

The Witness

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

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

The Retort Deadly.

"It would be worth something to know who it was that uttered the pertinent answer of an American soldier to the German prisoner who said: 'What we can't understand is where you got ships enough to bring you all over.' Said the American: 'It took but one. The Lusitania brought us over.'"

"The Stars and Stripes, the organ of the American expeditionary forces, arranged for Nov. 4 as the day upon which all the American troops should write home to father.

"Special delivery arrangements are under way in order that 'Father's Day' shall be as successful as 'Mother's Day' May 12 last. It is hoped that the fathers wrote to their sons on the same day."

You Who Have Given.

You, whose brave faces mask your deadly pain,
Who know too well the void of days to come,
Think not that 'mid our joy you are forgot:
You who have given.
Apart from waving flag and shouting throng,
Deep in our hearts we guard a silent shrine.
There shall we hold you close with those dear boys:
Not lost, but given."
—R. M. B., Nov. 11, 1918.

The Federal Census Bureau shows us that Boston has passed St. Louis in the race for population supremacy and Cleveland has passed Boston so that the order now for cities, largest in the United States, as to population is: New York, Chicago, Philadelphia, Cleveland, Boston, St. Louis. Cleveland has advanced by leaps and bounds, also Toledo.

This estimate was made in July, 1918. Chicago, Philadelphia and Washington made great gains in population this last year, while New York, Buffalo and Denver have decreased, due probably to the shifting around of war-workers. There will undoubtedly be a re-adjustment when normal times return.

Seeing And Thinking.

Helen Keller contributed \$500 to the Blind Relief War Fund for soldiers and sailors with some characteristic comments on the condition with which she of all others is supremely qualified to sympathize. The blind author hopes that our boys who come back sightless from the war will at least enjoy that "perpetual consolation in work" which the war department and its educational agencies are trying to incur.

But she would remind the stricken home-comers of another consolation, which is within their reach and is even more precious still to be reported to when "the outside world with its blaze of beauty and myriad

of "thinking quietly all by oneself?" Are we not as a rule, so much engaged with the "obvious things" that the treasures of the mind become almost as foreign to us as are the objects we see to those who are blind?

Education, study, reading, are all means of providing us with the inner resources we need even in hours of well-being, but most of all in times of stress. How much do we draw on them either for private contemplation or for intercourse with our kind?

Herbert Spencer noted years ago that conversation is mainly made up of obvious things—of the weather, the price of eggs and butter, of what Dick said, where Tom went, and what Harry is doing; and it is still true that any adequate report of talk heard in public cars, in social gatherings and on the street, would be full of these bits of flotsam and jetsam caught from the surface of life as it seethes and bubbles around us.

It has been said that as we do not care to be reminded of what we do not possess, so we look askance at people who undertake to tell us the things we do not know. There is even a fear abroad lest in a company of well-assorted individuals some iconoclast should suddenly dip down for a tonic into "the treasures of the mind."

But exceptions go with rules, and one notable exception has been made possible by the war. It has given us plenty of occasion for "thinking quietly by oneself;" it has furnished conversational opportunities on which there is no sort of taboo.

Never before in history has the human mind been so crowded with impressions and so stirred to decisions as in these last four years.

Not only have we developed an intense interest in our own country, in its history and its ideals never felt in times of peace; lands to which we scarcely gave a thought have become our daily preoccupation, and we follow the doings of people thousands of miles away as if their destinies were intimately bound up with our own.

For we also with them are spelling out anew in lines of fire the meanings of freedom, that the eternal bounds between right and wrong shall be fixed against all comers and for all time.

And in that sacred cause, engulfing every thing petty, trivial and personal we are contributing to the higher living and deeper thinking which are to be theirs and ours long after the victory is won.—Editorial Boston Herald.

One cannot help but wonder as one looks back to that Great Day, Nov. 11, why every church in every city or village all over this vast land of ours, was not opened for Thanksgiving to God. All the people might not have left their Victory celebration and gone in, but if the churches were opened and the chance given to them the responsibility for not doing so, rested on them alone. There were some places to be sure, where the influenza ban had not been lifted, but in those same places, the theatres were opened and the crowds could be seen going through the doors. One good sincere woman, whose heart was filled with joy and thanksgiving on that day, writes:

"It made me blue to see men and women intoxicated on a day like that. I could not stay and watch such things

(Continued on page 7)

THE CHURCH WAR COMMISSION.

No More Chaplains Will Be Commissioned—Appropriations for Work.

The Rev. Dr. Washburn, Executive Secretary of the Church War Commission, received from Adj. General Brown, Washington, D. C., the following communication: "The receipt is acknowledged of your letter of the 18th instant, in regard to the appointment and assignment of chaplains, and in response you are informed that, under War Department orders, due to the cessation of hostilities, no more chaplains will be commissioned nor assigned to duty overseas."

In other words, says Dr. Washburn, the War Department has issued an order that no more chaplains of any denomination will be commissioned. At the time of writing it is impossible to say what action the War Department will take in regard to the demobilization of chaplains who are already overseas or of our commissioned chaplains who are on duty in camps in this country. The War Commission will keep the public in touch with matters like this through the Church papers. The War Department has sent an approved list of civilian chaplains to a representative in Washington of the General War-time Commission of the Churches, who in turn has forwarded this list to the War Department. The War Department is holding this list inasmuch as it is not willing to publish any list until all the Churches have furnished the names of their approved chaplains. It now looks as if the plan of the War Department were to approve of a comparatively short list of approved chaplains, to send the names of these men to the Camp Commandant, and to allow the commissioned chaplains under such Commandant to summon these men for occasional services, as the commissioned chaplain may deem wise. In other words, a renewal of the former status of the civilian chaplains does not seem likely.

At a meeting of the Executive Committee, held on Nov. 20, among the appropriations made was one of \$5,000 to Bishop Tucker for a church building about to be erected at Hilton, Va., in the midst of the ship-building community. The appropriation was made in consequence of the recent visits of Bishop Reese and the Rev. Mr. Elmendorf to that vicinity.

Five thousand dollars was appropriated to Bishop Perry for the salary of the Rev. Arthur L. Washburn, War-time Assistant at Holy Trinity, Paris, and for expenses incidental to the work of that position, such work being principally among soldiers and sailors.

Seven thousand dollars to the General War-time Commission of the Churches, to be used for the purpose of meeting the current expenses of inter-church work, including the cost of campaign of publicity, pending the time when funds will be available from the joint campaign, and with the understanding that the amounts thus advanced will be credited to the respective denominations in apportioning the total budget.

Six thousand eight hundred and fifty-five dollars to the Girls' Friendly Society to finance their war work between the present amount and the time when further funds will be forthcoming after the appeal to the Churches about the first of February.

VIEWS AND INTERVIEWS

What the Leaders are Saying on Subjects of Present Day Interest.

Everyone Should Get Into the Temperance Fight.

"It would appear from reports of the Fall elections that John Barleycorn is about to be overthrown," writes Mr. E. F. Bliss of Schenectady, N. Y., in a letter to The Witness. "Many of the temperance people are very positive of it. It is just as well not to be too sure. A few weeks ago it looked as though the Devil would surely dine in Paris. Now he is chained. The American saloon is preparing for a last grand stand this winter. If the Federal Prohibition Amendment is not ratified in 1919 it may not be for some time to come. The coming of peace will be apt to make many people less religious, less patriotic and less apt to stand for the right along all avenues of life, for you know, 'When the Devil was sick the Devil a Saint would be, when the Devil got well, the Devil a Saint was he.' I believe every man from Bishop to altar boy and every organization that stands for the betterment of humanity should get right into this fight with all their power so as to insure ratification before March 1st."

The War Work Drive to Victory.

"The United War Work Campaign is over and the result is the largest sum ever provided through voluntary offerings in the history of mankind," says Dr. John R. Mott. "When the unfavorable circumstances which attended this great effort are borne in mind, the result becomes all the more remarkable. No great campaign was ever preceded by such a brief preparation. Even the scant two months left for this purpose were cut into for three weeks by the Fourth Liberty Loan, and near the threshold of the campaign itself, by a general congressional election.

"More serious still was the nationwide spread of the deadly influenza epidemic, which had a death-toll of twice as many lives as America has laid down in the War. The speaking program had virtually to be abandoned.

The signing of the armistice, which thrilled and absolutely absorbed the minds and hearts of the people, claimed the initial day of the campaign with its spontaneous celebrations. In addition, certain states devoted the following day to a peace holiday. The confused or conflicting statements regarding the policy of demobilization as given out near the close of the campaign undoubtedly constituted another handicap, notwithstanding the clear and satisfying deliverances on the subject which were made by the War Department.

"In the face of all these and other very real difficulties and handicaps, the fact that the leaders and friends of the co-operating agencies have been able to carry the campaign through with such signal success and favor is nothing less than marvelous and constitutes an event truly worthy of the great days in which we are living and of the great cause for which men have been dying."

Nothing To Do Except To Preach On Sundays?

"The thought that a clergyman has little to do except to preach on Sundays," says the Rev. J. A. Schaad, rector of Trinity Church, Bay City, Mich., "is still imbedded in the minds of many, otherwise well-informed people. These Churchless Sundays have occasioned continuous expressions of it. On every hand we are greeted on this wise: 'Well, you are

having an easy time of it these days.' Or, 'I see you are having a vacation now.' Or, 'Nothing to do these days, eh!' In view of the facts in the case this is funny without being humorous."

"Speaking personally, I was a busy layman until past the age of 30, but I never really knew what it meant to be busy until I entered the ministry. Any man who does his duty in that office is called upon for longer hours, and to meet more exacting demands, than is required of laymen. As a matter of fact, I have for years spent as many hours a day as a layman, in administrative work or my pastoral work, and then prepared my sermons and other public addresses while he either played or slept.

"It is a singular thing that the people who are most pronounced in expressing, as a grievance, the fact that 'the rector has not called,' or that someone else has been delinquent, are usually the least attentive to their own duty as to Church worship and work. In the aggregate, I have listened for hours to the grievances, usually imaginary, and other excuses, given by self-confessed non-attendants, non-contributors and non-workers.

"Whether God will accept these excuses for the non-obedience to His clearly expressed will, is something of a hazard; for He sees through the camouflage. 'God cannot be mocked. Whatsoever a man soweth, that shall he also reap.' Who, for example, will dare say to God some of the things they try to palm off on the parson as reasons for non-Church attendance: 'I had to go to Church so much, as a boy, that I have had enough.' Probably, however, this same person would not blame his parents for making him come to meals so often. Probably, too, he needs the spiritual help and work of the Church even more than he needed to eat so often. And perhaps, if he had so thoroughly cut out eating as he has cut off going to Church, his body would be as small and weak as his soul has become.

Or this: 'Sunday is the only time I have to play golf, fish, hunt, drive, sleep, etc.' Well, what if it is? Since when are these things 'necessary to salvation?' And since when is refusal to obey God a passport to heaven? Besides, there is plenty of time for all necessary recreation of the body after one's duty to God has been performed, and the soul has been refreshed at one of the Sunday morning services. God said 'Remember the Sabbath day to keep it holy,' and Christ added, 'Thou shalt worship the Lord thy God.' These commandments have never been annulled."

Is There Danger of Contagion From the Cup in the Holy Communion?

"This is an age of change. Nothing is safe from the hands of the iconoclasts," says the Rev. Dr. R. Marshall Harrison, rector of St. Paul's Church, Bellingham, Wash., who is strongly opposed to the method of administering the Blessed Sacrament by intinction, which has been authorized by a number of Bishops, and practiced in a large number of parish churches during the influenza epidemic. "One would suppose" continues Dr. Harrison, "that a venerable and sacred institution such as that of the Lord's Supper ought to be safe, even in such

(Continued on page 7)

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

SAINT STEPHEN'S DAY.

December 26th.

By the Rev. FRANCIS S. WHITE.

The Collect.

Grant, O Lord, that, in all our sufferings here upon earth for the testimony of thy truth, we may steadfastly look up to heaven, and by faith behold the glory that shall be revealed; and, being filled with the Holy Ghost, may learn to love and bless our persecutors by the example of thy first Martyr Saint Stephen, who prayed for his murderers to thee, O blessed Jesus, who standest at the right hand of God to succour all those who suffer for thee, our only Mediator and Advocate. Amen.

For seven days after December 25, the Church says the collect for Christmas Day, thereby keeping us thinking of our physical connection with Jesus Christ, which is accomplished in baptism whereby our bodies are mystically made more fit for Him to touch, and own, and use. Today's collect brings us in contact with suffering, an experience which hardens a soul, or keeps it tender, and very sympathetic, depending on whether or not the soul is influenced by the Incarnate Word of God.

Physical Suffering for the Truth's Sake.

"All our sufferings for the testimony of thy truth." Do you suppose the composer of this prayer tacked on the phrase "for the testimony of thy truth" because he had found out that it involved the keenest kinds of suffering for which there are no antidotes save the steadfast look and faith? To endure suffering has always been one ambition of mankind. In the traditions of people everywhere one reads the story of endurance to which men finally gave the name "stoic." It is a different kind of endurance of suffering from the endurance called "Christian" in this respect, that the Christian's endurance is his witness to the real values of life, whereas the stoic's endurance is his own witness to self-control as a matter of pride. In the matter of physical and mental endurance of sufferings for a Cause, our generation has had wonderful illustration. The story of heroic endurance as witnessed at sea and on the field, and on transports and in the base hospitals is a story that thrills the race with honest pride, and like a strong fresh wind drives into mist the complaint and self-pity of those who suffer in their beds at home. And when the record of splendid endurance is made up, there will run through the recital, I am sure, the shimmer of the steel threads of a steadfast upward look, and a real, if often, inarticulate faith. The days of physical suffering for the truth's sake, it has been said and preached, were over. But the Boxer Rebellion in China, and the Great War just about to end show this statement to be premature. In this connection of the Christian endurance of physical suffering for the truth's sake, this collect must often have been on the lips of our Chaplains at the Front.

The Mental and Spiritual Suffering Endured by Christians.

There is a subtler suffering, however, which Christians are called upon to endure, and it is caused by a poison which, it seems, continually defies the transmitting touch of the love of God, and is hard to conquer and eliminate. It is the mental and spiritual suffering which a follower of the Christ must endure, as the coarseness, brutality, bestiality and devilish attacks of ignorant and prejudiced people stab deep a spirit which is sensitive to the good, the pure, the beautiful, the true. It is hard to have the spirit of Stephen when one's character, which is his life, is being murdered; but it is easier to endure such sufferings in a Christian spirit, than it is to hold hard on to Christ when someone else is being murdered. Yet, as I write these lines, verbal murders are being committed by religious prejudice; and verbal murderous attempts are being made by political prejudice which must involve keen sufferings that are so exquisite that words cannot portray them, and we are not moved enough, even to turn away. If we are indifferent to the sufferings of others caused by political, social, religious prejudice and passion, does it not indicate that our upward look is dim, and our faith is

mere lip profession? And has it ever occurred to you to look well into your own ways lest by word or deed or even thought you are in danger of becoming a soul murderer? Pray that the Holy Ghost may fill you; that you may become an incarnation of the Christ's spirit—one who beholds Him steadfastly and clings to Him with the faith "that He doeth all things well." It is only by this vision that one can keep the bloody figure of St. Stephen in memory, as the White Christ's birthday comes to rouse us to our responsibility of bringing "peace to men of Good Will."

For the Epistle. Acts vii. 55.

Stephen, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears, and ran upon him with one accord, and cast him out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.

"Being full of the Holy Ghost." Two bodies cannot occupy the same space at the same time; if the natural law works in the spiritual world, two ghosts cannot occupy the same space at the same time. St. Stephen was full of, or filled with, the Holy Ghost. The Holy Ghost possessed him, owned him because Stephen did not keep back any part of his life from God. The Church which gives all of itself to God cannot help but be possessed by God. So with the individual. If we insist on keeping no part of life away from the light of God, we cannot help but be full of the Holy Ghost, and every other ghost will have to depart.

"Stephen looked up." Looking up is the act of a man who knows where real help comes from. Generally when a man is down, he can look for help from his surroundings, and his look will not go unrewarded; the under dog can generally muster a few friends and advocates. But when misunderstanding, the mother of prejudice, and sister of hate, confronts a man, then his only help lies in the upward look. Hence the wisdom in that phrase "When the outlook is dark, try the up-look;" and if you have the Holy Ghost inside you, and if you remember "its dogged that does it," your faith and look will have their reward.

Heaven, and God, and Man Seen in Close Contact!

"I see heaven opened, and the Son of Man standing on the right hand of God." Heaven and God and man seen in close contact! That was an impossible vision for a Greek proselyte to have, so prejudice nerved the arm to pick up the rock and smash the blasphemer, after he was excommunicated. When men begin to argue in a loud voice, you may be sure that prejudice has sifted her poisons on the group: when men stop listening and shut their ears to speech just because it is not known to them, prejudice begins to distill her black and bitter poison: when men unite with one accord and cast an upright white life out of their community, Prejudice and her mother are busy holding the crowd together by their unreasoning and unreasonable speech; when to expedite matters they resort to violence, Hatred has captained their forces. When intelligence can be brought to witness persecution, be sure misunderstanding is using a smoke cloud to befog the vision and distort for the beholder the true meaning of their action. The Church's mission is to break down, clear away, transform, misunderstanding, prejudice, and hatred. If she fails in this, she is breeding vipers and scorpions in her own bosom, whose venom shall poison all her words and deeds. Pray not to prejudice, pray to hold in balance both truth and counter-truth. Then will the sting be drawn from hatred, and a great natural passion

and power be freed for the touch of God to change it into love.

Let the Body Bend With the Will and Intellect Before the Author of Life.

"He kneeled down." That action must have made a great effect on the one who told the story to the chronicler. One can pray in any position, just as one can pray without articulating a word; but the body has its part to play in witnessing to the divinity of Jesus Christ, and no better posture than kneeling has been found. In our prayer-life especially let our bodies help our spirits, let the body bend with the will and intellect before the Author of Life, and its effect will be noted where we least expect it, and its influence be perpetuated where we had not dreamed. The Great War is filled with examples where "He kneeled down" has had a most inspiring influence and result.

The Gospel. St. Matt. xxiii. 34.

Behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Why Should Men Want to Kill the Prophets?

Why should men want to kill the prophets who tell forth a message from God: why should men want to crucify and scourge people whose wisdom is not earthly, sensual, devilish? Why should persecution follow from city to city those who write down and publish great matters from the Books of Nature and God? Why should the blood of righteous men come on us? In order that we may see how fearful and dreadful and wicked a thing is prejudice and her breed, and above all and worse than all, is religious prejudice. The Church of Jesus Christ, when she fosters prejudice, has turned herself where she has neither eyes, nor voice, nor hands for the Light and Wisdom and Love of the world to use.

"All these things shall come upon this generation." Every generation must realize that the Incarnate Christ has for it a distinct message, a distinct promise, a distinct warning: and unless such messages, promises and warnings are heeded, there must also be forthcoming a lament. Read the words of Jesus with historical perspective for color and atmosphere, and right points of view; but remember that if His words are only historical words to you that the power to live your life as God meant you to live it has been taken from you. St. Stephen's day comes once every year to make us realize how prejudice, misunderstanding and hatred have made the celebrations of the birth of the Prince of Peace, occasions that have wrung laments from the Sacred Heart of Jesus, and grieved the Holy Spirit beyond words.

The Reason For the Classic Lament of the Ages.

"Ye would not." Here is the reason for the classic lament of the ages, which also fits every generation of people and places, who have had great privileges given them for the use of others and the welfare of all, and used them not. "Ye would not." Man can fill his heart with a spirit which can drive out the Holy Spirit. It is the Spirit of Self Will. No one can keep you prejudiced, if you will to know all sides of a case. No one can make you misunderstand if you insist on putting yourself in the other man's place; no one can keep you hating and hateful if you determine to say "Blessed is He that cometh in

name of the Lord." Until we say this with all our hearts, we shall not see Him. Unless we give all of ourselves as did St. Stephen to God, we cannot suffer for the truth's sake; we cannot look steadfastly up—there will be no sustaining vision. There is a custom in many places to sing this lovely welcome before the prayer of consecration in the service of the Holy Communion. Let us as we sing it publicly or pray it privately, remember that there is a chance not to see the Christ even then, unless we will to give ourselves, our souls, our bodies unreservedly to the influence of the Holy Spirit. St. Stephen did this, so in connection with the yearly commemoration of the coming of the Word of God in the flesh, the Saint's feast is juxtapositioned, in order that we may realize the price we must pay, and which is well worth paying, if we would see Jesus.

A THANKSGIVING AND ADVENT PASTORAL.

Bishop Funsten, of Idaho, issued the following Thanksgiving day pastoral to the clergy of his district:

It seems proper at this time that I should address to you a few words. Our Churches have been closed by the State Board of Health, so that it has been difficult to push forward our work, except through the general influence for good; in addition, I believe you have all recognized the value and power of prayer. Convey to your congregations at the first opportunity you have, my warm sympathy with all that comes into their lives. Especially, I would emphasize Thanksgiving Day; as it comes to us this year. The shadow of war, with all its pain, sacrifices and death, has, by the mercy of God, been taken away from the world. The bright beams of peace are shining on us. Once more we may come back to the thoughts of the Brotherhood of mankind and the Fatherhood of God. Our valiant soldiers have helped to win a great victory.

We must not for a moment forget the great sacrifices and years of hard struggle which our Allies gave to the cause. We must never forget the splendid heroism of old England and what her armies accomplished and the protection of her mighty fleet in the struggle for freedom. France has come to us in a new light. It has showed a love of liberty and a splendid devotion which demands our admiration. Italy, too, seems almost to have been born again and has justified her claim to the splendid traditions of her long and glorious past. I need not mention the courage and heroism of Belgium and Serbia, nor need I speak of the love of freedom which has been showed by many other nations and colonies. Today we can thankfully rejoice that, by the goodness of God, freedom has been preserved, that brutal military despotism has been overthrown, that honesty, right and faithfulness to obligations have been established as practical principles in political and commercial life, as against the assertion that "might makes right." We can rejoice that by the sacrifices that have been made, by this country and its Allies, we have established those glorious ideals the Church emphasizes in human life. A new chapter is open in the history of the world. It will be a chapter of freedom and happiness. If we obey the commandments of God and accept the blessed teachings of the Gospel of Christ. The Government which will incorporate His teachings and have for its ideal the life of Jesus Christ, will come nearest to fulfilling all that we could desire in a true Democracy.

Let us seek more earnestly than ever to develop in ourselves and in others the spirit of faith and prayer. Let us try to be loyal to our Church by attending her services and by seeing that others, especially our own family and children, are encouraged to come to her worship. I would remind you again that Thanksgiving Day should be a day above all others for us to thank God for His many mercies. Christ has been called the Prince of Peace. Surely we should be thankful for this evidence of His goodness to all who turn to Him. Let us remember with thanks the splendid service and patriotism of our leaders, especially our President. Let us thank God for the unity that has been manifested and the beautiful devotion which has been exhibited by our people, both men and women. Let us praise God for those of our soldiers who have made the supreme sacrifice in giving their lives to preserve freedom and self-government on the

earth. They, with those who have been spared, fought bravely to defend the homes and lives of our women and children, and therefore are to be held in everlasting honor.

Finally, let me say, my prayer is that you will begin Advent, which this year practically represents all of December, up to Christmas Day, with an earnest desire that you may be ready for the coming of the Lord and for the new and blessed day, which is now dawning on the world. Begin that new day with sincere repentance for past sins and a living faith in your Savior, Jesus Christ.

RELIEF EXPEDITION TO TURKEY

For more than a year the American Committee for Armenian and Syrian Relief has been planning to send a commission for rehabilitation in Western Asia, immediately at the close of the war. A special committee has been making a survey of the needs, and the commission was practically organized before the armistice was signed. With the full co-operation of all the governments concerned the commission is now preparing to sail as soon as transportation conditions permit. The Chairman of the commission will be Dr. James L. Barton, Chairman of the Committee, formerly President of Euphrates College, for many years a resident of Turkey, and familiar with the language and people; Professor Edward C. Moore, of Harvard University; Dr. John Hanson Thomas Main, President of Grinnell, Iowa; Mr. Harold A. Hatch, Treasurer of Deering Milliken and Company, New York City, and Dr. W. W. Peet, for thirty-five years resident, and Treasurer of American Educational and philanthropic enterprises, in Constantinople.

In addition to the above members of the commission, the Committee is expecting to secure one or more government transports or colliers, as soon as shipping conditions permit, on which they will send from 100 to 300 experienced American workers, doctors, nurses, agricultural experts, sanitary engineers, orphanage workers, teachers, mechanics and other technically trained men and women to assist in the work of rehabilitation. Many of these workers have already been chosen from among the teachers, doctors, nurses and others formerly resident in Turkey and familiar with the language and conditions.

Dr. George Washburn, son of the founder of Robert College, Constantinople, himself born in Constantinople, but now a leader in the medical profession of America, will take the leadership of a medical unit to accompany the commission or follow with medical supplies as soon as practicable.

Some have already volunteered to go without compensation and it is hoped that a considerable number will thus give their services. Where necessary, however, moderate compensation will be provided.

The work of reconstruction in Turkey is a work of the most vital importance; it is beset with tremendous difficulties but the problems to be solved are of a nature to call out the utmost powers and the most intense enthusiasm in those who will be set to solve them.

The country occupies a strategic position from the military point of view and the economic; it is the "Key to the Old World," can menace three continents and control the sea route to India, China, Australia and Japan, and the best land route to the Far East. Its very great natural resources are almost untouched.

These resources must be developed and the survivors of the massacres must be taught how to do it and efficiently helped. The women must be enabled to support themselves and to become important factors in the industrial development of the country; the orphans must be taught trades and agricultural methods; first of all half starved, abused bodies must be restored by food, and medical care, minds and souls, seared by horrible memories aroused to new hope and ambition.

It will be an inspiring task.

—Committee News Bulletin.

IF I HAD DIED---WHAT?

Dean Hart Considers the Life After Death and Reviews the Grounds on Which He Bases His Hopes.

During the prevalence of the "Flu" I caught the infection. The symptoms of pneumonia appeared; that disease which in England is called "The Old Man's Friend" for it assures a comparatively painless exit from this life for old people and my eighty years of wear and tear promised little hope in withstanding such an attack.

Well might I therefore "Consider my latter end" and review the grounds on which I founded my hopes that I should find myself in the other world in something more than contentment.—H. Martyn Hart.

I considered the place of man in the Universe. I remembered that our sun and his attendant planets are members of "a star cluster," that our sun is a point of light, as are the myriads of such points of light which form our Milky Way, that it is looking along the diameter of our star cluster which masses the thick of the cluster into a bluish of white cloud.

There are more than 100 of these star clusters now mapped. An astronomer showed me a telescopic photograph of one of them which was a patch of thousands of points of light so immense that a ray of light speeding at a rate of 12 million miles a minute would take 40,000 years to traverse its breadth.

We Know There is an Unseen Spiritual Universe.

It is useless to attempt in any language to describe the immensity of such a Universe and we cannot but believe that these innumerable sums are encircled by innumerable worlds freighted with infinite varieties of living things. This is what we call the Material Universe. But we also know there is a Spiritual Universe unseen and unrecognisable by us in which one of our race passes every second. That in this vast world of spiritual life there are "differences of administrations," orders of Beings not limited by material bodies of varying capacities and powers, some good and some actuated by evil and rebellious purposes. The Angels of God and the "spiritual wicked ones in high places."

I find myself an item in this stupendous Universe, a member of a race of human beings who as they now exist on the planet can be all congregated in a field 10 miles square and that the whole family of Adam if recalled from the dead and rehabilitated in bodies, might even live within the watershed of the Mississippi.

But apparently insignificant as this race of beings appears to be, nevertheless they are destined to inherit astounding powers and prerogatives. That, in fact, according to the Word of God, a revelation made to us men from the spiritual world, we were created a higher order of life than even Angels. That we, in the purposes of our Creator, were to take a leading part in the conduct of the affairs of the Universe for the unending times of coming Eternity.

Like all higher Intelligences we were endowed with Free-Will. We had the capability of choice. If this had not been so we could in no sense have been made in the image of God, responsible beings, but we should have been irresponsible machines.

Our progenitor, to whom the Creator had bestowed the capability of

propagating his species, within a few months of his entrance into life, chose to disobey his Maker and by that act of setting up his own Will in defiance of the Will of God, he thereby altered the vitality which animated him. How such a change in the nature of his vitality could be effected by a single act of disobedience, we are not able to understand, for we are altogether ignorant of the nature of vitality, but the fact is patent. The first inheritor of his vitality, Cain, is no doubt described to us to illustrate how wholly corrupt human nature had become. In Cain there was no glimmer of good. He lived and died defiant of God.

There was nothing to check the descent and continued extension of this human vitality which was "alienated from the life of God," wholly poisonous and a fountain of infection. Was then the design of God to be frustrated and the being He had intended for great purposes to be hopelessly ruined? Of course not.

A Foul Spring Cannot Purify Itself.

From all biological analogy the only possible solution of the problem, how to ensure to our race a pure vitality "for corruption cannot inherit incorruption" "a foul spring cannot purify itself" was, to inject into the descending current of human vitality, a vitality of a higher order which could neutralise the poison of sin and finally so control the human being that the man would be animated no longer by his natural, vicious "lusts of the flesh" but "he would live unto God" and because of the indwelling of this spiritual vitality he could not do the things that he naturally would. The Redemption of mankind by the Death and Sacrifice of Jesus Christ "the Son of God" is the solution of the problem!

It is necessary to bear in mind that the phrase "Son of God" is the Hebrew way of expressing, not the ordinary relationship of Father to Son, but that Jesus Christ was the Deity, just as Sons of Thunder or Sons of Belial intimated an extraordinary violence of temper or a fullness of Devilry.

Jesus Christ was God. "In Him was life" God only is the foundation of life. All life comes from Him. He alone through the Third Person of the Blessed Trinity is "The Life Giver." No doubt we shall find that all force originates from Him. St. Paul gives us the key, when he says, "By Him all things consist." All things are banded or bound together by Him; that the forces of Crystallisation, of Gravitation, of Cohesion are in reality emanations of the one reservoir of life.

Now if a pure vitality fitted to operate through a human body was to be injected into the current of the Adamic Vitality, it could only be accomplished by the Deity Himself entering the race by the way He Himself had prescribed. That the author of all pure life should take a body of our flesh, that He should die a death in which all the blood which was the agent in building up his body left his body and so cut off the entail of the vitiated Adamic vitality is ensconced in the blood, "The blood which is the life thereof" is a frequent Biblical expression. But by virtue of his Deity He lived through

the shock of human death and rose again from the dead and Ever-liveth.

Is it not wonderful that the entrance into our race of the Second Person of the Trinity should have affected the whole race "while we were yet sinners Christ died in the place of us. . . . When we were enemies we were reconciled to God, by the death of his Son." That is the whole race is placed in an altered position towards God, "As by the disobedience of one man all were constituted sinners, so by obedience of One all were constituted righteous." As the race was affected by the First Adam, so the race is affected by the Second Adam.

Many things here lie beyond our experience and therefore beyond our understanding or even comprehension. We are children of time. Our unbroken experience of life is, that one thing follows another; we cannot conceive a condition where all is stagnant and there is no movement. St. John saw the waters of life gathered into a sea "clear as crystal." It is incomprehensible to us how Christ could have been sacrificed "before the foundation of the world." That before the Fall, Redemption was ready. St. John in the preface to his Gospel says, "already the true light existed which lighteth everyman as he cometh into the world."

All Men Benefit by the Atonement.

So that although two-thirds of men have never heard the Gospel, yet all men benefit by the Atonement wrought by Jesus Christ. The twenty-fifth chapter of Matthew describes the conditions by which the people who have never heard the Gospel are to be judged. If they have shown unselfishness and generosity they receive the commendation of the Judge and are saved. They followed and cherished the light "which lightened them when they came into the world," which I take it to mean, that we as we come into this world, are spiritually dark. The natural man is "enmity against God" and if in such a heart there occurs a sentiment of goodness and unselfishness it comes from the true light and is a proof that the Christ Life has found entrance into that heart. And if a man holds that fast which he has unto the end, he will be saved.

Where Will He Go to When He Dies?

And now where will he go to when he dies? If it be true that in God's intention we men are destined to occupy great positions of responsibility in the management of certain parts of the Universe, it is evident we must be trained for the exercise of our powers. People leave this life very differently equipped spiritually. Even that prime Christian St. Paul as he was on the brink of the other world, said from his point of view he was "the chief of sinners" and if that was the estimate of his spiritual condition what must be the unpreparedness of all others? If he confessed himself unfit for any authoritative position in the other world, how helpless must the great majority be who are only "babes in Christ." Just as with us the best of our men who have the making of officers in them, are sent to officers' training camps. Some of these men are West Pointers, others have neither notion nor practice of military matters. The Lord told his disciples that they should in the other life "Judge Angels" that is regulate and direct Angelic life. Reason would that more than a Judge or the Governor of a city we must submit to a long course of training to fulfil so distinguished a position.

And this is exactly what our Lord revealed in his last conversation with his disciples "In my Father's establishment" in God's ordering of the Universe there are many "remaining places" for that is the meaning of "Mansion." "I go" the Lord said, "to prepare a place for you" in those gathering places where you will be prepared for the special service you are destined to discharge. Even Judas Iscariot went, as St. Peter put it, "to his own place." Then said the Lord, "I will come again" for you, when your preparation shall have been completed and "receive you unto myself that where I am there ye may be also," and He is at the governing center of the Universe "the right hand of God."

This is exactly what men taught and inspired by the Spirit of the Unseen life declared, "Dear Brethren," St. John said, "we are now the sons of God, but what we shall be in the future is not yet revealed but this we know that when He shall appear we shall be like Him for we shall see Him as He is."

Whoever could describe from the infant in arms the full grown man in all his strength and dignity, who

Plain Notes on Prayer Book Revision

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

ELEVENTH PAPER.

By the Rev. H. Fields Saumenig.

Prayers and Thanksgivings.

(Continued from last week).

PROPOSED CHANGE NO. 24.—Transfer the prayers: For those who are to be admitted into Holy Orders, from their present position, pages 40, 41, to a position immediately following the Prayers for Missions.

(Note: This should be prayer and not prayers as the proposed additional prayer for Missions was not adopted.)

PROPOSED CHANGE NO. 25.—Transfer the Prayers for Fruitful Seasons, from their present position, page 41, to a position immediately preceding the Prayer, For Rain.

Changes Nos. 24, 25 are intended by a rearrangement of the special prayers to place them in a more logical sequence according to subjects. Inasmuch as Prayers for those to be admitted into Holy Orders are specified for use at Ember seasons and the Prayers for Fruitful Seasons are designated for use at Rogation season and are not Special Prayers in the sense of the occasional Prayers, might it not be well to place the four prayers specified in proposed changes 24, 25, in a place to themselves at the end of the collection of Prayers instead of shifting them to a place in the middle of the collection as proposed? It is a matter, however, of little importance and needs no additional comment.

PROPOSED CHANGE NO. 26.—In the Prayer for Fair Weather, page 39, omit in line 4 the words "for our sins," and strike out all that follows "benefit" line 7, to and including "thanks and praise." At the General Convention in 1883 the proposition was made to substitute the word "chastisement" for the word "punishments" in line 8 of the Prayer for Fair Weather, but the proposed change was not adopted. The proposition now, as adopted by the last General Convention, is to omit all the latter portion of the prayer in addition to a clause in the first portion, so that the Prayer as revised shall read:

Almighty and most merciful Father, we humbly beseech thee, of thy great goodness, to restrain these immoderate rains, where with thou hast afflicted us. And we pray thee to send us such seasonable weather, that the earth may, in due time, yield her increase for our use and benefit. Through etc.

PROPOSED CHANGE NO. 27.—Six new Prayers are added, as follows: In time of Calamity; For the Army; For the Navy Memorial Days; For Religious Education; and for Children. Space does not permit the

printing of these Prayers in full. Their purpose is clearly shown by the titles. The Commission of 1883 proposed the addition of twenty-one new Prayers; a number of which were much to be desired, for example: A Prayer for a Person going on a Journey; For Persons preparing for Confirmation; For the Increase of the Ministry; For the Renewal of the Holy Spirit, and others. In the final Revision only one of the proposed Prayers was adopted, i. e., the Prayer for Missions together with the Prayer for Unity, (later proposed). The present Commission proposes fifteen new Prayers, of which number nine have been adopted. Of the six above mentioned new Prayers (by titles) the House of Bishops concurred with the House of Deputies in their adoption with the exception of several minor changes either in the body of the Prayer or in the title, as for example: the Commission proposed a Prayer "For the Children of the Church." The House of Bishops adopted the Prayer but changed the title to read "For Children." The Prayers proposed by the Commission and failing of adoption because of non-concurrence are as follows: For Colleges and Schools; For Social Service; and For All Who Labor. The three Prayers last mentioned were recommended to the Commission.

In the Revision of this portion of the Book of Common Prayer the Commission omitted the present Prayer "In Times of Great Sickness and Mortality," but the recommendation of the Commission failed because of non-concurrence and the Prayer was recommended to the Commission. A resolution to revise the present Prayer for a Sick Person was also recommended.

PROPOSED CHANGE NO. 28.—The next change proposed was to substitute for the Prayer for a Sick Child, page 42, 43, the following:—

O Almighty and merciful Father, look down from heaven, we humbly beseech thee, upon the sick child for whom our prayers are desired. Visit him, O Lord, with thy salvation, deliver him from his bodily pain and restore him to his former health that he may live to thee and to thy glory; through etc.

The resolution of the Commission was finally amended by retaining the present Prayer for a Sick Child and adding the proposed substitute as an alternative Prayer.

Next week we shall continue the discussion of the alterations and changes in the Prayers and Thanksgivings.

RUSSIAN CHRISTIANS PRAY FOR REUNION.

"It may be interesting to see that some of our friends in Russia are still remembering us," writes Mr. Robert H. Gardiner, commenting upon the letter printed below.

"The letter was brought to me by a friend who has just returned from Russia and who brought me another much longer letter from Sergius Solovioff, and many kind messages from Russians, including the Patriarch Tikhon."

To Robert H. Gardiner, Secretary of the World Conference on Faith and Order:

Beloved Brother in Christ:

I thank you with all my heart for your kind letter. I shall always fervently pray, at the time fixed by you, for the reunion of Christians, the more so as, from my early youth, I have always prayed for it. At present, in these troubled times when the enemies of Christ are attacking Him with special zeal, it is more necessary than ever for us faithful brethren to unite as much as possible to defend the Christian faith.

Invoking upon you the Benediction of Our Saviour, I beg you to accept my sincerest regards.

Your brother in Christ,
Bishop Triphon.
Moscow, March, 1918.

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EDITORIAL

LIBERTY AND AUTHORITY.

What purpose can war have but to teach us the blessings of peace and when war is over what other task confronts us but the reconstruction of self to take our place in the new era of the world's life?

To emerge into a new era with the inveterate prejudices of the old is to insulate oneself from the forces of the new.

Fundamental truths do not change with the changing years, but the deductions from those truths, which have divided the forces of Christ into the unhappy divisions of the past, do change. Old things pass away. New things arise.

Among old things which have passed away is the theory of Divine Right which has been the obsession of rulers, civil and ecclesiastic, for many centuries.

The theory that God, having appointed men to office, will sustain them in the tenacious possession of that office, whatever they may do, has been a fallacy that has maintained itself in Church and State for many generations.

Wilhelm has harped upon this theme, and called upon his God to justify him in it, until one has been nauseated by the infatuation thereof.

Let us learn this lesson in the Church. And first let us apply it to the Ecclesiastical sphere. There has been no functionary who has had a fairer opportunity to exercise his power than the Pope of Rome has had in the Great War. The present Pope failed utterly to interpret the justice of God to the needs of men, as did his predecessor, Pius IX, fail to rise to his opportunity in the nationalizing of Italy during the fifties.

There is no less edifying chapter in history, than the Papal administration of the States of the Church, and the attitude of the Papacy to ordinary justice, during those critical years, when Italy threw off the brutalities of Austria and put on the freedom of constitutional government, unless it be the regime of our own Bishops during the reign of the Georges in England.

The Pope was with Austria in her unjustifiable claims and in her brutal enforcement of those claims, and he employed foreign mercenaries to misrule the Papal States. The reason for this is to be found in the fact that Rome, both in her temporal and spiritual claims, is committed to the Divine Right idea. No less were Luther and Calvin obsessed with the idea that their theses and institutes had the force of a Papal Bull, and they brooked no opposition.

Were they not directly selected to reform a wicked Church and did not the mantle of the unfrocked high priest fall upon the holy prophet?

The rule of Geneva was fully as despotic and dictatorial as that of Rome, and the petty tyranny of narrow intolerance is exhibited just as bitterly by the followers of Wesley in one American village as by the emissaries of Rome in another.

There is a unity of the spirit in Christ's plan as there has been among the allied forces, but there are diversities of gifts and manifestations of spiritual power.

The Grace of God is a wonderful operation, but it is not confined to a single channel, for it is constantly overflowing its banks and making green fields on every side; and sometimes the regular channel gets so choked up that God's grace seeks new channels in which to operate. God's promises are dependent upon man's co-operation. If some one promises to irrigate your land by a ditch, and you fill up that ditch with rubbish, the promise has not been fulfilled. It is not the ditch that gets its moisture from other sources, but the land that it irrigates.

Better use the ditch and keep it open than to use certain methods of irrigation.

So Christ designated certain channels of His grace. It was for this the ministry and sacraments were appointed, but do not think that these agencies will operate effectively if we do not keep these channels clean.

On the other hand, do not think that less regular methods are going to increase your corn and wine and oil.

If human selfishness obstructs the free flow of God's grace in the channels which He has designated; then those channels should be cleaned out.

There is no Divine Right that will justify emperor or prelate in turning the channel of living water into a private pool of selfish interest.

Unless God's minister, in Church or State, realizes that he exists to serve men and not to exalt his own prerogatives and to enrich himself he becomes an obstacle to grace, an enemy of God, and his end is destruction.

Now as individuals we seem to be unable to change the order of things. The German accepted the imperial bombast because he found it and because he was taught to believe in it and because it seemed to make him prosperous, and because he did not wish to substitute anarchy for order, chaos for prosperity.

He could look with complacency on other nations in the throes of revolution, and congratulate himself upon the efficient machine in which he was a well-oiled part.

But man is not a piece of machinery and however much he may love order and efficiency, he has an individuality that must not be suppressed.

In the long run the chaos of the French Revolution will produce a higher order of man and a more useful civilization than the well ordered machinery of Prussian Junkerism. The last is hopeless in its moral and spiritual reactions.

So we look with envy upon well ordered ecclesiastical machines, in which all thinking is done for us; in which we are merely a cog, not at all worried over the ultimate product of our spiritual endeavor.

We gladly destroy our personal initiative in the realm of the spiritual in order that we may not have to worry over results. Spiritual initiative is hard work. A large portion of the human race longs for an oracle which will solve such problems.

It has the same ultimate result in our spiritual training as it has upon the scholar who rides a pony to get up his Latin.

He substitutes temporary immunity from worry, for ultimate success as a linguist.

It makes little difference who does our thinking for us, whether it be Pope or Prophet; we arrive at the same end of spiritual paralysis.

The best governments are those in which there is a patriotic love of order, a loyal respect for constituted authority coupled with a continuous struggle between two parties, fairly balanced. In the U. S. A., from the days when Federalist and Republican struck fire on one another's shields, to the day when Republican and Democrat fought out the principles of protection and free-trade, private and government ownership of railroads, and the like, this government owes its strength to this ceaseless mental agitation, well curbed by a respect for ultimate authority.

In our nation all sorts and conditions of political theories struggle for supremacy, but there is no talk of revolt when the matter is once definitely decided.

So great questions have been settled in the face of seemingly hopeless opposition.

To any one living in America in 1820, the prophecy, that in a hundred years all slaves would have been freed, all liquors banned, and all States federated, so that the doctrine of States' Rights was reduced to a purely academic question, would have been regarded as the wildest of impossible dreams.

Yet the free play of individual opinion under the protection of recognized authority has brought these things to pass.

The weakness of our religious system and why it has degenerated into a purely academic force lies in the lack of any constituted authority under which anything ever comes to a decision.

Any Congress of religions that might be devised is merely a debating society.

Under the regime of Divine Right the Church settled all questions without allowing the matter to be further discussed.

Under our present scheme, we discuss everything without ever coming to a decision. Our political government is held together by no stronger force than public opinion.

Is there no such consensus of public opinion which can so organize the religious forces of the nation as to settle anything?

In fact each man wants nothing settled unless his own private opinion can be confirmed.

He is so mildly interested in the subject as to be irritated at the suggestion that a decision is necessary.

Religiously we are in the same condition as the Republic, after the Revolution and before the adoption of the Constitution.

The majority of our Colonial fathers did not want a federal government.

Each State (except of course the weakest ones), wanted the privilege of thinking and doing just as it pleased without interference from any federal power. If these had had their way, the U. S. A. would have been about as effective a power as the Balkan States, quarreling among themselves and sacrificing one another to the common enemy.

Such is the price of an exaggerated egoism. It is a different price from that of a mechanical imperialism.

(Continued on page 5)

STUDIES IN THE ACTS.

"Then they that gladly received His Word were baptized: and the same day there were added unto them about three thousand souls. And they continued steadfastly in the Apostles doctrine and fellowship and in the breaking of bread and the prayers."—Acts II: 41-42.

There are no verses in the Bible which equal these in setting forth the essentials of the Christian religion. Let me enumerate the cardinal points of our religion as thus recorded.

First: That the basis of it is "the gladly receiving of the Word of God." Not intellectual assent nor mechanical assent, but the joyous assent of one who finds in Jesus Christ the pearl of great price.

Second. The result of that joyous assent is an act of obedience to the Word of Jesus. "They were baptized." There was none of that callow superiority to that word which said, "Of what use is it to be baptized?" As they had gladly received the Word of God, so they gladly obeyed that Word in the initial act of obedience which identified them with the Master's fellowship.

Third. They continued steadfastly, not in their own opinions, nor in the opinion of their favorite Apostle, but they accepted that scheme of doctrine and fellowship which had upon it the approval of the whole apostolic company.

Fourth. They manifested their unity by participating in the Breaking of Bread, which was the sacrament which our Lord had solemnly charged them to continue, and in connection with this act of fellowship, they also took their part in the prayers, which at that early period were a recognized part of the Church; not merely "in prayer," says the Greek, but "in the prayers," the definite form of worship that Hebrews would naturally use, having been trained in liturgical worship from their earliest childhood.

In these remarkable verses we have a quadrilateral which must be the basis of any Church unity which shall be acceptable to that large number of Christians who regard some kind of constitutional authority as the basis of any religious solidarity.

We wish that this quadrilateral might have been stated by the authorities of the Church in a language better understood by the people, and less formal than the ecclesiastical terminology in which it was phrased.

How might we state these principles in language that is broad enough to cover the ground:

- (1) That the basis of all Church membership shall be a joyous acceptance of the Word of God.
- (2) That all Christians shall accept Baptism and the Lord's supper as obligations of all Church members and the Apostle's Creed as the universal doctrine essential to membership in the historic Church.
- (3) That the Church is an ancient society having a constitutional method of designating its officers in an unbroken line, and that there is no reason for departing from the laying on of hands as the method of perpetuating the ministry.
- (4) That the Sacrament of the Lord's Supper, lawfully administered, is the test of Christian fellowship.

In short, this Apostolic outline of things essential to the Church as a living society, is no different from that which all other human societies require for their unity and continuity.

It does away with the private substitution of one's own system for the constitutional method which has come down from the primitive Church.

The great difficulty with any plan of Church unity other than that of historic continuity is that there is a lack of compelling authority in that which some individuals may have devised, or some collection of individuals may have agreed upon.

It is not that the plan thus devised may not be an excellent one; it is that it has no force to recommend it but the wisdom of the individual.

Nor will it do merely to copy it. A copy of the Constitution of the United States in Liberia does not satisfy, that citizen who desires to be a citizen of the United States.

Undoubtedly there is much that could be improved in our federal ma-

(Continued on page 7)

CURRENT EVENTS IN THE AMERICAN CHURCH

An effort is being made by Christ Church, Columbus, Ohio, to liquidate a mortgage of \$5,000 on the parish property by the first of January. One thousand dollars have been raised, most of which was contributed in Liberty Bonds.

The ladies of St. Thomas Guild, Battle Creek, Mich., served a breakfast and dinner, to the members of Sousa's band which came to the city for the Fourth Liberty Loan Drive. Three hundred and ten Jackies sat down to each meal and were enthusiastic over the hospitality shown them.

Mrs. G. L. Larned of Bristol, Rhode Island, in remitting two dollars for subscriptions to *The Witness*, writes: "While my husband is at the front attached to the Marines he is getting your paper. We have both enjoyed it so much ever since it was first published that I have been trying to advertise it as much as I can."

The following Church clergymen were commissioned chaplains with the rank of first lieutenants at Camp Zachary Taylor, November 7th, the Rev. Messrs. Edward C. MacAllister, Alfred S. Lawrence, Edwin A. Penick, Jr., Frederic O. Musser, D. Charles White, Gabriel Farrell, Jr., Christopher Keller. The Rev. Messrs. John J. Gravatt, Jr., and W. Weir Gillis, were commissioned chaplains November 1st, at Camp Zachary Taylor.

By the will of Mrs. Frederic Remington, widow of the celebrated artist, St. John's Church, Ogdensburg, New York, is to receive \$2,000 for the endowment fund of the Hoard-Howard Memorial Parish House. The residue of her estate after several life interests have terminated, goes toward the up-keep of an art museum to be built in Ogdensburg, after the war. To the museum she leaves all unsold paintings of Frederic Remington and one cast from each bronze by him. Her will directs that after these casts are made the molds are to be broken. Ogdensburg already had received from Mrs. Remington the collection of Indian and frontier articles made by him and used in his studio. Mrs. Remington was a communicant of St. John's Church, Ogdensburg.

The Ven. Henry Beard Delany, D.D., Archdeacon for Colored Work in the Diocese of North Carolina, was consecrated Suffragan Bishop of that Diocese for Negro Work on Thursday, November 21st, in the chapel of St. Augustine's School, Raleigh, with which he had been connected for many years. The Rt. Rev. Joseph B. Cheshire, D.D., Bishop of the Diocese, officiated as consecrator, assisted by the Rt. Rev. Dr. Beverly D. Tucker, D.D., of Southern Virginia, and the Rt. Rev. Thomas C. Darst, D.D., of East Carolina. Bishop Lloyd, president of the General Board of Missions, preached the sermon. Bishop Weed of Florida and Bishop Horner of Asheville presented the Dean for consecration. The Rev. Morrison Bethea, secretary of the diocese, read the certificate of election. The Rev. M. A. Barber read the consent of the bishops, and Dr. R. H. Lewis read the consent of the standing committees. Bishop Demby, who was recently consecrated Suffragan Bishop of Arkansas for colored work, read the Litany. The Ven. Erasmus L. Baskerville and the Rev. James K. Satterwhite were the attending presbyters. The Rev. Dr. Bragg was master of ceremonies.

On St. Bartholomew's Day, in Christ Church, Puyallup, Washington, Edward Munson Traber of Tacoma, Washington, was ordained to the diaconate by the Rt. Rev. Frederic W. Keator, D. D., Bishop of Olympia. Mr. Traber was presented by the Rev. Frederick T. Webb, D. D., of Tacoma, Mr. Traber's former pastor. Bishop Keator preached a strong sermon from Luke 22:27. The Rev. Charles Y. Grimes, rector of Trinity Church, Tacoma, read the Litany; Bishop Wells of Tacoma read the Epistle, and the Rev. Mr. Traber read the Gospel. Mr. Traber received his degree from Heidelberg University, and will pursue his theological studies under the direction of Bishop Keator and the Rev. Doctor H. H. Gowen of Seattle. He has been lay reader in charge of Christ Church (Mission), Puyallup, for the past three years, having previously served at St. Luke's Church,

Tacoma, at different times as organist, choirmaster, lay reader, and Sunday school superintendent. He remains at Bishop Keator's request, as minister-in-charge at Puyallup. The date chosen for the ordination was the eighty-sixth birthday of Mr. Traber's mother, a most devoted and faithful Episcopalian and church worker for over seventy years.

Long before the hour set for the beginning of its peace celebration on Sunday morning, November 24th, Christ Church, Norfolk, Va., was crowded to capacity, says a Norfolk daily. Worshipers, many of them army and navy officials and their wives, continued to arrive some time after 11 o'clock. Nearly 100 marines and soldiers, veterans of the western battle front, occupied seats in the center directly in front, Armed guards of the American navy bore the banners of the allied nations, with the exception of the British flag, which was carried by an English sailor.

The form of service was the traditional peace celebration customary in the Church of England, the music being inspiring martial. Strains of the Marseillaise furnished the beginning of the program, all the audience standing. Following this, came the procession of vested choir, color bearers and clergy.

Instrumental music was that of organ and naval stringed orchestra. Young boys rendered solos, and the choruses were especially appealing. The solemn "Te Deum" was particularly beautiful. Other stirring numbers were "Messe Solenne" and the famous Hallelujah chorus, from Handel's Messiah. An attractive feature of the program was the fanfare of trumpets sounded between the playing of the Marseillaise and the processional hymn.

It had been expected that Bishop Gailor, of Tennessee, would be present to preach, but through some misunderstanding, he could not come, and Dr. Steinmetz spoke most ably. Tears came to the eyes of many of his hearers as he told of the sacrifices and heroism of men on the firing line and of the sincerity of honors accorded them by civilians over here.

The Anglican Theological Review, edited by the Rev. Samuel A. B. Mercer, D. D., and the Rev. Leicester C. Lewis, Professors in the Western Theological Seminary, Chicago, in collaboration with representative scholars throughout the Church, the first number of which made its appearance in May of this year, is a new venture in the field of theological publications in this country. It is not intended to be a popular publication, presenting as it does the very best work of the profoundest scholars in the Anglican Communion on subjects of vital interest to students who wish to keep abreast of the trend of thought in the realm of Christian theology and comparative religion, from the view point of men who are, for the most part, devoting their lives to such studies, and interpreting theology and kindred subjects in the light of the very best modern scholarship. No clergyman or educated layman can afford to miss reading the papers appearing quarterly in this Review, which is filling, in the best sense, "a long felt want." The December number, which will be off the press at an early date, will contain the following contributions: "Pre-Mongolian Church Life in Russia," by L. C. Lewis. "Editorial Style in the Synoptic Gospels," by Frederick C. Grant. "Morals of Israel," by Samuel A. B. Mercer. "Elizabethan Prayer Book of 1559," by William Muss-Arnolt. "St. Thomas and the Immaculate Conception," Francis J. Hall. "Old Testament Bibliography," by Howard C. Ackerman. "Critical Notes on Job," by Samuel A. B. Mercer. Book Reviews. Notes and Comments. Subscription, \$4.00 annually. Single numbers \$1.00. The Columbia University Press, Columbia University, New York.

The death of the Rev. Arthur Brittain, rector of St. John's Church, St. Louis, Mo., occurred suddenly on November 20th, resulting from an attack of bronchial pneumonia and heart failure. He had officiated at a funeral that afternoon and on his return to the rectory was taken ill and at about ten p. m. entered into eternal

rest from St. Luke's Hospital. Mr. Brittain came to this country in 1903, drawn here out of his high regard for Bishop Tuttle, under whom he sought work, and was placed by the Bishop in charge of Trinity Church, De Sota, Mo. Afterwards he was appointed city missionary of St. Louis. The funeral service was at St. John's Church, which he had served as rector for the past six years.

The Rev. William Versey Whitten, a highly esteemed priest of the Diocese of Iowa, entered into the life of Paradise, on All Saints' Day, from his earthly home at Nashua, Ia., where he had been, since last spring, in charge of St. Mark's Mission, a mission he had served for several years in connection with his former work as rector at Charles City. Mr. Whitten was born in Quebec, Canada, in 1844, and was the son of a presbyter of the Canadian Church. He came to the United States in 1869, and was ordained a deacon by Bishop Clarkson, the first Bishop of Nebraska, in 1885, and advanced to the priesthood in 1888. Twenty years of his ministry were spent in Nebraska, and for many years prior to his death he was a presbyter in the diocese of Iowa, serving faithfully and well the fields at Chariton, Fairfield, Charles City and Nashua. The burial was at Crete, Nebraska. His wife and three daughters survive him.

PERSONALS.

The Reverend A. W. Sidders of Wabasha, Minn., is, besides his parochial and Sunday work, teaching six hours a day at the high school, one of the teachers being ill with pneumonia.

The Rev. Virgil Boyer, for ten years rector of Christ Church, Cleveland, Ohio, has been called to St. Paul's Church, Lansing, Michigan, and has been at work in his new field since November 1st.

The Rev. Dr. John Hazen White, Bishop of Michigan City, announces that on the 15th day of November, in St. James Church, South Bend, Ind., and in the presence of the Rev. L. C. Rogers and the Rev. R. E. Carr, he deposed from the ministry the Rev. Victor von Kubinyi, presbyter, he having declared in writing his renunciation of the ministry of the Church.

Rev. Charles R. Tyner who has been rector of St. Luke's Church, Lincoln, Neb., since 1914 and who recently returned from France after a year's work, 9 months of which were spent at the front with American combat troops, has accepted the call to become Dean of St. Mark's Cathedral at Hastings in the diocese of Western Nebraska. Dean Tyner will take up his new work early this month.

The Rev. William Porkess, rector of Grace Church, Pittsburgh, recently read an essay, entitled, "The Ideal Preacher's Makeup" before the weekly Monday meeting of the Pittsburgh District Methodist Protestant Ministers. The treatment of the subject resulted in a unanimous resolution, requesting the essayist to allow the printing of the essay in full, in the weekly Methodist Protestant Magazine, that has eight thousand subscribers.

MEMORIAL FLAG PRESENTED TO WISCONSIN CHURCH

A beautiful regulation banner silk U. S. flag has been presented to the Church of the Intercession, Stevens Point, by Mr. and Mrs. R. A. Cook and son Ralph as a memorial to Lieut. C. C. Macnish, a Church boy, who died in France last August. This flag was to have been dedicated some weeks ago but owing to the epidemic of influenza the Church was closed for several Sundays and the dedication and memorial service took place on the Sunday next before Advent which was the thirteenth anniversary of the Rector's ordination to the Priesthood. The flag is made of imported banner silk, is of regulation size and is surmounted by a brass cross instead of the customary eagle; it is complete with water proof carrying case and leather carrying belt. Lieut. Macnish, for whom this flag is a memorial, was among the first from this city to enlist in his country's cause and he saw active service in France and died there of cerebral hemorrhage in August of this year. He was one of 52 from this parish to enter the service and the

EDITORIAL.—Continued.

If the religious forces in this country are not going to invite the contempt which they will deserve, they will seek two things—1st, a common basis of federal authority which will combine the best traditions of the past with the most enlightened ideas of the present, neither of which can be substituted for the other; for the one is experience and the other is genius, and they are not interchangeable. 2nd, a free and unlimited opportunity for God's grace to act in such constituted authority, after men have exhausted themselves in the defense of their individual opinions; but a rigid frowning upon that kind of revolution which refuses to abide by any constitutional action.

Europe after the war will be a seething chaos. Socialism, which is essentially a protest, will try once again to become a system, only to demonstrate that the inexperienced and the incompetent cannot construct a government which will govern, and cannot live without a government that can control.

So post-reformation religion was a protest. As a system it is chaos.

The Historic Church exists to perpetuate the best traditions of the past, so that they can be adapted to the exigencies of the future. The chaotic elements will not return to ancient constitutions until they have exhausted themselves in exploiting future systems.

The weakness of Romanism consists in its immobile truth in the mechanics of Divine Right.

The weaknesses of Protestantism consists in its jejune credulity in crass egotism. The weakness of the Anglican Church consists in the difficulty of securing a constituency who feel the importance of holding the form of sound words and preserving the idea of the household of faith.

To the observer on the outside, we are too much like the Bourbons, intent only on clinging to the forms of the dead past and the ideas of special privilege.

What is our true attitude?

Is it one of vain regret for lost prerogatives? A vain attachment to mediaeval ornaments? Or is it a calm faith in our mission? A patient waiting until the experiments of discontent look once again for the best traditions of the past in order to restore such authority to religion that constitutional order may be restored.

It is not theories of the Episcopate but the fact of constitutional order; not theories of the sacraments, but the fact of their preservation; not theories of the faith but the facts in Christ's life, which this Church has tenaciously held in the face of innumerable panaceas for the salvation of the world.

While we maintain the traditions of constitutional authority, we enjoy a liberty far wider than that insured by any of the reformed substitutes for that liberty.

If you do not believe this, go and live in any community which is controlled by one of these systems conceived in the name of liberty, but possessed with the spirit of intolerance.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending December 14th, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

2nd Sunday in Advent,
(December the 8th):

Daniel vii. 1-27
St. Luke i. 26-38
Genesis iii.
Revelation xxii.

Monday:

Isaiah vi.
Revelation vi. 1-11.
Ecclus. xiv. 20 xv.
James i.

Tuesday:

Isaiah vii.
Revelation vi. 12 vii.
Genesis iv.
I John iii.

Wednesday:

Isaiah viii. 5-ix. 7
Revelation viii.
Proverbs x. 16-end
Jude

Thursday:

Isaiah x. 5-27
Revelation ix. 1-12
Jeremiah x. 1-16
I John v. 13-end

Friday:

Isaiah xi. 1-9
Revelation ix. 13-x. 7
Isaiah lix.
Romans ii. 1-16

Saturday

Isaiah xi. 10-xii.
Revelation x. 8-xi. 18
Proverbs i. 20-end
Romans iii. 1-26

So inveterate has the habit of procrastination become among men that the phrase "by and by," which, in the time of the early English translators of the Bible, meant "immediately," now means the very opposite.—Trench.

AN APPRECIATION

The Honorable Jacob Kleinhans.

Much to our regret, an article announcing the death of the Hon. Jacob Kleinhans of Grand Rapids, Mich., contributed by a correspondent, inadvertently found its way into the columns of *The Witness*, which referred to the deceased as "Jack" Kleinhans. The November number of the *Grace Church*, (Grand Rapids, Mich.) Bulletin was devoted for the most part to appreciations of the life and work of Mr. Kleinhans, by the rector of the parish, the Rev. George P. T. Sargent, Bishop McCormick, the Vestry, and the Standing Committee of the Diocese. Excerpts follow:

By the Rector.

No one will ever know the many lives touched and inspired by the life of Jacob Kleinhans. All respected and admired him, and those who knew him loved him. He was a man of few words, but his life spoke volumes.

When I was called to be Rector of this parish I said, "Who could refuse a call to a parish where Jacob Kleinhans is the Senior Warden?" From the time I became Rector, I planned and counseled with him about everything which related to Church and parish. I also brought to him matters of a personal nature, and I grew to love him as I do my father.

He once said to me in speaking of Mr. Leavenworth: "There is one fundamental characteristic essential to a good Churchman—Faithfulness; for it includes in itself love, promptness, regularity, and many other virtues." In every department of his life he was faithful.

His home life was beautiful. His integrity, sound judgment, and worth as a lawyer and business man soon won for him the respect and the position of prominence due one of the recognized leaders of the legal profession. He loved and revered the Church. To him it was the Body of Christ. Through its sacraments and life he was in constant union with Christ. Nowhere was his faithfulness in all the depth of the word's meaning so clearly exemplified as in his relation to his Church. Unless prevented by illness or absence from the city I never knew him to fail to come to the Holy Communion on such days as the Vestry were expected to make their Corporate Communion, or to be in attendance at the other Church services, the Evening as well as the Morning services. There he could be found in his place ready to greet all who entered and give them welcome. He felt that God's Church was wiser than he was wise. He needed all the help the Church could bring to him; and he felt the Church's ways were best. He was an orthodox Churchman—he thought the Church's way was the normal way.

The genuineness of his worship and Church life was apparent. He despised cant and insincerity. His Christianity was real, virile and attractive. He came to Grace Parish at its beginning, when it meant faith, courage and work. He was on its first Vestry, and continued as a Vestryman ever since. In looking over the records of the Vestry, only noted one meeting where he was absent, and in that case he was away on Church matters.

He consecrated to the service of the Church his native ability, his trained legal habits and his experience.

By Bishop McCormick.

Jacob Kleinhans, Senior Warden of Grace Church, Chancellor of the Diocese and member of the Standing Committee, died at his residence in Grand Rapids. He had been in failing health for some time and one could only feel a certain measure of relief that his life should not be prolonged into a period of inaction and possibly of painful weakness. Easily one of the recognized leaders of the Bar of Michigan and one of the distinguished lawyers of the country, he was also one of the recognized leaders of the Church in his own Diocese and throughout the land. Many times a member of the General Convention and of the Provincial Synod, he was frequently consulted by those in authority and was accepted as an expert in Canon law. In the recent history of our own diocese his name could only be placed with that of the late William J. Stuart. In his parish he had been for many years its acknowledged leader and its unfailing

supporter. He would have been the last man to desire or even to permit eulogy, yet not to praise him would be to withhold tribute to the grace of God in His Church. For he was a typical Christian character, molded and developed in sacramental union with Christ. To him the Church was the visible body of Christ, and everything that had to be done with the Church was therefore inexpressibly sacred and precious. As we pray, in full assurance of faith, that the rest and light of Paradise may be his joy and portion, so we pray that his example may inspire other Christians men and Churchmen towards an equally serious sense of responsibility and an equally clear interpretation of their high calling to God in Christ Jesus Our Lord.

By the Standing Committee.

It is not possible to adequately record the love and esteem which was felt by the many who have sat with Mr. Kleinhans in the deliberations of the Standing Committee, for never has Christian character been blended with mundane judgment in such high degree of excellence and balance as that exhibited by our lamented friend and co-worker. Profound in learning, possessed of quick perception, direct of speech and, withal, imbued with a deep sense of justice, Mr. Kleinhans brought to all the meetings incalculable assistance, the loss of which his fellow members can never cease to miss. As Chancellor of the Diocese, his deep spiritual nature enabled him to rule by higher standards and principles than those of the world, his decisions being as faithfully laid down according to the precepts of his Lord and Master as by the laws of the State. No member of the Standing Committee was ever more faithful in his attendance than was Mr. Kleinhans. His life was never so busy as to lead him to neglect the duties of his Church. He was in short, and in the fullest sense, a loyal Churchman, and the refining of his own spiritual nature, and, by word and example, the spiritual nature of many others, was more to Jacob Kleinhans, than was the gaining of fame and wealth. The life he led was one of unflinching rectitude, and, leaving behind, for all who knew him, a wonderful heritage. He has passed worthily to his great reward. These remarkable traits of character earned for Mr. Kleinhans high and well deserved preferment in the councils of the Church, preferment which he received and administered wisely, humbly and modestly.

By St. Paul's Vestry.

In this day of momentous happenings, when the world is fairly writhing with the conflicting passions of man, we do well to step aside a bit and contemplate a life, on every department of which God seems to have put the divine stamp of approval.

The life of Jacob Kleinhans was woven and interwoven into the fabric of this parish, and his Church was his great love. Words fail utterly to express the affection he had for her, the devotion with which he served her, and the reverence in which he held her. We who have had the benefit of his counsel, his encouragement and guidance through all the vicissitudes of the parish now feel most poignantly his departure.

Jacob Kleinhans was a man of childlike simplicity of character. He was the uncompromising foe of all cant and dissimulation. He had a rich measure of the abiding consciousness that he was fundamentally right with God. The consciousness of having done well the task allotted to him constituted his whole reward, and he was content to go down to the grave unpraised by men.

STATISTICS OF THE WAR WORK DRIVE.

Our readers will be interested in the totals of the great campaign for the seven welfare organizations at work for soldiers and sailors. The figures follow, as given out on Monday, November 23rd. The departments adopted by the committee are those in the Army: Northwestern, quota \$14,833,500, pledged \$19,081,613; Eastern quota, \$75,020,000, pledged \$78,129,017; Central, quota \$57,970,000, pledged \$68,739,434; Southeastern, quota \$6,820,000, pledged \$9,459,056; Southern, quota \$5,115,000, pledged \$10,346,300; Army and Navy, pledged \$618,346; Foreign, pledged \$1,842,000. Total \$194,044,038. Expected from Philadelphia War Chest District, \$7,500,000; from other War

Chest Campaigns in Pennsylvania, \$500,000; from War Chest Campaign in Minneapolis, \$1,135,000. Grand total, \$203,135,000.

While the War Chest contributions were not definitely in hand and therefore not counted as cash, the amounts were regarded as pledged and certain, so that the total of over \$203,000,000 is counted as sure. But the gifts are not all in by any means. The Victory Boys, for example, number over half a million, and the Victory Girls as many more, and thousands of these are still earning their five dollars and sending in returns as fast as they can earn the money, so that will mean no small addition to the total. The officials expect that the number of enlistments will be doubled.

The generous subscriptions from the half million college students place them in the van. They averaged \$4 per student, or far above the population generally. Then the Army and Navy total of \$618,346 was a noble contribution from the men themselves, showing their appreciation of the efforts made in their behalf. The foreign gifts were very significant. Thus China, with a quota of \$250,000, gave \$1,000,000 Mexican, or \$500,000 American Money. Russia was not assessed but gave \$11,000; Cuba's quota was \$100,000, offering \$275,000; Japan's quota \$75,000, offering \$360,000; Mexico's quota \$110,000, offering \$114,000; Porto Rico's quota \$125,000, offering \$82,000.

THE DIOCESE OF COLORADO NOTES.

Notice.

It has become necessary because of the restrictions caused by the epidemic of influenza to postpone the "Advent Call" from the 2nd Sunday in Advent to the 1st Sunday in Lent.

The restrictions at present do not admit of any scheme of general visitation throughout the state, and the only course left is to make it a Lenten campaign instead of an Advent one.

Requests.

By the generosity of the late Ernst A. Peters, St. John's Cathedral, Denver, was left the sum of \$5,000.00 and St. Luke's Hospital \$1,000; and by a similar generosity on the part of the late Joseph A. Thatcher, the Cathedral will receive \$10,000, St. Luke's \$2,000.

The Diocesan Council

will be held on Wednesday, February 5th, owing to the adoption of the new fiscal year. Parishes and Missions are requested to meet two-thirds of all apportionments before that time.

NEW METHOD OF ADMINISTERING THE BLESSED SACRAMENT BY INTINCTION.

The influenza epidemic caused a cessation of all public services in the Diocese of Marquette (Michigan) and in most of the cities including Marquette they are still prohibited. The Health Department acquiesced and the Bishop sanctioned the following plan whereby the people of St. Paul's Church receive Holy Communion.

The celebration takes place at 7:30 a. m. the rector and three parishioners being present. Then from 8 a. m. until eleven groups of three are communicated every ten minutes. To insure this the communicants apply for a card at the rectory on Saturday which states the time of his or her receiving. For each group after the first three the service consists of the invitation, confession, absolution, administration, the Lord's Prayer and the benediction.

For these services a combined chalice and paten were constructed. By removing the base of the regular chalice a paten was placed between the base and the stem of the cup as a permanent fixture. This arrangement makes it possible for the celebrant by placing his left hand incidentally under the bowl to carry both elements conveniently and with utmost safety. A specially scored wafer was made by St. Mary's Convent, Kenosha. When broken from the sheet it is triangular in form. One corner is held by the priest, one is dipped and the other is taken hold of by the recipient holding the open palm of the left beneath the receiving hand. The triangular wafer has not more but possibly less material in it than the square or round wafer and is much better to use when administered by intinction as the wine-wet corner is untouched by the hand. An extra loose paten is used for the consecration service.

CHICAGO LETTER

—Rev. Albert E. Selcer.

Bishop Anderson Gives Reasons for Thanksgiving.

The Rt. Rev. Charles P. Anderson, D.D., in speaking of the particular reason for celebrating Thanksgiving Day this year said: "Well may the American people, on this forthcoming Day of Thanksgiving, in response to the proclamation of their president, assemble in their accustomed places of worship to give humble and hearty thanks to God for the victory that has come to our country and to our allies for the cessation of war and for the promise of peace.

Gratitude, humility, and courage seem to be the key words for this Thanksgiving Day. Gratitude for victory; humility in the recollection of the awful carnage of war and in the presence of threatening revolutions following the war; and courage in facing the staggering problems of the coming reconstruction days of peace. The war is over, but our troubles are not.

Out of this war must come some kind of a League of Nations, some kind of an industrial partnership within nations, some near approach to the Brotherhood of Man. The task is mighty, but where there's a will there's a way."

Special Thanksgiving Day Eucharists were celebrated at the Cathedral. The Bishop was the celebrant at the early service in the Cathedral, while the Rt. Rev. Sheldon M. Griswold, D.D., the Suffragan Bishop, preached the sermon at the later service. In the afternoon Bishop Anderson went to Milwaukee, where in the evening he addressed a monster audience of nine thousand persons at the Coliseum, who had gathered for a Community Thanksgiving for Victory under the auspices of the Council of National Defense.

Bishop Wakefield at St. Chrysostom's Church.

The Rt. Rev. Henry Russell Wakefield, D. D., the Bishop of Birmingham, England, who, as mentioned in the columns of "The Witness" last week, is visiting the principal cities of this country and Canada, giving his reflections on the world war, was the special preacher at St. Chrysostom's

Church, on the North Side, on Sunday, November 24th, where he was greeted by a large congregation.

Movement to Unify Protestant Churches.

On Monday morning, November 25th, a meeting was held at the Chicago City Club, which was called at the suggestion of the Chicago Association of Congregational Churches, actuated by certain resolutions passed by the Illinois State Association of Congregational Churches. The purpose of the meeting, which was attended by representatives of the co-operative Board of City Missions, the Chicago Church Federation Council, and of the Ministerial Association of various denominations, had as its purpose a discussion concerning the unification of the Protestant Churches. The Vice President of the Chicago Church Federation, the Rev. Dr. Thomas E. D. Bradley, said in part: "The war drives have led men to believe in Unity, but they are in danger of attempting to form Young Men's Christian Associations with the 'Christian' left out. The Churches must meet the issue."

Personal Prayer and Service Committee.

A group of Chicago Laymen have instituted a vigorous campaign destined to increase the efficiency of the laymen of the Diocese in Church Work. It is known as "The Personal Prayer and Service Extension Committee." Mr. Edwin Clark is chairman. The particular work of the committee is the conducting in the various parishes, on the invitation of the Rectors, parochial campaigns for the purpose of interesting laymen in Church work. The work is conducted along three lines: First, the organization of Bible Classes; second, the increase of Church Membership and attendance; and third, the emphasis on the Men's Corporate Communion as an aid to parishes, and the third was begun on Advent Sunday at the Church of St. Paul by the Lake, Rogers Park. A local Prayer and Service Committee is organized in each Parish, to carry on the "follow-up work."

Anglican Theological Review

Edited by SAMUEL A. B. MERCER and LEICESTER C. LEWIS, in Collaboration with Representative Scholars throughout the Church. The only Quarterly representing the Theology of the Episcopal Church. This Sound and Scientific Periodical is devoted to a discussion of all Theological Problems from an Anglican point of view. Five Features are emphasized: Long scientific Articles; full classified Bibliographies; scholarly Book-Reviews; short Critical Notes; and general Notes and Comments.

DECEMBER NUMBER.

Pre-Mongolian Church Life in Russia—Leicester C. Lewis. Editorial Style in the Synoptic Gospels—Frederick C. Grant. Morals of Israel—Samuel A. B. Mercer. Elizabethan Prayer Book of 1559—William Muss-Arnolt. St. Thomas and the Immaculate Conception—Francis J. Hall. Old Testament Bibliography—Howard C. Ackerman. Critical Notes on Job—Samuel A. B. Mercer. Book Reviews. Notes and Comments.

LAST NUMBER (OCTOBER).

The Educational Aspect of Confirmation—Lester Bradner. The Development of Apostolic Christianity—Burton S. Easton. Credal Formulation in the New Testament—Theodore B. Foster. Christian Theology and Hindu Religious Thinking—John A. Maynard. Another Problem of Evil—Dickinson S. Miller. Old Testament Bibliography—Howard C. Ackerman. A Maronite Missal (Critical Note)—Robert F. Lau. Reviews, Notes and Comments.

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VIEWS AND INTERVIEWS

(Continued from page 1)
dissatisfaction; but nothing is safe. "In the Mother Church, the question as to danger of contagion from the Cup in the Holy Communion, has already been met. A number of leading medical men of the Church investigated and discussed thoroughly the matter, and decided that the risk was practically nil. This should satisfy everybody, but does not.

"Some years ago, one of the prominent Life Insurance men of our country asked me whether I knew that ministers of the Gospel lived longer, on the average, than any other class of men. I answered that I had for a very long time understood so. He then said, 'I will now tell you something that you do not know. The Clergy of the Episcopal Church live longer, on the average than the ministers of any other denomination.' And yet the priests of the Church are the only men in Christendom who, after few or very many have communicated, drain the dregs of the dregs from the chalice. Could there be any more indisputable proof than this that there is absolutely no danger from contagion in the cup?"

"Of course, if our priests were self-respecting, they would immediately curl up at the foot of the altar, after their first administration of the Second Sacrament, if the victims of germophobia were anywhere near the truth in any of their statements; but they do not. They persist in living, and in living longer, on the average than any other ministers, who are excused from such contaminating exposure."

The Dawn of a New Day.

"It is a tremendous event that has just occurred" said the Hon. Elihu Root in his address at the great peace service of thanksgiving in the Cathedral of St. John the Divine, New York. "It is the greatest event of modern history. It was a world struggle for human freedom, and from it we learned the lesson of sacrifice. From it will flow consequences to all the nations and to all the peoples in them, which we cannot yet begin to understand or with any certainty to prophesy in their entirety."

"Today we commemorate the ushering of the dawn of a new day—a new era. The dark night of storm is over, and now that the clouds which for four years darkened the earth have rolled away we see plainly the landmarks to guide our future course. From all the free nations of the earth men sprang to resist the evil that threatened the earth. Many of the noblest men laid down their lives, but their sacrifices brought victory and modern civilization has not failed."

"God himself was on our side. And so today, thanks to the Lord, Christian civilization triumphs. The old barbarian principal has been laid in the dust. More than anything else the result of the war, as we behold it now, is proof of the supremacy of moral force which in the end downed the evil forces let loose upon the world. Even Bismark knew this lesson of the world—knew that cynical evil could not forever override the power of Christian civilization, but William, the Kaiser, absorbed in his vast dream, of military glory, overlooked what Bismark in his great wisdom understood. Today, with the war ended and the forces of all those nations whose cause was one of right and justice and protection for the weak and equal opportunity for all dominant over all the battlefronts where autocracy tried to crush its way, William and his kind know better—they have learned the law of moral force now."

"Germany's misreading of America was similar to her false estimate of other nations. To her we were a nation of money getters. We were immersed in our own enrichment, and were indifferent to the struggle that occupied all of Europe. Her cynicism taught her that we were not to be reckoned with, but today Germany knows that we are far from being such a nation of money getters, and that the moral stamina of this nation manifested itself to her final undoing."

"Heedless and indifferent to the real nature of other peoples, blinded by its own conception of human and national motives, the German military caste ruthlessly defied and sought to set at naught the laws of Christian morality. In its insane lust for power,

she ignored this great Christian force, soon to be arrayed solidly against her. Germany blundered when, despite all the dictates of humanity and all the conventions of civilized warfare, she heartlessly sank the Lusitania. It was the wanton cruelty of that deed which eventually brought the United States into the war against her, and so it was the deed which eventually was destined to bring about her downfall."

"The German Government," he concluded, "deceived its own people, kept from them the real cause of the war and boasted to them of victories that never happened. Thus the German people, sacrificing and submissive, were kept satisfied. But in the end every violation of the moral law brought its own punishment to them. That punishment came swiftly when once the base purposes that actuated the Kaiser and his military advisers were revealed."

"Self-government changes the nature of a people, and not only increases their power and strength for war, but teaches them restraint. So the American people, after living for decades, immersed in commercial affairs, with wealth, freedom and ease, had grown strong and had preserved the heroic ideals upon which the nation was founded. When awakened, they again girded themselves to fight for freedom and independence, and in the end with moral force conquered and liberty was vindicated."

Isaiah's Prophecy Applicable to the Present Time.

"If the test of a great prophet" says the Rev. Eliot White, rector of St. Paul's Church, Ossington, N. Y., in the New York Times, "is his ability to include events and destinies of far-distant ages in the scope of his inspired vision, surely Isaiah does not fail in these days to maintain his exalted rank."

"To quote only one of his amazingly applicable predictions, for this time of the armistice that concludes the greatest of all war, (Isaiah xxxiii, 7-11, 13):

'Behold, their valiant ones shall cry without: the ambassadors of peace shall weep bitterly. The highways lie waste, the wayfaring man ceaseth. He hath broken the covenant, he hath despised the cities, he regardeth no man. The earth mourneth and languisheth; Lebanon is ashamed and hewn down: Sharon is like a wilderness; and Bashan and Carmel shake off their fruits. Now will I rise saith the Lord; now will I be exalted; now will I lift up myself. Ye shall conceive chaff, ye shall bring forth stubble: your breath, as fire, shall devour you. * * * Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.'

STUDIES IN THE ACTS.

(Continued from page 4)

chinery, but that's entirely beside the mark. No one but an egotist would forsake the Constitution that we have as Americans, because some group of men had invented a better one. It is not the one which as Americans we are bound to support. And this is the very essence of loyalty. But loyalty is what is sadly lacking in our Christian fellowship, because we have lost the Church idea and we were bound to lose it as soon as anybody could substitute his own ideas for those constitutional principles which made the Church the most powerful society in Christendom."

As a Church we have much to contribute to the chaos of individualism, without authority, that is chiefly conscious of the rectitude of its own opinion."

We stand for facts detached from individualism. We represent respect for constitutional authority as differentiated from attachment to factional parties. Of course this involves antagonism. It is not that sectaries resent our claim to be right. It's that they resent the whole idea of the Church as a brotherhood, demanding of them certain obligations of fellowship. It is because to them the word "Church" has ceased to have any meaning, that they resent anybody that claims to be in constitutional unity with the Church that Christ founded."

This principle we cannot abandon, no matter how cheerfully we may testify to the individual excellence of this or that separated body."

We stand for obedience to consti-

tuted authority as distinguished from the principle of sectionalism running into schism, whenever opinions become so obstinate that they will not tolerate any accommodation."

It is not that the Church and the sects represent the same thing. It is that they represent a radically different thing."

It is the same difference which separates the Constitutionalists in Russia from those who would substitute Soviet organizations for the State."

The difference is fundamental and it cannot be reconciled until all the various parts unite in the Kingdom of God and His Christ. And that union can be made only on such a constitutional platform as is outlined in these two verses of the Acts."

GLEANINGS FROM EVERYWHERE

(Continued from page 1)

happen. I do pity those who can see nothing in an occasion of God's mercy to the world but a chance to carouse."

But there are many kinds of people that make up a world and while one reads and wonders about some kinds, one reads and rejoices over others as for instance an account of St. Paul's Cathedral in Boston, in the men's bureau of the Living Church:

"Before the doors of the Cathedral were opened last Monday morning, a hundred people had gathered waiting for the opportunity of private devotion. Beginning at 8 a. m., we held ten services during the day, at each of which we joined in thanksgiving for victory, prayers for our men who must remain abroad in the service, for those who have bought us our freedom by the sacrifice of their lives, for all those who are sorrowing and for a sincere dedication of ourselves to the unfinished task that has been bequeathed to us."

"At 11:30 and at 4:30 national hymns were sung on the porch of the church, led by the trumpeters. The sidewalk and street were full, and a large number sang the hymns with us. As far as the eye could reach across the street and over the common, stretched an unbroken mass of human faces. At the close of the first verse of the National Anthem, the people cheered and shouted and flags were waved in every direction, so we sang the second verse in glad obedience to the command, and when the cries and cheering were revived, we sang the third. Had there been a dozen verses, the crowd would have called for them all."

The world must not see us staggering under our crosses. It must not see us broken hearted, weak and weary. It must see that we are in the "fellowship of His sufferings," and that we are supported in that fellowship by a supernatural power.—W. Robertson Nicoll.

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PALESTINE TO NAME ITS OWN GOVERNMENT.

Dr. Finley Would Not Turn Country Over To Any One Nation, Race, or Creed.

Self-determination by Palestine as to the form of Government to be cast for the Holy Land was suggested by Mr. John H. Finley, State Commissioner of Education, says the New York Times, in discussing his four months in Palestine as Red Cross Commissioner. He had high praise for General Sir Edmund Allenby's army of occupation, and declared that the war had left few scars on the country—the only visible evidences, in fact, being the passage of German institutions to allied control.

Commissioner Finley was accompanied on his trip by Colonel E. St. John Ward, Major Theodore Waters, and Major Solomon Weinstein, all of the Red Cross, and the latter the head of the Hebrew Orphan Asylum, Amsterdam Avenue and 138th Street. Speaking of the future of Palestine, Commissioner Finley voiced his convictions thus:

"I do not think that Palestine should be given over to any one nation, race, or creed. I think that it should be held in trusteeship by the nations jointly, as in international agreement, until such time as the country, through agriculture or other means, becomes self-supporting in a sense and population grows. As the country develops, the people themselves will gradually come to agree upon the form of government they wish, and then the nations should withdraw and permit the evolution of this government."

In this view of the matter, Mr. Finley added, he was in agreement with Dr. Weitzmann of London, the noted Jewish leader of the Zionist movement, who expressed himself to the Red Cross party in London. Dr. Weitzmann is now in London, administering relief among his co-religionists. On the topic of how the British were handling administration, he declared they were maintaining a splendid attitude and one that indicated support of the principle of self-determination. Continuing, he said:

Fine Attitude of the British.

"This fine attitude of the British is apparent in their unofficial acts, as well as their official ones. They do not refer, especially or unofficially, to Palestine as a conquered land. Officially it is known as 'occupied enemy territory.' The British are in command, but the British flag does not float over Palestine. In fact, no flags of any nation appear there. When we Americans held a Fourth of July celebration we were told courteously that we could not run up the Stars and Stripes and, while this may seem extraordinary, I am convinced that the action of the British in preventing the natives from getting too accustomed to any one flag is the proper thing."

Dr. Finley entered the Holy Land on June 21, having been joined by an African Red Cross unit of fifty persons at Port Said. He found the country's population 600,000, of whom 100,000 are Jews and the remainder Syrians and Arabs, in good trim. The British victors had established relief measures which apparently had put the situation in good order. The Finley party, however, promptly established a hospital and a dispensary, and 10,000 were treated in one month, many of them being soldiers from the army of occupation.

"The British held only Judea when we arrived in Palestine," he said, "and from the heights near Jerusalem we could see the Turkish lines about fifteen miles away. By that time the British had brought order out of chaos in the territory which they had won. Jerusalem had water piped all the way from the Suez, and it was easy to see from the type of men in charge of the military as well as the civil administration that the British were fully alive to their responsibilities."

A WORD IN SEASON

From the Trinity Cathedral, (Cleveland, O.) Advocate.

Joshua: III:4.—"Ye have not passed this way heretofore."

The tribes of Israel have come to the banks of the Jordan River. The crossing of the river is the only difficulty between them and Canaan, the Land flowing with milk and honey. Minute instructions have been issued to the host. They are to cross the river in *this* order, and after *that* manner. And now, so as to insure careful attention to his injunctions, Joshua, the Leader, adds, "Ye have not passed this way heretofore."

The words have a message of warning and encouragement for us today, in view of Peace, and the whole incident may be treated as a parable of our own lives.

(1) *Facing the Unknown in Daily Experience*: "Ye have not passed this way heretofore." Every day is a fresh beginning. We never know what twenty-four hours may bring forth. No two days are exactly alike. We cavil at the monotony of life, and we persuade ourselves that what has been will be, and must forever be. The fact is, however, that there is only one thing about tomorrow about which we may be assured—that it will not be as today.

In one of our recent novels the heroine declares, "You never know what is round the corner." This is altogether true. We never know what is round the corner. We have never passed this way heretofore. It is this that makes life worth living. In all things there is ever the zest of the unexpected. It is this, too, that fills us with the dread of the unknown. The other day a man was shown through one of our big engineering works. In the course of his tour he came to a department where many sets of machines were being carried away. "These," explained the Manager, "cost us fifty thousand dollars to set up just after the War began. Today they are scrapped. There are new machines in the market. We are putting them in. The cost will be one hundred thousand dollars; but they will do three times as much work as the old machines, and with the same amount of labour." So it is in industry. So it is in life. Changes and surprises happen round the corner. New things, unlooked for occurrences, are forever "on the wing." Men sometimes fail in business. Why? Because the merchant refuses to get into the new way of doing things. We must march "with the times." We must see to it that we do not get out of step when we come to the way which we have not passed heretofore.

The Unfamiliar Way Has Been Passed Triumphant.

We have a significant illustration of this in the national experience of Great Britain in the World War. August, 1914, found the British Empire unprepared for hostilities. To meet the Teutonic hordes England had an insignificant army of some ninety thousand men ready for active service. How these "Contentmentables" fought, and how, together with the Belgians, they saved Civilization, the world knows full well. The fact is, nevertheless, that in munitions and men this "Lilliputian Army" was sadly unsupported. For more than four years our British Allies have been treading unknown paths. They have blundered sometimes; it could not well have been otherwise; but, thank God, Germany has blundered, too, and now, in November, 1918, the British Empire, together with France, Italy, and the United States, seems to be coming out of the darksome cloud of imminent disaster into the sun-wooded reaches of a most glorious dawn. The unexpected emergency has been met; the uncharted experience has been successfully traversed; and the unfamiliar way has been passed triumphantly at last.

The Church Must Adapt Herself to New Conditions.

What is true of Individuals and Nations, is, also, true of the Church. "Ye have not passed this way heretofore." The Church must adapt herself to changed conditions, conditions consequent upon an unprecedented upheaval of society, if she would hope to minister to the necessities of a new Heaven and a new Earth, wherein dwelleth righteousness. It is, seemingly, somewhat difficult for the Church to appreciate this fact. "What has been, must be," appears to be the motto of many of the Churches. If we would live, however, and not die; if we would grip the manhood of the present and reconstruction period; if we would pass on a real heritage to our successors;

we must move with the times, and, more than that, we must move ahead of the times. Even the Episcopal Church, One, Holy, Catholic, and Apostolic, must cease to lean upon her heritage, and create a heritage for the future. She must "speed up" if she would be in the forefront of the hosts of humanity. What was good enough before 1914, what is seemingly good enough for us who have remained at home during the past four years, is not good enough for the men returning from the trenches, is not good enough for our sons, and is not good enough for our children's children. Prosy sermons, theological rather than philosophical; lengthy services; censorious Christianity; will never hold the awakened consciences of the men who have faced death, and faced it unafraid. There are forces which are attracting the flower of our manhood and womanhood from the Gospel of Christ. We shall never overcome these forces by merely cursing in ecclesiastical language what these forces stand for. We must see to it that in the Church there is an effectual counter-attraction to the allurements of the world. These are strange days, there are stranger days and years to follow, and we shall have to adapt ourselves to the intricacies of an unprecedented situation. "We have not passed this way heretofore."

(2) *How Are We, Individually, Nationally, and Ecclesiastically, to Face the Unknown?* The war is over, and we are living in a new world. Many of the things that we deemed essential have vanished. We shall not be permitted, even if we would, to return to the old ways. There are wrongs that must be righted; there are evils that are crying to highest heaven for suppression; and in justice to the fallen, in fairness to those who are returning we must see to it that our homes are fit homes for heroes, and that our Churchly Life and our National Life is not sordid, narrow, and debased.

What does this mean? It means that through many tangled forests we shall have to blaze a trail. "Ye have not passed this way heretofore." Changes and reform shall be our lot for many years to come. There are problems, gigantic problems, awaiting us just around the corner of the road; there are difficulties, seemingly insuperable difficulties, to be overcome; there are obstacles, obstacles of girth and height, to be flattened down for the passage of the Future's feet. On every count, how are we to face the unknown?

God Will See Us Through.

There is One Who is ready to be our Guide, even God himself. Humanly speaking, we are "all at sea;" Divinely speaking, the harbor is in sight. God will see us through. One of our Chaplains tells of his asking a lad whom he was preparing for Communion, "What is the greatest thing in Christianity?" After a little consideration the lad replied, "That He's always there!" No Theologian could more fittingly express the greatest thing in Christianity. "He's always there," ready to help, willing to act as Guide throughout the reaches of the Unknown Way.

To accept God as Guide, two things are necessary: *We must have implicit confidence in His directions.* Robert Louis Stevenson wrote to George Meredith shortly before his death, "For fourteen years I have not had a day's real health. I have written in bed, and written out of it, written in hemorrhages, written in sickness, written torn by coughing, written when my head swam for weakness. I was made for a contest, and the Powers have so willed that my battlefield should be this dingy, inglorious one of the bed, and the physic bottle. At last I have not failed." Stevenson believed that "the Powers" "do all things well," though often in strange and mysterious ways. This same unquestioning faith, this same unhesitating confidence, is necessary in the life of the individual, in the life of the Church, in the life of the Nation, if we are to travel the unknown way not only as conquerors, but as more than conquerors.

The other demand is for unflinching following. We must follow wherever God leads. The Israelites went zig-zagging towards Canaan; but God led them in the right way; not the shortest nor the easiest way, but the best way. So shall it be with us. Success will be a question of following. If we follow closely in the footsteps of Him Who sees the end from the beginning, all will be well. "Ye have not passed this way heretofore." True; but the same God Who was with us before, Who led us along the old way, is with us still. In His company lies salvation, and experienced comradeship.

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