. S. W.

the word of the prophet of the true God. Getting the better of his rage over the reflection of the waters of his own Abana and Pharpar, rivers of Damascus, he took the advice of his servants (more accustomed than he to obeying, doubtless): "and his flesh came again like unto the flesh of a little child, and he was clean." As his leprosy was a type of sin, so was the manner of his healing a type of the cleansing and healing of the human race through the Incarnation the Holy Spirit (Acts x, 15), individually applied through faith and "that washing which was a new birth and by the renovating power of the Holy Spirit" (Titus iii:5). For a corresponding New Testament lesson, we use our Lord's teaching on the necessity of turning and becoming as a child; of becoming childlike. Do not these two selections fit the Sunday and the season? Even the minatory passages of the second lesson, warnings of "the Gehenna of fire" and injunctions not to despise one of these little ones, are appropriate—we are still in Advent. The love of God shown in the Birth of the Christ was attended by evil manifestations. Today we are thinking of Belgium and her little children; and we should think also of the sin, more prevalent than is commonly supposed, of despising the beginnings of spiritual life in converts, young and old. Yet the passage closes with the note of God's redeeming love, the shepherd that goeth after the one lost. The Old Testament Alternative, with its challenge to prepare for war and God's promise of protection to His Church, is keyed to Advent; its specific promise of cleansing harmonizes with the Naaman story; and the whole carries out the prayer of the Collect for a coming which will help and deliver us. Of the two evening lessons, the former reaches a climax in a cry for

WHAT THE CHURCH TEACHES ABOUT THE INCARNATION

The Christmas season brings to us once more the old message, which none the less is ever fresh and new, of the Incarnation. The Word, which in the beginning had gone forth and clothed Himself in created form, when God made the heavens and the earth, now again, in the fulness of time, went forth and took our nature in the womb of the Blessed Virgin. The baby who was born at Bethlehem was in very truth Immanuel, God with us.

GOD REVEALED IN NATURE

God is revealed in nature. "The heavens declare the glory of God, and the firmament sheweth his handiwork." The Psalmist's words gain vastly added meaning through astronomy, with its revelation of the stars and nebulae. Primitive religions grew largely out of the revelation of God in nature, and for that reason they contain elements of truth. Christianity stands to these religions in the revelation of the full truth to that which is partial. But the revelation through nature is incomplete, because the terms are so imperfect. It is manifest that God can be revealed more truly in a flower than in the lightning and storm, because the flower is alive.

INCARNATION NECESSARY

But nature, even when the flower is included, lacks the power to reveal any personality, or moral elements. The heavens can declare God's majesty and eternity and power. The relation of interdependence between flower and insect can declare something of the wisdom of God; but since man, with his personality and his moral nature is the crown of created forms, it is clear that the fullest possible revelation of God must be in terms of human nature. Man alone can reveal God adequately. Anthropomorphism may become misleading in theology, nevertheless anthropomorphic terms are the best terms, and the most adequate, which we can find.

A SINLESS HUMANITY REQUIRED

God cannot reveal Himself in the human race as a whole because sin has spoiled the medium of humanity. Humanity as a whole reveals something very different from God. Even the greatest saints have their imperfections. Humanity therefore is not a proper medium for the revelation of God; it has lost its capacity for that revelation. So there had to be a new creation, a new Adam, born without the taint of sin.

THE UNFOLDING MYSTERY

There was nothing mysterious in the appearance of the Babe in the manger at Bethlehem. The halo is the creation of artists. Those who visited the cave saw only a normal, healthy baby.

The mystery begins to enshroud the figure in childhood, as the sinlessness of the life appears. Yet that life must have appeared the only normal one. The mystery would seem to be in other lives. Why cannot all childhood be like this?

There was deeper mystery in His direct insight into Spiritual truth. He taught as one having authority. He lived in intimate union with the Father.

The mystery of His miraculous power was not so great. One in such union with God could not do otherwise than work wonders. But the death brings mystery. Why should such an one suffer so? Not for His own sins, for He had none. Why should God allow such a death unless in some way it was to be redemption for the world?

In the Resurrection, the mystery, which had been gathering around the Person of Christ, is revealed in its full and dazzling glory. It is the mystery of one who was God and man. So the doubting Thomas hailed the risen Christ as "My Lord and My God." So the Ascension was but the return to the throne of Him who had left it to take our nature upon Him. So the Church's experience of the continual presence of the ascended Lord becomes natural. "Christ in us the hope of glory." "Now I live, yet not I, but Christ liveth in me." It was only after the disciples had reached this stage in experience of the mystery that they were ready for the Christmas mystery, "The word was made flesh and dwelt among us."

T. H. G.

Christmas Carols

By John Henry Hopkins

One must look around at Christmas-tide with the glance of the lover of history, to see how wonderfully true is the grand declaration of St. John, that our God and Saviour Jesus Christ is "The True Light, which, coming into the world, lighteth every man." Nearly all the glistening features of our Christmas-tide have come to us from non-Christian sources in the very distant past. What truth they contained was placed within them by The Pre-Incarnate Word, and legitimately belongs to the glorious Feast of His earthly Nativity.

This is true of the Christmas Tree, which sprang from the "World-Ash," the fabled "Yggdrasil" of the Scandinavian mythology. Though the ornaments of the Christmas Tree are Christian in origin and symbolism, the fact that they are used at all is due to the mystic adornment of "Yggdrasil," in the remote and shadowy past.

Special emphasis was not laid upon

a dance. In Chaucer it usually means a dance, rather than a song. Among the Welsh, it means a love-song. It was probably applied to the songs of Christmas-tide because of the glad-heartedness with which Christian people welcomed the wondrous good news of the Incarnation.

Every nation, as it was evangelized, gradually contributed its Christmas carols to the constantly growing repertory of the Catholic Church. Michael Haydn is perhaps more widely beloved for having given to the world "Holy Night," than is his more gifted brother for having written "The Creation," and all the rest of his great works. In England, John Reading, in an hour of exalted inspiration, composed the stirring music of "Adeste Fideles," and so conferred a benediction which has become world-wide and promises to be age-long. When the Duke of Leeds first heard it, at the Portuguese Chapel, he supposed it to be part of the Portuguese service, hence its curious name of "The Portuguese Hymn." Tate gave us "While Shepherds Watched their Flocks by Night," and we have never ceased to thank him. The French have furnished many a tuneful setting of the Christmas story, and even our new America has swung into line with several fine carols, among them being "We Three Kings of Orient," the words and music of which were composed by the uncle of the writer of this little article, the late Rev. Dr. Henry Hopkins, Jr., the first born son of the First Bishop of Vermont.

In the days of "Merrie England," the custom of singing Christmas carols

THE INCARNATION—THE THEME OF CHRISTMAS

Nineteen Centuries have passed since Christ was born "a babe in Bethlehem." Year by year the story of his birth is told—over and over again in simple language we learn of the wondrous fact, and to-day it sends a thrill of joy in every heart as great as ever when we hear the angelic message, "Unto you is born this day a Saviour," and chant the angelic chorus, "Glory to God in the highest, and on earth peace, good will to men."

There is reason for this; no human event could challenge the honor of all men during so long a period. Beneath the sweet story of Bethlehem there is a higher truth—the truth of incarnation—that God sent forth His Son into the world—that God was made man—took our nature upon Him to work out our redemption.

Viewed from the human standpoint we all recognize the world-embracing power of Jesus Christ. We like to dwell upon His love and sympathy, and helpfulness and sinlessness. We see the power of His example and the beauty of His life. But back of all this there was something more, that gave Him this unique influence, that has always commanded the reverence of man—and that was the fact that while in love He served and in humility He died, still He is Lord of all—a power more than human, a dignity greater than humanity deserves, a

God thinking, God creating, God illuminating.

We who have heard the story of the Gospel must go further. "The Word was made flesh and dwelt among us." God has spoken unto us by His Son. Jesus Christ expresses all that God thought and felt and willed for mankind. He is the full and perfect manifestation of the mind of God—the perfect Word. And he who has seen Christ has seen the Father. In Him dwells all the fulness of the Godhead bodily. Divine manifestation has reached its climax. "The incarnation is the consummation of the universe."

This is the truth that gives its true meaning to the joy of Christmas.

"Like some exquisite painting proceeding from the genius of Guido; like some fair temple rising out of the mind of Christopher Wren; like some poem born in agony from the very heart of Tennyson; like some sonata from the very soul of Beethoven—Incarnations! What is the Ecce Homo? What is St. Paul's Cathedral and In Memoriam, and Fiddio, but incarnations of the minds of Guido and Wren and Tennyson and Beethoven? Jesus Christ is the picture, the temple, the poem, the hymn, that came forth from the mind of God—Divine love and wisdom incarnate."

"There is an ancient story that the temple builders, in the absence of Hiram Abiff, the architect, threw away a key stone which he had designed and cut. They threw it away because of its peculiar shape; it was neither oblong or square; it would not fit anywhere in the wall. Finally its need was felt; its proper place was found, and it was raised to the top of the arch. The stone which the builders rejected, the same is become the head of the corner; that is, the keystone of the arch."

"This story is frequently used to illustrate the rejection and exaltation of Christ. The rejection adds luster to His glory. Every rejection of Christ turns out the same way, whether rejected by Caiaphas, or Nero, or David Strauss, or Paris Commune. He is ever found again and put back into His place at the top of the arch. He has no other place. He fits nowhere else. He is not one fine square stone along with the others—Confucius, Buddha and Mohammed. He is the center of history. Previous history comes up to Him on one side and subsequent history on the other side, like the two sides of the arch, and He unites them. He locks the arch. Without Him the arch of history falls in confusion. Anywhere else except at the head of the corner, not only in history, but Christ Himself, is an unsolved problem. But in His place He is the solution of all problems. The whole fabric of history holds Christ up into conspicuous view and draws the eyes of all men to Him."

Tablet Unveiled to the Memory of Phillips Brooks

A tablet to the memory of Phillips Brooks was unveiled on the anniversary of his birth, Thursday, December 13th, at 56 High Street, Boston, Mass., where he was born in 1835. It was presented by the Episcopalian Club of Massachusetts, at the suggestion of the Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., made a few years ago to the President of the Club, Mr. Arthur K. Hunt, that it might be a fitting tribute for the Club to place a tablet on the spot where the house stood, in which the late Bishop was born.

The man who makes God and religion supreme finds that a spirit of harmony has descended on his life. Culture and conscience, home and business, joy and pain, love and sorrow, life and death, swing into line, find their place, and move forward to the life that is life indeed.—Alexander Connell.

If you attack life seriously, seeing in hate the challenge to a love strong enough to conquer it; and in pain a sting to a joy intense enough to endure it; and in moral evil a call to battle against it, and the promise of victory over it; then you shall find the world a glorious place to live and die in.

To pray the Lord's Prayer as Jesus taught it, will change a desert life into a fruitful garden.—Exchange.

A Song for Christmas Morning

A song for Christmas morning,
For the happy day's re-birth,
That brought of yore such a radiant store
To the troubled soul of earth!
And a song for the little Stranger,
Who opened His eyes and smiled
At the mother above the manger,
Brooding over the child.

And a song for the wandering,
Journeying fast and far,
Who saw in the night the beckoning light,
And followed the faithful star;
Who came to the little stranger,
And found, in the morning mild,
The mother above the manger,
Crooning over the child!

A song for the olden story
That quickens the drooping heart,
And will forever, till skies shall sever
And the lands and the waters part:—
The tale of the little stranger,
Who opened His eyes and smiled
At the mother above the manger,
Brooding over the child.

—By Clinton Scollard.

the Feast of the Nativity in the earliest life of the Church. The first Christians commemorated the Atoning Death of their Holy Saviour much more carefully than the mystery of His Birth. The Christmas Holy Days, St. Stephen's and the Holy Innocents', now so scantily observed in the usual "rush" of the holidays, were fixed and kept much earlier than the selection of Christmas Day itself, as the 25th of December. One of the chief causes of which, by the middle of the fourth century, finally settled the choice of the early Christians upon December 25th, and gave special festivity to the joyous anniversary, was the increasing importance of having some offset, from the Christian standpoint, to the pagan Saturnalia at the time of the winter solstice. Thus the joyous feast was eventually established, and soon became the center of large and purified adaptation.

Did the pagans indulge in drunken revelry during the Saturnalia? Then their orgies would be put to shame by the clean and happy-hearted social gatherings of the Christians, fresh from the sublime offering of The Christmas Holy Eucharist. So with all the other holiday customs; the presents, the Yule-log (in the Northlands), the lights, the golden apples, the nuts, the alms, the mistletoe, as well as the Christmas Tree. And there were added to these, with many others, the beautiful custom of Carol singing, the echoes of the Angelic melodies, of the "Gloria in Excelsis."

The word "carol" originally meant

in the streets on Christmas Eve was widely followed, and it is a matter of rejoicing that this, like other most desirable parts of a real Christian observance, is being recovered for our modern day in many places.

When our Choirs go to hospitals, and homes for the orphans and the aged, with their Christmas carols, as they so often do on the Eve of the glad feast-day, they are reviving the singing by the "Waitees," which our forefathers so heartily enjoyed, centuries ago, in the Mother-land. The name "Waitees" comes from the old name of the haut-boys, accompanying the singing.

Within the past few years the Christmas programmes of music in our Churches have included Carol-services, in constantly increasing numbers, and the popularity of such simple yet beautiful tunes and poems, setting forth the Holy Mystery of the Virgin Birth in varying melody and rhythm, is a sure credential of their essential value.

The graphophone has largely silenced the delightful "singing around the piano," which used to be the universal rule in all the musical home-reunions at Christmas-tide, and yet even the graphophone is not complete at Christmas-tide without its "record" of at least "Adeste Fideles."

Let us hope that amid all the good things of the past which we are destroying, and in spite of the many cheap things of the transient hour with which they are in competition, the Christmas Carol, in Church, in the home, on the street and even in the graphophone, will more and more be sung.

fact—the fact of the incarnation.

And the joy of Christmas becomes all the more intense when, amid the festivities and the reunions during this "happiest time of all the year," there comes the sublime thought that "God has visited us with His Salvation."

We cannot know God—the "I am that I am"—except through the mediums by which He reveals Himself to us. And the power of God to reveal himself we call "The Word," that is, language, expression, revelation.

Rev. Robert Barrett, D. D., says in substance:

1. Language may be inarticulate. It is then thought or self-communication; unspoken, yet definitely expressed to the mind itself. So at first "in the beginning was the Word, and the Word was with God." That means that God was communing with Himself. It was God thinking, and the Word was there.

2. God then reveals Himself in creation. Creation manifests, expresses, the mind of God. The Word was there. "All things were made by Him." First the Word was God thinking; now it is God working.

3. Again, the mind of God is revealed in the moral consciousness of men. All moral and religious light is Divine light. It comes from God, and the Word is there. He "is the true Light that lighteth every man that cometh into the world." Whatever light then struggles through the consciousness is Divine light and reveals the mind of God.

It is God illuminating the human soul. So "The Word" stands for three phases of God's revelation—

NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

A complete and beautifully engrossed roster is being prepared of the men and women who have gone into the national service from the Diocese of Newark, New Jersey.

The Texas Chapter of the Brotherhood of St. Andrew is represented in the military camps of that State by Mr. Walter McPherson, with headquarters at Waco.

Under the will of the late Mrs. Josephine E. Bruce, the Church of Our Saviour, Milford, N. H., has received \$500, which will enable the congregation by next Easter to liquidate a long standing debt on the property.

The first contribution made to the Rt. Rev. Hugh L. Bursleson for his work, after he assumed charge of the Missionary District of South Dakota, came from the Igorotes of the Philippine Islands.

Mr. W. F. Kopp has presented to Grace Church, Cedar Rapids, Iowa, a Service Flag containing thirty-five stars, representing the young men of the Parish who have entered the service of their country.

Dr. Charles A. Fulton, pastor of the First Baptist Church, Syracuse, N. Y., addressed the Church Clerical Club of that city Monday, Dec. 3, on "The Contribution of the Baptists Toward Church Unity". Dr. A. H. Gesner, Rector of Christ Church, Oswego, N. Y., reviewed Dr. Peabody's book, "The Religious Education of an American".

The rebuilding of St. Mark's Church, Kansas City, Mo., was celebrated on Sunday, Dec. 2, at the morning service. Bishop Partridge preached the sermon. The frame structure has been given an outer facing of stone, at a cost of about \$5,000, under the supervision of the Rector, the Rev. Laurence A. C. Pitcaithley.

St. Paul's Church, Lansing, Mich., was the first Church in that city to display a Service Flag. Fourteen men have gone into the service from the Parish. The flag is four feet wide and eight feet long, and contains fourteen stars on its white field, arranged in the form of a cross.

For the first time in the history of St. John's and St. Peter's Churches, Auburn, N. Y., women voted for the officers of the Parishes at the Annual Meetings, held on Monday evening, Dec. 3. A resolution was adopted at the meeting of St. Peter's Parish favoring prohibition of alcoholic liquors during the period of the war, and, secondly, for national prohibition forever.

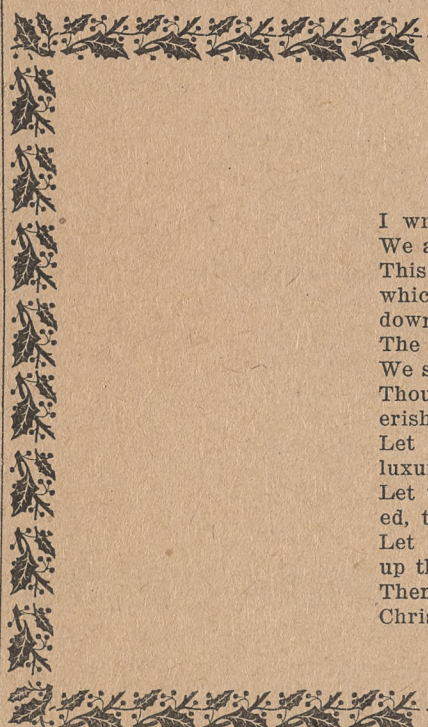
Two memorial gifts have been made to St. Mark's Church, San Antonio, Texas, by Messrs. G. R. Huline of Louisville, Ky., and B. F. Huline of Baltimore, Md., in memory of their sister, Mrs. Lily Huline Jenkins, a devoted member of St. Mark's. One is a cash gift of \$1,000, to be used for some appropriate purpose, and the other a bronze memorial tablet to Mrs. Jenkins.

The degree of Doctor of Divinity was conferred upon the Rev. Henry Harrison Hadley, Rector of St. Paul's Episcopal Church, Syracuse, N. Y., by the Board of Trustees of Syracuse University at the Semi-annual Meeting. Dr. Hadley has been Rector of St. Paul's for a little over a year, having been called to that pastorate from Newark, N. J., where he had been for ten years the Rector of St. Paul's Church. He received the degree of Bachelor of Arts from Princeton University in 1899.

A large American silk flag, given by St. Agnes' Society of St. John's Church, Ogdensburg, N. Y., was blessed at the morning service Dec. 2 by the Rector, the Rev. D. C. White. The flag is carried in the processions Sunday mornings by Harry Goodnow, son of Lieut. H. D. Goodnow, a communicant of the Parish, and at the evening service by Sage Cordwell, the youngest enlisted member of the congregation, who is in the Ogdensburg Depot Unit. The Advent Corporate Communion of the men and boys of the Parish was attended this year by the largest number since its organization. The Parish has started a Mission at DeKalb Junction, N. Y., where there are a number of Church people.

"What is true in a general way of Russia, with her unsocialized consciousness, and Germany, with her insularity," says the Rev. Edward M. Cross, Rector of St. John the Evangelist's Church, St. Paul, Minn., "is true in a practical way of every one still guilty of the old sectional and selfishly individual way of living. It is true of the people who have 'no interest in the war', it is true of the people who can't see in what further way they may conserve to help keep the other half of the world from starving; it is true of the people who 'haven't time' for Red Cross work; it is true of that whole tragically numerous throng that is content to have that other inspiring numerous throng bear the burden for the whole. In the new world there is no place for the insular, the disinterested, the socially irresponsible."

The handsome new edifice of the Church of Our Merciful Saviour, Penn's Grove, N. J., erected at a cost of \$30,000, was opened for use at a special service on Thursday evening, Dec. 6. It is of Gothic design and constructed of stone and white stucco. The Rt. Rev. Dr. Paul Matthews, Bishop of the Diocese of New Jersey, was present and participated in the service. The Rector, the Rev. C. B. Dubell, is a Chaplain in the Army, with headquarters at Camp McClellan, Anniston, Ala. During his absence the Rev. W. P. Kemper is in charge of the work. It is understood that the Dupont family contributed liberally toward the new structure, in memory



branches of religion, but written so simply that all can understand and enjoy them. Christianity is not merely a name. It is a state of being and becoming. The stimulation of the mind and soul leads to Christian actions. Constant reading stimulates the mind. If it is to be Christian in character, it must be the application of Christian ideals and experience to life. Hence we commend to you 'THE WITNESS', and suggest that at least you give it the attention that you find time for other papers and magazines." A drive was made to secure subscriptions at the Annual Bazaar, given at the Parish House on Wednesday, Dec. 12.

Personal Mention

The Rev. Henry Lee Virden conducted an all-week Preaching Mission at St. Stephen's Church, Wichita, Kansas, beginning on Monday evening, Dec. 3.

The Rev. William H. Darbie was instituted Rector of St. Luke's Church, Seaford, Del., on Sunday, Dec. 2, by Bishop Kinsman, who also preached the sermon.

Bertram T. Wheatley, Austin, Tex., has resigned as organist of St. David's Church to accept a similar position in the Church of the Good Shepherd, Jacksonville, Fla.

The Rev. Ernest V. Shayler, Rector of St. Mark's Church, Seattle, Wash., gave the address at the noonday prayer service held in the Metropolitan Theatre, that city, on Friday, Nov. 30, under the auspices of the National Federation of Churches, which set the day as one to be observed throughout the United States as a day of prayer and fasting.

The Rev. Dr. Neil E. Stanley of Sea-

Girls at the University, on Saturday afternoon and evening, Dec. 8. The Columbus Dispatch states that the Rev. and Mrs. Randolph were in the receiving line, in company with the Rt. Rev. Dr. Theodore Irving Reese, Bishop of Southern Ohio, and Mrs. Reese and the members of the House Committee of the Hall, including Mrs. John B. Preston, Chairman; Mesdames William Magruder, Samuel Prescott Bush, Alfred Vivian and Miss Josephine Matthews. Tea was served in the library. Representatives of the several Parishes of the city were among the guests.

The Rev. Charles Reagh, the new Curate at the Church of the Advent, Boston, says the Church Militant has had a somewhat striking career in the Military, Law, and the Church. He is of Nova Scotia stock, grandson of Sir Charles Tupper, sometime Canadian Premier. He served as an officer in the British ranks in the South African war; also was four years at Annapolis, and held a commission in the Chilean Navy. He received his degree in Arts and in Law at McGill University, Montreal; was admitted to the bar and practised in Chicago for some years. He took a course in divinity at the Western Theological Seminary, and was ordained Priest by Bishop White a year ago, since which time he has held a Rectorate at Kendallville, Ind. Rev. Mr. Reagh takes the place of Dr. Cabot, who is going abroad for a year.

Mr. Charles Nelson Thomas, a former Methodist Minister was recommended to the Bishop as a Candidate for Holy Orders at the recent meeting of the Standing Committee. Mr. Thomas is in charge as lay reader of the Church of the Good Shepherd, Upper Fairfield; Our Saviour, Montoursville, and Epiphany, Halls, under the direction of Archdeacon Musser.

A Red Cross Christmas

TO THOSE WHO FEEL POOR

I write as your brother.
We are a large family.
This world-war, made in Germany, against which we are fighting, has sent our incomes down and our expenses up.
The pinch hurts, but it is not going to kill us.
We still have enough and something to spare.
Though we feel poor, don't let us be impoverished by selfish fear!
Let us save in food, in service, in clothes, in luxuries and joy-rides—but not in money!
Let us use that by giving it to save the wounded, the suffering, our friends, our country.
Let us keep Christmas this year by keeping up the Red Cross.
Then it will not be a poor Christmas, but a rich Christmas to our hearts.

HENRY VAN DYKE

of Francis G. duPont, who many years ago established the first powder plant at Penn's Grove, now one of the largest centers of production in the country.

An Advent Mission was conducted at Indianapolis, Ind., in which the several Parishes of the city participated. Bishop Francis was to have given the address at the opening service on Sunday evening, Dec. 9, on the subject, "Christ's Advent and I", but was unavoidably absent, and Rectors of the city gave short talks. On the following Monday evening the Rev. Lewis Brown, Ph. D., Rector of St. Paul's Church, gave the address on "The Church and I". The service was held at All Saints' Cathedral. On Tuesday evening, at Christ Church, Dean White spoke on "The Bible and I". On Wednesday evening, at St. George's Church, the Rev. J. D. Stanley, Rector of Christ Church, spoke on "The Creed and I". On Thursday evening, at St. Matthew's Church, the Rev. George G. Burbanck spoke on "The Ministry and I". On Friday evening, at the closing service, held in St. Paul's Church, the Rev. George E. Young of St. Matthew's Church, spoke on "The Sacrament and I".

The Trinity Parish Calendar for December, published in the interest of Trinity Church, Columbus, Ohio, of which the Rev. E. F. Chauncey is the Rector, strongly recommends THE WITNESS to the members of that large and important Parish. In an extended article, the Editor says in part: "At last the Church is publishing a weekly newspaper, which is most practical for all classes of men. It is called 'THE WITNESS'. The subjects dealt with are from all

bury Divinity School conducted an eight-day Preaching Mission in Emmanuel Church, Litchfield, Minn., beginning on Sunday, Dec. 2.

Bishop Brent of the Philippines, who recently accepted his election as Bishop of Western New York, is spending the month of December among the American forces at the front in France.

The Rev. Harold Jenkin entered upon his new duties as Rector of St. Mark's Church, Erie, Pa., on the third Sunday in Advent. He may be addressed at 411 E. 7th Street, that city.

Archdeacon Schofield of Denver, Col., will assist Bishop Lloyd adjusting the work of the Church in Liberia. They have a difficult task before them, and the Bishop has made a special request for the prayers of the faithful that the Commission's undertaking may prove successful.

The Rev. M. W. Lockhart, Rector of St. Paul's Church, Batesville, Ark., has accepted an appointment from the War Work Board of the Y. M. C. A., and will have charge of religious work at Camp Pike. He has been granted an indefinite leave of absence by the Vestry of St. Paul's Parish.

The Rev. George T. Gruman, has resigned as Curate of Christ Church, Binghamton, N. Y., and has accepted a call to the Rectorship of All Saints' Church, Fulton, N. Y., and will take up his new duties on the first Sunday in January.

The Rev. Frederick C. F. Randolph, Priest-in-Charge of the Chapel of the Holy Spirit and Chaplain of the Ohio State University, Columbus, Ohio, and his mother were the guests of honor at the annual house warming of St. Hilda's Hall, the Church Home for

Deanery Meeting at Pueblo, Colorado

On Dec. 3rd and 4th the clergymen of the Southern Deanery met with their Dean, the Very Rev. Thomas Casady, at Pueblo, Colorado.

The first day was given over to business; discussion with regard to redistricting the State; a more adequate means of and proper care for the Missionary field, along with various methods of work to the attaining of the desired effect. Then the subject of preaching, its correct value in the religious scheme, its need, with more direct attention to definite conversion, was fully discussed, and much of value was gained by all.

The second day was unique with regard to Clerical Convocations. It was planned by our good Dean and his charming wife, and to them the clergy extend their hearty appreciation. Breakfast over, we were hustled in splendid cars out to the mountains. There, at the foot of Mt. Baldy, in a most attractive club house, we enjoyed a feast indeed. Nature gave us a home of beauty, and the Dean's good wife, assisted by Mrs. Mack of Pueblo, furnished a banquet fit for a king. Late in the afternoon we returned to Pueblo and that evening attended the theatre, and were entertained by Mitzi, in "Pom Pom".

Those present were: The Very Rev. and Mrs. Thomas Casady, Pueblo; Rev. Fr. Robert Alan Russell, Leadville; Rev. E. W. Boone, Manitou; Rev. and Mrs. Albert P. Mack, Pueblo; Rev. Henry Steele, Cripple Creek; Rev. Frank F. Beckerman, Salida; Rev. Don Penn, Canon City; Rev. C. H. Blodgett, Colorado Springs; Rev. Thomas Worrall, San Louis Valley; Rev. D. R. Ottmann, Trinidad.

Parson Plaintalk's Sermonette

THE MESSAGE OF CHRISTMAS FATHERHOOD AND BROTHERHOOD

The message of Christmas? What is it? What note does it strike, and what is the response of men's hearts to the message?

Whatever else Christmas brings to us it ought to wake more clear Fatherhood and Brotherhood. The Christ is a Child. And the Child points to a Father in heaven. Always thus does the child—your child, my child, any child—point. For believe me, around the little child trails the atmosphere of innocence and heaven, and heaven's Father. Mostly, because most knowingly does the Christ-Child tell us of a God, not impersonal, nor a force nor a power, but a living, preserving, patient Father. Let us find at Christmas, if we have not known Him thus before, our God as a Father to Whom as children we may turn, with Whom as children we can converse, and Whom as Father we may love and adore.

It is of little account, this keeping Christmas, if we do not also find its message more and more insistent in our lives, as human Brotherhood.

"Ye are my brethren." The little hand of the Child clasps each man's hand, and puts it in his fellow's. Alas! we haven't learned this completely—but we are learning it little by little.

The world's spirit is becoming the Christ's spirit and "brothers are brothers forevermore." When you and I, men and women of the world, look into the face of the child, and see reflected there the beauty of the Father, Who is our Father also, and then look up and live as the Father's Child; when you and I, men and women of the world, clasp the Christ-Child's hand, and our brother's hand also, singing "peace on earth to men of good will," then we have received the Christmas message, and found the way of peace which passeth man's understanding, and makes of every day a merry, happy Christmas Day.

PARSON PLAINTALK.

Home Coming Celebration by Birmingham Parish

A home coming celebration was held by St. Andrew's Parish, Birmingham, Ala., on its fifteenth anniversary, Nov. 30 and Dec. 2. The program included an address of welcome by the Rector, the Rev. Wilmer S. Poyner, the anniversary address by the Rev. Raimundo de Ovies, a former Rector, now of Clarksville, Tenn., an address by the Rev. Willis G. Clark, a former Rector, now of Asheville, N. C., impromptu talks, and on Sunday morning, Dec. 2, Bishop Beckwith preached the sermon and administered the Rite of Confirmation to a class presented by the Rector. Under the administration of the Rev. Mr. Clark a new Church was erected, and on Easter Day, 1914, he had the pleasure of conducting the first service in the Church for which he had labored so earnestly. The Rev. Mr. Poyner took charge of the Parish on the second Sunday in January, 1915. The interest on the indebtedness of \$13,000 has been paid promptly, and some \$1,500 has been paid on the principal. The appearance of the Church yard has been much improved, and there have been some very substantial and pleasing changes and decoration in the interior of the Church, made possible by the work and energy of the Ladies' Guild, with the co-operation of the men. During the past two years the Parish has more than doubled its contributions to Missions.

He Said Knit, Not, Nix

The Rector of St. John's Church, Winthrop, Mass., Rev. Ralph M. Harper, tells a good story on himself. On a recent Sunday he was explaining to a noisy class of sixth grade boys who had been giving their teacher much trouble the wonderful work of the Red Cross. The smart boys seemed subdued. In order to clinch their interest and to get their minds working on a new line the Rector asked, "Now, boys, what can you do for the Red Cross?" One boy's apparent answer was nix. To the surprise of the Rector, the grandmother has telephoned that she is sure that he did not say nix, because for some months he has been knitting for the Red Cross. And so the Rector has joyously accepted her confirmation of the boy's word that he did not say nix, but knit.—Church Militant.

The Witness

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The Christmas Message

There never was a time in the history of the world when there was a greater need that Christ should be born in the hearts of men than there is today.

But as of old there is no room for him in the inn. For man's heart today is more of an inn than a home.

A home is a place whose sanctity consists of its privacy, its quietness, its intimacy, while an inn is a public place trodden under men's feet, full of business but without the atmosphere that makes the home. It is full of conveniences that are purely material, but absolutely lacking in those intimacies which give to the home its sacred atmosphere.

And when every room in the inn is taken, even the Christ must seek other shelter. The home is never too full to receive its own, but an inn has its limitations.

Today men live in inns, not homes, and their lives are full of business, so that guests must be excluded when the place is full.

Of course, when Christ cannot find room to be born in an inn, he goes to a stable. You find him always in unexpected places, for He can adapt himself to any heart, however homely, which will open the door to entertain the princely guest.

If Christ were to come to earth in human form again, many doors would open. It would be good business to entertain him in a hotel. It would be such a feather in one's cap to lionize him as a guest. It would be most entertaining to question him about certain psychological and social questions.

But where would He go?

To the heart of a child, of a peasant, of an invalid, as in the days of old. He would accept no place where the motive was business or social triumph, or intellectual curiosity.

He wants the intimacies of love—and so men have rejected Him for other things.

But I am told that the Church has missed her opportunity, that she has fallen down in the face of this great crisis.

The Church has not fallen down, for she is the same as she always was—the dispenser of the faith and sacraments. She is still the means by which Christ gives expression to Himself, as of old, by the word of His mouth and by the touch of His hand.

We have fallen down if you please. But who are we? Just the Ministers? Since when is it true that the Clergy are the Church?

Of course there was a time when the Papal Bull "Clericis Laicos" implied that the Clergy were the Church, but at the Reformation the people said, "No! We are the Church, clergy and laity." And now, when a crisis confronts us, there are those who slip off the responsibility by saying the Church, meaning the Clergy, have failed.

No! We have failed, you and I, perhaps, but Christ has never failed. In every instance the Gallilean has conquered.

But have we failed? And if so, how? In the first place, what is the Church for? Is it a dynamo to move every social and industrial scheme that human need or caprice may require? If so, then it is bound to fail.

The Church resembles a university. A university is an institution that was created to educate youth. We do not expect it to run ward politics, nor to feed the inefficient, nor to interest and amuse the public, nor to undertake the hygienic reform in a city. It may contribute to all these things, but chiefly by educating men who in their turn shall do these things.

So the Church has one thing to do,—and that is to make men holy. So long as it sticks to that task there will be men to meet every problem of patriotism and morality. But when the Church attempts to do everything in the way of administration, it becomes a Jack-of-all-trades and proficient in none. The Church will never fail, if it sticks to its task of leavening the lump.

But what is the Church's opportunity in this war?

Is it to provide soldiers with writing paper, smokes and eats, mufflers and socks? Excellent tasks, but not the Church's real business, rather the business of Churchmen and Churchwomen, and we think they have done full measure in these particulars, but so many people think that war is such a splendid chance to reach men spiritually. It looks so! You certainly have a lot of them together in barracks, trenches, and afterwards in hospitals. But I prithee stop and think.

In barracks! Is it your experience that when men are herded together in large common rooms that it is a fitting time for spiritual converse? It is a most difficult time, for the great barrier to spiritual influence is the fear of ridicule. Men who laugh at bullets will shrink from ridicule. The experience of young men herded together is that they crave excitement, not worship.

Still the Church has done things in these cantonments that can-

not be duplicated in any previous war in the way of religious services under most difficult military conditions, for in the same hut where sacrament and prayers are being said soldiers are talking, reading, playing, smoking. It is hard to conduct religious services in such a way, but it is being done.

If you think it is easy, go down to some perfectly respectable billiard hall and try it!

In trenches! Would a foot ball field be a fitting place for spiritual converse? As a prominent Frenchman recently said, "You Americans take war as a sport." And so we do. The spirit of the gridiron produces the spirit of the battle field. Are men's minds set on righteousness at such a time? No, not even the chance of death can take the mind off from the ball.

Yet Chaplains have gone into the trenches and exposed themselves without weapons and without the heat of battle to deaden their sensibilities. Surely the man on the street can ill afford to censure men even though they fail to make converts under such conditions.

In the hospitals! Yes, many a boy has thanked God for the touch of the hand that has taken the place of a mother, and the prayer which has lead him to a Father, when the strife is over and alone the Chaplain can minister to his needs. In short, it is one thing to sit in a club, smoking a cigar and talk about the Church's failure—but as one Chaplain expressed it, "If we are failing, I wish some of those fellows who say we are would come out here and show us how to do it."

"Peace on earth, and good will to men" is not an easy motto to put on a world at war, but anyone who stops to think, knows that hundreds of fine young Clergy have gone forth to do the most difficult task of all the war—to make men think of Heaven while they are working in Hell.

THE STORY OF THE CHURCH

The Reforming Councils

Of course the development of the Papal power in Western Europe supplanted the General Councils of the Primitive Church.

These Councils were democratic in character and made no recognition of any such power as that claimed by the Bishop of Rome.

Since the seventh century the divisions between the East and the West, the rise of Mahometan power and the development of the Papal idea, had made General Councils well-nigh impossible.

Instead, therefore, the Papacy had summoned Synods, to which the Romans gave the name of General Councils but which were in reality bodies summoned to register the Papal decrees.

"No Synod could be called without the Pope" and "no Synod could revise or revoke a Papal decree." Such bodies were very different in composition and in powers from those great General Councils which had articulated the Creeds and put forth Canons which were binding upon Popes as well as others. These Roman Councils were known as Lateran Councils, and are recognized by the Romans, but not by Greeks and Anglicans, as General Councils.

But now a new situation had arisen from which there seemed to be no escape but that of holding a General Council which was neither to be summoned by a Pope nor presided over by a Papal delegate. Worse even for the Papal claims than a General Council, for neither did the Pope attend it nor was he in any wise recognized by it. For there were two Popes at the beginning of the XV century, and as the purpose of the Council was to get rid of both of them, it could recognize neither of them. So without any visible head, and at the instigation of the University of Paris a Synod of the Western Church was summoned at Pisa in 1409.

The result of this Synod was not to cure the evil, but to complicate it, for the Council added a third Pope to the two already in existence. And such a choice! Balthasar Cossa had been a leader of banditti, and while he had had Episcopal consecration, was no better than a freebooter. Avaricious, lustful, brutal, he represented anything but the spirit of reform. The last condition of the Roman Church was worse than the first.

So after a few years another Synod was called under the patronage of Sigismund, the handsome Superior of the Austrians, and with the reluctant consent of John XXIII, the pirate before mentioned.

This Synod of Constance was a grand affair—one of the grandest assemblies that ever met in the Middle Ages. It was held beside the beautiful Lake Constance, in the waters of which during the sessions of the Council, according to a contemporary chronicler, more than five hundred persons mysteriously disappeared. Such was the spirit of fraternity in those days.

The Council was to consider three principal things:

- (a) The teachings of John Hus.
- (b) The reform of the Church "from the head downward."
- (c) The selection of a true Pope.

John Hus, who had imbibed the teachings of Wycliffe, and had upset the peace of the Church in Bohemia, was summoned to appear and, trusting in the safe conduct of Sigismund, was present to defend his position. But the theology of the day was equal to the occasion, and holding that no safe conduct could protect an enemy of the Church, Hus was condemned and burned as a heretic, Sigismund was discredited and Bohemia was to break out in awful religious wars.

This matter disposed of, the question of reform was next considered. In order to prevent the evident preponderance of Italian Ecclesiastics, the vote was to be taken by nations, of which there were four, French, English, German, and Italian, and afterward a fifth, the Spanish.

But the question of reform proved a knotty one, for no one wanted to be reformed in all things—merely in those things of which the other man was guilty. So they proceeded to elect a true Pope, to whom was to be entrusted the matter of reform. It was, however, the old story of back to Italy, for they chose a very decent member of the Colonna family, (after deposing John) but one who looked at the Papacy from the Italian viewpoint, as something very profitable to Italy, and Pope Martin (as he was called) was not one to cut off the revenues which enriched his nation and his family.

So while the other Popes were finally disposed of, the reforms were forgotten, or nearly so, and the agitation for reform dragged on to the Council of Basle, which is another story, however, and one which we have not the time to tell in this issue.

Characteristics of a Good Workman

1. Efficiency.
2. Fidelity.
3. Co-operation.

By the first I mean excellence of work. The boy in an office may be as efficient in his capacity as the general manager is in his particular work.

So in the work of the Church, the first requisite is efficiency—doing our work well.

By fidelity I mean regularity and punctuality and patience. No matter how capable a man is in his work, to be really efficient he must be the kind of man one may count on.

Pre-eminently is this characteristic needed in our Church work. Nothing delights me more than the regularity of attendance at the services and guilds. Your continual presence inspires those who are not as careful to greater effort. Be sure that you are faithful.

By co-operation I mean the willingness and ability to work for others. A factory would be a poor place, indeed, if every man considered himself boss. It is by working together that the work is accomplished.

Is not this true of our work for Christ? The willingness and disposition to contribute our share, sweetly, sympathetically and good-naturedly, make the work possible.

Think of these things in your Red Cross work, in the Guilds, in the Choir, in the Clubs, in the services.
STANLEY S. KILBOURNE.

There are many who at least profess that they have no confidence whatever in human nature. They are making an unconscious but awful self-revelation in this profession. The healthy minded man looks for that which is good and rejoices to welcome and to applaud it wherever it is found.

"The world has many religions; it has but one Gospel.—George Owen.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

BOY'S SCHOOL OF S. MARY THE VIRGIN, SAGADA, P. I.

In last week's issue of THE WITNESS appeared the report of the engineer upon the fuller utilization of a water power at the disposal of the above school. We now present a letter written by the head of the school to the managing editor of THE WITNESS. Nothing could give clearer insight into the purpose and character of the school's work. The letter-head carries specifications of the several industries in which the school is engaged which are: "Saw-mill, planing mill, shingle mill, lime kiln, charcoal kiln, gardens, and nurseries, general store, printing office, blacksmith shop, photographic studio, tailor shop, cobbler shop, etc." For want of space, it is necessary to cut the letter down to those main portions which deal directly with the matter we are considering. It follows thus:

I am purposely using for this letter, not the official letter-head of the Mission, but that of the Igorot Exchange, under which name the industrial work of the Mission is conducted. This is because I wish to emphasize the activities of our Exchange.

Look then, please, at the top of this sheet for the list of our Associated Industries, every one of which is an active, educational, earning and constructive force in our Mission and district. The nexus of all this work is in our Mission office where our telephone switch-board, tended by Igorot boys, brings to a focus not only all our industries through twenty miles of Mission wire, but connects us with the outside world through hundreds of miles of wire of the Government telephone system of the Mountain Province. In our office we have in use six typewriters, dictaphones, multigraph, calculating machines, and other office appliances constantly at work. But most of our office force are natives in training, who require incessant supervision. Our office files contain not only our Mission and business correspondence for years past, but the catalogues and discount sheets of upwards of five hundred business firms with whom we are in communication. Here in the office are the real estate and property records of our district; here are our inventory sheets, listing Mission property; here requisitions are sorted and orders sent out, orders for mill and shop work received, invoices-in checked and goods priced, cargo slips checked in and out, job sheets figured and bills sent out; in short, in our office all the figuring and work of a multiple manufacturing plant is carried on, including the keeping of an extensive and accurate system of books of accounting from which a monthly trial balance is drawn and sent to the Treasurer in Manila.

The opportunity of this office of ours for training young men in the methods of business is unrivalled in the Mountain Province. Several of our boys are already skilled in the touch system of typewriting. Here in our office, too, are planned our construction work and the buildings which we erect without calling on outside contractors for any assistance whatever, either in supplying building materials or labor or supervision. Indeed, except for the lack of capital, we are in a position to take outside contracts, and have done so. We are equipped with draughting boards and instruments, transit plane table and other instruments necessary for making our own surveys. We will soon have a course in surveying open to those who can profit by it.

Well, I seem to hear you saying, "That Mission seems to have about all the equipment that is necessary." I'll send my Mission money to Africa! But, not so quick, please! Two things we need, and desperately. TIME, at the top. That is, time for those who are capable of leading; for those who plan and supervise, and teach and direct, to get through in a day the multitude of details which must come before them. The Board of Missions has been very generous to us in the matter of appointing workers, but we still need badly two or three specialists, a physician, an agriculturalist, and an electrician. (The two latter are now in the district, but not provided for.)

Then our second great need is CAPITAL: that is, free working capital, funds not tied up, which can be used to finance one after another various projects and industries, for we must ultimately make our work entirely self-supporting, or as nearly

so as the resources which are open to our development will permit.

Churches, schools, hospitals, dispensaries, out-stations, all are not only valuable, but invaluable; they constitute the very reason, center, heart of all our work; but all of these agencies require continuous and large maintenance funds from outside. They can never be maintained by local support unless the earning capacity of the community is increased. The heart is indeed the center of the body, but it must cease to beat unless hands feed the mouth.

No work can be more than tentative as long as it must always look to be supported by funds from outside. In the early days of a Mission like ours large funds are necessary for salaries, equipment and maintenance, but every one of these funds should be so reinforced as to provide that those whose salaries are being paid not only will be working to their best advantage as missionaries, but will be leading the Mission into a position of self-support: for everything done should look forward to the time when large missionary appropriations from outside may cease because unnecessary.

Now this ideal in a community like ours cannot be realized by mere development of primitive occupations. For example, this district cannot with present methods raise more rice or

revenue, and there are several, beyond those which may be said to depend upon hand-to-mouth labor requires for its development community work wisely directed; requires ownership in a stable institution or corporation; requires apparatus or machinery; requires CAPITAL. Moreover, it requires control during the first stages by officers who know what they are aiming at and who have a tenacity of purpose which nothing can discourage. That curse of American administration in the Philippines; the constant change of officials and policy, must be avoided. I am not referring simply to the "turn-overs" of national politics, but to that constant changing of officers and reversing of methods which destroys continuity and fosters distrust and despair. One who has lived in the Philippines since our first occupation of the islands knows that the personal of our public service has been a continual procession. One reason why the Sagada Mission has an importance which is generally conceded is because it has not been subjected to periodic changes of policy; a steady purpose has been held to from the beginning. Our theory has always been that religious and material development must go hand in hand. But long experience has added this to our theory that the type of material development which is fostered must be such as will issue in economic independence. Training and work must be high grade and not low grade, or we will get no nearer the solution of our problem. This explains the necessity for our Technical High School, now assured through your generosity. I may take this oppor-

entire freight contracts of the Government in this district, which would have brought us in a large and steady revenue. To mention, in conclusion, only one other opportunity, the Hydro-Electric project, which we are now trying to put through, consists in harnessing a water power which roars money to waste almost within earshot of the Mission; the same water power which we have used partially and in a small way for ten years past to run our Mission Saw Mill.

Your obedient servant,
John A. Staunton, Jr.

Brotherhood of St. Andrew Military Chapter

A military chapter of the Brotherhood of St. Andrew was organized at St. Thomas's Church, Battle Creek, Mich., on Sunday, December 2nd. The fourteen charter members are enlisted in the 310th Sanitary Train, Co. 339 of the Ambulance Corps. They were presented at the Altar rail by Mr. E. J. Walenta, Secretary of the local Chapter of the Brotherhood, and received by the Rector, the Rev. W. J. Lockton, who gave to each soldier a membership card and badge of the Brotherhood. A number of the men will be confirmed by Bishop Williams early in January when he visits Camp Custer. The Rev. William Heilman, Civilian Chaplain, preached the sermon, taking for his text St. John I:40-1. He said in part: "Those two short verses explain the

Items from the Missions House

BISHOP ROWE SHIPWRECKED IN ALASKA

Bishop Rowe's journeys by sea and land in Alaska are still attended with a great deal of danger. Writing recently from Seattle he says:

"I have just returned from a trip to Ketchikan, Wrangell, Juneau, etc. Mrs. Rowe and Paul were with me. On our way back from Juneau, our ship, Str. Mariposa, went on a reef at full speed. It was 5:40 a.m., and dark. The shock was fearful and hurled me out of the upper berth. Fortunately the ship being on the rocks, there was little sea, no wind—just rain. We were landed on an island two miles away. There was no panic—some 360 people on board. We were rescued some seven hours afterwards and taken to Wrangell. We suffered no harm. I lost one suit case and my set of robes have been ruined by the water, etc. That is all.

"The 'Mariposa' will be a total loss."

THE TROUBLES IN CHINA

The daily papers have recently contained references to political disturbances in Central China. The Board of Missions has received a cable from Bishop Roots giving assurance that the Mission Staff and all Mission property have been entirely unmolested. As a matter of precaution, St. Hilda's School for Girls in Wnchang has been temporarily closed. This school lies without the city walls, and has not, therefore, quite the same protection that a building within the gates would have. All other work, Bishop Roots assures the Board, is going on as usual.

The slight disturbances in Changsha has not been sufficient to interfere with the work of that important Mission in any way.

BISHOP LLOYD'S MISSION TO LIBERIA

On November 25th, Bishop Lloyd sailed from New York to visit the Church's Mission in Liberia, in accordance with the request of the House of Bishops. It is impossible to speak definitely of the Bishop's plans in view of the uncertain conditions of ocean travel. He hopes to reach Monrovia by Christmas and to return to this country about the middle of May. He was accompanied by the Rev. T. A. Schofield, of the Diocese of Colorado.

The prayers of the Church are asked that Bishop Lloyd and his companion may be given strength and wisdom for the important and delicate mission upon which they go.

GENERAL BOARD OF MISSIONS MAKES A SPLENDID SHOWING

Mr. George Gordon King, Treasurer of the General Board of Missions, announces an increase of gifts to the apportionment over last year of \$3,155.07 for thirteen months' period. Last year the total gifts amounted to \$1,248,654.02, and for the fiscal year ending Nov. 1, 1917, \$1,251,809.09. The following Dioceses and Missionary Districts completed their apportionment the past year: Connecticut, Maine, Massachusetts, New Hampshire, Rhode Island, Western Massachusetts, Newark, Porto Rico, Delaware, Maryland, Pennsylvania, Pittsburgh, Virginia, West Virginia, East Carolina, Florida, Georgia, Lexington, North Carolina, South Carolina, Southern Florida, Michigan, Southern Ohio, North Dakota, South Dakota, Western Nebraska, West Texas, Eastern Oklahoma, New Mexico, North Texas, Oklahoma, Arizona, Eastern Oregon, Honolulu, Idaho, Nevada, Philippine Islands, Panama Canal Zone and Liberia.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.—R. W. Dale.

A cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, if we choose, make of this world either a palace or a prison.—Lubbock.

To do is no new duty. What you have promised every Christian should perform, but being banded together in a Brotherhood you should have the advantage of standing shoulder to shoulder with other men in your efforts for your brother."

A Hymn on the Nativity

I sing the birth was born tonight,
The author both of love and light;
The angels so did sound it,
And like the ravished shepherds said,
Who saw the light and were afraid,
Yet searched, and true they found it.

The Son of God, th' Eternal King,
That did us all salvation bring,
And freed the soul from danger;
He whom the whole world could not take,
The Word, which heaven and earth did make,
Was now laid in a manger.

The Father's wisdom willed it so,
The Son's obedience knew no No,
Both wills were in one stature;
And as that wisdom had decreed,
The Word was now made flesh indeed,
And took on Him our nature.

What comfort by Him do we win,
Who made Himself the price of sin,
To make us heirs of Glory!
To see this babe, all innocence,
A martyr born in our defense,
Can man forget this story?

—Ben Johnson.

sweet potatoes, the two staple articles of food, than it needs for its own consumption. If the entire population labors incessantly for a bare subsistence it can never pull ahead and achieve self-support. Thrift and prosperity can come to the Igorot only through a higher vocational training which will yield a greater revenue. Then food stuffs can be bought even in times of famine by the expenditure of a fraction only of the wage earned in skilled occupation. The economic salvation of this Mission and community is to be found only in securing a permanent revenue flowing into it from outside, not as missionary funds, but as a just return on the labor, industry and intelligence of the developed population.

We did not at the beginning of our Mission in this district realize the force of this argument as we do now. Because one can never pull oneself over a fence by one's boot straps, working capital is needed. A man may be ever so good a tailor or shoemaker, but he cannot support himself by his trade if there is no cloth or leather to work on or money to buy tools. A town may have a hundred economic opportunities latent within it and yet remain a squalid settlement if it is unable to develop its resources. The ground may be full of gold for all the good it will do one who is not able to uncover the vein. The labor of a single man scratching the surface with a pick and shovel may not yield him even his dinner though untold wealth lie under his feet.

At Sagada, every natural source of

tunity to report that work on this project has already begun.

But to return to this matter of working capital. With Bishop Brent's indorsement I have repeatedly laid before the Church plans which look towards the self-support of the Mission and the decrease of the obligation of the home Church to provide for us. But there is no machinery at home for handling such a "proposition" as ours; it is out of the usual run of missionary work; there is no precedent to appeal to; it is an adventure into new fields; an experiment, if you like, though not one any longer, in principle, so far as we are concerned. And the projects which I have presented are not wildcat schemes, but just such solid enterprises as are actually being taken up and worked all about us by those whose object is not the elevation of a race but the acquisition of wealth. Some of these various projects of ours which we have not been able to carry through for lack of capital, though sufficiently stated elsewhere, may be briefly mentioned here. The Mission Farm if worked on a large enough scale would yield a handsome revenue. The Exchange Store if housed in an adequate building, and capitalized sufficiently, would enable us to do a large income gringing business. Our Coast-to-Mountain Transportation if organized with capital put into bull carts and draft animals, would today enable us to disburse in our community the greater part of \$5,000 which the Mission pays now annually to outsiders at a distance; and it should be mentioned that we were offered a few years ago the

meaning of the Brotherhood to which you have just been admitted. Andrew found his brother. He located the man, and then he found him. Finding a man is more than locating him. Often under exteriors that are cold and indifferent it is possible to penetrate through and find the man underneath, and make him your brother. Your work in the ambulance company will give you a chance to find the brother. When you have found him he will be willing to go with you. Take him to the source of your inspiration and help, trusting that he will convince the modern men in the same way in which he convinced the brother of St. Andrew.

"The Red Cross of your hospital service is different from the Cross of St. Andrew. The arms cross at a different angle. By blending the two crosses as the British have united them in their flag you get the angle of vision which enables you to see your work in the largest possibilities. You will gain the confidence of men by the way you trust them. Then will be your time of opportunity and influence. Show them that the origin of all true welfare work comes from the cross. It does not stop with ministering to the body. You have the added obligation to minister to the spirits of men, to put them in living contact with the cross, show them the point of view of the cross.

"Some of the men you find and bring to the higher life will be like the man St. Andrew found. They will be rock men. So your ministry is not only to individuals, but to society. "What you have obligated yourself



THE BIRTH OF THE VIOLET

There was once a very pretty fairy maiden in a country far across the sea. The other fairies admired her and always told her how beautiful she was. They thought that this would please her, but instead it made her very unhappy, for she was not at all vain. Indeed, she had no peace when others were near and she often sighed and wished that she were not so pretty, for then she might pass unnoticed.

So one day she went to the fairy queen and begged of her to take away her beauty and make her homely, as so much admiration was a great trouble to her. The fairy queen was much surprised that she would ask such a thing and told her not to think of it any more. But she pleaded so hard and so long and the tears fell so fast from her eyes, that the queen finally granted her request. She

turned the fairy's pretty rosy face to a dull purple which was very far from beautiful on the face of a fairy. But this made more of a change than the fairy desired, for all who had admired her before now avoided her and did not wish to look upon her again. This, too, gave her much pain, and she was so lonely that she was pining away with grief.

The fairy queen saw how unhappy she was and took pity on her. So one day she sent for her and said, "It grieves me very much to see you so sad and lonely and unhappy, but I cannot give you your pretty face again, so I will transform you into a pretty purple flower and your name will be violet. I will not take from you your modesty—that shall be your greatest charm." If you will go out into the fields where the violets grow you will see that she still shrinks from the gaze of admirers and hides her modest head within the shade.

A King's Birthday

Soft raiment in king's houses, gold,
Fine linen, purple, scented air—
Where is the King by prophets told,
The great Deliverer, where?

Manger for cradle, lowly kine
And shaggy shepherds for His train
Comes thus the Mighty One divine
To give men for pain?

A fishing boat for throne, the wide
And lonely sky for palace-dome—
His bed the barren mountain-side—
This King without a home!

Aye! King, Whom widening worlds
confess,
As feast on feast return again,
Glad for the very loneliness
That makes him one with men!

Force ruled the world. A helpless
Child
O vast, divine, immortal wonder!)
Lifted His tiny hands and smiled,
And burst its bonds asunder.

Kings bid their warriors slay—in
vain!
When clash of sword and spear
shall cease
The song that rang o'er Bethlehem's
plain
Shall sound goodwill and peace.

GEO. LYNDE RICHARDSON.

This is the month, and this the happy
morn
Wherein the Son of Heaven's Eter-
nal King
Of wedded maid and virgin mother
born,
Our great redemption from above
did bring;
For so the holy sages once did sing,
That He our deadly forfeit should
release,
And with His Father work us a per-
petual peace.

That glorious Form, that Light un-
sufferable,
And that far-beaming blaze of Maj-
esty,
Wherewith He went at Heaven's high
council-table
To sit the midst of Trinal Unity,
He laid aside; and here with us to
be,
Forsook the courts of everlasting
day,
And chose with us a darksome house
of mortal clay.

The Social Service Commission

The Social Service Commission of the Diocese has been recently appointed by Bishop Talbot as the War Commission to aid in every way the General Commission of the Church. The officers of the Commission have immediately gotten to work and begun to plan to raise the \$15,000 quota assigned to it by the War Commission. Bishop Talbot has set the 13th of January as the date for the general offering and the time for making contributions to this fund.

Mr. H. C. Pastorius of the Church of the Mediator, Allentown, Pa., is Secretary of the Commission and Rev. R. P. Kreiter of St. Luke's Church, Scranton, Pa., Chairman.

A Visit to Whitley Camp

By Dean Almon Abbott

Early in the month of October, 1917, I was detailed to visit Whitley Camp, the home of the Fifth Canadian Division. I reached Godalming, Surrey, after an hour's ride from London, and was met at the station by a representative of the Canadian Y. M. C. A. Taking a taxi we arrived at Whitley, a distance of some three miles, at the sunset hour when the community of far reaching huts, clustered around and on the summit of a well defined hill, were bathed in the glowing embers of the dying day. It was a sight indigenous to the fact of war, and aroused many feelings in the heart of a man who, thousands of miles away from home, realized that he was in the midst of an armed encampment of his fellow countrymen.

It is a difficult matter to describe the topography of an English training camp to anybody who has never been privileged to come within sighting distance of the same; but in order that my readers may achieve the atmosphere of one of these extemporized cities so far scattered throughout Europe and America today, I would attempt a brief description.

Whitley Camp, more or less typical of similar camps throughout England, is the temporary abiding place of some twenty thousand Canadian troops. It is situated, as suggested above, on high ground amid the rolling dunes of the far famed County of Surrey, and, crowned with pine trees, lies on the direct road between London and Portsmouth; an ideal location in every way—from a military point of view, and in regard to the valued healthfulness of its inhabitants. The camp is composed of seemingly miles upon miles of primitive appearing huts, arranged in streets and blocks, with intersecting open spaces which mark the division of the various Units and which serve at the same time for parade grounds and practising areas for the troops. It looks for all the world like the pictures which one sees of mining towns in the western states, where the necessities of men in community life have naturally outrun the luxuries of either architectural stability or ordered beauty. It is saturated with the soul deadening monotony of buildings erected en bloc and devoid of individualistic appeal to the eye. Apart from differentiating numbers and printed sign boards it would be altogether impossible for the stranger to distinguish one street from another street, or one structure from its neighboring structure. There is a lack of mosaic and a prevalence of clean cut pattern which is so closely related to efficiency as to be thoroughly divorced from all semblance of artistic display. One feels that one is walking through a cemetery of the living, where every tombstone is like its fellow in utmost detail, and that one must avoid the sacrilege of expecting, in scenery at least, more than the circumstances legitimately permit!

The Canadians in Whitley have been living in Whitley for more than a year, under the most stringent military discipline—men, young and middle

aged, drawn from the liberty loving civilian class of population—and, as may well be imagined, the men are tired to death of their surroundings; of their prolonged training, and are craving for the privileged opportunity of experience at the front. When one thinks of thousands of heart whole men, many of them husbands and fathers, who have been away from their families for a considerable length of time, irrevocably separated from their respective callings and "cooped up" in the boundaries of a restricted plot of ground, one begins to get some idea of the autocracy of war, whether it be waged by democratic or undemocratic nations. One also appreciates the extraordinary endurance of untoward condition which soldiers exhibit in the performance of their bounden patriotic duty! Homesick and bored to extinction, hungry, with a soul compelling appetite, for the old scenes and the familiar faces, and perforated with keen edged anxiety as to the assurance of their ultimate return to their native land, men are "playing the game" with obvious cheerfulness and unflinching determination, a marvellous affair, and worthy of the most ecstatic encomiums of the psychologically unprejudiced!

My chief interest in Whitley lay, of course, in the work of the Canadian Y. M. C. A. I had come to the Camp with the intention of learning as much as possible about the manner in which the organization was catering to the well being, physical, social, intellectual and spiritual, of its military constituency, and my enquiries immediately on arrival were directed toward that end.

I was quartered at one of the five Y. M. C. A. huts in the camp—a long building somewhat resembling a skating rink in the small Canadian town—and through the courtesy of the Y. M. C. A. officials was quickly given an opportunity to see the work in progress—and at first hand.

The work at Whitley is—at the present time, although the same experiment is shortly to be tried at Shorncliffe and other camps—unique in its educational activities. With a view to preparing soldiers for better citizenship in Canada when they return at the conclusion of the war, and also to give them every opportunity and facility for improving their minds, the Y. M. C. A. have organized a definite course of study—the widespread popularity of which has been beyond the fondest dreams of its promoters. The movement—for movement it is and calculated to become all embracing in its scope—arose out of vocational groups that had been organized in the Y. M. C. A. huts during the summer of 1917 for the education of the men and for the occupying of their leisure time. The original study group was a student organization, meeting together for discussion, and the majority of the members have become teachers in the classes now being held.

At the opportune moment in the development of this undertaking Dr. T. D. D. President of Alberta University, arrived on a special mission of investigating the possibilities of educational work among the men. Under his guidance and inspiration special courses of study were arranged for those soldiers who were planning to go to a university, a business college, or an agricultural institution on their return to Canada.

Three courses of study have, at the time of writing, been adopted: Literary, business, and agricultural. The students are daily registered, as in any home institute; the roll call is called at the beginning of every class; text books are prescribed; and examinations are duly held, looking towards the attainment of a high standard of excellence.

The military authorities have most generously placed their Instructional Huts at the disposal of the Y. M. C. A., and have gone so far as to allot an additional building for the purposes of a library and students room. The attendance has steadily increased from the inauguration of the classes, and the interest awakened has involved a total membership of more than two thousand soldiers.

The courses of study comprise, under the head of Literary, classes in English History, Latin, Greek, French and Mathematics; under the head of business, shorthand and bookkeeping, and under the head of agriculture, animal husbandry, farm bookkeeping, and law relating to negotiable papers.

I had the good fortune of attending the classes in session one evening, and in rotation, even going so far as to act as registrar in the agricultural soldiers, amongst their number many

college undergraduates and graduates, collected together in the various huts, and listening most attentively to illuminating lectures being delivered by the staff of commissioned and non-commissioned instructors. There was a college atmosphere in the whole performance, and with this unconventional difference—the men were obviously in earnest and were present of their own free willed enthusiasm; not because their parents or guardians had seen fit to give them a college education!

When one realizes that throughout the "drag" of war the soldiers of Canada, the soldiers, at any rate, in English camps, will have the opportunity of keeping their minds in working order, and that the time and efficiency which they manifest in these classes will be linked up with university requirements in the home land, one has some faint idea of the value of this new and until recently unfried work being carried on, in the usual self-sacrificing spirit, by the Canadian Y. M. C. A. The possibilities are altogether untold; the effect upon the morale of the soldier alone is incomputable; and the movement may well be emulated by the armies of our allies, which, in this long drawn out campaign of hostilities, are in a fair way of losing their civil initiative through long desuetude.

Has the reader ever slept in a Y. M. C. A. hut on a cold autumnal night in England? If not—he has an experience ahead of him which he may conscientiously determine, for his health's and comfort's sake, to avoid! I have slept in a Y. M. C. A. hut on a damply frigid English night, and, unless unkind fate prescribes a repetition of the misfortune, I shall never duplicate the agony. For agony it was! Sheetless, but blanket-full, I lay down to rest in a wooden shack, for, as a matter of fact, the average hut is neither more nor less than a shack, through which in well defined spots one could feel the sweeping winds of evening, and, if one were possessed of astronomical proclivities, count the stars, telling them all by name! I lay down to rest—but, as events proved, not to sleep! Coldness, a blood-curdling coldness, a coldness which literally wrapped the entire body in a swathing chill of death, settled down upon me—and from head to foot, as well as through and through. The temperature had suddenly gone down to freezing point, and tenderfoot that I was, I was all unprepared, physically and materially, for the unexpected variation. I cuddled myself to myself, and staring eyed, wondered how I might best retain some semblance of circulation until the dawn of morning's light! The next day my companions in the neighboring compartments assured me that they had passed a blissful night, and, far from sympathizing with my predicament, chided me upon the softness and the preponderance of my sensitive flesh—going so far as to suggest that I was a fit subject for the rigours of a winter in France! There are times when even Christian men seem to fall short of one's preconceived conception of requisite tender heartedness!

Among the other remarkably serviceable activities of the Y. M. C. A. I discovered the following—symptomatic of the range of work being prosecuted by the same organization in all the English military camps.

In each of the huts certain nights of the week are set aside for letter writing. An effort is made by the officers in charge to keep the men persistently reminded of the importance of regular communication with their relatives and friends at home. The average daily mail from each of the five huts at Whitley is close to the five hundred mark. This is, as any anxious parent or wife realizes only too well, an organized effort which in the aggregate means much to countless thousands of people. It has, since the outbreak of war, been one of the pronounced endeavours of the Y. M. C. A. of all countries.

In the line of athletics the Y. M. C. A. officers reported games of baseball, lacrosse, football, basketball, hikes, quito tournaments, etc., and the records went to show that they had furnished the men with a considerable amount of sporting equipment, including balls and bats of all description. During my short stay in Whitley the championship game in a basketball series, and a gymkhana of alarming proportions, were "in the air, and scheduled for an imminent date.

Add to all the foregoing ministrations to the soldiers the splendid concerts which are held frequently, when the very best artists are press-

Twentieth Anniversary of Rev. V. Chalmers

At the beginning of Advent Rev. James V. Chalmers celebrated the twentieth anniversary of his appointment as Vicar of the Church of the Holy Trinity on East 88th street, New York City, in the Parish of St. James'. The first Sunday in Advent was observed as Anniversary Day, the Vicar preaching an historical sermon at the morning service and the Rector of St. James, the Rev. Frank Warfield Crowder, preaching in the evening.

On Thursday afternoon and evening, December 6th, Mr. and Mrs. Chalmers were given a reception in St. Christopher House, on East 88th street, by the Rector, Churchwardens and Vestrymen of St. James' Parish, which was largely attended by the people of St. James' and Holy Trinity. Bishop Greer, Bishop Burch and Bishop Courtney were among the guests. In the evening a testimonial in the shape of a substantial cheque was presented to Mr. and Mrs. Chalmers by the Senior Warden, Mr. Stephen Baker, in the name of their old friends in St. James'.

Twenty years ago the Church of the Holy Trinity succeeded St. James' Mission, the new name perpetuating that of Holy Trinity Church on 42nd street and Madison Avenue, which had been amalgamated with St. James'. The remarkable group of French Gothic buildings then erected was the gift of the late Serena Rhineland. They consist of Church, Morning Chapel, Parish House, and Vicarage. The stained glass, beautiful chimes and great organ help to make the Church a notable building.

Mr. Chalmers has done a distinguished work in his twenty years as Vicar. The baptisms in that time have numbered 1974, confirmations 2072, marriages 341, burials 1196 and calls by the staff of Clergy and women workers 92,100. The whole neighborhood has felt the influence of his devotion and consecrated personality.

Colorado Notes

The Rev. John Henry Houghton, S. T. D., for twenty-five years Rector of St. Mark's, Denver, and recently made Rector Emeritus passed away on December 8th at the age of 69.

He was much beloved by the poor and by children throughout the city as well as by the members of the congregation whom he served so faithfully.

He served but two Parishes in his long ministry, having previously been Rector until 1892 of St. Paul's Church, Salem, N. Y. May he rest in peace.

The offering on Thanksgiving Day for a Charity fund to be expended by the Bishop for the sick in the Diocese, especially at St. Luke's Hospital, has amounted to over \$500, and supplies a need that arises among the families of Missionaries and other Church folk who have a claim upon the bounty of the family.

Notes from Wyoming

The Rev. Samuel E. West of Buffalo, Wyoming, has received appointment as Dean of the Sheridan Deanery, succeeding the Rev. Conrad H. Goodwin.

The Rev. R. H. Balcom, Warden of St. Michael's Mission to the Arapahoes, Wind River, Wyoming, is now in the East traveling in the interests of this Mission.

There have been several clerical changes in the District recently. The Rev. Conrad H. Goodwin has left Sheridan and is now in charge of the work of St. James' Church, Leesburg, Virginia.

The Rev. B. A. Turner, formerly Rector of Christ Church, Douglas, has been transferred to Chicago and is now working at Holy Trinity and St. Philip's.

The Rev. R. A. Crickmer is now working at Niobrara, Nebraska. Mr. Crickmer was formerly Priest-in-charge at Gillette, Wyoming.

A daughter, Ruth Annabel, was born to the Rev. and Mrs. Lewis D. Smith of Trinity Church, Lander.

ed into service, and the indispensable work which is being expressed in the daily canteen, where the enlisted men literally congregate in mobs, and you have some conception of what the Y. M. C. A., whether English or Canadian or American, means to the soldier in this present war. It is not merely the letter of the thing that counts—it is, preeminently, the personal touch of the Y. M. C. A. worker, than whom there is no more self-sacrificing man in the ranks of the combatant armies today.

A Christmas Prayer

BY PHILLIPS BROOKS

O God, give me the strength to live another day. Let me not turn coward before its difficulties or prove recreant to its duties. Let me not lose faith in my fellow men. Keep me sweet and sound of heart, in spite of ingratitude, treachery or meanness. Preserve me from minding little stings, or giving them. Help me to keep my heart clean, and to live so honestly and fearlessly that no outward failure can dishearten me or take away the joy of conscious integrity. Open wide the eyes of my soul that I may see good in all things. Grant me this day some new vision of Thy Truth. Inspire me with the spirit of joy and gladness, and make me the cup of strength to suffering souls. In the name of the Strong Deliverer, our only Lord and Saviour, Jesus Christ. Amen.

An Editor Interviews Harry Lauder

HE SPEAKS OF RELIGIOUS CONDITIONS AT THE FRONT

(Bruce Barton, the editor of Every Week, whose editorials are the most inspirational of any we read, and who edits that bright weekly with the highest ideals, has been interviewing Harry Lauder. We reproduce the interview because it gives such a wonderful insight into religious conditions at the front.—Editor.)

I went up the other day to see Harry Lauder at the hotel where he was staying. My appointment was for ten-thirty, and Harry—who works nights—had just finished shaving. He came out in a yellow bathrobe, smoking his trusty pipe.

I had seen him on the stage, of course, and regarded him just as millions of other folks do, as merely a merry fun maker. And our whole talk was only another and a startling revelation of the truth which I have often noted—that in the breast of almost every human being are depths that the casual acquaintance never suspects.

I went to meet Harry Lauder the comedian; and had an hour's talk with Harry Lauder the evangelist.

He started right away to tell me of his work in the camps among the soldiers. I cannot imitate his dialect, and shall not spoil this by attempting it.

"I never knew that you were a religious man," I said in surprise, after he had talked awhile.

He looked at me amazed.

"How could I have done my work if I had not had faith in God?" he exclaimed. "How could I have stood this terrible anguish of my son's death if I had not loved God and had something in here" (pointing to his heart) "which does not belong to this world at all? My chest would have burst. My whole frame would have gone to atoms. This is the message I carried to the boys in the trenches. I told them that if I had not had this power to trust in God and know that it was for the best—that there is something back of life—I could not have stood it at all. And when I told them that, men sat there and set their teeth and said to themselves: 'if you can stand it, so can we.'"

"When Ralph Connor was over here he said that you cannot find a man in the trenches who does not believe in immortality. It is true. There are no atheists over there when those big shells come over their heads. And I too believe in immortality—yes, not only believe, but know. I am absolutely positive that my boy has only gone before, and that when my time comes to go, then I shall see him again. I shall go there with a smile on my face, knowing that I am going to meet him. I shall go with a feeling of sure expectation; it is a glory for me to feel and to know that."

A Chaplain's Work in the U. S. Army

I was much interested in the article by Chaplain Carey of the Royal Navy in a recent issue of your paper. As an American Naval Chaplain it is especially interesting to compare the British and American methods. There is great similarity, but alas one big difference. I know of no ship in our service where it is possible to have a permanent compartment set aside for a Church. The consequence is, as Chaplain Carey points out, a great loss to our work, for we have no consecrated center for it to emanate from; and no fixed Altar where men may kneel in prayer. Something certainly

should be done to provide a permanent place set aside as a Church on every ship, but I cannot imagine with the crowded condition of our ships at present where it would be possible to find such a place.

The British Chaplains are on a different footing from ours. They wear no uniform and have no rank, and are responsible only to the Captain. Our Chaplains rank and dress as other officers, and have a great deal of work assigned to them besides their priestly duties. As athletic officers, code officers, clerks and librarians they are brought very much into contact with the life of the ship. Then too, our men are different from the British, and from what I can gather are much freer in approaching the Chaplain, whom they regard, in spite of his uniform, as a friend, than I believe the British sailors are.

One envies the splendid spiritual programme of Chaplain Carey's work. I wish we could have more purely spiritual duties filling up our time than we do. The frequent Eucharist and the Church appeal especially. But there are certain differences in the two nations which have to be treated according to national circumstances, and probably each system is best suited to its own country.

The field of humanity is the same in both, and calls for the continued interest, sympathy and love of the Chaplain for his men. The American sailor, like his British cousin, has many faults, but he has also many redeeming characteristics and these are readily brought out if we only give him a chance, and make him see that religion is the normal act of life and not an occasional and extraordinary event. Fortunately I am able to have the Holy Communion every Sun-

Christmas, 1917

Some one has written of Christmas:

"Some good old fashioned customs
Go out of style no doubt,
But sending Christmas greetings
We couldn't do without;
And so the custom lingers,
Let us hope it always will,
For the same old-fashioned friend-ship
Prompts the same old greeting still."

No matter what conditions are, our hearts on the very verge of Christmas are full of its spirit, and our hands are busy in preparation for it. It is right to make much of Christmas day as a great world festival, a day in which every human soul has an interest, a day in which to make unusual and unstinted tokens of love and devotion between man and man, a day in which to make the hearts of little children glad with a joy born of the spirit of the Babe of Bethlehem. It is right to make the day so great in outward co-operation, that no man shall fail to have a heart fuller of peace than on other days. It is right to deck our homes, in which, if we are at all Christian, the spirit of Christ reigns; and to deck our Churches, consecrated to God's glory, and to the worship of the Son of God. It is right in solemn and dignified, in beautiful and splendid ritual, to celebrate the highest mystery of Divine love, upon the altar of our Lord and Saviour.

The blacker the shadows, the darker the outlook, the more uncertain the future, the greater reason for rejoicing in the world's greatest Gift, the Incarnation of the Son

ain countless times—and a grand sight it is—but no one in the village is ever touched. We have the thunder, which shakes our houses, and then we have the rain, which fills our gardens with the beauty that everyone admires."

This is a parable of what Jesus Christ is to us and to all who believe on Him. He is the mountain on which the storm breaks. On Calvary the tempests of ages have burst about His head. But all who nestle in His love are sheltered in Him. "In Me ye shall have peace," He said. He is our eternal Keeper, because He took the storms on His own breast that we might hide in safety under the shadow of His love. We lift up our eyes unto the mountains, and rest in peace and confidence, because "help cometh from the Lord, who made heaven and earth."—Canadian Churchman.

Every-Member Canvass to be Made in the Twin Cities

The Clericus of the Twin Cities met on Monday, December 3rd, at All Saints' Church, Minneapolis, and were entertained at lunch by the ladies of that Parish in a manner which entitles them to rank as an important firm of interior decorators, says the Rev. George A. Ray, M. A., Rector of St. Mary's Church, Merriam Park. The principal matter of business taken up was the proposed city-wide canvass next April for increased financial support. Inasmuch as three of the large Parishes in Minneapolis have just had a canvass, it was decided that it would not be advisable to try to do anything there in the

Faith

When angry storm-clouds gather fast
Across the sky,
I like to feel throughout the gloom
That Thou art nigh.

I know Thine all-protecting love
Encircleth me;
And tho' the tempest rageth on—
Unharm'd I'll be.

For Thou wilt keep me thro' the night
Safe and secure,
Until the morning light proclaims
The storm is o'er.

Some day this prisoned soul of mine,
Now sore distressed,
Shall be set free to know at last
Thy peace and rest.

Tho' dark the way, O Light of Faith,
Still be my guide,
All thro' the lonely night across
The ebbing tide.

And when the dawn breaks clear upon
The golden shore,
By faith I'll walk with Thee in sight,
For ever more.

The Victory That Overcometh the World, Even Our Faith

There are not wanting signs of a sane and wise return to the cult of the regal poet of England, so foolishly dethroned in the common passion for novelty. After these "many voices" of the moderns—strident, tuneless and perplexed—many now-a-days that seek will be surprised to find that in Tennyson there is offered so vast a treasure of peace, beauty, wisdom and everlasting hope. Seer and prophet, too, how strange it is that for our guidance this treasure has been disregarded, its pearls swinishly trodden under foot for a generation.

Take to heart, for example, a couplet of one of the lovely songs in the Idylls:

"Faith and unfaith can ne'er be equal powers,
Unfaith in aught is want of faith in all."

Have we influence over the young, the lad who sets forth on the battle of life—how best exert it, so as to keep him true to the high standards he has adopted, and to the high courage and determination necessary to attain them? Surely, first and foremost, by our faith in him and by its cordial expression.

It is worse than idle to say that, considering the inevitable stumbling, were better for the youth if he had never been born, or should escape it by suicide. He is here, is enlisted, and must be beaten or conquer. Our faith in him may be his best weapon for victory.

Today a battle is on, a crusade undertaken with the highest profession. Similarly futile it is to declaim a conviction that the war should never have been undertaken, or that its life and purpose should be ended by suicide. The crusade must be beaten or conquer. Our faith in it is the one great means to keep it true to its profession and to furnish it with weapons for victory.

To those who carp and doubt about irrelevances and trivialities, or give lukewarm, hesitating support and belief to the crusade and its noble young crusaders, shall we not at least say, in view of the great "all" which is in their profession, "Be silent!" since:

"Unfaith in aught is want of faith in all?"

Bishop Lawrence Marched at the Head of the Column

At a dinner given by the Episcopalian Club of Massachusetts, Governor McCall said:

"The last time I saw Bishop Lawrence was when at a meeting on the Common we bade good-bye to the boys who were going from Boston to the camp at Ayer. The Bishop not only made a speech on that day, but he marched with the Mayor and myself and the Jewish rabbi and a Catholic priest at the head of the boys, and we went down to the North Station. (Applause). In his speech that day he told us of some things that happened in the Civil War, some stirring circumstances. But I venture to say that if there had been a case of a Bishop of our Church marching down to the station at the head of the boys he would certainly have mentioned it. His case had a historic touch about it."

THE WITNESS AS A CHRISTMAS PRESENT

May we call the attention of all our readers to The Witness as a most suitable Christmas present? Our aim is to reach every Church family in the land. Will you help us do so by remembering your friends as we suggest?

We will send you a suitable Christmas Greeting to send to each one for whom you subscribe.

Five Dollars will pay for Five Subscriptions and advance your own for one year.

THE PUBLISHERS

day early, and we never lack communicants. This is the great inspiration and satisfaction in the work, and makes even the mail censoring seem well worth while.

ALBERT C. LARNED,
Chaplain U. S. N. N. V.

"Fighting Parson" Ordained to the Priesthood

The Rev. F. M. Johnson, Jr., in charge of St. John's Church, Globe, Arizona, was advanced to the Priesthood by the Rt. Rev. Dr. Julius W. Atwood, on December 6th. The Ven. J. R. Jenkins, Archdeacon, of Phoenix, and the Rev. Fuller Swift of El Paso, Texas, assisted in the service, the latter preaching the sermon. Mr. Johnson is known in his section of the country as "the fighting parson." He is a Major in charge of the Globe Home Guards and was formerly Chaplain of one of the cavalry regiments that accompanied Gen. Pershing into Mexico. A local paper states that he took an active part in the anti-rioting activities last July, when after the rioting appeared to have reached the zenith, he called together the citizens of Globe to discuss home defense. The outgrowth of this was the organization of the Home Guard, comprising three hundred men, who first appeared to show their strength when the July 2 riots that resulted in the sending of U. S. cavalry to Globe took place. The Rev. Mr. Johnson was also one of the prime movers in the organization of the local Loyalty League, against which the Globe and Miami miners' unions addressed letters to Secretary of Labor Wilson and his mediation commission asking the government to disrupt the organization as well as all other leagues in Arizona.

of God. Whatever the conditions, let us plead with you, dear reader, to let your deepest and most profound joy, be spiritual joy, that joy which comes from the consciousness of spiritual union with the Christ, who came to save your soul from death, and to make you a son of God.

Let your Christmas joy be that which no man can take from you, which no cloud can darken, which no power can change. Above all, if you are a Christian, come in faith and penitence to the Table of the Lord, the Divine source of spiritual health and strength. While the home joys shall claim your fond attention, and for the children's sake, you will make much of the day, do not forget that to observe Christmas day properly, you must make the great Sacramental feast the center of your Christmas joy, and so you will rebuke the spirit of mere worldliness and vanity, and you will have gained a happiness not possible otherwise, and that peace of God which passeth understanding.

A Parable

A tourist tells of coming upon a village nestled on the bosom of a great mountain. He asked the villagers if they had many storms.

"Yes," they replied, "if there is a storm anywhere in the neighborhood it seems to find us out."

"How do you account for this?" asked the visitor.

They answered: Those who seem to know say it is because of the mountain, which towers above our village. If he sees a cloud anywhere on the horizon he beckons until it settles on his brow."

This visitor inquired further if they had many accidents from lightning.

"Not one," they replied. "We have seen the lightning strike the mount-

spring, but the Parishes in St. Paul will carry out the plan of a general canvass of every family in the city on the same day. Dr. Rollitt will arrange to have organizers and speakers from the East, who have had experience, and the preparations, which will cover a week, will culminate on a Sunday afternoon in a general and simultaneous visitation of every Parish. Mr. Schmuck, the Rector of St. John's, Linden Hills, reported that the canvass of his Parish brought an increase of no less than 130 per cent in pledges despite the fact that they had just built a \$30,000 Church.

Ambulance to be Presented to St. Mark's Church, Venice

A St. Nicholas Festival was held at St. Mark's-in-the-Bouwerie, New York, to aid in the purchase and maintenance of an ambulance at the front, states the New York Times. The ambulance will be presented by St. Mark's, New York, to St. Mark's, Venice. In the Fine Art Department of the festival were two figures of Indians, Chieftain priests, modeled by Solon Borglum, one representing aspiration, the other inspiration. They are four-foot sketches in clay, broadly modeled, and with spiritual suggestion in pose and gesture. Another interesting feature of the department was a series of studies for the decorations by Gerald Cassidy in the archaeological hall at the San Diego exhibition. The different panels were placed in alcoves that were filled with pottery from the districts represented by the artist. The central panel is symbolic of the historian deciphering the writing on the wall of past ages of man. A selection of the work of Arthur T. Hill was shown during the exhibition.