

# 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.

In a recent issue of The Witness the words of "America the Beautiful," written by Miss Katherine Lee Bates, was given. Sylvester Baxter gave an account in one of the newspapers recently of the occasion that prompted the writing of the song. First, he tells us that "Miss Bates is a native of Falmouth on Cape Cod, and has a most sympathetic personality."

"She is a professor of English at Wellesley College, [Mass. To hear one of her lectures on poetry is a delightful experience. As an author, she has a goodly number of good books to her credit.

"In 1893 Miss Bates had been called to join the faculty of a summer school at Colorado Springs. On the way she visited the Columbian World's Fair at Chicago. The architectural vision embodied in the marvellous "White City" gave the inspiration for the last stanza as a forecast of what America might do in the achievement of real beauty.

The end of the three weeks' session of the school in Colorado Springs, was celebrated by the stranger members of the faculty (including Dr. Rolfe, the Shakespearean scholar; Prof. Tood, the Amherst astronomist, and Miss Bates's colleague at Wellesley, Prof. Katherine Conan) with an excursion to the summit of Pike's Peak. Miss Bates was so affected by the rarefied atmosphere that she could remain for hardly more than 'one ecstatic gaze!' But it was a historic moment. It was 'then and there,' says the author, 'as I was looking out over the sea like expanse of fertile country spreading away so far under those ample skies that the opening lines of the hymn floated into my mind.' No song can have had a more directly continental American inspiration. Fresh in memory was the panorama of American landscape unrolled in the long journey from the sea and across the prairies and plains, to its culmination on the mountain heights.

"The four stanzas of the poem were pencilled in the author's notebook at Colorado Springs. For nearly two years they lay there unheeded, then they were sent to the Congregationalist, appearing July 4th, 1895.

"The hymn attracted unexpected attention. Silas G. Pratt, the composer, at once set it to music, and in that year it was republished in the volume, 'Famous Songs.' Requests for its use came with great frequency, so it was rewritten to make the phraseology more simple and direct.

"The new version appeared in the Boston Transcript in Nov. 1904. A few years later the wording of the opening quatrain of the third stanza was changed for the final version—for which Miss Bates retains the copyright, that it might be protected from misprints and alterations.

"Thousands of permissions have been given for its free use. It has been reproduced, by permission, in church hymnals of many denominations, numerous popular song books, books of schools and colleges, patriotic selections for soldiers and sailors, Boy Scouts, the Red Cross; also in countless periodicals, community programs, peace foundation and many other organizations.

"In Australia the Christian Endeavors have adopted it as a national hymn, with 'Australia' substituted for 'America.'

"For the benefit of our immigrants it has been translated into Italian and German. It has been illuminated for

Christmas cards and filmed for the movies, in the author's manuscript. Over 50 different settings have been composed for it, including many by distinguished musicians. It is often sung to old tunes—one being 'Mater-na' (O, Mother Dear, Jerusalem). Miss Bates would prefer that it not be sung to this tune, however, for the music, not being written for it, does not impart to the words the expression they demand."

### How Peking, China, Celebrated Victory Day.

The celebrations of the victory over Germany began in Peking with a review of the Chinese and Allied troops by President Hsu Shih Chang.

The huge square fronting the throne room was filled with two regiments of Chinese soldiers and picked troops from the Allied contingents, presenting a magnificent spectacle.

The center of the square was occupied by an American Marine band, flanked with three British soldiers and three Cossacks carrying their respective flags. Behind were French and Anamite troops, facing Japanese and Italian detachments. The president passed through the square under an arch of Allied flags and ascended the marble steps to the throne room, followed by the diplomatic corps. Then to the accompaniment of a popular American war song the Allied commanders and flags approached the president, the Italians and Japanese leading. Three Americans carried Brazilian flags, three carried British and Portuguese banners, while the Belgian ensign was borne by three Frenchmen. Sir John Newell Jordan, the British Minister, and Dr. Paul Samuel Reiasch, the American Minister, headed the diplomats greeting the president, who delivered a congratulatory speech from the terrace.

A reception followed in the historic robing room. The foreign guests enjoyed the experience of ascending the ancient throne and admiring the magnificent furnishings of the beautifully lacquered room.

The brilliant scene has never been equaled in the history of Peking. For the first time the Forbidden City was thrown completely open and was crowded with students and citizens.

Among the many interesting and teaching pamphlets that may be obtained from the Church Periodical Club, 2 West Forty-Second Street, New York City, is one on Christianity which I shall divide into two parts for this column, giving this week What a Christian is expected to believe, next week the continuation, "What a Christian is to do."

Christianity is meant for all men, rich and poor, educated and uneducated. Our Lord died for all men. Christian teaching must, therefore, be simple, easily understood even by a child, and its life that which can be led by any man with the help of God. Many men, however, are of the opinion that there is something very deep about Christianity and its practice very hard.

A Christian is expected to believe in God. There is One God who has revealed Himself in three Persons in One God. That is in the One Godhead there are three: God the Father, who has made all the universe and all things therein; God the Son, who has redeemed all mankind; God the

(Continued on page 7)

## THE CHURCH PENSION FUND.

After the meeting of the Executive Committee of the Church Pension Fund, the grants in force by the Fund to the clergy and their families are exhibited by the following table:

Age Pensions .....	\$ 60,573.06
Disability Pensions .....	24,500.00
Widows' Pensions .....	23,450.00
Orphans' Pensions .....	3,700.00
Total .....	\$112,877.00
General Clergy Relief Fund	
Grants Assumed .....	111,877.00
Diocesan Fund Grants Assumed .....	52,015.00
Grant Total .....	\$276,115.06

It may be interesting to point out that the amount of the grants of the Church Pension Fund, after twenty-one months of operation, to clergymen retiring during that period, or to the widows of active clergymen dying during that period, already exceeds the amount of the grants still in force from the General Clergy Relief Fund, with its long period of history. The total amount of the grants of the General Clergy Relief Fund when it was consolidated with the Church Pension Fund on April 13th, 1917, was, of course, somewhat larger than the amount of the remaining grants, but not materially so. It will only be a few months, probably, before the end of the second calendar year of the Church Pension Fund's operation, when its annual outlay for its own pensions will equal that of the General Clergy Relief Fund after more than half a century.

No direct comparison can be made between the two organizations, because they proceed on different principles, the importance of the Church Pension Fund being the pension protection it extends to over four thousand clergymen and their families, rather than the amount of its pension grants. But the comparison of figures is not without value.

### Priest Served With a Warrant For Holding a Service.

The Rev. Thos. Worrall of Longmont, Colorado, was served a warrant for holding service on Thanksgiving Day, contrary to municipal regulation.

Mr. Worrall felt that a test case was desirable in communities where crowds are allowed to assemble in various places, but any service in the church was forbidden.

The town marshal interrupted the service and demanded that the congregation of seven people disperse which they did not do.

It is understood that a warrant for his arrest has been issued.

It is well to see whether the hypocrisy of half measures will be sustained by the courts and whether town authorities can prohibit a priest from his functions in the Church.

### BISHOP FUNSTEN DIES SUDDENLY.

Word was received as The Witness was being put to press that the Rt. Rev. James Bowen Funsten, Bishop of Idaho, died suddenly in Boise, Idaho, on Monday, December 2nd.

#### A Three Fold Appreciation.

If you send The Witness to some friend for a year as a Christmas gift, you will show your appreciation of our efforts, your friend will appreciate your thoughtful selection, and of course we will appreciate your co-operation.

Pride that dines on vanity sups on contempt.—Franklin.

## VIEWS AND INTERVIEWS

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

### More Awful Than Judgment.

"A celebrated preacher of the seventeenth century, in a sermon to a crowded audience," says the Diocese of Quincy Light, "described the terrors of the last judgment with such eloquence, that some of his audience burst into tears, and uttered piercing cries, as if the Judge Himself had been present and was about to pass upon their final sentence. In the height of this excitement, the preacher called upon them to be silent, as he was about to tell them something more awful and astonishing than anything he had yet said. In the midst of a tense stillness, he solemnly addressed them thus: 'In one quarter of an hour from now the emotions you have just exhibited will be stifled: the remembrance of the fearful truths which excited them will vanish; you will return to your carnal occupations or sinful pleasures with your usual avidity, you will treat all that you have just heard as an idle tale that is told.'"

### God Is a Sure Paymaster.

"On this Thanksgiving Day, how natural and how right it is from every point of view that, as representatives of the different national groups, we should meet and gather here in this Christian temple to render our devout and humble thanks to God for what He has done," said Bishop Greer at the Thanksgiving Day service held at the Cathedral of St. John the Divine, New York. There were over three thousand in the congregation, including representatives of the twenty-six allied nations and members of patriotic societies of the United States. Dean Robbins, of the Cathedral, gave the address of welcome, and Bishop Lloyd, of the General Board of Missions, delivered a sermon. "It is meet that we should do this," said Bishop Greer, "lest in the noise and tumult of the common joy, so natural, so human, we forget the things which our eyes have seen.

"What we have seen is that God is not a distant and absentee God, as we are wont to think Him, but that He is a factor in human affairs with whom we must reckon, not only in some other world, but here and now in this, and that no weapon forged against Him—however great and strong or howsoever reinforced with human wit and 'kultur' or scientific skill, cunning, and device—that no such weapon forged against Him can prosper. It may seem to do so, and for a time may do so in fact, but only for a time, for God is a sure paymaster. He may not pay at the end of the month or a year or four years, but He surely will pay. Our eyes have seen it. Let us not forget it.

"In a little while, we hope, those who went from us to engage in the sacred cause of righteousness and freedom will be coming back. They will on their return receive a great ovation for what they have done, and they will deserve it. For in the face of dangers and difficulties unprecedented, they have shown unprecedented heroism and courage, worthy of the name they bear and of the cause for which they suffered and endured. But some who went out with them will never come back. Brave, gallant, faithful souls, faithful unto death. With bowed heads and reverent heart, albeit with saddened heart, we thank God today for their noble life and sacrificial death, and pray for the stricken families and homes where empty places are."

### The Call to Prayer More Urgent Than Ever.

"The thought of mobilizing the women of the Church 'for the liberating of spiritual power' by means of 'United, Earnest, Prevailing Prayer,' came as an inspiration to the leaders of the Woman's Auxiliary in the dark days through which we were passing some months ago, when the issues of the great war for liberty and righteousness were trembling in the balance," says Bishop Harding, of Washington, D. C., in a pastoral letter which was read in the churches of his Diocese the First Sunday in Advent.

"It was felt, and rightly, that over and above all the war-work our women were doing at so much sacrifice of time and strength and means, there was something greater that they could and should do. They could and should unite in besieging the throne of God in prayer, that it might please him, at this crisis of the world's history, 'to make bare His holy arm in the eyes of all Nations,' so that 'all the ends of the earth shall see the salvation of our God.' Therefore, at the time the Advent Call was conceived, the subjects suggested for our petition had mainly to do with the winning of the war.

"The epoch-making events of the past four or five months, culminating in the signing of the Armistice on November the eleventh, a date which will ever be memorable in the history of the world, have necessarily changed the whole situation and our point of view. We are forcibly reminded of the words of the prophet Isaiah, 'It shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.'

"Nevertheless, the Advent Call for united, earnest and prevailing prayer becomes not less but more urgent—more imperative—in view of the conditions that now confront us. The disorder in those countries that precipitated this cruel war, the problems of the new-born nations, the enormous difficulties of reconstruction in all lands are matters of concern much deeper than the successful conduct of the war.

"Never did our statesmen need more urgently than now the wisdom and guidance of Almighty God. Never did the men at the front and those at home who were eagerly expecting to do their part in the battle line need our prayers and ministrations more than now. Those abroad will have arduous and exacting duties to perform until peace is declared. For all, the time of waiting until they shall be set free to return to their homes and normal occupations, will be full of trials and temptations. Until the terms of lasting and righteous peace are settled, we have need to pray that, at the Council table, 'Mercy and truth may meet together, righteousness and peace kiss each other.'

"We have need to pray that through the travail of soul the world has endured these long, sad years, our nation and all nations may be reborn. We must work and pray for, as the real fruits of victory, the making of a better world. We have need to pray that the Church, 'the Body of Christ,' through which He is pleased to minister to the world, may have a revival of spiritual life in all its members, put new energy into the work of preaching the Gospel among all nations to the end that, as much as in us lies, and while we have time, we may do our part in bringing about the glorious consummation, when the kingdom of the world shall become the kingdom of our God and of His Christ."



# MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

SAINT JOHN THE EVANGELIST'S DAY.

December 27.

By the Rev. FRANCIS S. WHITE.

## THE COLLECT.

Merciful Lord, we beseech thee to cast thy bright beams of light upon thy Church, that it, being instructed by the doctrine of thy blessed Apostle and Evangelist Saint John, may so walk in the light of thy truth, that it may at length attain to everlasting life; through Jesus Christ our Lord. Amen.

Light through instruction! So many of us need to meditate more than we do on this thought. The Church is here spoken of as walking in a way that is dark, dark because the understanding of her children is darkened by the darkness of ignorance. God is addressed as merciful: His mercy is shown in His patience with us who stand in our own light, and so stumble instead of walk, thus hindering the progress of ourselves and our companions. St. Stephen's Day is a call to abolish prejudice; St. John's Day is a call to abolish ignorance. Both prejudice and ignorance hurt mankind and cripple the Church. They especially hurt the Church because they hinder her progress. When men really see Jesus in the way God meant them to see Him, they can no longer look on their fellow men through the glass of inherited or acquired prejudice. When we get the information Jesus came to give, it is no longer possible for us to be ignorant of what God wants us to know and to do. The Church should be the best teaching force in the community. Its words and deeds should throw light on human life as Jesus Christ wants it to be lived: Church services should be illuminating: sermons should be illuminating: the actions of the Church members should reflect the light, and not raise a fog. Darkness comes through a withdrawal of light. The withdrawal may be accomplished by the failure of the light-giving power from within, or by covering the light from without. The failure of light-giving power comes through sloth, or neglect: the blotting out of light is accomplished by indifference. In either case, progress is impeded, and disaster for both innocent and guilty lies ahead.

## The Means of Appropriating the Light.

"Cast Thy bright beams of light upon Thy Church." Notice we are making a definite request for illumination. By putting this petition so close to the celebration of the Christ Child's Birth, is it not permissible to say that our Mother Church takes this way of making us realize that the light has been cast for us in the advent of Jesus. "The light shineth in the darkness and the darkness does not take hold of it," was St. John's own testimony to the result of the ignorance that is in us. And as we absorb this thought, we find that the Church as it were, is putting our fingers on the means of appropriating the light. She puts our hands on the button, so to speak, and says "switch on the teaching or doctrine of St. John, and you'll see how to make your way out of darkness into light."

"Being instructed": That parish which does not stress instruction will be removed by God: that is to say, God will allow men to forsake it: the candlestick will be removed from its place because it does not fill a need. Can any fate be more awful to contemplate? The parishioners of any local church must also remember that the Church on this day bids a part of the Body of Christ pray for the Whole Body of Christ. The Whole Body of Christ is today rent and weakened and seemingly futile because of inherited prejudices on the one hand, and abysmal ignorance on the other hand; willful ignorance, too, not "invincible but just nursed along from generation to generation by leaders of one part of the Body who will not see the other part's point of view. We must pray that these leaders listen to the teaching of St. John, who leaned on the Saviour's breast, and who while he never said or wrote that he had the mind of Christ, nevertheless holds up in his writings Jesus as the Light of the World. Let us

ask ourselves whether we are letting ourselves be led by St. John's teaching into the Christ's Presence; and if so, whether we are standing face forward toward the Christ, or are in controversy facing our fellow men, and squinting one of our eyes, so to speak, on the Centre of life and unity and union.

"At length attain." The education that leads to the light of a perfect day is not something that can be attained in some school of correspondence, in a series of twenty lessons, prepaid. The intelligence that gives the light for which this prayer begs, is acquired by intimate association with the thoughts and words of Jesus as preserved by the Church, and by the mystical association with Him through the channels of both nature and grace.

## The Epistle. 1 St. John i. 1.

That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and shew unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

Contact of life with Life, the life of man with the Life of God, creates a fellowship which explains the Church with its human and divine elements. That such contact and such fellowship is possible makes up the teaching of St. John the Evangelist: and he is very confident that publishing such a message can have only one result, namely, a complete joy on the part of the one who hears the message. The divine human life of The Blessed One is both a witness and an appeal: a witness that God cares, an appeal to us to care as well.

## A Light That Is Inside Our Hearts.

"God is light." "In Him," that is in Jesus, "was life and the life was the light of men." This is the way St. John put it in his foreword to his biography of Our Blessed Lord. To-day Mother Church takes this message of the Evangelist and Apostle and presses it home. "God is light," "if we walk in the light as He is in the Light," in what wonderful company do we find ourselves. "No Shadows yonder," said the poet—Shadows have their value on earth, so does the darkness that takes hold of the light of moon and stars: but the blackness of darkness!—there is no place for that in the Gospel-preaching-and-teaching Church. The light that this day calls us to, is an interior illumination, a light that is inside our hearts, and hence irradiates the meditations of our hearts, as well as the words of our mouths, and the deeds we do for God and man. When we have this interior light born of contact with the Life of God, then we walk in the Light as He is in the Light; and in that way we become lights of the world in our generation; and when shadows come across our paths, we are able still to shine, and so reflect a silver lining to those clouds. Does all this seem rather fancy kind of talking? try to live truthfully in company with Jesus Christ for one whole week, and you will find that the blood of Jesus has made you light-hearted, and be-

ing light-hearted, you will reflect the joy that comes to one who has nothing he feels he must hide for his own sake, or for the sake of others who are dear to him. No light-hearted person ever felt the necessity of deceiving himself, only light-hearted people yield to that temptation. Self-deception cannot company with truth. If we company with truth, we shall be moved to tell out, confess, the sins that blacken our lives: and if we confess our sins, God will forgive us; and with a sense of forgiveness comes a lightness of heart that no one can take from us. "God's in His Heaven, all's well with the World," we speak that we do know.

## He Came That All Men Might Have Abundant Life.

Ignorance of this message of St. John should not be possible in our day and generation. That there still are places in the earth where men cannot hear it, is a terrible indictment on the honesty of those of us who profess to company with Him. Who said He came that all men might have the more abundant life. It is making a liar out of God, and when we make God a liar, we prove very emphatically that His word is not in us, that we are after all only playing with Christianity, which is another way of saying we are playing with fire, for our God is a consuming fire, in whose light, which is life, all sham, dross, conventions are singed and scorched, and must eventually be consumed.

St. John's Day is a call to us to be wise in this Day of Our Lord Jesus Christ.

## The Gospel. St. John xxi. 19.

Jesus saith unto Peter, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying broad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written.

"Follow me." "A little child shall lead them" is the way Isaiah labeled his prophetic picture. So in this Christmas Octave we see the Child leading men in memory back to the pioneer of anti-prejudice, and the advocate of anti-ignorance. Following the Son of God and Mary one comes into a wonderful fellowship whose atmosphere is intelligent joy.

## Not Much Use Trying to Speculate on the Future.

"Lord, what shall this man do?" There are some interrogations in the pursuit of light and intelligence which St. John records as being beside the mark. There is not much use to sit around trying to unveil the picture or to speculate on the future. "Sufficient unto the day is the evil thereof" is the Christian attitude, and answer to all efforts which would throw light on the upward path toward perfection. "A step at a time: here a little and there a little; line upon line, precept upon precept." One does not win the confidence of Omnipotent Love in a leap and a bound. The crown of martyrdom is not set before us in these three days after Christmas, as the reward of an easy road to progress, or a royal road to learning. The light which shines on the way to the attainment of everlasting life is not given into our hands to control but to utilize. The effort of the Church should be to bring more and more people within the shining, and to see that all things which tend to hinder or obscure the light shall be done away.

"If I will that he tarry till I come, what is that to thee?" The Church and the parishioner must never forget in their corporate and individual efforts to know the way of God more perfectly, that God's ways are past finding out. He is always working His purpose out, and it is "ours not to reason why," when it comes to the other man's part in the whole plan and purposes of the Almighty. For

one the life of witness may be stretched out for a term of years; for another, the witness of his life may be summed up in a brief span of years. The only duty common to both will be that the witness shall be true: that the walking shall not be in darkness: that their speech and daily life shall be illuminating.

"This saying went abroad." It was an unfounded human interpretation which persisted so long and produced such a wrong tradition in the early Church concerning the Best Beloved of Jesus Christ's earthly companions and followers. We must be careful that our contributions to the illuminating life of the Church is made honestly as in the day. Let us be sure we have all the light possible on any information we intend to promulgate as true in the Kingdom of God. Some of us are tempted to publish as true what we wish, rather than what we have heard, and the result is always disastrous to the Cause we are upholding.

Think of this phase in another way. Wherever there is chance for the human traditions to go, there also must go the divine tradition. To hug a bit of wonderful news, good news, gospel, to one's own heart is to hug fire to our hearts; to help spread it abroad is to lighten the corner where we are. The true witness to Jesus Christ is the missionary witness, and its bright beams must be for all people who on earth do dwell, or the light will fail, and we shall be the cause of the failure—which God forbid.

## It Was Not Necessary to Put Into Books What Could Better Be Put Into Lives.

"There are many other things which Jesus did," but the important ones for men to know have been preserved. In His earthly life, He focussed all the bright light of the Life of God, and let it shine through His humanity as men were able to hear the glory of it. As men followed Him, they saw very plainly the real values in earthly existence: the closer they followed Him, the braver and better was their witness to these values. The nearer they came into contact with the white light of His Incarnate life, the more imperfections they saw in themselves and the more readily they confessed those lacks and failures, and in their confessions were cleansed by contact with His life-giving blood. What the first century Church and Christians did, the twentieth century Church and Christians must also do. As we bear our witness to what Jesus did for us, we will be the evident reason why it was not necessary to put into books what could better be put into lives. When the world becomes filled with men bearing Christian witness, the time of witnessing books will have come to an end, and Jesus Christ will have come into His own.

A joint meeting of the Junior Auxiliaries of all the parishes in St. Paul, Minn., was held the last week in November at St. Clement's Church. On account of the prevailing epidemic, there was of necessity a small number present, but those who came were enthusiastic, and the gifts offered were numerous and quite up to the mark. The Rector read the shortened form of Evening Prayer and chose for the lesson the story of the Wise Men offering their gifts. Later he welcomed the Juniors to St. Clement's and gave them an interesting talk on the work of Miss Bowden, to whom the gifts were going, and spoke to them of the joy of serving. Miss Yardley, diocesan president of the Juniors, read some grateful letters from other missionaries and presented some new appeals. Miss Sawyer read a financial report showing the successful condition of the Junior work. Then Miss Sleppy, who had made the arrangements for the reception of the gifts, explained the beautiful meaning of the symbols used in the decorations. A table had been spread in front of the Chancel steps. On it was placed a Cross at the base of which lay Christmas greens. On the frontal was pinned a picture of the Christ-Child, bordered on either side with poinsettias, to call attention to the fact that the gifts offered were to form the Christmas treat for the little colored children of San Antonio, Texas, and were being offered to the Christ-Child first of all. After all gifts had been placed on the table and a Christmas hymn had been sung, all knelt to offer the work of their hands, and the love of their hearts to the Christ-Child-King. — St. Clement's Chimes.

## THE REV. JOHN McCLURKIN, M. D.

An Appreciation by the Rev. Charles H. Young.

Rarely have we enjoyed the privilege of friendship and association with a man of such genuine piety and sterling character as the Rev. Dr. McClurkin, who has been so closely associated with us in our parish life for the past eighteen years. During these years he has never been absent from his place in church when it was possible for him to be present. His genial nature and kindly sympathetic character made him a welcome visitor in our homes and at our public gatherings. His life was spent in the service of his fellowmen, as a boy at home, as a soldier fighting for liberty, as a physician ministering to the needs of others, as a clergyman bringing the comforts of the Church to those who looked for God.

Dr. McClurkin was born in Morning Sun, Ohio, August 28, 1840. When the Civil War broke out he was among the first to offer himself to the government, enlisting in an Indiana regiment. He was severely wounded in the campaign in Eastern Tennessee, captured and taken to Libby Prison. After his discharge from the army he studied medicine, opening a practice at Albion, Ill., later moving to Mount Carmel.

He was a staunch churchman, giving freely of his time and money for the support of Church work. Upon the earnest solicitation of Bishop Seymour he was made a deacon in 1890 in order that he might be of greater help to the little parish at Mt. Carmel which found great difficulty in procuring a permanent pastor.

He came to Chicago in 1900 and for several years practiced his profession in Woodlawn. On Easter Day of that year he assisted the rector of Christ Church (the Rev. S. B. Pond) at the Holy Communion and has been most faithful in his services, never missing a Sunday when he was able to attend. His work was done so quietly and modestly that it was almost unobserved, but it endeared him to everyone who knew him who felt the spirit of his sweet, strong character.

He was greatly interested in work among the poor and lonesome, to whom he devoted many hours of his time. For several years he represented Christ Church on the Woodlawn Advisory Committee of the United Charities. During part of this time he was chairman of the committee, where his wisdom and good judgment were of the greatest help.

His patience and courage in recent years when he began to realize the possibility of losing his sight were characteristic of his whole life. While he expressed strong hopes that the necessary operations might be successful, there was no word of despondency or complaint. He placed himself under the care of one of the most successful oculists in the city in one of our best known hospitals. Everything was being done that human skill could advise and the progress seemed to be satisfactory. On the Saturday before his death he arranged with the chaplain of the hospital to go to the Chapel on Sunday morning to receive Holy Communion. Later on this same evening he spoke with pleasure to his son about this plan. The medicine and condition of his nerves made him restless and at times delirious. The person who had him in charge was requested to maintain careful watch over him. In some way he got out of bed in his delirium, unable to see where he was going and fell, receiving injuries which resulted in his death. His body was brought to the Chapel of Christ Church, where the funeral services were held on Monday, Nov. 25. Bishop Griswold officiated, assisted by the Rector. Ten priests were present. The vestry of the parish were the pallbearers; the full choir was present and sang at the service. On Tuesday a Requiem was celebrated for him, after which the body was taken to his old home at Albion for burial.

Dr. McClurkin is survived by his wife, who was Miss Helen Churchill, his two sons, John and James, and his daughter, Edith. To them we express the warm and sincere sympathy of the congregation.

May God grant our dear friend rest and peace in Paradise and may light perpetual shine upon him.



# UNIVERSAL CHURCH TRAINING

## A Discussion of Problems of Religious Education in the Home and Schools.

By Margaret K. Bigler.

### Christmas Thoughts About Santa Claus

Christmas thoughts are uppermost in the minds of all, especially those deeply interested in children. From now on until Christmas, let us discuss some of the questions relative to the keeping of the Christmas Festival.

Many clear-minded Christians doubt the wisdom of introducing Santa Claus into the life of the Child. Their contention is that it overshadows the religious element of Christmas. At the same time, these same people are fond of Santa Claus; they know from their own experiences how happy He has made Christmases for them. The question is then: Where shall He be placed? How shall we arrange our Christmas festivities so that the Christ Child, Whose birth we are celebrating, may have His rightful place in the heart of the child? Bear with me through these next three issues and possibly we shall be helped.

First of all: Is there a Santa Claus?

Of course there is a Santa Claus, just as there are fairies, for He is the great Christmas fairy, just as surely as there is love and friendship. Have you ever seen love? No, of course not. But you have seen His expressions of love for children in the world in his generous giving at Christmas time.

Why does He come at Christmas time? He comes then because he wants every little boy and girl to know that He and all the world are happy and joyous because of the greatest expression of love the world has ever known, "God so loved the world that He gave His only begotten Son."

Children cannot think of just a great big spirit of love. They must attach their idea to something concrete; therefore, the big, good-natured, loving Santa Claus, who has a heart big enough for all, and

"His cheeks are rosy as red cherries ripe,

His ears are as pink as can be; Perhaps you may hear his bells in the night,

But his face you never can see."

What about all these Santas in the stores, on the street corners and at Christmas parties, are they the real Santa Claus? No, they are just play-

ing Santa Claus to someone else by expressing his love of giving.

The more the spirit of this great idea is fostered and emphasized, the more easily the child goes from the concrete to the abstract and the more beautiful will be his belief in spiritual things as he grows from childhood to adult life. A child naturally personifies spiritual things. Spiritual things are very real to him. Oh, let us hold fast to this natural instinct of the child. Let us not distort his clear conceptions with our sordid misgivings of how he might be led astray by them. It is only when adults make Santa Claus too material and take away from him his fairy-like qualities, that he becomes dangerous. Let us use our imaginations a little with the children and believe in Santa Claus ourselves. Our fears will then turn into joys and Santa Claus will only be the good Christmas fairy, who helps to make Christmas day the happiest of all the year.

### Questions.

M. J.—At what age should a child enter the Church School? Is there any great disadvantage in starting him too soon?

The courses outlined by the General Board of Religious Education in the Christian Nurture Series, provide for children of four years of age. This is the correct age for them to enter the Church School. There are disadvantages if they enter too young. They acquire bad habits of conduct because they are too young to meet regular requirements. They are not far enough developed to gain much from the lessons taught. It is quite profitable often to have them take part in the worship period.

A. B.—Can you suggest what members of my Senior Class in the Church School might do in the way of Christmas festivities?

Usually the members of the Senior Classes are deeply interested in dramatics and the presentation of a mystery play, dealing with the events connected with our Lord's Nativity is often a valuable activity for them. R. H. Benson's "A Mystery Play" is very good, as is also the Christmas Pageant by the Rev. Carroll M. Bates. The latter is published by The Witness.

Rev. R. B. T. Anderson, Rev. J. H. Chapman, Rev. L. C. Kelley, Rev. M. E. Peabody, Rev. H. W. Smith, Rev. F. M. Wetherill, Rev. W. L. Wood, Rev. A. W. P. Wylie.

Word has been received that Chaplain Barrett P. Tyler, recently rector of the Church of the Redeemer, Morristown, New Jersey, at present chaplain of the 325th Infantry, has been seriously wounded in action. The Secretary of the War Commission has received the following information from Mrs. Tyler:

"My brother-in-law, who is Senior Chaplain of the 82nd Division, wrote me, that on October 28 my husband was struck just above the knees by a piece of an exploding shell. He was moved from the first hospital to one further back from the line. (The trip was very long, and he was nearly exhausted before they arrived. The shock and loss of blood had been so severe that he was very near the brink.) They had to resort to transfusion of blood to save his life, Paul, (his brother) searched for him for four days before he found him in the Evacuation Hospital. The doctor assured him that the danger of infection was now over and that he would recover slowly but entirely. He saw him again November 1 and November 4 and was assured he was out of danger."

Between the Marne and the Vesle rivers, from July 31 to August 6, 1918, during the heavy fighting near the Ourcq river, Chaplain Thomas E. Swan, 125th Infantry, A. E. F., was in the front lines at all times, under heavy machine-gun and artillery fire, throughout the day and night, comforting and aiding the wounded. On one occasion he crossed a field 200 yards wide, under violent shell fire,

to administer to two soldiers who had been mortally wounded. In the operations near Mont Saint Martin he continually went back and forth over the crest of the hill during heavy artillery fire to care for the wounded. Home address: Mrs. Thomas E. Swan, wife, Saginaw, Mich.

### List of Members of the War Commission of the Episcopal Church.

Rt. Rev. William Lawrence, D. D., Chairman, 122 Commonwealth Avenue, Boston, Mass.

\*Rt. Rev. Alfred Harding, D. D., Cathedral Close, Washington, D. C.

Rt. Rev. Albion W. Knight, D. D., Sewanee, Tenn.

\*Rt. Rev. John N. McCormick, D. D., 43 Lafayette Avenue, Grand Rapids, Mich.

\*Rt. Rev. James DeWolf ePry, D. D., care of Morgan, Harjes & Co., 31 Boulevard Haussman, Paris, France.

\*Rt. Rev. Theodore I. Reese, D. D., Chairman of the Executive Committee, 14 Wall Street, New York City.

Rt. Rev. Charles E. Woodcock, D. D., Louisville, Ky.

Rev. W. Russell Bowie, D. D., Richmond, Va.

Rev. James E. Freeman, D. D., 337 Oak Street, Minneapolis, Minn.

Rev. William H. Milton, D. D., Wilmington, N. C.

\*Rev. John Mockridge, D. D., 2210 Sansome Street, Philadelphia, Pa.

\*Rev. Charles L. Slattery, D. D., 806 Broadway, New York City.

\*Rev. George Craig Stewart, D. D., Evanston, Ill.

\*Rev. eHenry B. Washburn, D. D., Secretary of the Executive Committee and of the War Commission, 14 Wall Street, New York City.

Rev. George E. Weld, Santa Barbara, Calif.

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Whiteford R. Cole, Nashville, Tenn.

Norman H. Davis, 14 Wall Street, New York City.

Charles D. Dickey, 37 E. 51st Street, New York City.

John H. Glenn, 105 E. 22nd Street, New York City.

Louis F. Monteagle, Royal Insurance Bldg., Pine and Sansome Sts., San Francisco, Calif.

\*Arthur E. Newbold, care of Drexel & Co., Philadelphia, Pa. (Treasurer.)

\*Mr. Charles Steele, 23 Wall Street, New York City.

Henry Thompson, care of U. S. Finishing Co., 320 Broadway, New York City.

Rt. Rev. Wilson R. Stearley, D. D., 60 Berkeley Avenue, Newark, N. J.

\*Monell Sayre, 14 Wall Street, New York City.

\*Edward H. Bonsall, Land Title & Trust Company, Philadelphia, Pa.

\*Denotes members of Executive Committee.

Don't forget to include among your Christmas gifts a subscription to The Witness.

### ANNUAL MEETING OF THE G. F. S. A.

The Central Council of the Girls' Friendly Society in America held its Thirty-Second Annual meeting in New York City on the 20th and 21st of November. Although, owing to the epidemic in October, there was a postponed meeting, the attendance was larger than the average. Officers and representatives of the Society were present from Los Angeles, California, Michigan, as well as from other nearby Dioceses. The Corporate Communion of the Society was held in the Church of the Epiphany one Wednesday morning with Bishop Courtney as celebrant. Bishop Burch opened the Council with prayers and an address of welcome.

The Society in general has lost by death many valued associates during the year and letters of sympathy were sent to the families of Mrs. Townsend, the Foundress of the Society in England, Mrs. Martin, President of the Canadian G. F. S., Miss Mary Benson, a Life Member of the American Council, Miss Niebuhr, Miss Houston, and Mrs. George Lindsay Burr.

Subjects of importance were freely discussed at the meetings and in some instances decisive action taken. In adopting a New Constitution, members may now be given a vote in Diocesan Councils, and if the diocese so orders, the vote is not limited to communicants of the Church. A change in Central Rule III was proposed. This subject is so vital to the work of the organization that no vote was cast upon it at this time. The Society will consider it in all its bearings for one year when the matter will again be presented and voted upon. Biennial instead of annual meetings will now be held and Provincial Conferences are ordered. Great interest was shown in the work accomplished through the War Emergency Committee with Mrs. Harold Browne of Newport, Chairman. The officers were, with two exceptions re-elected. Mrs. F. W. Sibley of Detroit is again President. It is a matter of regret that the Vice-Presidents of the Second and Fifth Provinces, Miss Marshall and Mrs. Gregory, were unable to continue in office.

The meetings were held in the Parish rooms of the Church of the Epiphany. Luncheons and teas were served in the New York Diocesan office and the Epiphany Church rooms. Mrs. George A. Helme gave a reception in her own home to the Central Council and all visiting and Diocesan associates. Miss Hadley, President of the New York organization, gave a dinner to the Executive Committee, G. F. S. A., at the City Club.

Your own subscription and five other subscriptions for The Witness as Christmas gifts—all for five dollars.

### PERSONALS.

An unofficial announcement was recently made of the death of Major Hill, a faithful communicant of St. John's Cathedral, Quincy, Ill. He entered the war as Colonel of the Fifth Illinois Regiment, and was promoted to the rank of Brigadier General. When the army was reorganized in France, he was given honorable discharge, but immediately enlisted as a major. He had a month of active fighting before his death.

Former Attorney General of the United States, Hon. George W. Wickersham, gave an address in the Church of the Holy Communion, New York, on Thanksgiving Day.

Among the prominent speakers for Armenian and Syrian relief who will take part in the December and January speaking tours are John H. Finley, Ambassador Elkus, Henry Morgenthau, Stephen S. Wise, Charles A. Keel, Oswald Garrison Villard, S. Parkes Cadman, Governor W. L. Harding of Iowa, Governor Arthur Cappon of Kansas, Gov. Cox of Ohio, and Gov. Edge of New Jersey.

Mr. William H. Jones, Junior Warden for some years past of Grace Church, Grand Rapids, Mich., has been advanced to the office of Senior Warden, succeeding the late Hon. Jacob Kleinhaus. M. Edgar W. Huntington, a member of the Vestry and also Secretary, was unanimously chosen by the Vestry to take Mr. Jones' place as Junior Warden.

The Rev. George Paul Torrence Sargent completed the fifth year of his rectorship of the parish on Advent Sunday.

The whole of Kansas is afflicted with the epidemic of influenza. "We in Western Kansas are suffering with the rest of the state," writes Bishop Sage of the Missionary District of Salina. "Indeed, if anything, the epidemic seems more prevalent in our towns and villages. For two months many of our churches have been closed by order of the health authorities. Our guilds and organizations have been unable to meet. Much sickness prevails in every station. It looks as though there might be another month or two before the disease is stamped out. In consequence of this state of affairs, after consultation with the clergy and others, the Bishop has reached the conclusion, though very reluctantly, that it would be unwise to attempt to convene the Convocation in January, as planned."

If you subscribe for The Witness as a Christmas gift to some friend, we send a notice which will be received by your friend about Christmas Day.

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## EDITORIAL

### A COMMON DENOMINATOR.

The war drives have taught us the value of psychology in accomplishing the most astonishing results.

By arousing public sentiment, by visualizing the great need, by stimulating affection for the boys over there, by appealing to public spirit, the administration succeeded in unifying the nation, in securing a practically unanimous support, in accomplishing the impossible.

Not only did the public loan and give money, but they fasted at the government's request, they gave personal service when needed, they even to a certain extent broke through the rigid lines of caste which form impassable barriers in social action.

It was an illustration of effective work by the power of suggestion and example.

Back of these elements there was not an academic theory but an imperative need.

The imperative need produced this solidarity of action, and it was the business of the administration to visualize this need, and make the people see its force. Public opinion was the police force that carried out the program.

It is here that the Church may learn its lesson.

If you could array all the forces which accept Christ as their Master, in a common effort we would have behind us the most powerful influence in the nation to combat not merely the world, the flesh and the Devil, but also to oppose those irresponsible theorists who are trying to undermine the principle of constitutional government.

The government used the religious forces of the nation in its various drives and it succeeded in unifying them for the common purpose.

It did this because it had an appeal strong enough to make them forget their differences so that Roman Catholic and Protestant, Jew and Gentile worked cheek by jowl for the common cause.

The government used the churches because it realized that religion was a dynamic power and that if it could be harnessed into effective team work its moral force was irresistible. And so it proved.

But in the moral and spiritual ends for which Christ lived and the Church exists, we are unable to so mobilize the forces of righteousness because of mutual jealousies and traditional differences.

In short the government could do for the Church that which the Church could not do for itself, because in patriotism it found a common denominator into which all the mixed and improper fractions could be resolved.

Is it not well for the Church to consider whether there is not a similar common denominator of a similar character that we could use for fighting the Devil as we found it for fighting the Hun?

What then is this common denominator?

If the U. S. Government had started from the basis of a political party and said, we are going to fight this war as a democratic party measure, it would have aroused the partisan prejudice and divided the nation into irreconcilable factions.

But is not this just where the Christian religion in this nation is making a mistake in its crusade against the evil one.

We start all our plans of unification on the fulcrum of doctrinal opinion, and not on the basis of the common need.

We begin at the wrong end, as even Mr. Wilson found when he tried to get the people to back the Democratic party in the recent Con-

gressional elections. He forgot the broad principles on which the war had been fought, and unconsciously, perhaps, implied that only democrats could give the nation a patriotic support. It was a grave psychological mistake. If he had said, "Return only loyal, patriotic Congressmen, irrespective of party lines," he would have had, I imagine, his own party in power in Congress. Even democrats objected to being told how they must vote.

We have begun our plans for Church unity by trying to get the people together on the basis of doctrinal unity. It cannot be done, and all the highbrows in the country could not get themselves together on any academic principle of unity.

Why not begin our plans of Church unity on the basis of a common need, and in working for that common need, let the common people come gradually to realize the need of a common unity.

Nor should this involve the sacrifice of a single principle which any of us hold to be precious.

There are common foes which we should all attack, and which in attacking should cause all the religious forces of this nation to present a united front.

There are certain evils that are destroying the spiritual life of the nation, and these evils by attacking us separately are in an increasing degree demanding that all the servants of Christ should unite in opposing them, irrespective of the doctrinal differences that separate us, for they are sapping the spiritual forces of the young in this nation.

Let us retain if need be our ecclesiastical states, and find in some federal unity, such a force as will effectively meet our common enemy.

What are these hostile forces? It is not the liquor problem. That seems to be in the process of solution, but it is the social problem rather which now confronts us, and against which we should confront all the forces that make for righteousness.

The first need of public sentiment that confronts us is that of a general public recognition of our dependence upon God.

Public worship is something more than a matter of individual taste. It is rather a matter of national righteousness.

This was recognized by our Puritan forefathers, but they made the psychological mistake of trying to achieve it by force.

It should have been left to public opinion.

Instead of passing laws to make the worship of God compulsory, we should quietly set to work by united action to make it the decent thing to go to church, and a part of the program for national safety.

When you consider that 80 per cent. of the people of Oklahoma are not church goers, you may perceive that there is some job before you, yet the percentage is no larger than that of those who did not give to the Red Cross before the War.

The greatest danger to our national existence today is that of the godless triumph of the proletariat. The larger the number of the unchurched, the larger is the constituency that is the prey of political demagogues.

The ultra-radicals are equally hostile to the intellectual, the industrious, the artistic, as they are to religion.

There is no truth, no beauty, no goodness in the world which they respect.

In place of these fundamentals they would erect an altar to reason;—not reason in the abstract, but reason as reflected by distorted mirrors.

The public recognition of God in any form is the one enemy to their cause that the Bolsheviki have not dared to throttle, not from any sense of reverence, but from fear for the result.

If we would rally to the cause of true democracy, let us produce a public opinion that will demand that men recognize that there is a God above who is the source of order.

Let us not attempt to control their theology but let us rather attempt to arouse their devotion to God as they see Him.

Any God is better than chaos, and any man who persistently neglects to serve the God whom he accepts is a practical atheist and potential anarchist.

Akin to this crusade for a public recognition of God, there should be a movement to make blasphemy indecent.

No one who associates with promiscuous assemblies of young men in colleges and workshops but must realize the prevalence of profanity.

These young men, who sit in the seat of the scornful, are not merely irreligious, they are lacking in patriotism for they are helping to swell the mob, who reverence nothing but the fine exhibition of their own passions.

Whatever may have been their private convictions, and they are various, the founders of this republic and the great men who have perpetuated it were God-fearing men.

It is not our Presidents, and our Judges, and our honorable men that indulge in profanity, but rather our sewer-rats, our criminals and the supporters of the I. W. W.

These form the various nuclei around which are assembling the groups who control the destinies of the nation.

When you make the worship of God an act of patriotism and cursing an act of treachery in the public mind, you will have done more for the future welfare of this nation, than you already have done in whipping the Hun.

For like all great republics our most dangerous foes are those of our own household who have substituted license for liberty.

There is one more plank in this platform of a common denominator for all religious forces.

(Continued on page 5)

## STUDIES IN THE ACTS.

"And fear came upon every soul: and many signs and wonders were done by the Apostles. And all that believed were together and had all things common and sold their possessions and goods and parted them to every man as every man had need."—Acts II. 43-45.

That period immediately following the Day of Pentecost was an unusual period in the life of the Christian Church. That fullness of grace which took possession of Christians by reason of the outpouring of God's Holy Spirit gave to them all such a real faith that all things seemed possible to them.

And according to their faith, so it was unto them. There can be no question but that faith is a mighty power when it is not hampered by doubt, and these men could not doubt because of the things that they had seen and heard, as well as the gift that they had received.

This exuberance of spiritual power manifested itself during the freshness of the Church's youth in unusual and marvelous ways.

First. By endowing them with the power to work miracles.

Second. By inspiring them in an extraordinary degree to share with one another their material wealth.

That this was not a permanent characteristic of the Christian Church may be gathered from the subsequent story of the Church in the Book of Acts.

As time went on miracles were less and less a part of the Church's power, and those who had possessions used them by way of making gifts.

As St. Peter said to Ananias, "Whilst it remained was it not thine own? And after it was sold was it not in thine own power?"

And St. Paul nowhere lays upon Christians the obligation of sharing goods in a common stock, but rather "Charge them who are rich in this world, that they be ready to distribute."

These charismata, as they are called, were attestations of an unusual spiritual exaltation rather than a permanent condition of Christian life.

In speaking of miracles, there are three words used in the New Testament which give us three aspects of their significance:

First. They are called wonders (Greek, *terata*), that is something which arouses attention in the act.

Second. Powers (Greek, *dunamis*), that is something which requires ability and force to produce.

Third. Signs (Greek, *semeia*), that is something which teaches a spiritual truth.

And no miracle of our Lord or of the Apostles can be separated from any one of these aspects.

They were not merely wonders to astonish, nor powers to show strength, but they were always signs as well to convey spiritual meaning.

This separates them from the puerile miracles of the apocryphal gospels or of the meaningless wonders of the middle ages, or the mercenary healing of modern charlatans.

There was a dignity and meaning in all of these miracles.

"In order that you may know that the Son of Man on earth hath power to forgive sins, therefore I say unto you, arise and walk."

The miracle of the gospel was performed to aid our Lord in His spiritual mission. He did not heal the sick nor raise the dead merely for the purpose of adding a few more years to comparatively unimportant lives, but in order that He might demonstrate His power to forgive sins and to raise the dead unto eternal life.

Miracles in the New Testament were a means to an end, not an end in themselves. And that end was the purpose for which Christ came, that those who believe, might have eternal life.

And as such they had a place in the beginning of the Gospel when the Master needed to be accredited among men. Greater things than these have been achieved by the Christian Church, since she has demonstrated her power to regenerate the lives of men. Today many people who fear sickness and death are trying to find in some cult a means of escaping pain and prolonging material comfort. This use of the miraculous is merely a temporary anaesthetic, and has no

(Continued on page 7)



## CURRENT EVENTS IN THE AMERICAN CHURCH

Do you enjoy The Witness? So would some friend if you send it as a Christmas present.

Bishop Murray, of Maryland, President of the Province of Washington, has appointed Tuesday, February 2nd to 7th, both inclusive, for the postponed Synod of the Province, to meet in the city of Baltimore.

The Chapel of St. Francis of Assisi for the use of Italians and Americans at Brookline, Mass., the erection of which was made possible by the gift of \$15,000 by Mr. and Mrs. Wm. H. Lincoln, was dedicated on Thanksgiving Day by Bishop Lawrence.

During the past year 625 children were received as patients in the Diocesan Children's Hospital at Cincinnati, Ohio. An average of forty-seven children were under the care of the hospital each day in the year, at a cost for each child of \$1.57 per day. It is the only institution of its kind in the city.

Bishop Rhinelander, of Pennsylvania, has asked the Church people of his diocese to erect "a great cathedral church, a temple of God's peace, a house of prayer for all God's people" on the cathedral site in Philadelphia; and states that "some are already thinking and speaking of it as a fitting memorial of what God has done in giving us victory."

A series of historical tableaux were beautifully given by St. Martha's School at Knoxville, Ill., in celebrating the Illinois Centennial. In honor of the Rev. Dr. Leffingwell, who claims descent from Pocahontas, a play, "The Romance of Pocahontas and Captain John Smith," was artistically given by the English classes.

According to the latest available figures, the religions of the world are divided as follows: Christians, 564,510,000; Confucianists and Taoists, 300,830,000; Mohammedans, 222,825,000; Hindus, 210,540,000; Animists, 158,270,000; Buddhists, 138,031,000; Shintoists, 25,000,000; Jews, 12,205,000; unclassified, 15,280,000.—People's Home Journal.

By invitation of the Presbyterian Church in the United States, representatives of nine religious bodies met in Philadelphia last week and considered the proposal of the Presbyterian General Assembly for "organic union of the evangelical churches in America." Resolutions were approved recommending the appointment of an inter-denominational committee, to be composed of one member for every 500,000 communicants from every evangelical church in the country, who will serve as delegates at large at a council to be held in 1920. The Rev. Dr. Wilbur Chapman said: "This is the most significant step the Church has taken since the reformation. The action of the congress will be a landmark toward world democracy. Although the resolutions approved today will have to be ratified, the churches are practically united. The federation was born the moment we adopted the resolutions."

A quiet day for women was conducted at St. Paul's Church, Washington, D. C. (the Rev. Robert Talbot, D. D., rector), by the Rev. McVeigh Harrison, O. H. C., Friday, December 6th. The printed announcement reminds the women of the parish that, "During the strain and stress of war, when our hearts are full of anxiety, our souls feel more than ever the need of inward peace and strength which may be found in quietness and in union with Christ. 'Come ye apart into a desert place and rest awhile.'" The rule of silence was kept during the day, and the following was the order of the program: Holy Communion, 7:30 a. m.; Matins, 10:00 a. m.; first address, 10:30 a. m.; intercessions, 12 m.; second address, 12:30 p. m.; luncheon for the Bishop, clergy and invited guests, 1:30 p. m.; third address, 3:00 p. m.; Even Song, 4:00 p. m. On the previous evening the Rev. Fr. Harrison gave a talk, illustrated by lantern slides, upon the work carried on amongst the whites in the Tennessee mountains.

By the will of the late Hon. Jacob Kleinbans, Grace Church, Grand Rapids, Mich., will receive \$10,000 for its Endowment fund after the death of Mrs. Kleinbans.

The first edition of five thousand copies of Romaha Booklets, No. 1, on "Churchgoing," by the Very Rev. R. Marshall Harrison, D. D., rector of St. Paul's Church, Belingham, Wash., and Dean of Whatcom, was completely exhausted within one month of publication.

The Ven. Wm. H. Hardin, Archdeacon of the Convocation of Charlotte, Diocese of North Carolina, writes: "The Witness has become with us a household necessity; indeed, I consider it one of the very best weekly Church papers published, and I trust it may receive the endorsement and support of our people everywhere, which it so richly deserves."

The Zionist Organization of America will send at an early date representatives to Europe to deal with questions concerning the movement there. Dr. Stephen S. Wise has been appointed Chairman of the first group to go, which will include Mrs. Joseph Fels, of New York; Louis Robinson, of New York; Dr. Lewis and Bernard Flexner, of Chicago.

The American Church Building Fund Commission, at its meeting on November 21, 1918, held at the Church Missions House, New York City granted a loan of \$3,000 to St. Sigfrid's Parish, St. Paul, Minnesota, and gifts amounting to \$1750 were granted for St. Michael's Parish House, Wuchang, China; St. Philip's Mission Church, Fayetteville, North Carolina; St. Michael's Parish House, Auburn, Maine, and King Hall Parish House, Norman, Oklahoma.

The American Thanksgiving Day was celebrated in England as never before, according to reports in the daily press. In London, at the Church for the Army and Navy, Bishop James De Wolfe Perry, of Rhode Island, preached the sermon and took part in the service. Foreign Secretary Balfour, the Earl of Reading, British Ambassador to the United States, Earl Curzon, and American, French, Italian, Japanese and Chinese diplomats were present. Four hundred British sailors were the hosts of 400 American tars at dinner, followed in the afternoon by a football game.

The Order of the Gold Star, an Order intended to perpetuate the memory of the men and women who have given their lives for their country in the service of the United States or the Allied Armies, has been organized in Omaha, Nebraska, by the Rector of All Saints' Church, Rev. T. J. Mackay. This Order has been incorporated and is now ready to grant charters to anyone desiring to form such an organization in any part of the country. It is hoped that by this order those who have suffered from the war will be brought into closer companionship and sympathy. Information desired will be furnished on application to Rev. T. J. Mackay, All Saints' Rectory, Omaha, Nebraska.

With appropriate services throughout the week, Trinity Church, Takoma Parish, Washington, D. C., celebrated its twenty-fifth anniversary, beginning on the Sunday next before Advent, November 24th. At the morning service the rector, the Rev. Christian Martin Young, preached the sermon, taking for his theme, "The Record and the Opportunity of the Parish." Mr. William C. Beck read a historical paper at the evening service, which was followed by a social hour with refreshments in the Parish Hall. On Tuesday, the 26th ult., the church building was consecrated at 11 a. m. by the Rt. Rev. Alfred Harding, D. D., Bishop of Washington. The sermon was delivered by the Rev. Henry Allen Griffith, the first rector of the Parish. Many of the clergy of the diocese were present and congratulations were heartily offered for the accomplishment of freeing the parish from debt.

Eighty thousand Sunday Schools, with a total enrollment of fifteen million have been reached by the appeal of the Sunday School War Council for enlistments in the two million dollar Christmas campaign for relief of children in the Near East. Many schools will give up their own Christmas treat for the sake of the suffering children in the land of Bible story, now happily released from bondage to the Turk. Other schools will take their offering on some appropriate Sunday in January, such as the Armenian Christmas, January 19th.

A very interesting meeting of the Dubuque Deanery, Diocese of Iowa, of which the Rev. Dr. Campbell, of Cedar Rapids, Iowa, is the dean, was held at Cedar Falls, the seat of the Iowa State Normal School, the latter part of November. The Rt. Rev. Dr. Theodore N. Morrison, Bishop of the Diocese; the Rt. Rev. Dr. Harry S. Longley, Bishop Coadjutor; the Rt. Rev. Dr. Sheldon M. Griswold, Suffragan Bishop of Chicago; the Dean; Mr. C. D. Jones, of Independence, a prominent layman of the Diocese of Iowa, and others, took part in the program arranged for the several sessions. The new church, rebuilt under the administration of the Rev. John C. Cole, who also has charge of the work at Waverly, where he resides, was consecrated in connection with the Deanery meeting. Bishop Griswold conducted a quiet day for the clergy.

The Rev. Herbert Percy Hames, of New York City, expresses the hope that after the period of reconstruction his proposed new Perpetual Calendar, which provides that all vacation days, except Christmas and New Year's, shall, for the most part, be on Mondays, and anniversaries always on the same day of the week, may be generally adopted. He takes one day off the 365, making it a general holiday, calling it New Year's Day. He divides the year into thirteen months of four weeks each. Sunday always falls on the 1st, 8th, 15th and 22nd days of each month, and the numbers of the other days of the week are also fixed, so that the calendar for one month is not changed for the other months of the year, and the calendar for one year is good for all the years that follow. Christmas remains on the 25th day of December, but always falls on a Wednesday, and Easter Day always falls on the third Sunday in April. The calendar makes no provision for movable feasts. An article in the magazine section of Sunday papers states that Mr. Hames has received a great deal of encouragement from the Government, from Universities, societies and prominent individuals everywhere, and that a well-known group of educators are pushing the adoption of the calendar. Mr. Hames is a clergyman of the Church, doing supply and literary work.

In connection with the appointment of Hon. Henry White on the Peace Commission, the New York Times recalls several incidents of interest which occurred during Mr. White's residence in Paris, when Ambassador to France from this country, and quotes a Paris newspaper as follows:

Another event in Mr. White's official residence in Paris was the marriage on April 29, 1909, of his daughter, Miss Muriel White, to Count Herman Roger Hans Christow Seheer-Thoss, eldest son and heir of the Count Seheer-Thoss of Dobran, Prussian Silesia, one of the hereditary peers of Prussia, and owner of vast estates, two castles, and a famous house in Berlin. The bridegroom was at that time a member of the Royal Prussian Cuirassiers, and press dispatches telling of the wedding in St. Joseph's Roman Catholic Church described the count as wearing the white uniform of the Imperial Cuirassiers at the ceremony.

Ambassador White did not attend the wedding of his daughter to the count. It was explained that Mr. White absented himself from the service as a protest against the attitude of the Roman Catholic ecclesiastical authorities in refusing to permit the service of the Anglican Church in addition to that of the Roman Church.

### EDITORIAL.—Continued.

And that plank is that a man to be a decent citizen must render some form of service.

We are confronted with the problem of workingmen who think more of the amount of their wages than they do of the character of their work; and also of capitalists who think more of the amount of their dividends than they do of the use to which they put them.

The two are birds of the same feather.

The Irresponsible Worker of the World and the Irresponsible Waster of Wealth, form a combination of Turk and Prussian who seek to dominate the world for their own selfish aggrandizement.

Let both be reprobated by decent public opinion and be made to feel the approbrium of general contempt, for they are breeders of anarchy in America as they have been in Russia.

Why can we not have a combined force of all religious convictions to enter upon a crusade against these sources of national weakness.

Gratitude, Reverence and Service are qualities that make the Christian gentleman as well as the patriotic American.

They are also the most effective antidote for Bolshevism.

Let us form a society in which patriotism and religion combine for the preservation of constitutional liberty.

Russia is in the hands of the Bolsheviki today, not because Russia wants them, nor because they are in the majority, but because having a definite program they were ready to step in and get possession of the instruments of force which they misuse so cruelly.

It is the disorganization of forces of righteousness that make them a prey to the lusts of the undisciplined proletariat.

Today in America we have an organized socialism, ready to step in at any emergency with a ready-made program for handling the situation.

Should there not be an organized force created to form a public sentiment which would nullify these machinations, by teaching people a reverence for law, order and constituted authority?

And shall we not organize public opinion to accomplish this result?

### THANK YOU.

As the Government requests publishers to send their newspapers to those only whose subscriptions are paid in advance, we have taken pains to send a subscription statement to all our readers whose subscriptions are over due or will become due before January 1, 1919. We are very much gratified at the prompt response and the "good words" that come with remittances. Many have thanked us for continuing The Witness and have expressed regret at their oversight. A very few have for one reason or another requested us to discontinue, and ask for bill to date. We hope within the next few days to hear from those who have not replied, and if any of them must discontinue their subscription, it will save an extra letter if they will enclose a remittance at the rate of three cents a week from the time the subscription expired until the present date.

We are more convinced than ever of the wisdom of our effort to furnish Church people with a weekly paper full of instructive and inspirational reading matter for only One Dollar a year. This could not be done in these times except for the fact that all connected with its management do so without personal compensation. It is to them a labor of love to supply a need in the Church, and it is pleasant to know that so many Church families give us their cordial support. If you have not as yet responded to the statement will you not kindly send the amount to the publisher, Hobart, Indiana, by an early mail.

On Sunday, November 24th, 1918, Grace Church, Jamaica, New York City, held a service which has attracted much notice. Wishing to give expression of the high esteem in which the members of the parish hold their conquering heroes and to render thanks to the Almighty for having raised them up in the hour of need, a Praise Service was set for the morning of November 24th. The members of the Men's Club undertook a canvass for information and invitation preliminary to the day itself. Effort was made to secure a complete list of every person engaged in National service, together with branch of service, rating, honors won, and other details pertaining to an accurate account of those wearing uniforms. Parents and near relatives were invited and urged to attend in a body and occupy a reserved section at the front of the Church. Friends and parishioners were apprised of the undertaking and requested to show their appreciation by attendance. Special music was prepared, and a special preacher was secured. We were fortunate in securing the Rev. Howland S. Nichols, a chaplain who had seen duty at Camp Upton. The parish Service Flag, displaying ninety-five blue stars, two silver stars and one gold star, was hung in the front portion of the Church, near the pulpit. While telling a fairly accurate tale, it is felt that the flag is not as yet complete, since some of the parents failed to send information relative to their sons. We are confident that the completed quota will be one hundred. During the service the rector read the list as compiled, and divided the total into several interesting groups, telling

how many families had four in service, how many three, how many of the boys are officers, and an interesting note about the lone gold star,—which belongs to a boy who died in his fourth year of service in the Navy,—first to go and first to be rewarded. Nothing spectacular was attempted. Simplicity and dignity were observed throughout. Dr. Nichols' theme, doing honor to the dead and the absent ones, was at the same time a clarion call for the future of our heroes and for ourselves that we must all go forward "sans peur et sans reproche," bearing Liberty's ideals under the protection and in the name of the Cross of Christ. These are on the Honor Roll: Three majors, two captains, nine lieutenants, four sergeants and four corporals.

A tiny four-year-old was spending a night away from home.

At night she knelt at her hostess' knee to say her prayers expecting the usual prompting.

Finding Mrs. B. unable to help her out, she concluded thus:

"Please God, 'scuse me. I can't remember my prayers (and I'm staying with a lady that don't know any."

A Chinese Christian asked Archdeacon Moule how many clergymen there were in England. Archdeacon Moule asked how many he thought there were. "It is a little island," he replied; "perhaps there are a thousand." He was told, "More than twenty thousand." "Then," said he, "you can easily spare a thousand for China."



## CHICAGO LETTER

by the Rev. Albert E. Selcer.

### Epiphany Parish Celebrates Golden Jubilee.

The festivities connected with the Fiftieth Anniversary of the founding of the Church of the Epiphany in Ashland Avenue, West Side, were begun on the morning of the First Sunday in Advent. A celebration of the Holy Communion, with special preparation of messengers for the Advent Call, was held in the Chapel early in the morning. A special service of Baptism of children was held during the morning. The Rt. Rev. Charles P. Anderson, D.D., the Bishop of the Diocese was the preacher at the Anniversary Service at midday. A large class was confirmed at this service. The Bishop's subject was "Epiphany's Fiftieth Anniversary." On Monday, the Clergy of the Diocese of Chicago were the guests of the Parish at a luncheon held in the Parish House. The Rev. James S. Stone, D.D., the Rector of St. James' Church, acted as toastmaster, and introduced as the first speaker of the day the Rev. John Henry Hopkins,

On Tuesday evening the annual Parish bazaar and supper was held. This was the means of bringing together many of the old parishioners, who are now scattered throughout the city and suburbs, for a home-coming. On Wednesday evening, the choir, under the able leadership of Francis Hemington, Mus. Doc., the organist and choirmaster for many years, held a delightful entertainment.

Thursday evening was known as "Endowment night." A reception was given to former and present members of the Parish, and to the Reverend Clergy. The Rector, Mr. Prince, told of the remarkable progress which had been made in the matter of raising the endowment. The Rector and Vestry trust that with the impetus given by the Golden Jubilee, they may find the task of raising an Endowment Fund of \$100,000 a not impossible task. The Rt. Rev. Theodore Nevin Morrison, D.D., Bishop of Iowa, who was Rector for more than twenty years, was an honored guest at the reception. The Rt.

The Rev. Richard F. Sweet, December, 1868, to November, 1871.

The Rev. Charles Maxwell Fox, LL.D., April, 1871, to September, 1875. The list of Rectors who have served the Parish is as follows:

1871. The Rectorship of the Rev. Dr. Fox was cut short by his death. The Rev. Charles H. W. Stocking, D.D., February, 1872, to August, 1875.

The Rev. Benjamin A. Rogers, D.D., September, 1875, to March, 1876.

The Rev. Theodore N. Morrison, D.D., December, 1876, to January, 1899.

The Rev. John Henry Hopkins, D.D., April, 1899, to January, 1909.

The Rev. Lyman Powell McDonald, D.D., February, 1909, to October, 1910.

The Rev. Franklin Cole Sherman, January, 1911, to April, 1913.

The Rev. Herbert William Prince, October, 1913.

### Dr. Stewart Returns.

The Rev. George Craig Stewart, D.D., the Rector of St. Luke's Church, Evanston, who has been serving as Red Cross Chaplain at Army Evacuation Hospital No. 6, which was located variously at Meaux, Chateau Thierry, and Squilly (between St. Mihiel and Verdun), France, between

this year to Miss Ruth Ketchum of Grace Church Parish.

The second star is in honor of Major James Douglas Rivet of the 61st Infantry. Major Rivet was an officer of the Regular Army, and had been an instructor at both officers' training schools at Fort Sheridan. His wife, who survives him, is the daughter of the Rev. C. T. Stout, a retired clergyman of the Diocese of Western Michigan, who resides in Grace Church Parish. Major Rivet was killed October 16th.

A beautiful bronze crucifix has been installed upon the rood beam of Grace Church Chapel, bearing the inscription following: "To the Glory of God and in Loving Memory of Lewis Upson Rich, 1876-1916. Given by his wife." The crucifix was blessed on the morning of All Saints' Day.

### Dr. John Timothy Stone Declines New York Call.

The various religious interests of Chicago have learned with a great deal of satisfaction, that the Rev. John Timothy Stone, D.D., the pastor of the Fourth Presbyterian Church has declined a call to become the pastor of the new First Church of New York City, which was formed by the merger of the Old First, the Madison, and the University Place Presbyterian Churches of that City. The great task Dr. Stone has before him in Chicago is two-fold: first, the raising of an endowment fund of one million dollars for the work of his parish, the second, the building of a new church to care for what is said to be the largest Persian congregation in America. A large influx of Persians into the United States is expected upon the conclusion of peace.

### VICTORY CELEBRATION IN OSKALOOSA, IA.

At 3:45 a. m. Monday, Nov. 11th, the President and Secretary of the Commercial Club, called up the Rev. Arthur Machen Lewis, Rector of St. James' Church, on the phone, and assured him that the armistice had been signed, and asked that the chimes of the church be played, as a prelude to the celebration that was soon to follow. The chimes, Frank Donald Gilbert, was hastily summoned, and in a few minutes the beautiful chimes were playing "America" then "Stand up for Jesus," "Rally Round the Flag" and "Maryland My Maryland." Then all the bells and whistles were turned loose and the celebration was on. At 9 a. m. there was a meeting of all the business men, arranging for the details of the day's celebration. Mr. Lewis appeared before them, and asked that he might have their backing for a great union Thanksgiving service to Almighty God, for the great victory that He has vouchsafed to us. Immediately there was a hearty response and a pledge of co-operation. Arrangements were made for the service, to be held in the park, Tuesday noon, from 12 to 1 o'clock. All business houses to be closed down from 12 to 1:30. A choir of 100 voices rendered the National Anthem and patriotic hymns. Addresses were made by the President of the Commercial Club, Warren Kalcach, the pastors of the Christian Church, the Congregational Church, and St. Mary's Roman Catholic Church. The pastor of the Reformed Church, read the lesson, the xiv. Chapter of Isaiah. The Rector of St. James Church acted as chairman, and read the prayers and the benediction was pronounced by the Free Methodist minister. There were at least three thousand people gathered in the park, to take part in the service, and there was deep interest and devout attention throughout. So there was a fitting beginning and ending of our peace celebration, and our people were deeply impressed by the service.

The women of St. James' Church are observing the Advent Call this week, December 1st to 7th. There is a celebration every morning, at 10 o'clock and at 5 o'clock p. m. the women gather for prayer and study of the Holy Scriptures, and for meditation. The attendance has been very good, and we hope for splendid results.

### The Witness as A Christmas Present.

What more appreciative gift can you present than a subscription to the Witness—a weekly visitor for an entire year? If you will send us five dollars, we will advance your own subscription another year.

### The "Allied Churches" at Cleveland, Ohio.

Old St. John's stone Church, corner Wall and Church Sts., Cleveland, Ohio, on the West Side was erected in 1836 and still stands in the downtown district similar to St. Paul's, Philadelphia, on Second Street, or old St. John's New York. It was once an aristocratic church with many wealthy members, most of whom have died and their families moved away, and is now surrounded by factories, saloons and people living in tenements. The Sunday school is made up largely of children of foreign parentage, only one or two of whom have parents who are communicants of the Church. The Thanksgiving Day services were held in this church as usual on Thanksgiving Day, but on the eve of Thanksgiving, Wednesday, November 28th, the Rector, the Rev. Dr. Avery, invited all the churches, with their pastors in the section West of the river, north of Lorain, extending to the lake, about two miles square, including thirteen congregations to unite in a patriotic praise and Thanksgiving service in St. John's Church, he having been lately elected the President of the Allied Churches of this section of the city. The clergymen and these parishes, including not only the Methodists, Presbyterians, Baptists, Congregationalists, Disciples, also the Reformed Germans, now called U. S. Scandinavian and Danish and Rumanian churches gladly accepted the invitation, and the pastors preceded by the vested choir led by the trumpeter the cross and allied flags, and followed by the Rector marched in the procession singing "Onward Christian Soldiers" going down one aisle of the church and crossing over and coming up the other aisle, as it is an old fashioned church, to the chancel where they all with a large congregation of over 600, representing the Allied Churches then sang, "The Star Spangled Banner," the rector led in the services, all uniting in the Lord's Prayer. The visiting clergymen occupying the stalls on the east side of the chancel, the Congregational minister read with the congregation the Psalter, The Olivet Baptist Pastor read the 1st Lesson, the Reformed Methodist minister the 2nd Lesson, the Reformed Church U. S. minister read the Thanksgiving Prayer from the prayer book and special appropriate prayers written by Bishop Lawrence. The rector then gave a word of greeting to the congregations of the Allied Churches, stating that they were like the allied nations under different flags, in different uniforms, but for the one cause of Righteousness and Justice and Christian Democracy of the world. The Presbyterian clergyman responded very happily thanking the rector and congregation of old St. John's, stating that it had been a pioneer and a leader in civic righteousness for the upbuilding and betterment of the community. He then announced the Marcellaise Hymn and the speaker of the evening, the Rev. Carl Gage, Pastor of Franklin Avenue M. E. Church who delivered an able and eloquent address speaking of the influences of the war in unifying all christian denominations, the extension of Christ's Kingdom and the new unified effort under the reconstruction period to meet the social and moral questions as well as the labor question, including the temperance problems which were the vital issues of the day. The offering was made for the Armenian and Syrian war sufferers, the Offertory Hymn was the unfurling flag, followed by "Praise God From Whom All Blessings Flow," at the presentation of the alms. Final prayer was said by the Pastor of the First Presbyterian Church, the Rev. Dr. Mickey; the Recessional Hymn was "God of our Fathers," as the choir marched down the east aisle, and returning by the west aisle followed by the clergymen and rector, closing a most beautiful and inspiring service demonstrating the real unity of the Allied Churches, who have come to realize that we must "all hang together, or we will hang separately." In the name of the Great Captain of our Salvation, who "Marches in front of His banner unfurled, Which He raised that His own might find Him and His Holy Church throughout all the world falls into rank behind Him."



D.D., of the Church of the Redeemer, who was Rector of the Parish for a decade, from April, 1899, to January, 1909, when he resigned to take up the work of the Secretary of the Fifth Department. Dr. Hopkins urged that all the clergy present, request the older members of the Parish who are now scattered among the parishes of the Diocese be requested to make it a rule to send at least one dollar as a birthday offering each year to be added to the Endowment Fund. This rule is now being observed by present day members. Dr. Houkins was followed by the Rev. George B. Pratt, who served the Parish many years ago as Assistant. Mr. Pratt's address was delightful, giving the younger men among the clergy a picture of life among the churches in the "old days" when Epiphany was young. The Rev. Herbert W. Prince, the present Rector, spoke of the Endowment Fund, and of the present day work of the Parish, and its specific call to intensive work on the populous "West Side." This Parish belongs to a small circle of churches of various religious bodies, which minister to what is said to be the largest group of professional students congregated in any city of the world. These students are in attendance for the most part at the various medical and dental colleges clustering about the enormous Cook County Hospital. The Rev. James Malcolm VanZandt, who during his student days at the Western Theological Seminary, was Lay Assistant of the Parish, spoke of Epiphany's influence upon his own life and work.

Rev. Samuel Fallows, D.D., LL.D., the Bishop of the Synod of Chicago of the Reformed Episcopal Church, and the Rev. Martin T. Hardin, D.D., were also honored guests of the evening.

Friday was observed as "Consecration Day for Workers." There was an early celebration at seven o'clock in the morning, and a special service with an address by the Rector in the afternoon. A special "Consecration Service" was held at eight in the evening, at which time the Rev. John Henry Hopkins, D.D., was the speaker. The festivities concluded with the closing festival service, and sermon by Bishop Morrison on the Second Sunday in Advent.

The present Rector of the Parish, the Rev. Herbert W. Prince, has been in charge of the work for the five years last past. During this period all the debts have been paid, and the equipment of the Parish improved considerably. The Rector is assisted in his work by Deaconess Grace E. Wilson, the daughter of the late William White Wilson, LL.D., one of Chicago's most loved clergymen. Quite recently a plot of ground, formerly occupied by the Chicago Homes for Boys, was enclosed and is being used as a playground. While the opportunities for service in this venerable Parish are greater than at any time in its glorious history, its activities cannot be sustained without the endowment of one hundred thousand dollars, or other outside assistance. Mr. Prince and his faithful co-workers can rest well assured that the welfare of "Old Epiphany" is close to the hearts of all of Chicago's Church workers.

July 26th and October 30th, has returned to his parish. Dr. Stewart landed in France immediately before the beginning of the Allies' great drive, and finished his work just a few days before the signing of the armistice, thus taking part in the most intense of all the fighting. On Advent Sunday Dr. Stewart began a series of sermons on "The American Soldier at the Front." The subjects are as follows: 1. "The American Soldier and Religion"; 2. "The American Soldier and Women"; 3. "The American Soldier and the Enemy"; and 4. "The American Soldier and Death." On Advent Sunday evening, at which time the first of the series of the sermons was delivered, the Church was thronged with people at 7:30, though the service was not scheduled to begin until half an hour later. Dr. Stewart has delivered addresses during the week past to the Evanston Council of the Knights of Columbus, the Evanston Commercial Club, and the Evanston Women's Club.

### Gold Star at Oak Park Parish.

Gold stars have been affixed to the service flag of Grace Church, Oak Park, recently in honor of Lieutenant Frank O. Sturtevant, who was serving with the 128th Infantry when he was killed in action on October 9th somewhere in the Verdun region.



## STUDIES IN ACTS.

Continued from page 4.

such ulterior purpose in the scheme of life.

It is trading one's eternal life for a little temporary material comfort. And like all drug habits it makes the user temporarily comfortable and mighty unreasonable.

The same argument which some enthusiasts use to demand that the miraculous shall attend their daily lives, is used by others (seldom by the same ones, such is human inconsistency), to demand that the "having all things in common" is the normal status of human life.

It is seldom that such folk are capable of absorbing more than one or two texts of the Bible which they exalt into a whole symposium of theology. There are few of them that are big enough to include both parts of this one text.

Either they make a whole gospel out of the miraculous healing of the sick, or else they make a whole gospel out of "having all things in common."

It is seldom that one is both a Christian Scientist and a Socialist, yet each come to the same fountain for their authority, a few selected texts which confirm them in their persistent and narrow prejudices.

Yes, unquestionably the early Christians did for a time cure the sick by faith and divide their property by common agreement. But the fact that neither of these practices became the settled policy of the apostles in their subsequent ministry is just as well.

If they had become mere wonder-workers, Christianity would have degenerated into mere science and health, whereas it was the gift of eternal life to them that believe; or it would have degenerated into a mere political commission, whereas it took the ground that political systems were subordinate to the great principles of the Kingdom of God.

"Art thou a slave?" So far as the great things of life are concerned, do not let it worry you. You can become a child of God, even though a slave. But a shallow world is always putting the wrong thing first.

It is not your social position, nor your financial status, nor your physical health, nor your scientific attainment, but rather your joyful acceptance of the word of God, that lies at the basis of your acceptance with God.

It was a beautiful expression of the new faith that they had so gladly received, that this exuberance of faith and generosity should mark the inauguration of this new gospel.

## GLEANINGS FROM EVERYWHERE.

Continued from page 1.

Holy Ghost, who sanctifies all the people of God.

God made all things good; He made man to be His child and friend, but He gave man the power of free will, making him able to do good or evil. We know that here is something wrong in the world. We do not act as God's children; we forget God. In some way man has gone wrong. This going wrong is called sin. Sin is going against God. Sin is disobedience to God. Sin is selfishness. Sin arises from man's having strayed from God.

To restore mankind in the right way is a big thing, too big for any man to do. So God sent into the world His Son to put us back on the right track. God the Son became man. He lived on earth as Jesus Christ, our brother, showing us how to live; died for us on the Cross, rose from the dead, and ascended into Heaven, where "He ever liveth to make intercession for us." With Him we are united in Baptism; He comes close to us in the Holy Communion. This union with Christ is the work of God, the Holy Ghost, who brings to us Christ's gift of Grace, mainly in the Sacraments which are the means of Grace. Grace is the spiritual gift of God which He gives us, that we may live and grow into the life of holiness.

It was not Christ's plan that His children should be lonely, solitary individuals. He meant them to be in a society, a brotherhood, a kingdom, united with Him and with each other. Into this we are admitted by Baptism, as are all Christians of all ages and of every race and tongue. The Church has its officers and rules.

## The Bible Lesson.

As a rule, we begin on the first

day of the new year to make resolutions and plans for doing the things, which in the hurry, turmoil and pleasures of every day life, we have left undone. So now in this Advent season, which is the call to preparation for the second coming of our Lord, let those of us readers of The Witness who have not been keeping up with the Church's plan for daily reading and understanding of the Bible, begin this week and resolve to do so. There are many thousands of us in the Witness family. It will be a strong "tie that binds," to have the thought that each day, each member will be reading and studying the same Bible lesson. The course for this week is as follows:

The season of Advent consists of the four weeks before Christmas.

The season teaches us that Christ's birth was an event that was carefully prepared for in God's providence.

For two thousand years the children of Abraham were preparing for the Messiah. In order to see how thoroughly the Old Testament prepares us for the day that the Messiah is to be a king, that He is to be a ruler of the nations, let us read as follows:

First Day—The first promise of the Messiah, Gen. I: 15, to be noted with content, "The Seed of the Woman," is to bruise the head of the serpent.

In Gen. XIV. 18-20. The Messiah is called Melchizedek (king) (righteousness) and King of Salem (peace). Commented upon in Heb. VII. 1-10.

Second Day—In Psalm 110, David prophecies of the King, which Christ refers to in St. Matt. XXII, 41-46.

Third Day—In Dan II, 44-45 we have a prophecy of the Kingdom, commented upon in St. Luke, I, 31-33.

Fourth Day—In Zachariah IX, 9-11 is the famous prophecy of the King, quoted of Christ in St. Matt. XXI, 4-11, which forms the Gospel for the first Sunday in Advent. The genealogy in St. Matt. I is to establish the Kingly line to the Messiah.

Not only did God prepare for the Messiah through the Royal line of David, thus declaring the Kingship of Christ, but at the same time through the worship and the ritual of the altar. God was teaching the Jews the meaning of sacrifice and that the Messiah was to exercise a priestly office in which He was to be both the priest and the sacrificial lamb. Thus we shall trace through the Old Testament this sacrificial story.

Fifth Day—In Gen. IX, 1-15 we find the beginning of sacrifice. The difference between obedience and disobedience in sacrifice as illustrated in Heb. XI, 4. We find other acceptable offerings in Gen. VIII, 20 (Noah). Gen. XIV (Abraham); Gen. XXVIII, 16, (Jacob).

Sixth Day—Psalm XXII is a very vivid description of Christ's sacrifice on Calvary, also Psalm XL.

Seventh Day—Isaiah LIII contains a prophecy of Christ's priestly sacrifice. Read also 1st St. Peter, II, 20-25.

## A New Star in the Heavens.

Last Summer a new star blazed out in the heavens which attracted the attention of the astronomers and raised many questions as to who first discovered it, if it was a "new one," to us and whether or not it was a sign or omen. The Boston Herald had an editorial on the subject as follows:

"British experts were asked whether the new sun was moving this way and if there was any likelihood of it getting into a head-on collision with the earth. These moments of alarm have now passed and the star though diminished in brilliance from first to fourth magnitude, is still shining at a safe distance. In the interim, and without any unriddling of the puzzle, we have come to realize that the celestial visitor is 'new' only in a Pickwickian sense. It had been seen before; at least thirty years ago Harvard photographs of the constellation showed this particular star in exactly the same place which it occupies today. It was then a very faint object even for the camera and remained such in successive pictures until early in June last year, when it took a turn for the brighter and qualified as a sensation. Whether the star 'exploded,' got a tremendous jolt from a 'dark sun,' or simply ploughed its way through a nebular, nobody knows.

Light travels at inconceivable speed—at the rate of 186,000 miles a second and we get news of the events of the Sun in about eight minutes. But many of the stars are so be-

wildly remote that this particular outburst must have taken place not a week nor yet a month before it was seen, but hundreds, perhaps thousands of years ago. In studying the constellations that have become so familiar and dear to us we are studying not what is, but the things that once were—the vast antiquity which makes up so much of the bulk of our universe.

Tremendous changes of which only our far-off successors can know anything, may even now be in progress in the skies. And if there be sentient beings far-afield who scan our habitation with instruments immeasurably superior to ours, they also are antiquarians in regard to us.

In one world according to distance, the observer might be witnessing the battle of Waterloo, in another the founding of Rome, in a third the fall of Troy. It is an impressive thought that there are star systems so remote that even the swift messenger of light could not reach them with the story of our war until long after this planet had ceased from its nurture of life and had been leaved out into the cosmic dust from which new worlds incessantly come forth."

## NOVEMBER IN HONOLULU

(With Apologies to Thomas Hood.)  
No threatening clouds, no stormy skies,

No frosty air that stings the eyes,  
No fog that hides the sun for days,  
No snow to block the travellers' ways;

No need of fires upon the hearth;  
No blues of mirthful hearts, no death;

No winds that howl and pierce one through,

No squeak of ghosts adorn the field!  
No smoking chimneys causing wrath,  
No bursting pipes—no freezing bath!  
No falling leaves all brown and dead,  
No cold, damp sheets, no icy bed!  
No lack of flowers, of fruits and trees,

No lack of sunshine, birds and bees!

No-venmer!

May L. Restarick,  
Taken from The Living Church.

## DIOCESE OF NEW JERSEY

## WOMAN'S AUXILIARY MEETING.

The Lower Division, New Jersey Branch of the Woman's Auxiliary, recently held its Autumn meeting in St. Andrew's Church, Mt. Holly, the Rev. Henry Teller Coker, Rector. The Bishop and the Archdeacon of the diocese were present. The theme of the day was the "Advent Call" upon which addresses were made by the Bishop, Mrs. Matthews, the chairman of the Devotional Committee, and Mrs. Biller. Archdeacon Shepherd told of mission work in the diocese, emphasizing the importance of the Archdeacon's Extension Fund for meeting the expense of insurance and repairs on different missions.

The Rev. C. W. Twing told of his work in the pines, and reports were made by the heads of the several Departments.

## Services at the Woodbury Bag Loading Plant.

The Rev. H. E. Thompson of Woodbury, Secretary of the Diocese, has continued since the beginning of September to hold semi-monthly services at the above named plant. The services held in the large cafeteria, have been attended by officials of the plant, and many others. The choir of St. Luke's Parish, Westville, have assisted in the services. The Soldiers and Sailors Prayer Book is used, copies of which were provided by the Bishop White Prayer Book Society.

Beside the services the "Voluntary Chaplain" has participated in different social events at the plant, and has done systematic visiting at the twelve dormitories of the Women's Welfare Department, in which have been domiciled over seven hundred women.

The offering at the first service was given to diocesan missions.

Since the ending of the war the operations and personnel of the plant have been much reduced, but some more permanent occupancy is expected; and it is well that the Church has a foothold there. No other religious services have been regularly maintained.

## Notes from Parishes and Missions.

St. James' Church, Bradley Beach, has been enabled to pay \$1000 of its indebtedness, which now amounts to \$3500.

Grace Church, Elizabeth, has paid

all its indebtedness, increased the Rector's salary, and begun the accumulation of a Reserve Emergency Fund. The following memorials have been received: an altar in memory of the sixty Grace Church boys who are in Army or Navy service; a Bishop's chair in memory of Mrs. Eva Clynch; a Priest's chair, given by Mrs. Sarah Hunter in memory of her parents; a Processional Cross, the gift of Mrs. Kylesby, as a memorial of the Confirmation of her three sons. St. Thomas Church, Glassboro, has received from members of the Whitney family a gift of \$500, which suffices to pay the old indebtedness.

St. Barnabas Church, Sand Hills, is bequeathed \$700 under the will of Miss Caroline Nevins.

St. George's Church and Club at Camp Dix, under the Rev. Karl M. Block, assisted by other resident and some neighboring clergy, met heroically and effectively the especially severe visitation of the epidemic.

## INFLUENZA BAN LIFTED IN INDIANA CITY

## Rector at Laporte Protests Against the Acts of Civil Authorities.

A spirited and successful campaign was recently made at Laporte, Indiana, against the closing of the churches, schools and places of amusement and in favor of a strict quarantine of influenza patients. The Rev. F. J. Barwell-Walker, Rector of St. Paul's Church, without imputing unworthy motives to the civil authorities, made a strong protest against their acts in closing the churches, in an open letter to the Daily Herald. The letter in part follows:

"From whatever standpoint one considers the matter, the closing of the churches is wrong. There is, to say the least, a reasonable doubt whether such order is legal. In various states the order has been disregarded, and in Maine the Roman Catholics are prepared to carry the matter to the highest courts. If one looks at it from a mere medical standpoint the whole thing borders on the ludicrous. We are told that it is necessary to prohibit crowding to prevent the spread of the disease, and that it is necessary to close the churches on that account, BUT NOT THE FACTORIES OR STORES! Why? Because they are essential to the general welfare (at least from a financial standpoint) while the churches are not! They are non-essentials, and are thus classed with theaters, etc. It is necessary to enter an icecream parlor for light refreshments, but it is not necessary to enter church to worship God! It is necessary to tolerate crowded street cars and trains, but it is unnecessary for the faithful few to meet together and join with the priest in the offering of the holy sacrifice for the removal of the epidemic from our midst.

"I repeat that from every standpoint the closing of the churches is wrong; it is a sin in the sight of Almighty God, a sin impossible of commission if the people of our city and country had retained the old belief in the love and power of their Creator. It is lack of faith which has brought about this insult to the Deity. Our Master would say today: 'Fear not germs that kill the body, but are not able to kill the soul.' But we are so bound up in physical conditions that we are far more careful about the things which concern the body than we are about the things which concern the soul. We are putting 'safety first'—physical safety—before principle, in spite of all that has been said about the changes wrought by the war, and are curtailing the spiritual power of the nation in this great emergency. When the outcome of the war was in doubt, the President called upon the churches to observe a special day of intercession for the triumph of our righteous cause. The power of God was recognized, and His response to our petitions rapid and sure. Now we are told, in effect if not in word, that whatever power God may have had in relation to the war, He has none when it comes to disease.

"Supposing that the authorities are right in restricting crowds, how does that affect the churches? How many are so crowded in this day of carelessness and unbelief as to constitute a public menace? If any are, it would be easy to limit the attendance in proportion to the seating capacity (in line with a notice I saw in the city limiting the number in a certain

room to eight.) How many sick people go to church? Certainly far less than go to factory or store. But, as one member of the city board said, 'it is difficult to know where to draw the line,' and so the line is drawn where the least harm results materially and the most morally and spiritually. Chicago decided that it would be morally and psychologically harmful to close the churches—and the same truth applies here. Anybody who knows anything at all about psychology knows that such action is far more likely to increase disease than it is to lessen it. The basis of all modern civilization is Christianity and anything which lessens its influence must be bad for the people morally.

"To those who believe in the power of intercessory prayer it may be some consolation to know that the holy sacrifice is offered daily, but that does not make up for the loss of united intercession. If our city board is actuated by a genuine desire for the moral, spiritual and physical welfare of our people, they will lift the ban from our churches at once, and ask for an increase in the services of intercession rather than a decrease. We may do what we can by prayer, by the anointing of the sick, by the pleading of the great sacrifice in the blessed Sacrament of the altar; but we cannot do what would be possible—as during the war—without the united intercession of our people.

"In the name of God, and for the sake of the people, I ask for the authority to exercise the right guaranteed under the constitution, publicly now as I have privately before, with a willingness to accept a limitation in numbers if such be deemed really necessary. I am ready to cooperate in every way possible for the stamping out of the epidemic short of a virtual denial of God's power and that I must protest against with all the forces of my faith in Him.

"The only logical alternative to the removal of the ban on the churches is to close every factory, office and store, and to prohibit the use of pool room, club, or Y. M. C. A.—everything in fact where there may be at least as much danger as there is in a half-empty church. Think of the foolishness of 40 or 50 women crowded into a small space for Red Cross work, while the same number is prohibited in a church seating ten times that number!"

## WOMEN IN THE CHURCH

Shall the women who have been doing war work so effectively have the chance to know of the opportunities for similar work in the Church? This was the question discussed by a self-appointed committee which met at the Bryn Mawr Club in New York on Tuesday evening, November 26th. Bishop Lloyd, President of the Board of Missions, Dr. Gardner of the General Board of Religious Education, Deaconess Goodwin, candidate secretary of the Board of Missions, Miss Grace Lindley of the Woman's Auxiliary, Miss Edith Hadley of the Girls' Friendly Society, Miss Margaret Hobart of the Churchman Editorial Staff, and Miss Adelaide Case and Miss Grace Hutchins of St. Faith's House, constituted the committee.

They recognized the fact that women who have run canteens, organized branches of the Red Cross, supervised civilian relief, and reconstructed villages in France, will not be content to do small things in a small way. Many of these workers are Church women. If we believe that the Church is infinitely greater than any man-made organization and has received the greatest commission ever given, then we believe that she has work to offer the most capable and the most gifted of her members. It is only a question of making known to the right women the positions which they may fill. If the Church is not there to make known the challenge of important work to be done, then the women will turn to organizations that seem to them more effective.

In order to help Rectors and other leaders who wish to answer definitely questions about work for women in the Church, this self-appointed committee, with Bishop Lloyd as chairman, is preparing a leaflet on Women's Opportunities for Service in the Church. The leaflet will soon be ready, and may be ordered from the Board of Missions.

Why should we not expect that hundreds of women who have done big things will consecrate their ability in the service of God and His Church?



## SOUTHERN DIOCESE OF VIRGINIA

The twenty-sixth Annual Meeting of the Woman's Auxiliary was held in Christ Church, Roanoke, Va., November 22nd-23rd.

The evening of November 20th the delegates and visitors were welcome to an informal "Get together" in the beautiful new Parish House by the officers of the Auxiliaries of St. John's and Christ Church, assisted by the Rectors of both churches and their wives.

The meeting on Thursday was opened with the Holy Communion, administered by the Revs. J. Cantley Johnson and G. Otis Mead.

The business meeting which followed, was presided over by the President, Mrs. John Fletcher, who explained the changing of the Auxiliary Convention from Spring to Fall.

She made an appeal for the "Center Fund" to meet running expenses. Mrs. Fletcher also urged that each branch of the Auxiliary should subscribe for at least, one copy of the "Diocesan Record." Mrs. Loving then read a very interesting article on the origin and work of the Little Helper. Mrs. Castle, Custodian of the United Offering, being incapacitated from attending the convention by sickness sent a message from her sick room to be read by Mr. John D. Letcher. The Educational Secretary, Mrs. Hobart, next spoke in regard to the importance of every branch having a Study Class during the year. She said she could give no report of the number of study classes conducted the last year as she had received no answers from the various letters of inquiry which she had sent out.

In the absence of Miss Jane Neely, Box Secretary, Mrs. Murr, of Trinity Church, Portsmouth, gave a report on the boxes sent out. Miss Aurelia Davis, Vice New Box Secretary, asked that the branches of the Auxiliary communicate with her, in regard to whom boxes should be sent. Her address is—Miss Aurelia H. Davis, 215 Harrison St., Lynchburg, Va. She also asked that no boxes be sent by freight or express, but by parcel post, also to place a card inside telling contents of boxes. The card should bear the name of the church and Auxiliary sending the box. Miss Davis requested that clothing and toys, candy, etc., be sent in separate boxes.

Rev. Geo. Floyd Rogers, of Lynchburg, head of Covington Home for Boys, gave an interesting talk on the Boys' Home and the progress being made to divert the activities of the boys in the Home into proper channels.

Deaconess Williams, of Dante, spoke in behalf of her own Mission, also that of Mrs. Binns, at Nora, Dickerson County, who was detained at home, nursing sick patients. The Deaconess asked that candy for children, clothing, shoes, men's clothes, books and rolls of wall paper, quilt pieces be sent to both the missions at Nora and Sandy Ridge. Mrs. Binns made a special appeal for twenty dolls and one good size doll bed. Miss Williams was unable to attend the convention on account of having the influenza. For her own mission at Dante the Deaconess asked for Christmas gifts for 200, records for Victrola and games for boys' club.

The mission at Wilder is closed on account of Miss Sutton's absence in Canada, there being sickness in her family.

Workers are needed at Fremont and Morse. Deaconess Williams asked that the women of the Auxiliary would try and induce some of the returning war workers to take up some of the mission work in Southwest Virginia. She especially appealed for volunteer workers through the summer. Her present assistant, Miss Mabel Hix, was sent from St. Faith School, New York, as part of her training and becoming interested in the work remained to help her.

Deaconess Adams, of Keokee, showed a picture of her church that was part of her own home. She told how her people at Keokee had packed two large boxes for the Belgians and how the farmers had loaned their wagons that they might be hauled to the railroad station.

The Deaconess asked that useful things be sent in her Xmas box, such as shoes, ties, aprons, dresses, hair ribbons, quilt pieces, soap and towels. Money to be used for the sick.

Thursday afternoon Rev. Joseph Dunn, D.D., of Lynchburg, conducted the "Quiet Hour" at which time he

held the closest attention of the convention during his talk on Power of Prayer.

Our own Missionary, Dr. Harry Taylor, spoke Thursday evening of his medical work in China. Dr. Taylor also spoke during the session Friday morning. He told of the wonderful progress that had been made in the hospital at Anking, China, but still there are great needs in the way of improvement to the buildings. He said there were infinite possibilities for spiritual work among the natives, the Chinese being a receptive people. There should be a woman to talk to the patients, the doctors having so little time. A prayer meeting of one-half hour is held every day in the chapel for the nurses, as well as one in the wards for the patients. Dr. Taylor asked the prayers of all the branches of the Auxiliary for his work. He told of patients coming four and five hundred miles to be treated. The hospital needs about \$2300.00 to equip it more fully for its work. The Rockefeller Foundation offers to give three-fourths of this amount if the other one-fourth can be raised outside. The Southern Virginia Branch of the Woman's auxiliary promised, through its president, to raise one thousand dollars for two isolation wards for infectious diseases in Dr. Taylor's hospital within the next year.

Dr. Taylor was followed by his mother, Mrs. John Taylor, in a most unique address. Her appeal was for something definite to be done towards getting men and women to go out to China to cultivate the spiritual seed sown in the hospitals and which had taken root and sprouted in out stations with no one to carry the work forward. She begged that the women would acquaint themselves with the contents of the Spirit of Missions, which contains the present, vital needs of missionaries, rather than content themselves with the origin of missions in different countries.

Mrs. Darling gave a short talk on the work of the Juniors.

Mrs. John Loyd next gave a very interesting little talk on missions. She was followed by Mrs. Linsey Patton, of Lexington, who said this was the first convention it had been her privilege to attend for twenty years. She spoke of using the modified prayer cards. She asked that these cards be carried to every woman in the congregation, and also the week of prayer be observed in Advent.

Mrs. Moore, of 703 Boissevain Avenue, Norfolk, Va., next spoke in the interest of the Church Periodical Club, asking that magazines not more than six months old be sent to Chaplains at the front to help fill the vacant moments of the boys. The idea of this club is personal service from one Christian to another. She asked that magazines, The Spirit of Missions and Southern Churchman be sent to Alaska to Archdeacon Stuck that his people might have some reading matter for the long six months of night. Everything must be sent there between the months of March and June.

Miss Davis told of the wonderful progress that had been made in the last three years at St. Peter's in the Mountain, Franklin County. They now have a stone school building, three teachers and eighty pupils. The school is provided with a domestic science room where they have a machine on which the children are taught to sew. The Juniors of New York expect to send her a Christmas box. She needs baby things, clothing, bandages, antiseptics, hot water bags, ice bags.

The Missionary to the Amherst Indians, Miss Wagner, gave a very interesting talk on her work among these people, who seem to be a mixture of the white mountain people, free negroes and some Indians, who were dropped at this place when a part of their tribe made a journey from Florida to Washington on business about seventy-five years ago. So far the Episcopal Church is the only one which has taken up this work. They came to Sunday service from a radius of twenty-five miles. This mission draws \$25.00 from Diocesan Fund, \$35.00 for five months from the Government and \$400.00 from Sweet Brier College per year. Miss Wagner said her people bring her all the provisions they can spare. Her log house is very cold in the winter. It is built upon a rock with no under pinning. She would like one or two rugs for her bed room, and some hymn records with which to entertain the people before the church begins. For Christmas she asked for seventy-

five useful gifts and some candy. Miss Wagner said the church and mission house were both badly in need of painting.

The Convention was adjourned at noon to partake of a most inviting lunch in the Parish House, tendered to the delegates and visitors by the Auxiliaries of St. John's and Christ Church, Roanoke.

In the afternoon an enjoyable automobile ride was given to the visitors. In a talk given by Bishop Tucker to the women he urged that an effort be made to return to the old life instituted by our fathers and mothers that every household should have family prayers and the reading of the Bible to the children. That the people should come to a realization that the Church is the home of the soul and a person is dependent on regular services of the Church to feel the nearness of God. He asked that we make the Church a large part of family and individual life. The Bishop said as soon as the Spirit of God moves in our hearts there will be no need of appealing to people to spread the Gospel. In speaking of the ending of the war he said: "The end came not as a military victory, but to roll away clouds from the sky and draw the children of God nearer to Him. Peace has problems as well as war. The great power of the Kingdom of Christ must readjust conditions. The Auxiliary must labor as never before to show the need of bringing the heathen and all to God so there will never again be such a war as the present. The time has now come when every woman should bring back by prayer and service every one to the Church. We must now endeavor to rebuild that which has been destroyed. God is going to call many of the men who served their country to the ministry and the women must pray that these young men may accept the call. From the women of the Red Cross may there be many who will enter the service of Christ to spread His Kingdom."

The Convention closed with a mass meeting at 8 o'clock in the church with an address from Bishop Tucker.

Bishop Thomson visited Christ Church, Roanoke, on Sunday, November 24th, and confirmed a class of fifteen. That afternoon he drove over to Montvale and confirmed three. Both classes were presented by Rev. G. Otis Mead.

Rev. J. Alfred Figg, who during his diaconate has been in charge of St. Lukes, Clover, Christ Church, Mt. Laurel, in Halifax County, Grace Church, Drakes Branch and Ascension, Keyesville, Charlotte County, with residence at Clover, was ordained to the priesthood in St. Lukes' Church, Clover, by Bishop Tucker on Tuesday, November 26th.

## THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending December 21st, are those appointed to be read at morning and evening Prayer in the new Lectionary set forth by the General Convention of 1916.

3rd Sunday in Advent.  
(December 15th.)

I Samuel ii. 1-11  
Luke i. 39-56  
Genesis vi. 5-end  
Luke xvii. 20-end

Monday

Isaiah xiii.  
Rev. xi. 11 xii. to end  
Jeremiah xxx.  
Rev. vii. 1-4, 9-end

Tuesday.

Isaiah xiv. 1-23  
Rev. xiii.  
II Esdras ix. 1-22  
Mark xiii. 1-23

Wednesday.

(Ember Day)  
Jeremiah xxiii. 1-15  
John i. 29-end  
Jeremiah xxiii. 16-end  
Ephesians iv. 1-16

Thursday.

Isaiah xvii. and xviii.  
Rev. xiv. 14, xv. 4  
Job xxxvi. 26, xxxvii. 13  
Matthew xxiv. 29-end.

Friday.

(Ember Day)  
Jeremiah xxvi. 1-19.  
John v. 33-end  
II Kings vi. 8-23  
John xi. 1-16

Saturday.

(S. Thomas Apostle—Ember Day.)  
II Kings vii.  
John xiv. 1-14  
Job lxii. 1-9  
I Peter i. 3-12

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