

# The Witness

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

VOL. I. NO. 52

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## TWO BISHOPS TO BE CON- SECATED IN JANUARY

**Rev. Dr. Sage as Missionary Bishop of Salina  
Rev. Dr. Remington as Bishop Suffragan  
of South Dakota**

**REV. JOHN CHARLES SAGE, D. D. REV. WM. PROCTOR REMINGTON**  
January 17, 1918

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. John Charles Sage, D. D., Bishop-elect of the Missionary District of Salina, as follows:

Time, Thursday, January 17, 1918.  
Place, St. John's, Keokuk, Iowa.

Consecrators:

The Presiding Bishop.  
The Bishop of Iowa.  
The Suffragan Bishop of Colorado.

Preacher:

The Bishop Coadjutor of Colorado.

Presenters:

The Bishop of Nebraska.  
The Bishop of Kansas.

Attending Presbyters:

Rev. Dr. B. F. Fleetwood.  
Rev. Dr. E. H. Rudd.

Master of Ceremonies:

Rev. George Long.

**DANIEL S. TUTTLE,**  
Presiding Bishop.

Dec. 19, 1917.

January 10, 1918

The Presiding Bishop has taken order for the Ordination and Consecration of the Rev. William Proctor Remington, Suffragan Bishop-elect of South Dakota, as follows:

Time, Thursday, January 10, 1918.

Place, St. Paul's Church, Minneapolis, Minn.

Consecrators:

The Presiding Bishop.  
The Bishop of Minnesota.  
The Bishop of North Dakota.

Preacher:

The Bishop of Wyoming.

Presenters:

The Bishop of Rhode Island.  
The Bishop of South Dakota.

Attending Presbyters:

Rev. James E. Freeman, D. D.  
Rev. Edward M. Cross.

Master of Ceremonies:  
Rev. Frederick D. Tynes.

**DANIEL S. TUTTLE,**  
Presiding Bishop.

Dec. 21, 1917.

## Suffragan-Bishop Elected for Colored Work

The Ven. Edward Thomas Demby, principal of the Hoffman-St. Mary's Industrial School, Keeling, Tenn., and Archdeacon for colored work in the Diocese of Tennessee, was unanimously elected, by the clergy and laity, Suffragan Bishop of the Diocese of Arkansas, at a special session of the council held in Little Rock, on December 12th. He will have charge of the colored work in that Diocese. He is splendidly equipped by reason of his training and experience to fill the position to which he has been elected with great credit to himself and the Church. He was student at Howard University, and a graduate of Matthew Hall, Denver, and received degrees from Wilberforce University and the National University. He was ordained a Deacon in 1898 and a Priest in 1899 by Bishop Gailor. Since his ordination he has held responsible charges in the Diocese of Tennessee, Springfield, Kansas City, and Florida, and has made for himself a large and important place in educational work among his people.

## THE WAR CALL OF THE CHURCH \$500,000 TO CARRY ON THE WAR

The last Sunday in January, the 27th, has been appointed by the Church War Commission as the day on which the final drive will be made to raise \$500,000 to carry on the war work of the Church for the ensuing year. The Commission asks that an offering be taken in all the Churches of the country on that day. It is their desire that it should be made a great popular contribution. The Commission's bulletin, "The War Call of the Church," makes a strong plea that we follow up our boys who are in the training camps or have gone to the front. "Now, when they are sensitive to every influence, they need as never before the friendship and spiritual leadership of their own clergy; they need the assurance that their own Church is with them, ready to help. Last July, 40,000 young men were in the thirteen officers' training camps, preparing to officer and thus give tone to the new army. And yet there was not a Chaplain appointed for that body of 40,000 men. Today, in great cantonments of from 25,000 to 50,000 men, there are only from two to six Chaplains. This is no one's fault. A great war has come upon us, and we are unprepared. New laws and methods of administration must come. Clearly the Church must get to work.

Last August the Presiding Bishop, realizing the situation, created a War Commission of clergy and laymen to act for the Church in these and other war relations. He appointed Bishop Lawrence of Massachusetts its Chairman. Bishop Perry of Rhode Island is the Executive Officer. Through the generosity of a layman, the Commission has an ample office in New York. Although there was no commissioned Chaplain appointed for those 40,000 young men last Summer, yet the Church had in or near every camp, by the permission of the Commandant, a strong and sympathetic clergyman, whose duty it was to become the friend of the Church boys and men, help them and minister to them. There are scores of smaller camps scattered throughout the country, with several thousand or several hundred men and boys in each. Every parent in the Church will be glad to know that their boy can turn to a strong spiritual leader of their own Church for advice or cheer. The Commission is placing, through St. Andrew's Brotherhood, picked men of maturity and force, who, as Secretaries of the Y. M. C. A., will have special thought for the boys and men of our own Church, not to draw them apart from others, but to prompt them to do their part in the moral and religious influences of the camp. Today the Commission is placing, with the permission of the Commandants, voluntary Chaplains in all the great camps. The nation provides the surgeons with surgical instruments, but provides no equipment for Chaplains. We are surely unwilling to have a Chaplain beg for his Altar and service books, a motorcycle or a Ford."

envelopes or through special gifts. Such appropriations may well be the nucleus of further offerings in the name of the Parish for these purposes. St. Mark's has responded to six appeals the past month and will make a generous offering towards the \$500,000 fund the Church War Commission is undertaking to raise.

## Death of the Rev. J. T. Cole

The Rev. John Thompson Cole, Rector of St. Paul's Church, Ogontz, Pa., since 1899, died on December 11th after a prolonged illness. He was a graduate of the University of Virginia and of the Virginia Theological Seminary, was ordained Deacon in 1883 by Bishop Whittle and advanced to the Priesthood the same year by Bishop Peterkin, going immediately to the Japan Missionary field, with which he was connected from 1883 until 1894. While on leave of absence he served as Assistant at St. Paul's Church, Louisville, Ky., for one year, and at another time as Assistant at the Church of the Epiphany, Washington, D. C. He was Secretary of the American Church Missionary Society from 1895 to 1898.

## For Epiphanytide

Jesus, our Blessed Saviour, Thou Bright and Morning Star, who alone canst give light to them that sit in darkness and the shadow of death: Shed Thy radiance upon the hearts of men; dispel all gloom with the brightness of Thy rising, and make the shadows flee away. Enlighten our eyes, quicken our hearts, that we may reflect Thy glory into other lives, O Saviour and Redeemer of the world, who livest and reignest with the Father and the Holy Ghost, world without end. Amen.

## Words of Counsel by Vermont Bishops on Important Topics

The Bishop and the Bishop-Coadjutor of Vermont, the Rt. Rev. Dr. Hall and the Rt. Rev. Dr. Bliss, have issued the following letter to the clergy of their Diocese, which is of general interest:

"We are beginning to feel in many ways the pressure of the War. There are probably trying experiences before us. There never was a time when the steady influence of Religion was more needed—to uphold and comfort in suffering and anxiety and bereavement, and not less to save us from excitement and from ill-considered schemes, which would defeat the very purpose sought. On the clergy rests a very great responsibility. By teaching and by example they should at this crisis show themselves real spiritual guides. Prayer and worship, the preaching of righteousness and justice and sacrifice were never more needed.

1. For this reason we earnestly deprecate the leaving of ordinary posts of ministerial duty for work more immediately connected with the War, save where there is a direct call, and the opportunity for spiritual ministrations among our soldiers and sailors. Other work for the physical and moral well-being of our representatives in the country's service is to be highly valued and generously supported; but this can be done as well, or better, by good laymen, who are not trained or set apart or commissioned to be ministers of God's Word and Sacraments. We priests must not fail in a true sense to take ourselves—our office—seriously. If we can be well spared from our proper work, is it because we have not really risen to a worthy execution of our office? Those who may be called to active service, and those who return, and those who have to stay at home, will all need the best ministrations, public and private, which we can give. Let them not be disappointed through failure on our part to render the service, "do the bit," which is allotted to us.

2. The shortage of coal has led to suggestions of closed churches. This again would be a great mistake. There will be difficulties, and the need

of economy. In many places wood can be substituted for coal. In some it may be necessary to restrict the use of the church to Sunday mornings; where this is necessary, let gatherings at other times for informal devotions be provided in houses. But do not let us begin economies at the church. Where it is possible, let there be more services rather than fewer, with an opportunity for persons to find a quiet sanctuary for private prayer and intercession. Do not let any Sunday pass without the showing of the Lord's Death and the pleading of His Sacrifice in the Sacrament of His Body and Blood. If "Union Services" are admissible they should not be restricted to war-time. So far as principles forbid our tampering with what we believe to be parts of our Lord's design for His Church, those principles cannot be lightly set aside at a time when we are called to utmost reality and sincerity.

3. A special appeal will be made after Christmas by the War Commission, appointed by the Presiding Bishop, for liberal contributions towards the provision and equipment of volunteer chaplains of our own communion, to supplement the work of the official Government-appointed chaplains (who may be of any religious body) in ministering to churchmen on service at home and abroad. Impress on your people the great importance of thus providing for our men in the face of great dangers, bodily and spiritual. As you know, arrangements are being made for putting our men, wherever they may be, in touch with one of our chaplains.

4. At the same time our contributions to the regular work of the Church—parochial, diocesan, gener-

O Almighty God, Supreme Governor of Heaven and Earth, grant unto us Thy gift of loyalty. For our homes, give us love and obedience: for our Country, sacrifice and service: for our Church, reverence and devotion. And in everything make us loyal to Thee; through Thy Son, our Saviour, Jesus Christ. Amen.

## Dean Kinhead Goes to the Front

The Very Rev. George Blackburn Kinhead, Dean of Christ Cathedral, Salina, Kansas, has resigned and will leave shortly for the front in France, under an appointment from the War Commission of the Episcopal Church. He has spent his ministry since his ordination to the Priesthood by Bishop Griswold, in 1904, in the Missionary District of Salina, and for the past nine years has been Dean of the Salina Cathedral. A farewell reception was tendered him on Thursday evening, Dec. 13, by the Woman's Guild of the Cathedral Parish, at which there was a large attendance of parishioners and friends. The officers of the Guild, Mesdames J. H. Winterbothan, George Keshner, A. E. Hurlburt, L. W. McMillan, W. J. La Rue and Miss Warner, were in the receiving line. A program of music was provided for the entertainment of the guests. The Dean was presented with a purse of gold by Mr. L. C. Staples, on behalf of the Cathedral Parish.

al—must not drop off. Nor should the excitement of the War be allowed to divert us from the faithful fulfilment of any and all appointed duties. Even in services and sermons it is possible for the War to unduly engross our thoughts. We need to see all happenings in the light of great Christian truths and principles. So shall we be best able to do and bear and dare whatever may be required of us."

## A Practical Plan for Raising War Relief Funds

A simple but very successful plan has been adopted in St. Mark's Parish, Worcester, Mass., to mobilize the general good will of the members of the congregation in the form of offerings for War Relief. Special envelopes for the purpose are placed in the hands of the parishioners in which to make their War Relief contributions. The Rector, the Rev. Kinsley Blodgett, states that small manila envelopes may be purchased for about 85c a thousand, and a rubber stamp for about 35 cents containing the words "War Relief" and giving the name of the Parish. The envelopes may be numbered with pen and ink without much trouble, and given out for weekly or monthly offerings in sets covering a period of three months. It has been found that a good many people in St. Mark's Church are eager to use these envelopes. Some have undertaken to give a cent a day for the duration of the war, and others will give more than that. No pledges are asked for. A few prefer merely to have on hand some of the stamped envelopes, unnumbered and undated, that they may make an occasional offering for War Relief. A Parochial War Relief Committee has been appointed, consisting of the Rector, the Senior Warden, and the Presidents of the principle parochial societies. This Committee is authorized to make appropriations from money received for war relief whether it be through the



The Christmas Joy

Joyfully, joyfully, angels are singing  
O'er Bethlehem's plains of light;  
Wonderful, wonderful message now  
bringing  
To welcome the Christmas night.  
Glory to God in the highest, all  
glory!  
Peace on earth and good will."  
Angels are telling the marvelous  
story,  
Shepherds are listening still.

Peacefully, peacefully, light is now  
beaming,  
Sages have come from afar;  
Beautiful, beautiful, brightly now  
gleaming,  
Bethlehem's wonderful star.  
Glory to God in the highest, all  
glory!"

Wistfully, wistfully, wise men are  
seeking  
"The Christ" in the "House of  
Bread";  
Tenderly, tenderly, Mary is keeping  
Her watch o'er that lowly bed.  
Glory to God in the highest, all  
glory!"

Lovingly, lovingly, kings now adore  
Him,  
And offer their humble prayer;  
Faithfully, faithfully worship before  
Him,  
While bringing their gifts so rare.  
Glory to God in the highest, all  
glory!"

Merrily, merrily, Church bells are  
ringing  
O'er all the wide world so bright;  
Thankfully, thankfully, gifts we are  
bringing,  
For this is our Christmas night.  
Glory to God in the highest, all  
glory!"

—Rev. Herman G. Batterson, D. D.

A Rector's Wish  
for the New Year

Every Rector looks forward to a  
New Year with mingled feelings of  
opportunity and responsibility—and  
no one can ever tell how he longs  
for every parishioner to see the year  
as he sees it.

One Rector was musing, as he sat  
in his study chair, what the new year  
had in store for his people, and he  
took his pen in hand and wrote what  
he wished for every adult member of  
his congregation—it was his New  
Year's Message and Prayer. And this  
is what he wrote:

"Amid the joys and pleasures that  
we trust may attend you during an-  
other year, may abundant spiritual  
blessings add their charm to make  
your life more joyous still; may you  
find happiness in a constant and de-  
vout use of God's Temple, knitting  
your soul by worship more closely to  
Christ, and to the love of God; and,  
should the Master call you hence be-  
fore the year shall close, may you  
exchange the armor of Christian work  
and devotion for the Christian's rest  
and crown."

And then he thought of the chil-  
dren, and his pen point burned as he  
wrote another Message and Prayer:

"May God bless you every day, and  
make your young heart burn with  
love for your dear Saviour, so that  
you will be happy in doing all the  
good you can, and glad to worship  
Him in His Church, to pray to Him at  
your bed-side, and to serve Him in  
your life as a Christian soldier. Will  
you try in this manner to make this  
a happy Christian New Year?"

It is hard to estimate what a cen-  
ter of strength and power and influ-  
ence each congregation might become  
if the people in the pews would catch  
the spirit of the Rector's consecrated  
vision of the New Year's opportuni-  
ties and responsibilities, and would  
bend their united energies to make  
that vision a reality.

Prayer Book  
Revision Papers

By the Rev. Edmund L. Parsons of  
the Joint Commission of Revision of  
the Prayer Book.

VI.

WHAT IS LEFT TO BE DONE?

We have reviewed briefly and of  
course inadequately the chief portions  
of the Report of the Revision Com-  
mission which have been acted upon  
or considered by General Convention.  
We have now to glance at what is  
left pointing out some of the main  
lines along which the Commission has  
suggested revision and some of the  
big and yet unsolved problems.

No one unaccustomed to using the  
Prayer Book could pick it up and  
study it even casually without asking  
why the arrangement of the book  
is as it is. Just why the Psalms  
which must be read with the Morning  
Prayer are over near the back of the  
book or why the Collects, Epistles,  
and Gospels block the way to the  
Order for the Holy Communion to  
which they are subsidiary or why the  
Communion Service should be re-  
peated in the Ordinal does not appear  
on the surface. One has to be in-  
formed that the Prayer Book was  
originally not one book but several  
and that its present order has little  
to do with convenience but arose  
from the way in which these old  
service books were put together.  
There is no reason other than tradi-  
tion for the present order. The  
Commission has therefore recom-  
mended in the interests of convenience  
that a simpler order be fixed and the  
services grouped under headings  
which will make the Table of Con-  
tents easily understood. These di-  
visions are: 1. Morning and Evening  
Prayer with Prayers and Thanks-  
givings, Litany and Psalter. 2. The  
Holy Communion followed by the  
Collects, Epistles, and Gospels. 3.  
The "Rites and Ceremonies" of the  
Church (Baptism, Confirmation, Mat-  
rimony, and others) and 4. The Or-  
dinal (Ordination services) with the  
forms for Consecration of a Church,  
Institution of Ministers and Setting  
Apart of Deaconesses. With a good  
"Table of Contents" and page num-  
bers this or some similar arrangement  
is likely to commend itself to the  
Church as a distinct help in the use  
of the book.

The three important offices for Bap-  
tism, Confirmation and Matrimony will  
provoke a great deal of discussion.  
In the first of these the Commission  
has recommended only a few minor  
modifications in rubrics and phrases  
and that much desired alteration of the  
first Exhortation so as to eliminate  
the unhappy suggestions of the de-  
claration that "all men are conceived  
and born in sin." In such a service,  
above all other places we have to  
think especially not of historical or  
theological justifications but of popu-  
lar impressions. The report is likely  
to be accepted on that point but there  
are indications that revision may not  
be completed without some much more  
radical change.

Such radical changes have been recom-  
mended in the Confirmation office.  
The attempt has been made to clear  
ambiguity and to deepen impressiveness.  
In the Preface "confirm" is  
changed to "confess" and the Preface  
is made only a rubric; the Baptismal  
questions and answers are repeated  
instead of merely "ratified and con-  
firmed;" the Bishops confirm with the  
words "I confirm thee" using the  
Christian name of the candidate and  
after the laying on of hands uses  
the present prayer "Defend, O Lord,  
etc." He then exhorts those confirmed  
to come to the Holy Communion and  
leads in reciting the Creed before  
the prayers. I think it would be safe  
to say that these proposals did not  
meet with as general favor as many  
others and no one can forecast either  
what will come from the Commission  
in its further report or what the  
General Convention will do.

It is perhaps also safe to say that  
at least one of the proposals in re-

gard to Matrimony will find favor;  
although it did not come with even the  
support of the usual three-quarters  
vote in the Commission. I refer to the  
"equalizing" of the vows. The service  
is wonderfully impressive. Its never-  
to-be-forgotten phrases are unmatched  
in their statement of the life-long  
loyalty which Christian marriage  
means. But the service has come to  
us from the time when the wife was  
almost her husband's property and  
obey was taken literally. We are in  
a different age. We do not believe  
in the wife's subordination. "Obey"  
cannot be taken literally. It means  
practically nothing to bride and  
groom. To the company present it  
rings with unreality. It ought to go.

Of the three principal parts of the  
book which remain the most intricate  
problem is presented by the Cate-  
chism. That it should be subjected  
to some revision seems to be assumed  
everywhere. Its present phrasing is  
often unhappy and in some cases  
quite unintelligible to children. No  
child for example can quite fit in  
the ordinary interpretations of Bap-  
tism and his own natural view of  
child life with the Catechism defini-  
tion. An earlier paper has spoken of  
other difficulties in regard to social  
outlook and the like. The Commis-  
sion offered a slight betterment of the  
situation in adopting a classification  
under headings: The Covenant, the  
Faith, the Commandments, Prayer,  
the Sacraments, in re-paragraphing  
and in a few verbal changes. But  
their report was by themselves recog-  
nized as inadequate, and at their  
own request with those on Matrimony,  
Deaconesses, and Family Prayer, re-  
ferred back to them. They did not  
even attempt to meet the other out-  
standing difficulty with the Catechism.  
It contains no words about the  
Church nor any explanation of Con-  
firmation, the very matter which is  
likely to be uppermost in the mind  
of many children as they study it.  
Nor did the Commission allude to the  
underlying question of all—do we  
want a Catechism at all in this form  
which demands memorizing? We want  
many things learned by heart; but  
what kind of things? The Creed, the  
Lord's Prayer, the Decalogue! Of  
course! Passages from the Bible,  
great Collects, hymns, like the Te  
Deum! Of course! But why Cate-  
chism answers when all modern edu-  
cation suggests to us that such a  
method does not accomplish its ob-  
ject? That is the question as many  
an educator sees it. I raise the  
question, hazarding at the moment  
no answer.

If the problem of the Catechism is  
intricate the question raised by the  
introduction of the service for Setting  
Apart of Deaconesses takes the mod-  
ern Church upon little trodden ground.  
The ancient Church was quite at  
home upon it. Such a service recog-  
nizes that the Church must call upon  
its women not only for service in  
Auxiliaries and Guilds, not only as  
Parish visitors and teachers, not only  
as members of Sisterhoods, exalting  
the community life and the religious  
ideal (in its technical sense); but also  
for service in the definite everyday  
parochial ministry analogous to that  
of the ministry of men. It recog-  
nizes the need for this in the modern  
day when women's aspirations have  
so greatly broadened. It recognizes  
that no Prayer Book could be com-  
plete in these days which did not  
somewhere express and dignify the  
ministry of women. When the next  
report of the Commission is issued  
it is to be trusted that wide and care-  
ful study may be given this matter.

And likewise to the matter of  
Family Prayer. It was agreed that  
that form should be placed in the  
back of the book as a separate affair  
like the 39 Articles. It was agreed  
that to a revised Form of Prayer be  
added a large number of prayers for  
objects which are especially of  
family and individual interest. Thus  
would be offered a brief treasury of  
private devotions which ought to be  
helpful to many people. We all know  
that no need is greater in the Church  
today than the growth of family and  
personal religion. In some such form  
the proposals will undoubtedly come  
before the next Convention. It is to  
be hoped that they will help the  
growth of true religion.

And such, covering the whole re-  
vision movement, may well be the  
hope with which these papers close.  
The movement looks only to one thing  
and that is, by making the Prayer  
Book more fully expressive of our  
modern life and ideals to help us all  
to come with new desire to that  
Life which is as modern as it is  
ancient, "the same yesterday, today  
and forever," and to those ideals  
which never change because they ex-  
press the unchangeable and eternal  
will of God.

COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
S. af. Christmas	II Kings 9:1-13 Isa. 4:1-16	I John 2:7-17	Ezek. 36:3-28	John 3:1-21
M.	II Kings 9:14-37	2:18-29	Gen. 17:1-14	Gal. 3:7-end
Tu.	Exodus 6:2-8	Philip. 2:5-11	32:24-30	Rev. 19:11-16
W.	II Kings 10:1-17	I John 3:1-15	Isa. 41:1-20	John 3:25-36
Th.	10:18-end	3:16; 4:6	42:1-16	Matt. 12:1-21
F.	13	4:7-end	43:14; 44:3	Col. 2:1-19
S.	14:1-16	5	49:1-23	Luke 3:15-22
Epiphany	Isa. 60	John 2:1-11	Isa. 61:1; 62:1	Rom. 11:13-end

Christmas has come and gone; the  
new year lies before us. It is a felici-  
tous circumstance that there is this  
breathing space between the festivi-  
ties growing out of the Nativity and  
the secular year's beginning. First of  
all, our Church repeats the wonderful  
Collect for Christmas Day, with its  
prayer that, having been regenerated  
(after the analogy of the Christ's own  
birth) by the Holy Spirit we may by  
the same Spirit daily be renewed. In-  
deed, the Christ was "conceived by  
the Holy Spirit", in order that all  
men might be of the number of those  
"born not of blood, nor of the will of  
the flesh, nor of man, but of God";  
and that he might be "first born  
among many brethren". Furthermore,  
"as many as are led by the Spirit of  
God, they are sons of God", and it is  
the revealing of these sons that the  
world needs and waiteth for. Out of  
their own experience of travail and  
consciousness of the joy that a man  
is born into the world, they are able  
to bring to the world the message  
that it was subjected to vanity in  
hope. Creation groans with the birth  
pangs of a new heaven and a new  
earth, wherein dwelleth righteous-  
ness, and hence peace. (Lessons for  
Dec. 29th and 31st, p. m., together  
with Gospel for Christmas Day.)

This new birth determined the se-  
lection, according to the topical plan  
for the evening of the second year,  
of the Sunday evening lessons, St. John  
the Evangelist's teaching being pref-

aced by Ezekiel's prophecy of the  
coming of the time when God's Spirit  
should dwell in men's hearts, caus-  
ing them to walk in His statutes, to  
be saved from all uncleanness and to  
know that He is Jehovah. The first  
Epistle of this same Evangelist is  
employed daily from Dec. 29th up to  
Epiphany; and the portion which  
is assigned to Dec. 30, and which ac-  
cordingly falls on this Sunday, urges  
the new yet old law of love, exem-  
plified in the life of the Incarnate One,  
and which means that we love God  
and our fellow men, not love the  
world" that "passeth away".

The Old Testament lesson coming  
in chronological order as part of the  
continuation of the Old Testament  
historical course, is the story of the  
anointing of Jehu, an officer in the  
army, to be king over Israel. All  
kings, good, bad and indifferent, are  
types of the True King, to say nothing  
of the Prophet Elisha, who tried ac-  
cording to the wisdom that was in  
him to guide the destinies of his  
country, and all defects and limita-  
tions of the period are to be regarded  
as part of the "darkness past" and  
leading up to the "true light" that  
"now shineth". For those who object  
to history or desire variety, there is  
given the option of reading from  
Isaiah God's promise to be with His  
Church, and God's appeal to the blind  
and deaf among Church members to  
awake and be witnesses unto Him  
before an unbelieving world.

Everyday Religion

By Rev. James E. Freeman, D. D.

JESUS CHRIST THE FRIEND

"Greater love hath no man than this,  
that a man lay down his life for his  
friends."

The story of the world's great  
friendships would be the story of the  
great inspirations. The flame of gen-  
ius burns more brightly where it is  
fed and sustained by love and encour-  
agement. No one of us can live his  
life efficiently, alone. We crave com-  
panionship and we reach our greatest  
heights of influence and power when  
supported by those we call our friends.

Jesus Christ was not unlike other  
men in his search for the love and  
sympathy of friendship. He sought  
out men, most of them homely, sim-  
ple peasants, and from them He chose  
His intimates and those who were to  
found His kingdom on earth. One  
of the youngest of these men came to  
be known as "John the Beloved,"  
and his writings are full of the aroma  
of the great fellowship he had with  
the Master. In one of the lonely  
moments of Christ's life He turned  
to these companions and, with an  
evident craving for their close friend-  
ship, He said: "Will ye also go away?"  
It would not be wide of the mark to  
say, that it was upon the basis of a  
strong and enduring friendship that  
He laid the foundations of His system.  
The Christian religion is essentially  
a society of friends. Unfortunately,  
it has not always been characterized  
by the spirit of fraternity, and it  
is this aspect of it that does violence  
to the plans of its Divine Founder.  
In the formation of this society, Jesus  
violated traditions and destroyed pre-  
cedents. He found His friends not  
among the socially exclusive or among  
the schoolmen. He walked up and  
down the common paths of life draw-  
ing to His unrecognized standard and  
comparatively revolutionary teachings,  
a party of stalwart, active business-  
men. It was because of these very  
intimacies with men of humble life  
and habits that they called Him in  
derision, "the friend of publicans  
and sinners." Glorious title for the  
world's Master-friend!

It is evident that Jesus did not  
select these men that he might draw  
from them the plan of His system, but  
He did select and choose them, that  
He might satisfy the cravings of a  
heart that had human instincts and  
longings; and, again, we believe He  
chose them and gave them their great  
commission, that He might forever  
give to His Kingdom on earth the  
character of a universal friendship.

Here in this Master we find, even in  
His search for companions, that which  
compels our love and calls forth our  
deepest devotion. Christ's life was  
as full of vicissitudes, as invested with  
all that the caprice and fickleness of  
man could lend to it, as any we know.  
He lived a life full of manifold and  
swift changes. He rose step by step  
to the great accomplishment to which  
He was committed. Yet, through it  
all, there was the same devotion and  
affection for those who were with  
Him from the beginning. Where is  
there a finer, truer love and devo-  
tion than that which He disclosed to  
His faithless disciple, Peter, on the  
night that he denied Him? Even Judas,  
faithless friend and betrayer that he  
was, received no other word of con-  
demnation than this: "Betrayest thou  
the Son of Man with a kiss?" It  
was true of Him that, "having loved  
His own, He loved them unto the end."

We like to think of this great society  
of friends, with Jesus at its center,  
as continuing unbroken through all  
the ages. What fellowships and in-  
timacies have been born out of it!  
What courage and heroism has it in-  
spired! How it has, century by cen-  
tury, been breaking down walls of  
division and separation, until at length  
we are coming to believe that only  
thin, invisible lines divide us. What  
a passionate yearning there is to-  
day all around the world for the  
increase of this Christian fellowship,  
and how majestic is the person of  
Jesus of Nazareth as He stands forth,  
the incomparable friend of humanity.  
It makes us yearn the more for the  
fulfilment of that high vision of  
Robert Burns when,

"Man to man the world o'er,  
Shall brothers be, for a that."  
(Courtesy of the Minneapolis Trib-  
une.)

For the New Year

O God of the endless years: Give to  
each of us in this little day of life  
which remains some share in the  
working out of Thy eternal purposes  
for men. Show us where we may  
stand in the battle, and arm us for  
the fight. Fill our weakness with Thy  
strength; touch our hearts with Thy  
love; gird us with a measure of Thy  
great patience, and cheer us with the  
confidence of final victory through  
Thee, that so, through the life which  
we now live in the flesh, there may  
shine some token of Thy presence, to  
our own eternal benefit and to the  
blessing of our fellowmen; through  
Him who is the Captain of our Salva-  
tion, and the rich reward of those  
who give their lives to Him; Thy Son,  
Jesus Christ, our Lord. Amen.

The Sanctuary of Prayer

A PRAYER FOR A PATRIOTIC  
SERVICE

ALMIGHTY GOD, the God of our  
fathers, under whose fostering care  
our nation has been guided in all  
generations, we commend to Thee our  
beloved country in this time of war  
and anxiety; Bless and protect, we  
pray Thee, the soldiers and sailors  
of our Army and Navy, and all who  
in any way are helping in the conduct  
of the war; Make them a defense of

liberty at home and abroad; Especial-  
ly do we remember at this time those  
who have gone forth from this Par-  
ish, from this city and county; May  
they serve Thee and their country  
without reproach, and do their part  
with courage and success; And to us  
all give, we beseech Thee, brave and  
unfailing loyalty to our nation, and  
to that righteous cause in which we  
are enlisted, that liberty and truth,  
mercy and righteousness may reign  
with peace in all the world; through  
Jesus Christ our Lord. Amen.



## WHAT THE CHURCH TEACHES ABOUT HEAVEN

NO. XLVIII.

If the Creed says nothing about the fate of the wicked, it does proclaim very definitely as to the future of those who are saved through Christ. Not that future happiness is held out as a motive to bring men to Christ. The place it occupies in the Creed serves rather to make it a necessary consequence and corollary of our religion. It would be unnatural and inconceivable if union with God through Christ did not result in an eternal life of joy and blessedness. The Creed, without the statement, "I believe in the life everlasting", would be incomplete.

### LIFE MORE THAN EVERLASTING

In the Church's thought, the emphasis has been laid upon the word "life" rather than upon the word "everlasting". Heaven means vastly more than mere continuity of existence. Immortality would be a very doubtful blessing if it meant merely endlessness of our present condition, with all the disappointment and sorrow and failure and sin which befall us now. So the Church, like the Bible, has laid the emphasis upon the nature of the life which is endless; for it is that nature which makes its endlessness not merely endurable, but a joy.

### THE LIFE OF HEAVEN

We are to think of heaven as a life rather than as a place. It is not enough to "get into heaven". Heaven must get into us. The visible presence of God and association with the saints would be endless torment to the man who was not in spiritual accord with his environment. So the Church's insistence upon repentance and conversion is not because God demands these as the price of admission, but because these are the beginning of the heavenly life in the heart of the repentant sinner.

The description in the closing chapters of the Book of Revelation is to be taken symbolically as setting forth the nature of the life to come, rather than as stating its architecture or the material of which heaven is consti-

tuted. The streets paved with gold offer an extremely unattractive prospect, if we take the words literally; but when we remember that under the old covenant the Holy of Holies in the Temple was paved and ceiled with gold, we catch St. John's real meaning. The streets of the New Jerusalem are the Holy of Holies; therefore there is no Temple there because all is not only Temple, but inner sanctuary of the Temple. The common life of heaven is all holy; labor is but another form of prayer and praise.

### ELEMENTS IN THE HEAVEN LIFE

Justin Martyr saw the blessedness of heaven consist of communion with God. The two Gregories saw it in increase of knowledge and intercourse with the saints. Both were correct, and no doubt there are joys which God's people have not yet foreseen. There will be the vision of God, yet even in heaven Christ will be the mediator to reveal the Father perfectly. While the imperfections which have hampered us here will be removed from the resurrection body, and the cripple will be no more a cripple, the marks in Christ's feet and hands remain, for they are no imperfections, but glorious perfections, which speak eternally of the redeeming love of God.

### THAT WHICH IS IN PART IS DONE AWAY

Not only are all imperfections removed, but also all incompleteness. Powers and talents which have been latent and undeveloped all through this life will have full opportunity of development there.

The question often is asked, "Will we know our friends there?" There is no reason to think that we will not. Certainly no joy which is necessary to the perfection of happiness will be withheld, and it is hard to see how our happiness could be perfect unless we did know our friends.

But the greatest joy of heaven will be the joy of perfect sanctification, the perfect development in holiness. "We know that we shall be like Him, for we shall see Him as He is."

J. H. Y.

### Tried by Fire

These are the days when social, religious, and fraternal organizations are being tried as by fire. It is a foregone conclusion that many will be destroyed in the process, while others will stand the test. The dead wood which inevitably accumulates during the course of years will be burnt up, and many institutions will emerge from the furnace ennobled and enriched.

This test is being applied to the Brotherhood of St. Andrew, and its many friends and admirers are watching the testing process with anxious interest.

Is it to die? Is it apathetically looking upon the hitherto unsurpassed opportunities for service? Is it forgetting the only reason for its existence? Does it stand bewildered and impotent as it faces this present world crisis? If it did, it would deserve to sink into oblivion, and would be unworthy of even a sympathetic tear at its passing.

But those who knew the traditions of the Brotherhood, its splendid past, its leaders of vision, its rank and file of earnest men, knew also that it would be equal to the gigantic task which awaited it, and therefore stood unafraid.

Their faith has been rewarded. The Brotherhood Department of Army and Navy work is a veritable beehive of industry as the visions of its leaders are materializing.

One by one the various camps are being manned by consecrated and wise laymen. Results are being achieved which justify the activities of the home base. The choosing and appointing of Camp Secretaries; the receiving and recording and forwarding of the names of enlisted Churchmen; the consideration of weighty problems inseparable from an organization of this character; the propaganda so necessary to get the support of the Church; all this makes headquarters at the Church House, Philadelphia, a center of great industry.

While our clergy are so nobly responding to the country's call for moral and spiritual leadership; while our sons and brothers are daily casting aside mufti for khaki, with the unspeakable sacrifices so often ac-

companying enlistment; while the air resounds with patriotic speeches, and the sight of Old Glory at the head of marching columns chokes the throat and moistens the eye, it is good to see prominent business men doing their bit by giving up leisure hours and business hours to work at Brotherhood headquarters for the advancement of Christ's Kingdom.

But what of the war work? Is the Brotherhood of St. Andrew a cheap imitation of the Y. M. C. A., or is it seeking to supplant the official Chaplain? Neither! Letters from both serve to show that the Brotherhood Camp Secretary is a link between the two, and is doing what neither has the time to do. The Camp Secretary's job is to mix among the men, find out the religious men in the various companies (and there are always a few), choose those who are best equipped to influence and lead the rest. These are called "keymen", and each keyman is urged to do personal work among the other men of his company, finding out the spiritually sick and dying, helping them the best he can, and reporting their cases to the Camp Secretary, who follows up and clinches the good work. Bible Study groups are formed, Prayer Circles and Confirmation Classes are organized through the aid of the keyman. The importance of regular attendance at Divine service and the partaking of the Holy Communion are urged upon the men by the Camp Secretary and his keymen. Their personal spiritual problems are dealt with by the keyman, the Secretary and the Chaplain. Proselyting is taboo.

That the work of the official Chaplain is very necessary goes without saying, but it is also true that the average enlisted man is somewhat afraid of him, and this fear constitutes a barrier even to the most brotherly of Chaplains. What the Chaplain cannot do, however, the Camp Secretary and keymen are able to do. Remarkable results have already been achieved, results which serve but to confirm the Brotherhood of St. Andrew in its resolve to save and serve the enlisted man.

But MEN are NEEDED as Camp Secretaries. MEN are needed, for the Brotherhood has no time to waste on milkops. It has been successful thus far because it has discriminated be-

tween the two. The men employed are straight, red-blooded, manly men; only such can influence the soldier and sailor. That he does influence him and save him is clearly seen in the official reports and private correspondence piled up at the Brotherhood headquarters.

The Bishops and priests of the Church are asked to search out such men as they think would fill the bill of requirements for Camp Secretaries and put them in touch with the Brotherhood headquarters. The great and Holy cause for which the nation is fighting can be served in no better way.

### A Continual Incarnation

There is a potent meaning for me in the thought that the Feast of Christmas is not the Feast of the Incarnation, but is only the time when the Incarnation was made manifest to men. The rejection at the inn, the lowly stable, the manger cradle, the angelic messengers, the heavenly choirs, all of these and each one of these were the outshining to men of miracles long since accomplished.

The meaning of this to me is that my work at the Christmas time and the manifestation of my Christmas joy is, or should be, the lifting up of my prayers and praises, of my gifts and of myself, to be the manifestations in the world today of the continuing Incarnation of the Son of God for men.

If I remember and practice this, then it will become for me a sanctification of this blessed feast, and of all that belongs to it. Each gift which I give will be my repetition of the great gift of God. Each carol in which I join will be another voicing of the Incarnate Word. Yes, even the feasting in which I may take part, if I keep in my mind the Incarnate One, will be my participation in His good things, and so in Him.

The Church has established the Christmas feast so that I may have the opportunity thus each year to renew my material expressions of His Incarnation, and so to increase its reality in my thoughts and its power in my life.

Or it may be, and some time it is sure to be, that Christmas time is shadowed for me by earthly memories which are of sorrow, and not of joy, recalling to us the touch of vanished hands and the sound of voices which are still. If this is so with me, then I have a greater and a dearer opportunity to help men see and understand the present reality of Christ's Incarnation; for the heart which can still rejoice with others, in spite of the shadows of sad recollections, is one of the clearest of Christ's manifestations of Himself in man.

So, whether it be joy or sorrow, by material gift or by self-forgetfulness and self-surrender, I may keep the Christmas feast, rejoicing with those who rejoice, or showing those who weep where is the Fount of all comfort and consolation.

Such joy of Christmas becomes indeed the joy which the world can neither give nor take away, because it rests upon no earthly thing or condition, but only upon Him who, in order that we might have such joy abidingly, took upon Him the form of a servant, and was made in the likeness of man.—North Dakota Sheaf.

### Only a Manger for Christ

Now I call it keeping only a manger for Christ if we do offer to Him and in His name some degree of devotion, but only as it were, the scraps and leavings, not the first offering of that we are and that we have. Do the wants of the body crowd and press out our time for quiet and meditation, for holy prayer? Is Sunday a day of open heartedness for Him, a day for drawing near to worship, as the Eastern Sages and as the Blessed Virgin did; or even on that, His day, are many cares and interests suffered to throng and disturb us? Is there, in fine, room for Him in every heart here, or must He sadly at last turn away and leave you (think of this) more forlorn than the world was ere His first coming? It expected and yearned for a Saviour; but for you He would have come and gone! Think of it! He would have come, sought admittance, been shut out from your too crowded and busy heart, and have gone! No Saviour to look for any more; a certain fearful looking forward to judgment and fiery indignation.

### Religion

Religion is often confounded with morality or ethics on the one hand and with theology on the other, but it is not either, though both in the highest sense depend upon it. Morality, or ethics, is conduct which conforms to the law of right; theology is the intellectual interpretation of the fundamentals of religion, God and the universe. It is true that popularly we speak of a religious man when we mean either a moral man or a man professing a creed, but he is more than either of these. Religion is the personal adherence to a personal God, in whom we have come to believe, and to whom we are bound by close ties. This belief and this bond pledges us to a life of service. It lives through intercourse with this God, by full obedience to His commands, and by a life of endeavor to live the way He has planned us to live. When we come to know God, we come to realize that He has a plan and a design for us and the universe, and religion calls upon us to be more and more careful to follow out His design and plan. True religion must be God-centred, not man-centred. His glory is then our main endeavor in life, for we come to know that in the universe we each have a part to play in order that God's work can be fully done. There is a vocation for each and every man, a duty for each and every one to do. "Every life that is lived has a message for the world." So religion should put us into a fuller and richer relationship with God and the world. Since, therefore, it has this relationship with the world, it has to do with men, and so has embodied in it customs, institutions, ideals, laws; it touches the whole of man on all sides.

More than this, since religion has to do with conduct, religion must be ethical. It must guide conduct in man's intercourse with man. It must have an ideal of right and wrong. Every religion that man has ever had has had this. So, also, since man's religion has its roots in man's conception of God, every religion has had a theology, which is simply man's formulation of his belief in God and His purpose in the world.

There can be and have been many religions, but there cannot be an undogmatic religion, for dogma is simply codified theology, man's interpretation of God and His working in the world. God has ever been the same. He is unchangeable, but He has revealed Himself gradually to man, and man has come to see Him in many different ways. In every religion there is truth, and truth as the men who have been able to see it. But it does not follow from this that all religions are equally true. Many men have reasoned because the heathen religions have some truth in them, they are as equally true as Christianity. Some years ago the discovery of an ethical code in Confucianism which resembled the Ten Commandments had a tendency to overthrow the faith of some in Christianity, and today many have failed to see any kind of inspiration in Deuteronomy because of the code of Hammurabi. The trouble is that there has been a confounding of religion with ethics, but one should expect to find ethics of a certain type in every religion and a resemblance in ethics.

Christianity is the highest type of religion in the world, because it has revealed God in His truest, and has set before the world the finest form of ethics. But Christianity is not its theology primarily, nor its ethics. It is a personal adherence to a personal God, who is revealed as Father, Son and Holy Spirit; it is loyalty to a personal Saviour, Jesus Christ; and from this belief and loyalty has come to the Christian an intercourse and union with his Master, which exceeds all that the world can give or any other religion has given. It necessarily has a theology, because it requires belief in a Triune God, and in a Redeemer, and to believe necessitates a statement of belief. We must have a grasp of the nature and attributes of God, and we must have a philosophy of the universe. So, also, this adherence to Christ governs conduct in the world. As Christians we have to live in the world among men, and so our religion must direct our conduct. Still it is possible to have a true and correct theology without, therefore, having true religion, and our conduct may be conventionally Christian without our being, therefore, deeply religious. Men have had a profession of the true faith without being really Christian, and many have governed their lives by Christian ethics without professing the faith or practicing the religion. Religion is personal intercourse with Christ in prayer and spiritual communion with Him. It necessitates theology and it requires

### The Sons of Erin

For the sake of the glorious Empire's worth  
They are facing the roar of the cannon.  
Some come from the valleys and hills of the north,  
And some from the banks of the Shannon.

McConnell of Ulster—O'Donnell of Cork,  
In the grim line lay shoulder to shoulder;  
While bullet and shell did their terrible work,  
And the rush of the foe grew the bolder.

A mile they had gained in the face of their foes  
That day 'gainst a steady resistance,  
O'er a path that was marked by the bodies of those  
Who had died for the Empire's existence.

They lay side by side in a lull of the fight,  
By grim-visaged carnage surrounded;  
No sound broke the silence and calm of the night,  
Save the agonized groans of the wounded.

O'Donnell said, "All that we Irishmen want  
Is the chance of a fight, and, me brother,  
O'd rayther be shootin' them fellies beyant  
Than in Oireland killin' aich other!"

All suddenly came the sharp word of command  
To advance, and the smiling O'Donnell  
Turned quick to his comrade and held out a hand  
That was grasped by the hand of McConnell.

They found them next day, lying silent and stark,  
Nor had any been braver nor bolder—  
McConnell of Ulster—O'Donnell of Cork—  
On the battlefield, shoulder to shoulder.

And many a son of the proud Irish race,  
Neither counting the cost nor regretting,  
The flag of the Empire shall save from disgrace—  
The feuds of their fathers forgetting.

—Charles C. Rollit.

### A Wise Resolution

The General Board of the Red Cross, at its annual meeting at Washington on December 12th adopted the following resolution:

"The members of the American Red Cross, assembled at their first annual meeting since their country entered the war, express their deep appreciation of the support given to the national society by the local charities of the country.

"Great hospitals have given up their skilled staffs to national service; organized charity has contributed its most experienced and efficient leaders. The regular supporters of local charities have been among the largest contributors to the Red Cross War Fund. The resources of our home charities must not be hereby diminished. It is more essential now than ever before to maintain them to their full efficiency.

"We know that this means larger giving both of service and money. But we are confident that the American people are ready to make the greater sacrifice. Red Cross needs abroad must be supplied but not by withdrawing support from the needs of charity at home."

Grace Church, Grand Rapids, Mich., contributed \$1,000 toward the war work of the Young Women's Christian Association. In less than fifteen minutes on a recent Sunday the members of the congregation pledged \$725 to meet the increased cost of heating the Church plant, owing to the advance in the price of coal.

ethics. Theology without religion is dry bones, and conduct without religion is unstable and variable.

Religion requires the whole man to be given to God, not only a part, not merely the intellect, which produces theology, not merely the body, which expresses itself in conduct, but the soul, the mind, and the body.

H. P. S.



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

The Guild Hall of Holy Trinity Church, Indianapolis, Ind., was destroyed by fire Wednesday evening, Dec. 12.

Over 200 clergymen of the Church, many of them Rectors of large Parishes, have resigned or have been given indefinite leave of absence by Vestries, and are engaged directly in war service.

The Rt. Rev. Dr. Charles P. Anderson ordained to the Priesthood, in St. Peter's Church, Chicago, on the fourth Sunday in Advent, the Rev. M. J. Van Zandt, Junior Curate of that Parish; the Rev. G. E. W. Sibbald, in charge of Trinity Church, Belvidere, Ill.; the Rev. William A. Simms, in charge of St. Paul's Church, La Salle, Ill., and the Rev. Reese F. Thornton, Curate at the Cathedral of SS. Peter and Paul, Chicago.

The Western Theological Seminary, Chicago, has received a gift of \$25,000 towards the \$50,000 Maintenance Fund which is being raised under the leadership of Mr. Angus Hibbard, of the Diocesan Church Club. Mr. Hibbard says that there is a 30 per cent shortage in the ministry, as a result of the war and other causes, and he is of the opinion that it is of the greatest importance a strong effort should be put forth to get young men to seek Holy Orders.

Trinity Church, Trinidad, Col., enjoyed an unusually helpful three-days' Preaching Mission, beginning on Dec. 14, conducted by the Rt. Rev. Irving P. Johnson, Bishop Coadjutor of the Diocese of Colorado. On the last day of the mission the Rector, the Rev. D. R. Ottmann, presented a class of seventeen persons to the Bishop for Confirmation, ten of whom were men and boys. The members of the class ranged from 12 to 60 years of age. The Bishop expressed himself as being much pleased with conditions in the Parish and hopeful for its future development.

The Rev. Neal E. Stanley of the Faculty of Seabury Divinity School, Faribault, Minn., conducted a very successful eight-day Mission at Trinity Church, Litchfield, Minn., the first week in December. The Parish has been without a Rector for some months, but regular services have been maintained by the Rev. George E. Pratt, Dean of the Wilmar Deanery, and by a student from Seabury. Plans are under way for an every-member canvass to be made early in the new year by a committee of the Vestry. The Sunday School and the various Guilds are in excellent condition, due to the faithfulness and loyalty of the Church people, who have an enviable reputation in the community for being hard workers.

A contributor to The Church-Helper states that in conversation with a clergyman who had just returned from the firing line in France, he said: "The men in the trenches have found God. They are frank to say they have done it themselves—not by our help. They say, 'Why did you not make our Sunday School alive and vital and real to us? Why did you turn it over to the women, when it is really a man's job? you who come over here now have a sort of a "cushy" job. If you really mean business, go home and give to the boys who are coming after us, and they will come in goodly numbers, such a real knowledge of God and such a vital grip on the Christian religion that you need never worry when they leave home.'"

Mrs. Biller, wife of the late Bishop Biller of South Dakota, recently visited Moline, Ill., and gave an address before the local Branch of the Woman's Auxiliary and the Diocesan officers in Christ Church. In its report of the meeting, "Light" says: "Mrs. Biller is a charming and interesting speaker. She explained the plan now being put in operation of holding Institutes in the Dioceses of the West and Middle West for the training of teachers for Mission Study Classes. Traveling Secretaries representing the Woman's Auxiliary and Junior Auxiliary will hold a four-days' Institute in some central Parish in each Diocese. She made it seem very practicable, and its adoption for our Diocese is to be earnestly considered. In speaking of the Indian Mission work

with which she has been associated in South Dakota, she stated that every baptized Indian woman of that Diocese has become a member of the Auxiliary and is actively doing work for Missions."

St. Paul's Church, Chattanooga, Tenn., has the proud distinction of having the names of 53 men on her Honor Roll. A Service Flag is in course of preparation and will be the gift of the Vestry to the Church. The names of those on this Roll of Honor are as follows: Lieut. Richard Wharton Alger (Superintendent of the Sunday School), Lieut. Dan Anderson, Maj. W. G. Atwood (President Men's Club), Griffith Bonner, Lieut. Earl Carter, Lieut. Charles C. Chaffee, Lieut. Charles Loaring Clark (killed somewhere in France, June, 1917), Lieut. Harry Loaring Clark (Lay Reader), Private James A. Craven, Corp. Edward Davidson (Server), Lieut. Guy Dillard, Private Hugh Dodds, Lieut. Seaton Farris, Lieut. Fred H. Fox, Cadet Lawrence Faucett (Rhodes Scholar for Tennessee, ordained to the Priesthood in 1916), Private Thos. Fritts, Maj. J. Perry Fyffe, Corp. Lewis Gates, Sergt. Wm. Glover, Lieut. Arthur Gomila, Private Matt Gracy, Sergt. James Green, Lieut. Alex. Guerry (leader Young Men's Bible Class), Lieut. Fred A. Hahn, Lieut. Geo. A. Hunter, Private Julius Hargrave, Sergt. Wm. Hargrave, Lieut. Don Hulburt, O. H. P. Kenny, Lieut. Hansel King, Capt. A. J. Law, A. J. Kerfoot, Corp. Carter Lynch, Lieut. Knap Milburn, G. W. Miller, Lieut. Burkett Miller, Corp. W. W. Miller, Lieut. Geo. F. Milton, Jr., Capt. Stewart Mitchell (Secretary Men's Club), Private Mark Morrison, Lieut. Alfred Mynders, Lieut. John B. Nicklin, Jr. (Crucifer and Sunday School teacher), Lieut. Junius B. Norton, Lieut. Rodney B. Norton, Capt. Edwin Pratt, Private Norman Raoul, Yeoman Carlile Reid, Lieut. John Stewart Roberts (solo baritone, Choir), Robert W. Snyder, Private E. R. Stivers (Choir), Hugh Whiteside, Capt. Silas Williams (leader Young Men's Bible Class).

### Personal Mention

Bishop Burleson of South Dakota expects to spend January and February in the East in the interest of his work.

The Rev. Dr. Stewart, Rector of St. Luke's Church, Evanston, Ill., was the Convocation preacher at the University of Chicago on Sunday morning, Dec. 16.

The Rev. R. A. Weatherly, recently graduated from the Philadelphia Divinity School, has become the Rector of St. James' Church, Drifton, Pa., in the Diocese of Bethlehem.

The Rev. R. N. Magoun, Rector of St. Luke's Church, Fair Haven, Vt., has accepted a three months' appointment from the Church War Commission, beginning Jan. 1.

The Rev. William L. Essex, assistant at St. Peter's Church, St. Louis, Mo., who has accepted a call to Trinity Church, Rock Island, Ill., will enter upon his new duties early in the new year.

The Rev. Duncan H. Browne, Rector of Christ Church, Brighton, N. Y., has been commissioned a Chaplain in the Army and assigned to the 305th Infantry at Camp Upton. He has been granted an indefinite leave of absence by his Parish.

The patriotic societies and citizens generally attended the farewell service held at the Church of the Ascension, Merrill, Wis., Dec. 8, in honor of the Rector, the Rev. Jay Russell Vaughn, who was commissioned first lieutenant at Ft. Sheridan, and is in war service.

The Rev. Dr. Gustav A. Carstensen, who recently resigned from Christ Church, Riverdale, New York City, where he had served as Rector for a long term of years, has accepted a call to Holy Rood Church, the same city, and will be installed at an early date.

The Standing Committee, of which the Very Rt. Rev. Francis S. White was the President, has elected the Rev. G. P. T. Sargent to take his place, pursuant to his resignation on account of his taking up war work with the Y. in Waco.

The Rev. A. R. B. Hegeman, D. D., Rector of Trinity Memorial Church,

Binghamton, N. Y., for the past fourteen years, has resigned to accept the appointment of Archdeacon of the Diocese of Central New York. The members of his Parish are very reluctant to have him leave, and have made every effort to retain him. His resignation will take effect Feb. 1, when he will enter upon his new duties.

The Rev. Alfred G. Musson, Rector of Christ Church, Moline, Ill., is credited by "Light", the monthly news letter of the Diocese of Quincy, with having made the suggestion, afterwards approved and carried out so successfully under the direction of the national headquarters of the Woman's Auxiliary, that Parishes should mark the termination of the Pilgrimage of Prayer by special thanksgiving services during the last week.

The Rev. Edward Ashley, LL. D., General Missionary of the Niobrara Deanery, has been appointed Archdeacon of the Missionary District of South Dakota. In announcing the appointment, Bishop Burleson pays Dr. Ashley the following tribute: "It is unnecessary to comment upon the lifelong service and splendid ability of Dr. Ashley. Every one who knows anything of South Dakota will feel that he is conspicuously the man to do effective work in connection with the general work among the Dakotas. Already Dr. Ashley has been acting as General Missionary, and that he deserves promotion will be cordially recognized everywhere."

### If Bishop Brooks Had Lived

The Boston Transcript, commenting editorially upon the unveiling of the tablet, December 13th, at the place where the house stood in which Phillips Brooks was born, says:

"No man can quite occupy the wide place which Bishop Brooks filled in the life and thought of Boston, and no personal record can ever duplicate his. In him the prelate was less than the man, and even the Church was promoted to a higher place among us by his genius of sympathy and intelligence—by the loftiness and inspiration of his ideals, his language and his conduct.

It was but eighty-two years ago that Brooks was born. In connection with the marking of his birthplace, the thought is bound to arise in the minds of those who knew him that if he had fulfilled the measure of his days he might be here still, and leading his fellow-townsmen in one of the greatest moral and material crises that they have ever passed through. What an inspiration and guidance the presence of Phillips Brooks would be today! Against the iniquities which threaten the whole world, what a torrent of vivid speech he would have poured forth! And what a weight of encouragement he would have supplied for those who are giving of their best to sustain the cause of us all!

As Bishop Lawrence said in his eloquent address at the unveiling of the tablet, Phillips Brooks was always a patriot. In the crisis of the Civil War he was an inspiration as well as a helper. His was particularly the type of mind that would have been aroused and strengthened by the moral issue of resistance to world aggression and mediaeval barbarity in which the free world is involved today. He would have been a tower of strength. His voice would have been worth many thousands of men."

### Indianapolis Notes

The Advent Mission planned by the Indianapolis clergy was a pronounced success, although the weather showed the zero sign most of the time. The subjects chosen were designed to drive home to the individual Christian his close relationship to each great reality and the responsibilities and duties appertaining. The topics, Churches and speakers were as follows:

Sunday, Dec. 9—All Churches: "Christ's Advent and I".

Monday, Dec. 10—All Saints' Cathedral: "The Church and I". Rev. Lewis Brown, Ph. D.

Tuesday, Dec. 11—Christ Church: "The Bible and I". Very Rev. Dean White.

Monday, Dec. 12—St. George's Church: "The Creed and I". Rev. Jas. D. Stanley.

Tuesday, Dec. 13—St. Matthew's Church: "The Ministry and I". Rev. Geo. G. Burbanck.

Friday, Dec. 14—St. Paul's Church: "The Sacraments and I". Rev. Geo. E. Young.

The addresses were admirably made, and the interest was sustained throughout.

St. Paul's Parish Hall, New Albany, opened its doors to the congregation and community Nov. 22, greatly enlarged and improved. Great credit is due the indefatigable Rector, the Rev. Dr. Frank J. Mallett, whose return to the charge of the Parish, after many years' absence, has been a distinct gain. The improvements cost \$500. The entrance has been given a bungalow effect. A large assembly room has been added, and the additional rooms afford every opportunity for aggressive work. The Rev. Messrs. Roger H. Peters and David Cady Wright, former Rectors, assisted the Rector at the services of dedication. The committee in charge consisted of Mr. and Mrs. Harry Marquis, Mrs. Charles W. McCord, Mrs. Evan B. Stotsenburg, Miss Emily Beech and Mr. and Mrs. Charles Rich.

Bishop Francis departed for France as Chaplain in connection with the Lilly Base Hospital, Dec. 1, and is now safely established in that country, awaiting further orders to go to the front. The Diocese has been put under the care of the Standing Committee, consisting of the Rev. Messrs. Stanley, Brown and Burrows, and Messrs. Sullivan, Howland and Bigelow. Bishop McKim is expected to be in residence in Indianapolis during January and February. Additional Episcopal services will be provided as needed.

St. John's Church was consecrated upon St. Andrew's Day by Bishop Francis. The Rev. Dr. D. E. Perry of St. John's Church, Lafayette was the preacher, and the Rev. Messrs. Stanley and Young, and Dean White assisted in the service. Great credit is due the Vicar, the Rev. Horace W. Wood, for labors in bringing about this happy consummation. The Parish dates from 1838, and the corner stone of the Church was laid by Bishop Kemper.

Confirmations in the Diocese since Council are as follows:

Trinity Church, Bloomington, 4. Cathedral, 3, and St. Paul's, 9. St. Paul's Church, Richmond, 19. Christ Church, Indianapolis, 10. St. Matthew's Church, Ironton, 6. Bishop Francis has confirmed since his election 5,006, and the present number of communicants is 4,770.

The new officers of the Junior Auxiliary are as follows:

President—Mrs. Joseph M. Francis. Treasurer—Miss Deborah D. Moore. Secretary—Mrs. S. E. Perkins, Jr. Secretary of the Little Helpers—Miss Josephine Reed, Silver Hills, New Albany.

St. Paul's Branch, Indianapolis, recently sent a box containing 120 Christmas presents to the Mountain children of North Carolina.

The new Service Flag of St. Paul's Church, Indianapolis, was dedicated Dec. 23, and contains 36 names.

The Sunday Schools of the city sent Christmas donations of money to the Armenian Relief Fund. The War Commission has assessed the Diocese \$1,400, to be collected upon the last Sunday in January.

The Indianapolis Clericus was entertained by the Rev. J. D. Stanley at his hospitable home Dec. 10. The host was also the essayist, and read a most entertaining paper upon "Charles Kingsley".

Bishop Charles D. Williams of

Michigan delivered a capital address before the State Council of Defense Dec. 13, at Tomlinson Hall. He spoke particularly in behalf of the Red Cross Work abroad.

### What Can We Do?

A devoted Churchman in St. Martin's Parish, Fairmont, Minn., stirred by a strong appeal made by the Rector, the Rev. A. E. Fillmore, in his Thanksgiving Day sermon to strengthen the Church in order to meet the problems of the day and that will follow after the war, stood up in his pew, and, with tears in his eyes, earnestly inquired, "What Can We Do?" It was proposed by someone that the lay people should get together and devise ways and means of making the work of their Parish more effective, and an agreement was entered into by all present that they would be more faithful in their attendance at services and more loyal to the Church. A meeting was held later on, during the absence of Mr. Fillmore, who is doing his "bit" visiting towns and cities in the southern part of Minnesota in the interest of "America First" and the Red Cross Society, and steps were taken to put into practical effect the good intentions of the congregation. It would cheer the heart of many a Rector to have a layman follow the good example of the Fairmont Churchman.

### An Unusual Sunday School Christmas Festival

The Children's Christmas service at Grace Church, Grand Rapids, Mich., was an unusual one and took the form of a reverent interpretation of the story of the Advent of the Christ Child. The offering of the Church School presented to the Christ-Child by one of the Wise Men, was a very large one for the children to give. Fifty dollars went to the suffering Armenians, and thirty-five dollars was given as an Advent offering.

The sacred interpretation of the Advent was written by Dean Bell, and published by either the Social Service Commission, or the Religious Education Commission. It made a great impression on the children of the School sinking deeply into their hearts, and eradicating in some degree the modern impression that St. Santa is the moving spirit of Christmas. Then the children visited the various hospitals and homes, and also the homes of poor families in the city, distributing gifts. At the Blodgett Home for Children warm booties for the babies and stockings for the older boys and girls were given. The Junior Bible Class of the School went to the Old Ladies' Home and cheered the old people by their Christmas songs and hymns, and the Rector spoke to them of the Christmas Story. At the Golden Rule Hospital one class of young people gave oranges and gifts to the children on the upper floors, and another provided for those on the first floor of the hospital. The choir went caroling, visiting the hospitals and shut-ins who could not have otherwise shared in the Christmas singing. Before they went about to sing their carols they joined in the services about the Municipal Christmas Tree in a downtown park, under the leadership of the Organist and Choirmaster, Mr. Verne R. Stilwell. No presents were given and received among the members of the School, but they learned the beautiful lesson that it is more blessed to give than to receive.

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## AN INVENTORY

It is good business to make an inventory at the end of the year—that is, it is good business, if you are dealing in things, to go over them once in so often, and see what you have made and what you have lost during the year.

But there are plenty of merchants who do not want to take the trouble. Why keep books accurately? That don't sell you any goods.

Why take stock annually? There is no profit in that; for there are merchants who can't go deep enough into a transaction to know that business is not merely buying and selling goods. You may apparently be making money, when really you are living on the depreciation of your stock, and first thing you know you have used up all your capital. All business may be divided into four heads:

- Buying.
- Manufacturing.
- Selling.
- Auditing.

Each part of a big business is a profession in itself, and each takes its peculiar type of a business man.

A buyer is a man who has an appreciation of values; who knows when to say yes or no; who does the right thing at the right time.

A manufacturer is one who knows how to organize men and materials; who is able to command technical skill, and to secure industrious habits.

A salesman is one who knows human nature; who has personal magnetism and persistent force. He is the human equator in business.

An auditor is one who can balance values; who is able to analyze and to summarize.

In a big business, each type of man is necessary to make it a success.

Life is a big business, or it ought to be.

Some men who are accounted big make a pretty small business of it. To them life is nothing more or less than a dime's saving bank—a wooden thing. But looking at life as big business, let us notice how each characteristic plays its part in life's business, and how each element is necessary to produce the final result of a business that is worth while.

Youth is the period in which we buy our raw material. What is it that makes a young man worth while. Is it not the fact that he is a good judge of values; knows when to say yes and no; knows what to choose and what to reject on life's bargain counters? Then comes the time when he has to make up his raw materials into a manufactured product; when he must forge his convictions and determine the nature of his creed. Most men have settled their religious convictions at 25. Of course if you have accumulated no raw material that is worth while, you will not be able to manufacture much that is valuable.

But the success of a business depends upon the salesman. Merely to manufacture and not to sell is to clutter up the shelves of your warehouse and invite bankruptcy.

What is selling in real life? Is it not the passing on of your convictions? Merely to have opinions will do nothing but make you opinionated. Unless you sell your goods, of what use are you?

But selling goods in real life is passing on your convictions to your neighbor. It is the missionary ability of your life. "Go and preach." "Go and teach." "Go and feed." Whatever you do, take your convictions out of the theoretical, and make them practical by going and doing something with them.

And then comes the audit—the day of judgment in business! when each man's conscience shall be his own condemnation, if he balances the values of his life and finds that he has done nothing with the goods upon his shelves.

Looking back on the year, how has business been? Have you taken the convictions of your life and helped to circulate them by the power of your example, of your human touch, of your use of wealth, of your own peculiar talent? Or have you dug in the ground of your own selfishness and buried it there?

## THE STORY OF THE CHURCH

### THE END OF MIDDLE AGES

The effort of the Roman Church to reform itself in head and members ended in the dreary struggle between the Council of Basle and Pope Eugenius IV.

After several postponements, this Council met in Basle (1431) and dragged on a weary existence for eighteen years, asserting its right to summon the Pope and to regulate the reform of the Papal office. Receiving from the Pope censure and excommunication, it gradually petered out in its hopeless struggle to reform the Church. Finally, taking advantage of an appeal from the Greeks, who were hard pressed by the Turks, Eugenius issued a bull transferring the Council to Ferrara, which "excommunicated the men at Basle, who in turn declared the Ferrara Assembly to be schismatic".

It is interesting to note the program of reform which the men at Basle attempted to carry out.

"Decrees were passed for entire freedom of election in Churches; against expectancies, usurpations of patronage, reservations, annuities, and many exactions by which the Roman Court drained the wealth of the Church; against frivolous appeals to Rome; against the abuse of interdicts, the concubinage of the clergy, the burlesque festivals and other indecencies connected with the service of the Church and the observance of festivals. Rules were laid down for the election and behavior of Popes. The number of Cardinals were limited to twenty-four; they were to be taken from all Christian countries, and nephews of the Pope were to be excluded.

The program failed, because the Pope would not submit to the authority of the Council, and because the number of the righteous among the members of the Church was too small to create an atmosphere in which any particular reform could be made effective.

The Roman Church had struggled with its besetting sins of Papal pride, greed and worldliness, and the effort had failed. The last condition of the Roman Curia at the end of the Fifteenth Century was worse than it had been at the beginning. Balthazar Cossa (1410) had been bad, but Alexander Borgia (1492) was worse, far worse than anything the Papacy had yet produced.

In between the two there had been an agonizing attempt at betterment, but the evil influences had prevailed, and the Reforming Councils of the Fifteenth Century ended in the desertion of all prelates and princes from the men of Basle.

The Council of Ferrara (afterwards moved to Florence) is interesting because of the effort to reconcile the Greek and Roman Church, an effort brought about by the gradual closing in of the unspeakable Turk upon the doomed city of Constantinople, the fairest city of the whole earth, the leader in its culture and refinement.

The Greeks needed help sorely, and so in their extremity they turned to Rome. It was most agreeable to Eugenius to entertain the Greeks at this time, not only because the Papacy ever desired to include the Eastern Church under its supremacy, and thus become catholic, in fact as well as in name, but also because Eugenius wished to divert attention from those beggarly reformers at Basle, who would not let him alone in his arrogant claims.

The Council of Florence put forth a definition, which was subscribed to by all the Latins and nearly all the Greeks, acknowledging the supremacy of the Pope of Rome, and explaining the theological differences between the two as to the filioque.

The thing seemed settled, and for a brief moment Eugenius dazzled the world and fooled himself into the belief that the Papacy had at last attained a really universal character.

But the dream was soon shattered, for the Greeks repudiated the action of their delegates, preferring, as it was said, "the Turkish turban to the Papal tiara".

Constantinople fell in 1453, and the blight of the Koran darkened the civilization of the East, not to be lighted until the year of grace in which we live. The fall of Constantinople scattered the exiled scholars and their manuscripts through the courts of Europe, and was one of the causes of that brilliant revival of arts and letters, known as the Renaissance, which is the period out of which sprang the Reformation (1450-1520). This sketch may well close with the remarks of a Papal historian, who says:

"I consider the Councils of Constance and Basle and the Pragmatic Sanction of Bourges as the three acts which ends the Middle Age of the Church, by the shock they gave to the powerful and holy dictatorship of the Pope."

And so (for the present) we will bring these historical sketches to a close, resuming them, we hope, after a time, when we will consider the causes of the Reformation, and the chief actors in that stirring scene.

(During the next twenty numbers of THE WITNESS a course of Confirmation Instructions will be substituted for these sketches on Church History.—Ed.)

## A New Departure in the Religious and Social Training of the Young

The Church of the Holy Communion, New York, recognizes the fact that an hour's religious instruction given on Sunday is totally inadequate, also the other fact that the sidewalk and street are not suitable or safe as playgrounds. Therefore the following plan has been put into operation:

Every Sunday the children meet in

the Church for an appropriate service, including a sermon prepared for them. After that, in the Parish House, they meet their teachers for the usual Sunday School work.

Every Monday, Wednesday and Friday the children assemble in the Church at 4 p. m. to receive a half hour's religious instruction, given by one of the clergy. Then, in the Parish House, which has been turned into a play and recreation ground, they have games, take part in light gymnastics, dancing and folk songs, and enjoy "movies", which are alike instructive and entertaining. It is the distinct

wish of the Church to extend the advantages of this new departure to all the children of this part of Manhattan.

## Chain Letters Childish and Superstitious

Many of our people have been receiving "chain" letters of prayer, with the request that the message be sent on to others, says the Rev. Clifton H. Brewer, Rector of Trinity Church, Roslyn, N. Y. "These letters would be hardly worth noticing except for the fact they have really made some people uneasy. When, or if, such letters arrive in any household, tear them up and do nothing more."

Prayer was never more necessary than now. We would not in any way discourage prayer in any legitimate form. If these letters were simply requests to pray containing further requests to ask others to pray, then they would be valuable indeed. But claiming a sort of magic power to produce evil effects on those who do not send the letter on, this disturbing part is just what makes the letters worthless. At their best the letters are childish and superstitious; they belong to the dark ages of supposed wizard powers or imaginary evil spirits."

## Says Knitting in Church is Irreverent

"Anything is to be regretted that interferes with reverence in Church," asserts the Rev. Stephen Gardner, Rector of St. John's Church, Chicago, in commenting on the growing custom in some parts of the country of knitting in the Church. "Surely God is worthy of our undivided attention. Don't let your sense of proportion slip because we are at war. Don't let it be said, 'My house shall be called a house of prayer, but ye have made it a workshop.'"

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## THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

### CHINA—THE WORLD'S OLDEST PORCELAIN MANUFACTORY

By Bishop Huntington of China

Chingtehchen is the oldest location the world. Ancient records show that it was made there during the Han dynasty (B. C. 203-A. D. 220), though there may be some doubt as to whether that manufacture of that date was genuine porcelain. From the beginning of the Tang dynasty, about 620 A. D., to the present time there is no doubt about it. At times the population is said to have been over a million, though now there are only about 200,000 to 300,000.

It is situated in the northeastern part of Kiangsi about equidistant from three of the stations of the Diocese of Anking—Anking, Fukiang and Nanchang, the last being slightly the nearest, and distant about 120 miles. As it is a city of two or three hundred thousand people, with very little Mission work, I have long wanted to open it as a station. At the meeting of the Synod of the Diocese last February, \$300 was voted from the Diocesan Board of Missions for this purpose, and I appointed the Rev. Mr. T'sen to the work. I went there with him in March, and have just made my second visit.

### A SENTIMENTAL SCHEDULE

After attending the Diocesan meeting of the W. A. in Kiukiang I went on to Nanchang by train, and found the work there going on as well as could be expected with our entirely inadequate equipment. We should have a Church and a school house and houses for Chinese workers at once. There I got a steam launch going to Jaochow. It was to start at eight, and actually started at ten, which is the habit of steam launches in this country. However, after going through one of the mouths of the Kan River and across the southern part of Poyang Lake and up the Jaochow River, we made our sixty miles and arrived at about eight p. m. There we got a Chinese boat and slept on it, hoping to start early in the morning. The master, however, had to find another member of the crew, which consisted of himself and two men, and we did not get away till 7:30. All day we went up the river through very fertile country toward some blue mountains.

### SUBMARINE PROOF

We kept on all day and well into the night, sometimes rowing, and more often the men going ashore and tracking, and made forty miles. As the distance was only sixty miles, it looked as if we ought to get there by noon the next day, but we were told that there were rapids above and it would take all day to do the remaining twenty miles. We started soon after moon rise, about 4:30, and about 10 came to the first rapid. From then on there were six rapids, where the river raced over a shallow stony bottom, usually with only one channel, which was filled with boats going up and an occasional one shooting down past them and bumping into them, all of which they took as a matter of course. The method of going up is for the men to pole as far as they can, and then to take off their trousers and get into the water and push. The cargo boats being deeper than ours had much more difficulty, and I have never seen a finer display of muscle than the men showed in and out of the water.

The smoke of the kilns had been visible for many hours, but we actually arrived about 5:30. For three or four miles the river front was crowded with boats—none very large, say from thirty to fifty feet long. I counted 875 when we left, and there must have been over a hundred above the place where we started. They were mostly bringing in supplies for the potteries—wood and white clay in bricks.

### BAPTISTS, TAKE NOTICE

We found the Chapel after a little inquiry. It is a rented house and does fairly well for the present, but it is so placed that you must go through it to get to the back of the house, and is very small. We hope also to start a school next year, and there will be no place for that. It is on low ground and liable to flood. It is said that there were two feet of water in the second story last year. The rent, \$120

a year, is too high for such accommodations, so I advised Mr. T'sen to look for another house.

### CHINESE BUSINESS, WITH AN AMERICAN INGREDIENT

I went over one of the chief porcelain factories and found the processes very interesting. The clay comes from many places in the neighborhood, and for the best work certain mixtures are made. It is wet and kneaded very soft, and then put on the wheel. This is a solid piece of wood about three feet in diameter, in a hole in the ground, revolving on a point. The workman gets it revolving very rapidly with a stick, and sits at the side, with the wheel between his legs. Placing a lump of clay in the middle, he puts his hands around it, so as to take as much as he wants, and it rises up. His thumbs go in at the top and a hollow appears. He presses in here and pushes out there, and the thing gradually assumes the desired shape, and is cut off and put on a board in front of him. It is then dried in the sun and goes to another wheel, where irregularities are removed with a knife. Any circular decorations in blue are then put on on another wheel. Blue seems to be the only color used under glaze and before firing. Then the glaze is put on with a brush or sprayed on with a peculiar little instrument, which consists of a tube of bamboo with a cloth over the end. This is dipped in the glaze and blown through, thus producing a fairly even surface. They are then ready for firing, and are placed in round earthenware trays of various heights, according to the height of the pieces, but of the same circumference, so that they can be placed one on top of another. These are then piled in the kilns in stacks about twenty feet high and fired for three days, the fire being made of pine wood. I had the good fortune to see one of the kilns just after the fire had been let out and the door opened. There were straight stacks of the trays, looking like solid pieces, still red hot. Some of the stacks on the outside had fallen or tipped, and the china in them was doubtless broken. Practically all the Chinese porcelain sold in America is made in Chingtehchen, and I am sorry to say that much of the old is turned out every day, vases and bowls marked Kianghsi or Chienling being about as common as that marked in the "sixth year of the Republic". I do not think this necessarily indicates intention to deceive, but only that the pieces are of the style of those great reigns.

### A CALL FOR CHRISTIAN COURAGEOUS

Most of Saturday was spent in making calls. Our first call was on Dr. Chu, who was for some years assistant in St. James' Hospital, Anking, and has now set up in private practice in Chingtehchen, and is, I think, doing well. Then we called on the China Inland Mission pastor, who did us much kindness when we were there in the Spring, and on the Methodist pastor, who started work there about a month before we did. Then we had a most interesting call on the Roman Catholic Father, a Frenchman, and the only foreigner in the place. As my French and his English were about on a par, we compromised on Chinese. He gave Chingtehchen a very bad name. There are many workmen there without their families, and gambling and prostitution are even more common than in most Chinese towns. In this Dr. Chu entirely bore him out. Also it is a rough place, and murders and robberies and riots and strikes are frequent.

### CHINESE LOGIC—DEMONSTRATION BY LOGIC

We also called on the Magistrate, and dined with him—Dr. Chu, Mr. T'sen and myself. The dinner was a curious combination of Chinese and foreign, the service was near-foreign and the dishes Chinese. He is a very intelligent man, and has done much for the place, especially in the matter of schools. Also he had just succeeded in settling a strike of packers, and was much pleased about it. He has considerable knowledge of Christianity, his wife being a Christian and a graduate of the Methodist School in Kiukiang. He inquired as to our doctrine of the future life, and said: "You do not believe in transmigration, do you?" I replied that we did

not. He then said that when his eldest daughter died he put his seal on her leg; part of it was quite clear and part of it not so clear. His next daughter was born about ten months later, with a seal exactly like it on her head.

### "OVER THE TOP"

The next day being Sunday, I celebrated Holy Communion, at which Mr. and Mrs. T'sen and Dr. and Mrs. Chu received. At eleven we had a very irregular Morning Prayer, the people not being educated in the Prayer Book yet, and I preached to about eighty people, the Chapel being crowded to see the foreigner. Nevertheless, they paid very good attention and were very orderly throughout the service.

Chingtehchen has a great past and is now a great city, and there is every reason to expect that it will be still greater in the future. Shall the Church be strongly represented there, or shall we go on with inadequate equipment and insufficient staff? It is for the Church in America to say. It is a stronghold of Satan. Let us attack it in the name of Christ.

### In Christ

The keynote of the Christian can be found in two words—in Christ. "If a man be in Christ, he is become a new creature. The old things have passed away. All things have become new."

In other words, another year is dead, and we are permitted to give it a decent burial. Let us bury into the old year all the remorse that has weighed upon our hearts, all the fears that have stalked forth from our weakness and unfaith, all the recollections of neglected opportunities, all the sins that have widened the chasm that holds us back from the love of our Divine Father, all the hate and indifference and formalism and stupidity and frivolousness of our ineffective lives; and we shall go forth into the new year just as the souls of the risen will go forth on the morning of the general resurrection, alive with the thrill and the ecstasy of a new life. We shall be able to do this, if we rouse ourselves to the meaning of the life given us "in Christ".

### A New Year's Question

The story of the Epiphany, telling us of the coming of the Magi, who were supposed to be kings, from the Far Eastern country, is the description of the ultimate triumph of the Gospel of the Incarnation, when the nations of men will come with their richest treasures to lay them at the feet of the Christ Child.

In the old Liturgies the Epiphany is called the Feast of Lights.

There is still a ceremony of the Eastern Church, in which all the worshippers come to Church on this day with waxen tapers. The priest first lights his taper from the candles that are burning on the Altar. He then transmits the holy flame to the people, who pass it on from worshiper to worshiper, until the whole edifice is ablaze with the symbolic radiance.

Christ is the Light of the World. But He shines not merely as a great independent luminary above all men's eyes, but in the thousands of lesser lights which are continually kindling in others the flame of devotion to Him.

### A Child's Idea of the Trinity

Some time ago I read in THE WITNESS an article by Bishop Anderson of Chicago on the Trinity. I re-read it to my boy who is a little over eight years of age because it seemed to me that a child could understand it just as it was written.

Several weeks after, during our regular evening's talk, I asked the boy what his idea of The Trinity was. "I can tell you in my own words, Mother."

"That is what I want."

Without a particle of hesitancy he gave this explanation. "We know God; Christ was here; and we know we have the help of the Holy Spirit."

When one has been down in the Valley of the Shadow with loved ones, or are daily fighting the trials that beset the narrow pathway of life, what a tremendous comfort it is to know that "Christ was here."

KARLA LIND.

### The Epistle to The Ephesians

By B. W. Bonell

(A running commentary, compiled from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

### NO. XIX

Vs. 21. If so be that ye have heard him, and have been taught by him, as the truth is in Jesus.

Moule: Ye have heard him. The Greek construction leads us to explain this, not of listening to the Lord, so much as hearing about Him as Truth, rather than Teacher.

Sadler: Truth. Whatever the truth in Jesus is (and who can measure it?) it is truth according to holiness and according to Godliness. This is its first feature, that it is a sin-destroying, sanctifying truth, transforming the man who heartily receives it into the image of God.

Vs. 22. That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts.

Whitby: The old man signifies those evil habits they had so long practiced in the state of heathenism.

Ellicott: The old man, i. e., our former unconverted self; personification of our whole sinful condition before regeneration. (Rom. vi:6.)

Meyer: The pre-Christian frame.

Braune: The natural man in the corruption of his sin.

Eadie: A bold and vivid personification of the old nature we inherit from Adam, the source and seat of original and actual transgression.

Meyer: The converted man is to retain nothing of his pre-Christian moral personality, but as concerns the pre-Christian conduct of life, is utterly to do away with the old ethical individuality, and to become the new man.

Sadler: According to the deceitful lusts, i. e., the lusts of deceit; not as if deceit itself lusted, but because the lust itself deceives. It promises pleasure, and it always inflicts pain. It promises contentment, and it inflicts remorse. It says that you may gratify yourself with impunity, and in the end you find God against you and His wrath pursuing you.

Meyer: This expresses the doctrine of the Apostle as to the principle of sin in man, namely, the power of sin deceiving man. (Rom. vii:11.)

Vs. 23. And be renewed in the spirit of your mind.

This verse states on the positive side the substance of what had been specified on its negative side in verse 22.

Wordsworth: Be renewed. The first new birth, that of our spirit, takes place in this life, and is called the first resurrection. We must be born anew in the spirit of our mind now, in order that we may be raised in the flesh glorified hereafter.

Sadler: The past putting off and putting on must be a constantly renewed process. Any grace given in Baptism or at any other time, as at Confirmation, has to be renewed.

Moule: The decisive fact of new position in and connection with Christ was to result and was resulting in our developed spiritual experience, with its ever new disclosures, both of need and of grace.

Ellicott: The spirit is the Holy Spirit, which by its union with the human spirit becomes the agent of the renewing of the mind.

Sadler: Be renewed in the spirit of your mind, i. e., by the Holy Spirit working in you, with a new heart and right spirit.

Vs. 24. And that ye put on the new man, which after God is created in righteousness and true holiness.

Ellicott: Put on the new man. The putting on the new man refers to the renovation of the heart after Baptism.

Sadler: The new man. This is no other than Christ Himself, who is given to us so that we should be clothed with Him. Put ye on the Lord Jesus Christ and make not provision for the flesh. (Rom. xiii:14.)

Blunt: The idea is that regeneration restores the image of God, and that therefore the regenerated ought to live of their own will and act in the righteousness and holiness into which they have been brought by the will and act of God.

Iranaeus: That which we had lost in Adam, namely, the image and likeness of God, this we have recovered in Christ Jesus. (Col. iii:10 is a striking parallel of this passage.)

Ellicott: Righteousness and holi-

ness of truth. Tokens and characteristics of the Divine image.

Harless: Holiness involves not merely the idea of piety, but also of holy purity.

Olshausen: This passage, Col. iii:10 and Wisdom ii:23, allude respectively to the Divine Image under its ethical, intellectual and physical aspects.

Moule: Created. This creation was accomplished ideally, when the new Covenant Head of the regenerate race was provided in eternal purpose; historically, when He was made man in time; actually for individuals, when each individual believer "put on Christ" and came to be "in Him".

Gore: To become a believer in Jesus Christ is to imbibe a new principle in the heart of one's rational being, to be renewed in the spirit of one's mind; it is to put on deliberately, as a man puts on clothing, a new manhood, Christ's manhood, which is according to God, i. e., is based on His own life, and in His new creation in righteousness and holiness. And this righteousness and holiness can never deceive us by false promises, because they are rooted in truth or reality.

### Honest Now

Am I really and truly interested in my Church—in helping it achieve its objects and ideals—or do I just think I am? What do I do to prove my interest—that it's half as vital, for example, as I think it is?

How do I look to the man on the outside? Could he tell I am interested by what I do? (How do I look to him?)

Am I a good example for every body to follow? or do I just think I am? or do I think about my responsibility, in this connection, at all?

Do I attend Church services as often as I think I do?

How often do I speak a word of encouragement or praise to the minister, or have a pleasant word or smile for his wife? Do I as often as I think I do?

How would the minister classify me? As interested? indifferent? cold? as a friend and helper, or just as—one of the congregation? Would he be justified by what I do?

Do I really give as the Lord has prospered me, or do I just think I do? If I should add up my contributions to local Church support and to Missions, would they represent as large a part of my total income as I think they do?

Would a stranger think me as liberal as I think I am, even if he had all the facts of my other responsibilities?

Do I really care for Missions at all? Do I really ever deny myself—a new suit, cigars, street car rides (when walking would be better for my health)—anything to help forward the cause? Do I really deny myself, or do I just think I do?

Do I really think it more blessed to give than to receive, or do I just think I do?

What kind of Church member am I anyhow? Am I the kind I think I am, or do I just think I am?

Try a little introspection along these lines.

### The Star and the Song

"For the things which are seen are temporal; but the things which are not seen are eternal."

It touched a baby face with light—  
That star which guided weary feet;  
Then faded in the darkening night,  
Its pilgrimage complete.  
But though it vanished from our earthly skies,  
It shone forever from his loving eyes.

A wondrous song thrilled o'er the earth

That night, when heaven's doors swung wide;  
But scarcely had it come to birth,  
When soft the music died.  
Yet never did its melodies depart;  
They sang forever in a mother's heart.

On wings of light, in joy revealed,  
Came the great angels, fair and strong;  
The glory flamed, the anthem pealed;  
It passed, and they were gone.  
Yet in the home of Mary, sweet and mild,  
They watch and wait beside the Holy Child.  
H. L. B.

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.





## A Wayward

### Pussy-Willow

The leaves on the maple trees had begun to turn as a signal that winter was not so very far away. The Pussy-willows had been waiting for this signal, for then they would begin to build their little houses and make comfortable beds to sleep in during the long cold months to come. They went to work with a will, and very soon you could see little round houses going up on every side.

One little Pussy, of whom I am going to tell you, began with the rest, but soon she grew tired and stopped. She said she did not see why she should be cooped up in a little shell all winter. "How can I see what is going on outside?" she said. "I want to see the boys and girls sleigh-riding and sliding and skating." So while the other Pussies were making snug little houses and snug little beds, she played and romped and had just the best time you could imagine. She laughed to think how foolish it was to work when they might just as well play and enjoy themselves. The sun was shining warm and the birds were singing, and it seemed to her as though this were to continue all the time. She had never seen any ice or snow nor had she felt the freezing wind and did not believe that there were any such things in the world. If there were she wanted to be outside where she could see them. When the others said, "Wait, and you will see and be sorry," she just laughed and sang her merriest song.

They said no more, but finished their houses ready for the long winter sleep.

The sun still shone bright and warm, it really seemed as though winter had forgotten to come that year. But one night the sun set dark, a cold wind began to blow down from the north, and the sky was of a dull grey color. Before morning Jack Frost began to bite, the wind blew colder yet, and before it went little scurries of snow—winter had surely come at last. Then Miss Pussy-Willow was in the deepest distress. The little house was unfinished, she had no roof on it, so the wind and snow came in, and try as she might she could not keep warm. She shivered and shook, sneezed and coughed, cuddled down as much as she could, but all availed her nothing. To end it all she caught a dreadful cold and feared as to what the outcome might be before spring. And oh! how she wished and longed for spring. But winters all come to an end, and when this one ended, Miss Pussy-Willow was the gladdest pussy you ever saw. But she was so thin that the other pussies did not know her. She gradually grew better and she was such a cautious pussy after that—for when it was hardly midsummer she began to ask of the other pussies, "Is it not most time to build?" And when they told her that winter was yet a long way off, she looked very sober and gazed up at the sky, saying, "I don't know, I am afraid we shall leave it until it is too late." And when at last they began to build, pussy had her house almost finished when the others had done but very little.

## Dean Abbott Discusses War Conditions

(Dean Abbott of Trinity Cathedral, Cleveland, has recently returned from a visit to France. On the Sunday after his return he gave the following vivid impressions of the great conflict to his people. So clear and concise and informing is his statement of conditions we reproduce the address in part for the benefit of our readers.—Editor.)

The summons to St. Paul of olden time is the summons of Europe to America today. In things secular and spiritual the Allied Nations are crying across the waste of weltering waters, in deepest urgency and in soul pangs, "Come over and help us."

I have but recently returned from England; where I had the privilege of travelling somewhat extensively, and of coming into contact with the military outlook; and what I am able to assure you, from my own observation and from views expressed to me by authoritative people, that the advent of the United States into the War is heralded as the salvation of civilization, and as the surety of ultimate victory for the Allied Cause. This realization is so pronounced that it would be altogether impossible to overemphasize the esteem in which America, and the American Executive, are held in England today. The attitude is that of a beleaguered City, hard pressed by the encompassing hosts of its enemies, accepting the information that an unconquerable Army is marching to its relief with the keenest expressions of delight, and every outward evidence of unrestrained joy.

England—and I restrict myself primarily to England, that I may speak whereof I know—has lost the first flush of her enthusiasm—the original idealism of the great undertaking on behalf of humanity—and has settled down to the prosecution of the War as a beastly business which must be seen through, with clenched hand and gritted teeth, at all costs. There are three stages in any protracted war—the Onset, the Grip, and the Drag; England is involved with an adversary of seemingly unlimited resource; and the knowledge that the greatest Republic in the world has entered as a fresh young Giant into the arena of hostilities has fostered a heartenment in the struggle which, altogether inexpressible in words, has permeated the very fibre

of the national life. The Armies on the various Fronts; the Navy in its ceaseless task of heroic vigilance; and the population in the Homeland, have taken, as it were, a deep breath of invigorating healthfulness, and with courage, refreshed, rededicated themselves to the thorn-crowned service of liberty and democracy.

This has been, so far, and apart from financial assistance, the greatest and the most immediate effect of America's participation in the conflict. I saw it illustrated, and in small focus which prepared the way for a larger realization, on shipboard. In crossing over to England we had with us in the first cabin two hundred and fifty American officers of all ranks, and one solitary British officer, a Major, who had been through the War from the historic battle of the Marne, and who, shell shocked and physically disorganized, was returning to his unit after a trip abroad for his health. The American officers were, taken as a whole, the most magnificent body of men that I have ever been privileged to meet—University graduates who had just finished their intensive training in Southern and Northern camps; sound of wind and limb; heart whole and soul proof; and possessed of a spiritualized conception of the Crusade in which they were shortly to be engaged. They were young Knights, and modest minded young Knights at that, sworn to the relief of the oppressed and to the emancipation of humanity from the throes of a threatened slavery. The British officer on the other hand, was a war hardened man. His eyes were literally haunted with the untoward sights which he had witnessed during the past few years, and his speech—when he could be induced to speak; for these war veterans are the most silent of mortals—was the speech of a man who has lost the proportionate vision through attention to the details of the immediate task. He was at war because his country was at war; he was fighting because his countrymen were fighting; and beyond the recognition that the Germans must be defeated, whether in long time or in short time, and whatever the cost in blood or treasure, there was no apocalyptic incentive of a new Heaven and a New Earth wherein dwelleth righteousness. He was in the Drag of the war's experience whilst his shipmates were in the enamored and the enamoring glow of the Onset of war's alarm. It was enlightening as the days went on to see how the enthusiasm and the idealism of the Americans gradually awakened the Englishman to newness of

life—how, the memory of the muddiness and the bloodiness and the sordidness of active service was all shot through with a rain-bowed hope of better things, of lastingly better things, for Europe and the world. The man was new born to a belief in the innate worthwhileness of human nature; his brooding cynicism of soul was stilled; and his spirit, his entire higher nature, was regenerated to God.

This, it seems to me, even more than material assistance; even more than the mere count in aeroplanes or in men; ever more than the financing of the war in generous billions by the most generous of all peoples, is America's mission, at any rate at the present time, to her allies over seas. She must keep alive, in the minds and hearts of men, the supreme purposes of the conflict which is rocking the hemispheres. She must be altruistic in her impulses, and God endowed, self-consciously God endowed, in her endeavors. She must fight, and with all the forces of sentiment at her command, against a mechanistic view of war. She must bear aloft the Torch of Faith into the smoke and grime of contending armies, and shout aloud, so that Humanity may give heed and hear, the Battle Cry of God.

The appeal of England today is "Come over and help us." "We are engulfed in the action and reaction of abnormal conditions. Our soldiers, with all their heroism, are in danger of losing their souls; our sailors, the bulwark of world safety are patrolling the North Seas and the channels of commerce, to their apparent forgetfulness of the all important voyage of life; our people, in the successful attempt to appear unconcerned amidst the greatest of all concerns, are focussing their attention upon the world and the things of this world to the relative exclusion of religious observances, or even the thought of God. We are possessed of a dogged courage; we are ready to walk through the uttermost reaches of this outwardly imposed Inferno; but we need, we need with a heart hunger which there is no gainsaying, your beautiful ideas, your sweet confidences, your intoxicating ideals, your unswerving conviction that in the long run "all things work together for good to them that" love, and seek to pursue, the right, Assist us in quality—both of equipment and men; but, above and beyond all else, assist us in quality; in degree, rather than in extent. Let your men be young Galahads, and see to it that your propaganda is fired with a passionate insistence of ethical pronouncement."

Now, how may we expect to meet the requirements of the call of Europe in this connection; how may we play the role of Spiritual Saviour to our allies who through the bearing of the burden and the heat of the day have almost reached the limits of spiritual exhaustion; how may we keep alive the fundamental principles of righteousness which have ushered the most humane of the nations of the earth into the blood-saturated maelstrom of man's unparalleled inhumanity to man?

We must, of course, do our uttermost to equip our young men who are about to go Over Seas with "the whole armour of God"—the Girdle of Truth; the Breastplate of Righteousness; the Shield of Faith; the Helmet of Hope; and the Sword of the Spirit. This is to be done in America—not on the battlefields of Europe. It is, in a sense, an impertinence to preach Religion to men on the firing line—especially when the preacher is a non-combatant and not worthy to unloose the shoes' latches of the men whom he has the temerity to address. When the men "go over the top" they know more about God than the average preacher knows in a lifetime. This spiritual equipping of our men is to be done in the Churches and the Training Camps of the Homeland, and it is to be so thoroughly accomplished that the indenture will endure the effacing of the graduated disillusionment which lies ahead. The reasons for America's entrance into the war; the unselfishness of America's intentions; the achievement of the world goal to which the horror of the war is only the means to an end; the opposing principles of life which are responsible for the sight and experience of a world in arms; these things, ethical and humanitarian, all caught up into the religious motive of the conflict, with Jesus Christ as the alluring Champion of the whole, must be proclaimed in season and out of season until our brave lads are inoculated with the virus of the justice of the cause for which they fight.

Then, we must do our uttermost to provide our young men with the op-

portunities of healthful recreation in France, or wherever their warring lot may happen to be cast. The distinguishing feature of the soldier's life in Europe today is monotony, a soul numbing and heart deadening monotony, a monotony which literally floods the horizon of thought and activity to the verge of criminality, and beyond. It does not do, perhaps, to speak about such things; but honesty compels me to assert that whilst war is slaying its thousands at the present time, immorality is slaying its tens of thousands. The real death rate is behind the lines; in the villages and towns, whither the men resort in their leisure hours, rather than in the trenches or in the fire swept reaches of No Man's Land; and, above all, in Paris and London, where vice stalks abroad with unblushing face and unhesitating gait, as open, and as universal, and as unrestricted as the daylight. I could quote statistics, statistics given to me by Army physicians, which would amaze the most sophisticated and worldly wise listener, and awaken the innocent minded to the realization that in more senses than one war is Hell. This sort of thing is, of course, to be expected, and we have no right to criticize the participants in this widespread evil doing. The force of temptation to the man who for months on end has been subjected to the routinized horror of warfare, and who suddenly finds himself within the circle of polite civilization—adrift in a center of population far from home and restraining influences—is altogether beyond the comprehension of the individual who is leading a more or less normal, and a sheltered life. The point is, however, that we must sacrifice ourselves at home to provide for the safeguarding of the morals of the men who are fighting our battles Over Seas. As Americans who are desirous of answering the Call of Europe for idealism we must see to it that our soldiers are so protected in the unusual circumstances in which they find themselves placed that they may be able to preserve the Vision of the Pure in Heart who see God, and to pass on that Vision to their comrades of the Allied Nations. We must so surround our men with good inducements that evil inducements will lose their urgency of appeal, and that they will be sane enough to appreciate the fact that even if life is calculably short and death looms near it is the part of manliness and wisdom to play the game of decency until the game of decency is well played out. If we would have our young men, those boys of whom we are all so immeasurably proud, those youths with the light of self-sacrifice shining in their eyes, an inspiration, and an uplifting influence, to the soldiers of England and France and Italy, and all the rest; if we would delegate them as the representatives of America to carry the message of American consecration to the shores of Europe; then we must envelope them with the tangible evidences of our ameliorative love, and support to the best of our ability such agencies as the Young Men's Christian Association, and kindred organizations, which have the specialized ability to cater to the needs of the soldier in active service.

Religion in the Home Land, and Social Service, with a modicum of religion, outside the Home Land—these are the common sense means, to be employed in the formulation of America's sustained reply to the cry of Europe, "Come over and help us."

Whilst we are so praiseworthy engaged in the promotion of material assistance—assistance which is absolutely essential to the achievement of ultimate victory—assistance which the United States and the United States alone may give—do not let us forget the spiritual aspect of the matter, and withhold that assistance of thought and idea and ideal which is the fundamental requirement of

the business in hand, and which ranks as the animated soul within the body of our sanctified exertions. Only so may we recreate that morale, that dauntless enthusiasm, that God assurance of the eventual conquest of might by right, which the other nations associated with us in Armageddon have temporarily lost through their long time contact with the hideousness of war.

## Notes from the Missions House

The following extract from a letter to a friend in China from a Chinese Churchman who has come to the United States for study is suggestive. There is another side, but we cannot deny that this side is the one that is likely to strike a Chinese Christian who is in earnest on his first arrival in America.

"What a nation is America—full of good and full of vices! What a tempting place for the young men of China who come to study in this place. It is my sincere hope that they will get the best out of America, and put themselves in the way of Christian influence. Before I came to America, I thought the Church members knew more about Christianity than the Chinese. Now I know that most of them do not know what Christianity is. A Christian nation, yet full of pagans! You may think that I make too bold a statement, yet the fact is there."

Miss Tsuda, the Principal of the Girls' English School, Tokyo, urges the building of a large Training School for Nurses in connection with the new St. Luke's Hospital.

Miss Tsuda says that a well-equipped and organized Training School for Nurses is one of the most urgently needed institutions in the Far East. She explains that the status of trained nurses in Japan, with the exception of those from St. Luke's and the Red Cross hospitals is deplorable. Almost all of the nurses are from the servant class, ignorant and uneducated. They are constantly exposed to the most immoral surroundings and temptations, and something should be done to elevate the whole standard of nursing in the country.

This could be done through a properly organized training school conducted on American lines, and a magnificent opportunity is here offered for constructive Christian Mission work. With a model training school under Christian protection and influence, young women of a much higher class would gladly enter the profession. The work already done by St. Luke's in this connection proves this to be true, and the experiment has commanded wide approval throughout Japan. This success should be followed up as promptly as possible. From such a school, educated girls from good families who have completed their training should go out as leaders and head nurses to other hospitals in Japan and Korea. Miss Tsuda is very emphatic in saying that there is no greater need in Japan and offers to send many of the girls from her school for training in St. Luke's if the Nurses' School is organized.

Dr. Rudolph B. Teusler, head of St. Luke's Hospital, adds that Miss Tsuda is unquestionably right, and that one of the most important developments of the new St. Luke's should be a model Training School for 150 nurses. It is very necessary that the standard be raised, and by securing such women of good families and education, splendid Missionary work can be accomplished.

Dr. Teusler now needs three American trained nurses for St. Luke's. In connection with the Training School for Nurses, medical social service work will also be inaugurated.

spreading rapidly, and even shelter and clothing have to be provided for the thousands whose homes have been destroyed by the Turks.

Will you not send as soon as possible an offering or subscription for this fund, and ask others to subscribe? We have already received about six thousand dollars, but need many times that amount to meet the present crisis. This is strictly a relief fund first, then for aggressive missionary work in Palestine. It is the greatest work the Christian Church has ever had, and we must respond to the call. There are many heart-rending appeals in these epochal days, but surely this one comes with tremendous force.

Above all, pray for the Jerusalem Mission.

JOHN H. MCKENZIE,  
Honorary Secretary and Treasurer for the United States. Howe, Indiana

## Jersusalem Has Fallen

After centuries of tyranny and persecution, The Holy City is again under control of Christians.

The English Army has gradually worked up from Beersheba, until at last the Holy City is in the hands of the Allies. Now is the Church's opportunity for aid, and we must quickly get to Bishop MacInnes all that we possibly can. He finds Jerusalem in a deplorable state; some buildings destroyed, others injured and put out of commission so that he will need thousands of dollars to put the property in order for future work. His immediate care, however, is to relieve the unfortunate people of Palestine, most of whom are in a starving condition. And added to the horror of the situation, contagious diseases are



# THE LOYALTY OF OUR FOREIGNERS

By Rev. Victor von Kubinyi

Now that the entire world is a-quiver with fears, expectations and anticipations of all sorts, it is quite natural that the United States should be at attention, preparing herself for all emergencies, and, which is more, getting ready to fulfill her great mission—that of making the world safe for democracy. One of the vital questions confronting us today is that of how our affairs at home are standing, and how far we may count on the unflinching co-operation of those who came to these shores as strangers. We have been pleased to call these people by the accumulative name of "foreigners". Whether this name is fully justified, or whether, perhaps, to some extent a misnomer, does not strictly belong here. But there is one momentum which surely demands the Church's attention, and that is the question of the loyalty of "our" foreigners.

Thanks to the magnanimity and far-sightedness of some of our Bishops, Missionary work among the foreign-born element has been started some time ago. This, of course, is most gratifying. It is a thing to be profoundly thankful for, a thing which no doubt will bear good and abundant fruit in God's own good time.

But will it really?

Most decidedly so!

Is not the Church assuming a rather questionable responsibility by continuing to minister to these foreign-born people?

Such questions, I imagine, are arising day after day, which is quite natural. The good name of the Church as an eminently American institution and her prestige as a branch of Christianity are at stake, and it seems only just and fair that some anxiety should be noticeable on that score. On the other hand, it seems equally just and fair to appease such anxieties.

It seems more than a safe guess that the time will come when the Church will have all reason to be thankful for and to be proud of having lent a helping hand toward the mental and moral uplift of these so pathetically helpless but equally willing foreigners, and considerable—if not vital—might and should be the Church's share in building up these United States as a great leader of the world by means of this very Missionary work at home.

The point I desire to make, however, is the question of the loyalty of "our" foreigners.

Domestic Missionary work is being done among and for Italians, French, Swedes, Portuguese, Germans and, lately, Hungarians. There is no doubt that these will be all loyal, both to the country and to the Church. But as the attitude of "our" Hungarians is little known, it seems a solemn duty to call the Church's attention to these Hungarians, so as to put the Church's mind at ease, and also to prevent the spreading of misconceptions.

The loyalty of the Hungarians stands above any doubt.

The Church has two Hungarian Missions, Trinity Church at South Bend, Indiana, in the Diocese of Michigan City, and St. Elizabeth's, at Trenton, in the Diocese of New Jersey. It required considerable courage and a great deal of real Christian love on the part of Bishop White and Bishop Matthews to admit these two Missions into the Church's communion, but it is most gratifying to assure both prelates that their efforts shall be more than justified by facts.

The writer has been working in this Hungarian Missionary field for a number of years and claims, in all modesty to be fairly well informed on the topic.

One of the characteristics of the Hungarian has been his loyalty to his superiors. And this is not a loyalty commanded or prompted by fear, but a loyalty emanating from gratitude. For the last three hundred years Hungary had no reason whatever to be grateful or even nice to Austria; still she remained loyal because the Hungarians saw that they could not emancipate themselves from Austrian supremacy, and just simply resolved to make the best of the situation. When Empress-Queen Maria Theresa was hard pressed by enemies, when the very existence of the Austrian Empire was at stake, and at a time when Maria Theresa failed to show Hungary even the least consideration as an independent nation, her simple appeal to Hungary brought immediate relief, and it actually so happened that the oppressor's throne was saved

by the oppressed. Louis Kossuth, the great champion of Hungary's liberty, not unknown in America, when he saw he could not deliver his people from the Austrian yoke, retired rather than to deprive the Hungarian from his noble asset—loyalty. And if the Hungarians living in this country have never quite forgotten the time when their erstwhile leader appealed to the United States when their country had a chance for establishing their liberty, they very vividly remember this incident at this hour, both here and abroad.

The United States have given these Hungarians who came to our shores, not only shelter, a much better condition of livelihood than they ever dared to dream of, but also maintained and protected their individual liberty. The great blessings of a free country and the innumerable privileges and advantages of living in a free country dawned upon them, and indeed they are not inclined to give up these great assets. Nor are they inclined or disposed to be ungrateful to the country of their adoption, for if one of their characteristics is loyalty, the other certainly is gratitude.

It is not generally known, to give just one instance, how readily these Hungarians bought Liberty Bonds. The writer knows it for a fact that there is not a single family in his Mission that did not buy a Liberty Bond. Many families possess more than one, and it did not take any coercion to induce them to buy the Bonds. They have been taught "the country first", and they are just naturally doing what they deem their duty toward the country which they are proud to call theirs now.

And even though the education of these Hungarians, according to American standards, may be called moderate, they are not as ignorant as some people might feel inclined to take them to be. They realize fully well that the ultimate deliverance of their native country from the Austrian yoke, which today means Prussianism, may be expected only from and through the victory of the allies. They do not want a German peace, for they know and feel that a peace dictated by Germany would mean the extirpation of Hungary. They want an American peace, because they realize that only America can lead them to their own victory.

When the writer read the President's proclamation to his congregation and explained its meaning and consequences, he beheld a scene worthy of the artist's brush. Practically the entire congregation was moved to tears, and when the writer appealed to his flock, asking them to remember that no one could ever attempt to serve two masters, they would have unanimously pledged their loyalty to the United States right then and there had their reverence to the place of worship not prevented them from doing so.

And they are loyal to the Church, too, and also profoundly grateful, for by this time they realize what they owe to the Church. The progress made on the lines of mental and moral uplift, as can be witnessed in Trinity Hungarian Mission at South Bend, Indiana, is quite remarkable. One would feel tempted to call it wonderful, were it not for the danger of being suspected of boastfulness. The Church has done for this flock what they always have longed for, but what they never attained until they came into the Church—the right idea of liberty, which also makes them discriminate liberty from license.

They are happy in their little frame Church, and they not only enjoy but also fully appreciate the great privileges as afforded them by the guidance of the Church. They dress better, they behave better; their family life is better than it was before, while they strayed around without the Church home. And today they strive to become American ladies and gentlemen. And their children! Well, their own parents are surprised at the mental and moral growth of their offspring.

Of course, this Missionary work among Hungarians is yet in its infancy, but much good is bound to come of it, with due patience, love and perseverance. At this juncture the writer wishes to take the liberty of quoting the Bishop of New Jersey, who some time ago, while about to organize a Hungarian Mission in his own Diocese, said: "The Church seems to be rubbing her eyes." And boundless indeed are possibilities along these lines, both from a Church-

ly as well as a patriotic point of view. It seems the psychological moment has arrived. There is a wonderful opportunity to perform a transfusion of fresh, healthy, red blood. There is nothing the matter with this new blood; it is perfectly good, only, perhaps, it will have to be kept in proper circulation.

There are tens of thousands of un-churched Hungarians living in our midst who are not only willing but honestly desirous and anxious to acquire a Church home; and the Church is so eminently equipped to give them one. (And there are tens of thousands of Poles desiring the same.)

Why do they not come, then?

They are naturally timid, and, generally speaking, they know too little of the Church's history and doctrines.

The Hungarians who are not in the Church's communion will be loyal to the United States, and "our" Hungarians will be equally loyal to the Church. Yes, every one of them, thanks to God Almighty! Watch and see.

**Vigilate et orate. Ora et labora. Fructus honoris onus.**

No cross, no crown. If the Church wishes to bestow her crowning gift upon Christian America, here is her chance.

## A Western Secretary for Religious Education

The General Board believes that it is the strategic moment to advance the work of Religious Education in the three Provinces of the West.

During the first three months of 1917 we secured the release of Rev. B. T. Kemerer from St. George's Parish, St. Louis. At our expense Mr. Kemerer made a tour of the West explaining the work of the Board and especially the Christian Nurture Series.

Everywhere he went he was greeted with the most cordial welcome and from Bishops and Rectors we have received grateful acknowledgement of the services rendered.

From the data gathered by Mr. Kemerer we are confident that the three Western Provinces will support the Board in placing

1. Headquarters in the West where may be located exhibits and materials.

2. An Educational Secretary who will travel, inspire and organize.

To this end we laid our plan before the Synod of the Province of the Pacific and asked that the subject be discussed and if advisable the Synod recommend to the Dioceses of the Province the doubling of the apportionment for Religious Education in order that a field secretary may be chosen to give his whole time to the advancement of the work among Sunday School teachers and pupils and the Church School and University students of the Provinces of the Pacific, the Northwest and the Southwest.

The plan was thoroughly discussed and the following vote shows the support of the Synod:

"Whereas, The suggestion has come from the General Board of Religious Education that this Province shall unite with the Sixth and Seventh Provinces in securing a Secretary to promote the cause of Religious Education in the three Provinces, the expense of the same to the amount of \$5,000 to be borne proportionately by the three Provinces and the share of this Province to be raised by doubling the amount of the present apportionment, and

"Whereas, This Synod has no power to incur such expense without the consent of the several Dioceses and the Missionary Districts constituent members of this Province, therefore,

"Resolved, That this Province approves the plan to secure the services of a Secretary by the united efforts of the three Provinces and commends the same to the several Dioceses and Missionary Districts with the request that they consent to the doubling of the present annual apportionment of the General Board of Religious Education in order to carry out the plan proposed."

Our next step is to appeal to all the Bishops and Diocesan Boards of the three Provinces. We propose the following for consideration:

1. Amount of budget, \$5,000; for salary of the Secretary, \$3,000, leaving \$2,000 for house rent, Pension Fund, travel and office expenses.

2. Each Diocese and Missionary District requested to double the present apportionment. This apportionment is 2 1/2 per cent. of the missionary apportionment of 1913. This amount has never been changed, the Board feeling that a fixed amount was of value. Some Dioceses have urged that it be a percentage of the current

apportionment; any Diocese so desiring is urged to reckon its apportionment in that manner and to so notify the Board.

3. The time and plan of work of the Western Secretary to be in the hands of a committee of the Board, consisting of the members of the Board elected by the Provincial Synods of the three Provinces and any other members of the Board resident in the Provinces, and the General Secretary of the Board. (Bishop McElwain, Bishop Wise, Rev. E. L. Parsons, D. D., and Mr. H. C. Theopold are the Western members.)

We are sending this communication to all of the educational leaders in the Dioceses of the three Provinces requesting that the Bishops or the Diocesan Boards will not wait for the meetings of Diocesan Conventions or Councils but take such temporary action as will give us assurance of support so that we may call the man and place him at work by the new year.

Some of the Bishops have expressed a willingness to underwrite the plan or to secure subscriptions from individuals until such time as the Diocesan Council acts.

We are glad to report that already the Bishops of South Dakota, Kansas and Spokane have approved of the plan.

Salaried Provincial Secretaries are at work as follows:

In the Province of Washington, Rev. Frederic Gardiner, L. H. D., Secretary for Schools and Colleges. Rev. S. U. Mitman, Ph. D., Field Secretary for Sunday School work.

In the Province of Sewanee, Rev. Gardiner L. Tucker, Educational Secretary for the Province.

At a meeting of the Province of the Mid-West in Fond du Lac, October 10, a committee was appointed to make plans for the support of the Educational Secretary for the Province and to nominate for the same.

In the Province of New England a committee will report to the Synod meeting October 23 in Boston, that it is advisable to have an Educational Secretary for the Province, and urging the Synod to provide support for the office and elect a man for the same.

This movement means a marked increase in the efficiency of the Provincial Boards of Religious Education.

Correspondence should be directed to the General Secretary, Rev. William E. Gardner, D. D., 289 Fourth Avenue, New York City.

## "War Time Preaching Mission"

Last week a successful "War Time Preaching Mission was held in Calvary Church, Rochester, Minn. (Rev. Arthur H. Wurtel, Rector) The Missioner was the Rev. William P. Remington, Chaplain of the University of Minnesota Base Hospital No. 26, and Bishop-elect of South Dakota. The Mission afforded the people of Rochester an opportunity to meet the Chaplain of the Hospital with which the physicians of the Mayo Clinic are associated. During the Mission the Hospital Corps received orders for active service, and one of the most impressive services was held on the eve of the departure of the Rochester Unit. A Service Flag, containing 27 stars, was blessed by Chaplain Remington, and while the congregation sang the hymn, "The Son of God Goes Forth to War", the flag was hoisted to its position on the cantoris side of the Choir. On the opposite side a large American flag was placed in position while the congregation sang the "Star Spangled Banner".

One interesting feature of the Service Flag of Calvary Church is the marking of each star with the name of the enlisted man. Among the names it is interesting to note that there is a star for each of the famous surgeons, the Mayo brothers, and for Dr. E. Starr Judd, who is a communicant of the Church.

## Ordinations in Minnesota

The Bishop of Minnesota, on the third Sunday in Advent, in the Cathedral at Faribault, Minn., ordained as Deacons Charles William Baxter, Samuel Harum Edsall, Walter Herbert Stowe, Edward Fairbanks Cray, I. Robertson and, acting for the Ecclesiastical Authority of Colorado, De Forrest Bardsley Bolles. The Rev. Dr. G. C. Tanner presented Mr. Edsall the Rev. Dr. F. F. Kramer the other candidates. The Rev. H. M. Ramsey preached the sermon and the Rev. Dr. J. H. Young read the Litany.

## In Honor of Washington

REVOLUTIONARY FLAGS MARK HIS OLD PEW IN ST. PAUL'S CHAPEL, NEW YORK CITY

The 118th anniversary of the death of George Washington was appropriately observed by the Sons of the Revolution of the State of New York on Friday, Dec. 14. The New York Times states that a procession of men, old and young, all members of the Sons of the Revolution, some of them in khaki, others in the garb of business and professional men, all patriots, and some pacifists, holding aloft banners reminiscent of this country when it had only its thirteen original States, passed through the downtown district of the city at noon, and reminded the busy bankers and brokers that the day was worth remembering. Forming at the historic Fraunces' Tavern, the patriots marched to St. Paul's Chapel, where James M. Beck, Vice President of the Sons of the Revolution, on behalf of the society, presented the Rector and Vestry of Trinity Parish with two flags, one being a reproduction of the Continental flag, with its thirteen stars, and the other a copy of the flag of blue which waved over Washington's headquarters during the trying Winter of Valley Forge.

Many prominent Church dignitaries took part in the ceremony, among them being the Rev. William Montague Geer, Vicar of St. Paul's Chapel, who received the flags and deposited them in the Washington pew, where they will remain permanently to commemorate the spot where the father of this country had spent many hours in prayer and worship. Bishop David H. Greer, Bishop Charles S. Burch and the Rev. Howard Chandler Robbins, Dean of the Cathedral of St. John the Divine, also participated in the services.

In presenting the flags, Mr. Beck sketched briefly the period from 1789 to 1791, when the seat of the Government was in New York City, and Washington occupied his pew in St. Paul's regularly. Mr. Beck also turned the minds of his audience back to the historic day when Washington, immediately after his inauguration as first President of the United States, went to St. Paul's in procession with the members of both houses of the first United States Congress. He referred to Washington's dependence on the Almighty, and, turning to the present world crisis, Mr. Beck said:

"We are living in the most critical days that civilization has ever witnessed. Civilization hangs in the balance. No one knows what twenty-four hours will bring forth. The present night is the blackest that has ever darkened the world's sky and that of the well wishers of humanity. These two flags remind us of the simple faith of George Washington, the faith of a child, and we can be stimulated in this, our darkest hour, by that simple faith which sustained and aided him."

## Another Community Center

This year a large and well planned Parish House has been added to the equipment of Calvary Church, Rochester, Minn., and is known as the Margaret Breckenridge Memorial, in memory of the first communicant of the Parish, Mrs. Margaret Logan Breckenridge. Lately this commodious building has become a community center, where many of the city patriotic societies, as well as the Parish organizations, meet in a large room in the basement, where a modern equipment of machinery has been installed to expedite work.

On Mondays the Mayo Clinic Red Cross Unit, consisting of the wives of the staff doctors, use the room. On Tuesday Calvary Church Unit holds an all-day meeting. On the other days of the week other religious organizations use it in the following order: Wednesdays, the Universalists; Thursdays, the Baptists; Friday, the "Christian", and on Saturdays the Presbyterian ladies are found there working for the Red Cross. This interesting co-operation of Christian forces in patriotic work is made possible by the central location and convenient arrangement of the Parish House.

Bishop Howden of New Mexico declares that there is a strong indication that the spiritual consciences of the peoples of the world have been aroused to such an extent that when the war is over civilization will have been placed on a firmer foundation than ever.