

Witness

Witnesses Unto Me." Acts 1:8

IST AND THE CHURCH

, AND CHICAGO, ILL., DECEMBER 28, 1918

\$1.00 A YEAR

CHURCH CONSECRATED AT RICHMOND, VA.

Sunday, December the 15th, was indeed a red letter day for the congregation of St. James Church when they reached the climax of their hopes and prayers in seeing the new church, completed about five and a half years ago, paid for and consecrated to the service of Almighty God.

Founded in 1835, the first building at Fifth and Marshall Streets, completed and occupied in 1837, and consecrated the following year, it being the third Episcopal Church in Richmond; the inspiration for its building being what was believed to be the need for an Episcopal Church in the Extreme West End of the City.

Here the congregation worshipped and was ministered unto by saintly men—Empie, Cummings, Peterkin, Mason and Clark—until the encroachment upon it of stores and market made its environment so bad that it was evident that the very existence of the Church demanded its removal. On the last Sunday of September, 1912, the final service was held in the old Church, and on the first Sunday in October the congregation worshipped for the first time in the Parish House of the new Church. On the 22nd of June, 1913, the first service was held in the new Church building, the sermon being preached by the Rt. Rev. George W. Peterkin of West Virginia, the son of the honored and beloved Rector for thirty-seven years. Nor during the years that have intervened between then and this joyous completion of this work has the missionary spirit of the Church in any degree abated; but to Missions at Home and Abroad the contributions have steadily increased. And the joy of giving has blessed this congregation, while liberally contributing the money to pay for their new home.

St. James Church has during its more than eighty years had Rectors—Empie, Cummings, Peterkin, Mason, Clark, Darst—present Rector, G. Freeland. During its career there have been many notable men among them—Rev. T. G. Dashiell, Rev. V. Peterkin, Rev. Mr. Robert Atkinson, B. Lee, Rt. Rev. Henry A. Briggs, Rev. Geo. Weston Nash, Rev. Wm. J. Morley. The Holy Spirit has been at work in the establishment of the Church. St. Philomena has aided the Less

THE CHURCH WAR COMMISSION

Bishops Lawrence and Reese Present Information of Unusual Interest—Budget Cut to \$250,000

The following interesting information is from the last quarterly report of the Rt. Rev. Dr. Theodore Irving Reese, Chairman of the Executive Committee of the Church War Commission:

"The present program of the War Department contemplates 16 permanent barrack camps, 2 embarkation camps and 4 tent camps for the next year. Through these camps a million men will pass. We have to day about 30 civilian Chaplains in our camps and naval stations, and the Brotherhood of St. Andrew has about 35 secretaries.

"After the signing of the armistice one of the first orders related itself to the Commissioned Chaplains. No more Chaplains were to be commissioned or to be sent overseas. The present candidates of the Chaplain's Training School have the privilege of resigning and returning to civilian life; or, receiving a commission, be assigned to the National Reserve Army. The last Chaplain to receive a commission is Chaplain J. M. Page of our Church.

At present there seems to be no method in transferring our Commissioned Chaplains. They are transferred from camp to camp without assignment or reason. There are 14 today at Camp Sherman who have nothing to do but twirl their thumbs, and last Sunday at Camp Upton, where our own Church has been able to exert an influence, we did not have either a Commissioned or a Civilian Chaplain.

A personal letter of Christmas greeting was sent last week to all our Commissioned Chaplains overseas, and the book—With God In the War—will be sent as a Christmas gift to all our Commissioned and Civilian Chaplains in this country.

United Campaign of the Churches.

As the Young Men's Christian Association could not include in its budget the religious work of the Churches, for it is recognized by the Government essentially as a welfare organization, and as the Knights of Columbus in their budget made provision for the equipment of their Chaplains, the non-Roman Catholic Churches of the country are compelled to make an appeal to the American people for the support of their war work. Naturally such an appeal should be made together and simultaneously. For this reason our own War Commission, in co-operation with the War Commissions of 14 other Churches, agreed to make a campaign to include a common publicity, a simultaneous time for the appeal, and each commission was to have its own budget and Treasurer. There is also to be a common budget composed of things that we can do together in various phases of reconstruction work, and this budget is to be apportioned to the various Christian commissions participating in the campaign.

Accordingly, a Committee was formed with Bishop Henderson of the Methodist Church as Chairman, Mr. John Mott and the Executive Chairman of the War Commission of the Episcopal Church as the two Vice-Chairmen, and six others. This Committee is not related to the Federation of the Churches or the War-Time Commission, though it grew out of the latter. It is not a merger of the Churches participating, or a scheme for Church unity. It is simply facing a common task in the spirit of fellowship and goodwill. From the beginning I have thrown myself heartily and without reserve into this work. I have attended every meeting

of the Committee, shared in conducting a whole morning of devotion and prayer, and from every point of view have appreciated the true Christian fellowship of this relation.

Our own Church without hesitation underwrote \$50,000, to be used for transportation of the Chaplains overseas. We did this in the name of the War-Time Commission. Although this money has not been called for, it was a visible witness to the reality of our fellowship.

The Budget Cut to \$250,000.

Shortly before the signing of the armistice Bishop Lawrence in writing a letter to the Bishops and Clergy notified them that the War Commission would make an appeal for \$1,000,000, the first week in February. After the armistice was signed, the following possibilities were considered: (1) For the War Commission to finish up its immediate work, spend its money and go out of business. (2) The plan of a large reconstruction programme, and the appealing to the Church for a large amount of money. (3) A programme of work which included transmitting the spiritual and moral values of the war to the normal parochial life, and carrying on this work to the time of the next general convention. After many conferences this last plan was agreed upon, and our budget cut to \$500,000; later still to \$250,000. Bishop Lawrence has written letters to all our Bishops and Clergy of this change and purpose. The task, therefore, before us is to take the great moral and spiritual values which have come to us during the war, and which we have seen and heard in this office, and transmit this to the normal and parochial life, launch it with momentum through the existing organizations with which we are affiliated. We must carry over the values at a time in our American life when they are most supremely needed.

Therefore, our present task is to come before the Church, and through publicity render an account of our stewardship, and then with confidence appeal to the Church to support the work of this Commission in its next forward step."

For the Year of Demobilization.

The Rt. Rev. Dr. William Lawrence, Chairman of the Church War Commission, in a letter to the clergy, written under date of December 14th, gives a resume of the chief items of expenditure during the past years and says:

"Now for the year of demobilization. Peace has come so suddenly, and the future of our Army and Navy is so uncertain, that we can only roughly estimate the needs. Of two things we are clear:

First, that the period of demobilization will call upon the moral and spiritual forces of the Churches and communities with even greater insistence than the activities of war.

Second, that the Commission ought not to ask the Church for any more money than it can plan to spend wisely. We have no right to take advantage of a generous people.

With war still active we had expected to call for \$1,000,000. With demobilization, we estimate the real need to be \$250,000. With this sum we expect to be able to discharge the responsibility which the Church has laid upon us, carrying our work up to the meeting of the General Convention in October. Sharp adjustments have been made in the figures. With the demobilization of the men there will come a quick fall in the amounts

(Continued on page 7)

distant points as Seattle, Wash., and Faribault, Minn., being sent, respectively, by Mrs. Florence Snyder and Mrs. Flora Stone both former residents of Dallas. Among those most close at hand was the following greeting from St. Matthew's Home for Children:

"The Venerable Father—Mrs. Berry and the little children, his friends at St. Matthew's Home, send greetings to their good, kind and right reverend father and dear Bishop of the Diocese of Dallas on his eighty-sixth birthday, assuring him that he will always have their very sincere love and affection and good wishes and prayers that God, in His goodness, may spare him many more years in his work for the glory of His good name and the good of the Church through Jesus Christ, our blessed Lord and Savior."

Among the first to call yesterday morning and pay their respects was a delegation of Scottish Rite Masons, of which fraternity Bishop Garrett also is a member.

Bishop Garrett received his friends in the drawing room of St. Mary's Hall. He was assisted by Bishop Moore, Dean Carrington, Mrs. Carrington, Mrs. Miller and Mrs. Pierce of the faculty; Miss Lawrence, secretary to the Bishop, and some of the senior students of the college. All joined in singing the national anthem, led by Mrs. Allie Pierce, head of the music department. Miss Claude Williams, by request of Bishop Garrett, then played a selection.

Tribute to Bishop Garrett.

Judge John L. Terrell, who officiated as chief spokesman for the visitors, first presented Miss Lawrence with a large box of sweets, explaining that the Masons wished to express their gratitude to her who for so long has been the eyes of their distinguished host. He then presented Bishop Garrett with a beautiful bouquet of flowers, saying that "they represent white, the purity of heart that actuates the men who come to you today to present them to you. Flowers are the great work of the grand geometrician of the universe, who made man, who at best is a sinner, but who also made flowers, which, in their perfection, are a pleasure to man and give fragrance and beauty to the environments amidst which he lives and breathes."

Judge Terrell told of the love, esteem and affection in which Bishop Garrett is held by his brother Masons, how they rejoice in the great educational institution he has been instrumental in building and the far-reaching influence it has exercised, the beneficence of his ecclesiastical work for so many years in Texas and particularly of their pleasure in participating with him in celebrating his eighty-sixth birthday and the hope that he will be spared for many more.

Bishop Garrett Responds.

"It is very difficult, indeed," Bishop Garrett responded, "for me at this

THE CIRCUMCISION OF CHRIST.
January 1st.

The Collect.

"Who madest thy blessed Son to be circumcised, and obedient." The compelling power of God! When we think of God as "Almighty" what idea do we hold in our minds? Is His power to us the attractive power of goodness, or the magnetic power of love, or the impelling power of justice, or the irresistible power of fate? The Blessed Babe of Bethlehem in His Mission to the world brought into radiance the virtue of obedience, even when it involved tears, and pain, and blood. Is not this feast day a reminder to all parents that obedience must be brought home to their children very early in their lives, in order that they may grow into it as naturally as they grow in stature; and so that obedience may early become a life habit? And shall we not consider well with ourselves how best to make our children obedient to the law for man? It is very important, is it not, that children should learn from us wherein obedience is a virtue. And they will learn that, by the way in which we make children obey; and by the standards which we set up for obedience, in which there shall be nothing which will cause them to feel in their hearts that we are unjustly exacting that which is not our due.

The circumcision of the Spirit is that piercing asunder spoken of by St. Paul. 'The Sword of the Spirit' which is the Word of God.' The true missionary is one on whose tongue are these words of God which will stir up his hearers' wills, and cause them to inflict on themselves the mortal blows which will cause the dead and proud flesh of disobedience to slough off, and give the new clean and humble flesh a chance to grow "whole," which is another way of saying "holy."

"May in all things." This is a very genuine prayer which the Church puts into our mouths, and wants us to mean in our hearts. "All things" is a very sweeping statement. The weakness of our Christian religion lies in the fact that we Christians do not obey in all things." There is one little reservation we consciously or unconsciously make as we utter this prayer; and because of this mental reservation our prayers, and all our religious efforts are half-hearted.

soldiers of Jesus Christ cannot be true to her mission. She cannot be a missionary church: she cannot say this prayer with any other result than to make a hollow mockery of prayer and of religious life.

The Epistle. Rom. iv. 8.

Blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness. How was it then reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision. And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also: and the father of circumcision to them who are not of the circumcision only, but who also walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised. For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect.

The whole purpose of this day's Epistle is to teach us to distinguish between the necessary and the unnecessary, the essentials and the non-essentials in the practice of the Christian religion, so that men who are trying to follow God shall not become confused, and mistake means for ends. This is a very human and natural tendency, and today's Epistle comes at this time of the Christian year to put us on our guard. Emphasis is to be laid on the Babe and the Holy Family, rather than on the Inn and the Manger and the Shepherds. The visit of the Wise Men and their symbolic gifts must not confuse the mind and lead it from a consideration of the little scarred Boy in His Mother's arms, as the most important factor in that wayside drama.

Righteousness is the Keyword in this Epistle. The rites and ceremonies of the religious community in Old or New Testament history are valuable only in so far as they point to the righteousness of which they are to be made the sign and symbol. Those of us who hope to help the Church fulfill her mission, must bend every energy then to clarify the mind of man in this particular regard, and to show to all mankind that Jesus Christ was circumcised, because in Him Righteousness and Peace had kissed each other.

The heir of the world is the heir of all the ages. That heir is you, is me, is the other man—provided we each and everyone of us show that righteousness is not a lip sign but a life fact. And the Church will make headway with her mission when she can persuade men to let themselves be swayed by the scepter of righteousness, which is the scepter of the Son of God. So we bend the knee, so we worship, so we utilize all that art and beauty and skill can contribute, because we have learned, that there are means which will help us bring home to the soul of a man, that what God blesses, is the soul of a righteous man, a man who tries to bring all his thoughts and words and deeds under the scepter of righteousness or right.

The Church's mission is to take religion out of a code and put it into a life. Laws do not make right worth while; only life makes right worth while. Laws are not ends in themselves; the ten commandments are not ends in themselves; the rites and ceremonies are not ends in themselves—they are only means to help a man touch the Life which imparts righteousness. Therefore are they valuable, necessary, helpful, but we must ever remember that they, of and in themselves, cannot make "the promise" of any permanent effect.

The Gospel. St. Luke ii. 15.

heaven, the Shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and Joseph, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds. But Mary kept all these things, and pondered them in her heart. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. And when eight days were accomplished for the circumcising of the child, his name was called JESUS, which was so named of the angel before he was conceived in the womb.

“Let us go even unto the House of Bread.” This is the Christians’ invitation as they talk one with another. Every Christian should recall the recorded experience of our great spiritual forbear when he wrote for our admonition and learning that wonderful confession “Then thought I to understand these things, but it was too hard for me, until I went into the House of God.” The House of Bread and the House of God should be identical in meaning. No House of God is really a House of God unless it is a House of Bread. After the true Bread came down from heaven Bethlehem, the house of God, became Bethlehem, the house of Bread. It may be a very humble house, but if in that house are gathered “Whosoever shall do the will of my Father which is in Heaven” there also must be the Christ Child, and the rest of the Holy Family for “the same is my brother and my sister and my mother.”

"They came with haste." Eagerness to know about Jesus has never gone unrewarded. Congregations should always hold themselves ready to make the Christ Life evident to the earnest seeker after God. No one coming to the House of Bread should find its doors locked. Locked Churches do two things—they discourage seekers after God, and they turn the House of Bread into a House of Stones.

"They returned glorifying and praising God." Every Church service has failed if those who come, do not go away rejoicing over what they saw and heard within the House of Bread. Every one in the Church should feel the necessity laid upon him or her of making the Christ Child so evident in the family life that even the visitor should feel at home. This homelike feeling is produced by a few pump-handle people with artificial greetings, but the natural atmosphere produced is all earnestness. And moral earnestness only comes when people are unconsciously that "in all things are obeying the blessed and Blessed One." Is that the church you are trying to make? Is the church you are trying to make become?

"His Name was called Jesus," says the Bible, "for so shall he be called: for he shall save his people from all their iniquities." The naming of a child is a very important thing, and it is very rightly done, and it is very wisely done, especially, if ever, by the mother. The name of a child is a very important thing, and it is very rightly done, and it is very wisely done, especially, if ever, by the mother. The name of a child is a very important thing, and it is very rightly done, and it is very wisely done, especially, if ever, by the mother.

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The Rev. William Porkess,

What a Christmas we witness this year! If we do not hear the Heavenly Host, announcing Good Tidings, we certainly catch, with eagerness, the voices of victory and peace. Triumph looms up before the world's gaze as never in the yesterdays. Not a circumscribed contest is it that now fires our souls, but rather a victory, deep and far-reaching. We see, conspicuously, the enthronement of freedom's lofty ideal, and in the scrap-heap of things that destroy we behold the corpse of the monstrous philosophy, "Might is Right." Clear then, as a bell, does the voice of triumph speak. And no less clearly do the sweet strains of peace captivate our spirits. Indeed, there is every promise of a well established calm supplanting the world's storm of hate and strife.

(The large window with the four
 Marys in Grace Church in New York
 City is thus interpreted in a recent
 poem in the New York Times)

from Broadway's roar and din to
peace of the sanctuary
from the flaunting race of sin to
the saintly face of Mary,
Mary of the mothering heart, Mary,
sorrow-riven,
Mary of the better part, and Mary,
much forgiven.

high in their embrasure shined, aureoled with splendor,
 yet at one with womankind, of loving
 mien and tender,
 Mary of the brooding eyes, Mary,
 spent with weeping,
 Mary, more than others wise, and
 Mary, vigil-keeping.

Virgin, mother, wanton, wife, kin to
every woman,
All that's known of mortal life, and
of nature human,
Mary, mother sacrificed, Mary, grave-
clothes laying,
Mary, keeping holy tryst, and Mary,
shamed and praying.

Where the tides of life beat hard at
the church's portal,
Pitying, they stand on guard, saint-
ed and immortal,
Mary of the mothering heart, Mary,
sorrow-riven,
Mary of the better part, and, Mary,
much forgiven.

No country is safe with its city in the hands of the enemy.
If Christianity fails in the city, it fails everywhere.

The world has no use for a religion which fails at the point of supremest importance.

The city must be cleansed, or like a mighty heart it will keep on pumping poison through every artery and vein of the body of our national life."

—C. E. Jefferson, D. D.

December 28, 1918

THE WITNESS

Page Three

NEW YORK LETTER

THE REVEREND JAMES SHEERIN.

We May Expect Startling and Rapid Ecclesiastical Changes.

As is happily so in other parts of the world, New York is hearing much that is new and encouraging by way of approaches to Church unity in a more permanent sense than federation. Men who hitherto opposed entangling ecclesiastical alliances, like Dr. Manning, rector of Trinity, or the well known author, Dr. Cyrus Townsend Brady, who describes himself as "a reactionary of the reactionaries," are now sharing a surprising willingness to write Protestant overtures, or to meet their advances more than half way.

Broad churchmen and low churchmen are at present showing less progressive eagerness in methods of men than formerly in compromising high churchmen, especially those who have been enthusiastic war workers.

In such an atmosphere any forward movement is possible, and we may expect startling and rapid ecclesiastical changes in the near future. If Germany and Russia could change so suddenly in politics, why, men ask, may we not expect wonders of ecclesiastical change, even in the Roman Catholic policy?

Reflections on the War Work.

That unity of co-operation cannot be forced from without but must spring spontaneously from within was demonstrated in the recent war work campaign for the seven organizations doing social service in the Army and Navy.

Most people look upon the National administration's co-ordination of this great "drive" as a wise move, but enough people did not so consider it to make it rather difficult in certain quarters to make the plan succeed. The enthusiasts over the "united" method are easily aroused to indignation when any doubts are cast upon it, and they make charges of narrowness, bigotry, etc., but men and women who never were accused of sectarian bias found it hard to contribute or work for a fund that was to give millions of dollars to religious organizations of three favored denominations, while others were entirely ignored. If the principle was right, then the Brotherhood of St. Andrew, for example, or the Christian Science organizations, etc., etc., had as much right to a proportionate share of the fund as had the Knights of Columbus, the Jewish Welfare Workers, or the Salvation Army. Then, too, the people who hesitated to give freely claim that the Red Cross or the Y. M. C. A. already at work in such public service, in addition to a reasonable number of official chaplains, were enough recognized organizations without complicating the situation by adding others. Even the Y. M. C. A., if it was to be looked upon as only the expression of Protestantism, should never have been officially authorized to go into the field. Once begun, the method of official recognition was sure to lead

to an endless series of demands of such quasi-communications, or licenses, and, as a matter of fact, the doubters say, the Knights of Columbus were primarily led into the work for the fear of Protestant influences through the Y. M. C. A. Why, then, they ask, should we as Protestants contribute to its support? There is also added to this query, sometimes, a feeling that the \$50,000,000 or so that is to be the share of the Roman Catholics will easily be converted, in large part, into a permanent material endowment of Knights of Columbus lodges throughout the land, and thus equip an organization anything but friendly to Protestant workingmen. These are not pleasant reflections, but it may be best to face them and note the outcome.

An Enormous Armory Filled With Episcopalians.

There is probably no city in the country which could take an enormous armory and fill it with Episcopalians of a Sunday afternoon, even when all the parishes of the city co-operate. This is what New York did December 15th, and it did it from only about one twenty-fifth of its parishes, and, so far as one can hear, unaided by much preliminary advertising. The parishes concerned were St. George's, Ascension, Calvary, Grace, St. Mark's, and Holy Communion. All the rectors took part in the services, and the secretary of the treasury, Mr. G. McAdoo, and Lieut. Col. Chas. W. Whittlesay spoke, Bishop Greer pronouncing the blessing. The service was called "a great peace jubilee," and is the first public effort of a new Church movement in New York City, to be known as "The Associate Episcopal Parishes of Central Manhattan." Each parish has three members at the council, of which Mr. George Zabriskie of Calvary, is chairman, and Mr. Theodore H. Price, of St. George's, is secretary. The Churches of the Association are justly famous for institutional work and social service. If another parish were added it would be hard to find seven churches outside the Book of Revelations as worthy of praise for good works.

A Wonderful Meeting at the Metropolitan Opera House.

A wonderful meeting was held in the Metropolitan Opera House the night of December 17th. Bishop Burch opened it with prayer. Lessons were read by a Jewish Rabbi and a Greek priest. A Methodist, a Jew and a Roman Catholic Monsignor made long prayers; Presbyterians offered resolutions and made long speeches, and a Jewish choir, Roman Catholic choristers and a secular musical club sang sacred music composed by Jews, Episcopalians, and Roman Catholics. The service was in celebration of the capture of Jerusalem by an army composed of English, Australians, Jews, Irish, etc. It was a fitting honor for an event of historic glory.

INDIANAPOLIS ITEMS.

Thanksgiving Day was observed with more than usual honor this year as connected with the victory over Germany. The Bishop sent a request for such observance throughout the diocese. In Indianapolis, after early celebrations in all of the parishes, a joint service was held in Christ Church at midday. Bishop Francis voiced the message of the day with marked emphasis. Assisting in the Chancel were Rev. Messrs. Brown, Hanley, White and Loring. The congregation completely filled the building. The choir was composed of singers from the several churches.

The Rev. H. R. Hole of Columbus was ordained to the priesthood in All Saints' Cathedral upon the Second Sunday in Advent, by the Bishop. Rev. H. W. Wood of New Castle presented a fitting sermon and Dean White presented the Candidate.

The Indianapolis Clericus met in November as the guest of the Rev. James D. Stanley and in December with Dean White. Upon the latter occasion Rev. Mr. Stanley gave an

admirable paper upon "Some After Effects of the War."

Rev. Willis D. Engle has completely recovered from the severe operation which he underwent in July and is able to take up work again. No clergyman in the diocese has served longer or more faithfully. He is our chief historian of the past in Indiana.

The Board of Trustees have purchased property at the corner of Meridian and Thirty-third Streets, formerly occupied by the Baptists. There is a building upon it which will make a useful mission chapel. It is expected that services will be conducted there in the near future under the auspices of the Bishop.

The Rev. Henry Scott Miller has taken charge of St. John's Church, Crawfordsville, where Rev. Horace W. Wood has been so successful. At present Rev. Mr. Wood is acting as Vicar at St. James' Church, New-castle.

PERSONALS.

The address of the Rev. John R. Matthews, formerly of Barnesville, Ohio, has been changed St. Paul's Rectory, Saltville, Va.

The Rt. Rev. Dr. Quin, Bishop Co-adjutor of Texas, suffered an attack of the influenza and was compelled to cancel all his engagements for a period of two weeks.

The Very Rev. Dr. Hicks, dean of the Cathedral at Spokane, Wash., who spent several months in France serving as a Chaplain of the Red Cross, expected to reach home in time to take the Christmas services at the Cathedral.

The Rev. F. C. Sherman of St. Paul's Church, Akron, Ohio, was recently reelected chairman of the Akron Chapter of the Red Cross Society, which has a membership of 85,000 adults.

The Rev. Randolph H. McKim, D. D., will complete on next Monday, the 30th inst., the thirtieth anniversary of his rectorship of the Church of the Epiphany, Washington, D. C. Dr. McKim is one of the best known clergymen in the American Church.

The Rev. Charles D. Lafferty has accepted a unanimous call from the vestry of Silver Spring Parish, Washington, succeeding the late Rev. Dr. George H. McGrew. He will begin his work in this parish on January 1st.

The Rev. Willis B. Hawk entered upon his new duties December 1st as Rector of St. George's Church, Central Falls, R. I. On St. Andrew's Day he ended his work as Rector of Trinity Church, Wilford, and of St. Paul's, Hopkinton, Mass., Diocese of Eastern Massachusetts.

The Rev. W. H. Mayers has been appointed civilian Chaplain at Naval Proving Grounds, Lower Station, Virginia. The following civilian chaplains have resigned: The Rev. W. H. Willard-Jones from Camp Peary, the Rev. F. W. Pratt from Ft. Bliss, the Rev. G. Sherwood Whitney from Camp Hancock, the Rev. John G. Currier from Camp Colt, the Rev. Narwood Sturtevant from Camp Logan.

The Rev. George McClellan Fiske, D. D., tendered his resignation as rector of St. Stephen's Church, Providence, R. I., to take effect December 1st. The Rev. Carlos E. Jones, the senior curate, has been requested by the vestry to take full charge of the parish for the present.

MEMORIAL SERVICE AT DULUTH.

A special Memorial service was held at St. Paul's Church, Duluth, Minn., Dr. A. W. Ryan, rector, on December 8th, primarily for the six members of the parish who had made the supreme sacrifice, but was broadened in scope to include those who lost their lives in the awful fire of October 12th, and for the members who had passed away during the epidemic when no public funerals could be held.

The service [was one of great beauty and the musical setting was wonderful and included the following memorial hymn, written by the organist and choirmaster, A. F. M. Custace, and sung to 292 (1st tune.)

Lord, we thank Thee for fond memories

Of our loved ones passed away;
Loved Ones, who have gone before us
To the Land of Endless Day.
Through the fires of pain and anguish,

Like pure gold, refined and tried,
Purged from every earthborn passion
They in Paradise abide.

Lord, we thank Thee for our Warriors,

Who, on many a bloodstained field,
In the air, or on the ocean,
Were content their lives to yield.
They their all have freely given
In sublimest sacrifice.
Now, Thy perfect peace enjoying,
They repose in Paradise.

Lord, for all our Saints we praise Thee,—
(Though our prayers with tears we blend.)—

Father, Mother, Sister, Brother,
Wife or Husband, Child or Friend,
We would fain recall our dear ones,
Restive 'neath the chastening rod,
They for us are calmly waiting
In the Paradise of God.

Lord, accept our prayers and praises:
Bid us cease from selfish plaints;
Help us to be brave like soldiers;
Make us patient as Thy Saints.
So may we, when life is ended,
From all pain and sorrow free,
With our Loved Ones reunited,
Rest in Paradise with Thee.

The following are the names of the members of St. Paul's for whom this service was held:

Mrs. Elizabeth Birney Williams, August J. Frey, Mrs. Gladys Reynolds Frey, Mrs. Clara Hector Walsh, and two children, Maj. Clyde E. Prudden, M. D., Lieut. E. Porter Alexander, Sgt. Charles A. Campbell, Private Earle S. Haire, Private David G. Wisted, Private Lloyd E. Le Duc.

The service flag with its 63 stars, six of them gold, was carried by four soldiers to the altar during the playing of Chopin's Funeral March. After the prayer for these men who had given their lives that we might be forever free, the exquisite arrangement of Taps by Mr. Custace was sung by the quartet accompanied by the organ and a bugle in the rear of the nave.

As the Duluth Herald said: "This was the climax of the service. The spirit of lofty thanksgiving in which sorrow was forgotten in the glory of service was the keynote of the remainder of the service, culminating in the singing of 'The Star Spangled Banner' and followed by the Recessional 'The Son of God Goes Forth to War.'" Dr. Ryan's text was from Hebrews XIII, 1-3.

THE ADVANCE PROGRAM OF THE B. S. A.

Great eagerness is shown by the Bishops and other clergy of the Church in the new Advance Program of the Brotherhood. Rectors in all parts of the country are making inquiries at the national headquarters regarding the revival and establishment of Chapters, and a large correspondence is being carried on between the central office and all parts of the Church. Already a number of field secretaries have been engaged and are at work. Mr. Percy J. Knapp and Mr. Frank C. DuMoulin, two of the newly appointed field secretaries, have now been on the Brotherhood staff several weeks. Their first work has been in the Diocese of Pennsylvania and Harrisburg. They have been received with great cordiality by Bishops and Rectors. These two men are now opening up the opportunities to be found in the Diocese of Connecticut with New Haven as a center, and a number of Chapters are in process of formation. Mr. Gordon M. Reese has been engaged for special duty among the boys of the Church. At the present time, he is located in Michigan with Detroit as a center for the investigation and establishment of the boys' work in that Diocese. To augment the efforts of the field secretaries, Mr. Shelby, general secretary, and his associates in the national office, are being used in many meetings and conferences and as speakers in the churches, in promotion of the new Brotherhood plan. Mr. Shelby was recently present at the Second Synod held at Syracuse, where he addressed the meeting of the Synod as a whole and also a luncheon attended by many of its delegates. He has addressed luncheon meetings in Boston and Wilkes-Barre and a number of Assembly meetings have also had a visit. Mr. Spencer and Mr. Randall have also made visits in the Dioceses of Delaware, Connecticut, New York, Central New York and Western Massachusetts.

The outlook for the Brotherhood financially is bright. A large budget is needed and is being successfully raised. In each Province wardens have been appointed selected from among the best available representative men, irrespective of membership in the Brotherhood. Through a personal canvass on the part of the wardens and by the impact of strong presentations made at carefully organized luncheon meetings, the Advance Program has been given wide and thoughtful publicity among the leading men of the Church.

When the Advance Program was announced, striking commendations relative to its various points were received from forty-five of the Bishops of the Church, indicating a keen interest in and an appreciation of the extensive plans of the Brotherhood. The letters all show that the Bishops regard the Program of the Brotherhood as one in which the entire Church should be vitally interested. As an aid to those not familiar with the seven objectives of this Program they are re-stated here: First, to create in every parish a service group of men and boys who will be of genuine value to the rector. Second, to make personal prayer and service a living factor in every parish. Third, to make practical the Threefold Endeavor in every parish: increasing Church attendance, men's Bible classes, men's corporate Communion. Fourth, to promote the devotional life of the family through the practice of family prayer. Fifth, to bring fathers, older brothers and kinsmen of enlisted men into practical and inspiring relationship to Christian service. Sixth, to show young men with increasing clearness the vision of the sacred ministry, serving as officers in Christ's army. Seventh, to strengthen the Brotherhood's Junior Department by training and actively enlisting boys of every parish in Christ's army.

As an example of the inspiring letters received from the Bishops, we are glad to print herewith that of Bishop Moreland, of the Diocese of Sacramento. This letter sums up in a very interesting way the various phases of the Advance Program and the writer's view-point regarding them. It says: "Godspeed to the Brotherhood as it organizes for an advance all along the line. The plan proposed goes down to the vital, fundamental things of the Christian life. Picture in every parish a group of valiant men, going over the top in every enterprise for Christ. See them bringing in prisoners with hearts surrendered at every service. Among those are young men who have seen God in the trenches, their fathers and kinsfolk, all alive with the new spirit of love and sacrifice. See the early Communion thronged, the Bible classes full of adults, the House of God crowded with eager listeners hanging upon the preaching of the Eternal Christ. Look into the homes and see parents and children kneeling about the family altar, all heads bowed in gratitude to God at meals and family prayer. Following the inspiring example of the men is an army of boys. From this consecrated host, as from those who have come out of the furnace of war, will be selected men who have seen God with the eye of the soul, who henceforth will be happy only as they preach and glorify Him. What a glorious Program! God help the Brotherhood to make it a reality!"

The Witness

OFFICES OF PUBLICATION:

Hobart, Indiana, and Chicago, Illinois, 6219 Cottage Grove Ave.

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

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6219 Cottage Grove Ave., Chicago.
Telephone Midway 3925

To whom all exchanges and articles for publication should be sent.

L. W. APPLGATE, Hobart, Indiana, Publisher.

Contributing Editors:

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ADVERTISING RATES:

Three dollars an inch, each insertion.
All advertisements next to reading matter.
Rates raised each three months, according to actual circulation.

DISCOUNTS:

10 per cent for three months; 15 per cent for six months;
20 per cent for twelve months.

Entered as second-class matter in the post-office at Hobart, Indiana, and application made for transmission through the mails as second-class matter in the post-office at Chicago, Illinois.

EDITORIAL

MICROBES AND CHRISTIAN COURAGE.

May I be pardoned if I say a few words on the subject of the timidity of modern Christians?

The Christian Church was founded in the midst of many dangers. It required courage both moral and physical to enroll oneself in the company of the faithful.

One had to fear not only the reproach of one's worldly friends, but also the assaults of the wild beasts in the arena.

Primitive Christians bore witness to faith, in the face of lions; modern Christians are often afraid of microbes.

Not that one should deliberately seek danger in either case. Self-martyrdom is not a virtue; but that one should be calm in the face of danger incurred in the line of duty.

And this courage is not confined to those brave boys who faced shells and shrapnel. We have our line to maintain; our trenches to hold; our attacks to repulse.

* * * *

One of the most frequent attacks that one meets today is directed against the chalice.

I have no complaint against the use of intinction in time of epidemic, nor in places where contagious disease is prevalent. There is a psychological reason for this that may justify it, which the Church has recognized to a certain extent.

But to imply that one should institute a sacrament which modern science has shown to be a danger to public health is to reflect upon the wisdom of the Church by facts.

It is no law to drain the cup after each communion. It is no better insurance risk than to place the clergy as among the extra-ordinary. It would certainly do so, if draining the cup were a law.

Calculations upon mortality tables. It may find it expedient at some future time to deny the cup to the laity, but it has it so.

It is because we believe that there is a reflection upon the wisdom of the Church to deny the cup, and blessed it, and gave it them to drink. One has implicit confidence.

But, then, I prefer that kind of a confidence which is based upon facts.

* *

My which is to bear its witness to the truth.

Quality in bearing such witness. The witness will carry us into places of danger.

Of some one dying of the plague, the witness will carry us into places of danger.

In which officers alone shall run the witness will carry us into places of danger.

Churches during the plague any more the witness will carry us into places of danger.

Such a time. The witness will carry us into places of danger.

Customers to go to the bank in the witness will carry us into places of danger.

Do all the bank's business through the witness will carry us into places of danger.

the mails, but the officials of the bank should be there in person.

It would be a dreary plague in which every business house was closed.

It is a dreary world, spiritually, in which all churches are closed.

It may be necessary to regulate the number of people who at any one time may attend Church for the public safety, but the officials should be there at any rate.

The place should be kept open. Its influence should penetrate the community by the consciousness that God's altar is not desolate.

* * * *

I presented this view to a body of Protestant ministers recently, and was amazed to find that they attached little or no importance to the fact that "where two or three are gathered together, there Christ is."

They attributed my views to sacerdotalism and I am afraid that I attributed theirs to a heaven of pagan philosophy.

It is the function of the Church to bear witness, and when you close the Church, you muzzle this witnessing function.

It is bad for the people to feel that they can go to the store and the bank and can under no circumstances go to the House of God.

I question very much the constitutional right of the State to close the Church door; I do not question their right to regulate the persons who may attend at one time.

The two questions should not be confused.

The one strikes at the right of the Church to function; the other at the method in which it may function.

I presume that I may be classed as a conscientious objector (not a popular phrase), but then I would rather go to jail than to close the door of the Church at the command of the State.

For if in the division of the Church and State, the Church may not dictate to the State, so by our very constitution, the State may not suppress the Church in its power of function.

There is a point where the State has no right to operate.

It may reduce my congregation to two people; it cannot deprive me of my right to exercise my functions as a priest.

* * * *

But I started out to speak of the excessive caution of a good many Christian people.

Not only in the timidity which they display in times of physical danger but also the timidity with which they put forth the claims of the Church in the face of public opinion.

The Church does not need your apology, for in these days of ecclesiastical confusion she stands for the primitive faith, constitutional order and reverence for sacred things. She does not advertise her piety nor boast of her superiority.

She stands quietly in the midst of shifting public opinion for those things which Christ ordained and which she hands on to those who seek.

She lacks in numbers but not in influence, in emotional expression but not in real sympathy; in noise but not in power.

And she ought to command from her children more defense and less criticism; more service and less patronage; more devotion and less apathy.

She is more worthy of us than we are of her, and she sheds a greater luster in our lives than we can possibly add to hers.

Let us then be courageous in her defense and more than generous in her support.

She wins her way by the quiet adhesion to her mission and, if her children will rise to her defense and labor for her mission, she will win her way because of her own fitness.

Wherever I have seen the Church with a constituency that believed in her ways and served her courageously and faithfully, there have I seen a Church all of whose ways were pleasantness, and all of whose paths were peace.

The element that determines the success or failure of the Church in any particular locality is this very element of those who, having the courage of her convictions, devote their talents, money and energy to the service of Christ's Church.

REFLECTIONS ON THE ACTS

(Conclusion.)

We have been studying the first two chapters of the Acts of the Apostles in order that we might see the essential character of Christianity as the Apostles received it from their Master.

We have done this because we feel that all the essential elements that go to make up the tree will be found in the acorn.

What is in the acorn will develop into the branches and leaves and fruit of the tree. An acorn cannot produce a pine tree nor can a pine-cone produce an oak.

That which Christ sowed in the soil of those primitive Christians will spring up and bear leaves and fruit in accordance with the character of the seed.

In our summary we discussed the four elements which formed the background of our Christian heritage.

They were (a) Its Hebrew preparation (b) The Life and Teaching of Christ (c) The Apostolic contribution under the influence of the Pentecostal Spirit (d) That which became the practice and usage of the primitive Christians.

Turning from these beginnings to

modern claims we find that certain principles thus fundamentally established have been entirely ignored, until the Kingdom of Christ has been broken up into innumerable small principalities, some of the absolute monarchy type and others Bolshevik in their attitude toward corporate solidarity.

It may be instructive to consider these violations of the laws of continuity and unity which characterizes these Balkan states of the Christian Church.

* * *

The first error consists in thinking that by making a copy of a thing, you possess the thing itself—this isn't true of paintings, nor poems nor governments nor societies nor the Church of Christ.

If certain African colonies like Liberia, should succeed in studying the constitution of the U. S. A. in exactly duplicating all of its essential features the result would not be the U. S. A., but a copy thereof.

To imagine that by studying the

violate the laws of common sense.

At its best it is but a copy, and bears the same relation to the original that Liberia bears to the U. S. A.

* * *

Another prevalent idea is that the Reformation was a reconstruction of the Church.

It was an assertion of personal liberty and the overthrow of many crying abuses and in its destructive work was most valuable, but it was also a destruction of the institution that had been founded by Christ and perpetuated by disciples.

It was the keen mind of Erasmus, who was no friend of Papal abuses, which exposed the danger. "One cannot clean a dirty vase" said Erasmus, "by first smashing it into bits."

The law of certainty required that a reformation shall at least preserve the essential elements of the institution that it undertakes to preserve. It was the violation of this principle that precipitated the great Civil war. "The Union must be preserved," was not an empty sentiment, but it meant that certain principles, forms and emblems must be preserved inviolate, and although the Confederate States of America was the same kind of an institution identically as the United States of America, yet those who fought to preserve the Union prevented our great nation from becoming another Central America with its petty warring states.

* * *

A third error which has sprung from these that I have mentioned, which has further disrupted the continuity and unity of the Church is the recrudescence of Gnosticism, that early heresy which denied the reality of matter.

Christian Science had its rise and received its impetus from the fundamental ideas of Protestantism.

Protestants have been forced, by their lack of organization, to minimize the value of organization.

They have refused to attach any reverence to church buildings, have attached small value to sacraments, have negated the value of ordination and a ministry bound together by organization; Protestants having despised the Body of Christ, which is the Church, have prepared the public for regarding all material things as nonessential.

That the Word was made flesh and dwelt among us, seems to have lost significance among them.

So long, however, as we are human the body is as essential part of the man as is the soul and the resurrection of the body is the only possible restoration of human nature after death.

Like the Bolsheviks, in their effort to spiritualize the body politic, they have destroyed it, and paved the way for all sorts of wild cults based on the idea that spiritual things are the only real things, forgetting that all life with which man is conversant exists in an organic form, whether the life of a man, a nation or the Church.

In the face of these three errors, viz.:

(1) That we perpetuate an institution by copying it.

(2) That the Church was destroyed and reconstructed at the Reformation.

(3) That the external organization of the Church is not essential to its preservation; the Christian Church has lost its force because it has destroyed its cohesion.

* * *

The primitive Church had few influential members, very little money, no great membership; yet it accomplished things because it acted as a unit and preserved its essential features.

It presented a solid front against its enemies. No plan of reunion of Christendom can ever avail which does not restore to universal use the element of continuous and unbroken authority as contained in a ministry ordained in accordance with the universal custom of the primitive Church, for without such Apostolic ordination, there is no other principle but that of individualism which can ever present a united front to any enemy either in the state or nation.

With that element individualism becomes a dynamic force, but without it the Christian Evangel is nothing but a guerilla warfare.

It is to refresh the minds of our readers upon this fundamental truth that we have made a study of these two chapters in The Acts of the Apostles.

CURRENT EVENTS IN THE AMERICAN CHURCH

A debt of \$250 on current expenses has been cancelled and the rector's salary increased by the Church of the Holy Faith, Santa Fe, N. M.

Bishop Adams of the Diocese of Easton, although eighty-six years of age, has kept his many appointments the past year and frequently preached three times on a Sunday.

A rousing patriotic service was held at St. Andrew's Church, Ft. Lupton, Col., on Thanksgiving Day. The President's proclamation was read, the national hymn sung, and a good sermon preached by the rector, the Rev. C. H. Brady.

The eighty-third anniversary of the birth of Phillips Brooks was observed at St. Paul's Cathedral, Boston, on December 13th. The Rev. Dr. Drown of the Episcopal Theological Seminary, Cambridge, gave the address and the service was conducted by Dean Rousmaniere and the Rev. Dr. Mann.

The Church Home for Convalescents, 51 West 4th Ave., Denver, Col., is most anxious to have all who are interested visit the Home and see how attractive it is during the holiday season. Through the kindness of the Lectern League the living room has been beautifully refurnished in a most artistic and cheerful way. The annual Christmas party was held in this lovely room. The Sisters are asked each year to come and bring the children to see the tree and a gift is provided for all in the Home.

Monday, December 16th, the Pittsburgh Clerical Union met at Grace Church, Pittsburgh, as the guests of the rector, the Rev. William Porkess. The gathering proved to be one of the largest known, twenty-seven of the clergy being present. An excellent "Victory" luncheon was served in the rectory, where all were conveniently accommodated. In the afternoon a most able and practical essay was read by the Rev. C. C. Durkee, rector of St. Thomas' Memorial Church, Oakmont, on, "The Use of Laymen in the Church." A good discussion of the subject followed. The Clerical Union began its session with the celebration of the Holy Communion at 11:30 a. m.

During the influenza epidemic, that wrought such havoc in camp and home alike, the secretaries of the Brotherhood of St. Andrew were assigned to very important work, in virtually every camp in the country, by the camp authorities. The personal service program of the Brotherhood was never called upon to better advantage. Every Brotherhood secretary, trained for personal, individual work, found his hands full, and also opportunity to show other workers the way. The quarantine regulations forbid gatherings of any sort, and the worker who knew how to swing the crowd, was in many instances lost, when he was called upon to handle individual cases. Not so the Brotherhood secretary, this personal work was his forte. In some of the camps, the Y. M. C. A. authorities asked the Brotherhood to direct the hospital work of their secretaries.

Institution of Rector and Consecration of New Chapel

The institution of the Rev. Richard Wilkinson, D. D., as rector of St. John's Church, Montgomery, Alabama, and the consecration of the beautiful new chapel, by the Rt. Rev. Dr. Charles M. Beckwith, Bishop of Alabama, took place on Sunday, November 24th. The Rev. Dr. Richard Lightbourne McCready preached the sermon and was also the preacher at the evening service when the rector presented a class to the Bishop for Confirmation. A series of meetings and services were held during the week in connection with the two important events in the life of the parish, including a smoker to the men of the parish and their friends to meet the rector, an open meeting over which the Senior Warden, Dr. B. J. Baldwin, presided, with a program of fifteen minute addresses and music. The general subject for the

evening was "St. John's and Her New Responsibilities—Will She be Able to Meet Them?" On another evening "The Church at Her Task—Who is Doing What is Being Done?" was discussed under the special topics, "The Women," "The Men," "The Sunday School," "The Goodfellowship Club," "The Purpose of It All." Mr. Nash Read presided. Thanksgiving Day coming in the same week, services were held in the morning and in the evening. Governor Henderson presided in the evening, when addresses were given by Major-General Holbrook and Judge Henry D. Clayton. Among the special guests were soldiers of Camp Sheridan and surrounding military posts, and men's organizations of the city. St. John's Parish gave an "At Home" to her friends from 8 to 11 o'clock on the evening of the 29th ult. The beautiful chapel consecrated is the generous gift of Miss Alice H. Farely, one of St. John's devoted members, in memory of her husband, Mr. John J. Farely. St. John's is one of the old historic churches and is making a splendid showing under its new rector, although the work has been somewhat retarded by the influenza epidemic.

Parochial Mission at Fulton, N. Y.

A Parochial Mission was held in All Saints' Church, Fulton, N. Y., December 8-15. Sister Julia of the Order of St. Margaret gave Mission talks to women every afternoon to large audiences in the Parish House. Later in the afternoons the rector, the Rev. George T. Gruman and Sister Julia, conducted a Mission for children, which was largely attended by the children of the town as well as by the children of the parish. There were two celebrations of the Holy Communion daily. The first celebration held at 6 a. m., was for the convenience and benefit of the mill workers and other working people. There was mission preaching every evening and hearty and well attended services. The rector preached the sermon at the beginning of the Mission and on the following evenings the preachers were the Very Rev. H. C. Staunton, of Birmingham, the Rev. Dr. Gesner of Oswego, the Rev. Christian A. Roth of Syracuse, the Rev. George M. Brewin of Oswego, and the Rev. Dr. H. H. Hadley of Syracuse. The subjects considered were, "God," "Sin," "Business and Religion," "Home and Religion," "Racial Heritages," "Personal Service." A simple choral Eucharist was held on Saturday for the children. Crosses and cards were given to the children at the close of the service.

Ordination of the Ex-Prince of New Zealand.

On St. Andrew's Day a very unusual event took place in Little Rock, Arkansas, in the ordination to the priesthood of the Rev. Dr. William Edward de Claybrook, the Ex-Prince of New Zealand, who is a full blooded Maori. He is the eldest son of the late King Guillermo Eldabo DeBarroarroyo (William Edward de Claybrook) and was born in New Zealand on August 5th, 1870. At the age of 14 his father rebelled against the English government, and being overpowered, was taken prisoner and banished to St. Helena, where later he died in the house in which Napoleon passed away.

The entire royal family, consisting of the mother, three brothers and a sister were exiled and allowed to settle in France. Later the subject of this sketch was sent to the United States by the London Missionary Society and educated at the University of California. From there he went to the Roger Williams College at Nashville, Tenn., where he took his degree of B. A. He returned to England where he was made superintendent of Missions by the London Missionary Society and spent four years in its service in Africa and other fields. Returning to this country he entered the regular ministry of the Baptist denomination and was for four years the pastor of Zion Baptist Church, Denver, Col., the largest colored congregation in the West. In 1900 he accepted a commission as interpreter of five languages in the Philippines which position he filled

for eight years. He then went to Peking, China, where he acted as Chinese interpreter for two years and returning again to this country he was called as pastor of the Metropolitan Baptist Church at Kansas City, Kans., where he served two years, but on account of poor health he resigned and took charge of the Zion Mission at Vancouver, B. C.

In January, 1917, he came to Arkansas, where Bishop Winchester discovered him and brought him into the Church. He was placed in care of Archdeacon Johnson of Little Rock, to prepare for the Ministry and was ordered deacon May 29th, 1917, and placed in charge of St. Mary's Church, Hot Springs, Ark., where he worked and studied under the direction of the Rev. Dr. Lloyd.

He was ordained priest at St. Philip's Church, Little Rock, on November 30th, 1918, by Bishop Winchester, assisted by Bishop Demby, Archdeacon Johnson, Rev. Samuel E. Wells and the Rev. Walter E. Bentley, rector of the Church of the Ascension, Brooklyn, and temporarily in charge of Christ Church, Little Rock.

The Rev. Mr. de Claybrook received the degree of D. D. from the University of China on May 19th, 1908.

Cleveland Parish Favors Prohibition.

St. John's Parish, Cleveland, O., took a decided stand in favor of prohibition prior to the November election. "Our vestry are unanimous in their advocacy of the prohibition amendment to the Constitution of the United States," says St. John's Parish Leaflet, "and for the Ohio legislative enactment endorsing the same—not only during the war, but, like the International League of Peace, for all time. Let this be our Christmas gift to our boys when they come home. Some of our dioceses have been a little timid in endorsing the prohibition movement, but we succeeded in securing a favorable vote for bone dry at our last Ohio Diocesan Convention, and we again remind our readers that at the Annual Diocesan Convention of the Protestant Episcopal Church, Diocese of Ohio, held in Cleveland May 14, a strong resolution favoring national prohibition was presented by the Rev. F. B. Avery, D. D., Rector of St. John's Church, and adopted by a large majority.

The Hon. U. L. Marvin, ex-Judge of the Appellate Court, ably advocated the adoption of the resolution, in order that the Church might no longer suffer from the stigma that she is not interested in public moral issues. He believed that this was a real moral issue, and desired to place the Church on record. And we made the record by a big majority."

Brotherhood Call to War Service.

The Army and Navy Department of the Brotherhood of St. Andrew is advised from the office of the Chief of Staff, in Washington, that there will be a million men in the home camps for at least a year. These men will come in large numbers from overseas, and during the slow process of demobilization will be in greater need of service than ever before.

Benjamin F. Finney, chief secretary of the Brotherhood's Army and Navy work, states that the Brotherhood's plan is to remain in the field for the coming year at the fullest possible strength. Not only are all the old secretaries to be retained, but now secretaries are being recruited for this work which has called already, more than seventy consecrated laymen from secular fields.

The call to laymen to enter this field is imperative. They will be assured of no curtailment of plans for at least a year and what is to transpire after that year is a matter yet to be worked out.

The Department sent to every Churchman in the service, on its lists, a Christmas letter and an attractive Christmas card. The card is of celluloid and shows a picture of the Nativity of Our Blessed Savior and has the following verse:

On Earth Peace, Good Will to Men.

Only through Me! . . . The clear high call comes pealing Above the thunders of the battle plain: Only through Me, shall earth have peace again.

On the reverse side of the card is a calendar for the coming year.

VIEWS AND INTERVIEWS

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

A Glorious Page in the History of Our Church.

"The record of the quiet heroism which our Civilian Chaplains and Secretaries of the Brotherhood of St. Andrew ministered during the influenza epidemic," says Bishop Reese, Chairman of the Executive Committee of the Church War Commission, "is one of the glorious pages in the history of our Church, and if our Chaplains had not been in the camps this work would not have been done."

A Peace Flag Suggested.

"Because men yearn for the ideal rather than the real they seek symbols which refer from the known to the unknown," says Miss Gertrude Darlow in the Churchman and Church Messenger of Southern California. "Of these emblems which interpret the spiritual to the intellectual there is none more noble (save only the Red Cross) than the flag of the nation, which is identified with all its hopes and aspirations. From the free peoples of the world arises, today, an ardent aspiration toward true and lasting peace. This desires and deserves expression, and should find it in a flag—in a Peace Flag—to stream side by side with the banner of each race.

It should be earned as a precious privilege, invested with solemnity, and permitted as permanent possession only to those nations who 'do justly and love mercy.'

For the design a circle of stars is suggested, that in the evolution of our new earth, the majestic words of Joy may be fulfilled anew. 'The morning stars sang together and all the sons of God shouted for joy.'

Hope of the Future Bound Up With the Gospel.

The Rev. Dr. Wolcott, rector of Trinity Church, Highland Park, Ill., in a forceful editorial on "Victory and After," published in the December number Trinity Church Bulletin, says, in part:

No other great teacher ever said as our Lord did, "I am among you as one that serveth," and "The Son of Man came not to be ministered unto, but to minister and to give His life a ransom for many." That is the keynote of the Gospel.

And so the hope of the future so far as public peace and domestic tranquillity and happiness is concerned is bound up with the teaching of the Christian Gospel of good will. There will be wars until the idea of the brotherhood of men under the fatherhood of God prevails through all the world. It is after all a missionary enterprise.

People do not often think of this when they are asked to help the cause of Missions. We have cheerfully given billions of money and millions of men to win this war for democracy. Now that the military victory is won are we going to stop giving and working and run the serious risk of losing the fruits of victory?

A mere fraction of what has been spent in this war would go far to make the whole war Christian. A corresponding enthusiasm among our people to advance the cause of Christ would insure the success of that effort in a single generation.

Think what it would mean if these thousands of our best young men instead of exhausting themselves in the effort to become rich, devoted themselves enthusiastically to the cause of the public welfare here in our own country and wherever else such effort is needed, teaching the ignorant, reforming the vicious, uplifting the unfortunate and promoting the welfare of all. What it would mean if they took the money and built schools and colleges and hospitals in the backward, non-Christian countries, if they taught the millions in China and Africa and India by example as well as by precept.

God's kingdom will never come nor His will be done on earth until we go to work and get it done, and we will catch the vision and begin to realize that the work is worth doing and that it is about the only work that is really worth doing.

Think of this when you are asked

to help the Church's great cause of Missions. Think of it when you are tempted to give to God for the evangelization of the world only so much as you would give to the sleeping car porter or to the waiter who serves you at dinner.

Dr. Mann of Boston on The Peace Conference.

"We are looking forward to the Peace Conference with high hope," said the Rev. Dr. Mann of Trinity Church, Boston, at Britain's thanksgiving service. "We feel that at that Peace Conference there must be a determined effort to organize this world politically so that it shall never again go back to the old days of mutual suspicions and jealousy, and of increased armaments on every side. And so we all pray God, as we have today in a sense, that those who shall gather around the council table may be given the vision, and the wisdom, and the moral courage, and the mutual respect and forbearance which shall make possible at last that great League of Nations. And to that council table it seems to me that the English and American representatives go with a priceless contribution. Other nations have their characteristics, but somehow there has been left to the English-speaking peoples the theory of government—not as a theory but a thing tested by practice and by experience—a theory which shall combine the largest possible liberty for the individual with the common good and freedom—that has slowly come down from precedent to precedent—no theory that is useless because it has not been sufficiently tried, but a practical government, which every race that has come under it has found to meet its ideals and its desires.

"And so long as this new-found recognition of our common unity—our common aim—our common destiny persist, so long it seems to me the mightiest safeguard for the future peace of the world has been erected. More than all else, as I look forward through the years, I look to this new sympathy—this new affection—this new mutual good-will—between the British Empire and the United States—the strongest safeguard for the peace, the welfare, and the happiness of the world."

General Allenby An Extraordinary Man.

Commissioner Finley gives high praise to "General Sir Edward Allenby, the man who later captured the whole Turkish Palestine Army, is an extraordinary man—not only a military man, but a student deeply interested in the historic background of the country. Imagine a commander of a great army spending a whole night with an American visitor pouring over the Bible and a standard historical work on the Holy Land, refreshing his mind as to the spots of greatest interest in the region. This is what General Allenby did. We spent a memorable night in discussion of the landmarks of the Bible, and I mapped out many pilgrimages which I later took.

"General Allenby's assistants, the men who are now administering the various districts, are picked from England's best. Many of them are men without military training, but they are just the kind of men I imagine Christendom would like it to be represented by. The Jerusalem district was then under the Governorship of Colonel Storrs, son of Dean Storrs, of Rochester Cathedral, and formerly Secretary to Earl Kitchener. He speaks Arabic and Hebrew fluently, understands the peculiarity of the natives, and dressing as they do, seems almost one of them. The Moslems, high and low, appear to completely trust in him, and the most cordial relations exist between him and the Grand Mufti of Jerusalem, the head of the Arab Moslems."

Commissioner Finley said that although Palestine now holds only 600,000, the land was sufficient to support a population of from 3,000,000.

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BOARD OF MISSIONS ACTIVITIES

Called in Extraordinary Session to Consider the Serious Financial Situation.

The regular meeting of the Board of Missions was held in the Church Missions House, New York, on December 11th, 1918. As noted last month this was called in Extraordinary Session to consider the very serious financial situation facing the missionary work of the Church. An unusually large attendance was present as notice of this matter had been sent to all members in a personal letter from the President. It was noted that the Second, Third, Fifth, and Seventh Provinces were represented in their full membership. The Fourth Province had two of its members present; Bishop Cheshire was unable to be at the meeting on account of illness. Of the 23 elected by the General Convention, 17 were present, including the President and Treasurer. Three of the Board's members are now in France: the Bishops of Mississippi and Rhode Island, and the Rev. Dr. Miel of Hartford.

The order of the day was the consideration of the Treasurer's report. This showed that \$556,898.54 is still needed this month to complete the apportionment. In addition to this we will need \$281,858.05 to cover the obligations of the Board to January 1st, already incurred. This makes a total of \$838,756.59 needed by the Board to close the year, free from debt.

This report engaged the most earnest consideration of the Board. The discussion was finally summed up in a resolution offered by the Rev. Dr. Alexander Mann of Boston in which he suggested that a telegram be sent to each Bishop of this Church stating the condition of the treasury and urging every possible effort to raise the amount necessary to cover the deficit: this telegram to be signed by a committee of the Board. Dr. Mann's suggestion was carried unanimously and the Chair appointed the Bishop of Newark, the Rev. Dr. Mann and Mr. Mortimer Matthews as that committee. In accordance with this action a night letter was sent to every Bishop as follows:

"Treasurer's report shows eight hundred thirty-eight thousand dollars required to meet appropriations for the year. Of this deficit five hundred fifty-six thousand dollars due to failure of dioceses to meet apportionment and one hundred ninety-three thousand dollars due to increased rate of Chinese exchange. This wire goes to every Bishop. Will you inform by night letter at Board's expense all your Parishes, requesting special offerings be made before January 1st, perhaps on Christmas Day, and transmitted this month to the Treasurer of the Board. Missionary work of the Church faces serious condition and the Board appeals to Bishops to arouse the Church to prompt and generous action.

For the Board:

Right Rev. Edwin S. Lines,
Rev. Alexander Mann,
Mr. Mortimer Matthews."

The suggestion to use Christmas Day as the time for special offerings for this purpose was made by the Bishop of Albany in view of the fact that the offerings on that day were no longer used especially for aged and infirmed clergy, as heretofore, and no other special offerings were generally scheduled.

The President proposed a plan for the better organization of the work of the Board. This was referred to a special committee.

Having considered these two very important subjects the Board took up the regular order of business. The Executive Committee presented a cablegram from Bishop McKim of Tokyo, endorsed by the Foreign Secretary who is now in Tokyo, asking the authority of the Board to complete an additional wing to the academic building in order to provide enlarged class-room facilities for the students applying for admission to our St. Paul's Chapel in Tokyo. A letter was also received stating that the chapel, dining hall and two dormitories had already been built and that the academic building had been completed to the extent that had been planned at the present time. When the present buildings were being planned it was thought that if we had

250 students in the course of five years we would be doing well. We have that number already and 70 applicants were turned away when the school opened. The students are all paying for their living and in addition pay six yen for tuition. In a letter from Dr. Wood he speaks of the beauty, convenience and substantial construction of all the buildings so far erected. While the construction is not reinforced concrete, they have all, within the past two months, passed through the test of a rather severe typhoon and one of the most severe earthquakes that Tokyo has experienced in a long time, without a single crack in the walls, so far as could be discovered, either inside or out.

The Executive Committee referred this request to the Board with the statement that it did not see its way at this time to grant permission to build the additional academic wing, in view of the large deficit. The Board was compelled to accept the view of the Executive Committee, and with great regret informed the Bishop of Tokyo that permission could not be given at this time to provide these additional class-rooms for the Japanese students.

Mrs. Frances H. Withers presented to the Board her plan for unifying the parochial system of teaching and training the young life of the Church by a week day extension of the Church School. The Board adopted a resolution commending the plan and urging its adoption in parish life.

The death of the Bishop of Idaho on December 1st was reported to the Board, and the following Minute adopted by a rising vote:

"Whereas: The Board of Missions has been informed of the death of the Rt. Rev. James Bowen Funsten, D. D., Bishop of the Missionary District of Idaho, in his See City on the night of Sunday, December 1st, 1918:

"RESOLVED: That this Board, in regular meeting assembled, receives this news with those mingled emotions which come to believers in the Life of the World to Come, when they learn that a trusted and valiant leader in the battle for righteousness has been suddenly taken from the field of earthly endeavor, while his hold on the standard of advance was still apparently unshaken, and every action betrayed the vigor of good health.

"While we lament what seems to us an interrupted career of good works, at the same time, we thank God for the good example of His faithful Soldier, and servant who, from the days of his youth in Virginia, until the night when he 'fell in action,' in that spiritual combat which under his direction was being carried on in the commonwealth of Idaho, never faltered, but always went forward in the line where duty clearly showed the way.

"Born in 1856, as school-boy, collegian and priest, James Funsten lived amid the highest traditions of missionary achievement, so when in 1898 the Church called on him to take the spiritual oversight of the District called 'Boise' (which then included Western Wyoming and Southern Idaho) before he could accept his election, he had to overcome the natural modesty which he felt when he measured up himself with the task that was set before him. In the light of subsequent events, the Board rejoices over the record which the Bishop of Idaho leaves behind him: for it is good testimony to the fact that his election and consecration were of God, the Holy Ghost. Made Bishop in July, 1899, August of that year found him at work with nine clergymen to help him in a field seven hundred by three hundred miles in extent; 44 Church edifices, 57 organized parishes and missions, and 1825 communicants made up his ecclesiastical heritage. On the verge of the twentieth year of his Episcopate, he was summoned from the spiritual oversight of 26 clergy, 60 parishes and missions, nearly 3000 communicants, and a school and hospital where 'the truth as it is in Jesus' is constantly exemplified and taught.

"Patient, persistent, with a clear vision of evangelical truth, and a firm hold on Apostolic Order, he managed his household well; and all who knew him are sure that though sud-

den death came to him, it did not find him unprepared in any department of his personal or official life.

"The Board prays God to reward the soul of Bishop Funsten according to his deservings; we invoke the Divine Redeemer to bless the memories of the Bishop's relatives and friends, so that they shall be moved to carry on and carry out to a happy fulfillment all the plans that he had made for the extension of the Church in the State of Idaho.

"We are certain that the comfort and joy which comes from the consideration of a life well spent, must be the blessed heritage of his immediate household, for those whose individual and collective consolation we do now pray.

"RESOLVED: That the Secretary be directed to send a copy of this minute to the family of Bishop Funsten, as an expression of our desire to bear witness to the fellowship we would have with them in their hour of trial."

A letter was read from the Presiding Bishop stating that he had called upon the Bishop of Spokane to take the ecclesiastical oversight of the District of Idaho, and a telegram from the Bishop of Spokane accepting his commission.

Mr. Mortimer Matthews of Cincinnati, offered a resolution asking the Executive Committee to investigate and report what, if any, rural mission stations there may be in the domestic field, so located and circumstanced, as to afford suitable opportunity to try the experiment of providing for such and other rural stations, a partial support, by means of glebe-land, to be worked in whole or in part by the incumbent, and upon which he may reside.

The following committees were elected to serve during the ensuing year:

The Executive Committee,
Trust Funds Committee,
Audit and Finance Committee.

There was a vacancy in the lay representative from the Seventh Province due to the death of Mr. Rufus C. Cage. On motion of the President of the Synod of the Province, Mr. A. J. Dossett of Waco, Texas, was appointed to fill the vacancy and to serve until such time as the Synod should fill the same by election.

The Rev. Edgar H. Gould, principal of St. Augustine's School, Raleigh, N. C., was present and made a short address.

January 1st, 1919, marks the twenty-fifth anniversary of the occupancy of the building of 281 Fourth Avenue, by the Board. It will also mark the retirement from active service of Mr. E. Walter Roberts, who for thirty-five years has served as Assistant Treasurer. The Board assured Mr. Roberts that after his retirement from active service he would still be a welcome guest at the meetings.

The Board adjourned at 5:43 p. m. with the singing of the Doxology and the Benediction pronounced by the President.

Meeting of the Executive Committee.

The Executive Committee of the Board of Missions held its regular meeting on December 10th, 1918, with a large attendance.

The Treasurer gave some indication of the matters which he expected to bring before the Board the next day, and of the seriousness of the financial situation.

Among the items of business transacted was the appointment of Miss Lucy N. Carter as United offering worker among the Indians on the Pyramid Lake Reservation in Nevada, and the appointment of Mrs. Katherine Webster as United Offering worker in East St. Louis, in the Diocese of Springfield. The cancellation of the appointment of Mrs. Lula H. Kelly was requested, owing to her inability to accept the appointment, as missionary in the Diocese of South Carolina.

The allowance made to the retired Bishop of Spokane, in accordance with the Canon, was decreased by \$300 per annum, at the Bishop's own request. The Executive Committee expressed its great appreciation of this act.

In the Latin-American field, the Secretary reported the resignation of Deaconess Claudine Whitaker and Miss Elena Guerra, and Miss L. M. Ramsay of Mexico. Archdeacon Melten, whose resignation had been accepted as Archdeacon and Missionary to date from December 31st, 1918, expressed his willingness to continue

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GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

"Dr. Cyrus Adler, writing of the Shofar, calls it the only solitary musical instrument actually preserved in the Mosaic ritual. It is also, he says, the oldest form of wind instrument known to be retained in use by the world.

Prof. Steintal pointed out that this was an instrument no doubt used in pre-historic times.

Wetzstein is of the opinion that the use of the ram's horn may have been borrowed by the Israelites and goes back to a people who were engaged solely in the care of sheep; by them it was used as a signal of alarm. There can be little doubt that it has been continuously used in the Mosaic service from the time it was established until now.

The shofar was not the only horn used by the Israelites as a musical instrument, but no copies or representations of other musical instruments have come down to us.

From the Talmud we learn that the use of the shofar as a note of alarm, of war, was transferred to other seasons of danger and distress. Famine, a plague of locusts and drought occasioned the blowing of this instrument.

The shofar was employed at the public ceremony of excommunication. A very curious use of the shofar in later times was in funeral ceremonies. I quite agree with Watzstein that this use of the instrument is quite apart from the Semetic custom and that it was probably borrowed.

As a signal and an instrument of war it has its various uses; it was a signal for going out to battle, for the announcing of a victory and for the recall of troops."

American Pride Is Hurt.

American pride is always a little hurt when reminded of the fact that the tune of "America" is a plagiarism of the English "God Save the King." Under the spur of a war-awakened patriotism, many Americans have written new music to take the place of that originally provided by our British cousins, but most of their versions have failed to obtain public favor. One, however, by James J. McCabe, a district superintendent of schools in New York, has rapidly forged to the front in popularity, and is now being sung in some parts of every state in the Union as well as in Hawaii, the Philippines and Alaska.

The words of "America" were written in 1832 by the Rev. Samuel F. Smith, then a student of divinity at Andover, Mass. Musical composers were at that time almost unknown in this country and it was the custom to set new words to old familiar tunes. "The Star Spangled Banner," for instance, written in 1814, was set to the tune of an old English drinking song. Fortunately this tune long ago became obsolete in England, and the melody of "The Star Spangled Banner" was never identified as anything but American. We were less lucky in our selection when we set "America" to the tune of the British national anthem, for this music outside of our own country is never recognized as American.

Mr. McCabe, who is well known as a musician and has broad experience as an organist, composer, choral director and community songleader, wrote his music for "America" three years ago. It won recognition immediately and was soon in use in the schools, Sunday Schools and churches in and about New York and was sent to other parts of the country. Among those now using it are prominent members of the Daughters of the American Revolution. It has also been played by the United States Marine Band at concerts in Washington and by bands in New York City parks and in other cities.—Musical page, Boston Herald.

William Copley Winslow writes in reference to the above article:

"The tune for 'America' is not a 'plagiarism' from that used for 'God Save the Queen.' Both Lowell Mason and the English composer derived it

from a German source without any knowledge of each other's act.

"Allow me to add that Dr. Smith stated to me that he wrote the hymn on an overcast day near the close of winter. Looking out of his window on Andover Hill he felt depressed, when suddenly the thought flashed over him: 'This is America, my country, and how much I have to be thankful for.'

"He took up his pen and composed 'America.' A little later on when Lowell Mason hailed him on a Boston street, 'Well Smith, have you any lines for me to put to music?' he handed the hymn to Mason. A few weeks later when passing the Bowdoin Street Church (now used by the Cowley Fathers) he heard the roll of the organ, and going in there, he listened to his hymn sung by the large choir and many of the Sunday School scholars. Subsequently, the hymn was sung in public on the Fourth of July at a celebration in Park Street Church."

Bible Class for Third Week.

The Advent series of Bible readings were concerned with the foretelling of Messiah's coming and were taken mostly from the Old Testament. Many people find the Old Testament very difficult to understand, largely because they do not realize its function of testifying to the Christ.

The series of lessons which we shall now consider deal with the facts in Christ's life and the deductions from these facts which are made by the New Testament writers. And first we must consider during the Christmas feast the birth of the Messiah.

First day:

In St. Luke II, 1-15, we have the angelic chorus at His birth.

In St. Matt. II, 1-14, the star guiding the wise men to His cradle.

Second day:

St. Matt. I, 18-25, is the account in which the prophecy of Isa. VII, 14, is directly quoted.

St. Luke II, 1-20, is a more extended account of the circumstances of His birth.

Third day:

The account of the Feast of the Circumcision is found in St. Luke II, 21-40. The "Nunc Dimittis" used in evening prayer is found in this lesson.

Fourth day:

In St. John I, 1-19, we have the explanation of the Messiah's birth (verse 14), St. John using the Greek "Logos" (Word) to describe the Christ. Compare Colossians 1, 15, where He is called the Image of God.

Fifth day:

In Philippians II, 5-8, we find a passage referring to Christ's birth which is difficult to understand in the authorized version because of faulty translation. In reading these verses instead of "robbery" in verse 6, substitute, "a thing to be selfishly clutched at," that is, Christ did not think equality with His Father was a thing to be selfishly kept to Himself, but made Himself of no reputation, and changed the privileges of His Sonship for the ministry of a servant, etc.

Read in connection with this Galatians IV, 1-7, in which Christ's voluntarily becoming as a servant raised us to the privileges of sonship.

"Rags and bottles! Rags and bottles!" called the ragman.

"Why do you put those two words together?" asked a passerby.

"Because, sir," was the ragman's courteous reply, "wherever you find many bottles, you find the rags."—Sunday at Home.

The average age of the criminal has fallen during the last 30 years from 36 to 18 1-2 years. At the same rate for 30 years more the average age of the criminal will be 9 years. A few years later wardens of penitentiaries will be women, and the guards, wet nurses; ambulances and baby carriages will meet the sheriffs and their prisoners, and every well equipped prison will have its incubators for delicate inmates.—New Justice Magazine.

THE CHURCH WAR COMMISSION.

(Continued from page 1)
required for chaplains, and for the St. Andrew's Brotherhood, also for construction and reinforcement of the churches near the camps, as well as for all other work directly related to enlisted men.

On the other hand, one of the most critical problems of this country during the coming year is that of the girls of our towns, cities and villages. The officers of the national military and medical lines of service are alert to it, and we must give them strong support. The War Camp Community and the Young Women's Christian Association appeal to us for the sort of service which our Girls' Friendly Society and other Church organizations can give in a most efficient way. Personal touch and leadership are the keys to the situation. The best use of the money is in the support of personal service. It is this support which we give. We supply not so much rent and buildings as skilled and devoted women.

The development of a great Merchant Marine is a national enterprise. The ships are building. How about the moral and spiritual welfare of the scores of thousands of men who are to be on the water front of the Atlantic and of the Pacific? Our Church has shown an adaptability for that kind of work. We must at least make an immediate study of the conditions and opportunities.

The quick change of population from munition plants to industrial organizations for peace raises problems of moral and of social as well as of religious life. If our Church is to do her part in this coming year, we must study and attack these problems now while conditions are in flux.

We are confident that, even though the stress of war is over, the Church will appreciate her duty during these months of demobilization. The Commission has set Sunday, February 9th, as the date for the great contribution.

THE GRAND OLD MAN OF TEXAS.

(Continued from page 1)
been able to accomplish but upon you and those who have assisted me in carrying on the great things that have been accomplished, I ask divine blessing. You and they have given generously of your means to build these houses here for the use of the young women of this and surrounding states, and for the betterment of generations in the future yet to come. I feel, myself, that but little has been accomplished in proportion to what I desire but I am thankful for what has been done and hope that in the future many greater things will be accomplished for the glory of God."

Has Enriched the World.

Judge Terrell called upon others present for a brief expression. John M. Simpson paid a tribute to Bishop Garrett as one who, with his great love and sympathy, has enriched the world and "as growing old gracefully, with the respect and love of his friends, which is a thing indeed to be sought by all men."

G. B. Dealey declared that he regarded Bishop Garrett the "Grand Old Man of Texas," as Gladstone was esteemed the "Grand Old Man of England." He spoke of the influence that has been exercised through his name and by his works, in addition to that which has been effected through his personality.

Some Reminiscences.

In a reminiscent mood, Alex Sanger recalled Bishop Garrett's first church was on Elm and Lamar, just across the street from his store, both in those days being regarded by residents and visitors as fine institutions well worth a pilgrimage to see, although each was only a one-story frame affair, bereft of modern furniture, investitures and adornments which mark the present day church or commercial establishment. He said that he remembered the first marriage ceremony performed by Bishop Garrett in Dallas, which united the late Charles Fred Tucker with Miss Jones. He spoke of Bishop Garrett's wisdom in establishing a girls' school in Dallas to educate young women of Texas, which has resulted in immeasurable value to the entire Southwest.

Influence Upon Country.

E. M. Kahn spoke of the broad spirit and generous liberality that characterized the deeds and precepts

of Bishop Garrett, which have helped to make this a country where men meet on an equality, as man to man. He said that the present generation is grateful that it has had such a noble man as one of its leaders, whose privilege it has been to make splendid use of his talents for the benefit of all mankind. "I would not have minded," he continued, "to have had him for a rabbi of my church."

Louis Blaylock paid a tribute to Bishop Garrett and to the institution he has founded and said that his example has been instrumental in drawing all churches closer together with perhaps, eventually, one common creed.

F. H. Sparrow of Fort Worth told of his first meeting with Bishop Garrett in a religious service at Weatherford.

During the morning refreshments were served of cake and punch. The former was decorated with the colors of the United States and her allies. Small flags were given to the visitors as souvenirs.

BOARD OF MISSIONS ACTIVITIES.

(Continued from page 6)
as Treasurer of Mexico after his resignation had been accepted. The Executive Committee expressed its great appreciation of this act.

The Bishop of Porto Rico was given permission to employ in the field Miss Minnie Palmer as his secretary.

In the foreign field, the resignation of Miss J. E. Prichard as United Offering worker in the District of Han-kow was accepted.

In Liberia, the Rev. F. A. K. Russell was employed in the field at Tobacconne Station, and Mr. Gibson Montgomery as teacher at the same station. Mr. Samuel P. North was employed as teacher at Royeville; and the Rev. William H. Ramsaur was appointed to Cape Mount.

Owing to the absence in Siberia of Mr. John Riefsnyder, the Rev. Charles Reifsnider, LL. D., was appointed Acting Treasurer of the District of Tokyo.

At the request of the Bishop of Honolulu, Miss Laura L. Baugh was appointed to that district. Miss Baugh had been employed in the field.

On account of ill health, the Rev. E. J. Lee and Miss M. A. Hewitt of the District of Anking, were compelled to come to this country in anticipation of their regular furlough.

Sister Constance Anna of the Community of the Transfiguration, was appointed missionary in the District of Anking, at the request of the Bishop.

The Rev. John C. Ambler, who for twenty-nine years has been one of our faithful missionaries in the District of Kyoto, Japan, was retired, and a suitable allowance provided for his support.

The Executive Committee approved the request of Dr. Harry B. Taylor of St. James Hospital in Anking, to ask for an appropriation of \$6,275, from the China Medical Board of the Rockefeller Foundation for the purchase of an X-Ray equipment, a small electric light plant, for additional surgical instruments for the hospital, and also for a residence for an additional physician and toward the salary of a woman technician.

WESTERN NEBRASKA NOTES.

The "flu" situation has been very severe in the diocese. Many churches have been closed for weeks and some will not open until the new year. Many of the ordinary clergy have had to act in the capacity of nurses. The diocesan school at Kearney has been very fortunate, only a few cases being reported there but owing to the scarcity of nurses Bishop Beecher had to take his turn at the bedside of the sick.

Rev. J. J. Dixon, rector of Callaway, has received his honorable discharge from the army and the people are anxiously awaiting his return to his parish where a hearty welcome is awaiting him.

The institution of Rev. Charles Rowland Tyner as Dean of St. Mark's Pro-Cathedral, Hastings, has been postponed on account of the ban being placed on the city.

The splendid response to the Advent Call by the ladies of St. Mark's Cathedral, Hastings, was a revelation to the parish. It certainly demonstrated the power of prayer. Women who have never attempted such an undertaking before bravely went forward and met with such a hearty

response that they are now ready to undertake anything that will benefit the church.

The order of the Gold Cross will be organized in the Cathedral parish.

The Rev. W. H. Mills who has been severely ill is much improved in health.

DIOCESE OF WESTERN MICHIGAN.

The Rev. J. N. Feringa, Ph. D., a distinguished scholar and author, formerly of the Reformed Church of Holland, lately Rector of St. John's Church, Grand Haven, has become professor of history in Racine College. The Diocese loses one of its most learned and saintly priests, but the cause of religious education gains.

The Rev. F. A. Patterson of this Diocese has been in active service with the Canadian forces as a soldier. He has however, been privileged to celebrate the Holy Communion, to hold other services, and to preach on numerous occasions in hospitals and on the field.

The funeral of the Rev. F. W. Bachman, lately of St. Alban's, Indiana Harbor, was held in St. Paul's Church, Grand Rapids, Nov. 12. It was in this Church that the deceased Priest celebrated the Holy Communion for the first time, and it is the spiritual home of his mother. Several of the clergy acted as pall bearers. The Rev. Mr. Bachman was one time Rector of St. James, Albion, and was greatly beloved.

At St. Paul's, Muskegon, Thanksgiving Day, was marked by a splendid response to the call for gratitude for Victory. In the timely spirit of sacrifice the people of St. Paul's made an offering to pay a standing debt of \$1800.00. When the offerings were counted the amount was found to be \$4500.00.

At a meeting of the Vestry of St. Mark's Pro-Cathedral, Grand Rapids, on the day of the signing of the armistice, the following minute was spread upon the record of the Church:—

"On the eleventh day of November, nineteen hundred and eighteen, as the people of the world rejoice in the signing of the Armistice, ending the dreadful war, which has continued for better than four years, the Vestry of St. Mark's Pro-Cathedral desires to spread upon its records of this day's meeting an expression of gratitude to Almighty God for the peace which has come. The Vestry is grateful that through all these trying years the Cathedral Church has not only been able most successfully to continue her work, but, as well, that the Bishop and many of her flock, have gone forth to do their country's bidding. The Vestry is no less grateful for the valiant work done by all those who have remained at home, in their individual and collective capacities, for the welfare of the Church and Nation. And the Vestry remembers with deep gratitude those who have fallen—the brave ones who have given their lives, whose souls have mounted to the Paradise of God, there to find well earned peace and refreshment. For all these gifts and for the Peace now falling upon the world, the Vestry records its thanks."

DIOCESE OF OLYMPIA.

The Rev. Herman R. Page (rank of First Lieutenant), Chaplain of the 38th Infantry, Camp Lewis, has been put in charge of all religious work at Camp Lewis. Lieutenant Page is the son of Bishop Page, of Spokane. Before his being commissioned, he was voluntary chaplain of the Episcopal Church at Camp Lewis, representing the Eighth District.

The Rev. Rodney J. Arney, Secretary of the Diocese, has been forced through illness to give up temporarily his work as secretary as well as his charge at Kent, Washington. He is suffering a partial paralysis of the vocal chords.

Bishop Keator was in charge of the Union Thanksgiving services at the Rialto Theater, Tacoma. It was a magnificent and thrilling service, over fifteen hundred being in attendance, several hundred being turned away. The services included: The President's Proclamation; the Hymn "O God, our help in ages past"; Lord's Prayer and Collect; addresses by representatives of the Jewish religion, the Swedes, and the Presbyterians. Father Hylebos, the veteran Roman Catholic priest of the Northwest, who was to have spoken at this service, died on Thanksgiving morning. The services included an offertory,

the Battle Hymn of the Republic, and "America." All the exercises together required just one hour.

The Standing Committee of the Diocese has approved the plans presented by the rector and vestry of St. Mark's Church, Seattle, to erect a new church building to become the Cathedral of the Diocese, recommending the same to the action of the annual convention in February, 1919. In the meantime Bishop Keator appoints St. Luke's Memorial Church, Tacoma, as Pro-Cathedral.

SOUTHERN OHIO.

Dean S. B. Purves, of St. Paul's Cathedral, Cincinnati, conducted a very successful eight day mission the past week in the Church of the Good Shepherd, Columbus, (Rev. Hayward Ablewhite, Rector). Dean Purves will conduct a similar mission in Toledo during Lent.

At a recent confirmation service conducted by Bishop Reese in the new building acquired for use of University students by the Mission of the Holy Spirit opposite the university campus in Columbus, five students were confirmed, presented by the rector, Rev. F. C. Randolph. A very complete chapel, accommodating 160 worshippers, has been fitted up in the new building. The altar and reredos is one loaned by St. Paul's Church, Columbus, and may be used by the Mission as long as it has need of it. The new building also contains a large assembly room which may be used also as a dining room, a large well equipped kitchen, a basement which is to be fitted up for use as a gymnasium, and several suites of rooms on the top floor to be rented out to students. An office for the clergyman in charge of the student work, and a choir room for the junior and senior choirs of the mission complete the equipment. When the new plant has been entirely furnished, and is in good working order, it will be able to minister very adequately to the needs of the church boys at the State University.

Bishop Reese ordained Geo. C. Plummer, a candidate for Holy Orders, on Monday last in Trinity Church, Columbus. A number of the clergy of Columbus and surrounding parts were present at the service. The Venerable Joseph H. Dodson, Archdeacon of the Columbus and Dayton Conventions, presented the candidate and preached a very practical ordination sermon which went "straight home" to his hearers. The Very Rev. Dean S. B. Purves of St. Paul's Cathedral read the Litany. Rev. Egisto Chauncey, Rector of Trinity Parish, acted as Master of Ceremonies. Mr. Plummer, who is a student at Bexley Divinity School, Gambier, Ohio, will continue his studies at that institution. He will graduate next spring.

Trinity Parish, Columbus, has adopted the Massachusetts plan to deepen and intensify the religious experience of its members. A selection of daily Bible readings and prayers have been printed and transmitted to every one, and the communicants and Church School students have been asked by the Rector, the Rev. E. F. Chauncey, to pledge devotion to the plan.

Bishops Vincent and Reese have issued a pastoral letter authorizing the administration of the Holy Communion by intinction. The letter states that "The last Lambeth Conference 300 Bishops) in 1908 declared: 'The Conference is convinced that it is not desirable to make, on the ground of alarm as to possible infection, any change in the manner of administering the Holy Communion. Special cases, involving exceptional risk should be referred to the Bishop and dealt with according to his direction.'

We, your Bishops, have no intention, therefore, to authorize any permanent change from our accustomed manner of administering the Holy Communion. But the 'special case' of the 'exceptional risk' in the prevailing epidemic does seem to justify a special provision, with the distinct understanding that the provision is a temporary one and ceases with the prevalence of the epidemic itself."

SOUTH DAKOTA NOTES.

The epidemic of the influenza has crippled the work of the Church in South Dakota as it has everywhere else. The Churches were closed for several weeks early in the Fall and when they reopened it looked as if the danger was past. Another outbreak has come again in many places,

however, and now the Churches are to be reclosed in many places for the second time. It will make the work of the Advent Call still more difficult of accomplishment. Among the many institutions which have been closed is All Saints' School in Sioux Falls.

At the last Convocation the District was divided up into several deaneries under rural deans living in central places. Under this system it has been felt that the Church could begin to touch a bit of the rural work that has been so sadly neglected all over the country. There are many communicants of the Church scattered in small communities where no regular services of the Church have ever been held. It is hoped that by means of the system of deaneries these may be reached and cared for. The Deanery of the Rosebud has been crippled since the rural dean, the Rev. W. B. Roberts, has been in France as a chaplain. Some of the deaneries have started by making a study of the field and making lists of scattered communicants.

A mission is to be held in St. George's Church, Redfield, during the coming week. The missionary in charge of the Church is the Rev. W. H. Talmadge, and the missionaries are to be the rural deans of the Northern Deanery, the Rev. P. B. Bartlett of Aberdeen, and the Rev. Paul Roberts of Brookings.

With the demobilization of the units of the Students' Army Training Corps the work in the college centers has been disorganized and it is impossible to say yet what the condition of the college work will be for the remainder of the year. In Brookings there has been a regular social hour on Sunday evenings at 5:30. The boys from the college have supper together, which they get themselves, with the help of the young girls of the Mission and a general good time is had until the hour for evening vice to which many of the fellow main. It has been proving very successful and will undoubtedly be continued as a regular feature of work among the students at the college.

The Sunday Schools of South Dakota are working this year on the Advent Offering for the Armenian and Syrian Relief. The children are allowed to sell subscriptions for the District paper, the South Dakota Churchman for one dollar, putting 25c into their Advent Offering.

VIEWS AND INTERVIEWS.

(Continued from page 5)

000 to 5,000,000. He added, however, that a complete system of irrigation such as was necessary in some Western States would have to be installed before the country would count for much in an agricultural way. He said that the Jewish colonies in the country were doing extremely well, and that the Jews seemed to be the only peoples who could win a living from the soil. Dr. Finley emphasized the barrenness of the land, saying that for miles only an occasional tree would be seen. Although there was now very little real want in the country, the British commander had requested the American Red Cross, through the British War Office, to send out an additional force of physicians and nurses, about 200 in all, for reconstruction work along lines of sanitation, after the peace formalities have been gone through.

DIOCESE OF SPOKANE.

ORDINATIONS—At all Saints' Cathedral, Thursday, November 21st, Bishop Herman Page advanced to the priesthood, Carl Montgomery Budlong, who was presented by the Very Rev. Floyd J. Mynard, rector of North Yakima, and William Alfred Sharp, who was presented by the Rev. J. A. Palmer. Morning prayer was read by the Rev. R. T. T. Hicks, acting dean of All Saints' Cathedral, assisted by the Rev. M. J. Stevens, and the Litany was read by the Rev. Irving E. Baxter. Bishop Page preached the ordination sermon and was assisted at the Celebration of Holy Communion by the Very Rev. Gilbert W. Laidlaw. The Rev. C. M. Budlong has done singularly effective work as rector of Colville and adjacent mission stations, and the Rev. W. A. Sharp has served the Church at Roslyn and Cle Elum for many years as lay-reader, and was ordained deacon last year and now returns to his work with hopes of many years' faithful and efficient service. The Bishop entertained the newly ordained priests and the clergy to lunch at the University Club.

Thanksgiving Services—At All Saints' Cathedral the service was the most largely attended of any of recent years, it being after all, one of the greatest Thanksgiving Days in history. Addresses were given by Bishop Page as representing the Church, and by visiting friends, the Rev. Thomas Harper, D. D., of Westminster Congregational Church, who has just returned from France, and whose account of the work of the Y. M. C. A. will long be remembered, and Mr. Lester Edge, Roman Catholic, gave a helpful suggestive address.

Advent Call—In connection with the Advent Call, Bishop Page held a Day at All Saints' Cathedral, November 7th, taking as his theme, "The Lord's Prayer."

Returning Clergy—The Very Rev. W. C. Hicks, dean of All Saints' Cathedral, is to resume his work at Spokane after Christmas, he having spent nearly a year in France as chaplain. The Rev. George H. Severance returns from Louisville, Ky., where he attended the Chaplains' School.

Spanish Influenza—The ban has made the work somewhat difficult, but the clergy are planning for the future and it is hoped that the Church activities will be taken up with renewed enthusiasm. St. Matthew's Church, Spokane, has suffered a severe loss in the passing hence of its beloved Sunday School superintendent and choir member, Miss Louise A. Deute. Other churches in the district, too, have also suffered loss owing to the ravages of the disease.

Church Home for Children—The Home at Lidgerwood, Spokane, having grown too small to satisfactorily accommodate the needs of the work, the old Houston School building is now to be taken over, and Mrs. F. W. Krause, who before her marriage was matron, is again taking up the work and the outlook therefore is more hopeful than has been the case for many years. She will have the most capable assistants that can be secured at this time. The new home

growing, and the Church outlook in this field is at the present time most promising.

MRS. ITALY'S CLAIM TO RESPECT.

She lived in a little house across the street from an American home. Her man was a common "wop," who worked on the railroad in the daytime and at night sat on a bench by the back stoop and played weird melodies of the homeland on his old accordion. The woman was not old, but her face was seamed and drawn with suffering. For weeks she had been battling with almost unendurable pain.

One day she appeared humbly at the back door of Mrs. America's home to seek permission to go through the yard each evening as she went for the milk. It was a difference of four blocks and the request was readily granted. Mrs. Italy was overwhelmed with gratitude. Motioning vividly with her brown, bony hands, she said in broken English, "You goot-a to me; me goot-a to you."

Her program of "goot-a"-will began with an express wagon load of split railroad ties, delivered by one of the little Italies. This small beginning was reinforced almost daily by baskets of garden truck, presented by the same brown-eyed cherub.

But the real opportunity to be "goot-a" arrived one evening when Mrs. America was suddenly taken quite ill. She had gone to the porch when she felt the illness coming on, and there she remained, too sick to be moved for several hours. Mrs. Italy saw the disturbance and came shuffling over, her tongue refusing to say the hard American words, but her plain old face lighted up with sympathetic concern. The whole world over, human need requires no interpreter.

Without waiting for instructions, which Mrs. America's daughter had no time to give, and trained by her own long experience with suffering, the Italian woman went quietly to work. No trained nurse could have been more gentle and deft.

When the crisis was over, the other neighbors disappeared one by one. Not so Mrs. Italy. She had no intention of leaving Mrs. America while there was a chance of being needed. On into the night she sat, patiently watching, until at last the sick woman awoke, decidedly better.

Satisfied that her services were no longer necessary, she smoothed back the patient's hair and with a tenderly whispered "Goot night, and God and the Virgin Mary bless you," she slipped quietly away in the dark.

"You goot-a to me; me goot-a to you" truly was but rendering into her language of certain old familiar words, "Do unto others as ye would they should do unto you."

—Laura D. Sopher, in World Outlook.

RELIGION, LIKE CHARITY, BEGINS AT HOME.

"You can tell them every time! The boys who have been brought up under the influence of the Church are the boys who are seeking and finding opportunities to attend Church services in camp."

This is the statement of not only one Secretary of the Army and Navy Department, Brotherhood of St. Andrew, it is the consensus of opinion of all of them. From the following letter it would appear to be the conviction of officers of high rank, as Col. H. _____ of the _____ F. A., _____ E. F. writes:

"It has been my experience that the men who are most closely identified with their several churches are the men who give no trouble and can always be relied upon to conduct themselves correctly in any emergency. The men who have no moral or religious anchorages, are the ones who get on the rocks and came up again and again for discipline."

Last week, two field secretaries came into Central Office, Brotherhood of St. Andrew, and in a general discussion one of them said, concerning men in a large hospital where he had been working:

"It is pitiful to see those 2,000 men, I know that so many of them possess absolutely nothing in the way of spiritual food which they can use in their time of physical disability. Their faces express discontent and stress, they have nothing substantial to hold fast to."

The other, who has been working in a smaller camp, but doing much intimate personal work among men of all ranks, said:

"You've got to trace a man's religious influence farther back than to camp. If he hasn't had something before he entered the service, you're going to be careful how you feed him. It isn't hard to tell that the men who constantly use profanity of the worst brand have not attended Sunday School regularly while they were at home."

It would seem that the responsibility of the home and of the home parish has now met a splendid testing time. It is well for parents and for priests to stop now and ask themselves whether they are using their endeavors to teach the young men in their care the far-reaching benefit and invaluable worth of a Christian character, a character which will stand inviolate when cast upon its own resources as when under the protection and shelter of home and of church.

CHURCH CONSECRATED AT RICHMOND, VA.

(Continued from page 1)

Bishop and attending Bishops and clergy proceeded to the front door of the Church, where on knocking for admittance, the doors were opened by the Senior and Junior Wardens. The Bishop entered, followed by attending Bishops (Brown, Coadjutor of Virginia, and Lloyd, President of the Board of Missions) and attending clergy, followed up the aisle by the Vestry of the Church; the Bishop reading the sentences provided by the Rubric, there being the appropriate responses by the attendants and congregation.

After entering the chancel, the instrument of Donation was read by Dr. J. N. Upshur, Registrar of the Vestry. The Bishop then proceeded with the prayers and sentences, followed by the reading of the Sentence of Consecration by the Rector, Rev. G. Freeland Peter, as appointed by the Bishop. Morning Prayer then followed, with the Ante Communion, then the Hymn, "The Church's one Foundation."

Rt. Rev. Wm. Cabell Brown was the Preacher, the sermon (eloquent and appropriate to the occasion) being from the text, "Be ye doers of the Word and not hearers only," it being the inscription around the walls of the school. The Service closed with the celebration of the Holy Communion. Thus ended a service, joyous and inspiring. How appropriate at this time, the War ended, and on the eve of Christmas when all Christian lands will sing with deepest feeling and emotion the joyous anthem, "Peace on earth, good will to men."

At the Night Service for Missions the same joyous spirit of the morning was still to be felt, the Rt. Rev. A. S. Lloyd being the Preacher. A full and appreciative congregation greeted him and listened with the most intense interest as he spoke of the "Reconstruction Work of the Church at Home and Abroad following the War."

And so ended this blessed Sunday. No doubt all who were there, and participated, especially of St. James congregation, felt deeply grateful for participation in its rich and blessed influences.

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