

The Witness

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

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CURRENT EVENTS IN THE AMERICAN CHURCH

Send Christmas Greetings to King George.

At a British celebration held in the Church of the Redeemer, Brooklyn, N. Y., under the auspices of the Sons of St. George and kindred societies, a message of greeting was ordered sent to the King of England and a special committee was appointed to carry the resolution into effect. The Bishop of Harrisburg was asked to be chairman and the following cable has been sent:

To His Majesty George V., Buckingham Palace, London:

Sons of St. George at Church of the Redeemer, Brooklyn, N. Y., celebrating Britain's valiant achievements, send Christmas greetings to your Majesty. Anglo-Saxon unity insures world peace and security.

James Henry Darlington,

Bishop of Harrisburg.

T. Ward, Deputy Grand President,

Sons of St. George.

December 24th.

The Sally Stuart Memorial Building at Kyoto.

The last days of October and the first few days of November were full of bustle and excitement for the girls of St. Agnes' School, Kyoto, Japan. On the 21st the new dormitory, known as the Sally Stuart Memorial, was officially opened with a short service conducted by some of the leading clergy of the diocese, the Rev. P. A. Smith acting in the place of the Bishop, whose work in Siberia prevented his being present. On the following Saturday, a bazaar was held in the new building, for which the school girls and alumnae had been working for many weeks. About five hundred yen was realized from fancy articles, home-made food stuffs, and admission fees.

A Great Triumph Over Circumstances.

The Rev. Albert Martin, editor of The Church News, Diocese of Mississippi, gives the following cheerful account of the many difficulties he had to overcome, as a result of the influenza epidemic, in getting out the December number of his paper:

On Monday, December the second, a 75-mm high-powered shell exploded somewhere on the editor's insides. When he came to and was able to take nourishment they told him that he had the Flu. The FLU! How inadequate the name. General Sherman should have had it and then should have been permitted to name it. In this way, the world would now have the word that sufficiently describes what we impotently call the Flu. Your editor is still a casualty. One week later we crawled down to our publishing office and asked our publisher what were the chances of getting out on time. He showed us the back office. Not a wheel was turning; every body had the Flu. We took our copy to another office and asked them if they loved us, to get it out. They said they had always loved us, but just then it was impossible to handle our copy. And to crown all, while we were detained at home entertaining the Flu, the Gynx got our faithful old machine, the typewriter, that has transcribed all Church News copy for four years. Quite mysteriously, the typewriter refused absolutely to work.

So, gentle reader, don't complain about the paper being a week late. That this number is in your hands is a great triumph over circumstances—and the office Gynx.

Dr. Stires Will Not Serve on Committee With Wm. R. Hearst.

The daily papers report the resignation of the Rev. Dr. Ernest M. Stires, rector of St. Thomas' Church, New York, from the Committee appointed by Mayor Hylan to welcome home the American soldiers returning from Europe, because of sentiments expressed by the Mayor in retaining on the Committee Mr. Wm. R. Hearst, whose alleged connection with German propagandists was recently exposed in Congress. Dr. Stires in his letter of resignation, says:

"His honor has chosen to make such an issue of Mr. Hearst and his policy as may not rebound to the advantage of the editor and is certain to evoke the just and immediate condemnation of good and intelligent Americans.

"I have talked with our soldiers along 200 miles of battle front from Ypres to Verdun.

"They are loyal, intelligent and just, quick to recognize the subtle force of destruction and prompt in their hatred of the demagogue. These men may be fully trusted, and all entrenched insincerity, whether in or out of office, may well repent before their return.

"Because of my associations with these men I should esteem it an honor to be a member of the city's official committee to welcome their happy homecoming, and I regret that his honor's extraordinary action has defined a moral issue of national significance, which leaves me no alternative, for he declares that Mr. Hearst is 'doing more than public officials to support and protect the people.'

"His honor must be aware that there is profound and widespread difference of opinion upon this point, and that to make such a statement will not help Mr. Hearst nor redound to the credit of the mayor nor minister to the peace and good will which should unite our people for the great work before us."

The Story of Chaplain Swan's Bravery.

The Rev. Thomas E. Swan of the Diocese of Michigan, who was Chaplain of the 125th U. S. Infantry at Camp McArthur, Waco, Tex., and sent to France, where he was cited for bravery and distinguished service, was among the soldiers who returned home on the Saxonia which reached New York on the day after Christmas. C. V. Julian, in a special telegram to the Chicago Tribune, says: Thousands of returning soldiers from Europe who before the war were inclined to think that a man who wore the garb of the ministry was a namby-pamby sort of a person, are coming back to the United States with their views entirely changed regarding the men of the Church. One of the reasons for this changed attitude came in today on the transport Saxonia.

He was Chaplain Thomas Swan, an Episcopal Rector of Saginaw, Mich., and he was the hero of the ship, although he would not talk much about himself.

When a man wears the little ribbon that indicates that he has been awarded the D. S. C., however, there are always plenty of persons who are eager to tell his story, even if he be as silent as the Sphinx, and Chaplain Swan wore that magic little ribbon.

Here's the story as the soldiers aboard told it:

"From July 31st until August 6th the Michigan chaplain was in the places where the fighting was the

heaviest. He was not back of the front lines. He was right up in them, and once he got out in front of them.

"The Chaplain was working in a gully, taking care of a lot of fellows who had been shot, when the Germans started sending over a lot of gas shells. He did not have time to get his own gas mask on if he got gas masks on the wounded men, so he let his own alone and worked at masking the faces of the helpless men he was aiding until he succumbed to the effects of the gas."

A Chaplain's Unique Record and Ancestry.

The Rev. John Forbes Mitchell, who, after experiences pretty much all over the world, including the Prussian war, is now busy as chaplain on Staten Island, says the Statonian Islander, is a native of Scotland but an American by choice, a younger brother of the Lord Bishop of Aberdeen. He served in the Boer war with the Gordon Highlanders as a lieutenant. Three nephews who were also in the Gordons were killed at Mons in the present war. At Mons he lost twenty-seven members of his family. Mr. Mitchell visited on the French and British front in 1915-1916. He was in Paris during November and December, 1915, doing hospital work. He then went to the front and saw life in the trenches from Calais to the Swiss border. He has many interesting tales to tell of his experiences "over there." Previous to taking up war work he was assistant at the Little Church around the Corner, New York City, the well-known historic church.

His grandfather was the major of the Gordon Highlanders and was killed at the battle of Waterloo. He was present at the ball given by the Duchess of Richmond at Brussels, just before the battle which Lord Byron describes in his famous poem.

The Rev. Mr. Mitchell was a missionary for some years among the cannibal tribes on the gold coast of West Africa. He spent most of his time at the court of King Kofie of Coomisi, who has five hundred wives. He was expelled from the court because he declined a gift of fifty wives from King Kofie in 1909.

Coming to this country in 1909 he worked in Oklahoma as a missionary among the Osage Indians and the cowboys there. He organized the first troop of boy scouts among the Osage tribe in this country in 1909. He came to New York a few years ago and has been doing missionary work in the metropolitan and outlying districts of New York City.

Diocese of Lexington Suffers From Epidemic.

The Diocese of Lexington has suffered much from the influenza epidemic which continues in places. The annual Bishop's Day, held on the Bishop's birthday, was not held this year; nor was the Annual Meeting of the Woman's Auxiliary. St. John's School, Corbin, which had but a few mild cases, has been closed through the advice of the Board of Health. Margaret College, Versailles, kept so strict a quarantine that not a case of influenza occurred within its doors. The disease became so prevalent, however, that President George H. Harris, acting on the advice of the Health Board of the city and the Executive Committee of the Board of Directors of the School, asked the parents to take their children home until after the abatement of the epidemic. At this writing, it seems probable that it will be after the holidays before the school's sessions will be resumed. Our General Missionary, the Rev. W. R. Dern, has been unable to hold any services at all, the epidemic being more general in the mountains. Lexington, however, is now open for limited services.

VIEWS AND INTERVIEWS

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

The 'Fetish of Fine Clothes On Sunday.'

"Oh, how I hate the fetish of fine clothes on Sunday," exclaims Mr. Walter Carey (at one time librarian of Pusey House, Oxford, and lately a chaplain in the English Navy, in his booklet on "Have You Understood Christianity"), "that conspicuous new dress or hat, or that paralyzing frock coat; and those new trousers which must not be creased, and all that looking at other people and noticing what they do and how they dress, dress. And even that formal punctuality and system that everybody should do everything in the same way, at the same time; how rigid and stiff it all is!"

Rented Pews No Longer Defensible.

"The spirit of democracy for which half the world is giving its life will soon bring the Church to judgment," said Bishop Perry of Rhode Island, in his Diocesan Convention address in 1918. "The institution of rented pews had once a place in the order and economy of parish life. Today it is no longer defensible. The ownership of pews is intolerable. It is time for the Church to ask whether it can continue to buy and sell places of privilege in God's house, claimed by all people. I appreciate the legal complications involved and I offer no recommendation. I simply point to the time, now at hand, when the few parishes of the land that still adhere to the traffic in pews will be required by the public conscience to break with the custom, or will themselves be relegated to the past."

Where Did The Great Pan-Germanic Scheme of an Empire Break?

"Where did the great Pan-Germanic scheme of an empire stretching from the North Sea to the Persian Gulf, meaning control of the world's trade and development, break? 'In Bulgaria' says Bishop Lines of Newark. 'And why? 'Because many Bulgarians had been students of Robert College on the Bosphorus, a college founded and supported from the United States, training especially young persons out of the Balkans, who, with all their limitations and defects, were, as we have seen just now, to be the undoing of the Turkish alliance and the destruction of a scheme which was a menace to the world. Tell the men or women who speak lightly of foreign missionary work to read understandingly its relation to the great events of these years and give righteous judgment.'"

Easy to Prate About the Uselessness of Foreign Missions.

"Lying here in a hospital, helpless, three months from shrapnel wounds which refuse to heal, and just watching, I have been thinking," wrote an English soldier, shortly before he died to his friend Mr. Robert Holmes. "You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to the one theme of Foreign Missions, especially as I never thought of them before but in desolation; yes, and that notwithstanding help cheerfully given me at mission hospitals in Amritsar, Jaffa and Uganda when I was sick. I do not remember giving a single penny to the Foreign Missions in my life. It was easy to prate about their uselessness—all so cheap and popular, too. Even as I travelled in distant lands, sometimes well knowing that but for

the work of missionaries there had been no road for me, I still refused to own the blessing their work conferred both on the natives and the country."

At Such Times We See Human Nature At Its Best.

"As we write it is the hour for the mid-day service on Sunday," says Rev. Dr. Berkeley editorially in St. Paul's New Orleans Messenger at the time of the influenza epidemic. "Instead of being in the chancel we are at the bed side of one of the communicants of the parish watching the ebbing away of a human life. The past three weeks have been filled with sadness and sorrow. Our ministry has been chiefly in homes of sickness, anxiety and bereavement. Even here we have seen the silver lining to dark clouds. Earthly partings are sad chiefly on account of the sweetness that has existed as the result of ties of blood or companionship. At such times we see human nature at its best, stripped of the petty and superficial things which at other times demand so much of our interest and effort. In the hour of trial and gloom, faith shines the more brilliantly. We see too the importance and necessity of religion if human life has any purpose or meaning at all. We see the reality of a dispensation of God, as some think, or is due solely to material causes, we may learn from it more than one lesson. Certainly here as elsewhere, God can and will bring good out of evil."

Illustrating the Proper Spirit Toward the Germans.

The Archbishop of Canterbury has written a letter to his old friend, Prof. Henry Deissman, of Berlin University, which is worthy of comment as well illustrating the proper spirit of the allied people toward the Germans at this time says the Cincinnati Commercial Tribune. Professor Deissman had written to the Archbishop urging that he use his influence as a clergyman in favor of "merciful treatment at the peace conference in the name of Christianity."

In his answer the distinguished English Churchman declares that the Allies have fought without hatred, and, so far as possible, without passion; and now, that they have won the victory, it is a general desire among them to be equally free from hatred and passion in the course they follow as victors with a practically unlimited power in dictating the terms of peace.

"But we cannot forget," continues the Archbishop, "the terrible crime wrought against humanity and civilization when this stupendous war, with its irreparable agony and cruelty, was let loose in Europe. Nor can we possibly ignore the savagery which the German high command displayed in carrying on the war. Outrages in Belgium in the early months, and, indeed, ever since; the character of the devastation wrought in France, including the inhuman deportation of innocent civilians; the submarine warfare against passenger ships, like the Lusitania, and the rejoicings which ensued in Germany. The position would be different had there been on the part of the Christian circles in Germany any public protest against these gross wrongs or any repudiation of their perpetrators."

No Form of Religion Imposed by the State Can Win the Affection of the People.

"Our government has stood for religious freedom no less than freedom of other kinds, and we do not believe (Continued on page 7)

THE BIBLE IS THE WORD OF GOD

The Character, Extent and Significance of the Inspiration of Scripture.

By the Reverend THOMAS F. OPIE.

In this day of scientific research and proof-demanding inquiry, when there is a noticeable and decided tendency to get at facts and to expose fiction, superstition and fraud, it is quite significant that the Bible itself has been put to the test and placed in the crucible of criticism. And it is also significant that it has come out more than conqueror and vastly superior to its critics. As the Rev. Hugh Black has said, "No amount of investigation can affect the spiritual authority of the Bible." The higher critics who have applied the acid test to the Holy Word may have had a tendency to cause us to change our mental attitude towards the character, extent and significance of inspiration in the Sacred Writings, but they have not in any sense disproven the fact of inspiration. "It is not so much inspiration that is in danger of overthrow, as the theories that men have made for themselves with regard to it," as the Rev. J. Patterson Smith, himself an expounder of Higher Criticism, so aptly expresses it. A change in our ideas about the method of inspiration can no more affect inspiration itself than an alteration in the rules of biology can alter the fact of life! Modern Biblical research has resulted in what has almost been a rediscovery of the Bible, and its message comes with fresh force to heart and conscience, says one of the Higher Critics, in substance. So, of course, there is no occasion for our going into any sort of "theological hysterics" about it! To quote Mr. Black again, "Religion is ultimately no more affected by the Higher Criticism than the earth is affected by geology, or the flight of an eagle is affected by biology. Life does not stop while biologists inquire into the unsolved problems of their science." Religious life and the great fact of divine inspiration are not suspended while men examine the ancient records of Holy Writ any more than the perfume of flowers, or the beauty of roses, stops while man studies botany and alters his botanical ideas. The specialists in criticism are not in the position of judge on the bench, as some one puts it, but rather that of witness on the stand, to testify as to what they have ascertained and not to pass final judgment. The PUBLIC is more in the position of judge, to weigh and consider the testimony introduced. When the evidence advanced is established as truth, it matters not whence or how it came, then it must be received—and whatever can be exposed by truth is deserving of no credence, and should, of course, be overthrown. But prejudice, narrowness, blindness to the supernatural, should never be allowed to color the white-light of truth—and certainly many of the specialists in criticism have these flaws in their "mental-optic" lenses! They must not judge for us—though they may be and are doubtless worthy of our audience and of our impartial judgment. As some one has it, "If our previous notions of inspiration have been wrong, is it not a very good thing to have them corrected?" Yes, but let us be sure of the facts introduced—of the evidence offered. All constructive criticism should be welcomed gladly, but let us be very wary of the destructive and iconoclastic critic, remembering that no matter what men may say, the Prince of Men—the Incarnated God of Mind and Spirit, has said "Heaven and earth shall pass away, but my word shall not pass away."

The Bible Is Word of God.

Before going into a consideration of the nature and significance of inspiration, let us think briefly of the fact of inspiration—of the indisputable fact that the Bible is the Word of God, *volens volens*—without regard to just exactly the "how" or the "why" of divine inspiration itself.

(1) In the first place, the Bible claims to be the Word of God. In over two thousand instances, we are struck with such phrases as "The word of the Lord came unto me, saying"; "Thus sayeth the Lord"; "The Lord spake"; "The Lord hath spoken"; "I heard the word of the Lord"; "Thou shalt speak my words," etc. Now, from its own internal evidence, the Bible is the word of Jehovah, and therefore inspired (how or why is aside from the immediate purpose)—or else it is a fraud and a gross misrepresentation. But even the most acrimonious of critics does not deny that here is to be found the highest code of morals extant, as well as the greatest incentive to righteousness and decency! To be consistent, they must either admit that the Bible is what it claims to be, namely, the very Word of God, or else it is not at all worthy of any stamp of approval as a guide in morals or ethics, or honesty or purity.

(2) It is inconceivable that 66 books, covering a period of about 2,000 years, written by some forty men, living far remote from one another in time and space under different geographical, political, economic, domestic and intellectual conditions, could carry the oneness of idea, thought and purpose found in the Scriptures, like one golden thread of hope linking God to man and man to God, despite man's repeated sin and rebellion, unless there were behind the entire process, a single guiding and controlling mind—and that the mind of an infinite and omniscient Prescience. The Bible reveals the "mind of God" as well as the "state of man." "It would have been as impossible for a blind bull to write a treatise on optics," says some one, "as for minds uninspired by God to have penned the Sacred Scriptures." Professor Rollins, late Principal of the University of Paris, says in his classical Ancient History, quoting a passage from Ezekiel, "and these are God's own words."

(3) Observant man may write of the present, with accuracy and vision, and learned historians may write of the past, but only men inspired by the Divine Embodiment of Prescience and Omniscience could have looked into the dim ages of the future and foretold with minutest accuracy, hundreds of events as yet unheralded and unlooked for. The Bible is full of such prophecies—there being over three hundred such about Christ alone, most of which have already been fulfilled in minute detail. These could only have come by revelation from God and inspiration by God.

(4) In its effect upon the world, the Bible manifests its superiority to things man-made. Its inspiration is proven by the fact that it, itself, inspires. Thousands upon thousands have been inspired in mind and soul by the Sacred Writings. The Bible remolds thought, transforms lives, and inspires spiritual stamina. It regenerates national, civic and individual character. Its precepts are as binding and its decisions are as immutable as its doctrines are divine. It is the "revelation of a new life," the "inspiration of a new hope" and the "communication of a new strength"—which could be said of no series of writings less God-inspired than the Sacred Word of Jehovah.

(5) Stronger than what has been said above, is the fact that Christ and the Apostles recognized at least that part of the ancient Scriptures we call the Old Testament as God's word. One does not take pride in quoting an authority below his own to establish a truth. Christ claimed to be God manifest in the flesh and St. John pleases to term Him the "Word of God," and yet Christ Himself cites the Bible as an authority for His conduct, saying, "It is written, Thou shalt not live by bread alone, but by every word that proceedeth out of the mouth of God." He also urges His critics to "Search the Scriptures," and Himself quotes freely from among them. St. Peter says, "The prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." The writer of the Epistle to the Hebrews says, "God spake in times past unto the fathers by the prophets." St. Luke, quoting from the song of Zacharias, says, "He spake by the

mouth of His Holy Prophets, which have been since the world began"; and St. Paul declares, "All Scripture is given by inspiration of God." Others of the Apostles and New Testament writers quote freely from the Old Bible and manifestly consider it in the light of revelation from God the Father. Who are we that we should deny it?

WHO OPENED THE DOOR OF THE NEW YEAR?

The Romans called the first month of the year January, after the name of their god Janus. His name comes from the word "janua," meaning a door. Janus was the great janitor who opened the door of the year, and the door of every human life. The people and priests prayed to Janus at the beginning of every day and when they began any work. They also had a great festival for him on the first day of January and finally they reckoned the beginning of the year from his festival. He had a temple in Rome. The gates of this temple were closed when there was peace in the land and they were open during war. A strange thing about this god who opened the door of the new year was that he had two faces. There was an old face looking backward, and a young, bright eager face looking forward into the future.

Those Romans were right in thinking that someone did open for them the door to let in the new year. They were right, too, in seeking his blessing when they began any new work or entered upon the duties of every new day. They did not know as well as we do that the real name of him who opens the door of the year is Jesus. It is—"he that openeth and no man shutteth, and he that shutteth and no man openeth." Jesus it is who stands guarding the doors and gates of life.—Lloyd Morris.

THE STORY OF JERUSALEM.

Is there any story in human history like the story of Jerusalem? It has been besieged and captured twenty-four times. Its walls have been again and again leveled, its ruins have been plowed and sown with salt. It has belonged to the ancient Canaanite, to the Jew, to the Greek, to the Roman, the Syrian, to the Chaldean, to the Arab, to the Turk, to Latin Europe, and to England. * * * It is associated with the faith of the Jew, the fanaticism of the Mohammedan, and the adoration of the Christian. All the great religions, the great cultures, have met before its walls and striven to possess it. * * * But the story of Jerusalem does not end with the records of time; it projects itself into the expectations of eternity. It owes half its wonder to a deeply-held and often-adjourned, but never-surrendered hope which has made it the symbol of the Christian idealism and the far-sought refuge in another world of the weary and heavy-laden. The old Jerusalem is a battle-scarred city which has covered the hills upon which it was originally built with manifold destruction. * * * But the new Jerusalem, with its walls of twelve manner of precious stones and its gates of pearl, is lifted four-square against the horizons of eternity, unscarred by any battle, not to be darkened by any sorrow, but built by the power of hope upon the foundations of faith.—Gaius Glenn Atkins, D. D., in Jerusalem Past and Present.

FACING THE NEW YEAR.

Fear, facing the New Year,
Thinketh, "What shall it bring?"
And is dumb,
Dreading the hidden ways.

Faith, looking upward, saith,
"God is everything,
Let it come;
God ordereth the days."

This is our New Year's bliss,
He is mine, and I am His.
All the days,
All the ways,
Lead us home;
Let us pray, let us praise.
—Christian World.

A boy was recently asked to give a definition of water, and this is what he wrote: "Water is a white liquid which turns completely black the moment you put your hands in it."—Ex.

WHAT IS THE GENERAL CONVENTION?

By the Rt. Reverend THOMAS F. GAILOR, D. D., Bishop of Tennessee.

The General Convention is the representative council of the Protestant Episcopal Church in the United States.

It meets every third year on the Wednesday after the first Sunday in October.

The Convention consists of two Houses, viz.: the House of Bishops and the House of Deputies, which sit and deliberate separately. The House of Bishops comprises all the Bishops of the Church at home and abroad, numbering at present 126; and the House of Deputies is composed of elected representatives from all the dioceses and Missionary jurisdictions; four clergymen and four laymen from each diocese, and one clergyman and one layman from each Missionary district—about 612 in all.

All acts of the Convention must be adopted and authenticated by both Houses.

The Convention meets either in a church or in a public hall. It must be big enough to seat all the clerical and lay deputies, and to afford room for visitors, who desire to hear the debates; and it must be convenient to another hall, where the Bishops can assemble. The last Convention in St. Louis met in the great Moolah Temple, where there was abundant room for both Houses and more than a thousand visitors.

The Convention is opened by a public service (usually the Holy Communion) at which a sermon is preached by a Bishop, who is appointed by the Presiding Bishop.

During the sessions of the Convention the Woman's Auxiliary to the Board of Missions holds its triennial meeting, which is attended by hundreds of delegates from the various dioceses and missionary districts; and the "united offering" of the women of the Church is presented, has become a conspicuous feature. Many societies of the Church and many alumni associations, take advantage of the opportunity to hold meetings, and at St. Louis a great Church Historical Pageant, witnessed by more than twenty thousand people, testified to the interest which had been aroused.

The primary business of the Convention is to review the work of the Church and the progress of its missions. Reports are received from the various commissions and committees appointed by the previous Convention. There are commissions on Christian Unity, on Churches in Europe, on the War, on Army and Navy Chaplains, on Home and Family Life, on the Revision of the Prayer Book, Hymnal and Lectionary, on Social Service, on a World Conference of Faith and Order, and many other commissions and committees, besides the General Board of Religious Education, and above all, the Board of Missions. All these commissions and committees have to report and their

reports have to be considered and acted upon.

The reports of the Board of Missions and of the Missionary Bishops are received by both Houses in joint session, and there is a committee on the despatch of business, which fixes the time of these joint sessions and guides the Convention in the consideration of the other reports.

Next to the review of the existing conditions of the Church is the consideration of plans for the extension of the Church's work and the improvement of its machinery. This involves amendments to canons, elections of Missionary Bishops, appointment of commissions and committees, consideration of memorials and petitions, and the discussion of new resolutions.

The meetings of the House of Deputies are open to the public, but the House of Bishops holds private sessions, giving out to the press only the results of its deliberations.

The principal reason assigned for this traditional privacy of the meetings of the House of Bishops is that the Bishops are supposed to meet in conference as brethren, rather than with the stiff formality of a public deliberative assembly; and the discussions are of a more frank and intimate character than they would be, if conducted in the presence of a mixed audience, with reporters ready to seize upon any unguarded and personal remark that might be made. In other words the majority of the Bishops believe that their privacy permits a freedom and plainness and straightforwardness of speech on the questions before them, which would not be expedient or desirable before an indiscriminate crowd, and they pride themselves upon the fact, that now, at least, there is no "closed door" in the House of Bishops. However, there are many voices demanding that the discussions of the House of Bishops shall be open to the public; the number of Bishops is rapidly increasing; and the doors of the House may be thrown open at any time.

As a national representative assembly the General Convention is remarkable, for the distinction and eminence of its lay deputies, many of whom are leaders in their professions and in the business world, but it is absolutely unique in the fact, that it is the only Ecclesiastical assembly which meets in this country in which every state and Territory of the United States is represented. The great Protestant denominations are divided into "North" and "South," and the Roman Church has no such representative council.

The next General Convention will meet in the City of Detroit on the Wednesday following the first Sunday in October, 1919; and we shall all pray for God's blessing upon its deliberations.

TODAY AND TOMORROW.

Never put off till tomorrow what you can do today. What excellent advice this is. Realizing the uncertainty of human life we know how much better it is, for our own personal record, and also for the world's benefit, to fill in each day with all that we can, yet, with the good advice, and knowing all that we do, so many actually are putting off to tomorrow what they really could do, and well at that, today. Nowhere is this so noticeable as in the Christian life. We all agree that there is no one so nearly worth following as Jesus Christ. In spite of this agreement many men delay. The putting-off habit has done more injury to character than deliberate sin. Think of the lives that are spoiled because they never get down to Christian business. Always going to, going to, but never promptly doing. Tomorrow and not today, and this, so often means not at all. Now is the time to make your important decision. Have we got such a grip on ourselves that we can stop this easy, disastrous habit of putting off till tomorrow what we can do today? Where does the Saviour stand, right now, in your world of decision?—The Open Air Service Card, Pittsburgh, Pa.

THE OBSERVANCE OF BRITAIN DAY

Why Our Nation Should Have Strong Feeling of Friendship and Gratitude for Great Britain.

Britain Day, December 7th, was observed in many cities and towns of the United States in response to the suggestion, as a rule, of clergymen of the Church, and in most instances the exercises or services were held in Parish churches or Parish houses. The day was more generally observed than in former years and has resulted in a better understanding on the part of Americans of our kinship and similarity to British thought and culture and traditions, and sentiments and tendencies. Prior to the observance of the day at Chattanooga, Tenn., in St. Paul's Church, the Rev. Wythe Leigh Kinsolving, acting rector, by special request, contributed the following paper to the Daily Times of his city, setting forth the reasons for observing Britain's Day:

The committee who are arranging to celebrate December 7th, Britain Day, have requested me to say something in regard to the reason for our country observing such a day. What day in our history this is I do not know, but certain New York organizations have requested cities and towns in the United States to unite on this day in the common observance of Britain Day. My function is to state briefly why our country ought to honor the work of Great Britain in the war just ended, and why our nation should have strong feelings of friendship and gratitude for Great Britain.

We are Primarily Scions of the Stock of Great Britain.

In the first place, because we speak the English language, indicating thereby that we are primarily scions of the stock of Great Britain. Whatever other blood we have infused in this nation came later. The cavaliers and English Churchmen came first to Virginia; the Pilgrim Fathers and Puritans came second to New England. Virginia was named for the Virgin Queen Elizabeth. New England was named for Old England in loyal love and regard for her institutions. But this question of language is the index of other things. With the English language we have the English ideas. The home, the family life, the love of the Bible, the clean moral sense of our men in regard to their wives; the loyal regard of women for their marriage vows; the sanctity of home and marriage in fact; these are derived along with our language from our English ancestors, or, if you please, Scotch, or Scotch-Irish. Then there is our regard for the Lord's Day. The English Sunday has for centuries been different from the continental Sunday. One has only to leave Virginia or Tennessee, and go to St. Louis, to feel the tremendous difference between the Sunday of the one section and that of the other. Where the old English or Scotch Presbyterian, or Scotch-Irish Episcopalian sentiments prevail—where the Roger Williams Baptists, or the Jonathan Edwards Congregationalists, or the Coke and Asbury and Dwight L. Moody Methodist types prevail—to say nothing of other such influences—we have quiet and orderly Sundays. In St. Louis and such German-impregnated cities, where continental ideas have been introduced, you will find dance halls open Sunday and churches empty; Sunday transformed into a holiday and no longer a holy day, set apart for worship and reverent abstinence from uproarious sorts of pleasure.

We Did Not Cut With Great Britain For Good in 1776.

Another question, however, comes to mind in connection with our observance of Britain day. Did we not cut with Britain in 1776 for good? I answer: No. We cut with Autocracy. A German king ruled England. Burke's speech on "Conciliation With America" is a magnificent classic that pleads for justice to the colonies. Pitt, Lord Chatham, was scarcely less just to America. The pig-headed characteristic stubbornness of the mind, however, prevailed. The stamp act was enacted. The Boston tea party occurred. Patrick Henry spoke. George Washington, Braddock's for-

mer subordinate officer, now became the colonists' protagonist for liberty. Thomas Jefferson wrote the Declaration of Independence. Later Madison, Monroe, Adams, Richard Henry Lee—observe the names, all pure British names—proceeded to construct the fabric of a new government that drew its finest and best principles from the Magna Charta, and other sources of British law. Where did these English-speaking and English-thinking men get their ideas of liberty, of law, of fine balance, of equity, of sober justice, of clean fair-mindedness? Where but from their mother, Old England herself?

The Mighty Daughter Has Grown Into Womanhood.

But we must jump from the beginning of the last century to the beginning of this century, from 1814 to 1914. In 100 ordinary years events tremendously extraordinary have happened (if anything does really happen.) The mighty daughter of a mightier mother has grown into womanhood. Columbia rises to imperial strength and obligation. A world war originates from the covetous malice of the Hohenzollerns, combined with the fool's paradise—dreams of world conquest of Prussian war lords.

Great Britain, with her usual sense of justice, condemns the violation of Belgian neutrality. Germany with ten million soldiers ready to fight, first hypocritically avows her fears of a panslavic invasion, all the while looking forward to a Russian debacle by reason of her unremitting agencies, economic, industrial and political, at work in Russia to destroy that elephantine but flabby monarch. The first British 100,000 are rushed to meet and help to block the oncoming hordes of Hunnish ferocity in France. They are almost exterminated. This is the mark of what follows. One million and more of Britain's subjects fall in battle. Her wounded, killed and unaccounted for mount to nearly four millions.

German intrigue undermines Italy. A year ago, when I arrived in France, Italy had undergone crushing defeat. With Russia and Italy so weakened, Great Britain and France were undoubtedly in danger of a German conquest. Without the intervention of American arms Germany would have dominated the world. But it was not so to be. Pro-German pacifism in Wisconsin, Missouri and other German impregnated sections of the country was defeated by the sober, righteous and godly judgment of the English-speaking and English-thinking element of our nation. While the pro-German element whipped up jealousy of Great Britain, the sane and steady mind of America chose British sea power, with all the worst it might ever have done, rather than German military rule with its unspeakable train of blood and cruelty of lust, of tortures of fiendish wickedness and godless barbarity.

And Now The Die Is Cast.

And now the die is cast. We are united, in sentiment and in language, in fixed ideas of liberty and representative government, in regard for the individual, and respect for local autonomy, with British ideals and British postulates. The greatest fighting power on earth right now is the British fleet. The most rapidly growing commercial power on earth is the American merchant marine. The center of the world's finance today is New York. The second center is London. Britain is powerful on the sea. We are powerful in wealth and financial control. By means of our wealth we could vie with Great Britain in attempting to outgrow her fleet. Or we can combine with Great Britain and together use the combined power of money and naval strength to police the world in righteousness, and direct human affairs in justice.

By the league of nations we shall extend to other powers privileges and opportunities. Thus national jealousies and animosities shall be prevented. "Noblesse oblige." Power en-

tails responsibility. United we stand, divided we fall. Great Britain and her daughter, the United States, strong, courteous, Christian, shall note with munificent recognition the sacrifices of Belgium, the unspeakable outpouring of French blood, the loss of more than a million French lives; yes, and the terrible sufferings of disintegrated Russia, the rebudding of Polish national ambitions, and all the other nations' hopes for a place in the sun, believing as we do that God makes His sun to shine on the evil, as well as on the good, and sendeth rain on the just and on the unjust. Thus, having taken out the fangs, we shall allow Germany to exist! Even though the eradication of the Amalekites was the divine law to the ancient Hebrew! But our British forbears and ourselves are the followers of

Christ. And His standards are above those of ancient days. Thus the fleet that protected us, the fleet that supplied four-fifths of our transportation to Europe when we had to transport our two million soldiers, the fleet that belted the world with a cordon that strangled German sea serpents and saved our men from their maws; the fleet that provisioned and protected Great Britain's eight million soldiers and sailors through four years of titanic and satanic writhing of Teuton malice—that fleet shall be honored and respected by us with gratitude and kindly affection—certainly not to be eyed by us with envy or pusillanimous and timid apprehension.

Let the Mother England and the Daughter Columbia join hands and vow justice for God's children everywhere.

NEW YEAR'S MEDITATIONS AND RESOLUTIONS OF A CHURCH SCHOOL TEACHER.

By WALTER S. ATHEARN.

Adapted.

On this, the opening Sunday of the year of our Lord, 1919, I solemnly resolve that during the coming year I will set aside at least one evening each week for the preparation of myself for more efficient work in the Church School.

I realize that in calling me to be a Church School teacher my Rector has given me the highest recognition which he could confer upon a communicant. To be set before the childhood of the parish as one worthy of being imitated carries with it a great responsibility, but it also brings a rare opportunity for transmitting one's highest ideals into the lives of those who are placed under his care.

Feeling keenly this responsibility, and appreciating this opportunity for service, I here and now resolve to drink deeply at the fountain of knowledge, enriching my intellect by research and hard study, that I may thrill the minds of my pupils with a love of the knowledge of God. I also resolve to be much in prayer that I may live and move and have my being within Christ Jesus, and that my every act may reflect His holy will.

I dedicate my intellect and my heart; my time and my talents to the teaching service of the Church, believing that "the soul of all culture is the culture of the soul," and knowing that the Kingdom of Heaven can only be ushered in by teaching our boys and girls "to do justly, to love mercy, and to walk humbly with their God."

May my class become to me a garden of souls, and may I become such a proficient soul horticulturist that each little bud will flower out into the beauty of holiness as it is in Christ the Lord. And may the Father bless me richly as I dedicate myself anew to the holy task of teaching the childhood and youth of the Church.

ANOTHER YEAR.

Another year is dawning! dear Master, let it be
In working or in waiting another year with Thee!
Another year of leaning upon Thy loving breast,
Of ever-deepening trustfulness, of quiet, happy rest.
Another year of mercies, of faithfulness and grace,
Another year of gladness in the shining of Thy face.
Another year of progress, another year of praise,
Another year of proving Thy presence "all the days."
Another year of service, of witness for Thy love;
Another year of training for holier work above.
Another year is dawning! dear Master, let it be
On earth, or else in heaven, another year for Thee!

—Frances Ridley Havergal.

THREE GATES OF GOLD.

In the October 12th number of The Witness I saw a paragraph entitled: "Three Gates of Gold." Inspired by its message, I composed the following lines.

Anthony A. Bradley, Lincoln, Neb.

While journeying on o'er the highway of life,
Each pilgrim can lighten the path of another,
Or thoughtlessly add to the burdens and strife
Of someone beside him; a laboring brother;
By speaking with cheer or by idle narration
Of worthless accounts that have doubtless foundation.
Three wonderful gates, built of jewels and gold,
Will illumine the road with their wondrous display.
When one would repeat what another has told,
They will lighten his path and will brighten the way,

If he stops with his toll, nor attempts to go round,
For the path by the side leads to wearisome ground.

The first of the three is the portal of Truth.
The second approves if the stories are Needful.
They put them aside if found false or uncouth,
But messages true of intention and useful,
Are borne to a gate where the keeper will find,
Their real value; if pure in their purpose and kind.

Truth, Necessity, Kindness, whose might and good cheer,
Bring aid for the burden another is bearing,
And brightens the goal of Life's Highway, held dear
For all who aspire to good deeds, persevering
To find all in Life that is true and of worth.

Truth, Necessity, Kindness, will brighten the Earth.

EDITORIAL ANNOUNCEMENTS.

We are starting in this issue a series of instructive and illuminating papers by the Rev. Thomas Opie of Pulaski, Virginia, on "The Character, Extent and Significance of the Inspiration of Scriptures," written in a style which the average layman will find it easy to follow.

Among the good things we have in store for our readers the coming year is a series of papers by eminent bishops, priests, and laymen on the General Convention, which will meet in Detroit, Mich., next October. The first paper, which will be found in another column, is by one of the most influential members of the House of Bishops, the Rt. Rev. Dr. Thomas Frank Gailor, Bishop of Tennessee.

It is with no little regret that we are compelled to announce the discontinuance of the papers on "Universal Church Training," by Mrs. Margaret K. Bigler of De Kalb, Ill., who has been directed by her physician to take a complete rest for some months to come. Mrs. Bigler's comprehensive knowledge of child life, the Church School work and lesson material, combined with the rare gift of presenting her thoughts in a practical and interesting way, eminently fitted her to make helpful suggestions to parents, Church School officers and teachers through the columns of The Witness. Many will pray that she may quickly recover her strength and be able to take up her work again.

Week by Week With the Minor Prophets.

If God will bless my plan, I purpose to publish this year such simple observations and thoughts for daily use as will come to me from study and meditation on the Minor Prophets. Unless I am snarled in my thinking, these unusual writings touched on certain life problems which have human vital interest for us today. So I am going after what seems to me to be the meat and marrow of these messages. The work is not going to be scholarly and, due to limitations of time and ability, will be superficial. It will have to come weekly from jottings in my notebook, put down as I travel here and there with the Minor Prophets and read them in the quiet intervals of my daily work and life. It may be presumptuous in me to attempt this—but as I write for my own good, maybe God will bless it to the good of some other plain folks who, like myself, have heretofore neglected this part of God's most Holy Word. My purpose is to give a month to the study of a prophet; thus filling out the twelve calendar months. I am not certain that I shall follow the order in which they appear in the Old Testament, nor the order in which they were written. All of the "prophets" were not people. One of the names, we are told, is a title. Eight of these little sermons to the plain people were written before the Captivity; one was written during Captivity; three were written after the Restoration. God has allowed them to be preserved for use by generation after generation in character building. In these days when we are supposed to be coming to a higher plane in the ascent of man, these books must contain some certain contributions which will be for the common good. These observations and aspirations and ideas of mine will be offered in a very humble spirit as one man's effort to catch the light from these twelve, and hold it steady in the hope that some others in the upward climb toward the Day may light their larger torches from his flickering rush, and thus in turn become lights to lighten the Gentiles, and the Glory of the Israel of God.

In the rush preliminary to Christmas preparation and service, it has been impossible for me to begin this series.

I would suggest that those who think they may be interested in it secure for themselves a copy of the "Minor Prophets" which is published in a single volume of the "Modern Readers' Bible," edited by Dr. Moulton.

Francis S. White.

A man's property is not apt to be worth more than he would be willing to pay for it. Neither is his religion.

The Witness

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EDITORIAL

A. D. 1919

The year in which our American civilization is to be tested! "The Lord hath done great things for us" and "all things have become new."

We, who are alive at the beginning of this year, are privileged to enter on a new cycle of the world's history.

It is a far cry yet from the Kingdoms of this world to the Kingdom of the Lord and His Christ, but there are signs that the Spirit of God is brooding upon the waters and that out of the chaos there will come a new order.

Let us consider some of the monsters that have disappeared. Egotistical Imperialism has been dethroned and with it the era of lying and greedy international diplomacy which caused three hundred million Christians in Europe to allow six million Turks to oppress and massacre helpless Armenian Christians.

How the unspeakable Turk did utilize the jealousies of Christian (?) powers and turn them to his own ends!

What a spectacle that Christian nations should turn back Armenia and Macedonia to the sly assassin after benighted Russia had delivered them out of his hand, because the European powers were jealous of the possession of the Dardanelles!

What a commentary that the great powers should refuse to help in the deliverance of Italy from the brutal domination of Austria, and that at the request of Austria should have denied to Serbia the conquests which her courage had won from the Turk.

How brutal! How sinister! How devoid of honor and idealism were the decisions of the Conference at Paris and Berlin!

We believe that Versailles has a different vision. No longer do the representatives of Hapsburg and Hohenzollern and of Romanoff and of the Sublime Porte cast their black shadows over the deliberation of diplomats.

But things are not settled by wars nor by peace conferences. There they are just begun.

Things are settled in our lives, not by confessing other people's crimes but by searching out the sins of our own selves: Not by demanding that Germany shall show symptoms of penitence and make suitable restitution, but by being penitent ourselves and by paying the price of our own selfish sins.

It is easy to demand that other people shall be punished but it is not so easy to say "we, too, have sinned and come short of righteousness."

It may be well to ask ourselves at the outset of this momentous year, whether we have not within ourselves some portion of the very sins of which we accuse Germany.

And first of these sins is imperial snobbishness. The fool idea that any man can regard himself as the favored of the Most High and look with contempt upon another man who is created in the image of God. Truly God will raise out of these dull clouds, children who claim the same privilege and, as though by an avenging nemesis, regard with the same contempt the ones by whom they were once despised.

This titanic upheaval of society in Russia and elsewhere is the answer to the long years in which junkers and military despots have despised and scorned the proletariat.

Is there no snobbishness in America?

I remember a conversation which that valiant and chivalrous de-

fender of the common people, Bishop Spalding of Utah, related to me, as a proof of this junker spirit in America.

He had been protesting against the housing conditions in a coal mining district in Pennsylvania as being a rank injustice.

"Do you mean to tell me," said a coal magnate to the Bishop, that you think that the children of these coal-heavers are as good as my children?"

"That is exactly what I mean," said the Bishop, who never was afraid to say just what he meant.

"Then I have no use for your message," said the junker.

And that is the same kind of a thing that the Prussian officers felt when they would force a lady off the sidewalk.

We need as a nation to learn that God is no respecter of persons, and that in a country in which a rail-splitter became President, it is not becoming to get the idea that we are the favorites of Providence. If we do, we will get a jolt either here or hereafter.

We have warred against cruelty and we are indignant at a nation that could wage war on women and children and use poison gas in combat.

And yet in times of peace we have sinned in just this fashion. The sweat-shop and child labor, and foul smelling tenements by which greater dividends and more luxuries may be had for the few are of just the same devilish stuff as Prussian warfare.

Surely every child in America is entitled to play and to study and every woman who earns wages, enough to keep her self-respect. And anybody who consciously profits out of these conditions is no better than a Prussian.

But there is still another test which God has in store for us. Truly, we gave our dollars and our boys to fight the Hun peril, and we gave them manfully; and we also gave ourselves.

Now comes the aftermath. There are many helpless men, women and children who have been sorely wounded between Jerusalem and Jericho. The excitement of war is on—are we going to pass by on the other side, or are we going to take out our dollars and bind up the wounds of Belgian and Serbian and Armenian who are victims of this great war?

It is up to the United States, which of all nations has been most wonderfully spared, to give to the full measure to these victims of devilish malice.

The nation is going to take care of Belgium and probably Serbia, but the ancient Christians in the Orient, who are innocent victims of European diplomacy and Mahometan malice—what of them? They are absolutely dependent upon our generosity to give them the necessities of life out of our plenty.

Our task is not yet done. It has just begun, and we surely cannot indulge in luxuries while children are starving in Armenia and Syria and Persia.

Let us not let down in our efforts or grow weary in well doing. Let the ancient peoples of the far East learn that our liberty is not a matter of shouting and singing and waving flags, but let them learn, that just as we have arrested the robbers, so will we bind up their wounds.

There is one other test to which I would refer: the boys coming home! They have been fine boys and they have done their work fearlessly and well.

But it is very dangerous to be a hero. One can stand a very little of that adulation which is given to heroes, but too much of it has turned the head of many a steady man. Let us not spoil the boys! It is all right to kill the fatted calf and bring out our best things, but after the reception is over, let us remember that being a hero is not a life-long vocation.

These boys have learned to obey and to serve and to mingle with one another.

They have learned to hate the cruelties of both junkers and Bolsheviks. They have learned to serve. Let us see that this spirit of service is not lost, but that when we have gathered them to our bosoms and wept tears of joy at their return, let us see that this spirit of service, which they have learned, be directed to making this a more orderly and a more earnest nation.

The spirit of service begets service, and no true soldier wants to be a pampered darling, nor to use his heroic deeds as an advertisement for political or other preferment.

The true hero is a modest man who does not wish to pose for what he has done, but to show what he can do.

It is a great dynamic force that is coming across the Atlantic. Men who were twenty when they went over and who are forty when they return.

The spirit of service, of self-sacrificing service is just what the country needs. Let us call upon them to continue this service, not with an eye to personal rewards, but with an eye to completing the work for which they have fought so well.

The hope of the nation lies in the spirit which they can bring back to us.

Men who have suffered as they have suffered are just what we need to wage war against that selfish greed which thinks more of wages and of dividends, than of women and children and true democracy.

It is a New Year. Old things have passed away, or we hope that they have, and the era that is beginning should be an era not merely of money making but of using the instruments of God's grace for the betterment of all men.

If we only can see that our mission is not to catch from our vola-

tile press the spirit of boastfulness, but to catch from the Spirit of God, the rule of service.

Let that man who lives in these days for hoarding wealth or for using it as a means of vulgar display become the pariah that the Hun has become among the nations. Let him be a reproach to the neighborhood in which he lives, for this year must become one in which it is more blessed to minister than to be envied or admired.

Let us not live to be seen of men, for then verily we shall have our reward. Let us live rather that God may know us as His friend, serving only for His approval and content with the circumstances that He does approve.

QUESTION BOX
Conducted by Bishop Johnson.

(The Editor is responsible for these answers and no one else. He does not claim that these answers are infallible orders but are merely his personal opinions from which you are at perfect liberty to differ.)

1. Why, if this is a Christian country, have the Churches been closed immediately after victory, and why is there so little evidence of increased fervor among religious people throughout the nation?

This question is a sad commentary on the attitude of a vast number of people in this nation toward God. God is a convenience to be accepted with reservations. If God does as we wish, we are complacent rather than grateful. If he fails to placate us, we turn from Him to our idols.

As a medical measure the closing of the Churches was stupid. No one ever goes to Church if there is anything the matter with him, and people over forty-five were only slightly subject to the disease.

To allow people to mingle in stores, offices and medical buildings during sixty hours in the week, and to refuse them even in limited numbers to worship God one hour in the week, comes near being a medical superstition, and certainly shows great lack of faith in God. If we ever needed to get down on our knees, this was the time. Everyone knows that panic is one of things that must be avoided in times of epidemic. To close the Churches was to produce a fear which verged in panic.

It was a half measure from medical standpoint and a brutal one from a spiritual standpoint.

Church attendance might have been regulated, but to class churches with theaters and below department stores and soda water fountains was a blow at the spiritual morale of the nation.

In regard to the absence of gratitude for victory, it is characteristic of a religious atmosphere, that is concerned most with the salvation of ones own soul and the preservation of ones own body from sickness and death, that it lacks vision and courage. We did celebrate the victory in a way that probably cost the nation a hundred thousand lives. We neglected to celebrate it in a way that would have cost few lives, if any, and would have saved our self-respect. We need to develop more of the discipline of the Christian character and less of that kind of emotion that lays the emphasis on saving our own lives and puts more on saving the honor of Almighty God.

The question isn't whether we are pleased with God, but whether God is pleased with us. He may love us, but I am not at all sure that he admires us, as a nation, at least not as much as we admire ourselves.

(The following questions were submitted some months ago, and were unanswered because of the discontinuance of the Question Box.)

2. What is the Reformed Episcopal Church?

It was the secession of certain elements in the Church who were opposed to her sacramental system.

In 1868 the Rev. Chas E. Cheney in Chicago was brought to trial for habitually omitting the word "regenerate" in the Baptismal office. This

(Continued on page 7)

CURRENT EVENTS

Thou crownest the year with thy goodness.—Ps. 65:11.

Old things are passed away; behold they are become new.—2 Cor. 5:17.

The official organ of the Diocese of Lexington, the Diocesan News, continues its usual publication of ten issues a year, notwithstanding the increased cost of printing.

"If only myself could talk to myself As I knew him a year ago,
I could tell him a lot
That would help him a lot
Of things that he ought to know."
—Kipling.

The Bishop of Jerusalem, Dr. R. MacInnes, in the Kingsway Hall, London, told a story of a Canadian soldier who, hearing that the Austrians were in Bethlehem, remarked, "I bet the shepherds watched their flocks that night."—So. Cal. Churchman and Church Messenger.

It is a significant fact that all the wineproducing sections of the State of California voted to ratify the Prohibition Amendment, leaving to San Francisco, city and county, the undistinguished honor of standing largely alone in opposition to it.—So. Cal. Churchman and Church Messenger.

The Diocese of Long Island is preparing to celebrate its fiftieth anniversary. A campaign has been started to raise a fund of \$1,000,000 which will be presented on the first day of the next Convention at a special jubilee service and will be given to the Church Charity Foundation. The Diocese was organized in 1868.

The Board of Missions, Diocese of Southern Virginia, held its quarterly meeting at the residence of Bishop Tucker, in Norfolk, Wednesday, December 11th. All of the members were in attendance. The usual routine business was transacted and appropriations made for the coming year to the amount of \$15,000.00 to maintain the missionary work in the Diocese.

A good New Year present to your friend in the Church, whom you desire to remember and by whom you would be pleased to be remembered would be a subscription to The Witness for 1919. You can do this by sending a dollar to The Witness, Hobart, Ind., with the name and address of the person to whom you wish the paper sent. It will be a weekly reminder of your interest in their welfare.

"For every church that rents pews, as Trinity Church does," says the Rev. Clifton H. Brewer, rector of Trinity Church, Roslyn, N. Y., "there are eight that do not. That is, only thirteen per cent. of the 6,808 Episcopal churches in the United States have the system of pew rentals. Being in the minority does not prove that we are wrong, but it is well to consider which kind of a minority ours is,—whether we are among the few leaders at the head of a great movement or among the belated stragglers at the fag end of the advancing procession."

An event celebrated in Toronto had no precedent in the Church history of that city. Eighteen clergymen and laymen from the United States filled the pulpit in more than thirty churches, most of which were decorated with American flags, while "The Star Spangled Banner" and the "Battle Hymn of the Republic" were heartily sung. The effect should be to deepen the sense of fellowship between the Church in Canada and the United States.—The Oregon Churchman.

Mrs. W. G. C. Preston, Denison, Texas, writes: "I want to let you know how very much I enjoy The Witness. I am especially pleased that you are publishing the daily lessons from the New Lectionary. It is such a help to one who has not the privilege of attending daily services. I would be glad to welcome again the contributions on Personal Religion by Bishop Reese. These articles

were very helpful. Indeed the whole paper from one page to the other is just fine."

The Vestry of Christ Church Cathedral, Lexington, Ky., has agreed to elect an assistant minister, not only that the Dean may be relieved of many onerous burdens incident to a large parish and too heavy for one man to carry in connection with all that is required of a modern rector, but also to extend the work as, again, no one man could, and to give the Episcopal Church in Lexington a larger share in all community service.

An unofficial conference of the members and friends of the Church Socialist League has been called by the National Secretary, to meet in the parish house of Holy Trinity Church, Brooklyn, Monday, January 6. The program calls for sessions from 10 A. M. to 5 P. M. Among the speakers listed are Rev. Messrs. J. Howard Melish and William B. Spofford and Scott Nearing. It is expected that other local conferences will be held during the winter, with a general and official conference in early summer.

Bishop Tucker recently visited the Church at Covington, Va., and confirmed a class of twenty-three, presented by the Rector, Mr. Buxton. The same day he visited the Home for Homeless Boys and there at Grace Mission confirmed eight boys connected with the Institution. The Home for Boys is in a prosperous condition and under wise and careful leaders. These eight boys, who were confirmed, show how those who would probably have been a menace to society were brought to see their full duty and to take their place in the Church.

The Congregation of the Good Shepherd, Lexington, Ky., has again begun operations on its new church building to replace the former structure destroyed by fire some months ago. Work on the new building had been stopped, from patriotic motives, while the war was going on. The Rev. Arthur H. Marshall, formerly in charge of St. Andrew's, Fort Thomas, and who has been serving as chaplain at Camp Zachary Taylor, has been appointed, by Bishop Burton, in charge of the work at the Good Shepherd.

The Rev. Dr. J. Willbur Chapman, prominent Presbyterian divine and noted evangelist, died in New York City on Christmas Day. Dr. Chapman was a rare leader of men, large of heart and big of brain, richly cultured in the schools of learning, in the school of Christ, and in spiritual things, broadened by wide experience. His denomination conferred upon him every honor within its gift. Christians of every name and thousands who make no profession of religion, who have come within the blessed influence of his forceful, winning personality, will feel that they have sustained a great loss in his death.

The regular monthly meeting of the J. M. C. A. of New York City was held on Tuesday, December 17th, in the parish house of the Church of the Ascension. The Rector, the Rev. Percy Stickney Grant, extended his hearty welcome to the Association. The speaker of the day was the Rev. Ernest M. Stires, D. D., Rector of St. Thomas' Church. Dr. Stires spoke upon the topic, "The Church and the Army—Over There." His story was a graphic and inspiring message. The next meeting of the Association will be held on Tuesday, January 14th, at St. Ann's Church, Brooklyn. The Rev. Charles L. Slattery, D. D., Rector of Grace Church, will be the speaker. His subject will be "From Flag to Cross." It is felt by many that Dr. Slattery is dealing with probably the most important topic in the Association's series for this year. He will endeavor to show us how the spirit and activities called forth by the war may be directed into Church channels. It is hoped that a large representation will be present.

St. John's Church at Pascagoula, Miss., was among the first, if not actually the first, of the churches of the land to celebrate publicly, with an appropriate service of praise and

thanksgiving, the signing of the armistice whereby hostilities ceased in the great war, according to a report in The Church News, Diocese of Mississippi. "As soon as the news of the cessation of hostilities was received here," says the report, "which was about nine-thirty o'clock on the morning of November 11th, our Rector, Rev. John Chipman, with his characteristic energy, busied himself, posting notices in public places, spreading the news by word of mouth and by reaching as many of his parishioners as he could by phone, and by eleven o'clock had assembled in the church a congregation that overflowed the building to the porch and lawn. The public schools had been dismissed for half a day and many of the school children were present."

Christmas at Christ Church, Chicago.

Christ Church, Chicago, experienced the happiest and most blessed Christmas the parish ever celebrated, as predicted by the rector, the Rev. Charles Herbert Young, M. A. There was a midnight celebration of the Holy Eucharist, preceded by a half hour of carol singing, and celebrations at 7:30 and 10 a.m. A larger number of communicants than in former years took advantage of the several opportunities to make their Christmas Communion. At the midnight service the rector brought to the large congregation of devout worshippers an edifying message, and at the close presented, on behalf of parishioners, an open-face gold watch to Master Benjamin Bridge, who for the past seven years has served in the choir as a soloist, and is now compelled to rest his voice until he comes to mature years.

A Busy Kansas Parish.

Grace Church, Chanute, Diocese of Kansas, the Rev. R. Y. Barber, rector has been very busy since the ban was lifted on November 11th. The plans for the every member canvass had been broken into so the work was started immediately with the Bishop to help and in that same busy week of preparation was put a conference for the Southeast Deanery on the Advent Call. This work was done by Miss Nellie Smith with the Bishop's help. The influenza made the attendance impossible save by the clergy. The every member canvass was put on Sunday, the 24th, after following out as near as possible every detail laid down by the Board of Missions. The results are not all in but enough have been tabulated to show that all requirements have been met with a big increase for the missionary work. The pledges for Missions will be something over \$800. The parish will give over \$200 for General Missions this year.

The Advent Call was done on time and in a most satisfactory way. There was a daily celebration except Friday when the rector was in Yates Center putting on the work there. Every woman in the parish who was seen signed the pledge. The Messengers reported the work more than worth doing. One of the big needs of the Church is more work just like this, in order to develop the personal contact capacity.

The Month of December has been spent in lining up all the organizations for the new year. The parish has been run on a short year in order to line up the Diocese with the General Church. All of the reports were good.

Hospitable to Little Children.

Grace Church (Port Huron, Mich.) never did a better thing than when it extended its hospitality to the little folks who had been temporarily bereft of a mother's care during the influenza epidemic. And certainly they were dear children, and much better behaved than some others whom we have known, one of whom we often see when we are shaving. We have heard many expressions of willingness to adopt one or more of our charges. But mothers have the strangest desire to cling to their own offspring, so that we do not expect to announce any such transactions in the near future. All the members of the special committee appointed by Dr. Wilson fulfilled their parts faithfully and well. But it is only just to publicly pay tribute to the grand services of Miss Bröcklehurst, without whom the enterprise must certainly have failed. Patient, untiring, devoted, to a degree that filled us all with admiration, this lady won the affection of every child and the commendation of doctors and com-

mittee members alike. We are given to understand that the "Emergency Fund," augmented by the Thanksgiving offering, will provide funds enough for the undertaking. If not, other contributions will be asked, and, we know, most willingly given. Because it was certainly a fine cause. Several have asked us whether the families were members of Grace Church. Dr. Wilson never stopped to ask about this: "they were sick and His servants ministered unto them." To this day the editor cannot say with any certainty, whether the families whose adults were suffering belong to this, that, or any Church.—Grace Church Record.

A Thought for the New Year.

Just to be tender, just to be true;
Just to be glad the whole day through!
Just to be merciful, just to be mild;
Just to be trustful as a child;
Just to be gentle and kind and sweet;
Just to be helpful with willing feet.
Just to be cheery when things go wrong;
Just to drive sadness away with a song,
Whether the hour is bright or dark,
Just to be loyal to God and right.
Just to believe that God knows best;
Just in His promises ever to rest.
Just to let love be our daily key—
This is God's will for you and for me.
—Anonymous.

Bishop Sumner's Christmas Message.

In his Christmas message to the clergy and laity of the Diocese of Oregon, Bishop Sumner, in part, said: How many hearts will rejoice these happy Christmas days, the war over, the sons coming home, the Yuletide fire welcoming the returning boys from war, the world coming into the fruits of victory for God and humanity.

Carol, carol Christians,
Carol joyfully!

I say the boys will be welcomed soon—let the Church be ready to greet them and embrace them within its arms. They were never more dear to home and family than now; they were never more precious to the Church and its corporate life. The hope is within me that the movement to revivify the life of the Brotherhood of St. Andrew will bring into existence in every parish and mission a chapter of boys and men whose first business will be to extend this welcome and provide a means of opportunity for active work for the soldier boys as they return to their Church homes. It is a rare opportunity for the Church—may we not fail to grasp it.

As we come to the close of the year I am gratified to find a new knowledge of our general missionary work spreading throughout the diocese. I am most grateful to the clergy who have been preaching the series of four missionary sermons. The results are going to commence to show.

At a later time I want to pen an appreciation of the splendid spirit of bravery, loyalty, and endless sacrifice which the nurses of our Good Samaritan Hospital have been displaying throughout the epidemic. As we write over eighty of them have themselves contracted it in the care of patients, and three have gone to their last reward. In addition our night supervisor and many of our nurses have had charge of the hundreds of patients at the public Auditorium, turned into an improvised hospital; and here, too, they have distinguished themselves.

Serving the Blind in the Diocese of Pennsylvania.

One of the societies in close co-operative affiliation with the Philadelphia Protestant Episcopal City Mission is the Society for the Promotion of Church Work Among the Blind, says The City Missionary. It is not a large organization, but it has a specific and important work to do: namely, to keep in sympathetic touch with the blind members of the Episcopal Church in this diocese; to keep track of them and to help the cause of the blind in general. The work of the society, however, is not entirely limited to Church members. Whenever the City Mission finds a blind person in need, this little society is at once asked to take up the problem and the City Mission supplies whatever is advisable, and on its part, this society calls on the city to make sure that none are in relievable want; that so far as is acceptable, the ministry of the Church is available

by all; even to the point of escorting certain blind communicants regularly to Church; to keep them in touch with the parish; to do friendly visiting among them; to let no one of them feel entirely forgotten or unbefriended; to help them in their efforts at self-support; to read to them and so on. Some of the blind Church members are people of means, with ample family connection and need Mission for material relief whenever its blind charges are in need thereof.

We might say that the President of this Society is, of course, Mr. John Cadwalader. To those who know of Mr. Cadwalader's life-long interest and wonderfully successful devotion to the cause of the blind in the country at large, and especially in this city, the words "of course" are entirely reasonable and explain themselves. We suppose, that if asked, Mr. Cadwalader would acknowledge himself, that promoting the welfare of the blind has been among his life's greatest interests. For 48 years he has been a manager and president of that wonderful school, the Pennsylvania Institution for the Instruction of the Blind, at Overbrook, and as its President he has done much to advance the Chapin Home for the Aged Blind in Philadelphia. So, again, as one of our leading Churchmen, he is the natural president of the society of which we are writing. The Secretary of the Society and its Visitor, is Miss Lillie Rendell, herself blind, which, for obvious reasons, is an asset in her work, giving her all the advantage of complete sympathy and understanding with those whom she serves.

Appreciation of Bishop Johnson's Editorials.

The Rev. Milton Worsham, rector of the Church of the Good Shepherd, Jacksonville, Florida, says in his parish paper: "The Witness is edited by one of our most brilliant men, Irving P. Johnson, Bishop of Colorado. His technique suggests the crispness and the brevity of Elbert Hubbard, the mastery of the paradox of Gilbert K. Chesterton, and the originality and vitality of Dr. Johnson.

He has made the reading of religious editorials an irrefutable duty, that is akin to pleasure. You either agree or disagree, you never acquiesce. You feel the blow of a personality. You must move. He is fair, clear and honest. He wins respect and admiration—two necessary qualities, without which, reading merely temporarily occupies one's mind. Bishop Johnson puts the "dig" in dignity.

The Board of Editors is composed of men conspicuous for their attainments in constructive work in the Church's life.

A Victory Anthem.

The following anthem was arranged from the Psalms and sung by Miss Julia Caldwell Hockett to harmonies from Gerald Lane's "Unseen Kingdom," at the victory service held in Trinity Church, Ashland, Oregon:

Recitative.

Thou hast delivered us from our enemies.
To Thee, Oh God, [we offer our thanksgiving.
Lord, Thou hast shown great favor to Thy People:
All lands rejoice with gratitude.
With our earnest pleading.
Oh! Lord, Thou didst give ear.
All nations cry aloud their joy,
God's gracious judgment rules.
The pain and bitter agony,
The horror—all is o'er.
Oh! then my soul praise God, the Lord,
Rejoice forevermore.

Refrain.

Father Almighty, we sing to Thee,
Thou hast conquered all our enemies:
Thro' endless ages let all things say,
Glory, Glory to God in the highest.

When we were, sore oppressed,
We cried aloud to Thee,
Blessed be the Lord who gave us not unto our enemies.
Lord, hear our supplication,
We offer now to Thee:
That Peace may reign thro'out the world
For all eternity.
That Peace may reign thro'out the world
For all eternity.

The devil seldom puts on mourning when a stingy man joins the church.—The Mission Herald.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

The War in Song.

Beginning about twenty-five years from now, magazine and "special feature" newspaper articles will be published on "The Songs of the Yankee Soldiers in the Great War." This is a safe prediction, since it was about that length of time after the close of the Civil War that writers began to treat of a similar subject; and many an article, and even book, has been written on the songs of that war.

The songs of the old war differed from those of the present one in that they reflected more different shades of feeling. Our war has been so short that there was not room for much more than one state of mind; the state of mind that is represented in "Over There."

"Over There" was just as singable up to the very day of the armistice as it was when the soldiers began to cross the Atlantic.

But the history of the four years of the Civil War, with its hopes, disappointments, and renewed determination, can be traced in the varying themes of its songs. In the first year of the Civil War such a song as "Tramp, Tramp, Tramp, the Boys are Marching," could not have been written; it needed the great losses of the North to bring it out.

"Over There" was surely the great song of this war, as "John Brown's Body," was of the other. George M. Cohan is entitled, not for the first time, to the credit of having his hand on the peoples pulse; of being a real interpreter of their moods.

"The Yanks are coming, and we won't come home till it's over, over there," and the gay but threatening melody epitomized the whole struggle from the American viewpoint.

Later Cohan struck another chord. "When You Come Back, and You Will Come Back, There's a Whole World Waiting for You," but here he only touched a phase. In the earlier song he struck the national note, as George F. Root struck it in the old war with his "Rally Round the Flag." Root, too, had his song of a single phase, "We are Coming, Father Abraham, Three Hundred Thousand More."

We may call Cohan the Root of this war. Next to Cohan must be placed Irving Berlin, with his "I Hate to Get Up," though he wrote others. The two catchiest lines, those which paraphrase the bugle call, were not original, having been used in the army long before he entered it; but it was he who made a song around them, a song that was sung all over the country by soldiers and civilians, sung in France, too: Ivor Novello's "Keep the Home Fires Burning" (The words of this song were written by Lena Guilbert-Ford, an American woman living in England and she was killed by a German air-raid this past summer, while in her bed asleep) was written before the war, but is entitled to rank as a war song, because it was adapted to the purpose; and the same may be said of Zo Elliott's "There's a Long, Long Trail," which the soldiers across the water sang on their marches.

"Good-bye, Broadway; Hello France," was first in the field, went well while it lasted, but was too commonplace to hold out. As popular a song as any was "Joan of Arc," which had two singular points about it. The author, Alfred Bryan, was also the author of "I Didn't Raise My Boy to Be a Soldier," which was in great favor among the pro-Germans and pacifists before we went into the war. And when we did, it dropped out of sight instantly and Bryan as quickly changed his sentiments and caught up with "Joan of Arc," which is as militaristic a song as could be written. It is irritatingly commonplace in words, but the music by Jack Wells is inspiring, and a French translation has been made of it which is a real poem, whereas Bryan's English words are bathos, made all the worse by such absurd mistakes as placing Normandy among the victims of the German invader. In place of that blunder

the French translator used words which in English would read, "The bells of Rheims, they sound in pain," thus changing a turnip into a rose.

"Pack Up Your Troubles in Your Old Kit Bag," was as popular among the soldiers as any song. At home we sang more sentimental songs, such as "Your Boy and My Boy," "Hello, Central, Give Me No Man's Land," "Bring Back My Daddy to Me," "America, Here's My Boy!" and others which few collectors of the future will bother with; but we all joined the soldiers enthusiastically in Geoffrey O'Hara's "K-K-K-Katy," which, written by an army man, has real soldier humor. It ranks with "The Captain With His Whiskers Stole a Sly Glance at Me," the comic soldier-song of the old war.

In fact, the presence of so many merely sentimental and worthless songs is a fact growing out of the shortness of this war; they could be duplicated in the earlier war. It was not until that struggle had grown deadly that we came to such desperately earnest songs as "Rally Round the Flag."

Yet the early days of that war gave us, on the Confederate side at least, such a splendid thing as Randall's "My Maryland!" and such a rousing battle-song as "The Bonnie Blue Flag." There has been nothing to approach them in the war just ended. As for the soldiers, they obstinately refused to sing martial songs set down for them, just as they have in this war; and where our soldiers sang "The Long, Long Trail," so the soldiers of the Civil War sang "The Years Creep Slowly By, Lorena," written before that conflict. "Dixie" the greatest war song of those days, was made so by the soldiers; it was in reality a minstrel melody written two years before the war.

The two wars were linked in a noble fashion in one song, John Hays' fine poem, "When the Boys Come Home," written in Civil War days, was set to fine music by Oley Speaks in 1917, and became the noblest musical expression that the American Expeditionary Force ever found.—Editorial Section New York Times.

God make your year a happy one— Not by shielding you from all sorrow and pain, but by strengthening you to bear it if it comes.

Not by making your path easy, but by making you sturdy enough to tread any path.

Not by taking hardships from you, but by taking all cowardice and fear from your heart as you meet hardship.

Not by granting you unbroken sunshine, but by keeping your face bright even in the shadows.

Not by making your life always pleasant, but by showing you where man and his cause need you most and by making you zealous to be there and to help.

Not by keeping you from battle, but by bringing you off every field more than conqueror through Christ "who loves you."

God make your year a happy one! —Cleland B. McAfee.

Dr. McPhail was told a story by a minister, who vouched for its accuracy, of a lady missionary who was, not long ago, thanked at the close of a meeting for having explained what a "zenana" really meant. The lady who thanked her, said she had always been under the impression that there was a tribe in India the men of which were called "bananas" and the women "zenanas!" —The Christian Registrar.

Some day humanity, sickened by the ghastliness of lust and greed and slaughter, will really try the teachings of the Sermon on the Mount. They have never yet tried. If men by the million can die for a belief, they can live for one. Some day heart-sick humanity will turn in horror from the blood stained, tear washed way of war into the path of peace and righteousness.—Fred Lockley, in the Oregon Journal.

A SERVANT OF HUMANITY.

From the El Dorado, Kans., Republican.

The Rev. A. W. Pannell is lying at his home suffering from a complete physical breakdown.

During the widespread sickness and sorrow of the past few months, he gave, without stint, of his time and strength.

As if the cares of his parish, leadership in the Red Cross and the Boy Scouts were not enough, he threw himself wholeheartedly into relief work when the terrible influenza epidemic swept over El Dorado, carrying woe and want and suffering and anguish in its wake.

For weeks he served at the Emergency hospital, sitting up nights with feverish and delirious patients, and working during the long days at the most menial of tasks.

It was impossible to employ men or women for porter service at the hospital. They could not be hired for money. Only love for suffering humanity could prompt such service, and the Episcopal rector's soul was filled with that love. So he worked night and day, uncomplainingly, unceasingly, until flesh and blood could stand no more.

"Faith without works is dead." And in proof of it, this courageous minister has done more to extend the Kingdom of God in El Dorado by his loyal service to humanity during the dreary days and weeks than all the sermons he has preached.

By his acts he has helped to impress upon a thoughtless generation "that only that part of the soul that loves is saved. The rest is dross and perishes in the fire. Whether the love be of woman or the love of kind, or the love of God that embraces all, it matters not.

That sanctifies; that purifies—that marks the way of the only salvation the soul can know and he who does not love with the fervor of a passionate heart some of God's creatures, cannot love God, and not loving Him, is lost in spite of all his prayers, in spite of all his aspirations."

The town anxiously awaits news from the sick-room and eagerly hopes for the early restoration of Mr. Pannell to health and strength. For by his works he has won a place in the life of this community unique in the loving esteem of its people, limitless in its possibilities.

Moreover, he has "grown in stature and in favour with God and men" even as he shed his substance to the world about him.

And such "is the magic of God's mystery of life."

At a meeting this morning of the Red Cross Committee that has supervision of the Red Cross Emergency Hospital, rumors that the institution would be soon closed were definitely set at rest by the announcement that it would be continued as in the past until such time as the epidemic had definitely subsided.

In connection with the hospital work, more than passing notice should be given to the splendid service that has been rendered by the Rev. Mr. Pannell, who is now seriously ill at his home as a result of the heroic work he has done in the capacity of Chairman of the Hospital Committee.

Uncomplainingly and unflinchingly he has constantly given his time and attention to the patients who have been cared for at this haven of refuge. Night after night he has deprived himself of needed rest to remain at the bedside of some sufferer to give the nurse a chance to recuperate, and all these kindly, thoughtful ministrations were given so cheerfully and so unselfishly as to mark this modest minister a simon pure samaritan of the type that is so rare in this day and age of the world.

Not only is Mr. Pannell missed at the hospital, but in the ranks of the Red Cross workers who are now so busy with the Christmas enrollment, in which campaigns he has always done his part.

Others who grieve at his illness and who will rejoice at the news of his speedy recovery are the Boy Scouts—the little fellows who have profited so greatly under his careful direction and who have been led in the paths that can only result in a glorious manhood.

We are glad to announce that Mr. Pannell is better and hopes to take up his work again at an early date.

PERSONALS.

The Rev. C. R. Barnes, rector of St. James' Church, South Pasadena, Cal., has been elected Secretary of the Diocesan Commission on Philanthropy and Social Service, Diocese of Los Angeles.

The Rev. Alfred K. Glover, for 13 years vicar of St. James' Church, San Diego, Cal., has resigned and retired from the active ministry. His address is Cedar-Pine Lodge, Grossmont, San Diego County, Cal.

Mr. George W. Rarsons, our one-time honored Diocesan Treasurer, (Diocese of Los Angeles) it may not be generally known, has saved the nation from the stigma which lay so long upon it, and which meant much more than merely a sentimental disgrace, by securing protection from the awful death of unsatisfied thirst from which so many miners and other wanderers in the desert life of California, Nevada, New Mexico and Arizona have suffered, by influencing the Government to erect guideposts which point the way to where drinking water may be found.—So, Cal. Churchman and Church Messenger.

The Mission Herald of North Carolina reports that Chaplain J. M. Robeson, who was blown up by a German bomb and who had two ribs broken and was otherwise cut and bruised has practically recovered. This news came to Bishop Darst in a letter recently received. Mr. Robeson is Senior Chaplain of the famous 30th Division.

The Rev. E. E. Hall, minister in charge of St. Andrew's Mission, Lexington, Ky., is extending the work among the colored people of the diocese by holding occasional services in nearby towns. Mr. Hall has been East in the interest of St. Andrew's Rectory, receiving some contributions toward the debt on the building. Contributions amounting to \$250 have been received from the diocese for this purpose.

The Rev. Dr. Simpson-Atmore, rector of Trinity Church, Hattisburg, Miss., has been signally honored in letters of commendation from Bishop Reese and the Rev. Dr. Washburn of the Church War Commission, for his splendid work among soldiers at Camp Shelby.

The Rev. Victor R. Jarvis, who, for the past year has served as Senior Curate at All Souls' Church, New York City, has resigned that position in order that he may give his whole time to the work of the Church Temperance Society, as Superintendent of one of its departments. Mr. Jarvis' address for the present will be, Church Temperance Society, 1611 Flatiron Building, New York City.

The Rev. G. W. Phelps, a presbyter in canonical connection with the Diocese of North Carolina, but who for the last ten years has made his residence at Victoria, Va., died at that place on Thursday, December 5th, and was buried on Saturday, the 7th. Bishop Tucker officiating. While Mr. Phelps was a retired minister, connected with another diocese, he did faithful work maintaining services at the Church at Victoria, faithful in shepherding that small flock and died loved and honored by all the community. One of his sons is the Rev. R. R. Phelps, of Norfolk, Virginia.

ORDINATIONS.

Mr. F. W. Bliss, who for sometime had been in charge of the church at Big Stone Gap, Diocese of Southern Virginia, as licensed lay-reader, was ordained a deacon by Bishop Thomson at Big Stone Gap, Sunday, December 8th. Archdeacon E. A. Rich preached the sermon.

The Rev. Robert J. Evans was ordained to the Priesthood by the Bishop of Maine on the third Sunday in Advent. The candidate was presented by the Rev. E. M. Weller of Caribou, a former member of St. Paul's parish. The sermon was preached by Dr. G. B. Nicholson who was ordained in the same Church 25 years ago. His theme was, "The Priesthood Its Necessity and Its Responsibility." After the benediction Dr. Nicholson presented Mr. Evans with a beautiful private communion set from the Gor-

ham Shop in New York. It is a gift from the people of St. Paul's Church. Mr. Evans will remain Priest-in-Charge of St. Paul's Church, Fort Fairfield. A happy coincidence is the fact that Mr. Evans was confirmed 6 years ago on the Third Sunday in Advent in St. Paul's Church in Brunswick.

SOUTH DAKOTA NOTES.

An interesting gathering was held in St. George's Mission, Redfield on Thanksgiving Day. Instead of having many separate Thanksgiving dinners in each family the members of the congregation were asked to bring their dinners to the Guild Hall and there a Church Thanksgiving dinner was enjoyed by about sixty-five persons. After the dinner there was music by the orchestra of the Mission Church and the people danced and played cards together as one great family for the rest of the afternoon. They all stayed for supper and had the "leavin's" and the remainder of the evening passed equally quickly in a general good time. It was a splendid exhibition of that fellowship and brotherhood which the Church needs so much today, not merely for itself, but to give to the world. The Rev. W. H. Talsage is the missionary in charge of the work at Redfield.

The Guild Hall of Grace Church, Huron was used as a hospital during the recent epidemic of Influenza and proved of splendid helpfulness to the city during the dreaded disease. During the year this same building serves as the meeting place weekly for the Rotary Club of Huron, the Young Ladies' Guild of the parish providing the luncheons. The rector of the Church, the Rev. E. W. Pigion is a member of the Rotary Club. He is also the chairman of the Home Service Section of the Red Cross for Beadle County.

The Bishop of the District has called a meeting of the deans of the various deaneries of the state to meet with him and with a few other clergymen of the District in Sioux Falls, to consider further work that the deanery system may accomplish in missionary work in the District. The meeting will be held immediately after the New Year. It is probable that at the same time, the Rev. Dr. Clark, who is a deacon in charge of the work at Rapid City will be advanced to the Priesthood. Mr. Clark graduated last year from the Berkeley Divinity School and has been in Rapid City since that time.

NEVADA NEWS NOTES.

The time for the Advent Call was when the influenza situation was most serious throughout the state. The plans were carried out as best they could be under these circumstances.

Miss Lucy Nelson Carter, for several years a worker among the Uncompahgre in Utah has come as a United Offering worker among the Pah-utea Indians on the Pyramid Lake Reservation.

The worker's quarters in the Mission House on this Reservation have been completely furnished through the generosity of the Rev. and Mrs. Sherman Coolidge.

One hundred and thirty-five men went into war service from the parishes and missions of Nevada.

The Twelfth Annual Convention will be held in Trinity Church, Reno, beginning Sunday, January 26, 1919.

The Rev. Harold H. Kelly has resigned the rectorship of St. Peter's Parish, Carson, and the charge of adjacent missions, to take effect January 1, 1919.

The Rev. James McLaughlin comes from Alamosa, Colorado, to St. Bartholomew's Mission, Ely, with charge of nearby places, on January 1, 1919.

Quaint Jeremy Taylor put a "birthday prayer" into his book on "Holy Living," and the burden of it is expressed in this petition: "Oh, let my years be so many degrees of nearer approach to Thee!"

New Year's Day is everybody's birthday. And everybody on New Year's Day might well pray Jeremy Taylor's prayer. Indeed, "uttered or unexpressed," it must be every living Christian's prayer.—Western Christian Advocate.

QUESTION BOX

(Continued from page 4)

produced an agitation which caused Bishop Cummins, assistant Bishop of Kentucky, who had come into the Church from the Methodists in 1858, and had been a Bishop seven years, to issue a call which was widely circulated and which resulted in eight clergymen and twenty laymen meeting at the Y. M. C. A. room in New York City, on December 2, 1873, and organizing the Reformed Episcopal Church.

It has never been a strong body numerically, and it is not as strong now as it was thirty years ago.

It has kept the Prayer Book, but altered the absolution and without the phrases which were objected to by this anti-sacerdotal party. It has some strength in Chicago and Philadelphia, but very little elsewhere.

3. What is the difference in the way in which the Bible is regarded by the Romanists, the Protestants and the Anglicans?

The Romanists regard the Bible as the word of God, but its interpretation must come from papal confirmation. As the Pope is infallible, his interpretation of the Bible must be final.

The Protestants regard the Bible as the word of God, but each man makes his own interpretation and therefore may read into it his own prejudices and theories.

The Anglicans regard the Bible as the word of God, but its interpretation is a matter of the councils of the whole Church as well as the universal traditions that have come down to us.

Of course, the Bible is to each one of these a source of private meditation and individual consolation. When we speak of interpretation, we mean the statement of doctrine, discipline and worship as found in Holy Unit, and binding on all Christians. There is very little difference between the Douay and the King James version. Both are good translations of the original.

The difference lies in the official determination of what is to be believed and practiced as essential to salvation.

The Bible may be compared to the constitution of the United States. The difference there would lie in who has the right to interpret it officially, the President the individual or the courts.

4. Has not history proved that St. Paul made a mistake in I Cor. XI in making women subject to man, and that long hair is a glory unto her. (Quoting Milton, Shakespeare, Franklin and others, as showing that these men had long hair.)

St. Paul in writing a letter to the Corinthian Church in which he deals with many things, viz.: doctrines essential to Christianity, customs peculiar to his place and time, local incidents that belong merely to the day in which they were written.

It is difficult always to differentiate those things in which St. Paul spoke to his local constituency and in which God spoke through Paul to the whole of Christendom. That is one of the problems in Biblical interpretation.

Suffice it to say that, before Christ came, woman had a very inferior place outside of her own home, where I imagine she generally has been the real power. When Paul wrote this letter he was dealing with a fixed situation. His object was to honor woman according to the ideas of his time, rather than dishonor her.

To have long hair was a woman's glory then, and if modern fiction is any guide to popular taste, it still is. The tresses of the heroine are part of the story.

Women, by virtue of her protected position has come to be more of a student and less of a fighter than man. I am inclined to think the average woman knows more than her husband outside of his particular job. I am not sure that she has yet demonstrated her power to manage principalities and powers, or to take the initiative in the world's struggles. Of course Elizabeth and Victoria were strong rulers; yet they called in men to help them rule.

I would say, therefore, that St. Paul was not mistaken. He could not have taught in his day and place any other doctrine. I am not prepared to say that this rule made in his letter is a rule for all time.

Rules have to be sanctioned by

use. For example the Apostles forbade Christians from eating meat in which the blood remains (Acts XV 29). This rule was never sanctioned by use.

I presume the rules made by St. Paul regarding women may be changed when universal custom shall require it, but up to the present time the Church has not been persuaded that custom has so changed. Agitation may be a preliminary to custom, but it is not custom.

(I dislike very much to answer questions on this subject because of the attitude of those who demand the instant reversal of an ancient custom. It is not any help to any cause to be abusive of those who differ from you. I think the average American man wants to be fair to women and do what is best in the premises. What he needs is not abuse, but to be convinced.)

VIEWS AND INTERVIEWS.

(Continued from page 1)

that any form of religion imposed by the State has the slightest chance of winning the affections of the people or of achieving permanent good," says the Most Rev. St. Clair G. A. Donaldson, D. D., Archbishop of Brisbane, Province of Queensland, Australia in a contribution to the South African Church Chronicle. "There is no one who wishes for direct propagation of Christianity by the State. Nevertheless, I submit that the British government has gone to the other extreme. In its eagerness to be just to all, it has been unjust to itself. In order to recognize every man's right to his own religious convictions it has first endeavored to put away the religious convictions which are inherent in itself, and the source of its existence. This is partly due to our inveterate British habit of belittling our own institutions, but it is due also in part to an official fear of religious disturbances. At a great missionary meeting at Exeter Hall the late Lord Salisbury once began his speech by saying, 'I must not conceal from you that missionaries are not very popular at the Foreign Office.' That was the attitude of the government of those days. It doled out a tardy and peevish justice to missionaries, when pressed hard enough; but it was a reluctant and unsympathetic friend, if friend it could be called. This attitude was perhaps natural; instances are not unknown in which international complications have been precipitated by the presence and perhaps by the indiscretions of missionaries; and public opinion (though not usually the missionaries themselves) demand their protection. Further, the blending of commercial interests with a spiritual object is abhorrent to the average British citizen, and the British Foreign Office is not attracted by the example of those European governments who, rightly or wrongly, are accused of subsidizing Christian missions as pioneers of trade.

But surely there is a difference between the direct propagation of Christianity by the State and the blank indifference awakening occasionally into positive disapproval which has been the policy of the government at Downing street and throughout the Empire. The opportunity seems ripe to shape a better ideal."

NOT UP-TO-DATE?

"From plague, pestilence and famine; from battle and murder, and from sudden death."

"Good Lord, deliver us."

We think that the notion was prevalent not so very long ago that the Litany was antiquated. No one felt disturbed over the proximity of plague, pestilence, and famine. And few were losing sleep over the prospect of battle. But the passing of four years has changed all this. Now we know well all of these calamities are latent in worldly existence; for what seemed remote possibilities have become intense actualities.

We had never dreamed that anything answering the general description of a pestilence or plague, such as Spanish influenza could ever become general in this land of sanitation, that it could so flagrantly overstep the safeguards established by medical science. The closing of the churches and other public places of assemblage seemed a hardship. And now we are appalled by the great loss of life; sorrowful in the presence of this scourge which with so little

warning has claimed thousands from the ranks of our best citizenship; Sadly do we realize that present ease is no guarantee of future security. May God keep in His tenderest care the souls of those who have passed.

But even the shock of this great calamity is lessened by the greater tragedy of the war. Five years ago we would not have considered it possible. Yet it all but ate its way to the heart of civilization. All of which, both plague and war, reminds us that the Prayer Book and its offices were not compiled for any one fixed time but cover the needs of humanity, as shown by generations of human experience. After all, our own experience and opinions are grotesquely limited as compared to the great conditions that are latent in human existence and the collective wisdom of those who preserved the liturgical treasures of the ages and elaborated them for the benefit of the faithful.—The Oregon Churchman.

A Helpful Letter to Those in War Service.

In a helpful letter to "Our Dear Men and Women in the Nation's Service," the Rev. Charles E. Tuke of St. Clement's Church, St. Paul, Minn., writes as follows:

We bless you for your Courage and Self-sacrifice!

We know that God has been with you and our Cause which is His.

Knowing this we have constantly remembered you before the throne of God. And now that Victory has crowned your work and Peace has at last come, we thank God.

And we thank you. For you have worked his purpose out. You have won Peace. You have served nobly and bravely. We are proud of you. We honor your heroism and endurance. We love you.

Each time we have met for worship and offered our prayers for your success and safety, your names and faces—your very selves—have come into our hearts and minds. In the house of God which you love, we have inscribed your names upon our Roll of Honor and your Stars adorn our Service Flags, dedicated to Him.

We are looking forward to your return to your homes and to God's House, but not until your work is done, not until the Victory you have helped to win has been transplanted into a durable Peace. We know that this is your will also—that you are eager to do thoroughly and conclusively that which you set out to do.

Therefore we pledge ourselves to continue our prayers for your health in body and soul, to give of our means for the support of war welfare work, and in every way to do all we can that will contribute to your good.

And, God being our Helper, we will do our utmost, as citizens and churchmen, to prepare for your glorious return. We want you to find your Church stronger than when you left, our Religion finer, holier and purer, and us more filled with the Spirit of the Great Captain of our Salvation, Jesus Christ.

We shall work to that end. We know that we owe this to God, and to you.

Therefore, we send forth this greeting to you in thanksgiving to Him who has blessed you, that we may be brought closer in spirit to you.

May God bless you and keep you; may the Lord make his face to shine upon you; may he lift up his countenance upon you and give you Peace.

The convicts in the Minnesota penitentiary who are paid an average of 25 cents per day for their labor subscribed to the first liberty loan \$28,000; to the second, \$10,000; to the Red Cross, \$1,500; to the Knights of Columbus, \$800. They have invested \$5,800 in War Savings Stamps and have donated an equipped ambulance to the Red Cross at a cost of \$3,000, a total of nearly seventy per cent of their total wages for the year.—The Newer Justice Magazine.

The primal idea of dealing with offenders against the law of God and man was vengeance, repression, punishment in kind, the punishment of the Hebrew theocracy—an eye for an eye, and a tooth for a tooth. It was the idea of humanity until the birth of Christ, and with the advent of Christianity for the first time in the history of the world there came into being as a rule of philosophy and as a teaching of religion forgiveness for offenses. But while men theoretically accept Christianity, practically they continue the idea of vengeance.—Judge A. T. Clearwater, N. Y.

WHAT WILL OUR BOYS DO?

Some Moral Equivalent of War Must Be Found.

By the Rev. M. R. Worsham.

That the war is over is, of course, settled. The great problem of demobilization is intimately concerned with labor and economic questions. Until the boys are released, they can hardly decide definitely what they are going to do. At present they are at sea—bewildered, nonplussed. In a day their world has crumbled about them. Many expect to stay in the game, but the game will be tame, without the chance to venture and to die for noble ideals. Then maybe there will be no game. If the war is settled right, and war is eliminated from the world it has cursed, military preparations and such will be a thing of history, not practice. Disarmament is one of the great American principles in the settlement. Universal military service is necessary in a world suspicious and covetous, where nations are seeking a moment when an adversary is sleeping to strike. This war has proven that universal military service neither prevents nor wins wars. Some moral equivalent of war must be found. This is to be the quest of our boys now. They must go back to civilian life. The past eighteen months have in a measure unfitted them for their old jobs, and they have not found what jobs they desire. They are asking themselves what they are going to do now. The boys entered the army to serve. They were willing, aye, eager, to die for humanity, for their country. Now the test is to come, and they have to face a harder job—that of living for humanity and country. It is going to be a real job to change the state of mind of the youth of our land from destruction, though aimed in a good cause, to construction, the corollary of victory. They have used up, in feverish haste, materials, time, energy, life, to accomplish something worthy—that has been attained. What now? Rehabilitation. Conservation must become the dominating idea. Effects will assume a more sane proportion to causes. Time will not press so heavily. The perspective of life will be seen over a period of years. SERVICE WILL BE THE WATCH-WORD. I have been wondering how the boys are going to work out their destinies. Upon their solution depends the future of this country. Thousands of young fellows have been holding positions and earning money far beyond the returns that would be given them in the ordered life of the world. They must go back on their own resources, as those of the government are to be taken away from them. They must adjust their lives along the lines of peace and useful occupation. The government must help in a practical and constructive manner. They have had an excellent foundation. Now are they going to be able to reconstruct and convert the profitable experiences and training of the army life into the warp and woof of their lives as citizens and leaders of men? The collective idea of the army must be decentralized, and as individuals they must face the world. The greatest help in this psychological transformation is to be sought in the man themselves. The leaders are to be the fellows who bravely face the facts and discuss the questions in the barracks as they await demobilization—the fellow who can grasp the issue and inspire his companions to direct their bravery against the base things in life. Ambition must be the keynote of their new song of triumph, not over the Huns—that has been won—but over the destructive things of life—laziness, lack of ambition and unworthiness. Service, bravery, sticktoitiveness and the will to win life's battles must be the guiding motives. They have learned great lessons. Democracy has become a reality in camp. Playing the game fairly and squarely has ruled the camp. Is it to be the demand of men in civilian life? Is the brotherhood of the camp to be pointed to as the product of fear, or as the result of knowing, loving and understanding one's fellow's ideals and viewpoints? I feel sure that the triumphs of this war are to be greater than we realize now. We think of them now in terms of armies. They are to be translated into life, as reflexes of our international service. The men of tomorrow are in the camps today. The men must think the thing through.

The period of study and ambition in the army has been one of intensive mental training and physical and moral discipline. This time so profitably spent has been the best preparation for the college, the university and the technical and professional schools. These fellows are not afraid of work. They must be shown that their country needs their best in brains and ideals.

The government should underwrite every man who will take an education. Ambition must possess our young men. Every letter should ring with encouragement the fellows so sorely need now.

The home folks must believe in the boys and expect them to equip themselves for leadership, and inspire them to do so.

Now is the time for mothers to present the claims of the ministry as the greatest field of service. The professions and the business claims should all be avenues of usefulness, not gain. The sacrifices of the boys who have died to make the world a better place to live in demand this of their compatriots.

In this sign we conquer.

The Winner.

Somebody said that it couldn't be done, But he with a chuckle denied it— That maybe it couldn't, but he would be one

Who wouldn't say no till he'd tried it! So he buckled right in with a trace of a grin

On his face—if he worried, he hid it. He started to sing as he tackled the thing

Somebody scoffed, "Oh, you'll never do that,"

Or, at least, no one ever has done it." But he only laughed while his enemies chafed,

And the first thing they knew he'd begun it!

He went right ahead with an optimist's smile,

With never a thought that he'd rue it;

For he made up his mind that the man worthwhile

Would always make good and he'd do it.

Thousands will tell you it cannot be done;

Thousands of friends, too, will fail you;

Thousands will point to you, one by one,

The dangers that wait to assail you. But "hustle like sin," and you're sure to win;

So take off your coat and "go to it!" Despair will take wing as you tackle the thing

That couldn't be done, and you'll do it!

—Dorothy Harper O'Neil, in Life.

GABRIELLA

Leaving Florida and going across the southern border as far as San Diego, we find hundreds of children of Spanish blood. Some of the most beautiful children in the world are the Cubans, who have recently come into the State of Florida, and whose fathers and mothers work in the great tobacco factories.

The children can run errands, carry great bundles of tobacco leaf up and down stairs, and the school hours have to be from ten to two. Everybody gets up at five in the morning and works until breakfast, which is served very late. The noon hour is often three times sixty minutes and then the people go to work again in the late afternoon.

Perhaps you wonder why Sunday-school money is needed in a place where everybody works and gets big wages. First, because all must be taught the English language. The people speak Spanish in their homes. Second, because so many of the parents work in the factories, the children do not go to school as they should.

One little girl of eight had been living on the streets for a month. She used to beg from house to house. She reached our missionary home just as they were unpacking a barrel from the north, and somebody had sent a beautiful doll. She wanted that doll more than anything else she had ever wanted in her life, and they told her that she would have to come in and live with the doll, and so she did. If you saw her picture when she arrived, and the way she looked six months later, you would be sure it paid to send money there.—Home Mission Council.

BOLSHEVISM BLASTS RUSSIAN CHURCH

Attack Frankly Announced as Aimed Not Only Against the Clergy but All Faiths as Well.

A comprehensive study of the effects of the Bolshevik revolution on the Russian Church is made by Alfonso Pauque in the Frankfurter Zeitung, says The New York Times.

"Long before the outbreak of the second revolution," he says, "significant voices were already in Moscow, the principal seat of the ecclesiastical orthodoxy, agitating for the separation of the Church from the Czarist State. These voices were at that time proof that individual leaders comprehended the untenable condition of the old order of things and were undertaking to prepare for the inevitable. Now the separation of the Russian Church and the State has come to pass. Yet under the Soviet regime it is more far-reaching than the adherents of a more liberal clerical profession once imagined. It bears much more resemblance to a state of war between State and Church, which is entirely new to Russia, even though it may be the result of a development which has long been coming to a crisis.

"The All-Russian Ecclesiastical Council, which after weeks of negotiations, is at present coming to a close, naturally concerned itself with the future fate of the Russian Church. The Council maintained an attitude of watchful waiting upon all decisive questions. The newspaper Organs of Safety of the Soviet Government at this period published disclosures relating to a great counter-revolutionary conspiracy financed by the English Council in Moscow, and asserted that the heads of the Moscow clergy, including the aged patriarch Tychon, were implicated in this conspiracy. Proofs thereof have not as yet been brought before the public. Nevertheless, the charge in itself is characteristic of the relation which exists between the forces of the Soviets and the Church. At Nijni-Novgorod an Archimandrite, who, together with about forty officers and other partisans, was arrested on account of participation in an attempted uprising, was at this time shot. At Smolensk during this period Bishop Makari and the Secretary of the Consistory, Kartaschow, were shot to death. Despite the interdiction of the Council Government, clergymen of the unoccupied part of the Government participated in an Eparchial Congress which was held by the White-Russians and which assembled at Monilev on Sept. 2, they being obliged to reckon with reprisals in the event of their returning to Russia.

"As is well known the office of the Procurator of the Holy Synod was first abolished by the Government of the Councils. Clerical affairs, as well as the school and cultural administration, are now under the administration of the Commissioner of the People, Lunacharski. At open discussions which were held during the last few weeks upon the topic, 'Socialism and Christianity,' and which took place at Moscow before large audiences, Lunacharski declared frankly that the conflict of the new spirit in Russia was in no way concerned only with the priests within the Church, who had long ago of their own action brought themselves into discredit, but in fact, it was intended for the true believers, as well, because in the present times, not the shield of humility was necessary, but the sword. The present Government was calling for a revolt. Christ Himself, he said, was now on the side of Bolshevism. The freeing of the poor, which once had failed of success in enslaved Judea, was now become a reality. Neither Christian humility nor Tolstoy's doctrine of non-resistance could be the lot of a Government which had undertaken to carry out this revolutionary program.

"These words contain the open declaration of war of the Soviet Government against all forms and institutions of the Russian Church which have hitherto existed. The taking away of the possessions of monasteries, the exiling of the monasterial inhabitants, the method of procedure against the counter-revolutionist or suspicious clergymen, all this was only the beginning.

"According to an enactment of the Commissioner of Justice, Kursky, which was announced on August 24, all churches and religious bodies lose their principal rights. Only to individual members of the congregations is the right accorded to take up collections for the establishment of objects for religious purposes. The possessions of all churches and religious bodies in the nature of cultural objects is transferred to the Council of the community, which, in turn, allows the members of the congregation in question, to use them gratuitously. All clerical possessions which are not expressly intended for Divine worship become nationalized. The books of the churches are to be handed over to the authorities of the Council of the community. The holding of any kind of religious meetings and ceremonies and the exhibition of religious pictures in the chambers of the State or public administration buildings is prohibited. Religious processions are allowed only by written permits of the members of the Council. All objects which might insult the revolutionary feelings, such as inscriptions in memory of members of the dynasty and their adherents, are to be removed from the churches. All religious instruction in schools, with the exception of the theological seminaries, is to be abolished. All salaries for religious instructors are to be cancelled. The Sunday schools are under the jurisdiction of the Communal Council or the Commission of Education.

"At the present time the Church is obliged, without even a possibility of resistance, to bear this heavy blow to the position of might, which hitherto but too firmly anchored in worldly affairs, it has enjoyed.

Hard Times for Priests.

"It is no wonder that many clergymen now find themselves in distress. Now and again men with long hair and in clerical robes are seen on the streets of Moscow as newspaper vendors. Many are obliged to take up a trade, others are only provided with a livelihood by means of the collections of the newly established 'brotherhoods' ('bratwo'). In requisitioning the dwellings and in confiscating estates the Soviet authorities make no exceptions for the clergy. The so numerous private churches of Russia, the chapels in private buildings, schools, and hospitals, have already been closed. It is possible that some day the large churches, too, will be closed, despite the large patronage which they attract from the oppressed bourgeoisie of today. Perhaps just because of this, things are month by month becoming more like the conditions in France at a certain period of revolution. Indeed, there for a while churches were used as stables and granaries at that epoch, and at Notre Dame in Paris the Goddess of Reason was crowned.

Faith in Church Revival.

"It may seem paradoxical in view of the storm of suffering which is at present shaking the Russian people, to declare from the standpoint of an unaffected bystander, so to speak, that this time of test, too, will pass over, and the religious life in Russia will only lead to a new, richer development. But who, without such an optimistic belief, could indeed bear the far greater storms of the present wartime? For ages the best men of Russia have fought for the liberation of the church from the ban of Czarism and from the prison of the benumbed formalistic Byzantine transitionalism. Vladimir Solowjey, whose influence in Russia is constantly growing, attempted in his philosophic-theological writings to go back to the rich, ancient Christian traditions of the Eastern Church, and in this element to introduce a tradition which has almost disappeared in the West, to the representative circles of the world of thought of Western Europe. Through his influence the old problem of the reuniting of the churches took a new impetus. Both of the former procurators, Samarin and Kartaschow, both of whom were prominent under the Kerensky Government, but who, of course, after a

short time soon left their posts are among the leading representatives of a modern liberating movement in the Russian clergy. The inexpensive pamphlets issued during the war by the Novoselz Religious-Philosophic Library proved of importance in the stimulation of the general interest in clerical problems.

Centralized Church System Still.

In August of this year, the Moscow Clerical Council concerned itself with two great questions, both of which are connected with the general political problems of the day. The first, the question of the reuniting of the churches, has, despite many an idealistic attempt at its solution, shown itself to be still unripe for concrete solution. The other question, on the contrary, came to a solution. This was in regard to the settlement of the future relations of the Moscow Patriarch to the heads of the orthodox churches of the former Russian Empire which have become autonomous. The disposition of the relation to the Ukrainian Church, which attends to its administrative affairs independently, whose bishops, nevertheless, are ordained by the Moscow Patriarch, and whose councils are sanctioned by the Moscow Patriarch, might have served as an example for the remainder of the provinces which have become politically independent. The idea of centralization, therefore, showed itself to be still alive in the clerical sphere. A common visible head remained for all in the Moscow Patriarch.

In the present Russian Church Popjedonoszew's programs have become as capable of being carried out as dreams of the political Pan Slavism which have been sated with mysticism of the orthodox belief. The words of Popjedonoszew relating to the beauty of the motherly Russian Church and to its deep anchorage among the people may sooner prove themselves true. Perhaps nothing was more instrumental in undermining the crumbling walls of the old Russian clerical authority than the semitheological enlightening treatises of Leo Tolstoy. The struggle of the great author against the Church seems to have uncommonly hastened the process of overthrow. The mass of workmen and farmers, who until the outbreak of the revolution constituted the majority of those who came under the stupefying influence of the uneducated lower clergy at present stands furthest aloof from the Church, perhaps with the instinctive feeling that the great cleansing process in church matters has by no means been completed.

Signs of Reform.

"The inner reforms of the Church are coming to pass in a temperate manner which calls to mind western church forms. They are directed toward the abolition of extremely long masses during the sermon, toward the introduction of congregational singing, toward an active co-operation of the laymen in the administration of the congregation, and, among other things, by the growing participation of the women in problems of social welfare.

"In fact, however, because of the strong interior and exterior pressure which is being exerted the stern might of the monkish hierarchy which hitherto controlled the Church asserts itself and from time to time struggles with desperate effort for its ancient power. Yet, democratic thought irresistibly takes possession of the heritage of the past. In a future Russia, which will have recovered from the bloody crisis of today, the Church will surely reappear as a polymorphous organization of religious life, which has become rejuvenated in soul as well as in body."

"It is going to be a beautiful year," said Georgietta, deftly tacking up the new wall calendar with the big, unfamiliar figures on it.

"How do you know?" asked somebody curiously. "A year is a long time."

"Well, a day isn't, and I know because I'm going to take a day at a time and make it so. Years are only days when you come right down to it, and I'm going to see that every single one of these 365 days gets some one beautiful thing into it."

"Then it will be a beautiful year," the friend answered. "You've got hold a wonderful secret."—Selected.

"Give all thou can'st; heaven rejects the lore
Of nicely calculated less or more."

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