

# The Witness

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

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## CURRENT EVENTS IN THE AMERICAN CHURCH

Dont forget to include among your Christmas gifts a subscription to The Witness.

"I want to congratulate you upon the interesting issues of The Witness, which you are publishing," writes Bishop Brewster of Maine.

Four hundred thousand children are starving in Bible lands, crying out to the Christian children of America, "Help keep us alive!" Every boy and girl in the country should be given the opportunity to share in the proposed gift of \$2,000,000 for the Children of Bible lands at Christmas time.

Mrs. Stephen Wheeler reports that the Church Home for Convalescents, 51 West Fourth St., Denver, Col., is greatly in need of women's clothing and of single or three-quarter size beds. Gifts of clothing and beds, or contributions in money to purchase the same will be greatly appreciated.

The rector of Grace Church, Port Huron, Mich., was speaking to the mother of a boy in France on the afternoon of the great day when the news was received of the signing of the armistice, and she said, with eyes filled with tears, "I just keep on saying, thank You, thank You, thank You, thank You." I went into the church and cried; I was so glad; I wanted to stand right out on Military street and scream out, thank You, so that everyone might hear."

The Anglican clergy of Ottawa, Canada, arranged three Victory services in which all three churches of the city united. The first was held at St. Matthew's Church, November 21st, the preacher being Dean Starr of St. George's Cathedral, Kingston, Ont.; the second at St. John's Church, with a sermon by the Rev. D. Charles White, rector of St. John's Church, Ogdensburg, New York; the third service was at Christ Church Cathedral, December 5th, the sermon being preached by the Bishop of Ottawa.

One hurried glance at coat lapels or blouses from now on will tell a lot about the ideals of men and women. If the 1919 membership button of the Red Cross is being worn, the glance will register a flattering impression. This button is being given to every adult who pays one dollar membership dues, but the dollar is the least significant thing about the transaction. What the American Red Cross wants this Christmas is to have the world see that the American people are behind the Red Cross spirit. Universal membership will prove this.

"May I briefly enroach on your valuable space," writes Mr. George Gordon King, treasurer of the General Board of Missions, "in order to say to all contributors to the Missionary Work of the Church, through the Board of Missions, that the books of the treasurer will be closed for the year on the evening of December 31st, 1918. We will be glad, however, and will take pleasure in doing so, to give credit, on this year's business, for all remittances received after December 31st, provided their envelopes bear the post-office mark of December 31st or of an earlier date."

Captain A. S. B. Carpenter of the British Cruiser Vindictive, which took the lead in sinking old ships across the submarine channel in Zeebrugge harbor, is in America and re-

cently gave an address at Trinity Church, New York. He says that the success of the British Navy has been largely due to the splendid influence which cultivated in officers and men the qualities of self-sacrifice, reliability, steadfastness, and sincerity. The captain stated that Morning and Evening Prayer was said daily on every ship and that the prayer asking for the security of ships as they pass "on their lawful occasions" is peculiarly appropriate for use at the present time, as it has bearing on the question of freedom of the seas.

### President of Trinity College Resigns.

The Rev. Flavel S. Luther, LL. D., President of Trinity College, Hartford, Conn., has sent his resignation to the Board of Trustees, to take effect July 1, 1919. He gave his advanced age as the reason. Dr. Luther, who is 70 years old, has been a member of the Trinity Faculty since 1883, and President since 1904.

### Dr. Tompkins Visits Pittsburgh.

Monday morning, December 2nd, the Rev. Dr. Floyd W. Tompkins, rector of Holy Trinity Church, Philadelphia, visited Pittsburgh and spoke to a body of 300 ministers, making up the Pittsburgh Ministerial Union, on the subject of "Evangelism." This Union is reputed to be one of the largest in the country, and meets the first Monday of every two months. Dr. Tompkins' address, which treated the subject in a most practical and able manner, created a profound impression.

### The Twenty-Weeks' Campaign in Maine.

A twenty weeks' campaign, from Advent to Palm Sunday, a development from the germ thought of the Advent Call is being conducted in the Diocese of Maine, which "aims," says the Northeast "to enlist the work of the men in the parishes, as well as women, to foster family life and devotion, and to encourage congregational singing. Topics for sermons are to be given to all the clergy in the diocese for certain Sundays, and the congregations are to be given Bible readings to prepare for these sermons." The Rev. Dr. Alexander Mann of Trinity Church, Boston, was in Portland recently and preached in the Cathedral in the interest of the Advent Call and addressed the Men's Club on the "Twenty Weeks' Campaign."

### Good Results From Advent Call.

The Advent Call to the women of the Church has been in part observed in St. Peter's Church, Cass Lake and St. Bartholomew's, Bemidji, Minn. At the former place Mrs. Parshall invited the women of the town to participate in a united service at which the Rev. Geo. Backhurst gave an address. About fifty women of all denominations gathered and the devotional character of the service and the intense spiritual tone of the address made a great impression for good. At Bemidji, on Sunday afternoon, December 8th about one hundred women took part in a beautiful service of Thanksgiving and Intercession. A special choir of ladies led the praises, and the Rev. Geo. Backhurst gave the address, dealing with the building up of spiritual power ahead of us. Over 75 per cent of the women present were not members of the Church.

### New York Cathedral Events.

The Rev. George William Douglas, D. D., a favorite evening preacher at Grace Church during Dr. Huntington's rectorship, is giving a series of

sermons at the Cathedral Sunday afternoons during December. On Monday evenings Prof. Stuart L. Tyson is giving a course of seven lectures in the choir common room on the subject of "How We Got the New Testament." Sunday night, December 1st, the choir rendered Gounod's "Mors et Vita," and the congregation filled every seat of the Cathedral. It has also been full to overflowing practically every Sunday lately with its special memorial services. One is given the feeling that here is a Cathedral fulfilling the ideal in many respects, and so justifying its existence.

### Speaks Out Loud For Temperance.

We are in receipt of a communication from the Rev. Dr. Empringham, General Superintendent of the Church Temperance Society, in which he calls attention to the failure of Uncle Sam to deliver a letter from Bishop Johnson of Missouri endorsing the call of the society, and expresses his appreciation of the Bishop's "endorsement of the greatest moral reform of the Twentieth Century." We very gladly publish the following letter sent to us at the suggestion of Bishop Courtney by Dr. Empringham:

My Dear Bishop Courtney:  
I have been disappointed that my name does not appear among the list of bishops approving the call of the Church Temperance Society and the request that Sunday, November 24th, be especially used throughout the Church to call attention to the urgency of the liquor traffic reform. I signed the letter promptly when it was received by me, and forwarded it to your office. I should not like to be classed among those who feel that it isn't worth while for the Church to speak "out loud" in this matter. Yours faithfully,

FREDERICK F. JOHNSON,  
Bishop Coadjutor of Missouri.

### Mystery Play at St. Faith's School, New York.

"Adeste Fidelis," a mystery play that wonderfully tells the Christmas story, has been written for Saint Faith's Sunday School, St. Faith's House, Cathedral Close, New York City, by Marie E. J. Hobart, the author of Saint Agnes Mystery Plays. The children are busily rehearsing the play which is to be given at Synod House on Saturday, December 21, at four o'clock. The mystery makes the beauty and wonder of the coming of the Christ Child very real to the girls and boys taking part in it, as well as to the audience. On December 21st, the audience will consist mostly of children, for St. Faith's Sunday School has invited its neighbors and members of St. Michael's, All Souls', The Sheltering Arms' and St. Mary's Sunday School are expected to fill Synod House.

### St. Thomas' Chapel, New York.

Three services were held in St. Thomas' Chapel on the morning of Thanksgiving Day, including two celebrations of Holy Communion and Morning Prayer with music and sermon. In observing the Advent Call to Prayer, special services were held daily during the first week of this month. The choir will sing Christmas music on the 24th inst., and there will be a midnight celebration of Holy Communion, beginning at 11 p. m. on Christmas Eve.

The executive committee of the Chapel reports that "the general subscriptions for the East Side work and Summer Home amounted to \$23,614.29, a somewhat larger total than the previous year and reasonably close to the twenty-five thousand dollars asked for. For so trying a period, the showing is very gratifying. The Rev. Mr. Sheerin has succeeded in lowering expenditures through economical methods and efficient work."

## VIEWS AND INTERVIEWS

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

"The stars in their courses are revolving to make a league of nations inevitable," says ex-President Taft.

"Without the British Navy, Germany would have easily won the war," said the Rev. Dr. Manning at Trinity Church, New York, recently.

"The only hope of securing the ideal that this war will be the last will be the establishment of a league of nations," says Sir Donald MacLean of England.

"A league of nations is an ideal. Perhaps it is attainable. Upon the close fellowship of the great English speaking nations and dominions depends the hope of fulfilling that ideal," says the Archbishop of York, the Rt. Rev. Dr. Lang.

"A man who talks about forgiving until justice has wrought her sobering work is just a Bolshevik—or a fool," says The Texas Churchman, in commenting upon the statement of a minister, "Now that we have won the fight we can show mercy and forgive."

"It is a curious fact," says G. Monroe Royce in a letter to the New York Times, "that the \$170,000,000 which the people of the United States were asked to give to the United War Work Fund is the exact sum that Hildreth states to be the entire cost of the war for American independence."

"If a large, world-wide view of all that has happened in the last year is taken into consideration" says the Rev. James Sheerin, vicar of St. Thomas Chapel, New York, "we certainly as a people have much for which to be thankful. In spite of all doubts and dark spots, I believe that we can gratefully say, 'The Kingdom of God is nearer than ever before!'"

"Despite the Lusitania, notwithstanding the assassination of Miss Cavell, the ignominious treatment of the women of Lille and our millions of dead, we must feed Germany. Noblesse oblige. It is Clemenceau himself who reminded us, 'midst the wild joy of the nation, that France remains always a soldier of God; in the words of our fathers, or, in those of today, a soldier of the ideals of humanity.'" —M. Gustave Herve, editor of La Victorie, Paris, France.

### Let Us Be Modest About It.

"From the standpoint of man power, food conservation, money and material for the support of our allies the United States made an astonishing and splendid record," says Mr. Fred B. Smith, for many years international secretary of the Y. M. C. A., "but by all means let us be modest about it."

### Should Put Their Trust First of All in God.

In commenting upon the influenza epidemic at Pottsville, Pa., the Rev. Howard W. Diller, rector of Trinity Church, says, "Better housing conditions, cleaner streets, better developed and cared for bodies will all have their influence in safeguarding the health of the community. The Board of Health and some of our physicians might not agree, but we are convinced that a higher and better moral and spiritual tone would serve the same end. We would not for a moment belittle or minimize the value of sanitation, social hygiene and materia medica, but we could wish that some of those who trust in these

things, would put their trust first of all in God. For it is no small matter by faith to cast out fear, to serve God with a quiet mind and to rely upon him for help and assistance."

### The Perpetrators Must Be Punished.

"For a league of nations to be effective," says the Rt. Rev. Dr. Winington-Ingram, Bishop of London, "the way must be paved by world-wide demonstrations that those guilty of waging this war made a colossal blunder from a material viewpoint. There was absolutely no necessity for the central powers to outrage the peace of the world. I consider this war the most unnecessary war ever waged, and I am absolutely convinced that unless the whole world sees and knows that this kind of thing does not pay, the whole idea of the league of nations is a baseless dream."

"Therefore, the perpetrators must be punished. I claim that to punish the wrongdoers is an essential part of upholding the righteous judgement of God as well as the essential foundation for a successful realization of the league of nations ideal."

### The Christmas Spirit Lifted Above Itself This Year.

"The Christmas spirit, always beautiful—because one of giving—is this year lifted above itself," says Helene Kouse in the Goodhouse House-keeping Magazine. "We want to give to our friends a joyous greeting, of course, but in a finer, better way—to give to little children tops that bring their happy laugh—but even more this great, strong, joyous, young nation wants, this year, to give of its strength, first to its own fighters and sufferers, and then to all those others who need our gifts of comfort and of cheer. We want to give, not the gift of an hour or a day, but the enduring gift. We want to give, not for the gift itself, but for what the gift means to those who receive it. It is the unselfish gift, the gift that passes something on to others, that matters now. It should be the gift of service, of love—of sacrifice, perhaps."

### "For God is in This, Men!"

"We are proud that our American soldiers and sailors have brought to the Stars and Stripes new glory of their courage, skill and dash," wrote Bishop Brewster of Maine in a letter, on the day after the signing of the armistice, to the men in the service from his diocese. "And we are thankful for you, 'over there,' that battles, and 'no man's land,' night-marches, mud, dirt, and dug-outs are either now things of the past, or will soon all be behind you!"

"And then for you of the Navy, whose work has been so invaluable and yet so little talked of, we are thankful. Yours will be a glorious story!"

"Those of you who have been kept on this side, in cantonments, or on patrol duty near shore, you too have our gratitude. Just as faithful, even though less exciting, has been your labor. Your country called you and you gave her your obedience."

The Bishop then gives a vivid description of the way in which Portland celebrated the victory, and continues, "In the Cathedral, just at six, we had a solemn Te Deum, with prayer and thanksgiving, and simple, hearty hymns. The hundreds of people there thanked God from the heart, for you, for the world, and for the approach of peace."

"For God is in this, men! As surely as judgment belongs to Him. He has brought about, through your brav-

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## MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

### THE INNOCENTS' DAY.

December 28.

By the Rev. FRANCIS S. WHITE.

#### The Collect.

O Almighty God, who out of the mouths of babes and sucklings hast ordained strength, and madest infants to glorify thee by their deaths; Mortify and kill all vices in us, and so strengthen us by thy grace, that by the innocency of our lives, and constancy of our faith even unto death, we may glorify thy holy Name; through Jesus Christ our Lord. Amen.

#### The Call of Christmas.

"Strength out of weakness." The call of Christmas is the call of dependence on love, of weakness on chivalry, of the divine on the human. The Church bids us think today of the contribution that childhood makes to Christian civilization. Because of the outreaching of baby hands, men have been stirred to their finest achievements. The big forces of the world are made use of by man for the little children who are bone of his bone and flesh of his flesh; yes, and not for his children only; because the battles of the Great War were fought to make life worth living for many generations that were born, and for those yet to be born, who are the babes and sucklings of all the free peoples of the earth.

The Christ Child had at his feet the wondering shepherds as well as the adoring wise men. Since His Birthday, Childhood, little by little, is coming into the niche He wanted it to occupy in the home, in the school and in the community; and where the Spirit of the Christ Child rules, there will you find a parish which is strong in the Lord and in the Spirit of His might, because high and low, rich and poor, one with another, all related, worship at His feet.

#### Heaven Big Enough to Take in the Little Weaklings.

"Madest infants to glorify Thee by their deaths." Now-a-days, when little Christian children are chilled by death, that part of the Christian world which is really Christian takes the separation in such a way that the non-Christian and the nominal Christian part give God the glory. Since Jesus came, men have realized that Heaven was big enough to take in the little weaklings of the world, as well as the great heroes, and that any scheme of things which forced out children could not be called the Kingdom of Heaven.

"Mortify and kill all vices in us." Every vice was once a virtue. Extravagance is unmortified liberality: the miser is the undeveloped man of thrift.

"Mortify" here means to discipline the tendencies, bringing them under self-control. "Kill" means to make it impossible for vice to flourish. The vices of a man are the things which age him. The uncontrolled life is the life that recognizes no dependence. The controlled life is the life that strengthens. What parents and god-parents have to do is to teach their children to learn self-control through reliance on Jesus, and obedience to Jesus, and then will God be glorified because innocence which is the result of ignorance will have been transmuted into virtue: and virtue is innocence which has resisted the temptation to relax in self-control and obedience.

"The innocency of our lives" then, is that controlled and disciplined character which by reason of its singleness of aim is correspondingly simple, and therefore childlike, which as you recognize is quite a different thing from childish. It is the life in which there is no guile.

#### A Faith Which All Hell Cannot Shake.

"The constancy of our faith" can be likened to the trustful attitude of one who has confidence in the strength and ability of the one on whom he has been led to depend. A faith which keeps strong hold on God as our Father, Jesus as our Saviour, and the Holy Spirit, as our Inspirer to worthy aims and ideas, is a faith which "all hell" cannot shake, endeavor as it may.

"Even unto death." Vices age the childlike quality of youth. The battle which can keep making it impossible for vices to live and thrive is a bat-

tle unto death. It is a battle which reaches out for the affections and struggles to keep those affections from becoming evil affections; or to put it better, it is a battle which is constantly being waged to make the affections run naturally in the paths of good and holy desires. In order to wage this battle, we have to be ready for anything even unto death. Only as we care for little children in this spirit can we hope to make the Birth of Jesus mean all it should to the little children whom Jesus loves.

#### For the Epistle. Rev. xiv. 1.

I looked, and, lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the first-fruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God.

#### The Poet Heard a New Song.

The dreams of virtuous childhood are the stuff that make for a substantial manhood. The Apostle had the vision of the white lives, which lives he placed in plain sight of all the world, "on the Mount Sion"; and high above the crowd of the white-livered ones, he set the proper playmate for children—the Lamb of God. Out of the noises contributed by nature and by human skill to the glory of God, the poet heard a new song. Everyone could not master that song of glory to the Lamb. Only those whose spirits were free from the hold of uncontrolled affections could become masters of that song. Writing for an age where people were just learning the virtue of detachment from creatures, and where much of the mystery of birth had been defiled by a pagan and undelicate handling of the question, the poet used phrases which those who have learned to treat all life reverently would no longer use. But the poet's thought still holds good. Those who are dedicated to follow the Lamb whithersoever He goeth, are those who must be unsoiled by that which is defiling and degrading—those who are redeemed from the earth. The touch of earth is common to us all. "Of the earth, earthy," calls to mind the fact that earthy contacts mean earthy stains—the Lamb redeems the stained ones: The Lamb's blood makes virtue possible to those whose innocence has been tried: the Lamb's blood can put a new song into the mouth of the stained ones. First fruits unto God are they.

#### Tying Up Young Life to the Life of the Babe of Bethlehem.

On Holy Innocents' Day, Mother Church holds up for her children's careful and prayerful thought the problem of tying up young life to the manager life of the Babe of Bethlehem; warning us against indulgence which makes it difficult to gain self-control: showing us the Holy Child in the barest sort of surroundings, so that we may realize that physical environment is not the sole, nor the chiefest factor in character development, but rather, the atmosphere created by holy and consecrated parenthood; which also shows us the value of "no guile." There is a guilelessness which is the result of over-protection of little children, and which is better called "simplicity," wherein is no knowledge of self-protection. The opposite of this is sophistication which is equally harmful in virtuous living. But the guilelessness which is educated by contact with the wisdom of God and step by step helps innocence grow into virtue—that condition of "no guile" makes

for sweetness, of character, than which there is nothing more attractive in God's world.

Holy Innocents' Day is the call to parents to consider well how closely they are keeping their children in contact with the Lamb of God; and whether the contact is one which is making their children of such character, that when they come before that strong light which beats on them from the Throne of God, they will not be afraid, because they see the Lamb, and realize that they have never wandered far from the companionship of that Lamb of whom it was written "I find no fault in Him."

#### The Gospel. St. Matt. ii. 13.

The angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. When he arose, he took the young child and his mother by night, and departed into Egypt: and was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under, according to the time which he had diligently enquired of the wise men. Then was fulfilled that which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted, because they are not.

#### Going Into the Land of Egypt.

"Flee into Egypt." There may be times for every soul when it has to go into the land of Egypt, symbol of separation and affliction, and sorrow. If the Christ Child be with us, the sojourn will be for our spiritual good. It was very dark when St. Joseph started for Egypt; so we are reminded that when our dark nights come, what we must do is to be sure we have the Babe of Bethlehem in the family life. How many of us fail to see God's providence in the journeys we have to take in the dark? How many Church folk having to give up their Church privileges, and live apart from sacrament and churchly edifice, have been blessed because they took the Christ Child, and did not yield to despair and fear and become indifferent to the place and teaching in their lives of Holy Church?

"Herod slew all the children that were in Bethlehem." Ever stop to think that your unreasoning and unreasonable anger may cost the life of some of God's innocents? Ever realize how half information, illy digested, as was Herod's which he got from the wise men, has had far-reaching results of sadness and even death in the household of God?

"Out of Egypt have I called my Son." Here is another witness to the fact that physical environment is not the chief factor in the development of character. Egypt and the Son of God in those days seemed most unlike. But when God needs a man, He takes him wherever he finds him. This old prophecy has had many a fulfillment in history. It is not quoted with the idea that we should be content to let Egypt prosper, but simply to be careful in our cleaning up of a place, and the regenerating of a community that we do not destroy the young life that we may find there. Similarly let us realize that it is possible for God's children to have to be in most uncongenial surroundings, but that is no reason why they have to stay there.

#### "There's a Home for Little Children."

"Lamentation, weeping and great mourning." These must be the portion of every mother when her innocents are taken from her: but it is not her best portion. Where the Christian Church has really been given a chance, and people have taken hold of the teaching, the Mothers, the Rachels, realize that their children still "are": and that "are not," does not apply to them. They are in the Holy Mount in the presence of the Lamb, and they follow Him whithersoever He goeth. Excessive grief of Rachel cannot be the part of a Mother who has taught her child to sing "There's a home for little children, above the bright, blue sky." Here, then, is another reason for having these little mutilated bodies brought into the Christmas week: The Babe of Bethlehem came to comfort Mother hearts and tell them the glad news that "it is well with

the child." And that is a great reason why we should be sending teachers all over the world to tell out the message that "there is no more weeping, no more sighing, no more pain," for those who have taken into their lives the Babe of Bethlehem, the friend and Saviour of Holy Innocents.

### WHAT WE MUST DO FOR BIBLE LANDS.

Rectors and superintendents of Church schools throughout the country have received from the Executive Committee of the Sunday School War Council, New York, pamphlets, programs, and other printed matter containing the necessary information which will enable them to present to the children a forceful plea to make the largest possible contributions towards the two million dollars in Christmas gifts to the children of Bible lands.

"Armenian and Syrian Relief" has become a well-known phrase all over America, but do you appreciate what it means? asks one of the pamphlets and gives the answer:

We speak of a territory larger than Armenia and Syria when we face this task. We include all that country that we study about in our Sunday schools. It takes in Palestine, that whole reach of country including Bethlehem, Jerusalem, Nazareth and Damascus.

It reaches out to the west and takes in the land of Paul's greatest work; the territory where many Christian Churches grew up and became strong, even in the face of great persecution; Antioch, Iconium, Tarsus, Smyrna and many other cities of the old Galatia country. It takes in the vast country to the east, the land of Israel's captivity, the early home of Abraham, the land where Noah lived, and away out east of Bagdad into Persia. Armenians, Syrians, Greeks, Assyrians, and other subject races are the people whom we serve.

This land was under the control of the Turk. In this War it has been the evident purpose of the Turks to destroy the smaller peoples, especially those that were Christians. This work was undertaken systematically and has been marked by fiendish atrocities.

The able-bodied men were tortured and massacred.

The women and girls were given into the hands of the soldiers for a life that was worse than slavery, and that soon reached its end in death.

The old people and the children, by the millions, were driven into the wilderness, often they were killed, and more often left to die from exposure and hunger. Some of these escaped with their lives and these constitute the need that calls to us.

From among the Greeks, the Persians, the Assyrians, the Armenians and the Syrians of these lands, there are four millions of refugees who are dependent upon us for the bread to keep them alive. One million of these are now within our reach and as the Allies advance the number increases daily.

Five dollars will keep life in one of these people for a month. Sixty dollars will do it for a year. It is a simple matter of arithmetic to see what it costs to provide for the million that now face us with the challenge of their up-turned faces and outstretched hands.

Our special Sunday school responsibility is to help care for the 400,000 children who will die unless we rush to their aid. We are giving the boys and girls of America the opportunity to contribute \$2,000,000 in a Christmas offering. A general national drive, January 12, 1919, must raise many millions more. To succeed with this first installment will require great giving. Your school must do a heroic share, and that is where we need your help. How can it be done?

### CHRISTMAS GIVING.

With what grateful hearts do we approach the Christmas season this year! God has manifested His love so bountifully, and thousands of hearts rejoice that enduring peace on earth is nearer than ever before in the history of men and nations.

This Christmas is a test of our sincerity. Times and seasons and places are significant to human beings; our attitude toward them is irrefutable evidence of our estimate of what they represent.

Christmas is the festival we keep as the anniversary of the birth of Jesus Christ. In His name we have prayed with fervor for the victory

of our armies, and the prayers are answered. Shall we now forget Him in selfish exultant joy, or shall we bring Him our selves more eagerly and more completely than ever before and pledge ourselves anew unto His service? Shall we think first of Him or of ourselves on His birthday? To those who adore Him, He seems nearest on Christmas Day. Those who ignore Him then, can hardly hope to draw as close to Him as at other times.

We need a re-consecration of our lives for the mighty tasks God has entrusted to us during the reconstruction days after the war. Christmas Day this year should find every believer in the Christ at His altar, worshipping Him and thanking Him and rededicating themselves to the fulfillment of His will.

During the interval between now and Christmas no one should omit to examine his life and purge it of selfishness and uncleanness that the Christ may through His Holy Spirit enter and dwell in his heart anew.

If we are so busy preparing for Christmas reveals that we find no opportunity to prepare our hearts and souls for His indwelling Presence, Christmas can mean for us only another wasted opportunity for spiritual uplift and strengthening. If we think first of Him, everything we do during the Christmas season will take on a blessed radiance and joy, and we shall become better and braver and happier because of all that the day means.

First we must give our selves to Him. That is the Christmas present to be prepared before all others. Then we must dedicate as much as we can of the money He has given into our keeping to carry on His work.

The approaching end of the war releases us from some of the anxiety we have felt regarding the funds we rightly considered it our patriotic duty to give toward carrying on the war. Until we have expressed by our gifts to Him our thankfulness for the impending peace, we have no right to indulge in expenditures for our own comfort and satisfaction.

As the Christmas congregations ought to be greater this year than ever before, so likewise should the Christmas offerings. We have been learning during the war to give more freely than in the past for all sorts of good purposes; we must now practice our lesson, in giving for the work of the Christ through His Church.

—St. Peter's (Chicago) Chronicle.

### A WONDERFUL SCHOOL.

The Advent offerings of the Church schools in the Diocese of Nebraska, by request of Bishop Williams; will be devoted to the support of All Saint's Indian School, on the Winnebago Reservation. In his letter to the children of the Church schools the Bishop gives the following interesting information:

"How I wish you could see for yourselves that wonderful school, as I have seen it; for the sight of it would open your eyes, and make little sweet smiles of love and interest chase themselves all over your faces. Twenty-five dear little Indian children, members of Christ, as you are, all being lovingly taught and cared for by the Rev. M. Wilson, and his devoted assistant, Mrs. Fowler.

"Who pays the money to buy these children nourishing food, and to help clothe them? Do their Indian fathers and mothers pay the money? Yes, they pay all they can, but that is not enough. Who, then? Why, the Woman's Auxiliary helps, and the Junior Auxiliary helps, and the Board of Missions helps, and then several generous church people have sent in enough money for the care of three children; then the Bishop squeezes a little out of the lean Bishop's purse.

"But all these helps are not enough to pay out on that wonderful school for the current year, for unless you, my children, come to my rescue, and give me your Advent Offerings, I shall be in sore straits. You see, I have promised these dear Indian children they shall be cared for, and that the faithful priest and his helpers shall go right on with their blessed work of teaching these dear little ones those things which pertain to the Kingdom of Heaven, and which will prepare them in their youth to grow up good, Christian citizens."

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



# UNIVERSAL CHURCH TRAINING

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

By Margaret K. Bigler.

### Christmas in the Parish.

In order to plan the Christmas festivities in the parish, whether it be in city, town or country, we must first recognize the ideal relationships in parish life. The Church is our home and we are all children of one family. In this parochial family when the great festivals of the year come, we must see to it that every one is provided for in the arrangement of the program.

In large parishes it may be necessary to divide the family into groups for the festivities. Primary and Junior school for the afternoon party and the Senior school in the evening. In small parishes and missions, we must make our program so varied that it will interest all. We must be mindful of the fact that our boys and girls want a happy time and also that Mother Church, like all true mothers, never forgets to place the right emphasis and value on spiritual experiences. One of the greatest opportunities for such spiritual experiences comes at our Christmas parties. The difficulty usually lies in keeping our balance in combining the festivities of a party with the experience of the first glad Christmas morn.

In the first place let me suggest that these parties of the Christmas season need just as expert leadership as our teacher training classes, and that they should be just as carefully planned as any lesson. Too often we depend upon eleventh hour inspirations for our programs. No one in particular is responsible for the various parts of the program, some one, at any time he thinks proper, stops the children to tell them a Christmas story, with the result that in most cases the Christmas celebration is a bedlam and the children leave with no spiritual experience.

Let me outline for you two simple programs for Christmas parties. These are only types. First, the children of the Primary and Junior schools. Be very careful from the first that the right impression is given. Send invitations to each one, that they may know it is a worthwhile party. We want them to think of it as an occasion, a time to dress up a bit, to have clean hands and faces. We also want every one to know what time to come and what time to go home, (from 3 to 5 p. m. or from 5 to 5:30 p. m.). Be careful not to have too long a party. During the time the children are coming, have some quiet game in session; one that can be easily joined at any time. An adult should be directing the game, another with some of the children should act as a receiving committee, while others should be in the cloak room to assist the arrivals. The games may continue for about forty-five minutes and should be arranged to meet the conditions in the case. The boys and girls may be divided into groups in different rooms, or in one room according to the accommodations.

If refreshments are served, this should be done now in an orderly manner. A march easily arranges things. See that each child has a suitable chair and before they are served ask a blessing.

"Little children saying Grace  
In every Christian kind of place."  
After the refreshments let them move around freely for a few moments. If there is a Christmas tree, let it now be lighted and give time for the children to enjoy it. If small gifts are to be distributed from the tree, it may come at this time. No package should be opened until they are taken home.

In some parishes the children bring gifts to the tree, which are sent to those less fortunate children.

Last of all comes the story hour. Two well chosen stories are enough. The last story should strike the spiritual note and allow the children to leave the party with the feeling that all this good time is because of the birth of the Christ Child. (Stories—"Christmas Cobwebs;" "The Legend of the Christ Child" by Elizabeth Harrison; "Why the Chimes Rang," by Alden; and the Christmas story taken from the Christian Nurture Series.)

The guests should leave as they came, saying "Good night" to the hosts.

The Senior school has two main interests. Dramatics and Dancing. A most enjoyable Christmas celebration for them is a Christmas mystery play (see last week's question box) presented to the parish, followed by a dance. Some would say that this seems irreverent to combine the two. Possibly to adults it may so appear, but not to the youth and maiden. In fact the Senior school has been having its spiritual experience during the weeks of preparation for the play. On the evening of the performance, it is good to relax and connect this beautiful experience with a happy time.

In small missions with only a handful of children, have a family tree. Play some games, tell some Christmas stories and sing some Christmas hymns. Do not be fearful and try to separate the frivolities from the Christ Child. Make the boys and girls feel that all are happy because of Him and that even as He came to the marriage of Cana, so He is ever present at the most joyful times in our lives.

As a climax of our holiday program, we must have a celebration on Christmas morning of our Christ's Mass, at which time we make our thank-offerings and join all our voices in prayer and praise.

(Note—Because of an unavoidable delay the article on "Christmas in the Home," will be omitted. Suffice it is to say that where there are children in the home, time must be taken amid the many jolifications to stop and realize what Christmas means, to sing some hymns and tell some story.

### Question Box.

R. T.—At what age does a child's prayer-life begin?

A child's prayer-life begins when his parents pray over his crib at birth. As soon as a child is able to kneel, he listens to the prayers his parents say for him. When he is able to talk to any one, he is able to talk to God and to be taught some simple prayer. The child is about the age of two.

W. H. M.—Is a boy of eight capable of any real spiritual experience?

A boy of eight is physical not spiritual, he may however have some real spiritual experiences that we know little about. This is not recognized as a spiritual age. In fact he is just between two spiritual ages, early childhood and adolescence.

Address Questions to  
Mrs. C. E. Bigler, DeKalb, Ill.

### A PROPHECY FULFILLED.

The following is an editorial which appeared in the first issue of The Parish Message of Christ Church, Beatrice, Neb., the Rev. Wm. A. Mulligan, rector, after the beginning of the world war in August, 1914:

"After this I saw in the night visions; and behold a fourth beast, dreadful and terrible, and strong, exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it." This is Daniel's description of a great military power. The present war in Europe demonstrates the accuracy of the description.

A peaceful people, whose neutrality was guaranteed by an international agreement is overrun, its people slaughtered, and its cities destroyed and burned, because it happens to be in the pathway of this terrible beast.

Kings, emperors and peoples have poured out the wealth of an empire to feed and nourish, and make it grow big and strong and irresistible.

But after all this beast is only terrible and destructive for a time. Daniel in his visions sees the end of it.

"I beheld even until the beast was slain; and his body destroyed, and given to the burning flame."

"The nation that nourishes this beast will be devoured by it."

Now after four years of struggle

the beast has been mortally wounded, and is prostrated before the people it tried to devour; but see the nation that nourished and raised it up—ruined.

### IN MEMORIAM.

The Rt. Rev. James Bowen  
Funsten, D. D.

The announcement of the sudden death of the Bishop of Idaho, the Rt. Rev. James Bowen Funsten, D. D., at his home in Boise on December 1st, a brief mention of which was made in last week's issue of The Witness, came as a great shock to all who knew him either intimately or by reputation. Those of us who were not privileged to come into close touch with the Bishop feel nevertheless that we do know something of the height, and depth, and breadth, and beauty, of his rare Christian character as it manifested itself in the love that is warmed by an intimate relationship with the Savior of men, and glowed through his pastoral letters, sermons and addresses, which have been published from time to time in the Church papers and magazines. As it is soul combined with technique that enables the great musician to interpret his favorite composers and hold spellbound his audiences, so the Bishop of Idaho has given us in his writings an insight into his own beautiful soul, illuminated by the Holy Spirit, and many, outside the privileged circle of his personal friends and those within the closer circle of the home who knew and loved him most deeply, have been "lifted up and strengthened." The Bishop will ever occupy a large place in the hearts and minds of those especially to whom he ministered so faithfully, energetically and efficiently as Deacon, Priest and Bishop. He was ordained to the diaconate in 1882 by Bishop Whittell of Virginia and advanced to the priesthood the following year by Bishop Peterkin of West Virginia. Prior to his consecration as Bishop of the Missionary District of Idaho and Wyoming in 1899, he had been in charge of missions at Bristol and Manon, Virginia, was rector of Christ Church, Richmond; General Missionary of the Diocese; and rector of Trinity Church, Portsmouth. From 1898 until 1907 Idaho was divided among the Missionary districts of Wyoming, Laramie, and Salt Lake. The Bishop was in charge of the Missionary District of Idaho from the latter date.

The funeral services were held in St. Michael's Cathedral, Boise, on Wednesday, the 4th inst., and the body was taken to Virginia for burial in the cemetery at Richmond.

### WHY WENT HE NOT FORTH WITH YOUR KING?

The pestilence was in the air;  
The churches closed, we aid invoke  
And, in our homes we kneel in prayer;  
A voice, to me, this message spoke,  
From out the skies it seemed to ring:  
"Why went ye not forth with your King?"

Our King well knew the heart of man;  
"Go forth and conquer in My Name."  
Our slothful feet delayed his plan;  
For deeds undone, we bear the blame;  
Of just reproof, the bitter sting;  
"Why went ye not forth with your King?"

Our sons went forth in khaki clad,  
Went gladly forth to meet the foe;  
On foreign fields, fell many a lad;  
Sad heart-aches, many mothers know;  
Young lips, to us, the query bring:  
"Why went ye not forth with your King?"

And now when peace has been proclaimed;  
When, with His Strong Arm, He has won,  
Shall we still hide afraid, ashamed,  
To heed the words of God's own Son  
And hear while bells for victory ring:  
"Why went ye not forth with your King?"

—Ida Sexton Searls.

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.

## CHICAGO LETTER

ne Rev. Albert E. Selcer.

### Great Lakes Clergy Available for Services.

The three Priests who represent the Episcopal Church at the Great Lakes Naval Training Station, the Rev. Bernard Iddings Bell, S.T.B., the Rev. Harry S. Ruth and the Rev. John Wilkins, are now available for occasional services and addresses on Sunday evenings and on week day evenings in the parishes in the City of Chicago, and municipalities surrounding that city. While the work at the Station is still of such importance as to justify the War Commission in retaining the services of these three men for the work, they now have occasional free evenings. These evenings they are glad to devote to giving addresses and holding conferences in any parish, the members of which are interested to know, not only what has been done at Great Lakes for our Churchmen, but also what has been learned about the Church from these Churchmen, and what suggestions might be made for reconstruction in Church methods on the basis of this knowledge. Of course, there will be no charge for this service to any parish which may desire it, except for actual travelling expenses. Correspondence in this matter should be addressed to the Rev. Bernard I. Bell, Building 914, Great Lakes, Illinois.

### Mother General Visits Chicago.

The Reverend Mother Mary Veronica, Superior General of the Community of St. Mary, is spending several weeks in Chicago, inspecting the work of the houses of the Community in this city, St. Mary's Home, and St. Mary's Mission House. During the past week, the Right Reverend the Suffragan Bishop, held a Retreat in the Chapel of the Mission House. The Rev. Mother Mary Maude, Provincial Superior, of the Western Province, with several Sisters from Kenosha, and the Sisters from St. Mary's Home, were in attendance. The Rev. Mother General has made it a point to study carefully the work of a purely missionary character done by the Sisters of the Mission House in the Institutions which are cared for by the City Missions Staff, and has expressed much gratification at the fact of the Community's participation in the work. The Rev. Mother leaves this week for Kenosha, where she will remain until after the visit of the Chaplain General, the Very Rev. Dean Vernon, of Portland, Maine, to the Western Province. The Dean will be in Chicago in January.

### Epiphany's Endowment Fund.

The Rev. Herbert W. Prince, the Rector of the Church of the Epiphany on the West Side, announces that as a result of the "Drive" for additional funds for the Endowment of the Parish, conducted during the "Week of Jubilee," donations in cash, bonds, pledges, and bequests amounting to

### QUICK RESULTS FROM ADVENT CALL.

### The Kind of Thing That Happens When Everybody Prays.

The Advent Call material was on hand in Okanogan, Wash., in November, and when the direction came to put "Thanksgiving" in place of prayers for Victory, it so perfectly fitted Thanksgiving Day itself that the Vicar, the Rev. A. C. Peabody, decided to start the Call a few days early. This was the more necessary because of having several missions in which it was to be introduced. First, everyone received an appeal by mail. Then the Thanksgiving Day service initiated the idea. The next day, after an afternoon service with Litany, eight messengers were pledged to secure new pledges, of which some twenty have come in to date, with more expected. Of course that was only the beginning, for one pleasant surprise followed another. First two school teachers offered their services as teachers in the Sunday School; and it must be added that the Vicar had pleaded with these young ladies for this service for a year, in vain. This offer came unsolicited except through prayer. Next the one Sunday School teacher who had been reliable before that time, Mrs. Hayes, reported that her class of four older

Twelve Thousand Dollars were added to the existing fund of Fourteen Thousand Dollars, giving the splendid beginning of Twenty-six Thousand Dollars toward the One Hundred Thousand Dollars required.

### Memorial Service at Trinity Church.

"Old Trinity" on the South Side was the scene of an impressive memorial service on Sunday, December 8th, in honor of Captain Franklin Wood, 132nd Infantry, Co. 4; Sergeant Warren Helleck Brust, 131st Infantry; and Private John Wilson, the Eleventh Infantry, U. S. A., and a detail from the Quartermaster Corps, U. S. A., were present, with the Eighth and Tenth Companies, Illinois Reserve Militia; the Logan Cadets, and the First and Second Regiments Veteran Corps. It is interesting to note that Col. John J. Garrity, commanding the Second Regiment Veteran Corps, has just been appointed Chief of Chicago's great police force. There were also present in an official capacity, a unit from the Quaker Oats Company, with which Capt. Wood was connected, the Lincoln and Thomas Posts of the Grand Army of the Republic; the Army of Santiago de Cuba; and the Martha Washington Club. Col. Kline delivered an address at the end of Evening Prayer which was read by the Rev. Albert E. Selcer, S.T.B., of the Cathedral and City Mission Staff, who was in charge of Trinity Church during part of the time when Sergeant Brust was a choir member. The Rev. Sidney R. S. Gray, the present incumbent at Trinity Church, delivered the memorial sermon. At the opening of the service "Reveille" was sounded by the bugler, and at the close "Taps" was sounded. After "Taps" there was sung, by a chorus of men, "Till the trumpet call again, sleep, ye chosen of the Lord. While is kept due watch and ward, sleep right calmly." The musical program was in charge of Mr. Irving C. Hancock, Mus. Bac., the organist and choirmaster of Trinity Church, who trained and directed Sergeant Brust during his career as a boy soloist. Many of the old choir members who served with the sergeant in the choir, but who have now scattered to all portions of the city marched in procession with the choir to do honor to his memory. Sergeant Brust was gassed twice and wounded twice, and died in a hospital "Somewhere in France." "As a boy he served his Church—as a man he died for his country—what more can be said of any man," were the words with which those who were closely associated with him during his brief life of twenty-one years, said "farewell." Captain Wood was commissioned Captain on September 22nd, 1918, for gallantry in battle, and fell leading his company at Bois du Chaune near Verdun October 9th. Details concerning Private Wilson are unfortunately unobtainable.

girls wanted to do Altar Guild and choir work; now they are doing it with zeal and devotion. Then two girls who had formerly refused to come near the church called on Mrs. Hayes, unasked, and wished to be admitted to the class. The Vicar's amazement was supposed to be complete when he found all the teachers new and old, making the rounds of the Church School scholars' homes to make sure of their attendance the next Sunday. But it reached the climax at the Communion service on December 1st, for beside the fact that every Communicant but one—a doctor who had been called to a patient—was in the church, there were three who had been in church only once in the last two years and who said they were certainly coming again. Also, our former organist, a real musician whom we have sadly missed of late, offered to return to his old place and to train the choir. . . . This is the kind of thing that happens when everybody prays. To some these things may seem small, but not to the missionary who has spent years yearning and working for them. We were pledged to pray mainly for a spirit of Thankfulness and for Righteousness. God's first answer was to strengthen the Church.

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# The Witness

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## EDITORIAL

### THIS CHRISTMAS.

John Baptist: "Behold the Lamb of God which taketh away the sins of the world."

Virgin Mary: "He hath scattered the proud in the imagination of their hearts." "He hath put down the mighty from their thrones, and exalted them of low degree."

Holy Angels: "Glory to God in the highest and peace on earth to men of good-will."

The mighty were pretty securely entrenched on their thrones. There had been the arrogant monarchs of Babylon and Ninevah and Egypt.

There were Caligula and Nero and Domitian and the brood of Herods.

There were to follow Attila and Alaric and Genseric, Clovis and Barbarosa and Philip of Spain and Henry of England and Louis XI. of France and Boniface VIII. and Alexander Borgia and the Romanoffs and the Hapsburgs and Hohenzollerns, and the innumerable number of those who were proud in the imagination of their hearts.

And against them there has been one solitary figure, crucified by this haughty world power, His disciples tortured and burned, His Church betrayed and oppressed, His gospel mutilated and caricatured, but He Himself never overcome and always having those who were faithful to His spirit to work and die for Him.

Germany had developed a great material civilization; but, as a French officer has well said, was absolutely lacking in moral civilization. Her powers trusted in themselves that they were right and despised others.

She was the last word in that tremendous combination of business efficiency, scientific progress and military preparedness.

In these she put her trust and ruthlessly threw down the gauntlet to everything that was compassionate and charitable and Christ-like.

Berlin and Vienna were the mecca of the savants of the world, and the Body of Christ had been dissected and buried by their learned doctors who presided at the autopsy.

And against this chemical laboratory of materialistic knowledge there was finally arrayed three captains, who used war as their instrument, but each of whom acknowledged Jesus Christ as his great commander.

Haig, Foch and Pershing,—three worthy representatives of the three great divisions of Christ's legions,—a Protestant, a Roman Catholic and an Anglican, each possessed of simple faith and gallant courage, went forth to do battle with the Philistines.

Surely, the unity of command into which these three were forced by the stubborn power of the enemy is a great parable of what Christians must yet accomplish if they, too, would overcome the Prince of all tyrants whose dominion over men is still powerful.

But Christmas comes to the world with its message of peace and good-will with a force and a power that it never possessed before. For never has a war-weary world so longed for peace, and never has it been compelled to pay the price for its sins of lying diplomacy and political greed as it has paid in the past four years.

But once more, as at the birth of Christ, the dogs of war are chained, and Christmas morning will bring its message of peace to a

weary world. War, famine and pestilence have touched all that we have; God grant that our conscience also has been touched, so that the song of David, after his delivery from all his foes, may be our song. David said (II. Samuel—xxii):

"The Lord is my rock, and my fortress, and my deliverer; the God of my rock; in Him will I trust: he is my shield and the horn of my salvation, my high tower, and my refuge, my Savior; Thou savest me from violence."

\* \* \* \* \*

"The sorrows of Hell compassed me about; the snares of death came upon me. In my distress I called upon the Lord, and cried to my God; and He did hear my voice out of His temple, and my cry did enter into His ears."

"Then the earth shook and trembled; the foundations of Heaven moved and shook because He was wroth. There went up a smoke out of His nostrils, and fire out of His mouth devoured; coals were kindled by it."

\* \* \* \* \*

"The Lord thundered from Heaven, and the Most High uttered His voice."

"And He sent out arrows and scattered them; lightning, and discomfited them."

"And the channels of the sea appeared, the foundations of the world were discovered, at the rebuke of the Lord, at the blast of the breath of His nostrils He sent from above; He took me; He drew me out of many waters. He delivered me from my strong enemy, and from them that hated me, for they were too strong for me."

"He brought me forth into a large place; He delivered me because He delighted in me."

"The Lord rewarded me according to my righteousness; according to the cleanness of my hands hath He recompensed me. For I have kept the ways of the Lord, and have not wickedly departed from my God."

\* \* \* \* \*

With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure, and with the perverse thou wilt show thyself froward. And the afflicted people thou wilt save; but thine eyes are upon the haughty that thou wilt bring them down."

This Christmas finds our prayers answered and our work begun; for prayer is but the effort to ascertain His will. "What wilt Thou have me to do?" is the prayer for the man of God.

So this Christmas should make us very grateful for His mercies and very careful that our peace as a people is not one of stagnation, but of good-will.

The world will be merry only when the world is trying to be righteous.

The old pagan world was a gloomy world. The Prussian and the Turk lack any sense of humor. There is nothing blithesome about sin nor winsome about selfishness.

There is no merriment in business or in science or in militarism. They are all grim pursuits unless they be leavened with the Christmas spirit.

The deaf cannot hear the angels sing, nor the dumb sing their songs. Let us then accept Christ as our Master and all things will become new, and the new year will be joyous, for true joy comes from the consciousness that we are attuned to the spirit of Christ, which is the Christmas spirit.

But to make the spirit of Christmas to be the spirit of your life is something more than a mere passing sentiment.

It is to discipline your life to meet blithely all its cares and vexations and discomforts. It is to put self one side, and not to measure life by that which contributes to your vanity and self-esteem, but to measure life by your ability to fit into the particular niche which you occupy, and to be as useful as you can wherever the line of duty runs.

If you seek joy in satisfying the cravings of your appetite, it will elude you.

That which you think will satisfy you tomorrow will but create new hunger for that which is still unattainable.

Whereas, if you accept life, and forget self in service, joys will come from unexpected sources.

The best way to be happy, even when you cannot have what you desire, is to set to work curbing your desires. You will find a better joy in that which you give to others than you will ever find in that which others offer you.

Remember the Hun! He had prosperity, but wanted the earth. He lost everything.

Remember the Christ! He had nothing but the capacity for loving service. He wanted nothing but the love and confidence of men, and gained the love of loyal hearts.

Make it the resolution of this blessed Christmastide that you will follow the example of the Christ and not that of the Hun; that only in losing your life in glad service will you find that joy cometh in the morning.

It is such a feasible program:

To love Christ because He is the most lovable of all beings.

To serve Christ with fidelity, for His cause is the most worthy of all causes.

(Continued on page 5.)

## STUDIES IN ACTS.

### Final Summary.

By Bishop Johnson.

The Christian Church is the product of certain forces that preceded it and fashioned it.

These forces are:

(1) The Jewish Church, from the promise made to Abraham down to the preaching of John the Baptist, the last of the great Hebrew Prophets.

(2) The life and teaching of Jesus Christ, the founder of the Christian Church.

(3) The Apostles, left by Christ to fashion the enterprise that He had begun, and endowed by Him with the gift of the Holy Spirit which was "to guide them into all truth."

(4) The primitive Christians who took the institution as it had been fashioned and shaped it to the needs of the times in which they lived.

\* \* \*

The founding of the Christian Church and its subsequent development into a powerful instrument of God's grace followed the same principles as that which shaped this republic and made it what it is today.

First—There was the common law and constitutional order of England out of which it grew.

Second—There was the dominating spirit of Washington who imparted the principles which—Third—were fashioned by the great apostles of liberty into constitutional form, and Fourth—Shaped by custom and tradition into a great republic.

It is therefore a matter of great human interest to face each of these four elements which played their several parts in founding that great spiritual organization which is older than any nation in Europe, and more comprehensive in its rule than any other organization that the world has ever known.

It has existed for twenty centuries, has included representatives of every known race of men and is larger and more influential today than it has ever been in its history.

I, The First Element—The Jewish Church.

Judaism, as a system has never accepted the institution which Christ founded, and so the sacred writings of the Jews form a witness not prejudiced in favor of that institution, and yet it establishes the antecedent probability. If the Old Testament is an inspired work of the Divine mind, that God had planned, out of the Hebrew religion, there should come a universal institution, founded by a Jewish Messiah, to which the Gentiles should flock and in which they should find redemption.

In Abraham's seed all nations of the earth should be blessed.

To Moses, God promises a prophet to whom all should hearken.

The Psalms of David speak of David's Lord who should judge among the heathen.

The prophecies of Isaiah tell that the Gentiles shall come to His light and kings to the brightness of His rising while Daniel speaks of the kingdom which shall consume the world powers and which shall never be destroyed.

There is no fact in history better attested than that the Hebrew people for centuries looked for a Messiah who should make the Kingdom of Israel a world power, and if the Hebrews be regarded as a chosen people to inaugurate a great spiritual dispensation, one can readily understand why the founder of the Christian Church looked to two thousand years of spiritual training as the proper preparation for His Mission.

The Gospel of Christ had a Hebrew origin for the Hebrew revelation made it possible. You may disbelieve either the one or the other, but you cannot deny that the one flows out of the other with as much historical certainty as that our American republic grew out of English foundations.

As St. Augustine well puts it "The Old Testament conceals the New, and the New Testament reveals the Old." Whatever the Jews may think of Christ as fulfilling the conditions of their Messiah, there can be no question that Christ thought of the Hebrew religion as the foundation of the religious institution that He was about to create, and therefore that we shall find Hebrew traditions fulfilled and not abolished in the New Gospel.

This is as important a factor in studying the Christian Church as the

(Continued on page 7)



## CURRENT EVENTS

## Victory Service at Brooklyn.

Never in half a century has the Church of the Redeemer, Brooklyn, N. Y., witnessed such a gathering as filled the church at the Victory service on November 24th. In the long procession led by the Greek-American Boy Scouts there were representatives of England, France, Italy, Belgium, Serbia, Armenia, Syria and Czechoslovakia. The Greek Society of Marmora was present with its banner. The French Navy was represented by sailors from the Marseillaise. A body of Czechoslovaks were present in their picturesque national costume bearing both the new national flag and the old Hussite flag. The families of the Honor Roll boys marched in with their service flags and the Redeemer Red Cross Auxiliary were present. Prof. Reynolds of City College was a guest of honor along with Lieut. Poyer of the French Navy. The American flag was carried by Master Rossiter McNaughton, whose father is on the battle front in France. Mr. Albert Ernest Wier, the violinist, assisted in the musical service with his violin.

## Wants The Witness as Long as She Lives.

Among the many letters that have come to us the past few weeks, commending The Witness, none is more highly appreciated than a communication received from an aged Church woman in Vermont, an excerpt from which follows: "I am a widow woman. I have a public hall which does not net me what it should, and I own a store-room not rented which has been occupied at different times by a shoe merchant, a harness, and a barber shop, but these did not pay in this small town. I am taking the liberty to address you because I am a sister in the Church, and want to write an item for your paper for which I am trying to secure subscriptions. I am trying to get all the people I can to take The Witness, and if I succeed in renting my store room then I will be able to take the paper as long as I live. I have had hard times as long as I can remember and I am now seventy-four years of age but I do not feel very old or childish. If I can do well in the future with my hall then I shall be able to take The Witness all right. Please excuse these lines and remember that I am a sister in the Church."

## The Call to Prayer in New York.

The Advent Call to Prayer resulted in increased services in many churches of the city during the first week in December. Some parishes made no effort to use messengers or intercessors. This was particularly true of large East Side chapels, where the plan did not seem feasible. But all had a corporate celebration of the Holy Communion, and there were other extra services night and day. A few clergymen had special devotions with various parochial organizations for women, and everywhere at the Sunday services there were urgent reminders of the duty of prayer and thanksgiving. The chief Diocesan observation was at the Cathedral Monday morning, with an address by Bishop Greer, who seems in better health this year than he was last year. By special request, "a fellowship of silence" was conducted by Dr. Slattey in Grace Church Chantry, Thursday afternoon.

The Call to Prayer did good if it did no more than emphasize what Bishop Greer said in the Cathedral, "In human nature at least there is no other law so prevalent, so permanent, so dominant, as the instinct of prayer, and we can no more get rid of it than human nature can get rid of human nature."

## New York Parish 125 Years Old.

The parish of Christ Church, Broadway and 71st St., New York, passed its 125th birthday on April 3rd of this year. The church has occupied various sites since the incorporation of the parish April 3, 1793, when it was located in Ann St., where it remained for about thirty years and a new site was purchased on what is now known as Worth St., west of Broadway and a handsome edifice erected which was destroyed by fire in 1847. The church was rebuilt and occupied five years when the property was sold, and a new church erected on Eighteenth St., west of Fifth Avenue. At the end of six years the property of the parish was again sold and property pur-

chased at Fifth Avenue and 35th St., where the services were kept up and the work of the parish carried on for thirty years, when the present site was secured and the handsome church building and rectory erected, which have now been in use for nearly thirty years. Christ Church has back of it a notable history and has been served in the rectorship by a long line of clergymen who have wielded a strong influence on the religious life of New York and the American Church. The first rector, the Rev. Dr. Joseph Pilmore, was lay preacher under John Wesley in England, before coming to America and seeking Holy Orders. He had charge of the parish from its inception until 1804. The following are the names of his successors: the Rev. Dr. Thomas Lyen, 1804 to 1848; the Rev. Charles H. Halsey, 1848 to 1854; the Rev. F. S. Wiley, 1855 to 1862; the Rev. Ferdinand C. Ewer, 1862 to 1871; the Rev. Dr. Hugh Miller Thompson, 1871 to 1875; the Rev. Dr. William McVicar, 1876 to 1877; the Rev. Dr. Jacob Shaw Shipman, 1877 to 1903; the Rev. George Alexander Strong, 1904 to 1914; the Rev. Edwin J. Van Etten, 1914 to 1917, and the present rector, the Rev. Dr. John R. Atkinson.

The New York Globe, under date of December 7th, commenting upon the work of Dr. Atkinson, says: Dr. Atkinson came to the church last year with the problem of reconstruction on his hands. He is making good. The congregations are increasing steadily and churchmen are being gathered in whose existence was not hitherto known to the parish. One of Dr. Atkinson's first quiet moves was to establish a "friendly half hour" at the close of the evening service. He began it in the chilly time last winter and used the little chapel in the basement. At first it consisted of singing, a little address, and an opportunity for friendly greeting. Gradually it was expanded by including an address by some well-known layman, and last Sunday night it was necessary to use the church proper when Melville Stone of the Associated Press addressed the "friendly half hour."

## The Campaign For Missions at Mobile, Alabama.

A city-wide campaign for Missions, which had been in preparation since the summer and was postponed in October because of the influenza epidemic, has just been completed in Mobile, Ala., with exceedingly gratifying and encouraging results.

The Rev. Louis G. Wood came on November 21st for final preparation and remained over Sunday to assist the Rev. R. W. Patton, D. D., in presenting the campaign in the several pulpits on Sunday. Monday, Tuesday and Wednesday, there were conferences and instructions afternoon and evening and Thursday night a largely attended supper to prepare for the every-member canvass on Sunday. Friday evening was given to the instruction of the canvassers.

The canvass was made on the first Sunday in Advent. The churches taking part were Christ Church, Trinity, St. John's, and All Saints', and the Church of the Good Shepherd (colored); and in the suburbs, St. Paul's, Whistler; St. Mark's, Toulminville; St. Paul's, Spring Hill, and Grace Chapel, Oakdale. Other churches in the two neighboring counties, at Citronville, Oak Grove, Bay Minette, Loxley, Robertsdale and Bon Secour participated in the campaign as far as was practicable and made the canvass, but it was found impossible to include their figures in the report.

Immediately following the campaign and canvass, the Woman's Auxiliary carried out the Advent Call with great enthusiasm and success. There were corporate communions daily in the four parishes in succession, followed by visits to the homes of all the women of the Church with prayer and the signing of pledges of spiritual activity.

On the evening of the Second Sunday in Advent, a final meeting was held at St. John's Church for reports of results of the canvass.

In the chancel were the Rev. Gardiner C. Tucker, rector of St. John's; the Rev. Louis Tucker, rector of Christ Church; the Rev. V. C. McMaster, rector of Trinity Church; the Rev. R. A. Pearce, deacon in charge of St. Paul's Spring Hill and the Rev. James F. Plummer, Dean of the Con-

vocation and Priest-in-charge of All Saints' Church. The Rev. J. T. McCaa, who is associated with the Dean in the care of the churches at Whistler, Toulminville and Oakdale, was in the congregation and read one of the reports.

Conspicuous features of the report are 120 subscribers among the colored people, all of whom made pledges on both sides of the envelope. Three hundred per cent increase in amount pledged at St. Paul's, Whistler. Christ Church, the mother parish of the city, showed large increases both for the parish and for missions.

As a result of this long-planned-for joint enterprise, the Church in Mobile enters upon its new year with renewed enthusiasm and hopefulness and with deep gratitude to God for the blessings it has brought. The two Secretaries of the Board of Missions did their work admirably and resolutions of appreciation were adopted at the final weekend meeting.

Five subscriptions to The Witness to five friends as Christmas gifts will advance your own subscription one year. Can you do better than this with a five dollar bill?

## PERSONALS

The Rev. Elmore E. Hutchinson has accepted a call to the rectorship of Zion Church, Morris, N. Y.

The Presiding Bishop, the Rt. Rev. Dr. Tuttle, has appointed Bishop Page of Spokane to the charge of the Missionary District of Idaho.

The Rev. Thomas Dyke of Mobile, Ala., has accepted an appointment as priest-in-charge of St. Andrew's Church, Edwardsville, Ill., and began his work there on the 15th inst.

The Rev. F. P. O. Reed has entered upon his duties as rector of Christ Church, Chippewa Falls, Wis., and should be addressed at Christ Church rectory, 620 Bay St., that city.

The Rev. Ernest B. Mounsey, rector of St. Mark's Church, Lake City, Minn., has been appointed Captain of the local High School Cadets. Besides the cadets Mr. Mounsey has a community troop of Boy Scouts.

The Rev. Frederick M. Brasier of All Saints' Church, Ashland, Me., has been drafted in to the service of the High School in Ashland on account of the scarcity of teachers and is teaching English and American literature, history and Latin.

The Rev. Frederick Irving Collins, rector of the Church of the Messiah, Providence, R. I., has gone to do three months' work in the District of Honolulu, H. I. The Rev. Henry G. Raps, the assistant rector, is in charge of the Parish during the rector's absence. Mr. Collins expects to return by Easter day.

St. Paul's Church, Waddington, New York, has called the Rev. Charles Gregory Prout to be its rector. Mr. Prout will also be priest-in-charge of St. Philip's Church, Madrid. Mr. Prout was educated at St. Stephen's College and the General Theological Seminary, ordained to the diaconate by Bishop Nelson in All Saints' Cathedral, Albany, in 1917, and priest in St. John's Church, Ogdensburg, New York, in 1918. Since September 1st, 1917, he has been assistant at St. John's Church, Ogdensburg. Here his marked devotion to duty and his kindly manner have won the respect and affection of all the congregation. The Boy Scout work has been largely in his hands and he is most popular with the boys. His untiring service during the epidemic will long be remembered by the people. All will wish him Godspeed and every success in his new work.

"There are smaller victories for democracy still hanging in the balance," asserted the Rev. Edward S. Doan, of St. Andrew's Church, Roswell, N. M., in a recent comment upon the great victory of the United States and our Allies in Europe. "They are right in our own country where big interests are still impotent, and still go on in an autocratic manner, deceiving the people and the producer. They subsidize the press and camouflage their iniquities by half told truths, and patriotic sentimentality. Interests that care more for big dividends than for the welfare of the

## EDITORIAL.—Continued from p. 4.

To discipline self with great strictness, for our slovenly service is the cause of most of our unrest.

It is the soldier, who accepts gladly the hard discipline of army life, that becomes the good soldier. The man who drills slovenly will be a poor fighter.

The Christian life is to submit ourselves to the rule of Christ and to carry on without bitterness or complaint.

Then we may sing the Song of David as against the enemies of our own soul.

## HOW STRONG ARE YOU?

Strength counts every time. It is of more value than money. A strong body means everything to the man who works with his hands. A well developed mind is just as much to him whose occupation calls for the constant use of brains. Bodily and mentally, we all know, strength is a necessity. Now, just a step higher. In taking this step it is quite as practical. How well or how sick is your spirit? If it be healthy, strong, then you are going to experience the achievements of the spirit. Strength of body, and of mind, is never kept accidentally. It is only as we take care, and avoid the things that physically injure. The same law holds good with regard to the health of the spirit. Here is where God should specially appeal to us, and also where Jesus Christ should bring wonderfully near to our lives the Father's Great Spirit. By being on the alert spiritually it means that we shall be increasingly strong in our spirit. Just as when the morale of an army is at its best there is military victory, so in the strength of one's spirit there is sure triumph over the greatest enemy—that of sin.—The Open Air Service Committee, Pittsburgh, Pa.

## 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.

## JERUSALEM AND THE EAST MISSION.

"Beginning at Jerusalem."—St. Luke, XXIV, 47.

The Bishop of Jerusalem is the only Bishop of the Anglican Communion especially appointed to represent it in the Mother City of the Faith and the Bishopric included within its borders three of the four Ancient Patriarchates of the East.—Jerusalem, Antioch and Alexandria.

The Jerusalem and the East Mission administers alike to Jews, Moslems and Christians. It maintains schools and hospitals at Jerusalem, Haifa and Beirut, and is now engaged in aggressive relief work to all in need.

Millions are dependent upon your offerings at this critical time. Will you not, in your Christmas giving, remember the Lord's own people according to the flesh, especially in this time of great need when their lives depend upon what you send now. Consecrate your Christmas giving by generous offerings to the Jerusalem and the East Mission depending upon you for its aggressive work.

All offerings should be sent to the Rev. John H. McKenzie, D. D., Treasurer for the United States, Howe, Indiana.

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.

people are a constant menace to the peace of the nation. Men of courage and men of honesty will have to correct these things. Men who will not sell their souls for the special interests will correct them, and these are the kind of men the nation needs in this great reconstruction era, and they are the type of men we should choose to fight our battles for democracy. The Christian ballot should be on the side of democracy every time. In the larger fields of democracy, won for the peoples of the earth, the need for Christian ideals and Christian standards looms up large. If the world is going to be saved from something worse than the tragedy of this late war, the world must be Christianized. Christianity is always on the side of law and order, and if the world is going to be free from anarchy, and needless bloodshed, the Christian forces must do more than they have ever yet attempted to bring the world in Christ."

"I want to ask you to please continue urging in your columns the great necessity of attending the early celebration of the Holy Communion," writes the Rev. C. C. Burke of St. Andrew's Church, Mariana, Ark. "It was one of the many good points that made me take up The Witness as my Parish Paper. I do feel that our Church people as a whole take their religious life as a sort of go-as-you-please affair, but the Christian life is one of real work. The early celebration well attended indicates that the people are in earnest about their religion, and not lazy." Mr. Burke took advantage of our offer and sent in fifty-six names from his parish for six weeks' subscription, and has secured to date fifty-four annual subscriptions for The Witness.



## EPIDEMIC NON-ESSENTIALS

### Bishops and Clergy Protest Against Classification of the Church With Non-Essential Industries

The bishops and clergy generally throughout the country have been speaking out boldly and effectively against the classification of the Church with "non-essential industries" by civil authorities where a ban has been placed on holding services because of the influenza epidemic. A most energetic and interesting campaign has been made at Bay City, Mich., under the leadership of the Rev. J. H. Schaad, rector of Trinity Church, recently referred to in these columns. In view of the return of the epidemic and "in anticipation of the possibility of a second state-wide ban," a strong letter has been addressed to the Governor of the State, signed by representatives of all the congregations in the city with an adult membership of 25,000. If Christians can get a better classification," writes Mr. Schaad, "much good will result."

We publish below a comprehensive consideration of the subject of "Churchless Sundays" from a display advertisement written by Mr. Schaad, which appeared in recent issues of the Bay City dailies:

The war has brought many old questions into the foreground, and created other new ones. Among them are several concerning the Christian Church, using that term in its broadest sense. Today we present three of them, because the need of the times is for more careful thinking and for a sweeping revaluation of things spiritual.

#### The Church and the Community.

If we were to judge the value of the Church by the seeming indifference of a large portion of our population towards it, as related to their daily life, it would seem to be a decidedly "non-essential industry."

And yet, and yet! In the hours of greatest, most sacred joy, all normal people want the Church and its ministers to solemnize the marriage of their sons and daughters.

Then, the Church becomes essential.

If we were to judge the value of the Church by the readiness of the public to criticize it,—heckling it because it is said to be out of touch with human affairs, or fussing at it when it does get into civic or sociological matters, the Church would seem to be not only "non-essential" but actually an impediment to progress.

And yet, and yet! In the shadow hours, when all that we hold dear seems to have vanished, all normal people want the Church and her ministers to attend their loved ones at the sick bed and the grave, and to bring to themselves a consolation which only religion can give.

Then, the Church suddenly becomes essential.

If we were to judge the Church by the ease with which such large numbers of people relegate it to the rear, that State officials dare to lay violent hands upon it,—as for example last winter, when the Churches were allowed to be open only six hours a week, while the saloons were given nine hours per day (!), the Church would seem to be not only "non-essential" and an impediment, but an institution to be suppressed.

And yet, and yet! There is not one percent of the population of America who would choose to engage in business, build homes, and rear a family of children in a community in which the ideals, uplifting influences and personal benefits created by the Church were forbidden. That has been tried, disastrously.

As a practical necessity then, in joy and sorrow, and in the normal domestic and commercial life of a community, the Church is thus seen to be essential. It is as Christ said, "The salt of the earth," to season and preserve human life at its best.

But who or what constitutes the Church, on its human side?

People speak of the Church as "they." Who? Why, the 50 per cent of the people in every community who have these ideals, and also practical interest enough in public welfare to erect and support the Churches both financially and by active co-

the things in human life?

How much have you done to help maintain the Church in your community? Have you given it even the moral support of your regular presence on Sundays? Are you giving your children the example of God-loving citizenship which alone makes a strong State?

Unless you have done your share in these respects, you are in the class with a certain rich, but non-Church-going man in a large western city, of whom a minister once said that he would like to write this epitaph: "Here lies John Jones, who during his lifetime never went to Church, but now wishes that he had."

If you are not already an active producer of Church benefits, come on. When the Churches reopen, after the epidemic, go to Church. Take your family with you, if you have one. If you have never gotten much out of religion, and hence have undervalued it, it is perhaps because you have never put much of yourself into it.

Don't make the mistake of some people of whom Billy Sunday so aptly said, "They never think about religion until God backs up the hearse to their front door."

#### The Church and Spiritual Forces in (the Late) War and Victory.

Napoleon is credited with the statement, "An army advances on its stomach."

Our own government distributed posters expressing the same sentiment, "FOOD will win the war."

But everybody who thinks knows better today. We know of course that a soldier's stomach, filled with plenty of good food, is an important contributing factor in war; but it is not the determining factor.

The supreme winning factor in this war was Morale.

America had been sending as much food to the allied armies before the battle of Chateau-Thierry as afterwards. Yet they had not won.

Then America sent the determining factor—morale, a morale carefully built up in the hearts of our boys, both in cantonments at home and overseas, under General Pershing's directions. And the war was won.

Marshall Foch is reported to have written to some Americans, "The best preparation you can give your men is to put a Bible into their hand." And the French asked the American Churches to send them the Y. M. C. A.

Many British officers of high rank have publicly stressed and privately practiced prayer, as essential,—one of them frankly stating, "Every morning I stand at attention before God."

General Pershing sent home for a four-fold increase in Chaplains for the army abroad. And he said also, "We look to the Churches to keep the spirit of patriotism at home at white heat."

And so, the Churches furnished the army with Chaplains, Bibles, Prayer Books, Hymnals. They sent thousands of men and women to work in their secondary organization, the Y. M. C. A., the Y. W. C. A., the Knights of Columbus, and the Salvation Army. They organized units of the Red Cross, which is itself a product of the Christian Church. They conducted special prayer agencies. They made large contributions of money for other distinctively religious war work. What for? To create and maintain a high morale in our Army. And they succeeded so gloriously, that today the whole non-Teutonic world rejoices in a new security and peace.

Military morale, created by organized religion, did it.

Question: How much did you help the Church in this work?

#### The Church and Reconstruction.

And now as we face the future, long-hoped-for era of permanent peace, what is to be the place of the Church? And what is to be her program? These are vital questions. Some lightly dismiss the Church here, as in the past, as non-essential. But perhaps that is not a true valuation.

The place of the Church in the reconstruction era is vital and secure, for two reasons:

Her divine founder, Christ, said of the Church that even "the gates of hell shall not prevail against her." In witness of this the Church stands

today after nineteen hundred years of satanic assaults.

Again on its human side, the Church has proven herself so essential to the welfare of mankind, whether in the war or peace times of the past, that the civilized world will hardly venture upon the future without her support and guidance, despite the cavils of the Church-hecklers.

The mission of the Church in the future will be the same as during the 1900 years of the past life. It is the same as the mission of her divine founder, who said, "I am come to destroy the works of the devil."

So long as temptation and sin devastate human souls more fatally than the Hun hurt Belgium, mankind will need a divine Saviour to reconstruct its life. The Church is His chief ambassador and instrument for this purpose; and until the millennium comes, Christ and His Church will be here to apply the curative remedies of the first Red Cross of Calvary to the sin-wounded souls of men.

Therefore, we may remain calm amid the new noise now being made by sensationalists, about the decadence of the Church, the changes which must take place in organized religion, the revisions and discards to be made, the new foundations to be built.

Christ is "the same yesterday, today and forever." And upon the foundation for Religion which He built, the Church will stand, secure in the performance of her age-long mission.

There is only one real change which the Church will be called upon to make, and that is in her method of applying the fundamental principles committed to her by Christ.

Many among the thousands of our boys who have faced the eternal issues of life "over there," will return home with a new and personal religious viewpoint and experience.

They may have what someone has called an "inarticulate religion," but their religious experiences have been vital and real, even if their present ideas about religion may be either chaotic or as yet limited.

They may at first be impatient with the more orderly expression which they will find in the Church, of the very realities of the spirit in which they so strongly believe; but that becomes a matter of mutual adjustment after they return home.

Here, then, is the problem of the Church for the immediate future, and it involves all Christian people. The Church must so adapt her methods to this newly awakened or greatly deepened spiritual interest in men, that she may provide them with natural vehicles of expression of the inarticulate religion which they already possess.

As yet there is no man among us who has sufficient prophetic insight to predict just what the soldiers' collective religious views will be, or how the Church can best meet the reconstruction problem when it arises.

But in this the Church is at least as well off as the State, which is now overwhelmed with new and crushing problems in our commercial, industrial and sociological life.

The solution of problems is to be found for Church and State alike, not in criticism, but in constructive study and effort. And the Church has already addressed herself to her new problems with large initiative and foresight.

As citizens we are trying to make the world safe for Democracy. But a still greater task lies before us, namely, to make Democracy safe for the world. But a Democracy without Christ in it becomes simply Bolshevism or Autocracy; and we do not want either.

Come, then. Unite your efforts to help preserve the era of peace which our boys have so heroically, self-sacrificingly and honorably won.

The Church is the agent through which the morale of peace, as well as of war, is to be created and maintained.

Do your share. Go to church.

Study and accept the religion of Christ. Engage in the work of redemption, which is reconstruction. So shall the future be glorious and worthy of the blood of the millions who, in all ages, have died to make man free.

#### 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.

## GLEANINGS FROM EVERYWHERE

### Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

#### What a Christian Is to Do.

In last week's Witness we copied for this column part of a little pamphlet, entitled "Christianity"—"What a Christian is expected to believe." It does not seem complete without the remaining half—"What a Christian is to do," as follows: A Christian is to keep in touch with God first as a child keeps in touch with his father. This takes the form of Prayers, Worship, and Bible Reading.

In Prayer we talk with God, adoring Him, thanking Him, asking Him for what we desire for ourselves and for others. Then we must worship God, that is, we join with others in a corporate act of praise and adoration towards God. This means that we must go to Church to a public service of worship. The greatest act of worship is the Holy Communion, because in it we have the Memorial of the great love of God.

Then we must read the Bible to learn, first of all, of the Life and Death of Jesus Christ, and to know what God wishes us to do and what God has done.

We must live for God, so we must adjust our lives to His ways. We must have the Christian attitude towards every thing. If a thing is right, we must be for it; if a thing is wrong we must be against it. Our lives must square with our belief. We must lead a straight life. This most often means that we have to change our way of living. This change is conversion. With a right belief in Jesus Christ and a life lived as He wishes there come to the Christian happiness, peace, strength and hope. Then we must work for God. Not only must our lives be God's but we must fight everything in the world that prevents men and women from living clean, honest, Christian lives; we must work against everything that keeps this world from being Christ's. Then we must do things for others, kindnesses and acts of generosity; we must be thoughtful of others, going out of our way to help each other.

The Sacraments are to be used in the Christian life, especially the Holy Communion, because they are the means by which God helps us. He gives to us in the Holy Communion strength to live and work for Christ and for our fellowmen. It is to be received devoutly and regularly by every Christian."—From the Church Periodical Club, N. Y.

#### Have You Joined The Witness Bible Class?

I wonder how many of the Witness' readers have joined The Witness Bible Class and began with the course mapped out in last week's issue of this paper. Following is the course for the coming week:

First day—The Messiah was to be a King, and as such was to found a Kingdom in which we were to learn by obedience the duties of sonship and brotherhood.

The Messiah was to be a priest, and as such both as Priest and Sacrifice was to make atonement for our sins.

The Messiah was to be a prophet and as such was not only a preacher of righteousness but in His own life was the embodiment of righteousness. He was the perfect man. Let us see how in the Old Testament this part of Messiah's ministry was foreshadowed.

In Deut. xviii, 15-22, we have a prophecy of the Messiah.

In Isaiah lxi is the prophecy which Christ makes use of as referring to Himself. Compare St. Luke iv, 16-20.

Second day—Psalm xix is a prophecy of the extent of the Gospel message.

In Jeremiah xxxii, 36-44 is a statement of God's covenant with his people in the days of the Messiah.

Jonah, the preacher of righteousness is made a type of the Messiah by Christ Himself. Jonah 1, 17, compared with St. Matt. xii, 38-40. Also Jonah the preacher of righteousness. Jonah iii and St. Matt. xii, 41.

Third day—In Malachi iii and iv is the final word of the Old Testament on the coming of the Prophet.

Fourth day—In St. John i, 19-34, is the testimony of the last Hebrew prophet, John the Baptist to the Messiah.

The Messiah therefore according to the word of prophecy is to be the great preacher of righteousness and of eternal life.

We are studying the various signs of the Messiah in the Old Testament. It was through these signs that the Hebrews were prepared for the coming of the Messiah: These signs consisted of types, prophecies and acts of ritual which pointed the Jews forward to the Messiah.

By types are meant those characters in the Old Testament who foreshadowed some trait or characteristic of the Messiah, as Joseph who forgave the brethren who betrayed him.

By prophecies are meant a direct statement of some future event or some characteristic of the Messiah.

By ritual acts is meant that which went on in the Hebrew temple, as the slaying of the Lamb for the sins of the people; all of this ritual pointed forward to the Messiah.

Thus we find in the Old Testament that Christ was to be a King and have a Kingdom, to be a Priest and offer Himself as a sacrifice, to be a Prophet and evangelize all nations.

There is one more characteristic of Old Testament prophecy. The Messiah is to be supernatural—that is, more than natural man.

Fifth day—In Isaiah vii, 10-16, we find a sign of His supernatural birth (note that Immanuel means in the Hebrew "God with us").

In Psalm xxii, of his crucifixion which shall result (verses 26 and 27) in the redemption of mankind.

Sixth day—In Job xix, 23-27, is the strongest presentation of the resurrection, the one used in our burial office.

In Isaiah vi, 1-11, is a clear prophecy of the Divine character of the Messiah as quoted of Christ by St. John xii, 39-41, "These things said Isaiah when he saw His glory and spake of Him."

There is no stronger proof of the divine character of Christ than this reference by St. John to Isaiah xi.

#### The Palace at Versailles.

As peace conference is being held at Versailles, the following description of the palace in one of the daily newspapers may be as interesting to some of our readers as it was to me.

Versailles. A dozen miles from Paris, Louis XIV built this great palace and its appendages, a modern Babylon, and to do it he bled France of her financial resources and started the train of events that led to the French revolution and the French democracy.

As if by an irony of fate, the revolution was initiated here by the meeting of the States-General in 1789. And that other autocracy, the Prussian, began its 40 years of ascending with the proclamation of King Wilhelm as German Emperor at Versailles in 1871. And again, democracy chose this spot to initiate a new day, for at Versailles the allies drew up the terms of the armistice for Germany and will there dictate the terms of peace.

Versailles had its beginning in a hunting chateau built by J. Lemercier for Louis XIII, about the year 1625, a square structure of brick and stone that is still preserved in the marble court of the present palace. The palace later attracted Louis XIV, for purposes of the chase, and as early as 1662 he began to give his famous summer entertainments, to which Moliere and his players added interest. He built additions from time to time, and in 1668 began his huge program of construction. His court was established there permanently in 1682. The palace is composed of a central square, two wings at the right and left of it, and a third wing backing on the square and extending into the park.

Most of the great French painters are represented there, and all the history of France, with its great battles and ceremonies, is spread on canvas before the visitor.

The royal chapel is sumptuously adorned, and the theatre built by Louis XV was used by the National Assembly after the Franco-Prussian war and later by the Senate.

The Galerie des Glaces, or Gallery of Mirrors, is a remarkable corridor (Continued on page 7)



## STUDIES IN ACTS.

Continued from page 4.

English common law is important in studying the American republic.

## II. The Second Element—the Life and Teachings of Christ.

From any angle at which you may view His life and teaching it is absolutely unique.

He is the one founder of a universal religion and the one founder of a religion who bases that religion on His own life rather than on His opinions merely.

Christ is the Christian religion. Subtract the life of Christ from that religion and its motive power would be gone. It is the love of Christ that has christianized millions.

If the first element in the Christian Church is a system of theocracy, the second element is the life of the man who founded it. "I am the life" was the startling statement of the founder of Christianity.

This was the testimony of the last great Hebrew prophet: "Behold the Lamb of God which taketh away the sins of the world."

So, if the Hebrew Messiah was to redeem the world, Christ claimed to be that Messiah.

We do not advance this statement by way of apologies, but as one of the elements that went to fashion the Christian Church, and the element upon which its creed is chiefly moulded.

Accept its truth or reject it, the fact remains that an institution known as the Christian Church has existed for twenty centuries based upon the birth and death and resurrection of Jesus Christ. Upon this rock He built His Church, and upon this rock it has existed for 2000 years.

## III. The Third Element—The Holy Spirit and the Apostles.

Christ gave to this Church the barest outline of an organization.

He selected and trained twelve men whom He called Apostles, and to whom He gave repeated assurances during His ministry, that He would send the Holy Ghost, and this jury of twelve men left their testimony, and sealed that testimony by life service and martyrdom; and on a certain day and in a certain place they received the gift of the Holy Ghost.

It was to this gift of Pentecost that they attributed their power, their ability and their success.

Before Pentecost they testify that they could do nothing but remain inactive in Jerusalem. After the receipt of that gift they began the conversion of men, whom they baptized, to whom they gave this gift through the laying on of hands, with whom they broke bread as the Lord had commanded and with whom they enjoyed the privilege of perpetual fellowship.

You may attach such importance as you please to these facts, they formed the program which the Apostles carried out.

The Apostolic Church had such organization as the need demanded.

When they needed an order whose business it should be to distribute alms, they created the order of deacons. Once created, the order has remained as a witness to the fact, even when it has failed to execute the duties for which it was created.

When the Church became localized in a given community, certain men were selected to preside over the organization. These local officers, called elders and overseers (or bishops), and given specific duties such as Timothy and Titus exercised in their respective fields of operation.

In connection with the administration of the early Church certain controversies arose such as the necessity of circumcizing Gentiles before admitting them to baptism.

These controversies were settled in an orderly way by a council or synod at which James, the local overseer of Jerusalem, presided, and at which a judicial decision was reached and a regularly constituted commission was appointed to carry out the decision of the council.

We are not to think of the Apostolic Church as following a cut and dried program but we are rather to think of it as having a definite organization which met each need in a constitutional manner, and adopted certain principles for the maintenance of the brotherhood.

Disciples were admitted by baptism: they afterward received the laying on of hands: then they were admitted into the fellowship of the Eucharist.

Officers were appointed or elected:

they received their authority from the approval of the Apostles and were designated by the laying on of hands as the ones whom the Apostles had so accepted. These officers exercised their ministry as the Apostles directed. Some of the deacons and probably the Apostles themselves, exercised a roving commission: others as the elders of Ephesus, and such men as Timothy and Titus held a local authority.

These matters are settled as need might arise. In the early stages of Church life, the local or parochial idea would scarcely arise; as the Church grew locally the necessity would become imperative.

It was all done decently and in order. No one questioned the authority of the Apostles to settle these questions as they arose, and the questions arose as large numbers of Christians became assembled in one city or community.

## IV. The Fourth Element—Long Usage.

It is inevitable in the organization of any society that some rules will remain, some will be modified, some will be abrogated altogether.

It was so in the Apostolic Church. As time went on the primitive church found that certain apostolic arrangements became permanent and established rules; others had to be modified to meet new emergencies; others were abrogated entirely.

If we study the first apostolic synod in Acts XV, we shall find that the Apostles established with equal authority, certain distinct and definite rules, viz.: that Gentile converts to Christianity need not be circumcized, that they should abstain from idols and from fornication from things slaughtered and from blood. The first three of these laws were confirmed by long usage, the last two were forgotten and passed out of ecclesiastical concern.

So the apostolic offices took on certain established principles. All ministers were ordained by laying on of hands. The supervisors of local churches became differentiated into overseers (or bishops), to whom were given the right of ordaining ministers, and elders (or presbyters), to whom were given the charge of local parishes.

The office of deacon was modified in different ways in different sections of the Church. At Rome the number remained fixed at seven; in other communities the office became preparatory: in others the original functions were carried out.

The Church grew out of existing powers, rather than copied from an established plan. The one principle of cohesion was the power possessed by the Apostles and those who succeeded them. This held the Church together.

The other principle of continuity was that all ministers were selected by some democratic method which probably varied in different localities but all were ordained by the regular form of laying on of hands by those who had been set apart for this purpose.

We need to discriminate between the facts of this organization, and the theories which subsequent partisans have read into these facts.

It will be difficult to formulate a theory of the Apostolic Church; Episcopal, presbyterial or Congregational powers that could be proven: It is not difficult to establish the cardinal principles, which preserve the continuity of any society, as existing in the primitive church.

Whatever the primitive Church was, it was a composite product of Hebrew tradition, Christ's person, Apostolic inspiration and established usage.

"And they continued daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the Church daily, such as were being saved."

The Church as we find it in the second century was the product of all these causes.

"My sister made me a present of the first year of The Witness, which I have appreciated and valued most highly," writes Mrs. Eliza Bella Starkey of Quincy, Ill. "After learning that she did not intend repeating this generosity, I am now sending my subscription for two years. Its teachings are so precious and so clear, that I value it more highly than any other paper I read."

## VIEWS AND INTERVIEWS.

(Continued from page 1)

ery, and the sacrifices of our Allies, this victory over cruelty and falsehood, and boastful tyranny, and national greed."

## Demands a Closer Affiliation of All Christian Bodies.

"The United War Work Campaign" says the Rev. Lloyd B. Thomas of Trinity Church, Oakland, Cal., "is an example of that union of forces which alone can accomplish the task of reconstruction which is before us. This task, which is not only material but moral and spiritual, demands a union of Christian forces. It demands that there be a closer affiliation of all Christian bodies. This is the first great opportunity which confronts us—the opportunity to progress towards Christian unity more vital than has ever before been achieved. If we do not meet this opportunity advantageously, the task before us of reconstructing the world upon a basis of Peace and Liberty CANNOT be achieved. Note that. And note further, that every single person must do his part toward achieving that Christian unity."

## A Judge Who Opens Court With Prayer.

"He whosoever prayeth maketh a merciful judge," is to be found in an opinion handed down by the Supreme Court of Louisiana, which has recently been quoted against a defendant who objected to a judge opening his court with prayer. In rendering his decision Justice Summerville disposes of the matter as follows:

"The judge says that it is his custom to open court each day with a prayer, general in its terms, and that the jury, and no particular officer of the court, was mentioned in the prayer on the occasion referred to. Since such was the custom of the court, and no one was mentioned in the prayer, we fail to see how the prayer could have prejudiced the jury for or against the accused."

"A prayer for the divine guidance in discharging the duties of the high office which the Judge administers would suggest to the mind that he who offered the prayer was a virtuous and a merciful man, and that those qualities, combined with a knowledge of law, would make of him a good Judge. It does not suggest injury being done to any one. The opening of court with prayer by the Judge is not usual, but it is not forbidden. The crier of the court usually performs that duty when he opens court and cries, 'God save the State and this honorable court.' No one has ever suggested that that officer had acted prejudicially or injuriously to an accused person, or to anyone else who was before the court."

## The Cry Is To Make The Church Attractive.

"Your modern revivalist lays stress on artificial, mechanical contrivances. He is theatrical dramatic, strikes a pose," says the Rev. Dr. Lacey of the Church of the Redeemer, Brooklyn, N. Y. "Protestant church life is weak in dependence on the sensational. The cry is to make the church attractive. The minister is placed in competition with the promoter of a show. Can he teach young fellows to swim? Can he run a minstrel entertainment? You have only to cast your eye over the 'religious' advertisements to see to what extent the church is coming down to the level of the vaudeville appeal. One advertises itself as 'cheerful' church. One alert pastor has his picture reproduced with his ad., after the manner of the patent medicine proprietor! Another announces his sermon topic, 'why women remain unmarried.' Another church advertises an auction of pews—very like a real estate transaction. The vaudeville idea is supreme. In a popular hymn book I find this direction after one of the hymns (?): 'A good effect can be obtained if the male voices will imitate escaping steam and whistle.' The idea of worship does not seem to enter into the calculation. Even the old-fashioned gospel sermon that formerly played a big role has given place to a lecture on topics of the day or descriptive travel talk on the nations at war. Churches compete

weak religious life is to get back to the first principles. The test of a real church is effective service. We must purge our church life of undue concern about the petty things and give ourselves in deeper consecration to the great things of God and humanity."

## GLEANINGS FROM EVERYWHERE.

(Continued from page 6)

extending along the garden side of the central portion of the palace. It is 236 feet long, 33 feet wide and 43 feet high, and was completed in 1684. The decorations are in the most lavish style, by Le Brun and others of his day. Seventeen large arched windows command a beautiful view of the gardens, and opposite these are 17 bevelled mirrors. The appointments of this hall, including tables and other articles of furniture, were in solid silver. It was in this room that King Wilhelm of Prussia was proclaimed German Emperor on Jan. 18, 1871, after that defeat of France which cost her Alsace-Lorraine.

The garden-facade of the palace is pierced by nearly 400 windows. The great building had space for a household of more than 10,000 persons. Nearly 100 sculptors were employed on the gardens.

Recent calculations are to the effect that the cost of preparing the site, laying out the park and the gardens, and building and decorating the palace reached the enormous sum of \$100,000,000—for which expense the suffering people of France were made to groan under burdensome taxation, as well as the maintenance of the vast establishment.

Two buildings in the palace gardens are of interest. One of these is the Grand Trianon, a handsome villa of one story, erected by Louis XIV for Mme. de Maintenon in 1687-1688, and occupying the site of the hamlet of Trianon. The other is the Petit Trianon, built by Louis XV for Mme. Du Barry in 1766 and later a favorite resort of Marie Antoinette and the Duchess Helen of Orleans and an occasional resort of the Empress Marie Louise.

The main salon of the Grand Trianon was the sanctum of the recent supreme war council which formulated the terms of surrender for Germany.

Louis XIV had transformed a desert into an earthly paradise. On Oct. 6th, 1783, the palace was ravaged by the market women and fish wives, in the presence of Louis XVI. The king and queen were forced to go to Paris. After the meeting of the states-general the opening act of the French revolution, since then the palace has never been used as a residence, although during the siege of Paris in 1870 King Wilhelm I of Prussia made it his headquarters.

This vivid description from Martin's history of France suggests the past glory of Versailles and the reason for the discontent which incited Frenchmen to rebellion.

## The King Who Would Be a God.

At Versailles everything was to be created, not only the monuments of art, but nature itself. This solitary elevation—although pleasing enough through the woods and hills that surrounded it, was without great views, without sites, without waters, without inhabitants. The sites would be created by creating an immense landscape by the hand of man; the waters would be brought from the whole country by works which appalled the imagination; the inhabitants would be caused, if we may say so, to spring from the earth, by erecting a whole city for the service of the chateau. Louis would then make a city of his own of which he alone would be its life.

Versailles and the court would be the body and soul of one and the same thing, both created for the same end, the glorification of the terrestrial god to whom they owed their existence.

Painting deified Louis under every form, in war and in peace—it celebrated his amours, as his victories, his passions as his labors, he was all the gods in himself alone—the whole horizon was his work for his garden was the whole horizon.

Whole thickets were brought full-grown from the depths of the finest forests of France. An innumerable nation of statues peopled the thickets and lawns.

Louis did as he wished. He created a little universe about him in which he was the only real being."

## BISHOP QUINN'S FIRST GREETING TO TEXAS CHURCH PEOPLE

Church people generally will read with interest and gain inspiration from the following letter addressed to the Church people who will be under his care, by the Rt. Rev. Dr. Quinn, recently consecrated Bishop Coadjutor of the Diocese of Texas:

## GREETING:

By your election, and by the Church's consecration, you have vested me as Bishop Coadjutor with certain authority, but authority without co-operation is an empty, worthless thing, and a leader in whatever walk of life can do no more than those he is engaged to lead, will do with him. So I come, in this, my first greeting, to that part of this diocese committed to my care, pledging you my best and my all for the advancement of the Kingdom of God. This pledge is a challenge to your best and your all, that we together may accomplish.

I have a vision for the Church's work in this diocese, and indeed I could not dare to set hand to my task without vision. "Where there is no vision, the people perish," is as true of individuals as it is of Churches or nations. Will you not look beyond the sad spectacle of closed churches and disinterested church people, to see what your individual responsibility is for the church in your community, and then with a vision of what ought to be, and with faith in God, who wills us all that is good and worth while, set about to convert vision into reality? Two other things are necessary:

To resolve that it can be done, and to realize that it is going to cost us something.

I like the "Philosophy of Service" when he wrote about the Christian optimist:

Somebody said it couldn't be done But he with a chuckle replied That, maybe, it couldn't but he would be ONE

Who wouldn't say so, till he tried,

So he buckled right in, with a trace of a grin

On his face, (If he worried he hid it) He started to sing as he tackled the thing

That COULDN'T be done, and he DID IT.

Let us put that spirit into our work—set our goal, and reach it. It doesn't matter that we have had disappointments (we probably will have some more)—it doesn't matter that men are scarce—they ought to be while this war is on—"wherever two or three are gathered together in My name, there am I in the midst." "Be it done unto thee even as thou wilt"—God is ready, the opportunity is always present, both are but waiting on our WILL to do.

Then, it is going to cost us something. Every mission station wants a three or a five thousand dollar man in charge—that is right, too, but it is not reasonable to expect that kind of a man for a thousand dollars a year, payable every sixteen months. Religion is the cheapest thing we get. It costs less than food, than clothing, than comforts, and the reason so many people get so little out of religion is because they put so little into it. But I do not refer particularly to money, to the cost in dollars and cents; I mean the cost in self. I mean loyalty, allegiance, conviction, brotherhood, service. When we resolve to spend these things in our church and for our church, no matter how small or how large our flock, we are going to get results. If a man isn't a live churchman today, he is a dead one. With a vision of our responsibility, and with the WILL to do and to be, with faith in God and prayer to God, we, you and I together can accomplish much for the glory of our Master's mission.

CLINTON S. QUINN.

Some Sunday School laws were those back in 1670 in Boston! A Boston captain came back in 1670 from a three years' sea cruise. His wife met him on the doorstep of his house and naturally he kissed her. But it happened to be Sunday and for his "lewd and unseemly behavior," the captain's neighbors reported him to the constable, and before the day was over he was put into the public stocks for two hours. On the same day two lovers were arrested in Boston because they "sat together under an apple tree in an orchard" which was "lewd" and unseemly behavior."



## DIOCESE OF LEXINGTON

The Twenty-Fourth Annual Council of the Diocese of Lexington will be held (D. V.) in Trinity Church, Covington, Ky., the Rev. J. Howard Gibbons, rector, on Tuesday, February 11, 1918. This Council meeting will combine the postponed Special Fall Council and the Spring Council and the Spring Council usually held in May or June. It is hoped, that meeting at this time will prove more satisfactory than the meetings heretofore held in warm weather. An item of interest to come up is Woman Representation.

Because of the prevalence of influenza in Lexington, all churches, etc., being closed, the special service of Thanksgiving for Victory prepared for Christ Church Cathedral, was unable to be held. This service will be held, however, as soon as the present "ban" is lifted, and opportunity for it given.

The Diocese of Lexington has two of its clergy in active service as chaplains. The Rev. Arthur H. Marshall, rector of St. Andrew's Church, Fort Thomas, and formerly chaplain at that post, is now chaplain at the Base Hospital, Camp Zachary Taylor, Louisville, Ky., and awaits his early return to parish duties, now that the camp is to be demobilized. The Rev. J. J. Gravatt, Jr., formerly rector of the Ascension, Frankfort, Ky., and who had resigned that charge to accept a call to Staunton, Va., just before receiving orders, in answer to his previous application, to report to the Chaplain Training School at Camp Taylor, Ky., has graduated from that school, and has been rushed "overseas" with a company of seventy-five chaplains. Dr. John Rice Cowan and Dr. John D. Jackson, both members of Trinity Church vestry, Danville, Ky., received commissions as captain in the U. S. Medical Corps. Capt. Cowan is now at Camp Crane awaiting further orders; and Dr. Jackson has resigned his commission, and continues his practice in Danville, as a result of urgent appeals from the citizens of Danville that he remain here. Dr. Henry Tevis, member of Trinity Church, Danville, is in the aviation camp at Great Lakes Station. Raymond Guy Flaig, who has been serving in the Ordnance Department in France, has recently been promoted to the office of Major, in recognition of services rendered.

At the beginning of Advent the rector of Trinity, Danville, the Rev. Henry P. Manning, received a most useful box from the Woman's Auxiliary of St. Paul's Church, Springfield, Ill.

The Sunday School of Trinity Church, Danville, is earning funds by selling Church Calendars this Advent with which to supplement its Gift Fund earned this past Summer for the purchase of an Altar Book as a Christmas gift to the Church. A portion of its earnings will be devoted to the Sunday School Advent Offering.

The Advent Call in the Diocese of Lexington has been greatly interrupted because of the influenza epidemic. Though the Call has been responded to in some parishes, Christ Church Cathedral, Lexington, and Trinity, Danville, have postponed the plan until the Pre-Lenten period, 1919.

The Sunday Schools of this Diocese are now engaged in securing their Advent Offering, to be devoted this year to St. John's, Corbin, our Diocesan Missionary School.

Burton Cottage, one of the new buildings of St. John's Collegiate Institute and Industrial School, and Wentworth Agricultural School Farm, Corbin, is now being furnished in preparation for its increased enrollment. The Guild of Christ Church Cathedral is fitting up one room; Dean R. L. McCreedy of the Cathedral, Louisville, Ky., is furnishing another in memory of his mother; and Mrs. Wilkins "has contributed a large part of the funds necessary to help completely furnish the building." Mr. Fred Burman, Barbourville, Ky., has been appointed Lay-Reader in charge of the Mission here; the former Lay-reader, Mr. Ira D. Lang, having recently been placed in charge of Bellevue-Dayton.

"Some exceedingly interesting reading will be found in the new booklet just issued by Bishop Lewis W. Burton, D. D., and Archdeacon F. B.

Wentworth, president of St. John's School and School Farm, Corbin, Ky. Free copies may be had by addressing the Bishop at Lexington, Ky., or the Archdeacon at Winchester, Ky.

The Very Rev. R. K. Massie, Dean of Christ Church Cathedral, Lexington, is expected to return to his duties December 15th.

## NOTES FROM WYOMING

The wave of Spanish Influenza which has swept the United States has not passed by Wyoming. The churches in Wyoming have suffered severely, but have rendered noble service in this time of affliction. The quarantine still exists in many portions of the State. The clergy are working valiantly to relieve the conditions in their communities. Several of our missionaries have suffered from this pestilence, but we are thankful to God that they have been spared to us.

Word has come of the death of the Rev. Hiram Reese Bullis in Santa Monica, California, on Wednesday morning, November 20th. With his death, there passes from our midst one of the few clergy to whom it may be said that he passed his entire life in the missionary field. Mr. Bullis served as missionary and Archdeacon of Western Colorado until ten years ago, when he came to Wyoming as missionary in charge of St. Paul's Church, Evanston, where he rendered most faithful and earnest service until his failing health necessitated his removal to California. Mr. Bullis, however, retained his canonical connection with the Missionary District of Wyoming. He served as Secretary of Convocation for several years, and was most active in the work of the district.

A host of friends mourn the loss of this devoted and saintly servant of the Church, but all rejoice in the glories which are now his.

On November 1st, a great step toward self support was taken in the creation of The Rural Parish of Park County, composed of Christ Church, Cody; St. Andrew's, Meeteetse; and St. John's, Powell, under the rectorship of the Reverend Alan R. Chalmers. In his Convocational Address in June, the Bishop outlined the plan he had in mind for the formation of rural parishes throughout the district. The idea was taken up and vigorously prosecuted in Park County, with the result that three mission stations have been combined in such a way as to take upon themselves the whole burden of their maintenance, including the rector's stipend, traveling expenses, apportionment, and all other charges. The relief to central funds has been very great, and the stimulus given to local endeavor is beyond measure. It is hoped that another such parish may be developed in the near future, in close proximity to that of Park County.

St. John's Hospital, Jackson, is the fortunate recipient of a gift of ten thousand dollars, through the good offices of Dr. C. W. Huff. The giver of this fine contribution desires to remain unknown, but he has been rendered the sincere thanks of the community which he has so greatly benefitted. The sum is to be used in the enlargement of the building, the installation of steam heat, and general additions to the equipment.

The sympathy of the district goes out to Mr. John Hay and his family, of Rock Springs, in the loss of his son, Archie Hay, who was killed in action early in October. Mr. Hay is the district treasurer and is very prominent in all works of the Church. Archie Hay was a communicant of the Church of the Holy Communion, Rock Springs, a young man of sterling character, and an inspiration to all who knew him. His death was indeed untimely, but all must glory in the distinction of yielding up one's life in connection with the great victory which we have won, through God's Grace.

The Rev. R. Emmet Abraham, formerly of Brooklyn, N. Y., has taken up work in the Missionary District of Wyoming, having under his care the mission stations of Saratoga, Empment, and Hanna. Mr. Abraham began his work in Wyoming on November 15th.

The Rev. Paul B. James, Dean of the Platte Deanery, and missionary at Torrington, has resigned his work in Wyoming to accept the rectorship

of Trinity Church, Iowa City, Iowa. Mr. James took up his new duties on Advent Sunday.

The Rev. George McKay, for several years missionary at Newcastle and contiguous missions stations, has been called to the rectorship of St. Luke's Church, Buffalo, Wyoming, and took up his work there on December 1st.

The Very Reverend D. W. Thornberry, Dean of St. Matthew's Cathedral, Laramie, Wyoming, who was granted a year's leave of absence, is now doing work under the Y. M. C. A. in France. Dean Thornberry writes that it was his inestimable privilege to be in Paris, on November 11th, the never-to-be-forgotten date of the signing of the armistice.

## SOUTHERN OHIO.

The first Sunday School Institute to be held for many years in the city of Columbus for Sunday School teachers of the Episcopal Church was held in the club rooms belonging to the Chapel of the Holy Spirit, opposite the University Campus, on Friday evening, Nov. 29th, and was attended by over a hundred Sunday School teachers from Columbus and surroundings. The Institute opened with a social half hour and supper was served by the women of the Holy Spirit Mission. Five-minute talks by Bishop Coadjutor Reese, Prof. Magruder of the Board of Religious Education of the Diocese, Miss Cook, who is Diocesan Sunday School Secretary, and others upon the five-fold plan of the Christian Nurture System, followed a brief opening service. Discussions followed each talk, and the Institute was concluded by an interesting address by Miss Cook upon the theme, "What can the Sunday School Do in Connection with the Reconstruction Work Which Will Follow the War?" The Institute was planned for and brought into being through the efforts of the Junior Clergy of Columbus. It is expected to repeat the Institute several times a year.

A patriotic memorial service was held recently in St. Peter's Church, Delaware, in honor of Wm. F. Welch of the U. S. Marines, who lost his life in the service of his country. The memorial service prepared by Bishop Reese was used for the occasion. The Ven. J. H. Dodson, Archdeacon of Columbus, preached the sermon. The gold star was placed upon the flag by Rev. B. S. Levering, former rector of the parish, and now chaplain in the U. S. army.

The Sunday Schools of Southern Ohio are again closed for a period of at least one month, due to the recurrence of the influenza epidemic. The churches have been permitted to continue their services, however, if children are not admitted to them.

Upon the morning that the news came of the signing of the armistice, the Rev. Sidney Sweet, of St. Paul's Church, Columbus, called together as many of his congregation as he could reach by telephone for a service of Thanksgiving in the church. Over a hundred responded to the call, and the service was held at ten o'clock in the church building. In the evening an interdenominational service was held in Memorial Hall, Columbus, which was attended by church members of nearly every church in Columbus. Among others, the Rev. F. C. Chauncey, rector of Trinity Church, addressed the great audience.

The following is the program of the Community Welfare Services for 1918-19, at St. John's Church, Columbus, on the evenings of the first Sunday in each month:

Nov. 3—"What You Ought to Know About Your City," by Mr. Stocton Raymond, Secretary of Central Philanthropic Council.

Dec. 1—"Juvenile Offender," by Mr. C. V. Williams, Secretary of Child Welfare Dept., Board of State Charities.

Jan. 5—"Social Results of Intemperance," by Mr. J. Sanford, Ass't State Supt. of Anti-Saloon League.

Feb. 2—"Health Insurance," by Mr. John Lapp, Health and Old Age Insurance Commission.

March 2—"Recreation and Citizenship," by Clifford K. Brown, Sec'y of Central Y. M. C. A.

Social service is the thought uppermost in the prayers, hymns, lessons, etc., selected for these special services.

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