

# ANNIVERSARY NUMBER

# The Witness

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

VOL. II. NO. 53

HOBART, INDIANA, JANUARY 5, 1918

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## WE ARE ADVERTISED BY OUR LOVING FRIENDS

### Kind Words Said in Praise of The Witness

My dear Mr. Sage:

Congratulations upon the first year of useful service to the Church. May your circulation and influence steadily increase.

Yours sincerely,  
WILLIAM LAWRENCE,  
Bishop of Massachusetts.

My dear Dr. Sage:

I want to congratulate you and your co-laborers on the success achieved by "The Witness" during the first year of its existence. Your paper has proved its loyalty to the best interests of the Church without developing any least taint of partisanship, which fact alone is most commendable.

"The Witness" has also represented in its news columns the whole Church in the United States, and through its able contributors has furnished its readers a large amount of most interesting articles weekly on a wide variety of subjects of vital interest to Churchmen.

Wishing "The Witness" all success for the future, believe me,

Faithfully yours,  
CHARLES S. BURCH,  
Suffragan Bishop of New York.

"The Witness" is a Church paper full of news and thoroughly wide awake in its discussion of principles and current topics. It has an able editorial staff, five of whom, (half of the whole number) have been elected to the Episcopate within a year. Its subscription price brings it within the reach of our Church people generally. They ought to be glad to avail themselves of this opportunity.

CHAUNCEY B. BREWSTER,  
Bishop of Connecticut.

The Rev. John C. Sage,  
Managing Editor of The Witness,  
Keokuk, Iowa.

My dear Mr. Sage:

I want to send my hearty congratulations to you and your brother editors upon the completion of the first year of The Witness.

You have given us a Church paper, which contains all the news, with abundance of clear, definite and interesting instruction, without depressing and destroying controversy.

I have seen copies of The Witness in many homes, which heretofore have had no Church paper, and I wish you continued success, and I am

Very sincerely yours,  
THOS. F. GAILOR,  
Bishop of Tennessee.

My dear Dr. Sage:

It gives me pleasure to comply with your request and to say a word with regard to The Witness. I believe now that it would be a calamity to have The Witness suspend publication, of which, of course, I hope there is no thought. I believe that it fills a real hole in the Church's life and that it is just about the right shaped peg to fill that hole.

I hope this will reach you in time. The delay has been due to the Christmas rush.

Faithfully yours,  
PAUL MATTHEWS,  
Bishop of New Jersey.

To the Editors of The Witness:

Will you permit me to express to you my personal congratulations upon this first anniversary of the publication of The Witness. The paper was a response to a real need in the Church, made as a venture of faith, which the past year has fully justified. The

Witness is a paper for the people, at a price the people can pay, and with a purpose which embodies the educational mission of the Church.

The prejudice, misunderstanding and dislike with which the Church is regarded in the central west is largely the product of ignorance. This mist of ignorance can be dispelled by light rather than by ecclesiastical controversy, by the steady education of the people in the facts and faith of the Church and her place in American

Dear Sirs:

I am glad to take advantage of the anniversary of The Witness to express my appreciation of the paper, and my hope that it will continue its career of useful service to the Church. The Witness has filled an important place in the religious journalism of the country and already has earned the confidence and gratitude of the whole Church.

Faithfully yours,  
JAMES DeWOLF PERRY,  
Bishop of Rhode Island.

Managing Editor of The Witness,  
Reverend John C. Sage.

My dear Sir:

At the completion of the first year of The Witness I wish to write a few words of appreciation and encouragement for the work which you are doing. It seems to me that The Witness is filling that place in Church

## BISHOP JONES OF UTAH TENDERS HIS RESIGNATION

### Notification by the Presiding Bishop

BISHOP'S HOUSE  
444 East First South Street  
Salt Lake City, Utah

Dec. 20, 1917.

The Rt. Rev. Daniel S. Tuttle, D.D.,  
74 Vandeventer Pl., St. Louis, Mo.  
Rt. Rev. and Dear Sir:

Having received the report of the Commission authorized by the House of Bishops to inquire into the whole subject of my loyalty and my usefulness as Bishop of Utah, in which report the Commission unanimously advises me to resign, I therefore,

acting on that advice, hereby tender you my resignation as Missionary Bishop of Utah to take effect whenever it is accepted. This action is taken with the distinct understanding that there are no charges standing against me touching my good character or integrity, for if there be any such, I insist upon a trial of them.

My reason for submitting this resignation is not merely to comply with the advice of the Commission to which I had previously pledged myself.

The Commission, speaking, I take it, for the House of Bishops, maintains (1st) that war is not an unchristian thing and that no Bishop may preach that this war is unchristian, and (2nd) that a Bishop should not express the opinion that peace can be secured otherwise than by the prosecution of the war when the Government and the preponderance of the membership of the Church believe otherwise.

These conclusions I cannot accept; for I believe that the methods of modern international war are quite incompatible with the Christian principles of reconciliation and brotherhood, and that it is the duty of a Bishop of the Church, from his study of the word of God, to express himself on questions of righteousness, no matter what opinion may stand in the way.

I had hoped that, notwithstanding the "excited condition of public opinion" referred to by the Commission, there might be room in the Church for a difference of opinion on the Christianity of warfare and ways of obtaining peace, and that, if so, it was preeminently the duty of one supposed to be a leader of the Church to voice his convictions on those subjects. But the Commission makes it perfectly clear in its report that a Bishop should resign before venturing to differ from others on such a Christian problem, or to express opinions at variance with the Government. To me, that seems evidently to mean that the Bishops of the Church should be followers and not leaders, and I have no desire to remain in such an anomalous position.

I have, therefore, authorized the Council of Advice of the District to act as Ecclesiastical Authority of the same with full responsibility for the maintenance and conduct of the work from the first day of January, 1918, until my resignation shall be acted upon, and I have for the same period offered myself to the General Board of Missions for any work they may wish to delegate to me.

Faithfully yours,  
PAUL JONES,  
Bishop of Utah

priced, popular, yet instructive magazine; and this the editors of "The Witness" have given us. I send congratulations on its success, this first year, and wish for it a wider circulation and increasing usefulness in the future.

BENJAMIN BREWSTER,  
Bishop of Maine.

My dear Mr. Sage:

Hearty greetings to "The Witness" and its editors upon the completion of your first year. Any publication that can successfully weather the storms of one year in these troublous times must, one feels sure, have a useful

Continued on page five

### The Presiding Bishop Says Kind Things About THE WITNESS

*I beg leave to send to  
The Witness a cordial Happy New Year.*

*Wisely & well for one year  
it has done us good by its  
instructive columns.*

*We thank God for it &  
take courage.*

*We hope The Witness will  
take courage too, and  
go forward.*

*Daniel S. Tuttle*

*Presiding Bishop*

*Dec. 13, 1917.*

Christianity. The Church will grow in numerical strength and intelligent loyalty when she thus reaches the people. I believe that during the past year one of the factors which has contributed to make the Church in the central west lead the whole Church in its communicant growth, is the influence of The Witness.

Please count upon my continual cooperation in your noble work.

Faithfully yours,  
THEODORE IRVING REESE,  
Bishop Coadjutor of Southern Ohio.

My dear Mr. Sage:

I wish to congratulate you and the other editors of "The Witness" upon having achieved success in establishing a Church paper which is ably conducted and is interesting to readers. It also strikes the spiritual note.

Believe me, with all good wishes,

Yours sincerely,  
SAMUEL BABCOCK,  
Suffragan Bishop of Massachusetts.

journalism which a paper with a small subscription can occupy.

I have no means of knowing how generally the paper is taken in New Hampshire. I wish that we could afford to put it in the hands of each one of our isolated communicants, and I can assure you after my careful perusal of the weekly copies as they came in, of my desire to earnestly back those who have undertaken the difficult task of giving the Church a good paper at a very moderate price.

Very sincerely yours,  
EDWARD M. PARKER,  
Bishop of New Hampshire.

Dear Dr. Sage:

I do want to express to you my deep personal appreciation of the labor of love of the editors of The Witness and my gratification in the results they have obtained.

I find that our people not only like The Witness as a newspaper but are especially glad to have that solid in-

struction about the Church and her teachings which are a constant feature of the paper.

Long life to The Witness.  
Ever faithfully,  
F. A. McELWAIN,  
Bishop of Minnesota.

My dear Witness:

I desire to send to you my hearty congratulations on your first anniversary.

I have enjoyed your paper, have found it interesting and helpful, and have been glad to help in increasing your circulation in this Diocese.

I wish for you growth in power and influence in the new year, and am

Very faithfully yours,

THOS. F. DAVIES,  
Bishop of Western Massachusetts.

"The Witness" seems to me to fill splendidly an important place in the Church. We needed greatly a low-

## THE EDITORS EXPRESS THEMSELVES REGARDING THE WITNESS

### WHAT ONE EDITOR ATTEMPTS TO DO

Camp MacArthur, Texas.

The request that I write a few lines for the anniversary number of THE WITNESS finds me working with the Young Men's Christian Association, as a Religious Secretary in the Brigade Building for the Michigan Troops, and also as a volunteer co-laborer with an old college friend, Rev. Postell Wittsell, the Rector of St. Paul's Church, Waco.

It is a far cry from this work to the General Convention in St. Louis where we met and consulted over the publication of a paper which might ultimately be sent into every Church home in the United States where the Episcopal Church could have a hearing. The year has seen us enter the purple shadows of that dread war cloud which has darkened the face of the earth, and whose sable shades threaten soon to enfold us. Through these months our paper has gone, bearing its weekly message, and its witness to the faith, and I have reason to believe that that witness has been to many people a true and lasting help.

In my own department I have not touched much on the war problems. I wanted my thoughts and messages to come to you once a week, on a day when, if possible, we might forget the grim shadows of war, and gain courage and strength from the light and life of the Gospel message, as our Mother Church gave it to us.

As a plain-spoken person, I have tried to write in simple language for the columns of THE WITNESS. Such comments as have come to me week by week this past year, reading the Church's Collects, Epistles and Gospels with the man on the street in mind, and yet, metaphorically speaking, with a mirror in front of me, I realize that messages are sometimes given to men which are meant more for the speaker than the hearer. I feel that in the writing of these comments this has been true in my own case, and hope the message was not given in vain. I have tried honestly and sincerely to give such impressions and reflections as would help a man live the right interpretation of the Church's weekly lessons and prayers, whether he was a minister in the pew or a priest at the Altar. It has helped my own spiritual life to put down on pa-



THE REV. THOMAS S. WHITE

per some of the thoughts which have come to me in answer to prayer, or to pass on some wise and helpful words which others have written on the subjects under discussion. If these things have helped others, to God be the glory.

With the same readers in mind, I am now planning, under God, to write a series of weekly comments this coming year on "Some Missionary Messages from the Church's Holy Days". Whether or not the comments will prove helpful to my readers is beyond my power to discern or prophecy. I am content to leave that for Time to decide.

I believe with all my heart in the principles for which THE WITNESS stands, and I thank God for letting me share in establishing a paper which exists to bring home to men's hearts and consciences such simple constructive messages as will, if absorbed and followed, make simpler, better, more intelligent, and more truly religious Church people of us than we might otherwise have been if our little venture of faith had not been made.

May God bless to His own greater glory and the good of His Church all that we Editors plan to do for Him and His Church through this coming year in the columns of our paper!

FRANCIS S. WHITE.



RT. REV. H. J. MIKELL, D. D., Bishop of Atlanta

### A BLESSED NEW YEAR TO OUR READERS

The Editors of the Devotional Department of THE WITNESS rejoice with their fellow-Editors over this our first anniversary, and wish all our readers and well-wishers a "Blessed New Year". We have all had to express our good wishes in a somewhat unaccustomed way at this holiday time. The old phrases we found inappropriate this year. It was mockery to say "Merry Christmas", when all the world is fast bound in misery and iron. England must have found it hard to be merry this year before her Yule log fires. France must have found it hard to keep back her tears as she sang of "The First Noel the Angels did say." It is almost as hard to say "Happy New Year"—for who can tell what this year, of all years, will bring? But we can pray for ourselves and our friends a "Blessed New Year." A year filled with the blessings of a new consecration to God's service and a new helpfulness to our brother men.

And THE WITNESS prays for itself that sort of a New Year. It is only one year old but already it is lusty and

strong. Not long ago a distinguished Clergyman of the Church of England published a book which he called "Everyman's History of the Church of England." Shortly afterwards this was followed by another which he called "Everyman's History of the Book of Common Prayer." Soon afterwards some one else compiled a book which was called "Everyman's Book of Saints." It is the object of the Editors of THE WITNESS to publish an "EVERYMAN'S Church Newspaper." Every Churchman ought to want to know something about his Church and what is happening in his Church. We often hear men say that what we need is a working laity. Perhaps what is needed more is a reading laity, men and women who will inform themselves of the history of their Church; what it stands for, what part it can play in our American life. Our laymen are apt to say at once that they are too busy. But not one would not scorn to know nothing of the political history of his country or what part his country is playing in this great war. Why then should he not have time to know something of Church life and happenings? That these things may be presented to the average layman in reasonable and readable form is the object of THE WITNESS. An object which as it grows older it hopes more fully to attain.

If the national experience through which we are passing has taught us anything it is the need of prayer. Surely it has put a new vitality into our devotions. So the devotional department of THE WITNESS is one of the most important. To bring prayer into relationship with everyday, ordinary life, to put the devotional life of the Church into touch with the everyday life of the Churchman is the aim of this Department. The Editors of this Department are very grateful to many who have helped them with contributions. They themselves have worked under somewhat of a handicap. To each of them has come in the year great change in the accustomed circumstances of their life. One has left a Parish to take up work in a great Army Camp, one has left a Parish to take up the tasks of a Diocesan. Neither has forgotten the friends

### Poems Worth Preserving for the New Year

LIVE

By Horatius Bonar

Make haste, O man, to live,  
For thou so soon must die;  
Time hurries past thee like the breeze;

How swift its moments fly.  
Make haste, O man, to live.

To breathe, and wake, and sleep,  
To smile, to sigh, to grieve;  
To move in idleness through earth,  
This, this is not to live!

Make haste, O man, to do  
Whatever must be done;  
Thou hast no time to lose in sloth—  
The day will soon be gone.

Up, then, with speed and work;  
Fling ease and self away;  
This is no time for thee to sleep—  
Up, watch, and work, and pray!

The useful, not the great,  
The thing that never dies;  
The silent toil that is not lost—  
Set these before thine eyes.

The seed, whose leaf and flower,  
Though poor in human sight,  
Brings forth at last the eternal fruit,  
Sow thou by day and night.

Make haste, O man, to live;  
The time is almost o'er;  
O sleep not, dream not, but arise—  
The Judge is at the door.  
Make haste, O man, to live!

### FOR PASSING SOULS

The following hymn was written by an unknown English writer. It has been set to music, and has been adopted for use in the Chapels Royal, and is widely used in England. It has been used extensively in this country since our entry into the war:

For the passing souls we pray;  
Saviour, meet them on their way;  
Let their trust lay hold on Thee  
Ere they touch eternity.

Holy counsels long forgot  
Breathe again mid shell and shot;  
Through the mists of life's last pain  
None shall look to Thee in vain.

To the hearts that know Thee, Lord,  
Thou wilt speak through flood or sword;  
Just beyond the cannons' roar,  
Thou art on that further shore.

For the passing souls we pray;  
Saviour, meet them on their way.  
Thou wilt hear our yearning call,  
Who hast loved and died for all.

### A Scriptural Litany on the Incarnation

Lord Jesu, Word of God made flesh,  
speak to us through Thy human nature and Thy human life.

Lord Jesu, Word of God made flesh,  
Hallow our nature in its every part.  
Lord Jesu, Who didst share our flesh and blood, in order to be one with us,

May we ever trust Thy sympathy.  
Lord Jesu, Who didst empty Thyself of Divine glory and take upon Thee the form of a servant,  
Teach us real humility and self-sacrifice.

Lord Jesu, Who wast conceived by the Holy Ghost and born of a virgin mother,

Free our nature from its degradation, that it may be renewed according to God's design.

Lord Jesu, in whom was manifested the love of God,

Draw out our response of love to God and man.

Lord Jesu, Who wast given to be a propitiation for our sins,  
Grant us forgiveness, cleansing, and acceptance.

Lord Jesu, Who wast manifested the Son of God in human form, that in Thee Thy people might have life,  
Grant us by faith to be made one with Thee,

Lord Jesu, to Whom this name was appointed by the Angel,  
Shew its power by delivering Thy people from their sins.

Lord Jesu, Who wast worshipped by the shepherds,

Receive our homage as the promised Christ, the Saviour of the world.

Lord Jesu, to Whom the Eastern sages offered gifts,  
Draw men of every rank and nation to acknowledge Thee.

which the Devotional Department of THE WITNESS has made for them. Both of them pray for THE WITNESS and its readers a "Blessed New Year."

H. J. MIKELL.

## COMMENTS ON THE NEW LECTIONARY

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

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
The Epiphany	Isaiah 60	John 2:1-11	Isa. 61:1; 62:4	Rom. 11:13-end
M.	II Kings 14:23-end	Matt. 4:12-end	45:5-12	Matt. 15:10-31
Tu.	Jonah 1 & 2	Acts 13:1-13	45:14-end	Luke 17:1-19
W.	3 and 4	Mark 10:35-45	54	24:36-48
Th.	II Kings 15:8-31	Luke 9:46-end	62	Matt. 28:16-end
F.	Amos 1 and 2	II. John	Jeremiah 35	Luke 7:1-10
S.	3 and 4	III. John	Malachi 1	Acts 8:1-8
1 S. af. Epiph.	5	Heb. 13:1-21	Num. 24:2-24	Matt. 2
	Prov. 4			

It is seldom that Jan. 6th falls on a Sunday, and this year congregations have the great privilege of listening to the magnificent Isaiah 66: "Arise, shine! for thy light has come"! It is a stirring Missionary appeal to God's ancient people, and still helpful, still needed. Responsibility rests upon those who have light to let it shine; and if this held for Israel of old, how much more strongly now for Christians, for those who have seen the light of the glory of God as it shines in the face of Jesus Christ! The New Testament lesson is the manifestation, the "Bethphany" of the glory of the Christ at the wedding in Cana of Galilee, as a result of which "His disciples believed on Him". The two lessons bring together the two main ideas connected with the Epiphany Season—one manifestation to the Gentiles, and the other, that which is manifested, viz., God as revealed in our Lord Jesus Christ. (The latter aspect includes "theophany", or manifestation of God.)

The evening lessons are Isaiah's prophecy of the Messiah and His work, which would be world-wide and cause the righteousness of the Church to "go forth as brightness, and (2) St. Paul's discussion of the relative positions of Jew and Gentile in the providential ordering of the world, concluding with a paean of praise to God for the universality of His mercy and the depth of His riches of wisdom and knowledge, in startling contrast to Calvin's "horrible decretum".

The use of Isaiah 60 for the morning lesson is, of course, an interruption of the Old Testament Historical topical course, which is resumed on

Monday with a brief account of the reign in the upper kingdom of Jeroboam, son of Joash, who, in the providence of Jehovah, persisted in the sins of the original Jeroboam, but who "wrested out of the hands of the Syrians" some territory they had filched from Israel. This is mentioned as having taken place in accordance with the word of God as spoken by the Prophet Jonah. Without intending to imply that the Book of Jonah was necessarily produced at this time, we have introduced it here as bearing specially on the Epiphany Season. It is the great Foreign Missionary book of the Old Testament. We are on sure and certain historical ground in the use here of Amos, to be followed by Hosea, Micah and Isaiah, interwoven with historical material. While Amos is not distinctly Missionary, it is implicitly so. The prophet is concerned with Jehovah not as the God of Israel merely, but as Creator of the universe and of mankind (Amos v:8), and as the God who not merely brought up Israel out of Egypt, but also "the Philistines from Caphtor and the Syrians from Kir (ix:7).

The Old Testament daily lessons in the evening are typically selected to set forth the larger idea of God which was revealed to His people from the Eighth Century B. C. on their growing knowledge and contact with foreign nations, made such larger conception necessary, laying the foundation for all future missionary work, and the only possible basis of rational hope for humanity in this world or the next.

The New Testament daily lessons are missionary in character.



## THE SANCTUARY OF PRAYER



### FROM "HYMNS AND PRAYERS FOR THE ARMY AND NAVY"

O Lord, our Governor, whose glory is in all the world; We commend this nation to Thy merciful care, that being guided by Thy Providence we may dwell secure in Thy peace. Grant to the President and to all in authority wisdom and strength to know and to do Thy will. Fill them with the love of truth and righteousness; and make them ever mindful of their calling to serve this people in Thy fear; through Jesus Christ our Lord, who liveth and reigneth with Thee and the Holy Ghost, one God, world without end. Amen.

O Almighty Lord, who fashionest the hearts of men, and considerest all their works; Grant, we beseech Thee, to us, and to all the people of this land, the spirit of obedience to Thy commandments, that, walking humbly in Thy fear, we may, under Thy mighty protection, possess our liberties in righteousness and peace; through Jesus Christ our Lord. Amen.

O Lord God of Hosts, stretch forth, we pray Thee, Thine almighty arm to strengthen and protect the soldiers of our country; support them in the

Lord Jesu, Who wast circumcised and presented in the Temple according to the Law.

May we diligently seek Thy grace in all appointed ways.

Lord Jesu, Who wast obedient to Thy parents,

May we reverence all who are placed in authority over us.

Lord Jesu, Who didst advance in wisdom as in stature, and in favor both with God and man,

Grant us continual growth according to God's will.

Note. When this Litany is said by several persons in company, the Reader may repeat both address and the petition, the others responding after each petition, We beseech Thee.

A. C. A. HALL.

### Christmas at Trinity Church, New York

An example of the spirit animating many religious bodies was given in

day of battle, and in the time of peace keep them safe from all evil; endue them with courage and loyalty; and grant that in all things they may serve without reproach; through Jesus Christ our Lord. Amen.

O Eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea; Vouchsafe to take into Thy almighty and most gracious protection our country's Navy and all who serve therein. Preserve them from the dangers of the sea, and from the violence of the enemy; that they may be a safeguard unto the United States of America, and as security for such as pass on the seas upon their errands of business or mercy; that the inhabitants of our land may in peace and quietness serve Thee our God; through Jesus Christ our Lord. Amen.

Teach us, good Lord, to serve Thee as Thou deservest; to give and not to count the cost; to fight and not to heed the wounds; to toil and not to seek for rest; to labor and not to ask for any reward, save that of knowing that we do Thy will. Amen.

O Saviour of the world, who by Thy cross and precious Blood hast redeemed us, save us and help us, we humbly beseech Thee, O Lord.

the Christmas Eve service at Trinity Church, says the New York Times, when a telegram was read expressing the loyalty and love of the people of the Parish for the Rector, the Rev. Dr. William T. Manning, now a Chaplain with the 302nd Engineers at Camp Upton.

The beginning of the Trinity Parish celebrations was the Annual Christmas Eve Carol Service at St. Paul's Chapel, where a choir, clergy and trumpeters in vestments assembled at noon and sang carols, which halted thousands of passersby for a moment of worship. At 3 o'clock in the afternoon a manger service was held for the children, and at 4 o'clock the children of the Chapel of the Intercession held the service of the Feast of Lights. Hundreds of them, with lanterns, marched singing in procession to the graves of Clement C. Moore, author of "Twas the Night Before Christmas", and of Alfred Tennyson Dickens, both in Trinity cemetery, and placed wreaths on both.

## Confirmation Instructions

by  
Rt. Rev. Irving P. Johnson,  
Bishop Coadjutor of Colorado.

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### INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit."

A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preparation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

### CONFIRMATION INSTRUCTIONS

#### I.

#### WHAT IS IN A NAME?

Catechism (To be learned).

What is your name? Prayer Book p. 226.

Who gave you this name?

What did your sponsors then for you?

#### Prop. 1.

Truth is the only sure foundation. To be "a man of your word" is your first duty. Your baptismal vow is a promise made to God and should be kept. In order to keep a vow you should know what it is.

Read your vow which was made at your baptism. Prayer Book. Baptismal office.

#### Prop. 2.

By reason of your birth you are a member of a family.

By reason of your parentage (or by the vow of naturalization) you are a citizen of the United States.

By reason of your baptism you are a member of Christ's Church.

In all of these three institutions you inherited your membership—and a name.

As a man you should do honor to the name you bear, whether the name of your family, your country or your Church.

#### Prop. 3.

Back of all these three institutions there is a vow or covenant, and the honor of your family, your country and your Church is either kept or betrayed by your conduct.

(a) Back of the family is the marriage vow, by which husband and wife agree to serve one another and to be faithful unto death.

When a couple is divorced some one has broken his or her vow.

The family can be preserved by keeping the marriage vow.

(b) Back of the state lies the vow of each citizen that he will renounce all other rulers; that he will believe the Constitution, that he will obey the laws and reverence the flag.

Whoever breaks this vow is a traitor. In keeping this vow we do our best to make our country honorable.

(c) Back of the Church lies the vow of each Christian made at Baptism that he will renounce the Devil, believe in God and obey His Commandments.

It is by keeping one's word that he honors his name, the name of his country and the name of Jesus Christ.

### QUESTIONS

Q. What is the nature of a vow?

Q. What three things do you promise?

Q. What three things does God promise? (Note last three clauses in creed).

Q. What have you to say about those who do not keep their promises?

Q. Have parents the right to pledge children to a vow? (Note that God gives parents the right to determine the family to which a child shall belong; also the nation; also the religion. These are responsibilities that God places on parents.)

Q. How can you honor your family name? Your American citizenship? Your membership in Christ's Church?

Selections to be read by the candidates, and commented upon by the Instructor.

Text: "A good name is rather to be chosen than great riches."

1. The change of Jacob's name to Israel as the result of a vow. Genesis xxxii:24-32.

2. The pledging of Samuel to the Lord. I Sam. I:19-28.

3. The naming of John the Baptist. St. Luke i:59-65.

4. The naming of our Lord. St. Luke ii:21.

5. The new name. Rev. iii:12.

The new names given to Simon and to Saul.

Collect for the Feast of the Circumcision.

### PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any quantity desired at the nominal price of Ten Cents for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

## 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.)

### XX.

Vs. 25. Wherefore putting away lying, speak every man truth with his neighbor: for we are members one of another.

Sadler: Wherefore. The Apostle descends to particularize the vices of "the old man" which are to be put off, and the virtues of the new man which are to be put on.

Whitby: Putting away lying. The heathen philosophers thought lying lawful when it was good and profitable to them. Menander said: "A lie is better than a hurtful truth." Plato: "He may lie who knows how to do it in a fit season."

Ellicott: Lying, or falsehood in an abstract sense. (St. John viii:44.) Falsehood in every form is the chief characteristic of "the old man", and comes naturally from that selfishness which is the essence of all sin.

Sadler: Lying destroys all confidence in human society. We in Christ are members one of another, and if we are to work together in the common cause of Christ, we must be true to one another.

Meyer: In the body of Christ, even as in the physical body, no member exists for himself, but each belongs to each, in mutual union with other members. (Cor. xii:15.)

Jerome: Speak the truth. This positive exhortation seems to be a reminiscence of Zech. viii:16.

Moule: Observe the sober and humbling practicality of the Apostle's precepts, as necessary now as ever, and the condemnation by the Gospel of all kinds and phases of dishonesty.

Ellicott: Because we are members one of another. The force of the exhortation does not rest on any mere ethical considerations of our obligations to society, or any analogy that may be drawn from the body, but on the deeper truth that in being members one of another we are members of the Body of Christ, of Him who was the Truth and the Life.

Gore: The life is the life of a body, and the general well-being is therefore the common interest of all the members, for the weakening or decay of one is the weakening or decay of a more or less valuable part of a connected life. This is the general principle upon which the Church is based. This is the moral meaning of Churchmanship—"ye are members one of another."

Vs. 26. Be ye angry and sin not: let not the sun go down upon your wrath.

Be ye angry and sin not, a quotation from the Septuagint. Ps. iv:4.

Matthies: In the being angry, let it not come to sin.

Harless: Be angry in the right way, without your sinning.

Wordsworth: St. Paul does not forbid anger, but even commands it on fit occasions, and when it is directed to right ends and regulated and moderated by proper restraints, but he forbids all abuses of it and all excess in it.

Butler: There is evidently a distinction made between anger and sin, between the natural passion and sinful anger.

Ellicott: There is undoubtedly an anger against sin—for instance, against deliberate falsehood, as the context suggests—which a good man not only may, but ought to feel.

Let not the sun go down upon your wrath. Compare the custom of the Pythagoreans. If they were led by wrath to abuse they took each others' hands and, embracing, were reconciled before the sun set.

Vs. 27. Neither give place to the devil.

Sadler: If you allow angry or unforgiving thoughts to nestle in your mind, you will find that you cannot pray, and this will give Satan a ready entrance, for by prayer alone do we lay hold on God's strength against our enemy.

Meyer: In an irritated frame of mind passion easily gains the ascendancy over sobriety and watchfulness, and that physical condition is favorable to the devil for his work of seducing into everything contrary to God.

Ellicott: The devil (diabolos), the slanderer, calumniator. Satan is the more personal appellation. Devil, a name derived from the fearful nature and, so to say, office of the evil one. Both words are used in the New Testament.

Monod: Wherever the devil finds a heart shut, he finds a door open.

Augustine: Shut the door against Satan, and you will obey the Apostle's precept, "Give no place to the devil", by which precept the Apostle shows that if the devil enters and takes possession in us, it is because we have admitted him.

Vs. 28. Let him who stole steal no more: but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth.

Ellicott: Him who stole. The participle is used—he who steals. This points to a thievish character, whether displayed in more coarse and open or in more refined and hidden practices of sin.

Sadler: The Apostle's words seem to imply that stealing was no uncommon crime. This is quite probable, since the Church was largely recruited from the slave class, among whom the habit of pilfering had become second nature.

Moule: The duty of restitution is not explicitly mentioned here, but in the Epistle to Philemon it is both insisted upon and acted upon.

Ellicott: With his hands. The thievish man lives by the hands and labors of others. He is now himself to labor, and with his own hands—those very hands that robbed others.

Oischausen: In order that he may have—not merely what is enough for his own wants, but to give to him that needeth—the true specific object of all Christian labor.

Gore: Under the old Covenant, God had contented Himself with forbidding stealing. Under the new Covenant the prohibition of what is wrong passes into the injunction of what is right. Labor of whatever kind—labor directed to produce something good—is required of all. "If any man will not work, neither let him eat" (II. Thess. iii:10). The idle man violates the conditions of the Christian Covenant as truly as if he were denying the rudiments of the Christian faith.

## The Sacramental Life

### FAITH

By Rev. Harry Ransome

When our Lord said man doth not live by bread alone, He asserted that man was not wholly the creature of a world of natural substance and material forces which we know through our senses. And this assertion holds good in spite of the fact that everyday scientists, by observation and processes of deduction, are unfolding more of its secrets and harnessing them to the service of men.

Yet, wonderful as this natural world is, there is another world which claims us, less substantial, but in a sense more real, because its experiences are more vivid and lasting. We speak of it as the unseen or invisible world, which we cannot know wholly through our bodily senses, neither can we grasp its reality through books, or the experiences of other men. To know it, we must live in it ourselves. And it is a world which is independent of environment—a world which abides with us and in us wherever we may be.

Who can teach another the reality of love, joy, peace, sorrow, penitence or remorse? We can only know joy by rejoicing, we can only taste love by loving and being loved. Only through each individual's own living experience can each phase of this spiritual life be known—a life which reveals depths that none can plumb, for they deepen into eternity.

\* \* \* \* \*

While the law of inanimate beings and creatures without reason must necessarily control them, the law of man, he being a reasonable creature, is left to his free will. And every experience in our spiritual life is fed on acts, it grows in intensity as the acts recur again and again, so deepening our experience. Out of this experience knowledge is acquired and expresses itself through the will. The will is needful that reason may act. But what is it that causes the will to act? what sets in motion and directs its influence on the reason and lets reason influence it?—the mysterious and marvelous power of the heart.

It is this inner life which constitutes our real selves. We project it into the visible world in outward acts, and betray in so doing our personality. Humanly speaking, a man's personality is known by his acts. To what or towards whom are our acts directed? If we experience joy in rejoicing, or love in loving, what is the quality of our joy or love? At once we seek a standard by which to test life's experience.

If we find love or happiness in the

exclusive pleasures of the senses, then the spirit of love or joy, which has infinite capacity, is arrested in its development and chained to the things of sense; and the spiritual life is limited to, and controlled by, the senses. And the fleshly capacity is not infinite, because it knows the meaning of satiety. This situation is well described as of the earth, earthy. The whole of such a life centers around the individual, and creates in him the spirit of selfishness, which has been described as sin.

But the experiences of the inner life cannot rest in the senses; there is that which teaches us, through our individual experience, that the spiritual factors of this life are infinite. And directly we reach out toward the infinite—the unseen—we enter the domain of Faith.

Between the human soul, which is made in the likeness of God, and God, who is Truth, Goodness and Beauty in essence, there are besides marvelous resemblances, profound affinities and natural attractions. Moral truth is not mathematical truth, cold and abstract, yet how often we seek it in our quest for faith, forgetful that apart from physical certainties, which affect only external phenomena, not the essence of things unseen, and beyond the deductions of mathematics or algebra, mathematical certainty carries nowhere. We must choose between Faith or dreary Agnosticism.

Moreover, Truth is not subjective, although our knowledge of truth depends upon our inner disposition, yet our faith does not cause Truth to be. Truth lives outside ourselves, but the factors of our spiritual life, infinite in capacity, by affiliation and attraction, are drawn upwards until they rest in eternal Truth, Goodness and Beauty, which is Almighty God.

But at times the despairing cry goes forth: How can I believe? And the answer must come by an act of faith. Faith is more than intellectual assent; it gathers in the whole man, and we can only know faith by living in faith. Just as a man can only know what love is by the act of loving, so faith can only be grasped by an act of faith. We cannot know faith by standing apart with the will and the heart held in subjection until reason is satisfied.

Like the first venture of a child, we must take a step, which is a distinct act, in which mind and heart, as well as will, are involved. It is, perhaps, a timid step, because it involves a new experience, and one hesitates at the brink; but the venture is made, and the new experience passes into one's life and becomes part of oneself. The next time the act is repeated with greater confidence, aided by knowledge.

So, in the matter of faith, the first step is perhaps feeble, but each act of faith makes us stronger in faith; our spiritual nature responds to our acts of faith, and we find our life moving forward, guided and tested by the eternal standard of Truth and Righteousness. And this standard is not merely an ethical one, cold and academic; through our own likeness to the Divine counterpart we recognize in our guiding principles a manifestation of a Divine Person—Almighty God. In this recognition, each act of faith made by us is the movement of our personality closer to the source and influence of Divine Life. Our life is lived on an ascending scale, growing closer and closer to our Divine Source; and in this ascension we enter into that mystic life which is the love of God—that love which is the love of intuition, so full of marvelous penetration and power, like those luminous rays which can penetrate all obstacles.

As this love, begun in an act of faith, fed by faith, living in faith, becomes the ruling principle of our inward spiritual life, the mind of God, through His Son, Jesus Christ, is projected into this physical world in our actions, and the prayer of our Saviour is finding fulfillment, "Thy will be done on earth as it is in heaven."

In the Cathedral of St. Peter and St. Paul, Chicago, of which he was for a number of years Dean, and in which he was consecrated Bishop of Oregon, Bishop Sumner, on New Year's Day, married Miss Myrtle Mitchell of Ne-gaunee, Mich. The ceremony was performed by the Bishop of Chicago, assisted by Dean Pond of the Cathedral. Following the service, a reception was held and a dinner served in the Parish House.

The truth always irritates if it is not accepted. The very sight of a Church or preacher makes some people mad.

## THE EDITORS EXPRESS THEMSELVES REGARDING THE WITNESS

### THE GENESIS AND IDEALS OF THE WITNESS

A movement in society or the Church is never the result of one man's thinking or dreaming. It comes because men and women (perhaps widely separated) are convinced of the need, dream of the possibility of meeting the need and finally are inspired to action.

The genesis of THE WITNESS, which represents we believe a movement in the Church, followed the course above referred to.

For years interested Church people, leaders of Church thought and activity have felt the lack of means of informing our own Church people of the work, the thought and the ideals which animate the Episcopal Church. Church journals have been published for years, all of them excellent and some especially well edited. Yet for some reason the man in the pew, the ordinary Churchman failed to read them or subscribe for them. At the General Convention in St. Louis, Bishop Reese stated that the total circulation of Church periodicals of all sorts was only some fifty thousand and that in a religious body that has some four million adherents!

Something was wrong! What was it? The need for a Church paper which would appeal to the run of Church people was apparent; how should it be met?

For years a few of the clergy had especially felt this need and had some idea as to how it was to be met. Some of these men were practical newspaper men by previous actual experience. They realized that certain fundamental facts were apparent. The Church paper as published possessed the defects of its virtues. It was too good. To the clergy, to lay people having a knowledge of the Church and interested in its work, their appeal was immediate and insistent. They wanted to know the events transpiring in the Church's life, they read with interest the able editorials on the policy of the Church, they even (some of them) had a keen appetite for the controversies stirred up by these same editorials or other articles appearing in the papers, or by the actions of Bishops or the "inferior clergy" who said or did things subject to criticism.

But—here was the defect—the ordinary layman or laywoman, knew little about the Church's controversies and (excuse us, O learned brother editors) cared less. They were plain church-going or non-churchgoing folk, belonging or not belonging to local guild or society, very parochial in their thought, yet in their hearts desiring to be fed with food for their spiritual nature, willing, though often not knowing it to become interested in the great body the American Episcopal Church to which they belonged.

So, said these widely separated would-be editors with an ideal, to themselves and occasionally when they met, to others, let us be fool-hardy enough to attempt to solve this problem, and publish a paper which the laity will read, by which they may be informed, and from which they may draw inspiration for Christian living.

It must be a plain paper for plain people.

It must use direct and forceful English, avoiding so far as possible ecclesiastical verbiage with which the ordinary layman is unacquainted.

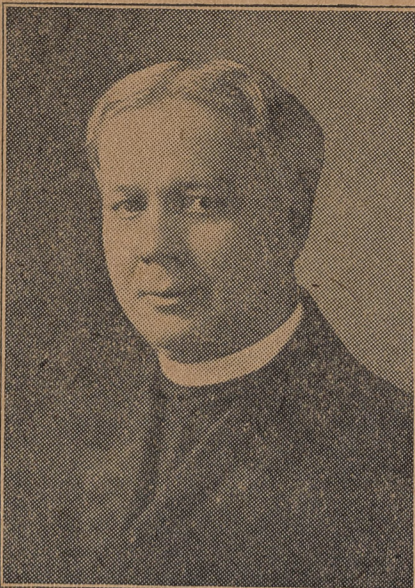
It must attract his attention. How? By following the style and make-up of the newspaper which he daily reads.

It must be condensed, few long articles, news items short and to the point, and above all it must not be dull!

It must be published at a price that every Church family could afford to pay.

It should stand loyally for all the Church teaches, yet be the organ of no school of thought nor section of the Church. And it must keep its columns free from annoying, useless, needless, and, often, un-Christ-like controversy. Fine principles these but new, revolutionary. "It can't be done," said the wiseacre.

At St. Louis, the then Rev. Dr., now Bishop Irving Peake Johnson, whose keen mind had long been dwelling upon the subject called together a few men whom he knew had also been considering the problem and who were desirous of lending a hand when the opportune time came, and formed the Board of Editors of THE WITNESS. At this meeting because of his interest, fitness and leadership, Dr. Johnson was without question named as Editor-



THE REV. JOHN C. SAGE, D. D.,  
Managing Editor

in-Chief. The name was selected and a publisher chosen.

It will be well to make a plain statement of fact at this time for the information of our readers and well-wishers. For convenience of administration the ownership of THE WITNESS is vested in Irving P. Johnson. He is the sole owner and proprietor. Later it is proposed to form a corporation in which the Board of Editors will be stockholders and directors. This course is to be pursued for the protection of THE WITNESS and the principles for which it stands.

A contract was later entered into between Irving P. Johnson as Editor-in-Chief and L. W. Applegate by which the latter became the Publisher. This contract provides that the Editor shall provide all matter for publication, shall have control over the contents of the advertising columns and in general exercise all power which belongs to the owner of a publication. When THE WITNESS corporation is formed this contract will be transferred from Dr. Johnson to the corporation.

Through correspondence and personal conference, the Rev. L. W. Applegate was selected as Publisher. From a long experience with Church publications, and having a zealous and untiring zeal to accomplish what the Editors have in mind, it was felt that Mr. Applegate would prove a splendid co-worker. With great disinterestedness, Mr. Applegate undertook the risk. He assumed the financial burden, entering upon untried paths with enthusiasm and enterprise. The Board of Editors take this opportunity of tendering their thanks and making due acknowledgment of the work done by their Publisher. He has made no money, rather has he unstintingly furnished the equipment of his fine printing plant and his capital to make possible the publication of THE WITNESS. He believes in it and will we trust meet with a ready response to his efforts to place THE WITNESS in every Church home.

May it be noted here that the Editors receive no remuneration and that all of them, out of very busy lives, are giving their time and best effort to this venture of faith?

A word of thanks is due the many bishops, priests and laymen who have so generously supported our enterprise. For the confidence reposed in us by men of all sections of the Church and for their loyal and devoted co-operation we are grateful.

While the past year has witnessed an experiment with all the difficulties and hindrances seemingly a part of all beginnings, and while we realize how far short of our ideals we have come, we take courage, only asking the continued good will of our fellow Churchmen and their help in making THE WITNESS the useful movement in the Church it promises to be.

JOHN C. SAGE,  
Managing Editor.

### GREETINGS FROM THE NEWS EDITOR

Takes the Readers of The Witness Into His Confidence and Reveals the Secrets of His Sanctum

A little "shop talk" concerning the news department of THE WITNESS may not be considered out of place at this time when we are celebrating our first anniversary. It is the usual age when precocious infants begin to talk. We have cast off our swaddling

clothes, passed with "flying colors" through the creeping of experimental stage of our existence and, standing firmly on our feet, facing the future with great expectations, it is not surprising that we should wish to greet our thousands of new-made friends and give expression to our most hearty appreciation of the splendid contribution they have made to the success of our venture. We want to take our correspondents and our readers, our friends and our patrons, into our confidence, to reveal to them the secrets of our sanctum, in order that we may establish an intimate personal point of contact with everyone who may be interested in our efforts to secure and print all the real live news of the Church. We want them, everyone, to realize that they are an important member of our large and ever-growing family, with the right, by reason of this intimate relationship, to know something of our news policy and plans, our difficulties and our dreams. Our large corps of special correspondents, representing the several Dioceses and Missionary jurisdictions of the Church under the flag of the United States, contributing their services without remuneration; the publishers who have graciously entered THE WITNESS on their exchange lists; the Clergy who have generously forwarded to our table their excellent Parish papers; the friends among the Clergy and laity who have sent to us clippings from their local papers and reports of parochial happenings of general interest, all come in for a large share of whatever praise THE WITNESS may be entitled to for its news service. We may say, without presumption, that the field has been covered remarkably well considering the fact that the news service has been wholly maintained as an act of love on the part of those who believe that THE WITNESS is destined to accomplish a great work for Christ and His Church. We do not boast, but confess to many shortcomings. We are yet in our infancy—far from the ideal set for ourselves. We dream of the day when our sanctum will be flooded every week in the year with reports of current events fresh from the Parishes and Missions and the various organizations and institutions of the Church—when our friends among the Bishops, the Clergy and the laity will freely forward to our table the stories of human interest which come to their knowledge, new methods and undertakings, personal experiences inclined to encourage others to better living, or to increase activities along any line of parochial endeavor. We want every man and woman, every boy and girl, in the Church to feel that THE WITNESS is their paper—that news from the smallest, struggling, isolated Mission is just as welcome as the news from the strongest Parish in the greatest center of population. We are anxious to show the laity more attention than the religious press is accustomed to doing. The news department knows no school of thought, caters to no group of men. It is our desire to reflect the whole life of the Church at work through the columns of THE WITNESS, and we welcome news from any reliable source.

It would not be at all surprising

### A WORD FROM THE PUBLISHER

THE WITNESS was started a year ago to meet a need in the Church for a weekly paper at a moderate price that would find a welcome in every Church family in every Parish and Mission in the United States. Everybody's paper at one dollar a year—just a practical newspaper that would appeal to every one, to tell the news, and to inspire a richer, fuller Church life, and greater zeal in her work.

Every other Christian body has met this need and the membership has responded generously, and there are very few families among them without "our weekly Church paper." Why this Church should lag behind no one can tell, for no Church family would begrudge a dollar a year for such a paper, and the fact that there are men in the Church who have been willing to meet this need and start the paper should at once elicit the interest and co-operation of every clergyman and layman to make the movement a great success and let the whole Church realize the benefit of the larger vision of the Church and her activities which would naturally result.

So THE WITNESS intends to be a welcome guest every week in every Church family everywhere. That is its aim, and its aim must be accomplished. If it cannot be done in one way, it must be done in some other way, for it must be done. The Church must not lag behind, and as the weeks go by and our friends multiply we are encouraged to believe that our aim will be accomplished.

So we want every one who has

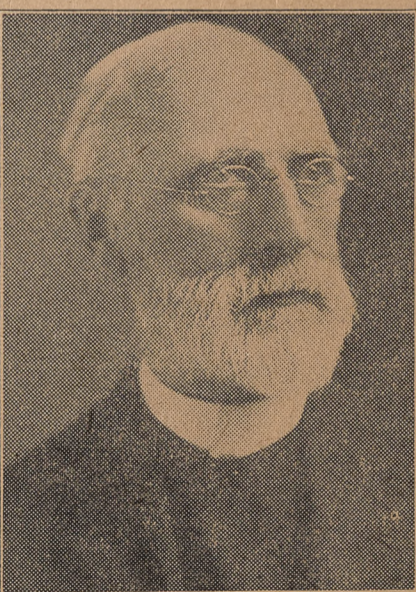


THE REV. CHARLES J. SHUTT,  
News Editor

if there were those, and not a few, who do not fancy our way of presenting the news. With them we have no fault to find, but hope eventually to win them to our way of thinking. We recognize the fact that we have ventured upon a radical innovation, which may seem to many somewhat incongruous with our accustomed conservative "family ways." The present editor of the news department, circumstanced as he is, the busy Rector of a Parish, responding constantly to large demands made upon his time and energy by his community, compelled to dictate to a stenographer the news for THE WITNESS, and residing over four hundred miles from the office of publication, could not, however much he might wish, present the news in better form than he does. But he would not if he could, since he is in perfect sympathy with the policy of the Board of Editors requiring contributions for publication in THE WITNESS to be presented in the popular form and diction of the secular press with which the American people are most familiar. This policy has been fairly tested, with the now very promising prospect that eventually we shall be able to command the attention and hold the interest of many thousands of Church people who have not heretofore subscribed for or read religious newspapers. We invite all who will to come in with us and lend us their aid by hearty co-operation and friendly criticism to make THE WITNESS a greater power for good. Spread the good news among your friends and acquaintances that there is a Church paper published which may be had for the small sum of \$1 a year, that caters not only to those who, by reason of their training and official positions, keep in close touch with Parish, Diocesan, Provincial and General Church affairs, but also to those who for any reason fail at times to realize that they are also a part and have an important part to play in the great world-wide Kingdom of the Master of the souls of men, the Church Militant. A Happy New Year to All!

CHARLES J. SHUTT.

Mankato, Minn., Jan. 1, 1918.



THE REV. L. W. APPLGATE,  
Publisher

subscribed for the paper during the past year to stand by us and renew for the second year and give us his influence among his friends. We thank them one and all for coming to our support during the most critical period—the first year—of the paper's life.

To aid our purpose we have adopted a unique method of publication. In every phase of activity this is an age of "unified interests" So THE WITNESS asks that it may be the official organ of any organization in the

Church that desires to avoid the worry and expense of a separate publication; that it may take the place of the Diocesan paper and the Parish paper; that it may unify all interests and centralize the influences and save expense, and what is worth more than all else—reach all the people. So we issue special editions with all the local space desired.

Therefore THE WITNESS stands for service, not profit—perhaps loss—but by all means efficient service in all the activities of the Church. And she is bound to win.

Among the many plans used during the past year to increase circulation two stand out prominently as the most practical and successful. We commend them for use during 1918:

1. Have a WITNESS table near the door of the Church for a period of three months, on which copies are placed each week, and a card hung over the table inviting the people to become acquainted with THE WITNESS; to leave three cents and take a copy. In some places a couple of girls from the Junior Auxiliary stand at the table as the people pass out and sell the papers. The selling price is about twice the cost to the Parish and increases the funds of some Guild.

2. The Rector sends a list of every family in the Parish, and we mail a copy to each address and enclose a small envelope asking that a dollar be placed in it and be placed on the alms basin the next Sunday morning. The Rector pays for these papers at the rate of \$2.00 a hundred and retains 20 cents from each dollar paid. So if only one in ten responds the advance is returned, and all in excess of this proportion goes to some object of Parish work.

But both plans require that some organization make a vigorous canvass for subscriptions to secure the best results.

Every Parish and Mission in the land can adopt one of these methods. Both methods pay their way and bring THE WITNESS with influence to the attention of Church people.

As the Publisher, I am glad to add my word to what our Board of Editors are saying in this Anniversary number, asking all who read this issue to remember our aim—to reach every Church family every week—and to help us accomplish it just as soon as possible.

L. W. APPLGATE,  
Publisher.

## Anniversary of Rector Celebrated

The tenth anniversary of the Rectorship of the Rev. G. F. G. Hoyt as Rector of St. Paul's Church, Columbia, was celebrated on Wednesday evening, Dec. 19. About 300 parishioners and friends of the Parish gathered to do honor to the occasion. Bishop Darlington was present and made an address of congratulation. He was followed by a Russian artist, Dimitri Romanoffsky, who spoke on conditions in Russia. Congratulatory addresses were also made by neighboring clergy and various ministers of the town. Mr. H. M. North, a Vestryman, introduced Mrs. Harsh, who presented Mrs. Hoyt a gold pin set with jewels on behalf of the women of the Parish. Mr. North presented Mr. Hoyt with a purse well filled with gold on behalf of the members of the congregation. The Bishop, in his address, read a letter from the Board of Missions of the Diocese, which referred to the spirit shown by this congregation toward its work. The Sunday School has held the Banner which the Board awards annually to the School that contributes most per capita to Diocesan Missions, for three years in succession.

## New Way of Keeping a Congregation Awake

Bishop Burleson of South Dakota announces, in his diary of visitations, that he has "discovered a new way of keeping a congregation awake during the sermon." "While preaching on a recent Monday evening in St. Philip's Church, Armour, S. D.," he says, "my alarm clock, which had failed to go off for Dean Woodruff the previous Friday, got busy and rang, intermittently, in my suitcase, until it ran down. The congregation showed splendid self-control. There were a large number out, about a dozen of them children, and they didn't let out even a titter. One young lady confessed, afterwards, that if it had rung "just once more" she would have had hysterics.

# The Witness

A National Weekly Church Newspaper for the people, intended to be instructive and devotional rather than controversial. A plain paper aiming to reach the plain person with plain facts, unbiased by partisan and sectional views.

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Entered as second-class matter in the post-office at Hobart, Ind., for transmission through the mails.

## OUR GOAL

There is a sentence in St. Paul's Epistles which seems to be an excellent slogan for the new year.

It runs thus: "Forgetting those things that are behind, let us press toward the mark for the prize of the high calling of God in Christ Jesus our Lord."

There was something wonderfully brave about St. Paul. And these words seem to me to describe the secret of his courage. Nothing daunted him for his was a work of love.

He was not working for popular appreciation, nor for emoluments of office, nor even for successful results.

It was the love of Christ which constrained him. He toiled not for any prize but for the goal.

His was the slogan of a good runner.

He did not look back at either success or failure; he did not look around for either approval or disapproval; he did not look forward to anything which he was to gain; he just kept his eye on the mark, and there is no question as to what the mark was. It was the glorious person of his Master.

He was perfectly willing to lose the prize of life, if he could serve faithfully the object of his devotion.

A single hearted purpose that does not look back; which is not puffed up by any success it may have secured; which is not depressed by any failure or disappointment; which serves joyfully, faithfully, because of a great consuming love.

How little other lives become when seen in the same perspective!

The mercenary merchant, the pompous priest, the autocratic aristocrat,—they all thought him a fool, but St. Paul cared for their opinion not at all, for he was moved by a consuming love for the Master who died for him, and so he counted all but dross compared



RT. REV. IRVING P. JOHNSON, D. D.,  
Editor-in-Chief

with this absorbing love. For nothing could be let come between that love and himself. It is the only true motive for the Christian life. If we could utter that one simple sentence but three times a day, "O Christ I love thee," how it would illumine our despair; how it would humble our pride; how it would mitigate our trials; how it would sustain our faith!

Surely we could do all things through the strength which His grace supplies in response to that love. For if we try and fail, He knows that we did it for love of Him; and if we try and succeed, He knows that it has succeeded through the grace that His love has supplied.

And so may we all live this year that Christ may dwell in us and we in Him.

## OUR EFFORT

I am sure that I speak for all the Editors of THE WITNESS when I extend a New Year's greeting to our readers. As Editors we seldom see one another, but we have been animated by a common desire and united in a common hope.

We have tried to give to those who love Christ and the Church a paper which should aim to do one thing, and that is to instruct, to cheer, to stir up the household of faith.

We have been limited in capital, we have been limited in ability, we have been hampered by the difficulty of suiting all classes of our

readers. But we have been animated by a single motive and that is to exist for Christ and His Church, and by His grace we have survived the first year. We enter upon the second year, forgetting all that is behind and seeking one thing, and that is to be faithful witnesses to Him.

As Editor-in-Chief I have received many notes of approval, many notes of critical disapproval. I hoped for the one, and expected the other.

The success has been no greater, the failure no worse than I expected, for like the Irishman who went fishing, "I have not caught as many as I expected, and I never thought that I would."

The Board of Editors will have their first annual meeting in person or by proxy at the Consecration of the Rev. John C. Sage on January 17th.

Positions will be reassigned at that meeting, and according to the agreement with which we began, any position is subject to change, for each Editor is working for a dollar a year, and each one is liable to have his salary cut off at any time.

Personally any of us would be glad to lay down our responsibility and for aught that I know any of us would be willing to continue.

Again the real test will come with the renewal of your subscriptions and with the interest shown in new subscriptions.

As an organization the Episcopal Church is extremely polite even in its martyrdoms, and extremely local in its enthusiasms.

We love the Parish Church in which we were baptized, confirmed or married, and we are rather particular about being buried by a Church Clergyman.

Between these limits of interest we are not imprudent in our enthusiasms. It is really difficult to say just how much interest our venture may have awakened. At any rate we are your servants to do your bidding during the coming year, and whether you read or whether you forbear, may this New Year bring to each and all of the members of our household, whether in home or camp, the love of Christ and undying devotion to His Bride, the Church, for which He died and in which He rose to a new and more radiant life.

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God."

## Everyday Religion

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

### JESUS CHRIST THE LIBERATOR

"Ye shall know the truth, and the truth shall make you free."

Victor Hugo, France's incomparable author, once wrote:

"The first tree of liberty was planted eighteen centuries ago by God Himself on Golgotha. The first tree of liberty was that cross on which Jesus Christ was offered, a sacrifice for the liberty, equality and fraternity of the human race."

That Jesus Christ should be accorded a place among the world's emancipators may, on first consideration, seem strange, but we believe that in no aspect of His life, other than that of the world's Saviour, does He come so close to the heart of humanity as in the role of the world's liberator. One of the great purposes of His life, as He repeatedly asserted, was the liberation of men from the thralldoms that had restrained and shackled them through the ages. He touched with His Divine hand the chain that bound man to a past full of crude and arbitrary conceptions of God and life's obligations. We believe that in three conspicuous ways Christ witnesses to the high place of leadership as the liberator of men.

First, He is the liberator of men from the thralldoms of human philosophies. Second, He is the liberator of men from the thralldom of sin. That the world at the coming of Christ was rich in philosophy, and that it had many noble and inspiring religious systems, no one would venture for an instant to deny. Notwithstanding this, the world had largely lost the inspiration of a true and deep religious faith. It had substituted the teachings of men for the commandments of God. It was vainly seeking to satisfy the human heart with traditions and customs. A shackled mind, a restrained aspiration, and a forsaken hope—these the root causes of the world's bitterness. The world had lost its great vision. Jesus came declaring this eternal word, "Ye shall know the truth and the truth shall make you free." He brought the only thing that could make men free, truth—the great emancipating power in human life.

What it has done for the betterment of human institutions, what it has done for the amelioration of the sufferings of men, what it has done for the elevation of womanhood and the conservation of childhood, what it has done for the world's genius in its every form and expression, let the certain voice of history declare. Again, Christ is the liberator of men from the slavery of fear. The influence of fear-thought upon life is so evident as to need no demonstration. Free men from the burdening anxiety of a doubtful present and unknown future, give to every day an objective, and to time a destiny possible of attainment, and you have plucked the thorn from life's pathway, and for foreboding fear substituted triumphant hope. A life full of fear is a life full of weakness. For what Carlyle called an "absentee God," Jesus gave us the conception of an ever-present Father. He took away the fear of death, and of "that bourne from whence no traveler returns." He gave

us new conceptions and larger visions. "He brought life and immortality to light through the Gospel."

Finally, Jesus freed man from the thralldom of sin. "He knew what was in man." He penetrated beneath his rough and rude exterior and to man's vision disclosed the latent capacities within. He lifted a fallen creature from her degradation. He plucked her from her shame, and on her brow He placed the diadem of hope. The emancipating power of Jesus is the mightiest miracle of the New Testament, and it is a miracle that is as operative today as when He walked here on earth. We are the witnesses daily of "twice-born men". Jesus, the Liberator, is exercising His emancipating power more widely and effectively today than ever before, and the dark shadows of slavery are fleeing before His face and giving promise of that new morning when the world shall be free.—Courtesy of the Minneapolis Tribune.

## Will You Help Your Friend?

We have something to offer to your friend. We know that every sincere man and woman who is trying to face the problems and temptations of life squarely becomes painfully aware of the weaknesses of human nature, and the difficulty of keeping on the track. God knows this, too. He wants to help all of His children. He has promised His aid to all who will ask it. Every one may have it if he will come for it. But God does not force it upon those who are unwilling.

Have you a friend who feels the need of spiritual help? Have you ever spoken to him, as you have observed the need of it in his life? Have you ever told him what God has done for you, and assured him that He will help him—too, if only he will come to Him for help?

Just as surely as the Sacraments have strengthened you; just as truly as the Holy Communion has brought Divine power into your life, it will bring it to your friend. But he may never know about it unless you tell him. God depends upon us, whom He has helped, to tell other people, and to bring them to Him.

Will you tell your friend about the Confirmation Instructions in your Parish? Ask him to come with you and learn what God offers, how the Church can help him meet his temptations and develop his spiritual powers, and also learn some of the great truths, told in a simple way, of our religion. Tell your God-children about it, too, and bring or send them to the children's classes after school.—Charles Herbert Young.

The Rev. Louis G. Wood of Charleston, S. C., who gave a number of addresses recently at Duluth, Minn., preparatory to the every-member canvass made by the several Parishes of that city, said: "I have found in a most gratifying measure that Duluthians' hearts are warmer than their climate." There is a big difference in the weather in South Carolina and Minnesota, but the hearts of the people are as warm in the one State as in the other.

## We Are Advertised by Our Loving Friends

Continued from page one  
future ahead. In common with many others I have followed with interest and satisfaction the good work that "The Witness" is doing. That you have fallen short of your ideals is another way of saying that you have something worth living for. Year by year you will come nearer to realizing those ideals. Meanwhile, you will all have the immense satisfaction of knowing that you are putting into the hands of the people of the Church an alive, readable, informing journal, and that you are doing it 52 times a year. That is no small achievement, as anybody who has had anything to do with Church journalism especially, will know.

Long life to The Witness and its editors. Better still, many years of effective service for the King and the Kingdom.

Sincerely yours,  
JOHN W. WOOD.

My dear Dr. Sage:

I am glad to congratulate you on the completion of the first year of The Witness. The paper is excellent and for the first year especially it reflects great credit upon the editors. I hope that it will continue, for I think it fills a need, particularly in many of our rural and small Parishes.

Wishing you every joy of the season, I am,

Sincerely yours,  
FLOYD W. TOMPKINS.

A beautiful Christmas folder was forwarded to the "boys" in war service from St. Luke's Parish, Scranton, Pa., containing a photograph of the Sanctuary of the side Altar, with the Service Flag above, and the names of those on the Honor Roll, which hangs in the vestibule of the Church. There are sixty-two names on the Honor Roll, including the Rt. Rev. Rogers Israel, D. D., Bishop of Erie, the Rev. Sidney K. Evans, the Rev. Roy I. Murry and the Rev. Frederick P. Houghton. On one page of the folder it is stated that "the prayers of the old Parish Church are constantly offered for those who are absent serving their country, on land, on sea, and in the air". The Rev. Robert P. Kreidler is the Rector of St. Luke's Church.

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# THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

## The Witness Stresses Church Extension

### THE PAPER

The purpose which lies back of this column is the very same, with departmental restrictions in its expression, as that which lies back of the establishment of THE WITNESS itself. For THE WITNESS is but an essay in Church Extension. The whole hope and idea which lies back of and beneath it are missionary and nothing else. It was never intended to be in any sense a rival to existing Church papers. No one who reads it can, for a moment, sanely suppose that it is an organ of any party within the Church. No one acquainted with the subscription price can think that there is any money in it for anybody. Suspicion itself upon the basis of any evidence ever appearing in any issue of THE WITNESS can present no case in which any inferior motive appears in the conception or conduct of this enterprise. The one fundamental, ever-continuing and unadulterated thought back of THE WITNESS was and is to provide a Church paper that is cheap enough, interesting enough, temperate enough and instructive enough to obtain a welcome and retain a regard, first, in that vast number of Church families that never see a general Church paper from one year's end to another's, and, second, in another great number of homes that are being affected Churchwise by personal missionary labor—to obtain a welcome and retain a regard not for itself as an end in itself but for the Church that it exists only to serve. If this be not an honest effort to serve the cause of Church extension, then to what class of endeavor does it belong?

### THE COLUMN

Bearing in mind, therefore, the purpose of the paper it would seem to follow that the ordinary limits implied by the term "Church Extension" may be at times sufficiently moved outward so as to include not only its ordinary content of Church achievement but also plans, hopes, discussions and even dreams looking in the same general direction. As a matter of fact this column has largely kept to the setting forth of things actually done in the different dioceses and to this end the diocesan papers so considerably and generously provided by their publishers have been ransacked for news of this character. There is a comforting sense of security accompanying the chronicling of facts which diminishes when one enters the sphere of plans untried, of dreams unrealized, of opinions unverified and of suggestions incapable of general application. But obviously no progress can ever be made if it be required that the execution of an idea must precede its entertainment.

### PLANS

It ought not to be overlooked that the source of Extension of any sort, humanly speaking, lies in the idea. Never a nail has been driven but that the fabric which it secures previously resided in the idea. Therefore to limit the treatment of Church Extension to records of accomplished fact is to dwarf the subject and to ignore a valuable body of suggestion, inspiration and even information itself. Many a man has thought out more or less a plan well worth while and yet never found himself in a position such that he could carry it into effect. This column would gladly set such forth. Some of its readers might find themselves more advantageously placed.

### DREAMS

Again many a man dreams dreams the realization of which he seems constitutionally inhibited from attempting. Joseph is a very exceptional character. And it is quite possible that if he had had to build his own ware-houses, as so many of us have to do, we should never have heard of him. But the case is still more to the point than that. While Joseph was not inferior in dreaming ability himself he achieved eminence and saved a nation not at all by or through his own dreams but by action appropriate to the dreams of another. Most of the things worth while in any department of human activity were not originally thought of and performed by one man. The General Convention is hardly likely to establish as a department in the Church a dreaming bureau for some years to

come. It might not be so absurd after all if the dreams were given currency. There is an institution over in Italy called the Vatican where something akin to this has for a long time been in operation, not without advantage from the Roman point of view. But that which the Convention might shrink from this column of THE WITNESS is willing to undertake. Let the man who dreams dreams along the line of Church Extension take confidence, write out and send us his dream.

### LOCAL ACCOMPLISHMENTS

But aside from all the above there is a great amount of constructive work that is being done here and there of which the general Church never hears but which would profit Her greatly were it more than locally known. It is often very difficult to induce the man who is doing something to stop long enough to talk about what he is doing. More than that such men are frequently temperamentally opposed to writing and talking about their work because it is so intimately identified with themselves that to speak of the former seems like commending the latter. If a man feel this way it is hopeless to attempt to persuade him for he is subject to a power that is virtually beyond himself. Appeal has already been made in this column to men engaged in encouraging experiments and activities to give us an opportunity to a little more widely reveal their methods and results. But the appeal drew little response. Such an appeal, however, is made only for the sake of the Church and because it is for the sake of the Church we are emboldened to make it again. Please tell us what you are doing that more of us may adopt or adapt your work if we can.

### DIOCESAN PAPERS

As indicated above, the Diocesan Papers have been our great foraging ground for news for this column. By no means all that is going on of interest and value in a Diocese is recorded in its paper. Nevertheless much that is of both interest and value is there recorded and such news we have freely used, taking for granted, and so far without protest, liberty to use what we might. This source, together with occasional foreign items from the Board of Missions, and a still more occasional Missionary letter, has provided the bulk of what this column so far has had to give.

### THE FUTURE

It takes some time, however, to establish consciousness of anything. Not all of us are yet quite conscious that we are at war, or, indeed, that there is any war at all. It is not, therefore, surprising that the hope, purpose or even the existence itself of THE WITNESS are unknown to many and not potentially operative in the minds of many others who would sympathetically and effectively help if they realized even approximately what the paper stands for and what it is trying to do. When this time comes, as it will come, for we have faith to continue, the column given to Church Extension should be and will be of constructive value. Of all the departments of the paper it is the one, outside of the straight news columns, where co-operation is most imperatively needed. No man out of his own resources can long supply and conduct a column worthy of this name. There are hundreds of men and women in the Church today whose contribution to this column would make it of surpassing interest and of great value. Nothing is too little and nothing is too big. The potency of the Church today exactly equals the sum of all things, both great and small. More than that, the scale of God shows some things to have a magnitude not indicated by current estimation.

And so as THE WITNESS closes its first year of life and with the New Year begins another, we find ourselves in good hope that the year that is past has extended a knowledge of its purpose and established a confidence in its aims that will bring to it more freely communications regarding the tillage of the Great Field to the end that no part of that Field may lie fallow for the lack of knowledge on the part of some that others may have to give. Such is our hope for the by and by use of the column for Church Extension.

C. J. SNIFFEN.

## Personal Mention

The Rev. T. W. C. Cheesman has resigned as Rector of St. Paul's Church, Pekin, Ill., and accepted a call to St. Paul's Church, Palmyra, Mo.

The Rev. Herbert C. Dana, Rector of St. Mary's Church, East Providence, R. I., slipped on an icy sidewalk Dec. 12, sustaining a compound fracture of the right leg.

The Rev. G. M. Brewin of Holy Trinity, Manistee, Mich., has resigned to accept a call to the Church of the Evangelist, Oswego, N. Y.

The Rev. W. H. Jordan, the Rector of Grand Lodge Parish, Michigan, has resigned and accepted a call from another Diocese.

The Rev. John McKinney, formerly of Janesville, Wis., has assumed charge of Christ Church, Burlington, Ia., as its Rector.

The Rev. R. Y. Barber has resigned St. Mark's Church, San Antonio, Texas, and has taken charge of Grace Church, Chanute, Kansas.

The Rev. James Stuart Neill, formerly Rector of St. Matthew's Church, Brooklyn Manor, L. I., assumed charge of St. Mary's Church, South Manchester, Conn., the first of this month.

The funeral services for the late United States Senator Francis G. Newlands of Nevada were held at St. Alban's Church, Washington, D. C., on Dec. 26, the Rev. C. T. Warner, Rector of the Parish, officiating.

The Hon. Josephus Daniels may not be an A. B. seaman, but he knows that the officers and sailors and marines of the U. S. N. sail better, shoot straighter and fight with more vim and vigor on water both internally and externally.—Temperance.

The Rev. Elmer N. Owen, Rector of St. George's Church, Maplewood, N. J., has accepted a call to St. Paul's Pro-Cathedral, Des Moines, Iowa, and will enter upon his new work the first of February.

Mr. Anthony P. Parsely, a candidate for Holy Orders in the Diocese of East Carolina, and student at the Virginia Theological Seminary, has been granted a leave of absence and will serve during the war as Secretary of the Young Men's Christian Association. He expects to be at the front in France at an early date.

The Rev. John Carroll Poland, Jr., Assistant to the Rev. Charles E. Jackson, Rector of the Church of the Ascension, Fall River, Mass., has resigned and enlisted in the radio service of the Naval Reserves, and has reported for duty at the Charlestown Navy yard.

Miss Henrietta Mueller of Jackson, Mo., and the Rev. Horatio N. Tragitt, Rector of Grace Church, Capital City, Mo., were united in the bonds of Holy Matrimony Wednesday, Dec. 12, at the home of the bride's parents, the Rev. H. Nelson Tragitt, father of the groom, officiating.

## Flag Dedicated and Raised at Sheboygan, Michigan

A Service Flag was dedicated and raised at Grace Church, Sheboygan, Mich., recently, with appropriate services. A local paper states that the flag was given by the children of the Parish, and was presented on behalf of the children by Eusebius Garton, Edward Ewer, Nancy Garton and Harriet Weeden.

Holding the flag by the four corners, they marched up the aisle and presented it to the Rector, the Rev. B. P. T. Jenkins, at the sanctuary steps, saying in unison, "We, the children of Grace Church Parish, present this Service Flag in honor of our brothers who are in the Military and Naval service of our beloved country." The Rector made a short speech of acceptance.

The flag was then carried to the Altar and blessed, as follows: "O God, whose blessed Son, Jesus Christ, came down from heaven to minister to the children of men, not to be ministered unto, and who, for us men and for our salvation was obedient unto death, even the death of the Cross; Bless, we beseech Thee, this flag, which we bless in Thy name, and grant that our brothers here represented, each by a star, may serve Thee, our God, and their country, obediently and faithfully, and fight a good fight for the holy ideals for which the nation is contending. We ask this in the name of the same Jesus Christ our Lord, who with Thee and the Holy Ghost livest and reignest ever, one God, world without end. Amen."

After the service the flag was raised on the pole on the Church tower.

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

A Religious Workers' Conference has been organized at Camp Custer, Battle Creek, Mich. The Rev. William Hellman, Civilian Chaplain of the Church War Commission, was elected Secretary.

"We have one of the most active and successful Wardens in South Dakota here, and she is a woman," says the Rev. R. P. Eubanks, Priest-in-Charge of Christ Church, Gettysburg, S. D.

Recently a community song service was held in Grace Church, Grand Rapids, Mich., and from the hearty response of the congregation and many others it is felt that the song service fills a need of these war times. Another one will be held some time in January.

The Church of the Epiphany, Chicago, will celebrate its golden jubilee at an early date. Bishop Morrison of Iowa was Rector of the Church of the Epiphany for many years before he was elected a Bishop. The Rev. Herbert W. Prince is the present Rector.

Four hundred and thirty-four Communion were made at the midnight service on Christmas Eve in St. Luke's Church, Evanston, Ill., and the open offering amounted to \$3,800. A special offering of \$5,000 toward the new Parish House was made by an anonymous donor.

According to a dispatch from the capital of Russia to the London Daily Mail, a new law has been drafted and published in Petrograd abolishing Church marriages, recognizing only civil ceremonies; illegitimate children are given the same rights as legitimate; divorce is made easy, and burials in consecrated ground without a religious ceremony is allowed.

Ex-President Roosevelt attended the Christmas Festival of the Sunday School in Christ Church, Oyster Bay, N. Y. and urged every one to take an active part in the war. He complimented the children for giving up presents in order to send money to Belgium.

The corner stone of the handsome new Church edifice of Trinity Parish, Houston, Texas, which will cost, when completed, \$80,000, was laid on Sunday, Dec. 16. Bishop Kinsolving officiated and gave the address. He was assisted by the Rector, the Rev. Clinton S. Quinn.

The Rev. D. A. Cassetta, in charge of Christ Church, Lynbrook, L. I., and members of the Mission are rejoicing over the cancellation of the mortgage on the Church. The mortgage, which originally amounted to \$4,000, was reduced one-half some time ago, and has now been paid in full.

The Rev. R. H. Fairchild, Rector of Emmanuel Church, Fairbury, Neb., says: "When the nation calls, they who respond are patriots, they who shirk are slackers, they who enlist and leave the ranks are deserters, they who fail through fear are cowards, they who oppose the fight are traitors. Jesus Christ the Captain of our Salvation calls you to do your share to win the world for Him. Have you answered the call? If not, why not? To what class do you belong?"

An option has been secured upon a lot splendidly located near Ohio State University, Columbus, for the purpose of erecting thereon a Chapel for work among Church students at the University. This work is at present being carried on as a Diocesan Mission, under the charge of the Rev. Frederick C. Randolph. The Church people of that vicinity are giving Mr. Randolph their enthusiastic support in this work, and prospects are bright for the development of a strong University Parish Church in the near future.

On January 13th the Union Epiphany rally of the Sunday Schools of the Church in Grand Rapids, Mich., will be held. All the Sunday Schools in the Diocese are invited to take part in this Missionary rally, which begins the Lenten Mite Box drive. It is expected that a large number of delegates will be present. This will culminate in the rally on the Sunday after Easter, when all the Sunday Schools of the Diocese will present their offerings at St. Mark's Pro-Cathedral in Grand Rapids. It is hoped that the Bishop will be home from

his war work in France, and thus make it possible to unite the rally with a home-coming celebration for the Bishop.

Trinity Church, London, Ohio, has lately completed extensive improvements, costing about \$500. The basement of the Church was so altered and rebuilt as to fit it for use as a social center for the Parish. A kitchen was installed, and an assembly room, which will seat over a hundred people was finished and equipped for dining room purposes. A new Choir room has been provided for and toilet facilities have been added. During the past Summer the whole Church building was repainted. Trinity is one of the fast growing Missions of the Diocese of Southern Ohio, under the charge of the Rev. Frederick Fisher.

A most successful eight-day Preaching Mission was conducted at St. Matthew's Church, Wheeling, W. Va., the first week in December by the Rev. William Porkess, Rector of Grace Church, Pittsburgh, Pa. The Parish Record states that the Mission brought together many who probably would not have gone to Church at all, and was the means of arousing a deep interest in spiritual affairs. "Mr. Porkess has the happy faculty of using illustrations that communicate knowledge and instruction, all showing a mind deeply imbued with the spirit of piety, ardently desirous to instruct and bring his applications home to his hearers. His earnestness carried conviction with all he said."

The members of Trinity Church, Lawrenceburg, Ind., are rejoicing over the remarkable results obtained from an every-member canvass which has just been completed. The number of pledges for the support of the local work was increased over 60 per cent, and the amount pledged by over 70 per cent. The number of persons making pledges for Missions was increased 128 per cent, and an increase of 360 per cent was made in the amount pledged. The canvass was made under the direction of the Parish Finance Committee, and they strongly recommend the every-member canvass as a means of increasing interest in all branches of Church activities. The spiritual as well as the financial work of the Parish has been revived. The Rector, the Rev. H. M. Kellam, has reorganized a Troop of Boy Scouts, which is increasing steadily in membership and effectiveness. The Woman's Guild is in a flourishing condition, and will be able at an early date to make the final payment on the new Parish Hall. The attendance at the services is increasing, and the Parish has taken on new life. Due to the shortage of coal, the week-day celebration of the Holy Communion is held at the home of the Rector.

## Children Are Just Children, Not Little Grown-ups

Mrs. Irene F. Touret, wife of the Bishop of Western Colorado, and Associate Editor of the Western Evangelist, in a letter to all the teachers of the little children in the Church Schools of the District, says: "One of the first things we must recognize is that we are not dealing in our Church School classes with little grown-ups, but that the children we are dealing with are just children, and that they take in things according to their capacity. We would not expect a bushel to go into a pint measure. We cannot expect children of the primary age to get much more than impressions. We may teach them texts, prayers, tell them stories, show them pictures; but what they get is a residue of impressions that go to make up the mind-stuff they carry through their lives. Apperception is a deep name for this—a great law, that we add every new impression to the impressions we have already in our minds, and interpret life by what we have of mind content at any given moment. This puts a great responsibility upon us teachers, does it not? We are to do what we can to make God our Father known to each little child, not so much by what we say as by what we are. We may say things—we may teach lessons; but, after all, what sticks in the child's mind—what makes up his mind content—is what we are, what we feel, the atmosphere we create. Church School should be to him a place where he loves to go—a place which he regards with the same respect and feeling he has for his day school or kindergarten."



### The Morning Glory

When the soldiers are in camp or on the field of battle there is always one soldier whose duty it is to sound a trumpet each morning to proclaim the dawn and call his comrades from their sleep, and this is what his trumpet says:

"I can't get 'em up, I can't get 'em up, I can't get 'em up in the morning—I can't get 'em up at all."

Out on my garden wall is a dear blue flower called Morning Glory. The first of all the flowers to awake, the flower that sounds a trumpet sweet to call his comrade blossoms from their sleep, and bids them greet

the day with sunny smile and perfume rare. And it is thus the Morning Glory calls:

"Awake! Awake! the dawn begins to peep,  
Awake, dear flowers, awaken out of sleep."

Then blossom after blossom at his call awakes, and unfolding its petals shows a fresh and smiling face. Each little head shakes off the dew of night and nods "Good Morning" to the flowers, the bees and the butterflies and birds. And when the flowers are all awake and started on their daily work, the Morning Glory puts his trumpet in a sheath and off he goes to slumber sweet, nor ever makes a sound till day and night are passed, and dawn appears again.

### Jerusalem

#### THE HOLY CITY'S CHECKERED HISTORY

The romance of the Christian religion has been brought before the world in a most striking and thrilling way, by the conquest of the Holy City, and its deliverance from Mahometan captivity. When on December 10th, Major General Francis Allenby of the British army, quietly entered the ancient walls of Jerusalem, supported by officers of the allied armies, his name became enrolled with a long list of valiant and distinguished men, Wellington, Gordon, Kitchener, French, and Haig.

The deliverance of Jerusalem from subjection to the flag of the crescent, and the political flinging to the air of the flag of the Cross is an impressive manifestation of the strange and varied interpretation of prophecy. "The Lord \*\*\*\*\* shall suddenly come to His temple." The modes of Christ's presence are many and while, sacramentally, His unseen Presence has haunted Salem this Christmas, in a different way, Christ is again within the City Beautiful which He loved so well. Doubtless, countless Eucharists will be offered from the rising of the sun unto the going down of the same, in glad and joyous thanksgiving.

Jerusalem is the most important city in biblical history, the most sacred city in the world, and also the most desecrated. It is situated near the summit of the mountains which form the watershed of the Mediterranean and the Dead Sea. The Valley of Kedron is on the east; on the west and south the valley of Hinnom. Across the valley of Hinnom and south of Mount Zion is the Hill of Evil Counsel where Judas is reputed to have bargained for the betrayal of the Redeemer. Upon the slope of this hill is Aeldama, the Field of Blood. East of Jerusalem rises the Mount of Olives and the Mount of the Ascension. Farther to the south is the Mount of Offense, so called from being the seat of Solomon's idol of worship.

The Salem of Melchizedek, Jerusalem means the inheritance or the possession of peace. It is the city of David and of Zion, the city of Judah, the city of God, the city of the great King, the Holy City. It has also been called Jebus and Jebusi. As Jerusalem it first appears in Joshua 10:1. In the Latin Version it is Hierosolyma. Hadrian named it Aelia Capitolina. The Turks, Arabs, and Mohomedans call it El-Khuds, meaning "the holy" or Beit-el-Mak-khuds, "the holy house."

David, when King of Israel, made Jerusalem his capital. As the seat of one of the most noted of eastern empires, the beautiful city took rank with Babylon, Nineveh, and Tyre. Here Solomon built the Temple aided by Hiram, King of Tyre. Here too Solomon built himself a magnificent palace, and held his court, with a splendor unrivalled for magnificence and brilliancy by any of the noted capitals of the East.

Jerusalem was besieged and destroyed by Nebuchadnezzar, King of Babylon, B. C. 586, the city was made a heap of rubbish, and for fifty years lay in ruins.

The Temple was rebuilt under Cyrus the Persian, and again made habitable. B. C. 332 Alexander the Great visited the City and the prophecies of Daniel, predicting the over-

throw of Persia by the Greeks, was read to him by the high priest. In B. C. 203, Jerusalem was taken by Antiochus the Great. A few years later Antiochus Epiphanes made every effort to destroy the Hebrew religion; the holy place of the temple was polluted, the sanctuary desecrated. Under Judas Maccabeus a large army was raised and the Jews re-entered Jerusalem B. C. 165.

### Tribute to Dean Kinkead of Salina

The Daily Union, published at Salina, Kansas, comments as follows editorially upon Dean Kinkead's departure from that city to engage in war service:

"Every one who has enjoyed personal acquaintance with Dean Kinkead regrets that his conception of duty takes him away from Salina to serve the cause of humanity in France. It was not necessary for this man to cross the Atlantic ocean to enlist in the service of his fellow men; he has been in that service every hour of his active life, and certainly every hour of his residence in Salina. But the regret that we all feel is purely personal and private. We all rejoice that the Dean is able to follow his inclinations and serve our country and mankind in France. It is his heart's desire and ambition to do the work that he has chosen on the battle front, and we who are his friends must submerge our personal feelings and rejoice that another brave heart has followed its impulses and aspirations for a field of larger service.

"The quiet, kindly, helpful ministry of George B. Kinkead has made better men and better women of all who have had the privilege of knowing him. His work with the young people, especially with the boys of this city, has made him the best loved and appreciated friend of many households in Salina. Endowed with all the things that most men crave in this life, health, strength, high social position, a liberal education and independent means, he early banished or buried every personal ambition and devoted himself to the service of the Church and of humanity. His great spiritual strength, the unbreakable rock of his convictions, the purity of his character, have been a help and inspiration to us all.

"Every one who knows Dean Kinkead bids him God-speed on his mission of helpfulness and service, and all will pray daily that he be spared in health and strength to return and resume the work in which he has been so helpful and useful in this city."

### The Rev. Dr. Frederick Gardiner Dies Suddenly

An attack of heart trouble caused the death on Friday evening, Dec. 7, of the Rev. Frederick Gardiner, L. H. D., a retired priest of the Church, residing at Philadelphia. He was cranking his automobile, when he collapsed, and died shortly afterwards, aged 60 years. Dr. Gardiner was a graduate of Harvard University, received his theological training at Berkeley and the Episcopal Theological Seminary, and was ordained Deacon in 1885 by Bishop Williams, and Priested in the following year by Bishop Hare. He held Rectorships for some time in South Dakota and Connecticut, was

Rector for a time of Pomfret School, Connecticut, and for fifteen years served as instructor and Headmaster of Yeats School, Lancaster, Pa., resigning to become Educational Secretary of the Episcopal Schools and Colleges of the Province of Washington. His widow, two sons and a daughter survive him. The funeral took place from St. Timothy's Church, Philadelphia, on Monday, Dec. 9.

### The Southern Churchman Greatly Improved

It is a pleasure to note the great improvement recently made in the Southern Churchman. It is printed on a much better quality of paper than heretofore, and more attention is being given to its mechanical make-up. It will be strengthened at an early date in every department, and its usefulness enhanced by a larger corps of editors. In order to meet the increase in the cost of publishing the paper, the rate of subscription will be advanced on Jan. 1 to \$3 per year for the laity and \$2 per year for the clergy. To branch out so extensively in the face of war prices shows a strong faith on the part of the publishers in their subscribers and advertisers, and in the field from which they must draw their support. The Rev. Dr. Goodwin, who is the Editor, is making the Southern Churchman a first class family Church paper, and we are glad to speak a good word for it. We congratulate the publishers and wish them every success in their new undertaking.

### Bible Reading Gives Way to the Phonograph and the Movies

Not so long ago, says the Rev. W. M. Ford, Rector of St. Paul's Church, Montrose, Col., children grew up accustomed to hear the Bible read aloud by the head of the family. Now they hear the phonograph. The Bible, once revered by the whole household, is now ignored. The children that used to be thrilled by the adventures of Gideon and the daring exploits of David, are now excited by the movies. Those who used to gain a lasting impression of heroic words and deeds, now get a comic impression of Mutt and Jeff. And we Church people are not without blame. Why not read the Bible aloud at home again? Children need the Bible every day to stir their imagination and admiration,—we grown-ups were told to be like children. We need to absorb the worshipful spirit of this supreme book. No life is kept sane and true without worship.

### Deanery Meeting in South Carolina

The Annual Convocation of the Second District of the Diocese of South Carolina was held in St. Bartholomew's Church, Hartsville, on Dec. 10-12. The opening sermon was preached by the Rev. R. L. Merryman of Marion, who took for his theme, "Teach Us How to Pray." The Rev. G. K. Finlay, Dean of the Convocation and Rector of Trinity Church, presided at the several conferences. At the conference of "The Church in Time of War—Its opportunities and Responsibilities at Home", the Rev. E. A. Penick, Rector of the Church of the Good Shepherd, Columbia, led in the discussion, followed by the Rev. A. G. B. Bennett, Rector of St. John's Church, Columbia. At the second conference, on "The Church in Time of War—Its Opportunities and Responsibilities Abroad", the Rev. J. B. Walker, Rector of the Church of the Good Shepherd, Sumter, led in the discussion. "Social Service" was the subject of a sermon preached by the Rev. G. C. Williams, Rector of St. John's Church, Charleston. A meeting of the Woman's Auxiliary to the Board of Missions of the District was held in connection with the Convocation. "The Problems of Small Branches", "Food Conservation" and "Religious Education" were among the subjects discussed. The following clergy of the District and members of the Executive Board of the Woman's Auxiliary were in attendance:

Dean of the Convocation, the Rev. K. G. Finlay of Columbia, the Rev. E. A. Penick of Columbia, the Rev. Bramwell Bennett of Columbia, the Rev. T. Croft Williams of Charleston, the Rev. J. B. Walker of Sumter, the Rev. R. L. Merryman of Marion, the Rev. A. E. Evison of Columbia, and the Rev. A. S. Thomas of Cheraw. The members of the Executive Board of the Woman's Auxiliary present were: President, Miss Kate Lee of Charleston; Mrs. D. D. Taber of Columbia, Miss M. P. Ford of Aiken and Miss Virginia Singleton of Columbia.

### No Time for Counting

An authentic incident of recent occurrence suggests itself as apropos of the spiritual crisis of the moment. A Church lad, well brought up in the Faith, while away from his parents, was under the necessity of an immediate and critical operation. No time could be allowed for friends or relations to come, and the surgeons proceeded with their preparations for operating. The anesthetic was about to be administered, and the doctors directed, according to their habit, that the boy should count as he inhaled the ether. But the boy, clearly understanding the seriousness of the situation, and that he might never recover consciousness in this world, replied: "This is no time for counting. I believe in God the Father Almighty, Maker of heaven and earth," and so on with the Apostles' Creed, until the anesthetic took effect. What mattered to him was that whether he lived or died, he should live or die in the Faith of Christ, as authoritatively declared by the Catholic Church.

The present is no time for counting, for marking time, for waiting to see how things are going in the world. The duty of the Church and of every individual member is to uphold and exemplify the Faith once for all delivered to the saints.—Maryland Churchman.

### Dedication of Church in Vermont

The new St. Barnabas' Church, Norwich, Vermont, was solemnly dedicated on the fourth Sunday in Advent by the Rt. Rev. George Y. Bliss, D. D., Bishop Coadjutor of Vermont, assisted by the Rev. Frederick J. Buttery, Priest-in-Charge. Much heartfelt gratitude was expressed by the congregation in having a new building erected so soon after the loss by fire of the old one on February 20, 1917. The new building is in the form of a cross, 85 feet long by 44 feet in width. The nave is 31 feet wide; the chancel is 20 by 40 feet, leaving ample room for the organ on the north side and a Vestry on the south side, thus completing a very practical and well-proportioned edifice. The architect was Mr. Hobart B. Upjohn of New York City, who very generously gave the plans, and the contractor was Mr. Walter H. Trumbull of Etna, N. H. The hearty thanks of the Bishop, priest and people are extended to all who assisted in this work to the honor and glory of God.

### An Episcopal Church Feed for Soldiers at Camp Custer

The following appreciative write-up of a dinner given at the Church Club House, Battle Creek, Mich., for soldiers at Camp Custer, appears in a recent number of the Camp Custer Bulletin, under the above caption and a large photograph of the men seated at the tables in the dining hall: "The Churches of Battle Creek are 'doing their bit' in the manner shown above, believing with Mr. Bonaparte, who claimed that soldiers did their fighting best when they were well fed. The photo shown was taken Saturday evening, Nov. 10, at the weekly feed put up by the Episcopal Church, and they are sure some feeds, if the expressions of the boys are to be taken as sincere.

"The affairs are not limited to the boys of the Episcopal faith, but are open to any man in a khaki uniform, irrespective of creed or faith. In fact, he doesn't necessarily have to have a creed.

"In addition to the work done by the local Church people, the War Commission of the Mother Church has installed a dandy club house for use by the boys when in the city. It is located immediately in the rear of the Church, and is open all day and during the evening. There the boys can drop in and rest after hiking around the city—shine their shoes, brush their hair, and doll up before going up to see 'her', or to write a letter to the 'her' they left behind.

"It is interesting to note that this is the only club house of its sort in the country. There are club rooms for soldiers in all the cantonments, just as there are here, and in one camp there is a building that has been built for the purpose, but that is of the same sort of construction as is used in the camp, rough and unfinished, and it is no change for the boys to go there. But this house is what was originally a private home, and it is fixed up with curtains at the windows, and easy

chairs, and a piano, so that it is very homelike and inviting.

"Any soldier is welcome, as has been stated before, and will find those in charge to be anxious to help him in any way. Mr. Walenta comes here with a wide experience in various lines. He can play the piano for you (and it was real fun the other night to hear him and Mr. Archer, who has charge of the community singing, playing some duets), or he can help you with that French verb that has been bothering you. He can tell a story to perfection, and, what is more, he will do so on occasion.

"Mr. Heilman, the Soldiers' Pastor, is a man you will like to talk to, and you will find him ready to help you with your little perplexities."

### The Church in Ohio Celebrates Its One Hundredth Anniversary

The centennial of the organization of the Church in Ohio is being celebrated today, January 5th, by appropriate services and exercises held in Trinity Church, Columbus, and St. John's Church, Worthington, Ohio. Trinity Church was selected as the place for the principal part of the celebration, because it was in the near vicinity of this Church, at the old Capitol House Hotel, where the delegates from the various Parishes met together to effect the Diocesan organization just one hundred years ago. The program included a celebration of the Holy Communion at 10:30 a. m., followed by a historical address by Dr. Smythe of Gambier. Luncheon will be served in Trinity Parish House, after which those who attend will be taken in chartered cars to Worthington, ten miles north of Columbus, where St. John's Church, the oldest Church west of the Allegheny Mountains, is located. Here concluding exercises will be held Bishop Vincent in charge, and an historical address will be made by Mr. Joseph Doyle. Representatives from all the Parishes which took part in the organization of the Ohio Diocese will be present.

### Notes from Wyoming

St. Thomas' Church, Rawlins, has just cleared off the indebtedness on its new Parish House, thus putting the building in shape for dedication. This debt was wiped off just before Christmas, giving the people cause for much rejoicing and encouragement for the new year.

A handsome Altar desk has been presented to St. Andrew's Church, Basin, the gift of Mrs. Guy Craig.

The Rev. Rowland F. Philbrook, Christ Church, Glenrock, has been elected Secretary of the Glenrock Commercial Club.

The Rev. S. A. Huston, Rector of St. Mark's Church, Cheyenne, attended a Conference of the Federal Board for Vocational Education, held in Washington, D. C. Dec. 19, 1917. Owing to the inability of State Commissioner Creager to attend this meeting, Mr. Huston went as President of the Wyoming State Board of Education. The Conference was called as the result of a request from the Adjutant General for the co-operation of the Board in the development of a plan whereby the great number of young men called by draft might receive special training along definite lines, looking toward greater service to the country.

The work of teaching and the care of the Arapahoe children now at St. Michael's Mission, Wind River, Wyoming, is progressing splendidly under the supervision of Mrs. B. S. Cooper, who has always been the most untiring friend of the Mission, and who has now come to take charge of the teaching force. A number of new workers have been added to those already there, with the result that the children are receiving the best of instruction and care. Mrs. Cooper has charge of the teaching staff, and her home in the Glebe House is at all times open to the workers and scholars of the Mission. Miss Margery Downing, who is now grading the scholars, is Principal of the School, and is in charge of the older boys. Associated with her in this work is Miss Margaret Elliot, House Mother of Unit No. 2. The Kindergarten work in this unit is cared for by Miss Cora Edwards. Unit No. 1 is under the charge of the Misses Yarnell, as house mothers and teachers. Miss Bertha Adams is house mother of Unit No. 3, and teaches the "A B C" boys. Miss Ethel George is another of the teaching force of the Mission.

## The Editors Express Themselves Regarding The Witness

Continued from page four

### THE AIMS OF THE EDUCATIONAL DEPARTMENT OF THE WITNESS

A year has gone by since the first edition of THE WITNESS saw the light and the Editorial Department is taking stock and asking itself whether the experiment has been worth while.

Speaking of this particular department of Religious Education we are very frank to acknowledge that we have fallen far short of the ideals we started with. The pressure of a tremendous new task thrust upon one's shoulders has often proved too much for our page. We have failed in many respects in setting before the Church some of the things that ought to have been presented. The writing of the articles that have appeared has lacked polish and careful expression. Written on railroad trains and in hurried moments snatched out of a very busy life, they have been often rough and unpolished in their diction. With all of this criticism, however, which the writer very gladly and willingly makes upon himself, we still believe the paper has been worth while and that it has filled a real need in the life of the Church. The letters that have poured in from all sides have demonstrated the value of what we are trying to do, and more than repaid the labor of love in which the Editors are engaged.

We believe that the Church today is undergoing a slow sure process of revolution in thought and administration. The Faith once delivered to the Saints has not changed nor will it change through the ages. The living Church like Her living Master must in essence be the same yesterday, today and for ever. Yet the presentation and application of that truth of which she is the custodian must be shaped to fit the needs of the times.

First things must come first. Nothing is more encouraging than the new viewpoints that are being grasped and put into operation along the line of Religious Education of children. If the Church of tomorrow is to occupy the place of leadership that rightly belongs to her, the Church of today must realize that Her task of training child life is of supreme importance. The emphasis must be rightly placed here and we are happy in knowing that the rank and file of Clergy and Laity alike are beginning to see more and more clearly this truth.

The second great lesson the present days are teaching us slowly but surely is the value of organized co-operation for the accomplishment of a common task. When we can arouse the consciousness of the average man and woman alike to see the power of the Church lies in its ability to give them an opportunity to express the latent power that lies within each individual for service to God and to their fellow-man then the life of the Church will grow by leaps and bounds. The Church is not simply a receiving sta-

tion from which the individual Christian is to receive for himself as he comes into contact with God the help



RT. REV. JAMES WISE, D. D., Bishop of Kansas

and strength that he needs for his own personal life, but rather it is a Power House from which there is to radiate through the individual Christian the life that will redeem humanity. The value of a human life is not to be measured by the things that go into it but from the things that come out of it. Our Lord Himself not only preached that eternal truth but demonstrated it by His own personal life. When we can catch the vision and make it a workable reality in the life of the man or woman who calls himself or herself a Christian then will the Kingdom we represent come into its own. If the Religious Education Department of THE WITNESS can here and there help some of its readers to see the way and help them in any degree to walk in it we will feel that our efforts have not been in vain.

We know how painfully inadequate we are for the task that is before us. We know that there are many men in the Church far more capable than we to accomplish it, but we look into the future with courage, determined to give our readers the best we have, looking to them for help and suggestion as to how we can better serve the Church and win men to her allegiance. May God, Whose servants we are, guide and direct our energies to the accomplishment of His will and enlighten our undertakings that we may do the things that are pleasing in His sight.

If there ever was a time in human history when men needed to look to the source of all life for guidance and direction and help in human affairs surely that time is now. If there ever was a time when men needed to have presented to them a Witness to the truth surely it is today. May we not hope and pray that this little Church weekly may become a living voice speaking to men of the real values of human life and leading them through its witnessing to a knowledge of the truth that will make them free. God grant it may be so.

JAMES WISE.



THE REV. JAMES SHEERIN

rochial, diocesan, or provincial. When one has to do this in "a dollar weekly" with the price of labor and paper so high, he has to sacrifice some provincial notions of dignity, beauty, and space! But he may take pride in having even a small part in the world work of creating a new and better standard of simplicity and service.

My connection with the Board of Editors is too recent and too interfered with by new and pressing duties of a busy East-side New York "institutional Church plant" to allow me to do much in the way of adding to the columns of THE WITNESS. As-

suming that daily newspapers and interested friends will supply the usual news items, the Atlantic side of getting East and West together in a general Church paper, within the reach of people who can afford only a dollar or so a year, may be expressed somewhat as follows: that it has thus far been fulfilled only by "a lick and a promise," as it were:

1. An endeavor to keep the Eastern end of the Church "teeter" fairly well-balanced, so that Eastern people will not always be up in the air, and Western people can occasionally get off the ground—of which some envious people say they have too much!

2. An effort to provide for all readers little friendly and personal notices of Churchmen and things ecclesiastical in the East, where the American Church had its New World birth, and where it continues to be decidedly most powerful in numbers and wealth.

3. An attempt to encourage and enlarge among Eastern people a sympathetic habit of more hospitable appreciation of Western views as to what a really national and catholic American Church should be—neither English nor Roman, positively American, Catholic and Christian, with heartiest emphasis on Christian.

This is a big enough platform to get in on, and I am in hopes there will be big enough assistants to keep it working.

JAMES SHEERIN.

The articles of our Editors for the Devotional and Church Extension Departments will be found in their usual places on pages two and six.

### Michigan Parish Doing Its "Bit"

Grace Church, Grand Rapids, Mich., the Rev. G. P. T. Sargent, Rector, now has 73 men on her Roll of Honor. As the entire roll of the Church membership amounts to 1,000 communicants, the members of Grace Church feel that they are doing their "bit" when it comes to sending out men to fight for their country. The Parish is not a rich one, but the women of Grace contributed over \$1,000 toward the recent appeal for money to carry on the woman's war work of the Y. M. C. A. Between three and four hundred dollars was also given to the cause of the Armenians, who are suffering so greatly at the hands of the Turks and Germans. Fifty dollars of this was a free will offering from the Church School. About \$300 was raised by the members of the Church to buy the Winter's coal supply, and besides these various contributions, other appeals, such as the Y. M. C. A., etc., have been met. The last record of the Red Cross Auxiliary in Grace Church shows a total of 16,380 articles made, which shows that the women are showing enthusiasm in this much needed form of patriotic endeavor.

At the time of the midnight service, the Church was well filled on Christmas Eve, and almost every soldier and sailor who was able to be back for Christmas was in his place of worship. Many of the boys will not be back again before they leave for France and the front.

### Political, Social and Business Conditions in China

A Chinese Christian educated in this country, and now practicing law in Shanghai, sends some interesting information to a friend in the United States with regard to the present situation in China:

"China's policies are still complicated. The dissolution of Parliament and the extrusion of the de jure President showed on the part of Chinese Militarists now in power in Peking that they have neither idea of nor respect for constitutional government, and have ridden roughshod over the liberties of the people. Consequently the country is again on the verge of splitting into halves, and each making grimaces against the other and fighting mountain pass battles in the interior, while famine, flood and pestilence run riot in the land. The country has entered into the war, and the entry was made an excuse to plunge the country into civil commotion, first, by the attempt to restore the monarchy, and then by restoring the Republic, with the Militarists entrenched in arbitrary power. The Government of China today is nothing but an oligarchy, very much like the military clique in Berlin or Potsdam, and until it is dissolved or driven out and exterminated there will be no peace in

### LET THE WITNESS CHRONICLE PARISH DOINGS

Mark Twain, on seeing the dry and rocky bed of a river from which the water had receded, remarked, "I never realized before how much water improved the appearance of a river."

Two things improve the appearance of a newspaper: writers, directly; and readers, indirectly.

Every member of the Church may be one or the other, perhaps both, for THE WITNESS.

Be a reader of THE WITNESS. It is like having a talk with a real friend who brings you a budget of chatty news and then settles down to some serious discussion of some important matters in which you are both interested.

If you think you are too busy to be a reader, provide a substitute. Select the person in your congregation who seems most unlikely to get THE WITNESS for himself, and possibly unable to do so, and send THE WITNESS to that person for a year.

Be a writer. A hundred things happen each week in the Church worth recording. Send in your human interest stories, the novel interesting methods, the unusual though perhaps trifling incidents, such as you tell around the fireside. For example: "In a certain Church last summer, as the choir and clergy left the chancel after the service, in the recessional, and proceeded down the center aisle

this fair land, just as there is none in Europe. The problem of China is the same as that of the West—Militarism versus Democracy. Both sides or regions of the world problem must be met and faced and fought out, and one faction must win. I am hopeful that the cause of Democracy will prevail in the West, so that the moral victory and the moral forces that that victory will release and, strengthened, will help defeat the forces of evil in this land.

"Some of our best public men have been proscribed by the Militarists by the methods of Czarism, Sultanism and manchuism, and Kaiserism. All these isms are blood brothers, in spite of racial and climatic differences. The worst is the revived Manchuism in China, for in its path is nothing but destruction, with no redeeming feature; it is degrading to China, and morally bankrupt, and is but hastening the country to absolute ruin. I can liken the system and condition of this country to nothing in history. It is even worse than the gradual decay, the vices, the utter rottenness of Rome in its lowest depths of degradation. Such is China in politics, and in big business, and in society, both of which latter is sucked dry and demoralized by the relentless vampires masquerading under the cloak of officialdom. The country will need your prayers and American assistance if it is going to survive."

### Joyous Christmas Service at Goshen, Indiana

St. James' Church, Goshen, Indiana, was filled Christmas Eve with communicants and friends of the Parish, who assembled to participate in the first midnight commemoration of the Nativity of our Lord ever given in the history of the Parish; and it was an event not soon to be forgotten by those privileged to be present.

Under the direction of the Rev. Duncan Weeks, the vested Choir of 30 voices rendered an elaborate musical service, including Moir's Mass, and the rendition throughout was marked with much zeal and a devotional spirit that was most impressive.

Preceding the celebration of the Holy Eucharist at midnight, the Choir rendered joyous Christmas carols with splendid spirit, and violins assisting at the organ added to the effectiveness of the music.

The service was announced to begin promptly at 11:30 p. m., and by that hour the Church was filled with devoted worshippers, whose hearts were deeply moved by the religious environments and significance of the occasion.

In carrying out the scheme of decorations all electric lights were turned off, and hundreds of candles provided the only illumination. These burning tapers were set in banks of Christmas green about the sanctuary, chancel and organ, as well along the ledges of all the windows, and the Altar was particularly brilliant with many lights and ornaments.

It was a service long to be remembered for its beauty and spiritual helpfulness, and those present will look forward with an earnest desire for a similar privilege next Christmas.



THE REV. GEORGE P. ATWATER.

of the Church, the Rector's little daughter, age five, left the front pew, and taking the Rector's hand, solemnly accompanied him through the Church to the choir room." She wanted to be a part of it all. Why not?

You may have some very useful method in your Parish. Let the Church have it. Help the Editors to reflect the life of the Church as it is.

Help to fill up the river.

GEORGE P. ATWATER.

### The Cleveland Plain Dealer Gives Two Bishops to the Church

W. R. Rose, a contributor of spuecial articles to the Cleveland (O.) Plain Dealer, divulges a bit of personal history bearing upon the early life of the late Bishop McLaren of the Diocese of Chicago, and the Rev. Dr. Sage, Bishop-elect of Salina. In connection with what Mr. Rose has to say, the News Editor of THE WITNESS may state, with some interest to our readers, that Grace Church, Cleveland, will have given three Bishops to the Church in the United States when Dr. Sage is consecrated. The other two were the late Bishop of Mississippi, the Rt. Rev. Hugh Miller Thompson, and the late Bishop of Quincy, the Rt. Rev. Frederick William Taylor. "Clevelanders," says Mr. Rose, "can take pride in the fact that another Cleveland man, born and bred in our city, has been elected a Bishop of the Protestant Episcopal Church. At the recent session of the House of Bishops, held in Chicago, the Rev. John C. Sage was elected Bishop of Salina by a vote that was almost unanimous. John C. Sage was a Cleveland boy until his clerical duties drew him from the city. He was a boy of many activities and many friends, a Central High School boy, Editor of the school paper, famed as a debater. In his earlier years he was a newspaper boy, like many other Clevelanders who have climbed the ladder. His father was Jacob C. Sage, for many years on the news staff of the Cleveland Herald. His brother was the late William Evans Sage, the well known and fondly remembered dramatic critic, who died in 1913.

"When John Sage was a boy he owned a Cleveland Plain Dealer route and was his own distributor. It is interesting to recall that he is the second Plain Dealer attache to become an Episcopal Bishop. The other was William E. McLaren, who was a reporter on the Plain Dealer in the 50's, when Judge J. D. Cleveland was associated with J. W. Gray on the editorial staff.

"McLaren was the paper's only reporter for a time, and because he instituted a department called 'Spice', was often alluded to as the 'P. D. Spice Man'.

"It was to McLaren that Editor Gray gave his famous advice:

"William," he said, "I want you always to tell the exact truth in your columns. If there is any lying to be done in this paper, I will attend to it on the editorial page."

"Rev. John C. Sage has occupied pulpits in Illinois and Iowa, and his field of service has steadily widened. His promotion is a distinct recognition of his usefulness. It will give pleasure to the many friends who knew and loved him in his earlier years."

"Are we going to join that unfortunately large number of muddle-headed people who regard religion as a luxury, not as a necessity, and therefore we ought to eliminate the Church in these days when Hoover has urged the abolishment of all luxuries?" is a pertinent question asked by the Rev. D. B. Matthews, Rector of St. Paul's Church, Brockton, Mass.