

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

Ordination to the Diaconate.

Mr. Frank B. Myres was ordered a Deacon by the Bishop of Salina, the Rt. Rev. John C. Sage, D. D., on Sunday, January 3rd, at Christ Cathedral, Salina. The Rev. E. H. Rudd, D. D., Vicar, presented the candidate and the Bishop preached the sermon. Mr. Myres passed a most creditable canonical examination and he begins his ministry with very favorable prospects and has taken up his work as director of the Cathedral Sunday School with great enthusiasm. He has also been assigned to duty with the Associate Mission.

Soldiers and Sailors are Encouraged to Marry.

The Rev. C. Edwin Brown, rector of St. Augustine's Church, DeWitt, Neb., is encouraging the returning soldiers and sailors of his community to become Benedicts by offering to officiate at their weddings free of charge. He hopes in this way to win many young people to the Church, to discourage marriages by the civil authorities, and to be able to present to the contracting parties a clear statement of the seriousness of Holy Matrimony, its indissolubility and sacramental nature.

Prepared for Greater Zeal.

"With such a Gloria in excelsis in our hearts as we have not sung in five years," says Mrs. H. P. Knapp, President of the Ohio Diocesan Branch of the Woman's Auxiliary to the Board of Missions, "our thoughts must turn with renewed consecration and desire to do our part in securing its fulfillment. Our Advent Call has prepared us for greater zeal and self-forgetfulness. The lessening for the need of strictly patriotic service will give us time and strength for that which is definitely Christ's. We have known the joy and privilege of sacrifice for our country, let us learn how much greater it can be if done for Him."

Income of St. Paul Parish Increased \$7,500.

An every-member canvass of the parish of St. John the Evangelist, St. Paul, has resulted in an increase of 305 subscriptions amounting approximately to \$7,500, with probably fifty more people to hear from and it is expected the income of the parish will be increased \$8,000 when the final reports are in. The number of subscribers has been increased from 291 to 596. The parish paper, which is published weekly, has a circulation of 1,100, including the honor roll. "It is not too much to say that this increase represents, aside from the financial attainment, the beginning of a new era in St. John's parish," says the Rev. Edward M. Cross, rector, "an era marked by the determination to do things in a broad and generous fashion and a disposition to take a more prominent and constructive part in all the affairs and enterprises of the church within the state and beyond."

Bishop Tuttle Held Up and Robbed.

"Bishop Tuttle, Presiding Bishop of the Episcopal Church in the United States was held up and robbed of \$6 and a gold watch valued at \$130 by two negroes last night," says the St. Louis Globe-Democrat under date of January 3rd. "One of the negroes held a revolver to Bishop Tuttle's

chest and ordered him to hold up his hands. He complied and the other negro searched his pockets, taking out a wallet and removing his watch and chain. On the chain was a gold cross with the following inscription: 'From Mary Buffington.'

"Bishop Tuttle was returning home from St. George's Chapel of Christ Church Cathedral when the negroes stopped him. Upon his arrival home he notified the police of the Deer Street station. He also furnished them with a description of the robbers. They were dressed in dark clothes and wore black caps. They were about 18 or 20 years old."

Indiana Parish Prosperous Despite War Conditions

The annual parish meeting of St. Paul's Church, Hammond, Ind., (the Rev. W. J. Hawthorne, rector) was held January 6th. Any dread forebodings of what the war and the "flu" epidemic had done for the church were dispelled in the reports submitted to the congregation. The fruits of the well organized Advent Call, credited by some as having been the best in the diocese, will send the parish "over the top" when all pledgers respond in the efforts to make the Christmas offering nine hundred dollars. In Advent 135 women were organized by Mrs. C. H. True for prayer and service and a report was made that 120 homes had been visited. The vestry was not to be daunted by the incumbrances which world-wide conditions had created and catching the inspiration of the women they set to work by an organization to accomplish results which are now so gratifying to record. Glowing reports from all the organizations seem to make this the banner year of the parish. Nine vestrymen were elected to serve for the ensuing year as follows: W. B. Conkey, senior warden; John D. Smalley, junior warden and treasurer; C. H. True, secretary; H. P. Conkey, Lawrence Harwood, J. D. Brusel, Ralph Tennant, Henry Mueller and Thomas North. Mr. Brusel served for nine years as treasurer and asked to be relieved and Mr. Smalley was elected to the office. The parish here follows an order of the diocese of Pennsylvania of making the junior warden the treasurer.

General Kenyon Visits Kenyon College.

The Winter term opened on January third with about one hundred men in College, the greater part of whom were enlisted or enrolled during the first quarter in the Kenyon Unit of the S. A. T. C. Since the mobilization of this Unit, the Government has sent official notice of intention to establish at Kenyon a R. O. T. C. Unit. While military training will thus be carried on under the direction of the War Department, the normal curriculum of the College is otherwise resumed. For 1918-19 the remainder of the year is divided into two terms of about twelve weeks each, closing with the annual Commencement on June sixteenth.

On January fourth the College was honored by a visit from Brigadier-General L. E. Kenyon, head of the Department of Inspection, British War Commission in the United States, and his aide, Colonel Lyddon. General Kenyon is a grand-nephew of the second Lord Kenyon, founder of Kenyon College. Upon their arrival at the Gambier station, General Kenyon and Colonel Lyddon were welcomed by

the body of College students, and in the evening at Philo Hall, General Kenyon addressed the men and members of the Faculty in informal and delightful manner. On Sunday morning the Bishop of Ohio preached the sermon at the Church of the Holy Spirit, prefacing his remarks by words of welcome to the distinguished guests. Double significance attended this occasion, as it was also the installation of the new Rector of Harcourt Parish and College Chaplain, the Rev. Horace W. Wood, Kenyon 1911.

The Rev. Dr. and Mrs. Stires Celebrate Silver Wedding.

The Rev. Dr. and Mrs. Ernest M. Stires completed a quarter of a century of wedded life on January 11th, says the New York Herald. They sent out cards to two "at homes" in celebration of their silver anniversary. The cards were engraved in silver. Both receptions were at the rectory of St. Thomas' Church, New York City, of which Dr. Stires is the rector. The rectory adjoins the church, which is at Fifth avenue and Fifty-third street.

The first reception was January 11th, from three to six o'clock for the members of St. Thomas' parish only. The second was Monday afternoon, January 13, during the same hours, for the clergy of the Diocese of New York and their wives and for personal friends of Dr. and Mrs. Stires outside the parish. Engraved in one corner of the invitations is this request: "The demands of war relief are pressing. We hope for your presence—not presents—at our silver wedding anniversary."

Mr. and Mrs. Stires were married January 11, 1894, in the Church of the Good Shepherd, Augusta, Ga. Mrs. Stires was Miss Sarah McK. Hardwick, a daughter of Mr. and Mrs. George W. Hardwick of Augusta. Her father, who served in Cobb's Legion of the Army of Northern Virginia, died about ten years ago. Her mother often visits at the rectory.

Mrs. Hardwick was Miss Anna M. Stovall, a daughter of the late General Marcellus A. Stovall, of the Confederate army, who was a classmate at West Point of General Sherman.

It was while rector of the Church of the Good Shepherd, Augusta, that Dr. Stires became engaged to Miss Hardwick. Two months after Dr. Stires had taken up his work as rector of Grace Church, Chicago, to which he was called from Augusta, the clergyman returned to claim Miss Hardwick for his bride. The wedding was a society event of great prominence. The ceremony was performed by the late Rev. Dr. J. S. Pinkerton, who was in charge until the church selected a successor to Dr. Stires.

One of the bridesmaids was Miss Margaret Weed, daughter of the Episcopal Bishop of Florida. Another was Miss Hattie Butler, now the wife of General John J. Morrow, of General Pershing's staff. Still another was Miss Marion Stires, a sister of the bridegroom. (She is now the wife of J. E. R. Carpenter, a prominent architect of this city. A sister of Mrs. Stires present, but too young to serve as bridesmaid, is now the wife of General Robert E. Wood, Acting Quartermaster General of the United States Army.)

Four sons have blessed the union of Dr. and Mrs. Stires. Ernest Van R. Stires, the eldest, has re-entered the junior class of Harvard University, having returned from Camp Taylor, where he was preparing for overseas service when the armistice was signed. He served for some months as an ambulance driver in France, and was sent home because he was wounded. The second two sons, Hardwick and Arthur McK. Stires, are at school at Pomfret, Conn. The youngest, Milmore Stires, is at home.

NEW YORK LETTER.

The Reverend JAMES SHEERIN

The Chapel of the Intercession.

Trinity Parish, with its eight chapels, has a communicant list of nearly 10,000. The largest Chapel list is that of the Intercession, which is approximately 3,000. Only about three parishes in the city exceed this, St. George's, St. Thomas' and St. Bartholomew's. The material difference lies in the income and the sources of income. Very few really rich people live in the neighborhood of the Chapel of the Intercession, but there are many of what are sometimes called the "middle classes," and there are hundreds who find it difficult to meet war prices in a city where living expenses, especially rent, are at any time abnormally high. It is a great thing that the Episcopal Church has so many parishes able to reach and help this typically American class of people, and few have been more successful at it than the Rev. Milo H. Gates, D. D. If the visitor to New York is interested in its great architectural monuments he should by no means miss the Chapel of the Intercession, at 155th Street and Broadway. Back of it lies the fine Trinity Parish Cemetery, wherein are buried the remains of the author of "Twas the Night Before Christmas," and a son of Charles Dickens, to whose graves there is a procession of parishioners and Sunday School children in the Christmas season. The Chapel itself has a lordly position, high above the street, and its tower is visible for miles up and down the Hudson river. The architecture is more than worthy of the site, and in connection with the Chapel are perhaps the finest parish house and rectory in the city, all of durable stone. If the present generation is to be well remembered it is well that it shall be remembered and visibly pictured ages to come by this splendid group of buildings, erected through the munificence of historic old Trinity.

Last Sunday Dr. Gates celebrated his fifteenth anniversary as vicar. He is a powerful force in the pulpit work of New York City, and his membership on more than thirty public boards indicates how much he is respected by other workers. He is notably a manly and wholesome personality, vigorous in action and sane in utterance, whose ways and words appeal to intelligent conservatives.

The Death of Theodore Roosevelt.

It happened that former President Roosevelt died the morning of a stated meeting of one of our leading clerical clubs, and a resolution was passed expressing the profoundest sympathy for the family and the deepest spirit of thankfulness that the country had had such a leader in recent years. Everybody knows that Colonel Roosevelt had unusual gifts in making enemies, both within and without his party, but it was a distinguished Democrat and Churchman who calls attention to a probably true claim that he was not only the greatest man of his generation, but loved in more millions of homes than any other man. This statement will surprise some of his enemies and it will add to the surprise if it is also mentioned that not less than three-fourths of the most useful and intelligent classes in America looked upon him, in spite of his faults, as the best personification of their social hopes and ideals. Among these admirers and followers were, preeminently, the majority of social service workers, literary men and clergymen.

Mention Mr. Roosevelt to a clergyman anywhere in the neighborhood of

Boston and New York during the last decade and it would be disclosed that, nine times out of ten, he was an ardent supporter of the ex-president, and regarded him as the safest hope of all desirable reform. Naturally, every man and woman thus thinking is greatly cast down by his departure, in these days of uncertain after-war reconstruction, and the depression is only in part lessened by noting that one-time scoffers, newspapers or political opponents, are, for the time, among the praisers of their dead leader.

Besides having magnetic ability to stir up the admiration of those who hoped for a truer social and national life, Colonel Roosevelt's private life reassured many that home loyalty and personal purity had not departed from among great men. He was profoundly religious, and this was revealed in his moral life as well as by reverent church attendance. Because he was a lover of history, and felt greatly attached to the Dutch side of his mixed ancestry, he attended "Dutch Reformed" churches in Albany and Washington, while Governor and President, and it is to his credit that he selected a church in each case that had neither a fashionable nor a wealthy congregation. But, when at home, he was a pretty good Episcopalian. In Oyster Bay, Long Island, where he had lived since he was twelve years old, he was a regular worshipper in Christ Church, as his parents had been. His children were confirmed either there or at the Church schools. They attended such at Groton. His widow is a loyal Church woman and he himself was a vestryman, as so many are who for various reasons, sentimental or otherwise, never went through the formal methods of Church connection. At heart he was a Churchman and his loyalty to the religion of Jesus Christ could never be fairly questioned, in which respect he was as typically American as he was by his intense and practical patriotism.

Metropolitan Rector for Twenty-Five Years.

Perhaps there is no rector in New York City of whom you can hear more contradictory opinions than of the Rev. Percy Stickney Grant, D. D. To some he is the perfection of ministerial qualities needed in these modern times; to others he is a heretic in theology and a dangerous radical in politics. To himself I imagine he is considerably surprised and mystified when either of these charges is made. He is distinctly metropolitan in taste and in his desire to respond to varied and crying demands of a cosmopolitan and confused population. If he sees a need he tries to meet it, and he is sometimes as recklessly indifferent (so it seems at least) to the opinions of others as ever Colonel Roosevelt was. All that seems to weigh with him is the fact that at his doors there are a lot of anxious, troubled people who are in need of aid in the problems of life, and he goes to work to contrive any possible way to provide the aid they need. It is this that makes him seem indifferent to either Churchmanship or theology. He has even been known to do and say things that were a moral offence to his critics. The probable secret of it all was his vivid comprehension of difficulties in the way of religious life of which his critics seemed to have no lively consciousness.

Around Ascension Church, particularly back of it towards the river and (Continued on page 6)

WEEK BY WEEK WITH THE MINOR PROPHETS

The Reverend FRANCIS S. WHITE.

Hosea was preaching to the Northern Kingdom of Israel for more than fifty years; in fact he says the Word of the Lord came to him during the reigns of four kings of Judah and all the reign of Jeroboam of Israel—about 60 years all told. His recorded sermons and sentences, epitomize the truths which he felt must be emphasized in times when a divided national life was showing its weakness: when the luxury and dissipation of Jeroboam's reign had clouded the vision of statesmen who were coquetting with the neighboring nations. When in short, the life of the Jewish peoples in their social, political, and religious aspects was wholly gangrened with corruption.

Viewing the prophecy as a whole, students find it falls into these seven sections:

1. Gomer: an emblem. Chapters one to four.
2. Heavy Corruption and Light Repentance. Chapters four to seven.
3. Reaping the Whirlwind. Chapters seven and eight through first half of verse seven.
4. Sentences rest of chapter eight.
5. A Harvest Prophecy. First six verses of chapter nine.
6. Sentences of Judgment. From chapter nine, verse seven through chapter eleven.
7. The Yearning of God in the form of colloquy. Chapter eleven to the end.

Dr. Moulton says, commenting on these sections:

"The opening and closing sections are masterpieces of prophetic literature, founded on the two leading images under which Hosea conceives the relations between Jehovah and his people. The first is the elaborate emblem prophecy of Gomer, the unfaithful wife. The concluding section is a still more elaborate dramatic presentation of the Divine Yearning—the father's yearning over his rebellious son. Three sections are simple discourses of prophetic denunciation, discourses, however, which at points reach rhapsodic realization or dramatic dialogue. The discourses are separated by two sections of the prophetic 'sentences' which have been always recognized as so characteristic of Hosea. The whole is concluded by a lyrical epilogue."

Dominant Thoughts in Hosea's Preaching.

Permit me also to quote what Dr. Moulton has to say on the dominant thoughts in this preaching of Hosea:

"The dominant thought of Hosea is the passionate love of Jehovah for his fallen people. If any reader is startled by the term 'passionate' in application to God, it can only be because the writings of this prophet are so unfamiliar; no word short of this will do justice to the language of Hosea. The imagery he applies to the Divine Being belongs to the strongest types of human passion; he presents in God the burning love of the husband for the wife of his youth who has turned unfaithful, the yearning tenderness of an outraged parent for his wayward child. It is passionate love again in another sense; the God of Hosea is swayed to and fro by conflicting passions—of righteous indignation that will blot Israel out for ever, of relenting tenderness which, in spite of all, will find a way of mercy. The several sections of the book end, some in hopeless judgment, others in restoration and peace."

The Story of Gomer.

For our meditation this week let us take the story of Gomer, and see if therein we cannot find some food for thought. Critics seem about equally divided over this section; some holding that the prophet found his message for Israel out of his own bitter personal experiences; others say he aims to startle Israel under the tragedy of faithful love insulted by faithless living. Truth is stranger than fiction; let us turn from arguments about the story to the story itself, and pick out of it some strands for our own daily weaving.

SUNDAY: "So he went and took Gomer the daughter of Diblaim." With these words Hosea begins the

story of the prodigal wife, Perfection, daughter of Fig Cake. "Fig Cake" a name for the sweetness of self-indulgence: "Perfection" a title for man, who likes to think of himself as the crown of creation. God wants us to be His partners in producing a better generation; we know we can be Sons of God; we know baptism starts us toward our life's end, as heirs of the Kingdom of heaven; it is possible to "keep company" with God through Christ; He is willing to love us although He sees we are far from perfection. He wants us however to realize that in our life journey with Him there is an element against whose tendencies we must ever be on our guard; it is the element of heredity. "Fig Cake's" power is not an imaginary thing, it persists from generation to generation; its strain and stain is very evident in our own lives. "The pleasures of sin" is no meaningless phrase. Let us ask ourselves whether we are faithful to the vows of baptism and confirmation. In that life we call "Christian" do we resist the pull of the sweet sins, as a faithful child of God should? And again do we realize that it is possible for us to be perfect even as our Father in heaven is perfect? So that the name by which we are married to Christ, our Christian name can become a synonym for a rounded, perfected character?

MONDAY: "But I will have mercy upon the house of Judah and will save them by the Lord their God, and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen."

This message to Israel about her, at that time, weaker sister, Judah, can well be considered by us today. This is the first working day of the week. To whose strength are we hitching our plans? Where are we looking for help in the struggles that face us this week? Are we trusting to animate or inanimate things to fulfill those impending duties which are meant to develop our characters? This verse is not to say that God cannot save by the outward and visible sign, but it does say that as far as man's use of them is concerned, the outward and visible signs of struggle are useless, apart from the unseen power of Almighty God. Let us remember, too, that God's plan ever contemplates helping the smaller and weaker peoples in life's struggles toward perfection; and, remembering this, let us realize that God may be expecting us to cooperate rather than compete; to aim for a sympathetic interdependence, rather than a victorious independence.

TUESDAY: "It shall come to pass that in the place where it was said unto them Ye are not my people it shall be said unto them Ye are the sons of the Living God." What a wonderful peace message that is! What a stimulus toward creating a political league of nations inspired by a truly religious message! What a message for the Church of God to all men everywhere! What a heartening word for a down-and-out or a discouraged person, or one who on the upward climb has stumbled and has not yet had gumption enough to lift up his head. What a rebuke for those who would like to separate themselves from the rest of the world by a dictum of religious, social or industrial exclusiveness! What a prophecy to publish to any kind of oppressors anywhere on God's earth! What a bit of gospel for every man to keep at his tongue's end as he goes in and out of the habitations of men, and finds occasions to change "Ye are not" to "Ye are!"

WEDNESDAY: "For their Mother hath played the harlot; she that conceived them hath done shamefully; for she said, I will go after my lovers that give me my bread and my water, my wool and my flax, mine oil and my drink."

Get out your books and read again and again the whole of this passage. It is a wonderful comment on the results of short-sighted methods in Church, home and business life. Those clergy can take it to themselves who in the service of the tabernacle are

apt to put the congregation first and the message second, when an outspoken message would seem to interfere with bread and water and wool and flax and oil and drink—all the comforts and conveniences of their daily lives.

True love in homes is in danger of being prostituted to some lower level when for the necessities of life, parents would barter spiritual birthrights; and consider the ruling of the temporal employer rather than the commandment of the Eternal Father whenever these come in conflict.

Business today suffers in her times of corn and wine and wool and flax when, to get trade, the methods of the harlot and the spirit of the time-server, and the hireling are utilized to crowd out a recognition of the laws which honor and probity would naturally demand.

THURSDAY: "Therefore will I allure her, and bring her into the wilderness and speak comfortably unto her. And I will give her vineyards from thence, and the valley of Achor for a door of hope."

It is possible for "symbols of sin to become signs of hope." But for each of us the wilderness experience must intervene, and the experience in the wilderness is not a "balm of Gilead" affair. What a mistake we all make who refuse to realize that God means what He says. We are apt to use the word allure with a sinister connection in our minds. Let us not forget that the attractiveness of goodness can exert as strong a pulling force as the lure of the pleasures of sin. And it is a help to know that into the fields of barren pleasures God can and will, and often does start the vines of a fruitful life. "Speaking comfortably" may mean giving you something like an electric shock. The result of God's speaking is a strengthening, a fortifying, of moral fibre. The Valley of Achor is a desperate sort of place and very unpromising; but when hope stands in the doorway and beckons, it can become the exit from hell, and the entrance to heaven. One of the best things for the moral fibre of the Allies has been the necessity to live in a world where the garden of luxury had been turned into the wilderness of meagre living. The Church whose people keep Lent and Advent and the Fridays of the year in the spirit of earnestness, is the Church whose spiritual level is high and rich and very fruitful in good works. It will be well when the State shall also recognize this principle and urge her citizens to put it continuously into practice.

FRIDAY: "And I will have mercy on her that had not obtained mercy; and I will say to them which were not my people, Thou art My people; and they shall say, Thou art my God."

Every Friday publishes this message. The cross of Jesus bearing its Precious Burden or flinging its open arms to a waiting world tells us very plainly that God answered the heavens and that heaven answered the earth; and that when our corn and wine and oil are blessed by the Cross, that they helpfully answer Jezreel who is in danger of losing sight of God by compromising the truth about God. The Cross is the symbol of God's mercy. The Cross is the emblem of a religion which is taking negotiations out of lives, and putting helpful inspiring affirmations in their place. Can we not find help for our own lives and conversations in this very wonderful Gospel message? Shall we not confess that unless we make the Cross mean inclusion, that we are in danger of shutting up the word of God to a people headed in the wrong direction, and so become faithless prophets and guilty of the blood of the Son of God?

SATURDAY: "So I bought her to me for fifteen pieces of silver, and a homer of barley and a half homer of barley."

The price of a slave! The food for a slave! With this startling statement does Hosea bring to a close the most unhappy experience that any human mind can imagine. As we read, our minds go back to the price that Judas took for the Body of Jesus. Let us realize that for a slave's ransom, Jesus Christ let His Body go to the Sacrifice for a rebellious and gainsaying and faithless people. Let us realize how much God must love us when He was willing to let the Outward and Visible Sign of His love be placed on the level of the worse (Continued on page 6.)

THE BIBLE IS THE WORD OF GOD

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

By the Reverend THOMAS F. OPIE.

Continued from last week.)

We must recognize that there is a human and fallible as well as a divine and infallible element in the genius of the Sacred Writings. The human is operated upon and influenced by the divine—causing what we call "inspiration"—but to exactly what point or extent, it is perhaps impossible to determine. To quote the words of another, "The poet remained a poet, the philosopher a philosopher, the historian an historian—each with his own idiosyncracies, ways and methods"—so that "inspiration did not involve a suspension of their natural faculties"—Hence we may have errors in the infant science of the Jews, errors in chronology and errors on the part of copyists and compilers—errors indeed minor and not sufficient to impair the purpose or plan of the God-given Word. "Any communication from God to man must be made within the limitation of man's faculties. A ready-made revelation in ready-made language sent down from heaven scarcely strikes one as a very natural or feasible way to communicate with humanity," says an eminent student of inspiration. And another scholar has it that to "suppress the human side of the Bible is as great a folly as to think that a father's talk with his child can best be reported by leaving out all that the child himself said, thought or felt." Quoting a striking passage from "HOW GOD INSPIRED THE BIBLE," "We cannot draw a line between the divine and the human.—It is a mine of precious ore, where the gold is mingled with rock and clay—the ore is richer in one part than in another—but all the parts are glittering with gold." This principle seems to conform with Christ's view and treatment of the Bible. Sir John R. Seeley in his absorbing book, "Ecce Homo," says "Of the Scriptures of the Old Testament Jesus always spoke with the utmost reverence, and He seems never to have called into question the Jewish view of them as infallible oracles of God. Some parts of them, particularly the book of Deuteronomy, seem to have been often present to His thoughts. Yet even the Old Testament He regarded in a sense critically—for He regarded the laws of Moses, though divine, as capable of becoming obsolete and also as incomplete."

As to the character of the inspiration which differentiates it from all other literature no matter of how great excellence, it far transcends what we have referred to as "natural" inspiration—such for instance as moved the poetic spirits of Shakespeare or Milton or the philosophic minds of Marcus Aurelius or Thomas a Kempis—or the wits of any of the other bright stars of the literary heavens. Biblical or supernatural inspiration eclipses that of non-Scriptural inspiration, as the glory of the sun transcends the dim luminosity of the stars. Could any of the authors of secular literature introduce his discourse with, "Hear the Word of the Lord?" or "The Lord spake unto me, saying?" Or, to ask the question of Dr. Orr, suggested by Sanday, "Could it be said of the greatest of them that a church was founded on their witness?" Of whose writings outside the canonical Scripture could it be said, "It is quick and powerful and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart?"—or That it is able to "make wise unto salvation?" Or, "It restores the soul."

Dr. Albert J. Lyman, in his recent treatise, "A Plain Man's Working View of Biblical Inspiration," argues for what he calls intellectual or literary inspiration or "genius," moral or ethical inspiration, special and spiritual inspiration and also interpretative or corrective inspiration—so that as he put it, the Bible, as a whole, becomes self-adjusting, self-explaining, self-correcting. He then adds, "Beyond the occasional literary inspiration, beyond the supremely remarkable moral inspiration, the Bible discloses in cer-

tain places, here and there, gleams of an insight so transcendent, into the spiritual nature, experience and ideal of man, as to be in sober judgment clearly beyond the human power of the plain man who produced these writings in those half-barbaric and brazen ages, and in that rude, provincial selva of Asia, remote from all the culture and education of the world."

It is true that we pray, "Cleanse the thoughts of our hearts by the 'inspiration of Thy Holy Spirit'—but here in the 'in-breathing' is for another purpose than to reveal the mind of God or to write with the spirit and understanding of the authors of the Sacred Word—namely, "That we may perfectly love God and worthily magnify His holy name." And so we would make a decided distinction between, natural, poetic inspiration, for instance, and supernatural, Scriptural inspiration, and also between that inspiration to "love and magnify God" and that which enabled the old prophets to reveal God's mind and His will, by a peculiar operation of the Holy Spirit upon them. Before leaving this phase of the question, it should be remarked that inspiration like revelation is progressive, and in the words of Article Seven of The Articles of Religion:—"Although the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments, which are called moral." Christ seemed to have recognized this "progressiveness" in inspiration and revelation, since He indorsed and yet greatly amplified the old legal statutes, considering them either out of date or at least incomplete, as already suggested.

Further, it might be mentioned that the character of inspiration as seen in the Sacred Book, differs from and transcends those lesser grades of inspiration in the form of "charismata," by which natural endowments of skill, physical prowess, etc., were heightened and intensified—as for example, those special grades of inspiration that are ascribed to Bezabeel for the construction of the Tabernacle (See Ex. 35: 30-31) and to Samson, in the way of supernatural strength (See Judges 13:24-25). As the natural aptitude and physical powers of these two ancient characters were heightened to the point of the miraculous, yet retained the elements of innate capacity, so the normal spiritual capacity, insight and acumen of the Writers of the Word of God were intensified and ennobled into something transcendent and supernatural, yet retained their human elements and phases. As the strength of the "inspired" Samson transcended that of the uninspired Samson, so the emanations and pronouncements of the inspired Isaiah, the inspired Ezekiel, the inspired Paul, the inspired John and Luke, transcend those of the uninspired Shakespeare, Scott, Burns, Calvin, Luther and the host of other men of what we call "Genius"—a thing which itself might be termed "inspiration," still an inspiration of an inferior grade and a type very different from that which forms the burden of this discourse.

Rev. Mr. Lyman, quoted above, contends that "Verbal infallibility—taken by itself, is an irrational and impossible dream in regard to a book which is to be translated into a hundred different languages, and translated from age to age. So much of quick-silver mingles with language, as a result of the subtle growth of word and the changing minds of men, that literal inerrancy, which is to be equally inerrant in a hundred languages and a hundred epochs, is inconceivable."

This is the high enterprise of the new day: To lift everything that concerns our life as a nation to the light that shines from the hearth fire of every man's conscience and vision of the right.—Woodrow Wilson.

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.

(Continued from last week.)

The Rector frequently hears the members of the Vestry boasting how much they had extended their own businesses during the preceding year and how much they were going to extend them during the succeeding years by sinking in their enterprises, some of which looked to him quite speculative, great sums of money. To extend the business of the Church was too risky—they "must keep it alive" however, that they were agreed. How he longed to extend it in ways they could not, for lack of the heavenly vision, understand!

Every increase of salary (except to one who could put more than the increase into the hands of the treasurer of the Church in terms of perishable money) was a distinctly foolish thing and many improvements that he desired were gross extravagances, they declared. When a man gave a stained glass window or anything else of a material nature with money value and wished it inscribed "to the Glory of TOM JONES and the blessed memory of God" why that, to be sure was something to rub their hands together about!

Did he have an up-to-date office and office furniture? Why that was absurd and even beyond consideration! He could use a small room in his small rectory where he might retire a few minutes each week to prepare a most interesting and enjoyable sermon once in a while, they thought.

So he saw clearly that it would be some time before he could give much of his attention to PRODUCING, if he would put the business on a permanent basis.

He turned to his assistants and workers.

The only paid assistant he had was a faithful sexton; but the inability of the sexton at times to decide whether he ought to follow the suggestions of the Rector or the directions of the Senior Warden made for further inefficiency.

When he looked for his factory force he found that it was composed entirely of volunteers, from a very few to a thousand or more, as the case might be, some of them still hanging around the works. A small minority had, at times, wondrous gleams of their duty, working spasmodically how and when they pleased, which was much to his comfort, though they were more or less indifferent in a pleasant way to his efforts to teach them how to work and what to do.

Yet not a few, thank God, were trying their best to be faithful to their duty—under the circumstances.

On the whole, the methods of work in his factory were extremely antiquated and there were most illogical divisions of labor, the few workers often running into each with great force as they tried honestly to accomplish something—they were not always sure just exactly what.

And the Board of Directors was afraid that he would offend both workers and strikers, especially the strikers, by any up-to-date plan he might devise experimentally to increase their efficiency and to get them all at work again intelligently and on full time!

Ah! he would go to the offices of the Company—surely the Directors were only joking with him when they said that there were none. There he ought surely to find an adequate office force and all the appointments of an office well-arranged for so important and stupendous a business. He could use his clerical force as an indispensably necessary starting-point for efficiency effort.

From the office he could most efficiently work out as from a definite centre to put the plant in good order, to perfect the machinery appointments, to get the hundreds of strikers back to work and ultimately through these means turn out really finished products, get his share of the business of the Kingdom of God and earn dividends for the stockholders.

That would be the solution of his initial difficulties—then would come the working out of advanced problems.

But he couldn't get started! When he arrived at the offices of the company there was nobody there!

He found that he would be compelled laboriously to write out by hand the vast number of letters and notices and printed sheets that he ought to send out to make and keep the business a 'going' concern!

He must be his own stenographer! He must be his own typewriter! He must be his own office-boy! He must be his own file-clerk! He must be his own book-keeper! He must be his own sales-force! He must be his own advertising man!

He must be his own EVERY-THING! And he must be each one of these for the whole business!

It was considered necessary by the Board of Directors that he should be also a very learned man, ready at a moment's notice to deliver a first-class sermon or address on any topic under the sun, that would instruct, please and amuse without giving offense; but he did not have even a private secretary on whom he might put the necessary research work and the examination of authorities for such vast preparation as would be necessary in order that he might fill the requirements.

He wanted to see the files, information pigeon holes, mailing lists, card indices, etc. of possibilities, localities, communicants, workers, members of numerous subsidiary companies, raw material, etc.

He found nothing but a confused mass of several thousand names scattered in delightful confusion in books, boxes, trunks and closets with evidence that there had been from time to time desperate attempts to reduce them all to some sort of system without a file clerk.

There was a follow-up system; but it was stowed safely away in the head of his predecessor in the management of the business.

All that was left for him to do for the present was to keep the business going by doing the indispensably necessary, in the meantime worrying and heart-aching until his Board of Directors caught a glimpse of the same glorious possibilities that he had been permitted to see.

He would pray without ceasing—so far as his necessary attention to an infinite number of petty parish details would permit.

He would preach sermons—good ones, whenever he found Saturday night available without interruption between sunset and midnight.

He would teach those whom he could induce to listen to him voluntarily, the abc's of the Christian Life, for little time would be found for deep study and arrangements of curricula for the pursuit of the higher and deeper and more glorious things of God and Eternity; and teachers, he found, would not submit to training that they might reach the immense number of children in the neighborhood who were growing up with little, if any, basis for the morality so desirable and necessary that the community might have well—and not ill-being; nor was the pay of trained teachers forthcoming.

He would marry happy couples—there indeed were bright spots (and sometimes ten spots) for his patient and long-suffering wife to provide a luxury now and then for the family.

He would baptize infants, thank God!

He would make as many parish calls as he could consistently with his other imperative engagements—though he might return from them after passages of airy persiflage with his parishioners wondering what he had made them for.

As he could not multiply himself by sufficient directed help for detail work which could be done by office boys and clerks better than he could do it himself, he would content himself for the present with a maximum of individual work and a consequent minimum of individual efficiency.

He would wait and work, and dream of the efficiency to come, for

THE POSSIBILITIES WERE TOO BIG TO LET GO.

"It is a dream?"
Nay, but the lack of it the dream."
("The Clergyman's Confession" will be given in the next paper.)

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.)

"Is not socialism founded upon the teachings of Christ?"

Socialism is such an elusive and comprehensive term that it is difficult to answer this question.

Perhaps we had best clear the way by a few explanations.

Christ laid down certain principles of individual conduct, having in mind that this life was but a preparation for eternal life.

He made no effort to revolutionize the political conditions of his time. He seems to have dismissed the question by telling his questioners to render unto Caesar the things that were Caesar's.

He held aloof from the world's political difficulties and confined His attention to individuals and to the Church which He founded. To him the Kingdom of Heaven and the Kingdom of the World were more or less hostile.

Now socialism as a rule of life for the individual has appropriated many of the principles which Christ taught, such as the fact that wealth is a commodity not to be used for the indulgence of the individual, but for the good of society. But Christ also taught obedience to legitimate authority and forbade the use of force to promote the gospel which He preached.

Socialism as a political program is quite another thing, for it aims to carry the principles which Christ asked individuals to practice into the realm of political compulsion.

Granted that this might be done, it would involve that those who carried out this program should be animated by the spirit of Christ. And chief among the qualities needed is the absence of bitterness, hate, revenge, murder.

To claim Christ as the patron of any system which proposed to force its claims by an appeal to the motive of hate is to be guilty of the same kind of hypocrisy that one finds in the malicious Christian, who calls "Lord! Lord!" but who is pagan in his malicious attitude toward men.

The moment that you take the ethics of Christ out of the moral atmosphere of voluntary individual action into the realm of political force, you negative the value of those principles.

The Christian life is a growth, socialism is a program. They are different things, belonging to different realms and are no more related than is an apple tree to a furniture factory.

The difficulty that socialism has always found when it attempts to express itself as a system is that it destroys the apple tree to make something else.

Of course if that is the function of the apple tree all is well and proper, but if the apple tree really exists for some better purpose, it is too bad to destroy it in order to make a table out of it.

Socialism aims to destroy the nation, the family and the Church, and regards with no friendly eye those who serve these institutions.

Of course, socialists may deny this, but a system is to be judged by what its advocates do, not what they may claim that they are going to do.

It would be easy for socialists to come out and say that they exist to protect these institutions which some of us believe are of divine origin, but wherever socialism has functioned, it has demonstrated the same hostility to these institutions as it has manifested toward certain large sections of society.

As a theory it is very fluid and elastic; as soon as it becomes a program it hardens into a system as hard and narrow and exclusive as imperialism.

LEAPING IN THE DARK.

That is, taking a jump and not knowing where you will land.. Would any man, in his right mind, be so foolish as to do this? Not so far as covering distance is concerned. Before one makes a spring he has a fairly correct idea where his feet will take him. Yet, in the way of life, there are men who do leap in the dark. They really rely on the foolish philosophy that somehow they will come out all right. It never, however, measures up to expectation. The true way of life is not any old way, not doing as you please. Oh, no, it is something very different. It is the following of a Person. It is the Spirit of Jesus Christ who seeks to go immediately before men. As He goes He makes the way of life for you and me. The Master has always been a leader. He invites enlistment. Have you enlisted under Him? If so, you are then bound to realize in your life definite results. But if you continue to dodge the issue, or neglect it, you are, from a Christian standpoint, keeping in the dark.—Card distributed at Open Air Sermons, Newburgh, Pa.

BETHLEHEM.

A Stable poor, an Open door,
A group of Shepherds kneeling;
The air still vibrant with the chant
Of Angel Voices pealing.

Within, the Light of Life for men,
The Lamb of God's providing,
The King of Glory has come in,
The Prince of Peace abiding.

The Altar is our Bethlehem,
The Bread of Life enfolding,
The Shepherds of Christ's flock adore,
The Lamb of God beholding.

With Angels and Archangels sing!
The Hymn "Thrice Holy" chanting.
God's Glory seen, is Peace for men,
God's Life on Earth implanting. Amen.
—Bishop Matthews.

THE SANCTUARY OF PRAYER.

By the Rev. Thomas Casady.

Lord Jesus, Leader of Thy People, lead me this day in all I think and say and do. When temptation assails, help me to be strong. When men distress me, keep me patient. When I am disappointed in others, remind me of Thy love and faith in mankind. When the battle grows fierce and hot, keep me calm and true to Thee. Should I fail, let me have the courage to try again. Give me a true and faithful heart, content to resist the evil of each day, and satisfied with its blessings. Grant that I may be fair to my friends, kind to my enemies, loyal to Thee. When the day is over and I am weary with the struggle, give me such sweet repose as shall fit me for another day in Thy service.

Christianity and Democracy are both in the nature of growths, that have taken form and shape with relation to their environment.

Imperialism and socialism are programs that have to be maintained by external forces.

So socialism claims to use the principles of Christ, but not in the fashion which Christ used them, nor for the purposes for which He enunciated them.

IN MEMORIAM.

The Rev. E. H. Randall.

The Rev. Edward Herbert Randall, for over half a century a priest of the Diocese of Vermont, passed into life eternal at his home in Poultney, Vt., on December 28th, after an illness of pneumonia of only five days. Mr. Randall was in his eighty-second year, and had been retired from the active ministry since 1898. He was born in Northfield, Vt., in 1837, and had passed all but three years of his ministry in that diocese. Ordained to the priesthood in 1864, Mr. Randall became rector of Grace Church, Randolph Centre, Vt., going to St. Paul's Church, Pawtucket, R. I., in 1866, as associate rector. From Pawtucket he went in 1869 to St. John's Parish, Poultney, of which he was rector for 29 years, and until he retired from the active ministry.

During his early rectorship at Poultney, Mr. Randall opened and maintained for eleven years St. John's Parish School, in a school building erected adjoining the church, and in

which school multitudes of young men and women were educated.

Mr. Randall, in addition to being a priest and pastor, was during all of his life and up to the time of his death a leading spirit in public affairs, lending his aid and influence to every cause for the upbuilding morally and educationally of the community, and interesting himself in every form of civic betterment.

The funeral was held from Trinity Church, Poultney (one of the two churches of St. John's parish), Tuesday morning, December 31st, the Rt. Rev. George Y. Bliss, D. D., Bishop Coadjutor of Vermont, officiating, assisted by the Rev. Joseph Reynolds, rector of Trinity Church, Rutland; the Rev. R. W. Magoun, rector of Emmanuel Church, Bellows Falls, and the Rev. Benjamin L. Ramsay, rector of Trinity Church, Cranville, N. Y.

Mr. Randall is survived by his wife and two sons, George Herbert Randall, of Philadelphia, Associate General Secretary of the Brotherhood of St. Andrew, and Captain Edward Cove Randall, a physician, now serving in France as chief medical officer of the Metropolitan Base Hospital Unit of New York.

It is because we are not humble enough in the presence of the divine daily fact that adventure knocks so rarely at our door. This very day, straining my eyes to see the distant wonders of the mountains, I nearly missed a miracle by the roadside.—David Grayson.

The Witness

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EDITORIAL

GOVERNMENT.

It is a remark frequently made, and seldom disputed, that it makes very little difference what kind of a Church government we accept; that so long as we do what is right, the form of government is of little importance.

It is interesting, in the face of this familiar statement, that the whole of Europe is in a seething turmoil over the kind of a civil government it shall have, although we are well aware that the average person, who is peace-loving and industrious, will be about as happy under one form of government as another. As individuals it makes comparatively little difference, apparently, whether we live under an Emperor, or a King, or a President. Of course, to live under a tyrant like Nero, or Trotzky, is to be a victim of misgovernment. But the ordinary civil government, even under Prussian militarism in times of peace, produced a contented and amiable population.

Yet, in spite of this fact, the whole world looked aghast at the possibility of the Kaiser ruling the world, and six million men lost their lives over this issue, and now that this question is settled, the Central powers are involved in another contest, which bids fair to be a bloody one, as to what kind of government shall take its place.

Therefore, though it makes very little difference to the individual in his daily life, whether he lives under one kind of government or another, yet it makes a tremendous difference to the body politic whether this or that government be selected.

You can imagine, for example, the furore it would create in this country if Mr. Wilson should announce, after his return from England, that he had become persuaded that a constitutional monarchy was a better form of government for the U. S. A. than is a republic, and that he was going to use his influence to make such a change.

It might easily produce a civil war. Yet the average Englishman, who has lived in both countries, would undoubtedly assure you that he enjoyed as much liberty under one as under the other, and possibly considerably more liberty under the monarchy than he does in the republic.

It is the same in Church government. The average Presbyterian would acknowledge that Episcopalians are just as happy and fully as free in the enjoyment of their privileges as are Presbyterians in theirs; but that is quite different from suggesting to Presbyterians that they accept the Episcopal form of government. That would certainly raise some fuss in the Presbyterian Church. What is there, then, about forms of government which makes them matters of such indifference in academic discussion, and yet matters of such momentous interest in actual life?

It would seem as though we must find some other cause for this intense attachment than that which is to be found in the mere matter of its effect on the individual.

The difference lies chiefly in the fact that man is a social animal. It might make little difference to him in the terms of personal happiness whether he is born a Smith, or a Jones, but having been born a Jones he will be a Jones until he dies—will work for the Jones family, stick up for its family honor and violently oppose all the anti-Jones he may encounter.

He is loyal to the clan in which he is born, from which he gets his name, and to which his fortunes are fixed.

This trait of loyalty is looked upon by our extreme socialistic friends as the height of absurdity.

Such an institution as marriage interferes with their theory of the universe. Therefore, away with it from the earth.

For when facts interfere with the theories of the opinionated, so much the worse for the facts.

Of course, no free-love association has ever resulted in a superior race of mortals, not even among primitive peoples, and, of course, it does away with the refinement of modesty. What of that? The intolerable wrongs that marriage has imposed upon the thoughtless and the heartless demand that the ancient institution of the family shall give way to academic theories.

No thorough I. W. W. wants to be bothered by a family and a home. Therefore, whoever desires to preserve these institutions is an enemy to progress. Bah!

Men from the days of Abraham have lived in tribes, states, and nations, and have developed a loyalty for these institutions that makes them willing to die for their preservation.

Of course, much injustice has been wrought by these institutions through their rulers and courts, especially to that element in society which prefers loquacity to industry.

True, also, that immense sums of wealth have been accumulated by and through the co-operation of these various states, whereby many have profited unduly, but whereby the great majority of men are enjoying a condition of life which would be impossible without such accumulated wealth. But enters your theorist with a program of what he calls "internationalism" which, if the word means anything, is merely a larger nationalism, but by which he means the elimination of the bourgeoisie, and the substitution of those who agree with his theories, and that those theories shall seize the wealth that human industry, protected by government, has built up, and use it in the prosecution of their schemes, and incidentally in placing themselves in the seats of the mighty.

Human nature being about the same in the socialist as it is in the nationalist, it results in the socialist reaping where he has not sown, and profiting by that which he has not helped to create.

Theoretically the socialist may help himself to whatever you may have accumulated, but practically he has no responsibility for reproducing that which he has appropriated. And the curious thing about him is that he is most indignant that you should even object to is appropriating the results of your labor.

I recently received a letter from an American Bolsheviki calling me a knave and a scoundrel for sustaining the state as it exists, and concluding with the most altruistic statement that he would take pleasure in seeing me stood up against a wall, when his cult should have gained the ascendancy.

In short, for me to sustain the system which I believe in, even though it may have worked a hardship on some, is sufficient reason for him to gloat in my assassination.

How does this differ from the fate of the Belgians who dared to withstand, instead of complying with, the demands of Prussian autocracy. They are each the same article, viz., the demoniac hate of an exaggerated egotism.

Of course, their theory has never been demonstrated, and I fancy the Peace Conference would be glad to assign them a territory in which they could work it out, but that would necessitate their building up the fruits of industry instead of using the fruits which have been built up by the systems which they despise.

When these fanatics get control of a people, they will exceed the excesses of the vilest autocracies, for they are the paranofiac victims of self-pity, who fancy that society has wronged them, and that their only remedy is to revenge themselves on society.

When the proletariat gets control of society, I will not murmur if they relieve me of the miseries of living in a society which they have desecrated.

But the government of the Church—What of that? Here the Bolsheviki are in their element, and any radical theories can be promulgated without fear of any temporal penalty.

Is there any order which Christ established? Any continuity which His prescience provided? Any institution in which our essential unity can be maintained?

Any kind of government or no government at all will suffice for the Christian Church, and yet from my knowledge of history I am willing to maintain that the seed of anarchy in the state has had its origin in the dissolution of the order of the Church. Just as the Christian Church was the first institution that permanently established democratic ideals by putting prince and peasant in the same category, so that liberty in which the Church pioneered has been the warrant for license in the same sphere.

Of course, the Church has been misgoverned, largely because the fruits of its generosity appealed to worldly men, but to throw open the doors of the Church to every theory of government has led the way to the same condition in the state. What people learn in one place they practice in another.

And so I am willing boldly to assert that just as what the Bolsheviki assert is personal liberty, is nothing more than unbridled license, so much so-called religious freedom is nothing but religious license, which has appropriated the spiritual treasure of many centuries and squandered it in riotous living, so that ecclesiastical order has given way to weak sentimentality, and opened the door to a thousand personal excesses.

The Rule of God ought to be as real a rule as that of the State, and when you, by your exploitation of half-digested theories have shattered the one, you have seriously imperilled the other.

Government and loyalty to government may not be necessary to individual happiness, so long as the fruits of government can still be exploited; but government still has its value, either in Church or State, by preserving that order in which these blessings may be enjoyed. And when you have succeeded in overthrowing the order, you have destroyed the peace, for then the wild animal in us can ravage at will.

Loyalty is the finest quality for the expression of an idealism, but there must be a definite something to which we may be loyal, whose traditions and ideals are worthy of that loyalty.

We have whipped the Prussian, now we may have to deal with his egotistical, inhuman alternate, the merciless violator of all sacred traditions, the victim of self-pity, the originator of no benevolent acts, the breeder of bitterness and malice, the enemy of industry and peace.

He who is pacifist in time of war, and a disturber in times of peace, is usually the one who has contributed little himself to the blessings which we enjoy, but is perfectly willing, even while he is promulgating his theories, to insist upon such rights as society has given to him. He ceases to be a pacifist when his own theories are at stake.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending January 25th, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

2nd Sunday after the Epiphany.
January 19th.

Jeremiah vii. 1-20.
John ii. 13-end.
Genesis xxiv. 29-51.
Ephesians v. 15-vi. 9.

Monday.
Isaiah xliii. 8-20.
John iii.
Genesis xxxiv. 52-end.
Ephesians vi. 10-end.

Tuesday.
Isaiah xliii. 21-xliv. 5.
John iv.
Genesis xxv. 1-18.
Romans i. 1-25.

Wednesday.
Isaiah xliv. 6-23.
Luke iv. 14-32.
Genesis xxv. 19-end.
Romans ii.

Thursday.
Isaiah xliv. 27-xlv. 7.
Matthew iv. 12-end.
Genesis xxvi.
Romans iii.

Friday (Fast).
Isaiah xlv. 8-end.
Matthew ix. 2-13.
I Samuel ix. 15-x. 1.
Galatians i.

Saturday.
Conversion of St. Paul.
Ecclesiastes xxxix. 1-10.
II Timothy iii. 10-iv. 8.
Jeremiah i. 1-10.
Acts xxvi. 1-29.

You know the Europeans who are not addicted to rockers say that the Americans are so restless that even when they sit down they cannot be still, they must rock to and fro as if they were going somewhere.—Charles F. Brown.

Remember that if the opportunities for great deeds should never come, the opportunity for good deeds is renewed day by day. The thing for us to long for is the goodness, not the glory.—F. W. Faber.

CURRENT EVENTS

The hymn, "The Son of God Goes Forth to War," has been translated into Chinese and is said to be proving exceedingly popular in Chinese congregations.

The Christmas offering at St. Mark's Church, Cleveland, Ohio, amounted to a little over \$400. A beautiful spirit of harmony and peace prevails among parishioners and the outlook is most encouraging.

The twenty-fourth annual meeting of the Council of the Diocese of Lexington will be held in Trinity Church, Covington, Ky., February 11th to 13th.

"I am very glad to see your very interesting publication growing and improving right along, and trust that the New Year upon which we have just entered may be a prosperous one for you," writes Miss Cora B. Mlewlyn of St. Paul, Minn.

A special convention has been called to elect a Bishop Coadjutor for the Diocese of California. The Rt. Rev. Dr. William F. Nichols is the Bishop of the Diocese.

Mr. A. T. Petersen has presented a brass eagle lectern to St. Mark's Church, Waterloo, Iowa, in memory of Mrs. Petersen, who died October 16, 1918.

Mr. and Mrs. Charles M. Robinson made a Christmas gift of two Liberty bonds to St. John's Church, Ogdensburg, N. Y., to be added to the endowment fund of the parish, in memory of their daughter. The members of St. John's Boy Scout Troop presented gifts of toys, books, games and useful articles to seventy-five children on Christmas Eve.

The unprecedented interference with Church services and Sunday Schools by the influenza epidemic has had, possibly, one compensating effect, in a revival of the family altar and home study of the Bible, that might not have been brought about in any other way. Now that some, at least, have found out what a blessing there is in the practice of home religion, why should it ever be given up?—Diocese of Quincy Light.

The portable chapel opened some time ago at Dennison, O., is the first of the kind to be installed in the Diocese of Ohio, an enterprise of the Bishops and the Board of Missions. It is constructed in sections, and can easily be taken down, moved and put together again. Its purpose is to serve the needs of mission stations until sufficient funds can be secured for the erection of permanent churches.

The Christmas services at St. Paul's Church, Key West, Fla., (The Rev. C. R. D. Crittenton, rector) were very encouraging. The Missa Cantata was given at midnight Christmas Eve, when the church was filled to overflowing. There were celebrations of the Holy Eucharist at 7 and 10 a. m. on Christmas Day. Three hundred communions were made and the offerings totaled approximately \$300. The vestry has again, by a unanimous vote, increased the rector's salary \$300 per annum.

The Chicago daily papers state that Bishop Anderson expects to take a trip to France at an early date to search for his son, an aviator, reported missing some time ago, and from whom no word has been received. It is stated that the Bishop will also endeavor to find Lieut. Homer Dahlinger, the Waukegan, Ill., athlete and aerial observer, reported missing in action September 17th, 1917, who, according to an unofficial Red Cross report, is alive.

The touching little play, "The Magi of today," which was distributed by the G. B. R. E. before Advent to instruct and interest Church people and children in the needs of the orphans of Armenia and Syria, was beautifully rendered by the School of St. Paul's Church, St. Joseph, Mich., on New Year's Eve. The educational and inspirational value of the play, together with the preparatory readings on the Sundays in Advent, was

appreciated and a splendid offering resulted. The war has rung in "the larger heart, the kindlier hand."

A number of dioceses have made The Witness their official organ, taking the eighth page for special monthly editions containing the announcements of the bishops, diocesan and parish news. We welcome "Church Life in Ohio" into our growing family of diocesan papers. Bishop Leonard in his announcement says: "A diocesan organ is almost an imperative need. But so many feeble parish papers and magazines are now published that it became altogether too expensive a financial burden to maintain such newspapers. Through The Witness we shall now have the full page under the head of Church Life, and I hope that very many of the laity will subscribe for this well-edited journal."

Archbishop Meletios, Metropolitan of Athens, who visited the United States last fall, was recently received in St. Paul's Cathedral, London. He was met at the west door of the Cathedral by Bishop Bury, Assistant Bishop for British subjects in North and Central Europe, and the choir singing in Greek the customary salutation to an Eastern prelate, "Long Life to the Lord Archbishop." Bishop Bury in an eloquent address expressed the fervent hope that this year of victory and restitution will reach the climax of its achievement by the restoration of St. Sophia at Constantinople to Christian worship. "Let our fellow Christians of the East worship once more in Santa Sophia, turning gratefully to us of the West who have achieved its restoration," said the Bishop.

The Epiphany meeting of the Pennsylvania branch of the Woman's Auxiliary to the Board of Missions was held at the Church of Our Savior, Philadelphia, January 9th, opening with a celebration of the Holy Communion at 10 a. m. Bishop Garland gave the address of welcome. Other addresses were given as follows: "Work in the Foreign Field," by Bishop Lloyd, President of the General Board of Missions; "Work in the Domestic Field," by Bishop Sage of the Missionary District of Salina; "Work in the Diocese," by Bishop Rhinelander; "Work Among the Colored People," by the Rev. Everard W. Daniel, Curate of St. Philip's Church, New York City; and "Work Among the Indians," by the Rev. S. W. Creasey.

The Synod of the Province of the Mid-West has voted to make permanent the Provincial Conference for Church Workers. The Committee met in Chicago, and decided that the place for the next meeting should be Racine College, Racine, Wis. The dates set were July 8th to July 17th. The following officers were elected:

President, the Bishop of Milwaukee. Vice-Presidents, the Bishop of Fond du Lac, the Bishop-Coadjutor of Southern Ohio, Canon Douglas. Executive Secretary, Miss Mary Knight. Treasurer, Mr. G. K. Gibson. Registrar, Miss Rosalie Winkler. Director of Music, Dean Lutkin.

Chairmen of special committees are as follows: Program, the Rev. Charles Herbert Young, D. D. Hospitality, Rev. Dr. B. T. Rogers. Publicity, Rev. G. P. T. Sargeant. Finance, Mr. T. T. Lyman, Literature, Miss Elizabeth Matthews.

The end of the year shows faithful work on the part of the congregation of Christ Church, Pulaski, Va. The rather heavy apportionments for Diocesan and general missions have been paid in full. A fine new pipe organ has been installed and more than half paid for. Special offerings have been raised for Armenian and Syrian relief and other charities in goodly sums in addition to the fact that the congregation is now carrying current expenses nearly twice as heavy as two years ago. A vested choir was organized at Christmas time with a dozen voices and this adds much to the dignity and reverence of the services. Twenty-two baptisms and ten confirmations are recorded for the past year. There are 105 names on the Church register, but only 62 of these are communicants and active

members. Considering the smallness of the active membership, the parish has accomplished a great deal and has a promising future. The present rector has declined to consider calls to St. Louis and to Anniston, Ala., as he has been in Pulaski only a year and a half.

Wednesday, January 22nd, has been set apart by the Diocese of Pennsylvania as Diocesan Educational Day, for which the following program has been published, announced to take place at the Church House, Philadelphia: 8:30 a. m., Holy Communion; celebrant, Bishop Rhinelander. 9:30 a. m., Diocesan breakfast. 10:30 a. m., study classes; Senior, "Our Church and Our Country; leader, Mrs. Henry A. Pillsbury. Junior, "His Star in the West," especially for Junior Auxiliary and Sunday School teachers; leader, Mrs. S. V. B. Brewster, Chairman Junior Auxiliary, Diocese of Newark. "The Gospel of the Kingdom," leader, Mrs. Arthur Van Harlingen. 12 m., noon, Church Unity, intercessions by the Bishop. Intermission. 2 p. m., Conference of the Woman's Auxiliary, "Results and Opportunities of the Advent Call"; leader, Mrs. George F. Knorr. Junior Auxiliary and Sunday School, "His Star in the West," Mrs. Brewster. 3 p. m., "A Just and True Democracy at Home"; Italians, the Rev. T. E. Della Ciopa; Kensington, the Rev. A. J. Arkins; Hospital, Dr. L. C. Washburn; Canteen Work, Miss Romney; Little Children, Deaconess Colesberry; The Forgiven, Dr. Wm. H. Jefferys. 4:15 p. m., Thanksgiving and Benediction, The Suffragan Bishop.

Bishop Lawrence Reported Critically Ill.

As we go to press a report comes to The Witness which will cause much concern and be received with sadness by Church people everywhere, that the Bishop of Massachusetts, the Rt. Rev. William Lawrence, ill of influenza, was required to undergo an operation for mastoid abscess without being able to take ether, and is in a serious condition.

All the Pews are Now Free.

The Rev. Albert M. Hilliker, rector of Christ Church, Lomsdale, R. I., announces that all the pews in Christ Church became free on the first Sunday of this month. "This radical change," says Mr. Hilliker, "has been made without friction and with little protest. For many the giving up of their pew has not been easy; but their devotion to the Church has led them to gladly accept what nearly all have come to believe to be for the greater good of the larger number and essential to our fullest growth and best opportunity, as well as Christianly right and more truly democratic. We do not anticipate great changes in seating positions; but we shall all have a new sense of freedom, since the only limitation to our choice of seats will be the choice of those who are in the church before us. We hope the change will contribute to more general and constant attendance at all services and encourage church-going on the part of young people, as well as afford strangers an unrestricted welcome. We would ask that at early communion services, or on other occasions when the church is not fairly filled, all will take places forward. If there must be vacant seats, let them be the back seats, not the front ones. Sitting near together will be conducive to unity of spirit and heartiness of worship. It will, too, inspire the leader and make easier the task of the preacher. The deaf should surely take advantage of this free choice to find seats where they can best hear. The new order promises financial gain; but we trust the greater gain will be in renewed interest in the work and worship of the Church, as shown in church attendance, religious life and Christian endeavor.

Resolutions Regarding Ex-President Roosevelt's Death.

The following resolution, referred to in our New York letter, was passed by the New York Churchman's Association, which was in session when the announcement was made of the death of ex-President Roosevelt: Resolved, That the members of the New York Churchman's Association hereby express the profound sorrow and sense of loss to our country with which in common with all our fellow-

citizens, we have heard of the death of Colonel Theodore Roosevelt.

We wish to place on record our recognition of the great services rendered to the country by Colonel Roosevelt throughout his life, and especially during the period of the great war.

We express our deep sympathy with his family and pay our tribute of honour to his memory. His name will live in the hearts of all our people, as that of a true man, a sincere Christian, a great citizen, an unflinching patriot, and one of our most honored Presidents.

William T. Manning,
Ernest M. Stires,
George R. Van De Water.
Committee.

Brooklyn Clergy Attend Rumanian Service.

The recently organized Rumanian Orthodox congregation in New York celebrated its Christmas service at midnight, January 6th. The Rev. Thomas J. Lacey and the Rev. Herbert J. Glover of Brooklyn were appointed by Bishop Parker a special committee to attend and bear the greetings of the Anglican Eastern Church Association. They were received with great cordiality by the priest and the Rumanian consul and escorted to special seats. At the close the Rev. Dr. Lacey presented the congregation with two handsome silk processional flags, American and Rumanian. The spirit of the occasion was prophetic of a closer approach between our Church and the growing Rumanian immigration.

Fall River, Mass., Parishes Promote Congregational Singing.

"Heeding the request from the government for a 'singing action,' three of the parishes at Fall River, Mass.—St. James', St. Mark's, and the Ascension—have engaged Mr. William A. James as musical director in co-operation with the present organists and choirmasters, says The [Ascension] Herald.

At the St. Mark's and St. James' Churches, Mr. James will work with the regular choir, but at the Church of the Ascension, a new auxiliary will be formed of girls and men, which will sing at the Sunday evening services. Each organization will receive instruction as an individual choir, and also as a combined chorus. When the organizations are fully established and capable of doing good extensive work, cantatas and oratorios will be taken up by the large chorus. A cantata or oratorio will be given once a month in each of the three churches by this combined organization.

With the congregation, Mr. James will take up the instruction of hymn singing, and at different occasions part of the Sunday evening service will be given over to hymn singing and instruction. It is a part of a plan to invite all members of the parish to the weekly choir rehearsal, then to rehearse the hymns for the following Sunday. In this way new hymns will be learned.

The main objects for all this effort will be: Live organizations, filled churches, prosperous parishes, inspiring congregational singing, high standard of choir music and making our Church take a real part in our lives.

Industrial Harmony and Christian Unity.

"While representatives of the nations are in conference to define the political terms of peace, the people who comprise the nations are making great progress in solving the problems of internal dissension," says Bishop Nelson, of the Diocese of Albany. "Industrial harmony and Christian Unity are coming into sight, and the progress which has been made along these lines indicates that the world's greatest war has begun to bear fruit in the world's greatest blessing.

"Early in this month the Councilors of the Chamber of Commerce of the United States held a convention at Atlantic City, and issued a statement to the effect that industrial enterprises should be conducted, not for profits alone, but also for service, and should be considered in the light of their effect on the men and women who contribute their lives and efforts to them. Industry is thus elevated to the plane of a partnership, in which capital and labor are represented in determining the methods and conditions of labor and the equitable distribution of profits. Thus begins a new social order which promises a

large measure of industrial peace.

"Christian Unity is less of an iridescent dream than it has been at any time since the division of Christendom began. The Committee appointed some years ago in England by the Archbishops and the Free Churches Commissions have published a report signed by the leaders of Presbyterian, Methodist, Congregational and Baptist thought, in which they agree unanimously to the proposition, 'That continuity with the historical Episcopate should be effectively preserved.'

"At our Diocesan convention in May, as well as at the General Convention next October, we may hope that the vision of unity will issue in practical steps to secure a real and enduring harmony between followers of the Prince of Peace."

PERSONALS.

Bishop Sage of Salina is giving a series of addresses on Missionary work and religious conditions in the Middle West before the annual meetings of the Woman's Auxiliary to the Board of Missions in several dioceses in the East. He spoke at the annual meeting of Pennsylvania Branch at Philadelphia on the 9th inst., the Western New York Branch at Buffalo on the 15th and 16th insts. He will give an address before the Rhode Island Branch at Providence on the 30th inst., and later before the Washington Branch at Washington, D. C.

The Rev. Drs. E. H. Rudd, W. D. Morrow and E. C. Johnson, and Messrs. C. J. Botsford and L. C. Staples have been appointed on the Council of Advice for the Missionary District of Salina by Bishop Sage.

The Rev. W. M. Gamble, rector of the Church of the Good Shepherd, Quincy, Ill., for the past forty years has accepted work in the Diocese of Harrisburg, and departed for his new field with the first of this month.

Upon his graduation from the Theological School at Gambier and ordination to the diaconate in June, 1902, the Rev. Louis Eugene Daniels became rector of Calvary Church, now St. Alban's, Toledo. After nearly seventeen years of ministry in this South Toledo Parish, in a congregation of loyal Church people, but none of large means, Mr. Daniels resigned on the first day of January to become rector of Christ Church, in the important college town of Oberlin.

Bishop Johnson, Editor of The Witness, underwent a minor operation at St. Luke's hospital, Denver, Col., on the 8th inst., which compels him to omit his Diocesan visitations this month and the performance of other duties.

The Rt. Rev. Dr. Rogers Israel, engaged as a chaplain of the Red Cross in France, announces that he will return home and take up his work in the Diocese of Erie the latter part of this month.

The Rt. Rev. Dr. James Wise, Bishop of Kansas, and member of The Witness editorial staff, and the Rev. Gaylord G. Bennett of St. Paul's Church, Minneapolis, gave the addresses before the annual meeting of the Minnesota Church Club, January 9th.

The twenty-fifth anniversary of the consecration of the Rt. Rev. Dr. A. C. A. Hall as Bishop of Vermont, will be appropriately commemorated at the annual convention of the Diocese, February 2nd, which will be held in St. Paul's Church, Burlington.

Dean Almon H. P. Abbott of Trinity Cathedral, Cleveland, Ohio, gave the principle address at the initial meeting of the new Kiwanis Club, Elyria, Ohio. Hon. Wm. G. Sharp, United States ambassador to France, was the guest of honor.

The new Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., the Rev. Leslie Fenton Potter, late of St. Simon's Church, Chicago, entered upon his duties January 1st and will occupy the Deanery with his family as soon as his household goods arrive.

The Rev. G. P. T. Sargent, rector of Grace Church, Grand Rapids, is rejoicing in a Christmas gift to his parish of an Overland coupe, which will enable him to drive about protected from rain and snow.

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

Opportunity in Porto Rico.

The Rt. Rev. Charles B. Colmore, D. D., missionary Bishop of the Missionary District of Porto Rico and adjacent Islands, writes in one of the back numbers of the Spirit of Missions, as follows:

"Porto Rico is the oldest diocese in the New World, and at the same time is the newest integral part of the United States.

We came into the Union as citizens only a few days before our country declared war, and right loyally has our little island taken up the cause of Democracy. When the Porto Rico regiment left home for Panama they needed six hundred men to bring the number up to war strength and there were twenty-five hundred volunteers for the vacancies.

There has recently been a call for sixty more recruits, and six hundred have volunteered. There will be some twelve hundred thousand men drafted in Porto Rico for the national army. This is a grand opportunity for these new citizens of the United States to realize their citizenship and become enthusiastic over it. Much, however, depends upon all Americans who have dealings with our people, to make them feel that we want them and welcome them as brethren in our national family.

Especially is this true as regards our missionary workers, for upon them rests the responsibility of training the heart and mind of the Porto Rican child, who is to be the future citizen of the country. What we do now for the children, will be largely responsible for their attitude toward the United States when they take up their duties as citizens.

They are citizens of a free republic and it must be our policy to bend every energy to shape their education along the lines which will prepare them for participation in their national life. At the same time they must be given practical instruction in methods of living, constructive help which will not only enable them to become self-supporting, but which will elevate their vision to the conception of usefulness in life.

We have all classes and kinds of boys and girls to deal with in city and country populations, but with each we must seek to prepare them to meet the requirements of life with a view to their helpfulness to the nation and fellow-men in that state of life unto which it hath pleased God to call them. When one sees the work being done by Mr. and Mrs. Walter in and around San Juan among the poor, one must feel that the work of Christ is being continued, for literally, the hungry have been fed, the stranger taken in, the naked clothed and the sick visited, especially at the time of a recent strike among the tobacco workers when the suffering and privation had been unusually severe. And all this has been done in connection with our schools in which the child is taught not only his duty and responsibility to his fellow-man, but also that which must come first—his obligation to be a faithful soldier and servant of Jesus Christ.

In the country districts, the children need us none the less. There they must be taught sanitation, how to live cleanly in body and mind; they must learn how to take advantage of the opportunities of life which lie at hand. This the children of the New World School are learning under the instruction of Mr. and Mrs. Droste, and such work can be extended to almost any part of the Island, for, go where you will, there is a dense population living without any religious influence whatever. Does not the combination of priest and plowman remind one of St. Paul, and is not this an inspiration which may well fill the mind of the Latin, who does not ordinarily consider work a thing of dignity?

But not only is our mission to help them in this more serious side of life, but in order to become well-rounded men and women, they must learn also how to play.

Those of you who can provide plentifully for your children can have no conception of the joy which comes to

one of these children of God who receives for the first time a real doll or baseball from the Mission School.

I have been delighted to see so many balls and bats sent in the mission boxes, for I believe very strongly in the democratic teaching and influence of baseball. The people are wild over it. It is one of the most popular institutions we have given them. May its influence as a character builder extend to every place where boys are gathered together.

Dear reader, pray for the children of Porto Rico, that they may prove themselves loyal and worthy citizens of the country and of the Kingdom of God, and for our mission workers, that they may ever uphold before them the example of faithfulness and devotion to duty.

The Bishop tells us also in The Church Missionary Calendar (edited by Mrs. Henry A. Pillsbury, educational secretary, and her co-workers, in Philadelphia) that "Two clergy, a physician and a nurse joined the colors. We were proud to give such a large proportion of our small staff."

There are seven clergymen in Porto Rico; twelve parishes and missions, four parochial schools, one mission school and The New World School, one hospital—St. Lukes; and many faithful women workers, two being supported by the United offering.

Fifth Week of Witness Bible Class.

The matter of reading the Bible is so much neglected in families that the ignorance on the subject is appalling. In a certain university, at one time, a test was held by one of the professors with 139 students of his English classes. Such questions as: "What is the Pentateuch?" "Name ten books in the Old Testament?" "Ten books in the New Testament?" etc., were asked. Out of 139, twelve passed with a marking of 75 per cent, 91 received less than fifty per cent, and so on. The average standing of the group was forty per cent.

The last question in the test asked, "Where did you learn what you know of the Bible, at home, school, church, Sunday School?" of the twelve who passed, all but one emphasized the home as the place in which they had received their Bible knowledge.

Sixty-six had attended Sunday School with the results as given.

First day:

The Childhood of Jesus. St. Luke II, 40-52.

Second day:

On the Christian rearing of children. Ephes. vi, 1-4; Coloss. iii, 20-21 (Note the danger of fathers toward children, is unreasonable conduct toward them).

Third day:

Children of God and of the devil. 1st Jno. iii, 1-12.

God's training of His children. Heb. 12, 1-2.

Fourth day:

Certain maxims for children to observe. Prov. i, 3-9. vi, 20-23.

Our Lord's instructions regarding the attitude of elders toward children. St. Matt. xviii, 1-14.

Fifth day:

The blessedness of childhood. St. Matt. xi, 25-130.

Questions for Church School children who can read the Bible:

I. In what three ways did our Lord grow? St. Luke ii, 52. What do you think is meant by each of these kinds of growth?

II. What is the first duty of children to parents? Ephes. vi, 1. Why should children obey parents?

III. What blessing is promised to children who obey parents? Fifth commandment. What land may this mean?

IV. In what two ways do the children of God differ from the children of the devil? I St. John, iii, 10. To what two families do we belong?

V. What does the Bible say that the children of God must expect? Heb. xii. Does it say any where in the Bible that because we are good we shall not endure suffering? Christ was a good Son, did he suffer? Why are we told, that we must suffer? Heb. xii, 19-11.

BISHOP FUNSTEN ANSWERS THE ADVENT CALL.

By the Very Rev. ALWARD CHAMBERLAINE, Boise.

The death of our beloved Bishop came to the clergy, communicants and citizens generally of Idaho as a great shock. Never was a man more beloved and esteemed by the whole community, regardless of church affiliations, than Bishop Funsten. For twenty years he had been a father to all his clergy, kind and considerate of their needs, and on many occasions helping them from his own salary to make their families more comfortable.

He had been in almost perfect health up to a short time before his death. On Thanksgiving Day he preached in St. Michael's Cathedral what many have declared one of his best and strongest sermons, though suffering at the time with a slight pain in his chest, which he feared might be the forerunner of pneumonia. That afternoon he was examined by his physician and told that his blood pressure was high, and that he must take care of himself. On Advent Sunday, the day of his death, he did not go to the Cathedral services, but held the chapel service for the students at St. Margaret's hall, which had been quarantined for influenza. In the afternoon he and Mrs. Funsten took a short walk, and he returned very tired. However, after eating his supper he felt better, and as late as 10:30 p. m. chatted with his physician, and talked with him regarding the extension of St. Luke's hospital. He retired about 11:30 p. m. and was soon asleep. Mrs. Funsten was kneeling at her evening devotions when she heard the Bishop breathing heavily. She rushed to his side, but without speaking a single word, his soul passed into eternity. He answered the "Advent Call." Physicians were summoned, and every means of resuscitation resorted to, but to no purpose. His death was due to angina pectoris, a sudden closure of the arteries of the heart, which apparently had been hardening for some time.

Thus died one of our noblest Bishops, a man whose life was consecrated to the Lord and Master, as shown by every work and act. He was faithful to the Church's interests in every particular, a devout student of God's Holy Word, and a firm believer in its divine inspiration from cover to cover. He was one of the strongest optimists, and could see a bright side to every cloud, no matter how lowering it might be. Many times he was wont to say, "My work cannot fail because it is God's work." He was a leader of whom the Church may well feel proud, and his work in this Missionary District has been established upon a foundation which cannot be shaken. As an administrator Bishop Funsten had no superior, and the Church in Idaho owes her spiritual growth during the past twenty years directly to his wisdom and energy.

The funeral was held in St. Michael's Cathedral, Boise, Idaho, Dec. 4th, and was attended by a vast congregation, there being assembled many of Idaho's representative citizenry of all creeds to do reverence to his memory. The governor and many of the state and city officials, the city's clergy of all denominations, and many of the Chinese and Japanese residents were present. All the clergy of the Church throughout the southern portion of the district were present, as also Bishop Page of Spokane and Bishop Thomas of Wyoming. The funeral service was held by Dean Alward Chamberlaine of the Cathedral, and Archdeacon Stoy, of Pocatello, Bishop Thomas and Bishop Page delivering eulogies upon the late Bishop's life. All business houses in the city closed, and street car lines stopped during the hour of the funeral out of respect to his memory.

The Bishop's remains were taken back to his native state, Virginia, and laid to rest in Hollywood cemetery at Richmond, accompanied by Dean Chamberlaine as representative of the Church in Idaho. A short service of prayer was held in St. James' Church, Richmond, by Bishops Gibson, Tucker and Brown.

The Bishop leaves, besides his widow, four sons, all of whom are in the service of our country, and one daughter, who is engaged in Red Cross work in Washington. Mrs. Funsten will make her home with her daughter for the present.

Bishop Funsten was a great builder. He leaves as his material monu-

ment in Boise the beautiful St. Michael's Cathedral, the deanery, the Bishop Tuttle church house, the fine new nurses' home, and St. Luke's hospital. Besides these, he enlarged the Bishop's house, built a splendid addition to St. Margaret's Hall for Girls, erected Grace Church in East Boise and Trinity Mission in South Boise. The number of churches, chapels, parish houses and other buildings throughout the district has about quadrupled during Bishop Funsten's administration. The present valuation of all Church property which he had acquired since taking charge of the district is conservatively estimated at almost \$1,000,000.

These words are the testimony of one who has known Bishop Funsten intimately for nearly sixteen years in the work of this missionary district. To have known him was to love and admire his beautiful Christian character, and the inspiration of his life will long be treasured by his clergy and people of Idaho.

NEW YORK LETTER.

(Continued from page 1)

the sea, is the district called "Greenwich Village," which is now known in poetry and on the stage as "the Latin quarter," or "the Bohemian section," of New York. Aspiring and rebellious artists and writers were attracted there in the first place by the comparative cheapness of living. Some wealthy people of taste, in revolt against the conventions of society, remade old houses or apartments in picturesque ways and have lent a flavor of distinction and culture to the district. Others with less money and less social restraint, have gone in with freakish intentions, and have lived up to them. Men like the famous Presbyterian divine, Dr. Parkhurst, have spoken of Greenwich Village as infamous and possessed of the devil. This is not Dr. Grant's way. A man of artistic taste himself, of the highest training in books, music, pictures and refinement, he is also—one may say it respectfully—"a society man," in the best sense of that somewhat silly term, and customs and modes of dress unfamiliar and shocking to others amuse and interest him as passing phases in the social struggles for self-development. He is a profound student of political economy. If he has a dangerous tendency it is to substitute sociology for theology, and he would not be disturbed if accused of this. He has, therefore, conceived it his duty to do his best to help these people of fads and fancies to work out their social salvation without too much fear and trembling. If they need intellectualism, he has it to give better than other teachers. If they want love of art, it shines out in him and his church. If they want social reform, he is ready to talk it out to the utmost. Hence, his sermons on questions of the day, his rare musical services, his art exhibits, and his Sunday night forums. Perhaps more people have been kept from extreme and disastrous action by these friendly and social outlets under the auspices of the Church of the Ascension than can be found elsewhere, and, if so, one ought to hesitate to pick too many flaws in the outer coat of Churchmanship in a man doing a necessary work in the "No Man's Land" of the world of art and brain and social passion.

During the late autumn the twenty-fifth anniversary of Dr. Grant's rectorship was quietly celebrated. The material proof of its success is seen in the facts that a church, once going down rapidly, has kept on with larger income and congregations than ever, and that the rector is probably the most quoted and respected clergyman amongst the more intellectual and far-seeing clubmen of the metropolis, as well as by the Bolshevik of lower and decadent New York.

A Unitarian Rebel.

Sometimes it would seem that the old Church is more hospitable to idiosyncrasies in the expression or the practice of religion than are any of the new and "liberal" sects. An illustration comes to hand this week. The Rev. John Haynes Holmes, one of the most gifted of Unitarians, has withdrawn from the Unitarian fold, and hopes to persuade his parish church to go with him, founding a new sect wherein he could preach and act as he pleases. Dr. Holmes is an open and declared pacifist and socialist. His New York church has good-naturedly stood a good many rebell-

ious utterances from him, but the Unitarian body at large, perhaps the most conservative sect in America from the standpoint of material wealth, has not been so kind in its treatment, and he has no doubt chafed considerably under the unfavorable social environment, though he is all a Unitarian should be, theologically. A call had come to him to succeed Jenkin Lloyd Jones in Chicago, in an independent work with great institutional ambitions. He has now agreed to remain in New York on several conditions, among them that pews shall be free, that he himself shall no longer be called a Unitarian, and that in due time the "Church of the Messiah" shall change its too Christian name. This is the church at the corner of 34th Street and Park Avenue over which Robert Collyer presided in the '70's and '80's. He was known far and wide as "the Blacksmith Preacher" because he had worked in a blacksmith shop until about thirty years old while living in England. He was very eloquent, and a lion-like man after the manner of Henry Ward Beecher. He would have been startled at the development of his far-off successor.

"Broad and Low Churchmen."

In my last letter the second paragraph had something to say of broad and low Churchmen with reference to Christian unity movements, but between my bad handwriting and the errors in proof-reading neither I nor any one else saw any clear meaning in it! I cannot assume that many will read what I have to say in print from time to time, but if they do I much desire to have them get the words at least as I intended to write them. Dr. Manning and other well-known "uncompromising high Churchmen" were referred to as now eager for any reasonable approaches to reunion. I meant to say that they seemed generously ready to invite approaches from Protestants. The types made me say "write" overtures. It is not, however, an important difference. Another word that got wrong was where I referred to governmental "quasi-authorizations" for K. of C., Y. M. C. A., etc. The print made it "quasi-communications." The point was that any kind of "commission" to organizations of that sort involved risks and clashes of ecclesiastical interest of an interminable sort.

But my chief lament is that I was made to grow vague as to "broad" and "low" Churchmen! "Broad and hazy" is an old charge against a certain party, but I did not mean to adopt hazy language in reference to them in this case! What I was after was to show that just now the "high" Churchmen seem to be taking the places of "low" or broad Churchmen in enthusiasm for present co-operation and final unity. The hint was that low and broad Churchmen would have to "hump" themselves to keep up with the brethren once considered "narrow" and "reactionary."

The Rev. W. T. Manning, D. D., has succeeded the Rev. Ernest M. Stires, D. D., as president of The Churchman's Association, the leading New York clerical club. The Rev. John Ackworth has been made secretary for the nineteenth year, and the Rev. Floyd Leach, Ph. D., re-elected treasurer. The Rev. Gustav Carstensen, D. D., is chairman of the program committee.

WEEK BY WEEK WITH THE MINOR PROPHETS.

(Continued from page 2)

than outcast. Two lessons for us: first, not to find any humiliation too great if by it we can win back to faithfulness a faithless child of God. Second, never forget that God can find in the most hopeless spiritual situation some reason for hope, and no reason for neglect or indifference. Learning these lessons, Hosea's experience will again prove its value, and its right to remain in the Record of the Word of the Lord.

The distinguished visitor was questioning a boy pupil of the Sunday School. The lad answered satisfactorily, but the questioner was stumped when the youngster made his last reply.

"What one of the ten commandments, my boy, did Adam break when he ate the apple?" asked the visitor. "Please sir," returned the boy, "there were no commandments at that time."

RELIGIOUS INSTRUCTION OF CHILDREN A NECESSITY.

Address by a Baltimore Church
School Superintendent.

Mr. L. A. Lambert, Superintendent, in greeting the scholars, their parents and friends at the Christmas Festival of St. James' Church School, Irvington, Baltimore, Md., said:

This is the tenth Christmas Festival of the Church Sunday School and many of the children who started with us something more than ten years ago have now grown to be young men and women. Several of the young men are now overseas in response to the call of the Government for their services. Some of the young men are here tonight; several of whom have become faithful and efficient teachers in the Church School. One boy I see before me, who is now a confirmed member of the Church, being too young to walk, was carried to the early sessions of the Church School by his sister, who is now one of our teachers. Many of our scholars have been confirmed and as I look back over the ten years it seems to me that some good has been accomplished.

We all have much to be grateful for at this Christmas Festival, perhaps more than ever before. The past year has been crowded with events of the utmost importance to all of us, especially so to the children of this generation and of those that are to follow; vital in fact to the present and future welfare of the whole world.

When the first rumors of the troubles reached the people generally through the daily papers, the magnitude of which nobody seemed to realize at that time, you will doubtless remember how a prominent statesman said that if the emergency arose a million Americans would leap to arms over night and afford all the defense that might be necessary.

Experience, however, has taught us how futile this plan would have been if the Government had decided to adopt it. Without the necessary training these Americans would simply have leaped to their death and instead of rejoicing today over a victory won we might be grieving over a lost cause.

On the contrary, our young men of suitable age and physical condition were selected and called by our Government to camps established for properly training them. In response to this call came our young men from the stores, the factories, the work shops, the office, and the farms. Many of these young men had never handled firearms; knew nothing whatever of the mechanism of a gun; of the science of war.

After an intensive training these young men became capable soldiers; were sent overseas and quickly accomplished the purpose for which they were sent; as we so well know today and can feel happy because it is so.

Training Necessary to Accomplish Anything Worth While.

What I desire to illustrate by this is, the absolute necessity for training in order to accomplish anything worth while and the application of this to the children of this generation through the Church School; in training them in the principles of Christianity to be learned from the study of the Bible, especially through the teachings of the New Testament. In this school we are now especially favored in this respect by the series of lessons arranged by our Rector and reviewed by him every Sunday. Commencing with Advent we took up the study of the Bible from the call of Abraham, the lessons from Sunday to Sunday running consecutively and connectedly; our lesson next Sunday bringing us to the finding of the infant Moses by Pharaoh's daughter; therefore, it is of the utmost importance that the children attend regularly in order that the thread of instructions will not be lost, and I will repeat my annual appeal to the parents of the children to see that their attendance is regular, also punctual, in order that they may secure the full benefit of the instruction prepared for them.

When our Armies were sent overseas, notwithstanding their training and ability, they would have accomplished nothing if the materials of war had not been regularly supplied to them, so with our teachers, who faithful and efficient though they may be, cannot accomplish anything with-

out material to work on, i.e. the children. In both cases the failure to supply material results in discouragement and loss of morale; so necessary to efficient work. In the case of the Sunday School it is for the parents to see that the material is furnished regularly; if they desire their children instructed in one of the most essential things in life, for which the brief period of about twenty-four hours in the year is set aside. During the past two years we have been handicapped further by closing of the School by the Health Authorities on account of epidemics prevailing in each year.

Source of Material for Bolshevism.

I recently heard an address by a man prominent in our church educational features who said among other things, that the Episcopal Church has 50,000 children enrolled in the Sunday Schools, with 4,800 teachers; also that the New York Public Schools have enrolled 800,000 scholars and it has been ascertained by a careful census that only 480,000 of these have any church affiliations. The remaining 320,000 have no church or Sunday School connections whatever and are consequently getting no definite instructions regarding the great principles of Christianity; probably many of them will grow up without knowledge of the Bible or its teachings. From this 320,000 is obtained the material for Bolshevism and other things of that character from which the world is suffering so very much at this serious time in its affairs and I ask you as parents if it is your desire, or even your thought, to have your children grow up without the information that will surely keep them from becoming of this class and through it a menace to the good and welfare of our beloved Country.

Our illustrious President is now in Europe preparing for a conference with other eminent statesmen to formulate a peace treaty for the war in which we have just been engaged and, if possible, at the same time to establish some form of agreement between nations that will prevent future wars and bring peace on earth for all time to come; but unless this agreement is founded upon the principles of Christianity and the teaching of the New Testament, it cannot accomplish the purpose intended and hoped for.

More than nineteen hundred years ago our Blessed Master came on earth for the same purpose to bring: "Peace on earth to men of good will," and in order that this peace may come permanently to the earth we must first have the "men of good will" and this can only be accomplished by training. This training can be done to best advantage in the receptive age of childhood and the Sunday Schools are here for that purpose, and I will ask the parents to assist in this and in giving inspiration to the teachers so far as your own child is concerned, by seeing that attendance is regular, also punctual.

The text for next Sunday lesson is taken from Proverbs: 22 Chapter; 6 verse: "Train up a child in the way he should go; and when he is old he will not depart from it."

In this text is contained all that I have endeavored to impress upon you by what I have had the privilege of saying to you tonight.

COLORADO NOTES.

The Council for the past eight months will meet on February 5th at St. John's Cathedral, Denver. The annual meeting of the Woman's Auxiliary will be held on the day previous.

A retreat for the clergy will be conducted on February 6th at St. John's Parish House, Denver.

The congregation of St. Mark's Church, Denver, gave the sum of \$800 for their Christmas offering, the largest in its history. St. John's Cathedral had an offering of about the same amount shortly after the reopening of the churches which had been closed on account of the influenza epidemic. The Cathedral has received bequests, during the past two years, amounting to \$70,000. Dean Hart has succeeded wonderfully in meeting the large payments of principal and interest as they have become due. It would be a fine thing if the whole debt on the Cathedral property could be cleared during the term of the Dean's active service. There are few ministers in the American Church that have so left their impress on a community as that which has

been exercised by Dean Hart. St. Luke's Hospital, also received nearly the same amount from the three donors to the Cathedral.

Bishop Johnson consecrated the beautiful new chapel of All Saints at Sterling on Sunday, January 5th. It was the consummation of the faith and prayers of a band of women who persisted against great odds, but who finally achieved their purpose. The Very Rev. Archdeacon Schofield, the Rev. C. A. Burritt of Ft. Morgan, and the Rev. Roman L. Harding, the rector of All Saints, all of whom had a personal interest in the enterprise, having assisted in bringing it to pass, were present and assisted in the service. There is no neater and more complete plant in the Diocese than that at Sterling.

Bishop Johnson opened the beautiful church of St. Thomas, Denver, and preached the sermon on the 4th Sunday in Advent. The rector, the Rev. R. B. H. Bell, and the Rev. Sherman Coolidge read the lessons. It was commented by the Bishop in his address, that a visible parable of the comprehensiveness of the Church could be seen in the fact that an Indian priest, Mr. Coolidge, had read the Hebrew prophets to an American audience, met to take part in an English service and in a church of Spanish architecture. The progress of St. Thomas's parish has been remarkable during the past three years.

The annual meeting of the Convalescent Home, a Diocesan institution, took place on January 2nd at the new home purchased the past year. Mrs. John E. La Shar was elected President, taking the place of Mrs. Vincent R. Jones, who retired after four years of faithful and arduous work in putting the Home in the position which it occupies today. The report of Mrs. Foster, Chairman of the Membership Committee, showed that the active efforts which she had made to keep up the membership, had resulted in an excellent financial condition. There is no more beautiful charity in the city of Denver. There are thirty women on the Board of Managers representing all the parishes and missions in the city.

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Overseas Address. The Rt. Rev. James DeWolf Perry, D. D., Bishop of Rhode Island, Care of Morgan Harjes and Company, 31 Boulevard Haussmann, Paris, France.

Executive Secretary. The Rt. Rev. Henry B. Washburn, D. D., 14 Wall Street, New York.

There are two O's for every man—Opportunity and Obligation. The striking thing is that they stand together, work together, grow together. When Opportunity becomes larger, Obligation increases in like measure. It is impossible to separate the one from the other. Who ever maintains the union of the two with care and faith will enrich both his own life and the kingdom to which he belongs.—J. R. Miller.

America Sends More Agents of the Liquor Traffic to the Heathen Than Mis- sionaries.

Stand behind your
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DIocese of New Hampshire.

The Rev. Dudley Tyng has been discharged from the Harvard S. A. T. C. and has taken up his work again in charge of the missions of Milford and Wilton.

The Rev. John A. Chapin left Jan. 4 for his new work in Oklahoma.

On Christmas Eve the Rev. Wm. Porter Niles, rector of the Church of the Good Shepherd, Nashua, had an unusual experience in the space of twelve hours in services of the Greek, Roman and Anglican Communions. Early in the evening, by invitation, he attended vespers at the Greek Church of the Annunciation to greet the new Bishop of the Greeks in America, the Right Rev. Alexander Rodestolon, formerly Archbishop of Xanthi, and now residing in New York. Upon entering the church, Mr. Niles was led through the throng of Greek men to the pulpit, where the Bishop was singing the service, and was given a place beside the Bishop in the pulpit. After the service Mr. Niles was a guest at a banquet given the Bishop, the other guests being Greeks. The Bishop and his attendant priest and deacon and the local Greeks were most cordial to their guest representing the American Church. The Bishop is in thorough sympathy with American ideals and favors American dress and ways.

Following the meeting with the Bishop later in the evening, a car called for the rector to take him to the midnight mass at St. Joseph's Orphanage, French Roman Catholic, where, with the Mayor, Mr. Niles was shown every courtesy, and after the service was invited to address the children gathered in their hall to sing carols.

Then at 7:30 came the regular Christmas Communion in the rector's own Church, completing a night of worship of interest and hopefulness.

DIocese of New Jersey.

The observance of the Advent Call in St. Luke's Westville, was noteworthy as illustrating what could be done in a small rural parish. The messengers, locally chosen, made a complete canvass of the parish, so that literature was thoroughly distributed and the prayers offered daily throughout the parish.

There was a daily celebration of the Holy Eucharist with services so ordered as to emphasize day by day successively the following matters:

(1) The Church concentrated: the Upper Room; (2) the Church advancing: the Holy City; (3) the Church expanded: Missions; (4) the Church dedicated: the Altar and Sacrament; (5) the Church protected: Peace; (6) the Church in Paradise: a requiem for departed soldiers and sailors.

A daily attendance was scheduled beforehand, but was exceeded by the numbers that came.

Daily offerings amounting to \$15 was given to the United Offering of the Woman's Auxiliary.

As arranged by the Bishop of the Diocese, a special devotion for the clergy and candidates for Orders took place in Christ Church, Trenton, in the Pro-Cathedral, during the Advent Ember-tide. It was quite largely attended.

Devotions were conducted by the Right Rev. Dr. Reese, Bishop Coadjutor of Southern Ohio. His thoughtful and devout meditations were upon the power and promises of the priesthood.

In the afternoon there was a conference upon the aims and methods of the Society of the Transfiguration in the diocese.

The Christmas Bulletin, recently issued at St. Bernard's School, Gladstone, the Rev. Thomas A. Conover, rector and head master, tells of much prosperity and progress for the past year.

The staff includes with the rector and the respective heads of the Industrial, Scholastic and Home Departments, three assistant teachers and all other officials needed for so large and varied a plant.

It is in part a farm school, where the work of the boys is part payment for tuition. The yield of the farm was large for the summer and autumn of 1918.

The school furnishes some members of the choir of St. Bernard's Church, Bernardsville, and the full

membership of ten of St. Luke's Choir, of Gladstone.

A two weeks' camping expedition was enjoyed in October at Camp Taylor, near High Bridge, N. J., the free use of the camp and its entire equipment being courteously given by Mr. Taylor and the Y. M. C. A.

Thanksgiving Day witnessed a reunion of the school and some of its alumni, and messages were received from others of the latter who are in army service.

The epidemic visited the school, but with few serious and no fatal cases.

Thirty-six boys were enrolled at the beginning of the present school year.

WORLD PEACE AND CHRISTIAN UNITY.

A Message From the World Conference on Faith and Order.

With the advent of peace, the visible unity of Christians in the one Lord of peace and righteousness and love is an absolute necessity, if the new order of the world for which we hope is to be permanent and effective. The problems of reconstruction are the greatest ever presented to humanity. It is now no question of reestablishing a balance of power which, though it might make war impossible for a time in an exhausted world, would leave the nations armed to the teeth, with hearts full of jealousy and suspicion. The problem now is to create a Brotherhood of the World. The splendid lessons of duty, service, sacrifice, which privileged and unprivileged alike have learned through all the horrors of this titanic struggle, must be conserved. Rich and poor, the weak and the strong, must understand that no man can reach his highest development so long as he lives only to himself.

Nations and individuals must hear the message that God is Love, revealed in His Son, Incarnate in Jesus born of the Virgin Mary, and that the supreme law of the world is Christ's New Commandment that we should love one another even as also He has loved us. The Church was established that it might proclaim that message and establish that law—the message of love, infinite and eternal, the law of the only life that is worth living. But love is unity, the sharing in the one life of God. A divided Church can not fully manifest that Life, nor adequately proclaim that Love.

The World Conference on Faith and Order is an attempt to bring Christians together in true Christian love and humility to try to understand and appreciate one another, and so to prepare the way for constructive effort for that visible unity which is necessary to convince and convert the world to its Redeemer. Already many partial and local efforts are being made toward reunion. It can not be doubted that God the Holy Spirit is inspiring and guiding them. But the world is no longer merely an aggregation of nations. It is one, as it never has been before, and as it never will be again for generations unless it be placed on the foundations of which Jesus Christ is the corner stone. Christians need the vision of a whole world at peace because it is at one in the peace of God which passeth understanding. God has blessed the efforts to bring about the World Conference to a degree which seemed impossible eight years ago. Almost every Communion which could be reached has promised its co-operation, and the Commission of the Protestant Episcopal Church is preparing to send as soon as possible deputations to present the invitation to join in the Conference to the Churches of Rome and of the East and to those in other countries to which access has not yet been possible.

But if progress is to be made toward the visible reunion of Christians it can come only from the deep desire of the whole Church, and that desire can find its only effective manifestation, its only means of achievement, through incessant and fervent prayer. Urge your friends and acquaintances of your own and other communions to prayer for the turning of the hearts of Christians to unity and for the guidance of the World Conference. Form prayer circles in private houses and ask your minister to hold public services. Urge specially the observance of the Octave of Prayer for Unity January 18-25, 1919 (January 5-12 in the Eastern Calendar).

By order of the Commission of the Protestant Episcopal Church on the World Conference.

CHARLES P. ANDERSON,
President.

WILLIAM T. MANNING,
Chairman, Executive Committee.
ROBERT E. GARDNER,
Secretary.

O God of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; send Thy grace and heavenly blessing upon all Christian people, who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy faith, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavor, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us holiness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O God the Holy Ghost, Spirit of wisdom and love and power, illuminate and strengthen those who have been appointed to bring about a World Conference on the Faith and Order of Thy Church. Give them patience and courage, humility, love and steadfastness, and utter obedience Thy guidance. Fill the hearts of all Christian people with the desire to manifest to the world by their unity its Lord and Saviour Jesus Christ, so that His kingdom of peace and righteousness and love may be established and all men may be drawn to Him, Who, with Thee and the Father, liveth and reigneth one God forever. Amen.

Information about the World Conference movement may be obtained from Robert H. Gardiner, 174 Water Street, Gardiner, Maine, U. S. A.

A Manual of Prayer for Unity may be had free on application to Mr. Gardiner.

A woman who had just moved into an apartment in the neighborhood of a West Side church, was awakened about 7 o'clock by the violent ringing of her doorbell.

"What on earth is the matter?" she asked of the young man standing in the hall.

"Time to get ready for church," he said, and started upstairs.

"I'm hired by the curate to wake folks of mornings," he said. "Almost everybody in these buildings around here goes to that church on the corner, but they get out of going to early service by saying that they can't wake up in time. The curate thought if that was all that kept them away the difficulty could be overcome, so he hired me to get them up early."

—N. Y. Sun.

There are mightier influences at work in human history than physical. That which shakes and burns before our eyes, overwhelming and crushing opposition, that is our idea of might. We need to be reminded that in the silent workings of mind and heart are developed forces stronger than the whirlwind, mightier than the earthquake, and fiercer than fire. The seven thousand devout hearts of Israel are a mightier power for good than all the miracles of Elijah.—M. S. Terry.

The Church Air.

Some like it hot;
Some like it cold;
Some like it in the church,
Seven days old.

The true way to wait for our special work is to do the ordinary work which comes to us.—Peloubet.

St. Luke's Hospital, Wellington, Kansas, has openings for three student nurses. Preference given to Churchwomen over twenty-four. Address Rt. Rev. James Wise or Miss Stiscola, Superintendent.

THE DAUGHTERS OF THE KING

An organization for the women of the Church throughout the world (communicants of good standing in their Parishes), for the spread of Christ's Kingdom, especially among women, and for the strengthening of the Church's spiritual life by means of constant prayer and personal service.

The Order calls for a Corporate Communion by every Chapter on the third Sunday of each month at the early celebration, and a Bible Class is desired in every Parish.

Handbooks at the office of the Order, Room 84, Bible House, New York.

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An Evening Service for Mission Use.

A War Litany.

A Memorial Service for those who have died in War Service.

A Three-Hours' Service for Good Friday.

A Service for Graduation of Nurses. Any number of these Services, post paid, for \$1.50 a hundred. Easter Morning Service, with Hymns.

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THE PARISH LEAFLET COMPANY, HOBART, IND.

Private Prayers for the Faithful, by Bishop Sage. Price 10 cents. Postage 4c.

Outline of Confirmation Instructions, by Bishop Johnson of Colorado. A text book for Confirmation classes. Price 25 cents, \$2.00 a dozen.

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1. **Special Mission Number of the Parish Leaflet.** Page 1 contains the local announcements—seven pages of special matter. To be distributed in every house. First 100 copies \$3.00; each added 100 copies, \$1.50.
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When you desire to send some printed notice to your people, or make announcements, or write a Pastoral Letter, it will be just as cheap to combine it with "Church Teaching," which you want your people to read, as it is to let the local printer issue it in circular form.

We prepare for this special purpose a number of

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