

The Witness

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

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CURRENT EVENTS

A Budget of News From Many Quarters and Items of General Interest

Illness of the Bishop of Nebraska.

Bishop Williams was ordered by his physician to go to Clarkson hospital November 21st for observation and treatment. It was found necessary for him to undergo an operation for the removal of his tonsils which was done November 29th. The Bishop was permitted to leave the hospital Dec. 10th, and is now able to undertake some of his work, although he has been cautioned to "go slow" and not throw himself into his work with his wonted vigor. Fortunately no organic trouble was found and it is stated that he will soon be in perfect health. His physician, however, warns him against overworking himself.—The Crozier.

Bequests to Minneapolis Parishes and Institutions.

The will of the late Caleb Dorr, one of the first settlers in St. Anthony, now East Minneapolis, Minn., left \$15,000 to Holy Trinity Parish to be used in the erection of a parish house. He left, also, to St. Barnabas Hospital, the Church hospital of Minneapolis, \$5,000. The will of the late Miss Caroline A. Hall, who lived to the ripe old age of eighty years, has just been filed and among many bequests to many institutions and relatives, she leaves \$6,000 to the Home of Children and Aged Women. Many Church people in Minneapolis are interested in this splendid institution. She left to the Sheltering Arms Church orphanage \$5,000; to the Rector, Wardens and Vestrymen of St. Mark's Church, Minneapolis, \$10,000 in trust, the income to be used for Wells Memorial House of Minneapolis. The income from the residue of her estate to be used for the support of Wells Memorial House of Minneapolis. Miss Hall was one of the original communicants of St. Mark's Parish. Wells Memorial House is a memorial to the much beloved former rector of St. Mark's Church, Rev. Thomas B. Wells, D. D.

Burial of a Great City's Unknown Dead.

The following touching story is told by the Rev. J. F. Weinmann of the Philadelphia City Mission, an institution well known for its good works:

At the morgue today I was accompanied by my two esteemed brethren of the staff, Messrs. Howard and Millet. We dedicated or blessed the shrine, generously provided by Mrs. Heckscher, and the service, followed directly by the burial office for the first time with lights, was solemn and impressive. Our friends, the keeper and the engineer, were both present and took much more than a perfunctory interest. They offer to see that these additions to our weekly service are properly taken care of when not in use. The City Mission is to be congratulated upon being thus assisted in its efforts of devotion in behalf of the city's unknown and unfortunate dead. These instruments of religion put a mark upon the service we come to render which it did not have before. Where else could it be more fitting, or even as fitting, to surround the office of the dead with such sacred dignity? Today beneath our crucifix and receiving the soft light of the freshly lighted candles full in their silent faces lay the bodies of three of the great city's typical derelicts. One was wretched-

ly barefooted and had been drowned, another was utterly unknown, but human; a third, hardly, indeed almost unclad, and poverty stricken, was that of a young colored woman who lay almost upon her side, her legs drawn up as in sleep, just as she had been found upon a couch in a rough section of the city, and one thought of drugs. Beneath the cross with its outstretched sufferer they lay, the light of God's candles falling on their faces. May they rest in peace, and if not at once, at least eventually, in God's mercy, may light perpetually shine upon them.

Good Report From Indiana Parish.

A very successful Every-Member Canvass was carried out recently in St. Paul's Parish, LaPorte, Ind., the Rev. Dr. F. J. Barwell-Walker, rector, by a band of 22 workers. The same evening during the service the rector announced pledges totaling more than double those for 1918, and more have come in since. The Christmas services were well attended, and the communions made fully up to normal, while the offering was about 50 per cent better than last year. At Vespers on the Sunday after Christmas Mr. Walker made the interesting announcement that if all pledges were paid during 1919, and the various other agencies maintained the usual level, the parish would be able to pay all its expenses for the year, the amount now deficient on Diocesan Missions, and take up every note at the bank (which had accumulated before his time) while the year would finish with a comfortable balance in hand although no special effort to raise money in other ways be made.

The Crozier's Contribution to The Witness Staff.

The official organ of the Diocese of Nebraska, The Crozier, one of the best Diocesan magazines in the country, completed its nineteenth anniversary with the December number. The Rev. John Albert Williams, of Omaha is the editor-in-chief, and Bishop Williams is the contributing editor. In commenting editorially upon the magazine's anniversary, the Editor says: "It may be interesting to recall that The Crozier has been served by priests who have won places of distinction for themselves in the Church. The first editor was the Rev. Irving P. Johnson, now Bishop of Colorado and editor-in-chief of The Witness. The Rev. H. Percy Silver was the first business manager. Indeed, those two brilliant priests were the ones who launched The Crozier. Dr. Johnson was succeeded as editor-in-chief by the Rev. Francis S. White, now domestic secretary of the Board of Missions and associate editor of The Witness, and Father Silver was succeeded as business manager by the Rev. William Herbert Moor, now canon-vicar of Christ Pro-Cathedral, Trenton, N. J. The Rev. James Wise, now Bishop of Kansas and associate editor of The Witness, succeeded the Rev. Francis White as editor, and he was in turn succeeded by Bishop Williams, who served in this capacity for one year, the present editor-in-chief being associate editor during Bishop Williams' incumbency and succeeding him in 1912. The Rev. Thomas J. Collar succeeded Father Moor as business manager, and has served as such since 1911. All who have served in any capacity have done so and are doing so without any compensation, animated solely with the de-

sire to advance in this way God's Kingdom."

Jerusalem Thanks American Sunday Schools.

The following cablegram from Jerusalem was received in New York on Christmas morning, unfortunately too late for transmission to the Sunday Schools of America as a part of their Christmas exercises. It is hoped, however, that it may be accepted as an expression of gratitude from those whose lives have been saved and are now being assisted through the winter by gifts from the Sunday schools of America.

Jerusalem, December 24, 1918.

Charles V. Vickrey,

1 Madison Avenue, New York City. Bethlehem, Nazareth, Jerusalem send gratitude and good will to Sunday schools of America. General Allenby expressly requests me to convey his Christmas greetings to every scholar, teacher and officer, thanking them for last year's offering. Instead of giving each other presents we are appealing to all working in Palestine to devote gifts to starving half-clad multitudes, Beirut, Tripoli, Lebanon, Damascus, Aleppo. The first to respond contributing twenty dollars are carpentry and shoemaking apprentices in Red Cross orphanage Jerusalem their pay being only thirty cents daily. Moslem, Jewish and Christian women in the industrial workrooms give a day's pay pledging themselves to encourage others. Captain Edgar reports from Tripoli thousands of Armenian deportees trekking from Hama across mountains to their devastated homes in Russia and Antioch. Funds especially necessary to rebuild roofs, equip hospitals and furnish food and employment until harvest. Six hundred Armenian women and children deported by Turks to Bagdad arrived by sea Port Said. We are giving them a Christian welcome. Dana, Nelson released from terrible experience Turkish prison Constantinople are here. They refuse vacation and press forward to Beirut immediately to shoulder with Major Nicol immense task of relief. This Christmastide humanity understands as never before the bright promise of Bethlehem and Red sacrifices of Calvary.

(Signed) Trowbridge.

Work on the New York Cathedral to be Resumed Soon.

Building operations upon the nave of the Cathedral of St. John the Divine, New York City, which were suspended upon the entrance of the United States into the war will be resumed in a short time, says the Tribune of that city.

The work will be a thank offering, says Dean Robbins, for peace and victory.

When the United States joined the Allies Bishop Greer halted work upon the nave of the great edifice, which includes the chapels of tongues, the Henry Codman Potter monument, the choir school, the new synod house and bishop's house, and the deanery. This was done in order not to take from the country's resources the least energy that might be added to the task of winning the war. With the signing of the armistice Bishop Greer laid plans for the resumption of work upon the nave. Dean Howard Chandler Robbins of the cathedral, says:

"I believe we shall find that the cathedral now has the right of way over every other building enterprise, public or private, in the City of New York. Why? Because I believe that we are going to make it a work of thank offering of the City and Diocese of New York for peace and victory.

"We are going to make it," added the Dean, "the great public expression, to endure for centuries, of our profound and solemn joy."

The cornerstone of the Cathedral

URGES FREE SEATS FOR TRINITY CHURCH, NEW YORK

Dr. Manning Would Abandon Custom as a Thank Offering to Conform With New Spirit Brought About by Lessons of the War

The Rev. Dr. William T. Manning, the eminent rector of Trinity Parish, New York City, urged in his sermon at the mid-day service on the last Sunday in the old year, that all seats in Trinity Church be free, abandoning the practice of pew rentals that has been in vogue since the church was established 22 years ago, says the New York Tribune. "The new policy should be a thank offering for victory," Dr. Manning said, and an evidence of the sincerity with which the Church promoted the higher ideals attained during the war.

"For the Church," he said, "we want, we must all want, a deepening of religious faith and religious conviction—and along with it we want less of narrow religious prejudice and sectarian division. In this great day, all Christians must draw nearer to each other if they are to meet the Church's opportunity.

"It is time for us to take some definite, practical steps to break down the barriers between those who are one in their faith in Christ and in their desire to do God's work in this world. Our greatest need in the Church is more of that spirit of fellowship and brotherliness and close companionship in a great common aim which makes the life in our camps and in our army so wonderful.

Greatest Common Aim.

"We have the greatest common aim. Our aim is to make this world a better place for all by the power and in the name of Jesus Christ. Why does not this great aim stir us more deeply and draw us together more closely and give us more real joy and pleasure?

"I think it is because we do not make it real enough. We do not let it take hold of us strongly enough. The moment one goes into a group of soldiers he feels this spirit of fellowship. The barriers are all down. He finds himself one of a band of brothers, with a sense of fellowship which gives a new zest, a new interest, a quite astounding joy and freedom to life, a cheerfulness and courage equal to any and all tasks.

"There ought to be more of that sense of fellowship when we come here on the common ground of the Church. The Church is the place of all others where we ought to find that common fellowship. If it does not exist, or in so far as it does not exist, this means not only injury and

of St. John the Divine was laid 27 years ago last Friday.

The nave will be in some ways the most noteworthy in the entire history of church architecture. It will contain the tallest columns ever provided for any building in the world. Made of warm colored granite, they will reach up 100 feet.

The central span of the nave will be fifty feet in width. Through the walls will run passageways, or ambulatories, at different levels. It will be possible to walk through and around all portions of the nave at a great number of levels above the pavement.

Eventually the enormous area of the nave will be extended into the transepts, each of which will contain a rose window as large as those famous ones in Notre Dame, in Paris.

The windows of the nave itself will be of a size surpassing even the tremendous ones in Chartres Cathedral, and will afford unequalled opportuni-

ties for the exercising of the stained glassmaker's art.

loss. It means the actual denial of the life of the Church. "With this in mind, I wish most earnestly we could give up all renting of pews or sittings in the church and make the seats free and open to all. This does not mean that those who come here regularly could not sit in their accustomed places, provided they come in time. It does not mean that we should give less money to the Church. We ought to give whatever we can to the Church without getting something back for it in the shape of a reserved seat, and I am sure all of us feel this. We have, I know, a thoroughly hospitable spirit here in Trinity Church. All who come here are most welcome. No one is kept standing in this church while there are seats unoccupied. That I hold to be a thing quite intolerable in the House of God.

"But the renting of pews is an obstacle to that full spirit of fellowship which we want—and which we know ought to exist in the church. We all know what a spirit of warmth and life there is in our great mid-day services when the seats are all free. We ought to be satisfied with nothing which falls below this at our services on Sunday.

The New Spirit.

"It seems to me that the freeing of our seats would be thoroughly in harmony with the new spirit and the new day into which the war has brought us. I am certain that our men in coming home from the front will more easily understand the real spirit of the Church if they find its worship and its seats open equally to them and to all comers, without having to place themselves under obligations to pew holders or to any one. I do not know how many of our vestry or of our congregation agree with me in this. I am expressing my own deep personal conviction. But I believe it would be a great thing for the church and that it would have a great and far-reaching effect for religion if at this time we should make all our seats free as a thank-offering to God for His great mercy in giving us victory and as evidence of our desire to throw open the blessings of the church to all and to do whatever we can to make the church the central place of human fellowship and brotherhood in Jesus Christ, which is the thing above all others that it should be."

ties for the exercising of the stained glassmaker's art.

The Vestry of St. Luke's Church, Kearney, Neb., has concluded several months' labor in perfecting a budget system which places the parish finances in good condition for the coming year.

The ladies of the parish responded nobly to the Advent Call. It has been a great spiritual help to the parish and an inspiration to all. Under orders from his physician the rector, the Rev. Geo. E. Ware, is taking a much needed rest and lay services are being conducted in the meantime by Vestryman H. H. Cribbs.

There is nothing new about immortality. There is nothing new about God; there is everything new in the fact that we are at last willing to live as if we believed in both.—Winfred Kirkland.

THE BIBLE IS THE WORD OF GOD

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

By the Reverend THOMAS F. OPIE.

Having briefly treated, in last week's issue, the fact of inspiration—by endeavoring to show that the Bible is in very truth the Holy Word of God, let us now take up ad seriatim the character, the extent and the significance of this inspiration.

All Scholars Have Abandoned the Theory of Verbal Inspiration.

(a) CHARACTER. From the etymology of the word "character," we learn that it comes from the Greek word, signifying "a mark made by cutting," as an engraving on metal—a mark made by a pen or a stylus—as letters and figures to form words or to communicate ideas—and that these "characters" may be literal, as in an alphabet; symbolical, expressing things or ideas by a stamp or impression, as on a coin—and that this word may also signify "the peculiar properties" by which a thing is distinguished from another. Laying aside any other ideas conveyed by this unique word, let us consider the question of the "character" of Inspiration, first from these significations. Let us ask the question, "Did God 'inspire' the Bible to the extent of placing His mark upon the original manuscripts?—or by making the marks with His own finger?—or by actually controlling the pen or stylus in the hand of the writers?—either literally, as dictating the letters, or symbolically, as stamping or impressing His prophets' minds with an infallible copy or guide by which the ancient writers were to be directed? This would deal with "verbal" inspiration, or a sort of mechanical superintendence, and needs only the suggestion of the question to satisfy us as to the answer—since practically all scholars have abandoned this theory of inspiration altogether. Few people indeed now believe in verbal inspiration or

the part of God, but certain minor errors themselves disprove the theory of mechanical inspiration. We may recall for example that in the 9th verse of St. Matthew's Gospel, the 27th chapter, the writer refers to a prophecy about the thirty pieces of silver and states that Jeremiah foretold the price for which the Saviour was to be sold, whereas no such prophecy occurs in Jeremiah, but it is found in Zechariah (11:12-13)—and it is undoubtedly to this that St. Matthew makes reference. Also, as Prof. James Orr tells us, there is an error in 2nd Kings 15:27, where Rehah's reign was said to have extended over twenty years, thus throwing the chronological reckoning out of step. Ezra and the Chronicles are shown to contain slight discrepancies, due doubtless to illegibilities or erasures or lost passages in the genealogical and historical lists from which the inspired writers obtained some of their data.

Certainly few would argue that God would make supernatural interposition in order to supply these missing figures and illegible words—especially when they in no way affected the purpose or the Divine plan of the Scriptures!

In dealing with the character of inspiration which we claim for the Bible, distinguishing it from other literature, no matter to what excellence of diction and genius such literature may attain, we enter upon a somewhat different phase of the question. Here we shall deal with the characteristic nature or genius of inspiration, and also with the distinguishing marks of Divine Inspiration, as differentiated from what we may call "natural" inspiration. We have already touched upon the former in quotations from Old and New Testament writers, who declared that they were inspired by virtue of God

revealing Himself to them and by His Spirit having told them what He would have them say and write. The parallel of the lyre producing sweet harmonies and subtle melodies by simply being exposed to the gentle zephyrs is advanced by some as an illustration of the Spirit or "Breath" of God operating upon the ancient writers, but this seems too extreme to necessitate argument. Philo argued a complete suppression of the human consciousness and temporary effacement of the ego on the part of those inspired—and Athenagoras speaks of the prophets as "entranced and deprived of their natural powers of reason." But this idea too has been modernized out of any extensive credibility. In an article appearing in the Presbyterian Review some time since, A. A. Hoge and B. B. Warfield make this rather paradoxical assertion—"The supernatural knowledge became confluent with the natural (as to the mode of inspiration) in a manner which violated no law of reason or of freedom. And throughout the whole of His work the Holy Ghost was present, causing His energies to flow into the spontaneous exercises of the writers' faculties, elevating and directing where needed, and everywhere securing (and here it seems to me is the contradiction—since they say that no law of reason or of freedom was violated) the errorless expression in language of the thought designed by God." We can scarcely accept this as a true representation of either the character or extent of inspiration, since it is refuted at once when we remember that, for example, no two of the Evangelists agree on the exact wording of the inscription on the cross. Matthew has it, "This is Jesus the King of the Jews"; Mark, "The King of the Jews"; Luke, "This is the King of the Jews"; John, "Jesus of Nazareth the King of the Jews." And when we recall further that St. Paul uses the words, "I speak as a fool," and that many expressions appear in the Old Testament that could scarcely have been dictated verbatim by the mouth of God, as has already been suggested, by the manifestly human element in the ideas and the spirit of them, we are constrained, it seems to me, to reject the theory of "errorless expression" and mechanical verbal dictation. To be specific, can we imagine God saying, as does St. Paul, in

speaking of the Cretans, in his letter to Titus, "They are always liars and evil beasts"? or can we think that God actually put these words into the mouth of the Psalmist, "Break their teeth, O God, in their mouths," or "Let his prayer become sin"; "Let his children be fatherless and his wife a widow; neither let there be any favor to his fatherless children"? Such a belief belongs not to the present-day high idea of Divine character, I think, and is little short of unspoken blasphemy.

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.)

5. If the majority of Church people believe differently from the clergy regarding a certain matter, can it be correctly said that the Church teaches as the clergy say?

There are two kinds of questions that arise in connection with Church affairs, (1) Those which involve a fundamental question of faith or practice and (2) those which involve matters that are not essential.

In the first class of questions, the issue is not settled by the dictum of either the clergy or the laity. It is a matter of the Church's witness through its various institutions, viz.: creeds, liturgies, eminent writings. This compares the faith once for all delivered to the saints and is not a matter which can be settled by majorities. It is the same question that comes up in our federal government. A majority of Congress may pass a measure but the Supreme Court may set it aside as unconstitutional, that is as contrary to the constitution of the nation, which same is determined by the tradition of our national institutions.

In the second class of questions, the clergyman is the regularly appointed official of the Church who is made responsible for its worship and discipline in the sanctuary where he may have jurisdiction.

You may disagree with the ruling of the court but it is the duty of good citizenship to accept this ruling or to appeal to the higher authorities which are established by the Church.

The observance of good order in any institution is not subversive of individual liberty. But any anarchy is always destructive of any liberty.

We obtain order in all walks of life by not always having our own way, even though that way may be better than that laid down by constituted authority.

6. What became of the Ark and the two tables of stone on which the ten commandments were written?

The Temple in which these antiquities were preserved was completely sacked by the Assyrians. In all probability all of these venerable relics disappeared at this time.

At no time has God permitted material things to remain because of man's tendency to regard them with superstitious reverence.

7. Whence did the Gentiles spring?

The Jews were the descendants of Abraham who was one of the descendants of Noah.

After the flood the many other lines of descent from Noah scattered over the earth.

The Hebrews were merely one line in each of several generations. For example: of the descendants of Abraham, Isaac was chosen but Ishmael was cut off from the promise. Jacob preserved the Hebrew line but Esau's descendants were Gentiles.

So the Hebrews were merely one line of descent from all the descendants of Noah.

8. Is the House of God which Solomon built still standing in Jerusalem?

No, that was destroyed many years before Christ. It was the Temple that Herod built in which Christ and the Apostles worshipped. But every building in Jerusalem was destroyed about A. D. 70, by the Romans and for 150 years no Jew was allowed in the city which was called Aelia Capitolina. It was literally true that the Romans did not leave one stone standing on another as Christ prophesied.

SANCTUARY OF PRAYER.

We give Thee thanks, Almighty God, for the bread of the body that nourisheth, and we beseech Thee to give us that bread by which man's higher life is fed, that we, laying hold of the life that never dies, may thereby be fitted for the troubles and burdens of this life, and look forward with joy to the highest and better life. So we may live in constant, childish trust in Thee, as to believe, though we behold it not, that the end of all things is divine, and to catch the music to which this world is set by Thee. Lead Thou us from the lower life to the better life, that little things may lose their power to vex us, and in the midst of the troubles of this life, we may have the peace of God that passeth all understanding. Of Thy loving-kindness and tender mercy hear us, through Jesus Christ our Lord. Amen.—George Dawson.

Almighty God, Who art the only source of health and healing, the spirit of calm and the central peace of the universe; grant to us, Thy children, such a consciousness of Thy indwelling presence as may give us utter confidence in Thee. In all pain and weariness and anxiety may we throw ourselves upon Thy besetting care, that knowing ourselves fenced about by Thy loving omnipotence, we may permit Thee to give us health and strength and peace; through Jesus Christ our Lord. Amen.—From Trinity Messenger, Oakland, Cal.

ARMENIA'S WOE.

By Walter Carruth.

The Niobe of Nations, Byron wrote,
With Rome to point the moral, long ago;—
Figure more fit for wrong'd Armenia's woe!—
From cities thronged and villages remote,
From wide-flung plains to pastoral use devote
And vales 'neath peaks of everlasting snow,
Rose anguished cries as fell the dastard blow
That the fell Turk and treach'rous Teuton smote.

The wasted remnant of this ancient race
Implore our aid in their most bitter need;
Bread, to keep life, is all they humbly ask.
Lacking were we in very truth all grace
If we respond not with the utmost speed,
And count the aid a truly joyful task.

A LAYMAN'S GREETINGS TO THE CLERGY.

"The love you liberate in your work is the only love you keep."

The following unique Christmas and New Year greeting, artistically printed in booklet form, was sent to the clergy of the Diocese of Washington, (District of Columbia and four Counties in Maryland), by a well known layman of the Diocese, whose name is withheld by request:

A pleasant smile—a friendly note—a neighborly visit—a cordial invitation to visit you—these things go far to win the laymen—for laymen, you know, are human.

The biggest bank's biggest depositor is human. The littlest drug store's littlest customer is human;—you and I are human.

Let us admit and recognize this fact. Let us keep in touch, let us be friendly with each other; not just at Christmas or New Year's Day;—but all the time.

Laymen are good fellows, all of them; occasionally a little exacting, perhaps, just as you and I are apt to be, but everything considered, they are pretty good chaps.

They attend your service—they inspire you to nobler deeds—they contribute toward your income—they keep the Church open—for without their loyalty you would have no Church.

Of course you give your laymen good service, but other churches offer them good service, too. So if they stick by you—stick by them—every single one of them.

Think of them not as poor members, but as individual human beings;—men who laugh and scold, who work and play, who have their pleasures and grievances, their moments of sadness, their days of content.

Think of them as Bill and Sam and Dick;—as individual units who help make up the world we live in.

And who look to you to lead them on the way to Heaven.

9. Is the town of Babel or the pillar of salt into which Lot's wife was buried still standing?
Neither are in existence today.

10. Who was Cain's wife?
This question is frequently asked and it is based on the assumption that there were no other inhabitants of the world than Adam and Eve. If we read the book of Genesis carefully we will see that God made man, but chose Adam and placed him in the Garden of Eden.

Later on it refers to the sons of God and the daughters of men. Personally, I believe that Adam re-

ceived the supernatural gift of conscience and that when the sons of God married the daughters of men, it refers to the union between those who were endowed with conscience, the descendants of those who once lived in Eden, and those who had a mere animal existence without the supernatural gift.

Our sins may find us out, but they can generally be depended upon to call again.—Philadelphia Record.

"To learn a man's character," says Whately, "see how he takes a favor."

MY FATHER'S BUSINESS

A Practical Consideration of Parish Problems and the Way to Solve Them

By the Rev. DAVID CLARK BEATTY

FOREWORD TO LAYMEN.

Let us suppose that

The President of a large corporation which, under his management, had become a "going concern," found himself suddenly commissioned by THE MOST HIGH GOD a Priest in the Church of God.

He was placed in charge of a large parish.

He sought to find out definitely the nature and scope of the "business" of the Church and his relation to it.

An immense diversity in the answers to his questions was the result—statements from clergymen, laymen and "57 varieties" of outsiders.

Confused by the exclusive emphasis which each replied laid on his own particular idea as to the most important work immediately or solely to be undertaken by the priesthood of the Church, nevertheless, after carefully tabulating the information, he became unalterably convinced that the "business" of the Church was the BIGGEST BUSINESS that ever engaged the heart and soul of men.

While becoming intensely interested in the exercise of his duties, he found himself in the centre of a vast and ever widening circle of most perplexing problems.

The immediate problem he found to be that of inducing the men, women and children within the confines of his parish to become absolutely obedient in their hearts and minds and bodies to the "ONE Who came from God, to found the Kingdom of God"—in other words, "to bring men home to God."

The ultimate problem is that of doing his part in conquering the entire world and placing all its inhabitants and governments under the unqualified Kingship of God as a part of God's Kingdom.

He found that the share of his own particular parish in "the business" was capable of an expansion so vast that the results of his management might be felt in every direction of the compass and touch the most remote inhabitant of every country, tribe and nation under the sun, and would be likely to reach "into the boundless realms of eternity."

In comparison whereof his former business connections faded into insignificance except in so far as they might be made to contribute to the working capital of the Church.

In the light of his new business as defined by the aforesaid clergymen, laymen and outsiders, the dividends of mere dollars which he had formerly helped to produce were dwarfed in importance by the greater dividends which when earned would be guaranteed to the extent of their full payment by the government of the Kingdom of Heaven.

On the other hand, the old form of dividends which had gone down so low in his estimation, became (like munitions of war to the army fighting in the trenches) of immediate and almost overpowering importance!

He had emerged into the work of REAL MEN.

He had taken up where it had been left off, the work of the GOD-MAN.

His new business was, in fact, INFINITELY WORTH WHILE!

But alas! of such supreme importance was regarded the article which, without dissent, was admittedly the business of the Church to produce, that millions of men, women and children, some most feverishly, some most unduly economically, some most wastefully, were turning out more or less imperfect products

—by absurd and ridiculous methods,

—by pathetically strenuous methods,

—by Christian unscientific methods,

—by psychologically unsound methods.

O yes! occasionally an article seemed to have come up almost to the standard of the Son of Humanity Who had been produced for all time as a Model in the evolution of a certain nation. Was it possible, he thought, that the system of that nation must have been correct to have produced that perfect Model? Was it really

unapproached in efforts to duplicate? Yet he found to his astonishment that the general methods of that nation had been largely abandoned by many denominations of Christians and its plan of worship and work—still continued in principle by at least two branches of the Christian Church—looked upon with great disfavor by vast numbers of persons "who profess and call themselves "Christians."

He found that many of the factories and workers in the Kingdom were called "sects" and "denominations" and that they were all working more or less at cross-purposes, each endeavoring by man-made methods as their own individual experience or ideas—or certain pet notions of their original managers might dictate—all to produce the self-same article, each to be labeled as of priceless value!

He turned aside to examine the products of his own beloved Church, the "confirmed" persons, duly labelled as such and supposed to have been produced by the correct machinery. Were they any more perfect than the chance products of the "sects" and "denominations" or of the more complicated machinery of sister Churches?

Just here he "registered" doubt.

Then he turned to a consideration of the raw material.

He found it unlimited in amount, low grade ore, high grade ore,—all the inhabitants of the world present and to be born, individually, collectively, in groups, in the mass—as societies, communities, governments, lesser kingdoms, in all cultivated and all waste places.

Furthermore (contrary to all the laws of earthly business) there could be no possibility of an over-production, for the greater the production—even if possible to infinity—the greater the demand and the greater the value of each article produced!

If he would take even the initial steps necessary to make his own part in the business a success without regard to the methods of others in the business (for the Master Workman had sent the message to him, "What is that to thee—follow thou Me"), he must look first of all to the fullest co-operation of his Board of Directors and to the most complete efficiency of his office force.

But alas again! his Board of Directors (called a "Vestry") simply allowed him the use of a factory which they would permit to be opened but a very few hours each week—at other times it would be too cold for the hands to assemble and lighting and heating and other overhead and underhead expenses must be saved, though the saving prevented the turning out of the products and the earning of dividends contemplated by the Founder of the business.

He found that he would be expected to divert the business to the mere making of money, so as to relieve the Board of Directors of as much personal responsibility as possible, and even this on the smallest possible working capital and against the possible veto of the Board.

The Board also thought it advisable that he should keep the speed-gauge of seeming activity quite high, by baptisms, confirmations and communions, but that even these indications of LIFE were not quite as important as providing large subscriptions and big pew rents and reducing the financial burden on the well-to-do hands in the factory to the lowest possible minimum.

Some of the good men of the Board, who were themselves most liberal contributors to the capital involved, were so intent upon the working out of these subsidiary problems—for these considerations most interested them—the running of the business on the least amount of capital and at the smallest possible expense, that they actually failed to notice the almost total failure of production of the desired products and the utter absence of Divine Dividends on their shares of stock!

He knew that he ought to put in up-to-date machinery; but, contrary to his former experience in going con-

cerns, his Board of Directors refused to allow him to discard the worn-out machinery that he found in the Divine Factory—machinery which he could hear from his office door wheezing along mournfully.

He loved his wardens and vestrymen individually for their splendid qualities of mind and heart, and probably admitted their splendid "plunging" in their own business deals. They were very kind to him socially and occasionally gave him "tips" by which he might double or treble investments "which moth and rust doth corrupt." Alas, again! he had nothing but debts to his credit, which, of course, could not be invested in such tangible and present good, for he had spent all his money and run into debt in order to find a place where he might exercise the duties of the Commission that the MOST HIGH had handed to him.

In their own several successful businesses they were beyond criticism; but collectively as a Board of Directors of their "Father's Business"—well, he dreaded Vestry Meetings to which he had to go with a bright and smiling face and with a joke on his tongue to prevent the Vestry from closing up the Church buildings and appurtenances and "discharging" him from their employ for lack of funds.

They had never failed in anything else they had undertaken.

But they didn't seem to take any special pride in their "Father's Business," which had been left to them IN TRUST for the Glory of God, except when it came to tablets and memorial stained glass windows in the darkened Church building. Were they not beautiful!

Therefore, they made no pronounced success of the business of the MOST HIGH.

Concerning the business of the Church, as the Senior Warden expressed it, they must "save every cent they could." The Rector alone seemed to realize what terrible losses such "saving" entailed.

When the door closed on the last of them about midnight, he felt like one who

"Walks to his own funeral, drest in his shroud."

(To be continued.)

WESTERN NEBRASKA.

Owing to the ban being placed on Children's gatherings the Church School of St. Mark's Pro-Cathedral, Hastings, the Rev. Charles Rowland Tyner, Dean, was unable to have its annual Christmas entertainment; however, the teachers realizing what Christmas meant to the pupils, purchased gifts and had them distributed to the various homes. Mothers and children appreciated this thoughtfulness as evidenced by the many notes of thankfulness sent to the teachers by the scholars of the school.

The annual mid-night Christmas service was held in the Pro-Cathedral. After being under the ban for weeks the people were hungry for the service and a large congregation gathered at the late hour to make their Christmas Communion. The Pro-Cathedral was beautifully decorated by the Altar Guild. The choir caught the Christmas call and responded in force. Owing to the illness of Bishop Beecher, Dean Tyner gave the Christmas message.

The influenza has been very severe in Grand Island, and only two services have been held in St. Stephen's Church since September, however, as the law allowed 12 people to congregate, the Rector, the Rev. L. A. Arthur solved the problem somewhat by celebrating Holy Communion at 8 a. m. and then remaining in the church until 12 o'clock to give the Sacrament to those communicants who might come.

Three gold stars are now on the Honor Roll of the parish. Word came recently that Armand J. P. Leschinsky, member of Battery F. 338 Field Artillery died of pneumonia at a base hospital in France. As soon as the authorities will permit it a memorial service will be held when the blue stars will be changed to gold.

Bishop George Allan Beecher who has been ill for the past two weeks is now able to resume his duties.

Reggie: If pa was to die, ma, would he go to heaven? Ma: Hush, hush, Reggie! Whoever has been putting such ridiculous thoughts into your head?"

VIEWS AND INTERVIEWS

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

The Pope Has No Right to Serve on the Peace Board.

"The Pope wants to be represented on the Peace Board," says Bishop Mann of Southern Florida. "He has no more right there than has the Patriarch of Constantinople or the Archbishop of Canterbury. If he would send Cardinal Mercier as his representative we might not object. As there is no chance of that, let him remain outside with the other Bishops, and simply pray for a just and lasting settlement."

Why Haven't The Women Retaliated?

"Why are all the sex proverbs about women?" asks Frondix in Church Work, Halifax, N. S., and asserts that there are no proverbs that apply to men apply to human nature as a whole, but all the proverbs that apply to women seem to stop there. Why is this? And another peculiarity about them is that they are mostly uncomplimentary. This seems to have been going on since the beginning. And it has been common to all nations, civilized and uncivilized, ancient and modern, eastern, western, northern and southern. Why haven't the women retaliated? They are certainly gifted with the power of terse epigrammatic statement. Here is a chance of evening things up."

Prompt Service Makes People Punctual.

As a rule services in the Diocese of Massachusetts begin promptly, but Bishop Lawrence suggests even greater exactitude. "We are a time-table people. The more prompt the services are, the more punctual the people will be; at all events, we can hold them up to punctuality by our own 'Holy alacrity' was an expression of my old pastor. From the beginning to the end of the service, let there be movement. If there is a voluntary on the organ before service, it should stop one minute before the hour in order to be ready for the processional; from the first to last there will be inteness on the service. Why should the organist play the whole verse of the hymn first? Let the choir and people attack the hymn and canticle at earliest moment consistent with their ability. The reading by the Rector of the first verse of the hymns has gone, fortunately. I believe that we shall never have good singing of the hymns by the congregation until the people rise when the choir does. How can we join in the first line when we are starting to stand up? We the people are the singers as well as the choir."

Thinks the Church Does Not Trust the Laity.

"An article appeared in THE WITNESS of November 9th entitled Religious Conditions in the West and South West by Bishop Morrison of Iowa. It was a fine introduction to what should be a serious discussion of a great weakness in the Episcopal Church," writes Mr. Hector Baxter of Minneapolis. I fully expected that correspondence would arise, following the Bishop's article, but to my great surprise, there has not been a single letter, nor even an editorial comment. This is not creditable to the thinking people of our Church, for effect always has a cause, and it is the duty of right thinking and Christian people with a vision to try and discover why things are so, unfortunately in our Church. I will touch upon one point only, as I have not the time to enter into newspaper correspondence. I was brought up a Presbyterian in the home of my grandfather and aunt, both of whom were deeply religious. Every day was commenced in our family by reading of the Scripture and, all kneeling together, men servants and maid servants, as one common family, in worship to our Heavenly Father. This was repeated at the close of the day. Every meal we sat down to, God's blessing was asked upon what was provided for our nourishment, and when we had finished our meal, just

as reverently, thanks was returned to our Heavenly Father for what had been provided and of which we had partaken. I have reason to believe that there are clergy of our beloved Church, who do not have family worship. I suppose this is also true of the clergy of other churches. A stream never rises above its source. Again, our Church from the family life to its organization as a Church, does not trust the laity nor throw responsibility upon them. In many instances the clergy are the superintendents of their Sunday Schools, and Diocesan Sunday School organizations are officered exclusively by the clergy. On the other hand, take for instance, our County Sunday School Association, in which Episcopalians are interested, to the best of my recollection at present, every officer is a layman. The success of the organization is put up to the laymen and they accept the challenge. Again, our people, young and old, have not been encouraged nor accustomed to take their place in religious life, by reading the Scriptures and by leading in oral prayer. Now, I could go on almost indefinitely, and cite instances to show the whole trend of our personal and family life, parish life, Diocesan life, and our life as a Christian Church, does not encourage, rather discourages, placing responsibility upon the laity, male and female. Under such conditions, have we the right to expect the laity to take an enthusiastic interest in religious matters like Christian bodies about us who are brought up from childhood to do so?"

Would Admit Germany in the League of Nations.

"Bolshevism is the greatest menace to the world today" says the Rev. E. F. Chauncey, rector of Trinity Church, Columbus, Ohio, "and it is made strong by hunger, poverty and misery. If Germany succumbs to Bolshevism it will be because the people suffer famine. Russia would not be under the terror of the Bolsheviks today if we had treated her as we should have two years ago. A policy of wisdom on the part of the allies would have prevented present conditions there."

"It is a mighty retribution which will overtake Germany if it goes down under Russian terrorism. Germany, which held the Czar on the throne for many years through industrial and military influence on Russia and stifled the voice of democracy there, now suffers from an autocracy of Bolshevism only equalled by that of Czardom. And this autocracy of influence comes from down-trodden Russia."

Germany should be admitted to a free share in the league of nations, according to Mr. Chauncey. The whole idea of the league of nations is to be united in spirit and this unity, he thinks can only be accomplished with Germany on an equal footing in the league.

Military intervention may be necessary in Germany to restore order, he thinks, but only as a last resort. "The nations that would deal with Germany in a spirit of revenge will be sowing the whirlwind and creating a second 'Alsace-Lorraine' to foment future wars. Reconstruction must be accomplished on the basis of furthering true democracy in Germany."

Five little books on prayer lie on my table. That there are so many of them is significant of what we all know—that during these times of mental and spiritual stress prayer has been more than commonly in people's thought. Prayer is not a sign of weakness, but of strength. Paul's paradox, "When I am weak, then am I strong," explains it. When the weakness of human resources is revealed, then are we ready for the strength of God.—Willis A. Ellis, Chicago News Book Review.

The Rev. Dr. J. F. Herron of Holy Trinity Church (Hartwell) Cincinnati, Ohio, has accepted a call to Christ Church, Xenia, in the same Diocese.

The Witness

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EDITORIAL

OUR KING.

I am going to ask you to imagine yourself as one apart from the world, as one to whom a thousand years are as a single day, and as one who is not concerned with your own little job.

We are so prone to look at the drama of human events from the standpoint of a scene-shifter, to whom everything is commonplace and drudgery, and so disillusioned as to the beauty of the play.

I can remember, when a boy, of seeing Edwin Booth in Hamlet, and how I can understand how a thousand years can become as a single day,—so absorbed was my interest that there was no realization of the flight of time.

So in that same spirit of absorption let us regard all the world as a stage and study the plot as it unfolds itself in the drama of history.

* * * * *

What a wonderful thing it would be if we could see the universe for the first time. How marvellously beautiful would seem the setting of the stage;—the beauties of nature, the return of seasons, the correlation of forces, the inventions of man, the pageant of history, as the course of events proceed.

And what a wonderful libretto of this world symphony is the Bible!

Starting from the simple nomad life of Abraham, it touches upon all the elements of ancient civilization—the dull tyrannies of Babylon and Egypt, the brilliant diversities of Greek art, the solid armies of imperial Rome and running as a scarlet thread the unfolding of Hebrew prophecy and poetry in the life of Jesus Christ. As the nations stood about Jerusalem, so Christ stood round about His people from that time forth forever more.

For He is the central figure of the drama of human history, whose influence permeates it all from the days of Abraham down to our own time.

There have been other great men who have had their entrances and exists, such men as Nebuchadnezzar and the Pharaohs, Alexander and Julius Caesar, Theodoric and Charlemagne, Mahomet and Napoleon, Bismark and William Hohenzollern; but the real hero of the drama has been our King, the Lord Jesus Christ.

He who barely touched the earth, in an obscure corner, for a work of three years with a little band of peasants; He it is who is the main character, for whose coming Abraham looked and ancient kings and prophets waited in vain, and in whose train have all the modern kings and prophets served.

* * * * *

Can you not feel a thrill as the fascinating story of His power unfolds itself before you?

And, first of all, the prelude:

For two thousand years the Hebrew people had been confidently expecting a Messiah.

Abraham, looking into the starry firmament, had been told that in his seed should all nations of the earth be blessed.

Balaam, a Magi of the Orient, had prophesied, "I shall see Him but not nigh. There shall come a star out of Jacob, and a scepter shall rise out of Israel. Out of Jacob shall come He that shall have dominion."

David had said, "The Lord said unto my Lord, sit thou on my right hand until I make thine enemies thy footstool."

Isaiah had proclaimed, "Arise, shine, for thy light is come and the

glory of the Lord is risen upon thee. For behold the darkness shall cover the earth and gross darkness the people: but the Lord shall rise upon thee, and His glory shall be seen upon thee, and the Gentiles shall come to thy light and kings to the brightness of thy rising."

* * * * *

And so the curtain rises for the first act.

Note the matchless contrasts.

On the one side is the manger with the shepherd and the plain country folk of Galilee; on the other the angelic host and the Star in the Heavens and the kings of the East coming to the brightness of His rising.

What artistic talent this to have introduced a helpless babe in earthly poverty and heavenly splendor!

This act is but thirty-three years in extent, but no clock can measure the length of the Gospel.

In this act is introduced the radiance of His person, the winsomeness of His service, the audacity of His plan, and the curtain falls in the darkness and blood of Calvary. The Messiah has failed and no human hand can help that bleeding corpse on the cross of Calvary.

* * * * *

But in three days the curtain rises and there reappears the Prince of Peace, victorious over the grave, ready for the next act of 300 years.

Having bestowed upon His apostles the Pentecostal gift, He promises to be with them to the end of the world.

In this act we see the Christian gospel extending by leaps and bounds until the heathen historian, Tacitus, tells us that in the days of Nero it was an enormous multitude in the city of Rome.

In this act we find the army of Christ arrayed against the power of imperial Rome and thousands pay the supreme price for their devotion, until about the year 300 the persecution of Diocletian aims at the destruction of the whole Church by destroying its ministry. It was the most terrible of all the persecutions, and as you sit and gaze, you see the complete overthrow of all that had been established. It was a day of darkness and blood, hundreds of thousands being victims to the imperial wrath, and again the Christ has been overthrown and all that seems left is dust and blood and ashes.

* * * * *

But after a few years of desolation the curtain rises, and we see Constantine, who has conquered in Christ's sign, firmly established on the throne. It is not the man we are to consider, but the triumph of the cause.

This act is 150 years in length, and during this period occurs the momentous struggle for the divine honor of the King. It was Athanasius against the world, and Athanasius won because his cause was truth.

We see also Julian the Apostate in the few years of his reign do battle with the Nazarene to exclaim, as he lay dying on the Persian battlefield, "Thou hast conquered, Galilean!"

It was the golden age of Christian literature,—the age of Chrysostom and Ambrose and Augustine and Leo and Jerome, but lo! the greatest of all cataclysms in the destruction of Roman civilization, now Christian, by the hordes of the Huns, Goths and Vandals, leaving in their wake dust and ashes and awful carnage.

Again the Galilean has been defeated by the brute forces that oppose Him. Again darkness covers the earth and gross darkness the people.

* * * * *

The Fourth Act lasts for a thousand years. The heroic figure of Leo, and the venerable institution which he represented survived the wreck of that great empire of which it was a part, and it alone survived.

It was indeed the dark age, and slowly, very slowly did the power of Christ turn captivity captive.

The age begins in barbaric vices and squalor and ignorance. And as the power of Christ slowly asserts itself, it again becomes the victim of Mohamet and Norsemen until in the tenth century the light seemed well nigh extinguished.

But out of the desolation the middle ages slowly arise, while armored knights and black-robed monks assert once more the cause of Christ. Great cathedrals arise. The age blossoms into a very pageant of knightly chivalry and scholastic combats. But once again the power of Satan asserts itself. The age goes down in the dissoluteness of the Borgias, the cruelty of Philip, the foolish and pompous grandeur of the field of the cloth of gold with the three young monarchs of Europe strutting across the stage in their selfish vanity.

It ends in a house divided against itself. Europe devastated by the wars of religion. Papist and Lutheran, Jesuit and Huguenot, Cavalier and Roundhead devastate the earth with wars, and Christ again is defeated by the divisions of His own household. Desolated Europe! Divided Christendom! Hopeless Hate!

* * * * *

The curtain rises for the last act.

It is the age of finance and merchant princes. Of scientific materialism, of business materialism, of political intrigue and military egotism. But again the Christ arises and though His forces are divided, they have not deserted Him.

As unlike the middle ages as algebra is unlike fiction, yet Christ emerges as the wealthiest of all these millionaires, possessing more in His own name than any ten of them.

Again His cause flourishes, even to the furthest corners of the globe, as His representatives go to the furthest corners of the earth. Never was He so powerful, never were His armies so strong and generous, never was his cause more hopeful.

It is a great drama, and we are living as it draws to its close. We

know not how long this act may be, but we believe it is the last.

We may be on the eve of an age in which common men will be the greatest power, but they cannot destroy the power of Christ, even if they would.

And why should they? He Himself a common man, raised to a high power, is their natural leader. For them He bled and died.

For a time these forces may be led by the scatter-brained demagogues who would substitute a rule of revenge and hate for one of greed; but inevitably the hour draws nearer when all His enemies will say, "O Galilean, thou hast conquered"; and the kingdoms of this world will become the kingdoms of the Lord and of His Christ. He has overcome in all of the ages, and shall He fail in the climax of the drama? We, who have watched from the seats of the spectators, are privileged to be children of the King, if we are loyal to His cause.

ARMENIA AND SYRIA CALL FOR HELP.

The dense clouds of battle have cleared at last, the din of death and destruction is silenced and peace is with us. But the terrible conflict of the past four years has not subsided without leaving a heavy trail of sorrow and destruction in its wake. It is particularly awful that this burden of desolation should fall most cruelly upon the little peoples or subject races who had nothing to do with bringing about the world conflagration.

In the Near East today it is estimated that 3,950,000 Christian people, Armenians, Syrians and Greeks are perishing from hunger and disease while the big nations of the world rejoice in victory. It would seem that peace has come at last to all but those who deserve it most, the harried peoples of the Ottoman Empire. France and Belgium, England and America, all hold hearts seared by the loss of loved ones, but the cross of heroism helps to soothe their pain.

The charred ruins and barren fields of France are horrible indeed, but she knows the glory of a victory won. Vast sums of money, and millions of willing hands are already at work repairing the ravages of war on all the battle fronts of Europe.

Shall the little peoples of Asia Minor, these wretched victims of torture and deportation, be allowed to starve on the day of victory? The land is scourged by famine and no government aid is available. In 1915, when the barbarous massacres and deportations threatened to wipe out the entire Christian population of the Near East, America came forward and her dollars saved these martyrs of faith from complete annihilation.

The surrender of Turkey now opens the way for the permanent emancipation of the little nations and the big hearts of America are ready to do their part. On next Sunday the first After the Epiphany, Jan. 12th, a nation-wide campaign will be put on by the American Committee for Armenian and Syrian Relief all over the United States for \$30,000,000, the minimum sum necessary to save the refugees from starvation and disease; then follows the great work of rehabilitation when these homeless, heartsick and destitute wanderers shall be re-established in their homes and started in life anew, freed once and for all from the tyranny of the Turk.

When the three wise men rode from the East they bore on their saddle-bows three caskets filled with gold and frankincense and myrrh, to be laid at the feet of the manger-cradled babe of Bethlehem. Beginning with this old, old journey, the spirit of giving crept into the world's heart. As the Magi came bearing gifts, so do we also; gifts that relieve want, gifts that mean service, gifts inspired by the star that shone over the City of David.—Kate Douglas Wiggin.

Directors of the industrial plants of the Morgan Memorial of Boston are planning to make the necessary changes to train wounded soldiers properly.

CURRENT EVENTS

There are twenty-six stars, two of which are gold, on the service flag of St. Peter's Church, Honolulu, H. I.

"I hate dot Red Cross because it has broken the brave spirit of the German peoples," said a German prisoner, and added that the Red Cross had taught the German civilian population America's strength.

Jerusalem, now in the hands of Christians, has opened its gates to thousands of destitute and suffering people from nearby nations seeking hospitality within its walls. It is estimated that there are twenty thousand destitute Armenians in the city.

Bishop Brent is expected to return from overseas for a visitation of the Diocese of Western New York, and the Standing Committee of the Diocese has requested him to fix the date for holding the annual meeting of the Diocesan Council.

The Rev. Ewald Haun, rector of the Church of the Ascension, Middletown, Ohio, had the pleasure of announcing to his congregation on Christmas morning that the property in the rear of the church had been deeded to the parish by Messrs. David E. Harlan and Charles R. Hook, who for several years past generously permitted the use of the building for a Parish House.

Our secular papers recognize, as one of the most brilliant free-lances of the press, the Editor of "Life," who declares, that "The Allies and Americans fought to beat a system and a program of advertised intentions that were diametrically anti-Christian." And everybody knows how all the great captains, English, French, Italian and American, are men of faith and prayer, who endured and dared as "seeing Him Who is invisible."—The Palm Branch.

Mrs. Augusta D. Swart-Earle of Colorado Springs, Col., moved by our appeal for reading matter for soldiers at Ft. Liscum made by Corporal H. A. Forsyth, in our issue of November 30th, immediately forwarded to the Corporal some magazines, and under date of December 28th remits for subscriptions to The Witness for the Corporal and for a friend in New York state. "I generally send my papers to a friend in India," writes Mrs. Earle, "so you see The Witness does some travelling. Every number of the paper is simply fine, and I wish you greater success."

A purse so fat that it bulges out at the sides, and is puffy in the middle with 'filthy lucre,' has been presented to the Rev. A. W. Pannell, rector of Trinity Church, El Dorado, Kans., says the Republican of that city, by his fellow citizens "so that he can go home to England and see his aged mother, whom he has not seen since he left for America several years ago. Under no circumstances will he be allowed to spend it on charity work, or for anything but this proposed trip." The purse was made up and presented to Mr. Pannell as an expression of appreciation of his self-sacrificing work during the influenza epidemic, from which he suffered a temporary physical breakdown, an account of which was given in the last issue of The Witness.

Out of a population of not quite 10,000 there were at least 1,500 cases of influenza at Grand Junction, Colorado. "Happily the Church has not been found wanting in the emergency," says the Evangel. "Bishop Touret initiated a Visiting Association, led by the ministers of the city, backed by the Red Cross, which went into all places of need with food and care for the sick. The diet kitchen of the Association was in charge of Mrs. Touret. The Association was most skillfully managed and did a great service to the community. St. Matthew's welcomes the Rev. Benjamin C. De Camp as associate minister. Mr. Camp arrived in the middle of the epidemic and rendered valuable assistance in the Emergency Hospital."

The Convocation of the Missionary District of Southern Florida met on Tuesday, Wednesday and Thursday

of this week, at Holy Cross Church, Sanford, the Rev. A. S. Peck, rector. Bishop Mann gave his annual address at the Evening Prayer Service on Tuesday. The several services were held in the church and the business sessions in the Parish House. There were celebrations of the Holy Communion at 7:30 a. m. on Wednesday and Thursday, and noonday luncheon was served on these days at Hotel Carnes. The Rev. L. G. Wood and the Rev. G. L. Tucker gave addresses on Wednesday afternoon. The meetings of the Woman's Auxiliary to the Board of Missions were held at the Woman's Club House, and a special meeting for the Junior Auxiliary will be held tomorrow afternoon, Sunday, January 12th.

On Friday evening, December 27th the annual entertainment of the Church School of Grace Church, Pittsburgh, Pa., took place. Enthusiasm and happiness characterized all those who were present. A special feature of the evening was the presentation of a design in the form of a ladder. It was called the six steps of the children's sacrifice. For six successive Christmas seasons the children of the Parish have given up their candy and devoted the money to the benefit of others. On each of the six steps of this designed ladder was printed, in large type, what benevolent cause the candy money had been given to. The New Year's Service was largely attended, and consisted of a celebration of the Holy Communion. Parishioners were urged to bring a thankoffering, for victory, and a generous response was the result.

Dr. Mott Discusses Criticisms of the Y. M. C. A.

"So much criticism of the Y. M. C. A. methods has been heard in the last few weeks," says Dr. John R. Mott in a letter to The Witness, "that I have decided that the one thing to do in fairness to the millions that have subscribed to its fund, and its services to the Association itself, is to discuss in detail each criticism that has been raised. We have caused an investigation to be made and we are giving to the newspapers of the country our conclusions. It may be that there will be further criticism. It is our judgment that this should be frankly and fearlessly faced. If we were to evade criticism, we would be false to our trust. As we recognize whatever of truth it contains, we will be able to profit by it and to amend our methods in such a manner as to give the maximum of service. There is another aspect. Much of the criticism is unfounded, but only by challenging such criticism can the public have a clear conception of the facts of the case.

It is the history of every great effort that mistakes are made and no one, no matter how exalted his person or how unimpeachable his integrity, can escape. There are hardly any departments of the United States Government that have not been criticized for their course during the war. Other important organizations have passed through a similar experience. So with the Y. M. C. A. There is no phase of its work that has been left untouched by critics. Much of the adverse comment is due to misconception or to partial knowledge."

Dr. Mott deals at length with the criticisms most frequently heard in a series of questions and answers.

Clergy Railroad Rates for 1919.

The following information for the benefit of the Clergy was given out from the United States Railroad Administration Office, Washington, D. C., regarding special rates for Clergy and Church and Charity Workers.

Beginning with January 1, 1919, a special rate of one-half the normal one-way passage fare will be granted to Clergymen and other classes engaged exclusively in religious duties who may qualify under the rules as beneficiaries. The reductions will be accorded by means of Clergy fare certificates, issued by Bureaus maintained as follows:

Mr. C. L. Hunter, Manager, Eastern Clergy Bureau, 143 Liberty street, New York City, New York.

Mr. W. H. Howard, Manager, Southern Clergy Bureau, Rhodes

Building, Atlanta, Georgia.

Mr. Eben E. MacLeod, Manager, Western Clergy Bureau, Transportation Building, Chicago, Illinois.

Each certificate will contain requests available for one hundred trips and will be good over all railroads under Federal Control, and also such Non-Federal Control roads as may desire to participate. The certificates will be valid in any part of the country, regardless of where issued. A bureau fee of one dollar will be charged for each certificate. Blanks for use in filling in applications are obtainable from the nearest local agent.

Chaplain Edwards, Cited for Bravery.

Chaplain Evan A. Edwards of the 140th Regiment, rector of Trinity Church, Lawrence, Kans., on leave of absence while in war service, was cited for bravery and devotion to duty when his unit went into action at the battle of the Argonne, September 26th. He was among those named in general orders issued by Major General Traub of the U. S. Army, to whom the General referred as follows: "Chaplain Evan A. Edwards, 140th infantry, spared no efforts to care for the wounded between the front line and the dressing stations of his regiment under heavy shell fire and without regard for his personal safety."

The New Warden of DeLancey Divinity School.

The Rev. G. Sherman Burrows, who resigned the rectorship of St. Mark's Church, North Tonawanda, N. Y., to accept the Wardenship of DeLancey Divinity School at Geneva, N. Y., completed his nineteenth anniversary as rector of St. Mark's on December 1st, which was appropriately observed. In his letter of resignation, Mr. Burrows, said:

My dear brethren:

It is with a heavy heart that I am persuaded the time has arrived when I should, if you will grant your consent, relinquish my position as Rector of this parish. As you know, I have been tendered the post of Warden of DeLancey Divinity School, with residence at Geneva. I do not need, I think, to say to you that I have not come to this conclusion without very sober deliberation and very earnest prayer. The attractiveness of the new work offered to me does not, by any means, dim my appreciation of the happy privilege that has been mine these past nineteen years of ministering in this place; nor blind me to the opportunities of service yet remaining. You will recall this is not the first time invitation has come to me to leave the work here and take duty elsewhere. It is the first time, however, that it has seemed clear to me that I should do so. The new labors in which I am asked to engage are not strange to me and will be congenial. Above all, they afford splendid opportunities of extended usefulness and influence.

Mrs. Burrows and I shall always remember with affection and gratitude the years spent at St. Mark's and among the people of the Tonawandas. The roots of our being have struck deep here. We have had our full measure of joy and sorrow here; and we have had long experience with the kindness of friends true and enduring. We shall rejoice to continue relationships that no resignation of office can ever sever, carrying them in our bosoms and remembering them in our devotions. We ask all to forget, so far as possible, our faults and shortcomings, of which none are more conscious than we; and to bear us in mind as seeking to serve earnestly and devotedly in the Kingdom of our Lord.

With an humble beseeching that Almighty God will direct us aright in this matter, I hereby present to you my resignation as Rector of St. Mark's Church, N. Tonawanda, N. Y. Said resignation to take effect the thirty-first day of December, 1918.

Yours faithfully,

G. Sherman Burrows.

The resignation contained in the above letter was accepted by the Vestry of the Church, after lengthy deliberation and consultation with the rector.

Dean Lathrop of Milwaukee Married at Kenosha, Wis.

A special telegram to the Chicago Tribune from Kenosha, Wis., under date of January 2nd, announces that "A wedding of interest to members of the Episcopal Church will take place in this city next Tuesday, when Miss Helen E. Chappelle of Kenosha

will become the bride of the Very Rev. Charles N. Lathrop, dean of All Saints' Cathedral in Milwaukee and a war worker known for his services in America and Europe.

"War is mixed in the romance, which started several years ago when Dean Lathrop was rector of the Church of the Advent in San Francisco and Miss Chappelle was one of his parishioners. Later Mr. Lathrop came east and was selected as an aid of Herbert Hoover in the work of taking care of the starving people of Belgium.

"Upon his return to America he became Dean of the Cathedral in Milwaukee and since that time he has devoted much effort to the war work of this country.

"The bride came to Kenosha in 1917 to take charge of educational work. She resigned and went to work at the plant of the American Brass Company in this city, where, officials declared, her intelligence in handling dyes had made it possible for the company to meet the wartime demands of the government."

Dean Lathrop is well and favorably known to the deputies and attendants upon the sessions of the General Convention since 1910, taking an active part in the debates and serving on several important commissions and committees, and to well informed Church people generally throughout the country for his interest in Social Service work. He was among the foremost leaders in the successful campaign to "clean up" San Francisco and its corrupt city government, which attracted wide attention prior to the earthquake. He resigned the rectorship of the Church of the Advent, San Francisco, to accept the Deanship of All Saints' Cathedral, Milwaukee, succeeding his intimate friend and classmate at Harvard University, the Very Rev. Dr. Selden P. Delany of the Church of St. Mary's the Virgin, New York, and editor of The American Church Monthly. Before entering upon his work at Milwaukee, Dean Lathrop spent sometime in Belgium, as stated above, as an assistant to Mr. Hoover. The Witness extends its heartiest congratulations to the Dean and his bride.

\$1,000 Response to a Rector's Letters.

The Rev. George C. DeMott issued a series of four pastoral letters to the members of St. Stephen's Parish, Portland, Me., calling attention to the unsatisfactory financial condition of the parish, due to "the war, the epidemic and other causes," and asked for a Christmas offering of one thousand dollars, which would require an average contribution of about five dollars from every communicant. The amount asked for was over subscribed. Here are some of the telling points made by the rector in his letters:

Our duty is to face the fact and to try and improve the condition. Sometimes it is a good thing to have a hard problem to solve, a real difficulty to overcome. Perhaps that is what problems are for—to be solved. Perhaps that is the purpose of difficulty—that we may become strong by overcoming them. I believe there is something in the New Testament about that, see Rev. 2:11.

Our present problem, as it seems to me, is to put St. Stephen's on a sound business basis, to the glory of God. God does not approve of slovenly business methods anywhere, least of all in His Church.

How shall we raise this large amount? Not without the right spirit toward the Church—not unless we have a full appreciation of the fact that without the aid of the Church in the United States the nation could not have rendered the spiritual service that helped to win the war. Our Christmas offering should therefore be a thanksgiving offering as well.

There will be a spirit of thanks to Almighty God for the part America has had in securing freedom; for the triumph of Christianity and American ideals; for the overthrow of autocracy; for the uniting of the American people; that our soil was not invaded by the enemy; that we have been spared the sad duty of placing a single gold star in St. Stephen's service flag, these and many other reasons will fill us with a strong desire to show our gratitude to our Heavenly Father for His great goodness to us as a people—all this should inspire us with the right attitude toward this Thousand Dollar Christmas Offering.

The war has been the greatest educator in beneficence which the world

has ever seen. Millions of men and women have learned to give who never gave before to any one except themselves. And the singular thing is that in learning how to give they have found a new happiness. As a speaker in the various "drives" of the past year I found this to be literally true—in shops, shipyards, factories and theatres, as well as in the Church, that more and more people were discovering the magic of that formula of the Master: "Freely ye have received, freely give." There is no discovery quite like it.

The great Methodist denomination has started a movement to enlist its members as "Tithers." A "tither" is a person who sets aside a tenth of his income for Christian activities. They say the movement is spreading, not like wildfire, for that is destructive, but like a great wave of happiness lit up with the sunshine of good will. Our times are alive with this spirit. It is a visitation of God. If men do not learn benevolence now it is difficult to see how they ever can learn it. The opportunity comes. By it we are tested, and the great law of God seems to become articulate: "He that is stingy, let him be stingy still," and "He that is generous, let him continue, until he finds the blessing of God who has been giving since the world began."

The Christmastide was full of interest at St. John's, Cuyahoga Falls, Ohio. Bishop Du Moulin made his third visit to the parish for the year and confirmed a class of twenty-two on December 15th. On Christmas Eve a Vigil of Christmas was held at 10 p. m., and this was followed by a high celebration of Holy Communion. The service was well attended, notwithstanding the very rainy night. On Christmas Day two services were held. Holy Communion at 9 and 10 a. m.

The Sunday School held a joyful entertainment on the night of Dec. 27th, the parish house being crowded. On the night of Sunday after Christmas the choir gave the Cantata of the Nativity in the church after shortened Evensong.

On New Year's night a parish party was given by the Men's Club in the club rooms, which was attended by a large crowd.

A successful Every Member canvass was conducted early in December.

On Sunday, Jan. 4th, a Corporate Communion for men brought out a large part of the men of the parish.

The Men's Club have furnished a fine room for social purposes and purpose an active winter campaign.

During the epidemic the Holy Communion was not omitted on any Sunday or Saints' Day in this parish. The health officer sanctioned the proceeding.

The following is a unique and effective report of the Social Service work for the past year of the Episcopal City Mission, Philadelphia, published in The City Missionary:

When I was hungry you gave me—
1114 Grocery orders
500 Thanksgiving and Christmas dinners
When I was thirsty you gave me—
3930 Milk orders
1820 Ice orders.
When I was homeless, in institutions, in hospital and in need you paid me
4280 Relief visits
21750 Pastoral visits
And Held for me—
4715 Religious services
And brought me—
4397 Bibles, Prayer Books, Periodicals, etc.
And got me jobs—
909 times
When I was ill-clad, you clothed me with—
151 Pairs of shoes
2597 Garments
And warmed me with—
250 Coal orders
72 Oil stoves
When I was sick, and feeble, you brought me medical aid and sick diet—
389 times
You received me into your Home for Convalescents—
445 times
Into your Home for Consumptives—
307 times
You took me to the circus—
98 times
You gave me summer outings—
531 times
When I was in prison, you always came to see me; you brought me the Church, you helped and looked after the family, you owned me a human being and you forgave me.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

Ancient Mail Routes.

"Postal routes of 3500 years ago, when the parcel post and the circulating library already had been in existence at least 800 years, are shown on the world's oldest map, discovered in the University Museum's Nippur tablets by Dr. Stephen Langdon, the Orientalist from Oxford University. Announcement to this effect was made at Philadelphia last February. It was said that Dr. Langdon considered the map not only the oldest, but the best preserved that has come from antiquity. Dating before the time of Abraham, the map shows a comprehensive survey of the region about the temple of Nippur, and indicates that the country was under a high state of intensive cultivation. Canals were numerous and served both for irrigation and transportation. They were the mail routes and a tag has been found for a basket of "books," or literary tablets sent from the library of the Nippur Temple to a town about six miles distant, Shuruppek. According to Babylonian tradition, Noah lived at this town and built the Ark there. The tag was used about 2300 B. C."

—The Boston Traveler.

City of the Black Gate.

"Treves, or Trier, the good old red Standstone Moselle city occupied by the American forces, whence Mr. James has been sending so vivid dispatches to The Times, is known to 'every school boy' as the site of one of the ecclesiastical electors of the Holy Roman Empire. That it was once a capital—a 'Second Rome'—of the original Roman Empire may be less familiar. The oldest town in Germany, its inhabitants and the employees of the no longer invaluable Mr. Baedeker believe it to be. Not so old, though, but it had to make itself older. A Latin inscription in what used to be the Rathaus, and is now called the Red House, gravely assures us that Treves was in existence 1,300 years before Rome, a highly respectable antiquity. In his essay 'Augusta Treverorum,' the historian Freeman recounts the legend told by the medieval annalists. The patriarch Abraham was in his seventh year when Trebetas, son of Ninus, expelled from Assyria, roamed into then uninhabited Europe. He came to a fair river and valley, with contiguous agreeable mountains, found them good, built the first European city, named Treveries after himself. In the manufacture of eponymous heroes and in classic philology the Middle Age was not a whit inferior to the Greeks.

"The Hotel Porta Nigra, where our correspondent finds the 'starving' Germans making good cheer, is right opposite the Black Gate, Porta Nigra, a three story towered Roman city gate, 1,600 years old or more, built of sandstone blocks, held together by iron braces instead of mortar; built of brick 'after the fashion of Babylon,' by princes of the dynasty of Trebetas, say the chroniclers. Actually, the Trevere were a border tribe, whether of German or Celtic descent. According to St. Jerome, who lived for some time at Treves, where St. Ambrose was born and St. Athanasius and St. Martin visited, the speech of the Treveri was Celtic. We know them authentically first in Caesar's 'Commentaries on Belgic War,' where they are the finest cavalry force in Gaul.

"When the Roman colony at Treves was founded is uncertain. The name 'Augusta' was often given to colonies founded by emperors much later than Augustus. Whether founded in the time of Claudius or Tiberius or Vespasian, Treves is impressively ancient.

Alternate submission to and revolt from the Romans was the history of the Treveri. Barbarians came to sit on the imperial throne. To defend the existing boundaries was the best that could be hoped. This could not be done from Rome. The presence of the Emperor was needed on the frontier, east or west, in Persia or on the Rhine.

Augusta Treverorum was the imperial headquarters against the Germans. A city where the Emperors were wont to live was an imperial

city.

Such was Treves for more than a hundred years, mostly in the fourth century. Constantine, that singular opportunist potentate, is the most famous of the imperial rank at Treves. A basilica, court and commercial exchange, is of his time.

"His glory is perpetuated more characteristically in the Amphitheatre, a large one for the provinces, accommodating from 7,000 to 8,000 spectators say one-fifth the size of the Coliseum. He gratified the sportsmanlike feeling of the Treverans by having some thousands of Frankish prisoners torn to death by the wild beast company of the Amphitheatre.

"They died amid the raptures of a crowded house. Treves was a 'great show town'; but in the way of cruelty, what a pitiful amateur was Constantine to William II!

"To Treves belongs another infamous distinction. 'There,' says Mr. Freeman, 'Christian blood was first shed at a Christian bidding, as a punishment of alleged error in religion.' Bishop Priscillian and divers holders of his tenets appealed from the Bordeaux Synod which had condemned them to the Emperor—Maximus. St. Martin, then at Treves said that heresy should be punished with excommunication, not death.

"Maximus promised that the lives of the accused should be spared, and broke his promise after the saint went away. That was the last Roman Emperor at Treves.

Of the Cathedral, the Holy Coat, the Empress Helena, and the Theban Legion, great is the fame in legends, but it is Roman Treves, the Roman remains, bath, palace, Amphitheatre, it is the capital from which Gaul and Briton and Spain were administered, the first capital of Constantine, who links it thus with Rome and Byzantium, that make the chief charm of Treves to the imagination. With New Rome and Old Rome, with Alexandria, Antioch, Carthage, Ansonius ranks it. Of the Porta Nigra, Freeman, a careful student of architecture as well as history, writes:

"The Black Gate of Trier stands without a rival. Rome itself, Rome aurea, has no building of the same time which can for a moment compare with the mighty portal of Roma secunda. Nor can any rival be found for it at Nimes or Lincoln or Aosta; not the other Gate of Mars at Rheims nor the mightier gates of Verona can be compared for a moment to the special glory of Roman Trier.

"The Porta Nigra stands by itself as a monument of one of those strange freaks in the history of mankind by which a spot of comparatively little note before and after becomes for a short time one of the great centres of the world."

The colony of the Trevere was the defense of Gaul against the Germans. Now, in the hands of Americans, it is a guarantee of German good faith in keeping the terms of an armistice which is a surrender of the mushroom German Empire that aspired to equal the power of Old Rome.

—The New York Times.

Men of Color and Brains.

Some time ago the Boston Herald gave an account of the annual Farmer's Conference at Tuskegee, Alabama; and goes on to describe the addresses made there on that occasion as: "Would bring credit to any white community in the North. It is the story of advanced methods of cultivation, of stock-raising up-to-date, and of the latest 'wrinkles' in circumventing the potato bug and the boll weevil.

We see a whole population expert in the kinds of farm work that tell in the raising of crops, in the garden industries that help to lower the family budget. We read also of its successes in farm mechanics—in mending wheels, repairing harness, screening doors and windows, constructing fences and painting houses.

"Why should abilities of this order seem exceptional in the Negro, but merely normal in the white? If we may trust Assistant Examiner Henry E. Baker of the United States patent office, it is because of 'the tradi-

tional attitude of the average American on the question of the capacity of the Negro for high scientific and technical achievement."

Yet according to Mr. Baker, the Negro has contributed with both brain and hand "very materially to the economic, industrial and financial development of our country." But the country does not know of it, partly because the patent office makes no mention of race, still more because the popular belief in Negro inferiority dies hard."

But what are the facts?

"It was a native Louisiana creole, A. P. Albert, who took out patents for a cotton-picking machine, and a Negro, John P. Parker, whose inventions founded the Ripley Foundry and Machine Company. Since 1892 a colored man, Elijah McCoy, has patented nearly fifty inventions, relating to the art of automatic lubrication machinery.

The late Granville T. Woods had to his credit numerous inventions in telegraphy and for electrical railways, many of which were acquired by the large companies. Jan E. Matzeliger, a mulatto, invented a machine for lasting shoes which laid the foundation of an industry now operating on a capital stock of more than \$20,000,000.

Over a dozen patents have been issued to J. H. Dickinson and his son of New Jersey for devices connected with piano player machinery. Shelby J. Davidson invented a mechanical tabulator and adding machine, and four negroes have received patents for airship inventions.

Among numerous other appliances invented by the Negro race are corn-harvesters, printing presses, automatic airbrakes, derricks for hoisting, railway switches, car and trolley wheels."

Some of the Negro regiments in the present war have done very praise-worthy work, while the women have been fine in their various auxiliary organizations. In the New York Times recently was a write-up on the landing of one of the troop ships carrying mostly sick and wounded soldiers and it mentions two Negro soldiers coming down the gang plank hand in hand—both totally blind. There was also mention made of Capt. Napoleon B. Marshall, "who was champion quarter-mile runner for Harvard from 1893 to 1897, and Boston's deputy collector of taxes under Mayor Collins.

"Capt. Marshall is one of the most noted Negroes ever graduated from Harvard, and has gained further distinction as commander of the only Negro company to participate in all the big battles fought by American troops in France. He is badly crippled, but appeared quite cheerful.

"We did the best we could," said he, "and in doing it some of us, of course, had to suffer. I am crippled perhaps for life, for my back is badly twisted, but what of that? I was no better than the thousands of other brave fellows who went into the war." Capt. Marshall was one of the organizers of the 15th Negro volunteers, the first regiment of its kind to leave New York for France. He went overseas in November, 1917. He saw active service in the Champagne sector with the 4th French army. He was assigned last July to the 96th Division and took command of A Company, 365th Regiment. He was in the thick of the fighting in the Argonne, at Vosges, at Toul and north of Metz. He was graduated from Harvard College in 1897 and from Harvard Law School in 1900. Since then he has practiced law in Boston and New York.

Paul Waitt in the Boston Traveler tells us of Wallace Nutting—the man to whom we are indebted for the beautiful colored photographs of apple trees in blossom, white birches, New Hampshire roads bordered on either side by fields of butter cups and daisies all enclosed by stone fences, old fashioned flower gardens—interiors of colonial houses, wisteria vines—in fact every thing that's lovely and delights the eye. A visit to his studio is described by Paul Waitt:

"Down in quiet Saugus a large red building with a tall chimney can be found off at the right of Central street. It used to be the old Saugus Iron Works, where in the days of the early settlers the forges hissed and glowed and anvils clinked and clanked. Today it has been transformed into a huge art studio and Wallace Nutting owns it. When I was escorted to the main office of the studio colonial furniture, some stained and some in natural wood, was all about.

I had expected to see nothing but colored photographs, but the clerk told me that the manufacture of colonial reproductions had been going on for a number of months. Mr. Nutting told me something of his personal history as follows:

"I was a Congregational minister at Providence, R. I. My health was not good and nervous prostration followed. I was told by my doctor to get out in the open or I would not live six months. I gave up my pastorate. It was necessary to do something for a living as my funds were low. I was much interested in photography as an amateur. I began taking birch trees and sold some of the pictures in the Boston art stores. Then I tried streams. Next I made a study of apple blossoms. Here was a new subject, and people bought them freely, also my health improved in the open air. Now this was all right for summer and spring and fall, but I must have occupation for the winter. One day some one asked me to take a picture of a colonial doorway. I did so and before I was through with that I had sold hundreds of pictures of this doorway.

During my travels I discovered a rare old colonial house in Southboro, Conn. I had made a little money on my pictures, so I bought it. After I had taken possession I discovered a wonderful old fireplace that had been papered over. I paid for that farm many times by selling pictures of that old fireplace. After a few years I sold the place for much more than I paid for it. I had increased its value by simply putting a little feeling and sentiment into it.

Today I own five old landmarks of New England. They represent all periods of colonial history and I have restored them even to the slightest detail as they were originally. I bought these hobbies first to satisfy my own hobbies, second for their educational value and third for photographic reasons. Each house has four backgrounds for pictures, and with the furniture of the various periods I can show every aspect of American life."

Fourth Week of the Witness' Bible Class.

The season of Epiphany, beginning Jan. 6th, reminds us of the fact that Christ was to be, not only the Messiah of the Jews but that He was to be the Savior of all mankind.

First day:
In St. Matt. II, 1-12, we have an account of the visit of the wise men.

Second day:
In Hebrews II we find the same thought (note especially verses 10 and 11). The whole idea of the New Testament is that by virtue of Christ's birth, He became for the time a servant that we might become the sons of God, for in baptism we are made members of Christ, children of God and inheritors of the Kingdom of Heaven.

Third day:
In Micah V we find the prophecy to which the scribes referred in St. Matt. II, 4.

Fourth day:
In Isa. XLIX, 1-14 we have a prophecy of Christ's mission to the Gentiles (as also in Isa. LX, already read).

Fifth day:
In Romans, St. Paul discusses the relation of the Gentiles to Christ. Read Romans IX.

Sixth day:
Read Romans X and XI.

Seventh day:
Read Ephesians III.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending January 18th, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

First Sunday After Epiphany. (January 12th)

Hosea xi.
Matthew ii.
Genesis xxii. 1-19.
Hebrews x. 1-25.

Monday.
Isaiah xi. 1-11.
Luke ii. 40-end.
Jeremiah vii. 21-end.
Ephesians i.

Tuesday.
Isaiah xl. 12-end.
Luke iii. 1-18.
Genesis xxiii.
Ephesians ii.

Wednesday.
Isaiah xli. 1-16.
Matthew iii.

Proverbs xxxi. 10-end.
Ephesians iii.

Thursday.
Isaiah xli. 17-end.
Matthew iv. 1-11.
Isaiah liv.
Ephesians iv. 1-15.

Friday.
Isaiah xlii. 1-16.
John i. 19-34.
Deuteronomy vii. 1-16.
Ephesians iv. 17-end.

Saturday.
Isaiah xlii. 17, xlii 7.
John i. 35-end.
Genesis xxiv. 1-28.
Ephesians v. 15, vi. 9.

EPIPHANY.

O God, who by the leading of a star didst manifest thy only begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

From the eastern mountains
Pressing on they come,
Wise men in their wisdom
To His humble home;
Stirred by deep devotion,
Hasting from afar,
Ever journeying onward,
Guided by a star.
Light of Light that shineth
Ere the worlds began,
Draw Thou near, and lighten
Every heart of man.

2 There their Lord and Saviour
Meek and lowly lay,
Wondrous Light that led them
Onward on their way,
Ever now to lighten
Nations from afar,
As they journey homeward
By that guiding Star.

3 Thou Who in a manger
Once hast lowly lain,
Who dost now in glory
O'er all kingdoms reign,
Gather in the heathen,
Who in lands afar
Ne'er have seen the brightness
Of Thy guiding Star.

4 Gather in the outcasts,
All who've gone astray,
Throw thy radiance o'er them,
Guide them on their way,
Those who never knew Thee,
Those who've wandered far,
Lead them by the brightness
Of Thy guiding Star.

5 Onward through the darkness
Of the lonely night,
Shining still before them
With Thy kindly light,
Guide them, Jew and Gentile,
Homeward from afar,
Young and old together,
Be Thy guiding Star:—

6 Until every nation,
Whether bond or free,
'Neath Thy starlit banner,
Jesu, follows Thee
O'er the distant mountains
To that heavenly home,
Where no sin nor sorrow
Evermore shall come.

TO A SNOW FLAKE.

By L. Francis Jolley.
Here is a tiny snow-flake,
A common thing, indeed;
Can you explain its wonder?
If you can, wise man, proceed.

Made up of tinier crystals,
Each marvelous in design,
It is a thing of beauty,
This tiny flake of mine.

Pray tell, how was it fashioned,
This flower of the upper air?
What artisan molded its crystals
Into form so pure and fair?

What Rose gave it her petals,
When dying here below,
To have her tender beauty
Mirrored in senseless snow?

Yet it is one of ten thousand,
Each one as perfect, as rare;
Each differing from the others;
Each fashioned with infinite care.

Explain my pretty snow-flake,
In honesty, mortal man,
Its infinite wonder and beauty,
And leave out God if you can!

The first patriotic duty of the Church today is to sustain itself in all its departments at its maximum of power.—Woodrow Wilson.

IN MEMORIAM.

The Rt. Rev. Dr. Frederick Courtney.

There is general regret over the passing away of the Rt. Rev. Frederick Courtney, D. D., who was buried from St. James' Church, 71st Street and Madison Avenue, New York City, the afternoon of New Year's Day. Few men had such universal respect and admiration as were given in many parts of the country to Bishop Courtney, and in the Metropolitan Diocese he was looked upon as the ideal Anglican in looks as well as in brains and kindly spirit. He will be greatly missed, especially in the Churchmen's Association, where he was perhaps the most popular member and sometime official. His word in debate came as near being the final judgment of that group of clergymen as the word of any individual could.

Dr. Courtney was a son of the Rev. Septimus Courtney, Fellow of St. John's College, Cambridge, and Vicar of Charles Church, Plymouth, and he was born in that English city on January 5, 1837. He was educated at Christ's Hospital and King's College, Cambridge, and upon his graduation from the latter institution he became curate to the Rev. J. L. Monneypenny, Vicar of Hadlow, Kent. From 1865 to 1879 he was the incumbent of Charles Chapel, Plymouth, after which followed six years, when he was at St. Jude's, Glasgow.

In 1876 Dr. Courtney came to the United States as assistant at St. Thomas' Church, and he left New York in 1880 to go to Chicago as rector of St. James' Church. From there he went in 1882 to Boston, as rector of St. Paul's. Dr. Courtney was chosen Bishop of Nova Scotia, and he served there sixteen years until his wife's ill-health caused his resignation, and he came to New York in 1904 as rector of St. James'. For eleven years he served, and then resigned on account of age, and was appointed rector emeritus.

The Rev. Robert R. Claiborne.

The Rev. Robert A. Claiborne died recently in New York City. He was successful as superintendent and chaplain of the Orphan's Home and Asylum of the New York Diocese, and before he had done good work as vicar of St. Thomas' Chapel.

Esther Kirtley Bowen.

Entered into Life Eternal on December 26th, 1918, at her residence, 1913 N. Street, N. W., Washington, D. C. Esther Kirtley Bowen, daughter of the late William Ezra and Elizabeth Bowen of Philadelphia, Pa.

The Rev. Dr. R. M. Harrison.

The Sunday-American Reveille, Bellingham, Wash., under date of December 25, comments editorially upon the death of the Rev. R. Marshall Harrison, rector of St. Paul's Church, that city, and Dean of Whatcom, as follows:

"When a good man dies the community in which he lived and labored suffers a loss that is well nigh beyond repair. Others may take up the broken threads and attempt to mend the breach caused by his passing, but the service will not be the same because the understanding is not the same, the personal contact is not the same, the methods will be different.

"Those whose course in the several spheres of life's activities was guided more or less by one that has departed find it difficult to repose the same measure of confidence in the substitute no matter how devoted, how sincere or how intelligent. And so, when a good man dies a void is made that will not close.

"Thus will many of us feel as we try to contemplate the passing of R. Marshall Harrison.

"He had not lived many years in Bellingham. But those years were filled with service that endeared him to men of all walks of life. He was a bright sun-burst in many a nook and cranny. He loved his friends and his fellowmen and delighted in fraternizing with them.

"One could never think of him as downcast or discouraged, even when grief visited him. He was a princely philosopher. He believed in a divine ordering of things and his faith sustained him always. Even when his poor body was assailed by an incurable disease, when he knew that his health would not be restored, he faced the end with a courage that was marvelous. Indeed, Dr. Harrison pre-

pared for the close of his days upon earth as though he were planning a journey with pleasurable prospects. No details were overlooked. He communicated with his friends as if but to separate but for a season. His sole regret seemed to be that he must go away.

"If ever a man was spiritually prepared to lay down this life none did so more complacently. His faith made him brave, and that same evidencing of faith will sustain those of his intimates who so keenly feel the loss of the companionship and guidance of this good man."

We are not informed as to the date of Dr. Harrison's death. In a letter to the Managing Editor, taking strong grounds against administering the Holy Communion by intinction, an excerpt from which was published in our issue of December 7th, Dr. Harrison intimated that he had not long to live, stating that it was likely he would be called upon to answer the summons of the angel of death before his letter appeared in print.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

The Rev. Wesley W. Barnes, S. T. B.

The December number of the official organ of the Diocese of Nebraska, The Crozier, publishes an extended appreciation by the Rev. Thomas J. Collar, of the Rev. Wesley Wellington Barnes, S. T. B., rector of St. Mary's Church, Nebraska City, Nebraska, who died in St. Luke's Hospital, New York City, December 2, while enroute to France as a Y. M. C. A. Secretary with the American Expeditionary Forces. An excerpt follows:

Father Barnes served his diocese well. Although but 35 years of age he was one of the intellectual and spiritual leaders in Nebraska. This was recognized by his colleagues, and was attested by their electing him to various offices in the diocese. In 1910 he was chosen provisional deputy to General Convention, and deputy to the Conventions of 1913 and 1916. He has been a delegate to the Missionary Council (later the Provincial Synod) of the Sixth Department since 1913. He also served as examining chaplain, a member of the ecclesiastical court, and of the social service commission of the diocese since 1913; and he has been chairman of the diocesan board of religious education since its organization in 1915.

Not only did his brother priests and the laymen of the Church honor him by giving him high and responsible office; he was likewise given high office by the members of several institutions in Nebraska City. Here he was elected to prominent offices in the Masonic order—Blue Lodge, Chapter and Knights Templar, and also in the Elks, of which lodge he had been chaplain for several years. He was a most active member of the city Board of Education, and of the Public Library Board, and a member of the Board of Directors of the Chautauqua Association and its secretary for several years.

When the war was declared he was anxious to serve his country, and was assured appointment as chaplain of the Seventh Regiment. He suffered keen disappointment when this regiment was disbanded by the war department. Then he turned to the Y. M. C. A. for appointment; this came after a long and tedious delay; the delay resulted not because Father Barnes lacked qualifications, but because the change in the draft regulations made it impossible to be accepted at the time of his request.

In reference to him "The Nebraska City News" says this of one of our priests who had the time and ability and the willingness to serve his community as well as his parish church:

"It is very difficult for one who knew Mr. Barnes well and realized his great worth to the community to speak of him and his life with composure. Write the history of Nebraska City since 1907—a period of ten years—and go into details with regard to its civic, spiritual and business development—and you have the history of Wesley W. Barnes. Every movement worth while he was interested in, and his interest was by no means a 'passing interest.' His ability was matched by a desire to do real work for anything he came in contact with as is shown in the great work he did for Associated Charities, an organization for which, perhaps, he was more responsible than any other citizen."

HONOR ROLL.

—of—

States That Have Ratified Federal Prohibition Amendment and Date of Ratification.

1. Mississippi, January 8.
2. Virginia, January 10.
3. Kentucky, January 14.
4. South Carolina, January 23.
5. North Dakota, January 25.
6. Maryland, February 13.
7. Montana, February 19.
8. Texas, March 4.
9. Delaware, March 18.
10. South Dakota, March 20.
11. Massachusetts, April 2.
12. Arizona, May 24.
13. Georgia, June 26.
14. Louisiana, August 8.

Prohibition States and Territories and Date of Going Into Effect.

Maine (Constitutional) 1851

| | |
|--|---------------|
| Kansas (Constitutional) | 1880 |
| North Dakota (Constitutional) | 1889 |
| Oklahoma (Constitutional) | 1907 |
| Georgia (Statutory) | 1909 |
| Mississippi (Statutory) | 1909 |
| Tennessee (Statutory) | 1909 |
| West Virginia (Constitutional) | 1914 |
| Alabama (Statutory) | 1915 |
| Arizona (Constitutional) | 1915 |
| Virginia (Statutory) | 1916 |
| Colorado (Constitutional) | 1916 |
| Oregon (Constitutional) | 1916 |
| Washington (Statutory) | 1916 |
| Arkansas (Statutory) | 1916 |
| Iowa (Statutory) | 1916 |
| Idaho (Constitutional) | 1916 |
| South Carolina (Statutory) | 1916 |
| Nebraska (Constitutional) | 1917 |
| South Dakota (Constitutional) | 1917 |
| Utah (Statutory) | 1917 |
| District of Columbia (Statutory) | 1917 |
| Alaska (Stat.) | 1918 |
| Indiana (Stat.) | 1918 |
| Michigan (Con.) | 1918 |
| New Hampshire (Stat.) | 1918 |
| Montana (Con.) | Dec. 31, 1918 |

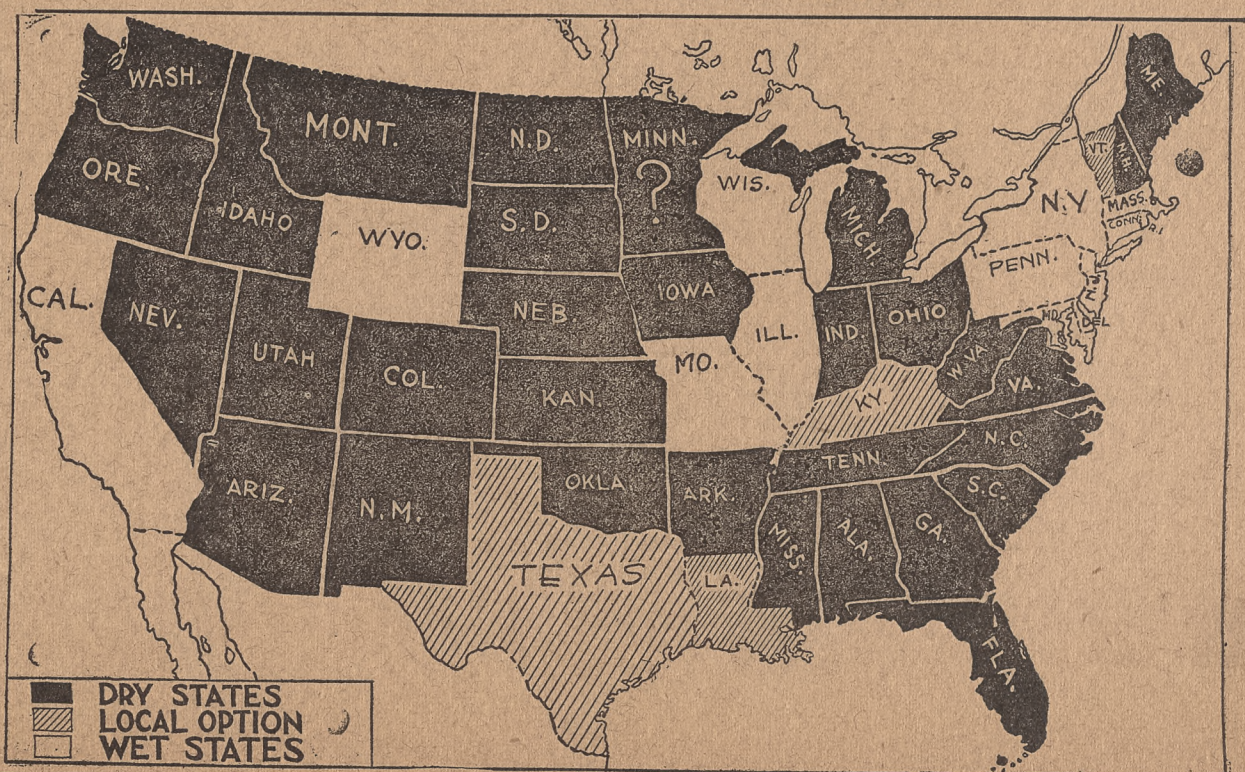
| | |
|---------------------------|--------------|
| New Mexico (Con.) | Oct. 1, 1918 |
| Texas (Stat.) | 1918 |
| Porto Rico | 1918 |
| Canal Zone | |
| Island of Guam | 1918 |
| Territory of Hawaii | 1918 |
| Virgin Islands | 1919 |

By adding Ohio, Florida, Utah and Nevada, which voted dry at the last election, to the already long list of dry states the country is gradually becoming dry from coast to coast.

There are now thirty states dry and seventeen wet. Four of those classed as wet states could also be classed as being dry, for there are very few sections in them where intoxicating liquors can be had.

Every state in the Union is more or less dry, for there are sections in each state that have voted out the saloons.

WET AND DRY MAP OF THE UNITED STATES



EPIDEMIC MEDITATIONS.

The Missions at Olathe and Montrose Missionary District of Western Colorado, were closed over a month on account of the influenza epidemic. The Rev. Williston Ford formed a plan for helping his people to worship in the homes during the quarantine. Each week he mailed to each home in the Missions a meditation which he personally typewrote. At Olathe a league of twenty-five people was formed to read the Bible daily according to a carefully arranged card. We are indebted to the Western Colorado Evangel for three of Mr. Ford's meditations, as follows:

You are asked to take half an hour at home this coming Sunday to rest and renew yourself spiritually. If the churches are closed we must open our hearts at home. We all need more strength at this time of epidemic. The closer we draw to God in thoughtful prayer, the stronger we will be in body, mind and spirit. The following outline will not fail to help you:

Meditation:—
"The inward man is renewed day by day."—2 Cor. 4:16.)

The inward man is the spiritual life within us underneath all we do and say: the purpose of life is really to develop the inward man day by day. To renew is to invigorate. God is the source of all strength. The irreligious person has only his own limited strength. The religious person has the endless strength and life of the Almighty One to draw upon. How can renewal of strength from God be gained? In quiet, thoughtful prayer. We can renew our spiritual nature by dwelling on these four thoughts:

God is the source of all strength. God is always present: His renewing strength is always close at hand. To gain touch with God is to renew our strength.

The inward man can actually be renewed day by day.

You are urged to take time at home this Sunday to be renewed from on high. A closed church must not mean a closed heart. There is a service of Family Prayer on page 322 of our Prayer Book; the lessons for the day are Isaiah 49, verses 1-23, and the first chapter of the Epistle of St. John.

Meditation:—
"Put on the armour of light."—(Rom. 13:12.)

Mind curtains body at every turn. If your mind is amused your body laughs or smiles; when you get angry, your heart beats faster. Science shows that a right frame of mind has a beneficial effect and a wrong frame of mind a poisonous effect on the body. Prayerful thought has, therefore, a health-giving and healing influence. St. Paul says plainly, "Put on the armour of light"—the strengthening power of the Spirit. The Holy Spirit is life-giving and health-giving; He creates a protective armour of increased strength; this armour of light is gained in thoughtful prayer. Let your mind dwell prayerfully on these three thoughts:

- 1.—God, the Source of all strength, is always close at hand.
- 2.—To be with God is to be renewed in strength.
- 3.—This will create an actual "armour of light."

Since quarantine prevents our Holy Communion service, will you join in with a plan of home communion? At the usual time on Sunday start reading the service on page 221—the gospel is on page 184. After this spend half an hour over these words:

"They that wait upon the Lord shall renew their strength."—(Isaiah 40:31.)

Waiting is a word for thoughtful prayer. In thoughtful prayer we renew or increase our vitality—we gain an actual "armour of light"—to strengthen us against disease, difficulty or depression. Without the Spirit, people become dispirited. Guard against this by an effort to realize the full meaning of these following phrases:

- Meditation:—
- 1.—The near Presence of God—every day of our life.
 - 2.—The need of our prayerful waiting upon God.
 - 3.—The renewed strength which God alone can give.
 - 4.—Our own personal need of strength at this time.
 - 5.—The needs of others; whether sickness, sorrow or sin—that God may strengthen them in body, mind and spirit.

HYMN OF THANKSGIVING FOR PEACE.

By the Rev. George Long.

Tune "America" or "Moscow."

O Lord of hosts to Thee
We come a people free,
Our song to raise;
Almighty God and King,
To Thee we tribute bring,
World wide hosannas fling,
And thankful praise.

O God to Thee we cried!
Thy help was not denied
In wars' dark day;
With our armies went,
And aid unstinted lent,
So that the foe fled spent
Or vanquished lay.

One pennant be unfurled,
'Neath which shall all the world
Find joy and peace;
The Cross, which aye shall bless
Men pledged to righteousness,
Sweetening all bitterness,
That wars may cease.

Lord, as we Thee acclaim,
By whom redemption came,
Be with us still;
Through days that are to be,
Draw men so near to Thee
That all in service free
May do Thy will.

Amen.

America Sends More Agents of the Liquor Traffic to the Heathen Than Missionaries.

Stand behind your Church Temperance Society.

Rt. Rev. Fred'k Courtney, D.D., President,

Rev. James Empringham, S.T.D., General Superintendent,
W. Jay Schieffelin, Ph.D., Treasurer,
1611 Flatiron Building, New York."PROGRESS"
formerly
"TEMPERANCE"

Doubled its Circulation in 1918.

PERSONALS.

Dr. John Finley, head of the A. R. C. commission to Palestine, has been appointed Red Cross Commissioner for the Near East, including Egypt, Palestine, Syria and Asia Minor.

The address of the Rev. George McKay has been changed from New-castle to Buffalo, Wyoming. Mr. McKay began his new work as rector of St. Luke's Church at Buffalo on Christmas Day.

Dean Purves, of St. Paul's Cathedral, Cincinnati, Ohio, conducted a successful mission at the Church of the Good Shepherd, Columbus, Ohio, the middle of December.

The Rev. Franklin C. Smith has been appointed canon missioner of the Cathedral at South Bethlehem, Pa. He was recently mustered out of the chaplain's training camp at Camp Zachary Taylor, Kentucky.

The Rev. John Lewis Gibbs, who tendered his resignation as rector of the Church of the Good Shepherd, Richmond, Va., to take effect December 31st, has entered upon his work as rector of Emmanuel Church, Staunton, Va.

Bishop Reese, Chairman of the Executive Committee of the Church War Commission, at 14 Wall St., New York, announces that he will return to the Diocese of Southern Ohio, of which he is Bishop Coadjutor, the first of February.

The Rev. Wm. H. Ball, a retired priest of the Missionary District of Southern Florida, who died at Monroe, N. C., last November, had two sons in the U. S. Army, one of whom was killed in action. When the news reached Mr. Ball he wrote to Bishop Mann in the brave words, "It has pleased the Commanding Officer to promote my son, George."

The Rev. George Backhurst has found time from his manifold duties as General Missionary and Superintendent of Indian Missions, Diocese of Duluth, to serve as a four-minute man during the war and his services have been in great demand. On the last Sunday in the year he held a patriotic service in his church at Bemidji, and in his sermon paid a glowing tribute to our allies, which held the close attention and was greatly appreciated by the large congregation of men present, says the Bemidji Daily Pioneer.

The Rev. Charles Rowland Tyner was installed "Dean" of St. Mark's Pro-Cathedral, Hastings, in the Diocese of Western Nebraska, by Bishop George Allan Beecher assisted by the Rev. W. H. Mills of Chadron. Bishop Beecher preached the sermon of Institution. Dean Tyner recently returned from France where he saw much fighting on the western front while with the 1st Division, 18th Infantry.

THE VALUES OF KINDERGARTEN TRAINING.

Courses of Study in Church School for Girls and College for Young Women, Diocese of Kansas.

Miss Marinda P. Davis, the Principal, sets forth in the following article the values of Kindergarten training and gives the courses of study provided for the students at Bethany College, Topeka, Kansas, a diocesan Church school for girls and college for young women:

Dr. P. P. Claxton, United States Commissioner of Education, says in a recent statement on the relation of the war to education: "Many young children will lack the home care given them in times of peace and there will be need of many more kindergartens than we now have." In order to meet this demand we appeal to the patriotism of young women. They must do their share as independent human beings, properly prepared for some form of skilled and necessary social service. Every young woman should be trained for a vocation and in choosing a vocation she must consider, its appeal to her interest and ability, the demand for it, its remuneration, its healthfulness and its character value and social usefulness. She must if possible give the preference to a vocation which will make her more, instead of less

fit for the highest of all womanly professions.

Kindergarten training with its first hand experience in the care of little children gives to the student a development which deepens her character, broadens her sympathies and adds greatly to her social power and usefulness.

Requirements at Bethany.

An applicant for the Kindergarten Training Course in Bethany College should be eighteen years of age. She must be a graduate of an accredited high school or show evidence of its equivalent. The applicant must possess general culture and good character, native ability and have a sympathetic attitude towards children.

Courses of Study.

Junior Year.

Educational Psychology: General course with pedagogical application. The text book employed will be Angell's Psychology Reference, James' Psychology.

Child Study: Studying the child from birth to maturity; its instincts, interests and imagery. Exhaustive study of play and its value. Tanner's "The Child" will be used as a text book supplemented by reference reading from Kirkpatrick, Johnson, Dewey, Sully and King.

Gift Work: Practical and play use of Froebel's Gifts, studying their mathematical and philosophical basis. Experience in planning plays under criticism.

Mother Play: A study of principles underlying the meaning and purpose of education. Studying Froebel's psychological principles and comparing them with modern psychology.

Children's Literature and Story Telling: Principles governing the choice of stories and poems for little children. A study of the best source material. The telling of stories in class and in Kindergarten.

Physical Culture: Through the study of games the student gains a knowledge of the value of different games and rhythmical exercises for the children of different ages. It gives her the ability to properly direct and creates the real play spirit so essential to the good kindergarten.

Art: A course in free cutting, line drawing, poster work and illustrative drawing.

Music: Study of music for children, song interpretation, reading and simple accompaniment.

Occupation: Dictated and original work in weaving, folding and cutting.

Student Teaching: This will include work with play materials, story telling, piano playing, games, etc., under critic teacher in practice school.

Senior Year.

Kindergarten Curriculum: This course applies the work of first year in actual planning of kindergarten courses of study.

Kindergarten Literature: A continuation of the study of Froebel's Mother Play, and The Education of Man.

Pedagogy: This course gives the student an acquaintance with the best educational thought of the day and its application to general school practice. Extensive reading from Dewey, Thorndike, King and Dopp.

History of Education: The great periods in human history are here studied to discover their leading ideals and their application to education. Monroe's Briefer course is used as a text book.

Art: Clay modeling, basketry and woodwork.

Student Teaching: This includes five hours' practice work in Primary Grades as well as a continuation of practice in all kindergarten activities under criticism.

THE WINE THAT MAKETH GLAD THE HEART OF MAN.

On how wide a front and with how deadly an intent do the armies of man's laziness and the will of Jesus Christ contend! We know our sloth ought to surrender unconditionally; but how little trouble we will take in order to obey Him! Instances and illustrations come thick and fast. Take just one. He ordered few ceremonies, but instituted the Blessed Sacrament in bread and wine. Yet, from time to time, whenever to obey requires a little effort, or even a little expense, nearly always some impulsive person will propose a change and improve, as I imagine they think, on the Master's order.

Once upon a time there was a small council held in what we now call Portugal, at Braga, in the year of our Lord 675, in a part of the country where the vine did not grow and wine

would have to be brought about fifty miles. However, it was a cattle-raising district; therefore, the Bishops there ordered: "It must no longer happen that milk should be used at the Holy Sacrifice instead of wine."

Very much later; indeed, in the last century, a missionary in China got excited over the question. Neither bread nor wine is an ordinary article of food in China. He wrote: "If all China were to become Christian, how could a practically breadless and wineless nation provide for its millions bread and wine for the Lord's Supper?" He suggested rice cake and tea as substitutes; but the laugh that greeted the proposition ended it. A missionary in Africa proposed to use a drink made from bananas, as being easier to get in his part of the world. Once more it was the need of some trouble, thought and expense against obedience to Christ.

Our own ecclesiastic law is stated in the Prayer Book rubrics, calling for bread and wine. How important is their use considered? The American House of Bishops, meeting at Chicago, replied by putting out what came later to be called the Lambeth Quadrilateral—four propositions which must be complied with before any possibility of intercommunion could be even considered. The third was: "The two sacraments ordained by Christ Himself—Baptism and the Supper of the Lord—ministered with unfailing use of Christ's words of institution and of the elements ordained by Him." In other words, if, as the Quakers, you have no sacraments at all, we are too hopelessly apart even to talk together of union. If you do not baptize in the Name of Father, Son, and Holy Ghost, we are permanently sundered. If you use in the Eucharist, or whatever name you call it by, water in the place of wine, as did the Aquarians, against whom S. Cyprian wrote in the Third Century, or milk as forbidden at Braga, or unfermented grape juice, as some suggest, we are hopelessly at issue. That sacrament effect which they symbolize has passed into a proverb; and therefore we use "wine that maketh glad the heart of man" to symbolize and remind us of the day we are to expect, prepare for, enjoy, and deepen in our Communion.

It seems cold and chilling to argue the dry legal question. Is it permissible to replace wine by any other drink? But we ask for that which reminds us of the joy, the happiness, of being loved by Christ, and of loving Him in our turn. The joy centers there. We must make plain to any anti-Christian prohibitionists that we hold the sin of gluttony to be in drinking to intoxication and not taking a single drop of wine, as those who sympathize with Manichaean teaching do.—The Messenger of the Society of St. John the Evangelist.

How true that saying of Thackeray's, "What is the good of trying to cure a man of snobbishness. If he were capable of knowing that he was a snob, he wouldn't be one." Trying to cure a man of snobbishness, or making a bore or a fool of himself, is like trying to teach a man not to sing out of tune. If he were capable of realizing the discord that he produced, he wouldn't sing out of tune. He cannot hear (or see) himself as others hear him.—Frondix, in Church Work Halifax, N. S.

When we try to serve the world, we touch what is divine. We get our dignity, our courage, our joy in work, because of the greatness of the far-off end, always in sight, always attainable, never at any moment attained. Service is one of the ways by which a tiny insect like one of us can get a purchase on the whole universe. If we find the job where we can be of use, we are hitched to the star of the world, and move with it.—Dr. Cabot, "What Men Live By."

"Where does all the snuff in the world go to?" "No one nose."

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