

The Witness

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

VOL. III. NO. 4.

HOBART, IND., AND CHICAGO, ILL., JANUARY 25, 1919.

\$1.00 A YEAR

CURRENT EVENTS

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

The Church's War Work.

We are devoting a full page and more of this week's issue to the notable work of the War Commission of the Church, which will be read with great interest and no little pride by earnest Church people. It is in many respects a most remarkable story, told in bare outline, of the Church's War Work during the past twelve months, and a straightforward, business-like statement of the requirements to complete the task, the grand task, laid upon the Church during the period of demobilization. The figures and succinct statements fairly sparkle with life and tell a story of intense human interest, when read in the light of pronouncements by those high in military command, of newspaper comments, of communications from chaplains, and officers, and private soldiers, from camps and cantonments, from trenches, and huts and hospitals, at home and abroad.

The whole story will never be told, nor is it possible to measure in dollars and cents the good that has been done, which would have been left undone if the earnest Christian men and women of the Church in the United States had failed to respond generously to the call made upon them by the Commission. The services have been rendered, not boastfully, as in the case of some, but in the spirit of the Master of the souls of men, in loving sympathy, efficiently and most effectively. Every dollar received has been economically handled and wisely spent, bringing comfort and good cheer, consolation and spiritual ministrations to those for whom the money was entrusted into the hands of the Commission. Chaplains, Brotherhood men, and women workers, and others have been chosen with rare wisdom for their peculiar fitness for the work given them to do. A profound impression has been made upon the American forces. Thousands of young men will return to their homes and to civilian life profoundly impressed and with a new and most favorable impression of the Church's work and Mission. As a result we may well pray and look for a revival in the life and work of parishes and missions throughout the American Church. God has, indeed, richly blessed the work of the Commission, which is being shed abroad upon the whole Church. It should be the ambition of Church people individually to share more largely in this blessing by giving liberally of their means and moral support to the effort which will shortly be put forth to raise the fund so necessary to the completion of the Church's task.

All Seats in Trinity Parish, New York, Will be Free.

At a meeting of the vestry of Trinity Church, New York City, held Monday night, January 13th, it was unanimously decided to make all seats free in Trinity Parish, as a step towards greater democracy in the life of the Church. The seats in seven of the churches of Trinity Parish are already free. Those in which seats have been rented up to this time are, St. Agnes', St. Paul's, and Trinity itself. It will take some months to carry the new policy into effect, as the pew leases run until May in Trinity Church, and until October at St. Agnes'. A number of the pews in Trinity Church are owned in fee, as they are in other old churches. It is hoped that the owners of some of

these pews will now give them back to the church, and that all of the owners will co-operate in the new policy. The following was adopted by the vestry:

Resolved: That the seats in Trinity Church, St. Paul's Chapel, and St. Agnes' Chapel, so far as the same are under the control of this Corporation, be made free, as are the seats in other churches of the parish, and that this action be taken as an expression of thanksgiving to Almighty God for the victory which He has granted to us, and as an evidence of our desire to do all that we can at this great moment in the world's history, to make the Church the central place of human fellowship, which it should be.

That a committee be at once appointed to formulate a plan for carrying this purpose into effect; and to report the same at the next monthly meeting of the Vestry, in order that those who at present rent pews may have due notice of this change in policy.

Institution Office at Asbury Park, N. J.

The Rev. C. Canterbury Corbin, formerly of the Diocese of New York was recently instituted as Rector of St. Augustine's parish for colored people, Asbury Park, N. J. The Bishop of New Jersey was the officiant. The preacher was the Rev. Robert MacKellar of Red Bank. Ten priests were in attendance, and a large congregation. There was solemn evensong on the evening of the same day, with a sermon by the Rev. Charles S. Sedgewick of Plainfield. Mr. Corbin succeeds the Rev. August E. Jensen in the important work of St. Augustine's.

An Appeal for the Work at Moose Lake, Minn.

"Your readers will recall, maybe, a sketch of mine regarding the terrible fire, of last autumn, in the Diocese of Duluth, as terribly chastising our churches at Cloquet and Moose Lake," writes the Rev. P. B. Peabody of Blue Rapids, Kan. "The Rev. Dr. Ryan writes me that the needs at Cloquet have been temporarily provided for; but that the work of the Rev. T. J. E. Wilson at Moose Lake, residence and address, Hinckley, Minn., is in jeopardy. Accordingly, my two churches, both of them compelled to husband their resources carefully, have pledged a total of two dollars per month, for six months toward the support of the Rev. Mr. Wilson's work at Moose Lake. Our little flock at Moose Lake have lost everything. The need, I imagine, is pitifully great. Now, why cannot some fifty small parishes or missions, all circumstanced, perhaps quite as we are, make a like pledge; and so help to put this work 'on its feet?' Dear brethren, please do it now! The individual sacrifice will be small, the aggregate benefit very great."

Memorial services were held in the churches at Washington, D. C., as elsewhere throughout the country, on Sunday, January 12th. Bishop Harding conducted the service at the Cathedral, the cornerstone of which was laid by Col. Roosevelt when he was President.

The salary of the Rev. M. L. Tate, rector of Christ Church, Waterloo, Ia., has been raised \$400 per year.

RECEPTION GIVEN TO THE REV. DR. MCKIM.

Washington Rector Presented With Loving Cup on 30th Anniversary Of His Rectorship.

Members of his congregation, representatives of the British and French embassies and numerous friends throughout Washington attended at the Church of the Epiphany a reception to the Rev. Dr. Randolph H. McKim, in commemoration of his thirtieth anniversary as rector, says the Washington Post. "The reception was planned by women members of the church, and Dr. McKim was presented on behalf of the congregation with a silver loving cup and desk, and Mrs. McKim received a bouquet of orchids.

"Though nearly four score years of age, Dr. McKim in response to the presentation of the gifts declared that he felt that he was old enough to retire, but while there was a devil remaining in the world and he was still living, he could not see his way clear to do so.

Bishop Harding Among Guests.

Chief guests and speakers were the Rt. Rev. Dr. Alfred Harding, Bishop of Washington, who represented the Episcopal clergymen; the Rev. Dr. Samuel H. Greene, pastor of the Calvary Baptist Church, who represented clergymen of Protestant denominations, and Corcoran Thom.

Bishop Harding called attention to the wonderful work accomplished by Dr. McKim as rector of the church. He said that the rector had made a record by being for two consecutive sessions president of the General Convention, the highest honor which can be given a clergyman of that Church.

It was also pointed out by Bishop Harding that though many other churches had moved from the business section of Washington to the residential districts, the Church of the Epiphany remained where it had been founded, and, through the efforts of Dr. McKim, it had flourished for years and seemed to be destined for greater success.

Eulogized by Dr. Greene.

Dr. Greene likewise eulogized the splendid accomplishments of Dr. McKim as rector of the Church of the Epiphany and extended to the latter the greetings of his fellow ministers. Corcoran Thom said that through the achievements of Dr. McKim the Red Cross, the liberty loan and the Y. M. C. A. had greatly benefited. These successes he attributed to the aggressiveness and patriotism of the rector.

Presentation of gifts was made by Richard W. Hynson, and C. N. Osgood. The sterling qualities of Dr. McKim were referred to in the speech, and in response Dr. McKim said that whatever he had accomplished for the church had been done only with the aid of Mrs. McKim, whom he eulogized.

Before coming to Washington Dr. McKim had seen service in New Orleans and New York. Since his ordination he has baptized 3,600 persons, 5,220 names were added to the communion list and 2,600 have been confirmed.

During Dr. McKim's stewardship the church has been practically rebuilt, and a larger and well appointed chapel has been constructed in South Washington, with the parish house adjoining.

The church has contributed nearly \$1,500,000 for all purposes. The past two years have witnessed a large increase in the membership and the activities connected with the church. A notable record has been obtained by the church because of its meritorious work for soldiers and sailors.

NEW YORK LETTER.

The Reverend JAMES SHEERIN

Silver Wedding Celebration.

An old Clergyman said that a minister should make of every fairly important anniversary of himself and family, as well as of the parish, an occasion to stir up the interest and enthusiasm of his people. He instanced especially the birth of a new baby in the rectory or the fifth, tenth and twenty-fifth anniversaries of ordination or of marriage. Sometimes this is not so easily done in a great city, and most of us move around too much to be sure of an affectionate and deep-seated readiness to respond to the call to celebrate personal events. The Rev. Ernest M. Stires, D. D., has been rector of the famous St. Thomas's Church, on Fifth Avenue and Fifty-third streets, for nearly eighteen years. In all that time he has grown in power through his friendly personality and unusual ability in the pulpit. Therefore, when he told his parishioners and clerical friends that he wanted "their presence and not their presents" on January 11th and 13th at a reception in the Rectory, it was not surprising that on both occasions the house was full to overflowing. Among the distinguished laymen there to pay their respects were the Hon. Chauncey M. Depew, General Cornelius Vanderbilt and Ambassador Gerard, who are leaving for Paris tomorrow. Bishops present were Bishop Leonard of Ohio, whose relatives worship in St. Thomas's.

A series of amateur photographs on a table revealed the bride and groom as they appeared a quarter of a century ago, together with the church and officiating rector in Augusta, Georgia. The ladies at the present day reception were somewhat covetous in their appreciation of the fact that the tall and handsome bride was still able to wear her wedding dress as becomingly as in 1894! If any one gets a chance to see the snapshots made by the Rev. Dr. Leach at this recent reception, he will find it hard to realize that twenty-five years intervened between the Georgia pictures and these of New York City!

Though presents were practically forbidden, with Dr. Stires' usual collection of immediate world needs, some parishioners had got together and bought two hundred and sixty-seven fine reproductions of Renaissance silver, and the flowers sent were extraordinarily beautiful and bountiful.

One may have his favorite among the ministers of the day, and never do all agree as to their relative qualifications; but when good things can be said it is much better to say them while the man lives. After death, "then shall every man have praise," says the Apostle, which surely does not excuse us from paying a few deserved tributes before we are dead. It is, therefore, a pleasure to mention the fact that the growth in liking for Dr. Stires seems greater today than it was in his first year here, though that was great enough. There is something altogether gracious and genuine in everything he does and says. To a critical stranger there might seem to be an element of merely trying to please by these cordial ways, but the more one knows him and the oftener one hears him, the more it becomes apparent that his winning words and deeds are natural to him. To some men it is more natural to say the gracious than the ungracious thing, and, much as we admire the reputed brusqueness of an Archbishop Temple, or the blunt directness of a Thomas Carlyle, it may be that the world is more benefited in the long run by the Apostles of

"sweetness and light"—especially if the sweetness and light are the spontaneous expression of an inner good will. Multitudes of people believe this to be true of Dr. Stires and rejoice therein for the sake of a useful ministry.

Of late, inspired by the righteous impulses of war preparations, and especially by his three months' experience at the French front, there has been an added depth and seriousness to all he has said in public, and no one has been more in demand to interpret the message of the returning soldier than has Dr. Stires. This has been done before Chambers of Commerce, gatherings of ministers of all denominations, Diocesan meetings of clergymen, theological seminaries, or wherever men have come together recently on great and momentous occasions. Besides clear thought, he has an extraordinary gift of representing men and things in the very tone and atmosphere of the originals. Few will ever forget his recounting the valiant story of the wounded Alabama officer, or the New York east side Jew who arose to heroic proportions, or the man at the front who went over the top with a smile of faith to meet his friend in the other world.

Dr. Stires also has a gift that few Episcopal clergymen seem able to not care to exercise. It is the gift of devout and earnest extemporaneous prayer, uttered in flawless words and with reverent emotion. An example was the spontaneous invocation at the opening of the Churchmen's Association on the day of Theodore Roosevelt's death. It was both a fine tribute to the man and a beautiful rendering of thanks to God for the former President's inspiring example of leadership.

That Dr. Stires is not all suavity is exemplified by his manly letter to Mayor Hylan refusing to serve on his committee to receive returning soldiers, (with W. R. Hearst as chairman or member. There was a reminder of the dignified tone of the protest made by Bishop Potter in the corrupt days of Mayor Van Wyck, and it was all the more telling because Mayor Hylan had more than once shown his desire to have the good will of this influential rector of southern and, presumably, Democratic origin.

Bostonians will understand the type of man that this new New York mayor is if I add that he is of the tribe of former Mayors Curley and Fitzgerald, seemingly more fond of party and of Church, as well as of their own friends and ambitions, than they are of public dignity and community service. Boston a year or so ago unhorsed such men. New York has gone back to them for the time being.

"Certain American Faces."

"Certain American Faces" is the title of an interesting book by the rector of Grace Church. Lay people looking for a not too costly book to present to a clerical friend ought not to overlook this latest one of the Rev. Charles Lewis Slattery, D. D., just out. In a chatty and friendly way he represents to us "a group of striking personalities of such real power that they would stand among the renowned of the earth if the appeal of a conspicuous opportunity had come to them."

It is a great thing in a world too indifferent to such persons that a literary man, now and then, arises able to discriminate and bring them forth into a friendly light. Of such (Continued on page 6.)

BRINGING OUR MEN HOME!

Shortly before the signing of the armistice Bishop Perry in France, writing to Bishop Lawrence on the subject of preparations for work of the Church during demobilization, said:

"During the past few days I have been trying to gain an estimate of the forces at our disposal for the period of military inactivity and demobilization. It is of the utmost importance, of course, that this time, whenever it may come, shall not find us unprepared. To my mind, it is even more necessary, from a spiritual standpoint, than was our preparedness for war."

Preparations for Demobilization of Army and Navy

THE Episcopal Church believed our soldiers and sailors in the war needed the friendship and spiritual leadership of their own clergy.

The Episcopal Church believed our soldiers and sailors needed the assurance that their own church was with them, ready to help.

That's why the Church decided to follow her sons into camp and ship, and on the battlefield, to give each his utmost strength, and to speak to those who died for the Nation the last word of pardon and peace.

The War Commission of the Episcopal Church was organized to direct the Church's efforts in the war.

On January 27, 1918, the Church contributed more than \$600,000 for the war work of 1918.

Peace has come suddenly, and the future of the Army and Navy is uncertain. But one thing is certain.

The period of demobilization will call upon the moral and spiritual forces of the churches and communities with even greater insistence than the activities of war.

With the war still going on the Church would have needed \$1,000,000 for work in 1919.

With demobilization, and the number of men to

be reached constantly decreasing, at least \$250,000 will be needed to complete the war work of the Church.

The Church has gone two-thirds of the way with its soldiers and sailors. It must complete its task—the task of every one in the Church.

February 9 has been set as the date for the great contribution for concluding the war work of the Church.

THE WAR COMMISSION OF THE EPISCOPAL CHURCH.

WM. LAWRENCE,
Bishop of Massachusetts, Chairman.

The Church's War Work in 1918 and 1919

SOME idea of the war work of the Church may be gained from the facts regarding the efforts made in the past year.

This tabulation shows how 528 Episcopal clergymen in war service have been engaged:

Commissioned Army Chaplains—	
In this country	67
Overseas	128
	195
Commissioned Navy Chaplains.....	22
Hospital Chaplains	42
Y. M. C. W. Workers.....	93
Civilian Chaplains—	
In Army Camps	73
In Naval Stations	20
	93
Officers and in Ranks	39
In War Work	36
Home Guard	8
	528

Overseas Chaplains were allowed a discretionary fund of not more than \$100 a month for work among the men. Chaplains in service in the United States were allowed a discretionary fund of not exceeding \$50 a month. Commissioned Chaplains have been given \$100 for uniforms and equipment and an opportunity to borrow not more than \$500.

Provision has been made for the payment of the pension assessments of clergymen while acting as chaplains.

Altogether the Commission has supplied 16 portable organs, 146 typewriters, 144 portable altars, 153,000 prayer books.

On January 1, 1919, there were 269 chaplains still in service.

For chaplain service in the coming year \$40,000 is needed.

Brotherhood of St. Andrew.

The Army and Navy Council of the Brotherhood of St. Andrew, the agency of the War Commission for working through civilian personnel, has kept in personal touch with more than 60,000 of our men, even to the point of sending every one in service a Christmas card.

The Brotherhood in reaching out through correspondence to extend the message of the Church has written to more than 40,000 men in the service.

The formation of groups of personal workers in the ranks stands out as one of the wonderful works of the Brotherhood. This group idea, as fostered by the men themselves, is one of the most striking examples of personal evangelism in the Army and Navy.

The central office of the Army and Navy Council

has an accurate record of more than 61,000 churchmen in the service.

To complete this work will require \$30,000.

Church Periodical Club.

The Church Periodical Club, financed by the Church War Commission, has been a most effective agency for keeping our men in the service in touch with the Church. Summed up in brief form, here are some of the literature and other material supplied to our soldiers through this agency:

Bibles, Testaments, Prayer Books and Hymnals	9,960
Books (Religious and Secular).....	1,493
Religious Leaflets and Cards.....	96,536
Christmas and Easter Cards.....	174,800
Subscriptions (Church and Secular Papers).....	251
Stationery (Sheets of Paper with Envelopes).....	182,700
	3,408

To continue the work of the Church Periodical Club this year will require \$7,000.

Women's Work.

The War Emergency Committee of the Girls' Friendly Society has opened rest rooms and canteens, placed women in railway stations near the camps, examined housing conditions, built and equipped lodges.

Four thousand Red Cross nurses have been instructed in French, befriended by our clergy and the women of the Church, and have been inspired with the religious idea of their mission and the thought that the Church is standing behind them.

The Church Mission of Help has employed secretaries to assist in keeping communities free from vice and to work with the individual girl.

So effective has been the work here that the War Camp Community Service has left the territory to our War Commission, co-operating cordially with the Church's programme.

For these three, and for other aspects of women's work, \$60,000 is needed.

Industrial Work.

Through the War Committee of the Joint Social Service Commission an expert has investigated munitions and shipbuilding communities.

Church work in sight in new communities erected by the Emergency Fleet Corporation, together with expenses of investigation, will call for \$15,000.

Overseas Work.

The war has placed heavy responsibility on the Churches in Europe.

Holy Trinity Church, Paris, has been doing a notable work for soldiers and sailors. Bishop McCormick and Bishop Perry have been assisting personally, and

through them the War Commission has assisted financially. The Commission is at present paying the salary and expenses of a War-Time Assistant at Holy Trinity, Paris.

Expenses connected with the office and with the equipment of chaplains, with service sheets and prayer books, have been necessary.

Bishop McCormick and Bishop Perry have gone among the soldiers at the front, and have visited them in evacuation and base hospitals. They have held confirmations and have appointed chaplains to the hospitals.

To continue this work \$26,000 will be necessary.

Seamen's Church Institute.

The war has created a strong demand for work in connection with the rapidly increasing merchant marine. Now is the time to meet the urgent religious and social needs of these men. In every large port an institute similar to that of the port of New York should be established.

To organize such work \$7,000 is needed.

Special Diocesan War Work.

In addition to the work of the War Commission, the Diocesan War Commissions named below financed the following work either in whole or in part during the past year:

California—Eight chaplains and one lay worker in eleven camps.

Massachusetts—Four chaplains in camps, naval stations and clubs.

Newark*—Four chaplains and one lay worker in three camps.

New Jersey*—Ten chaplains in seven camps; assisted in erection of two buildings.

New York—Seven civilian chaplains in local camps and hospitals and among Red Cross nurses.

Ohio—Three chaplains and one lay worker in two camps; one building has been erected and supported.

Pennsylvania*—Six chaplains in four camps; four buildings have been erected and supported.

The War Commission will assume the budgets and work of the Diocesan Commissions during 1919. For this purpose \$40,000 is needed.

General War-Time Commission.

The General War-Time Commission deals with all inter-church matters which can best be handled co-operatively, relating to chaplains, industrial communities, education, race problems and all other problems created by the war.

During demobilization our share will amount to about \$10,000.

*Newark, New Jersey, and Pennsylvania co-operated in the erection and maintenance of St. George's Chapel, Camp Dix.

What Three Successful Army Chaplains Say of the Church's Part During Demobilization

"I am sure our hardest and most difficult task is to be done in the months that remain before the army disbands."

"I feel sure that if the communicants and friends of the Church could realize how out of all proportion is the value received for the money expended the amount would be quickly raised."

"Not for one moment should it be assumed that as the days of fighting draw to their close the work of the chaplain will lapse or the need for supporting him diminish. During the days of peace negotiations and the subsequent long months before transportation home can be completed the chaplain will be a figure twice as important as he was before and his work double in range and volume."

WEEK BY WEEK WITH THE MINOR PROPHETS

The Reverend FRANCIS S. WHITE.

This week let us read and re-read Hosea's discourses on "Heavy Corruption and Light Repentance" and "Reaping the Whirlwind." If you are using these reflections in connection with the Modern Reader's Bible, the divisions are at your hand; if you are using other versions, the first prophetic discourse begins with chapter four and culminates in chapter six in a dramatic dialogue in the first three verses of which Ephraim is made to speak in terms of penitence; and in the rest of the chapter the Lord reveals the transitory character of Israel's penitence and ends with the statement in verses ten and the first half of eleven with a reference to Israel's hopeless defilement, and Judah's impending harvest of woe.

Chapters seven and eight contain another prophetic discourse ending in verse seven with the realistic words which give title to this section, viz: "Reaping the Whirlwind."

SUNDAY: "My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the law of thy God, I also will forget thy children."

In calling ourselves Christians we come under St. Paul's appeal: "Let everyone that names the name of Christ depart from iniquity." So we who call ourselves Christians are stating that we are God's people after a particular way. We enter a particularly fortunate state of civilization. Do we? What makes us a spectacle in the sight of the heathen? Our boasted Christian civilization seems in many places only a veneer. We are told that swearing, lying, killing, stealing, committing adultery, flourish where there is no knowledge of God. Do these evil practices flourish in our day, in our town, in our parish? What is the inference? God's people have rejected knowledge. "The union of right knowledge and wrong practice," says Dr. Pusey, "is hideous in itself; and it must be especially offensive to God that His creatures should know whom they offend, how they offend Him, and yet amid and against their knowledge chose that which displeases Him." Ignorance of God is a source of all other evils. What are we doing to know God? Is our knowledge of God gotten out of a book, a star, a system or a life? Again: is it possible that our everyday life is practically a rejection of the knowledge of God? To reject God's law we must use our understanding and wills: to forget His law is to neglect it from distaste or inattention or absorption. Both rejection and forgetfulness bear in themselves the alienation of our children from the knowledge of God: and that is a horrible thing to contemplate. God wants us to realize that the knowledge of God which we need is not a matter of phrases, or sensations, or organization; but is vital and pulsing and vigorous enough to save rather than destroy. Read this discourse again, and see how necessary it is for us to know God if our children are to be incorruptible and uncorrupted.

MONDAY: "Ephraim is joined to idols: let him alone. Their carouse is over . . . The wind hath wrapped her up in its wings."

Indulgence, folly, idolatry always bring to shame the most promising career. The word for idols in the Hebrew denotes toils. Ephraim is the type of the individual or nation who becomes involved, bound up in the toils of the temporal, and of the selfish, so that he becomes their servant. "Leave Him Alone," says God. Let conscience be his sole companion. Let him see what it is to be cut off from the intercourse of the good, the beautiful, the true. To every form of self-indulgence, there comes a time when "finis" must be written. The fiddler must be paid; nothing is left but bitter memories. How sad that every generation insists on learning in the school of bitter experience the truth of this sermon! As chaff before the wind, so those who are born to be

good and helpful and intelligent people of God, after their period of self-indulgence is over, are hurried into a captivity and dispersion, from which lonely exile, only the grace of God can redeem them. Let us fear to have God say to us: "Let Him Alone." If the knowledge of God seems unattractive, as compared with indulgence and foolishness and unworthy devotion, read again this sermon of Hosea, and see how such practices as these changed Bethel the House of God, into Bethaven the house of vanity; and beware lest someone try to satisfy you by a religious site whose builder and maker is not God.

TUESDAY: "They have dealt treacherously against the Lord for they have borne strange children: now shall the new moon devour them with their fields." . . . "Therefore am I unto Ephraim as a moth, and to the house of Judah as rottenness." To go about among men as a friend of God, and to live an inner life that is an abomination to God, is to bring into Church life a condition of affairs that can only be likened to treachery and hostility. When children of the Church are really "strange" to the Church life—be certain that someone has acted treacherously to God and His Church, and His people. Let us pray to be delivered from any of those forms of physical or spiritual corruption which will turn our fields of daily toil and endeavor into waste places, while the waxing moon of new desire fades away just when the desire seems full-orbed and perfect. To bring the word and teaching and judgment of God into touch with a life that is outwardly respectable and inwardly rotten, is to make openings in the cloak of respectability, or the standard of reputation, through which their hidden character will be revealed. The beginning of corruption may be very sweet, and very subtle and very lovely, but the end of that corruption is death. And it is well for us who have been taught and know that Jesus can remake our character, to remember this old sermon of Hosea, so that we can be spared the horror and shame which is the portion of those who corrupt and are corrupted, and do not truly and earnestly repent.

WEDNESDAY: Says Israel, "Let us return unto the Lord . . . after two days He will revive us," and so forth; says God, "O Ephraim, O Judah, What shall I do unto thee: for your goodness was a morning cloud, and as the dew that goeth early away" . . . "for I desire mercy and not sacrifice; and the knowledge of God more than burnt offerings."

There is a repentance which is not true. As Dr. Dix used to say, it can be likened to drawing off and casting away an old glove, when what is needed for life, is cutting off the hand. Is there not great danger that we recall God's promises to raise us up and make us live; and forget that He can only do this, when we have of ourselves shown a willingness to emphasize mercy in our lives, which mercy means active, constructive, unselfish love shown for others in acts; and that we have really come to know God in the way that He has appointed, which means for us Christians that we have started out to become heart and soul followers of Jesus Christ. What we need in these days is a sense of our own unworthiness, and a determination to prove to God that we can by His help become worthy folk. What we need to keep in mind is that God shall not see anything horrible in our house; and to pray that the harvest appointed unto us is one that God can bless.

THURSDAY: "Ephraim is a cake not turned. Strangers have devoured his strength and he knoweth it not: yea, grey hairs are here and there upon him and he knoweth it not: and the pride of Israel doth testify to his face." We are familiar with this figure of speech: but let us see to it that we take it home to ourselves. Half-baked! Touched on one side by

the fire of God's love, but not penetrated by that love. Scorched on the surface by the consuming fire of God's love expressed in judgment: but lukewarm on the inside as regards conviction of sin.

What a pitiful thing it is to have the marks of decay and wasting visible to everyone but ourselves! How much of our strength do we give over to that which God cannot own or bless? Can it be said of us that we have grown old in the service of things temporal, and are ignorant of the fact that what we have served cannot help us in our day of trouble? Is it possible that we bear the outward marks of religious experience; and yet nothing we do or say would indicate that our words are uttered with any sense of or any desire to have them seem to bear a spiritual import? Let us consider diligently what we carry under the habit of religion: what we think under the rags of conversation.

And are we to be numbered among those whose pride keeps us from truly repenting of the sins which have brought our evils upon us, and from "turning to God and seeking Him" for remedy? Do not let us be among that number of unturned cakes concerning whom Dr. Pusey once said, "Men complain of their 'fortune' or 'fate' or 'stars,' and go on the more obstinately to build up what God destroys, to prop up by human means or human aid what, by God's providence is failing: they venture more desperately in order to recover past losses, until the crash at last becomes hopeless and final."

FRIDAY: "Though I would redeem them, yet have they spoken lies against me. And they have not cried unto Me with their heart, but they howl upon their beds."

God would redeem. His people speak lies against Him. It does not sound reasonable or natural, does it? But let the history of man speak its record. Let your own life speak its record in your ear, and for your own benefit. "Men speak lies against God, in their hearts, their words, their deeds, whenever they harbor thoughts, speak words, or act, so as to deny that God is what He is, or as to imply that He is not what He has declared Himself to be. Whoever seeks from man, or from fortune, or from his own powers, what God alone bestows, whoever acts as if God was not a good God, ready to receive the penitent, or a just God who will avenge the holiness of His laws and not clear the guilty, does in fact "speak lies against God," his very best friend, the one who teaches and strengthens his arms, and would save him to perfect life.

When our temporal distresses come to us, is our cry more than a howl? When we ask for the corn and wine and oil of life, do we lie back at our ease, and howl like spoiled children for what we are too lazy or improvident to go out and cultivate and glean and press with our own God-given strength? If we complain, do we complain to God or about God? It makes a difference which you do, you notice: and your neighbors notice it too.

But should not "cry unto the Lord" also mean that what we cry for is Himself, and not His gifts, alone nor primarily? "My heart is athirst for God" said the psalmist. Why shouldn't that be our cry too?

SATURDAY: "Set the trumpet to thy mouth." . . . "They sow the wind, and they shall reap the whirlwind."

As the sound of a war-trumpet would startle a sleeping people, so would God have the prophet's warning burst upon their "sleep of sin." "Set the trumpet to thy mouth," is a text which ought to be over every preacher's study door; whether he be lay or ordained, the preacher is expected to proclaim his message in no uncertain tone. And is it not true, that in some wise and patient way he should reiterate that old and never fully learned nor appreciated warning of the whirlwind which the wind-sower must reap? Sow folly and vanity and pride and arrogance: All these things are in the power of the sower and a lot of other things as well, which have in themselves a reinforced power of violent return. Sow these things we can and do: but let us remember that when the panned-up tillage is done, that the whirlwind in its return owns us; catches us up in its wicked sport and with its restless violence carries us far away, and in a direction we had not expected nor de-

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.)

(B) EXTENT. There remains little I can say as to the extent of the inspiration of Scriptures, as the character and extent have both been treated in some degree at least, before—the two naturally blending at many points. It might be said that there seems good ground for the assertion that the extent of inspiration is not quite so far reaching in the Old as in the New Testament—owing to the relatively undeveloped morals and intellectuality and to the spiritual limitations of the early Jewish peoples—and yet—

"The Old Testament is the New Testament concealed,"
"The New Testament is the Old Testament revealed."

Inspiration like Revelation is a growth—it is a progressive affair; as before stated—and in its early manifestations, does not always transcend the human limitations and the limited faculties of the inspired. Hence we find in the Old Testament prayers for deliverance mingled with maledictions and cries for the total annihilation of pitiless foes. We find men who are sometimes lifted to high pinnacles of spiritual ecstasy also cast down to gloomy depths of despair! As Smith says, "We think that God should have turned these men into passionless machines before venturing to use them for the teaching of their fellows. We would take all the naturalness, all the humanity out of them if we had the inspiring of them. We would have God use machines and not impulsive men. Well, God did not use machines; God did use men—and the sooner we convince ourselves of that fact the more naturally and correctly we shall read the Bible." In the New Testament times, under the light of Christianity, when men had been lifted to a higher plane of spirituality and development, we find a higher standard—a Stephen for example is praying for his murderers, "Lord, lay not this sin to their charge." We can hardly conceive of a Samson or a Saul or even of a Samuel or a David using such language—as it was Christ who first inoculated mankind with the spirit of "prayer-for-one's-enemies" and with a divine passion for humanity, regardless of what state of depravity or in what state of animosity they were. Still we would say with the author of "The Bible in the Making": "God made the Old Testament; God made the New. Let no man neglect the Old because the New is higher. They belong to each other and are dependent on each other." And further we would say with Dr. Sanday, "Inspiration should be thought of as acting through (the Church) here weakly, there strongly, but yet in different degrees permeating the whole."

Another phase of the extent of inspiration, hinted at above, leads us to the assertion that the Bible does not claim for itself impeccability or infallibility in matters of science, nor yet of absolute exactness in numerical calculation, in genealogy or in chronology. Dr. W. H. Platt, in his profound and very scholarly series of lectures on "The Philosophy of the Supernatural," says in this connection, "Some few scientists rejoice that they have destroyed the Bible itself because they have destroyed a chronology which the Bible does not set up! God made the Bible and man has read into it chronology which God did not put into it." And quoting again from Patterson Smith, "We have no right to assume that in no one of them (the Old Testament writings) could there have been a slip in a Levitical genealogy, or in the number of King Solomon's horses, or that, if there had been, God must

sired. May God open our eyes to the sin and foolishness of such a seed-idea, and lead us to remember instead that if we sow good acts, we reap good habits—if we sow good habits, we reap good characters—if we sow good character, we reap a destiny that is good because it brings us home to God. And what we were created for, is to be at home with God.

have infallibly corrected it by a miracle, unless, indeed, such minute accuracy were necessary to His purpose. The writers never claim absolute immunity from error; it certainly is not their fault if we persist in making such a claim for them." Further, as to the lack of absolute accuracy in the science of astronomy, for example, one might cite the passage in the tenth chapter of Joshua, where, "The sun stood still and the moon stayed," and also the passage in the nineteenth Psalm, where David, referring to the sun, sings, "His going forth is from the end of the heaven, and his circuit unto the ends of it." (Dr. Orr suggests that the passage in Joshua should be "understood poetically." And Van Dyke, in "Out of Doors in the Holy Land," concurs with this view, saying, "Joshua—feared the day might be too short to win the victory. So he cheered the hearts of his men with an old war-song from the Book of Jasher:

"Sun, stand thou still upon Gibeon!
And thou, Moon, in the Valley of Aijalon!"

"And the sun stood still and the moon stayed,
Until the Nation had avenged themselves of their enemies."

"Does any one suppose that this is intended to teach us that the sun moves and that on this day his course was arrested? Must we believe that the whole solar system was dislocated for the sake of this battle? To understand the story thus is to misunderstand its vital spirit. It is poetry, imagination, heroism! By the new courage that came into the hearts of Israel with their leader's song, the Lord shortened the conflict to fit the day, and the sun-set and the moon-rise saw the Valley of Aijalon swept clear of Israel's foes." Several recent contributors to The Witness and the Homiletic Review seem to concur with this interpretation.)

As intimated, we not infrequently read into the Scriptures something which is not really to be found there—we sometimes claim for the Bible more than it claims for itself. As an example of how far this may be carried, a more or less facetious friend suggests that the Prophet Nahum foresaw the coming of the automobile when he wrote: "The chariots shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches; they shall run like the lightnings!" This may seem something like a well drawn figure, but we must not break the backs of our hypotheses by overloading them!

In a foot-note, Dr. Orr, in his scholarly work, "Revelation and Inspiration," has it that, "The Younger Buxtorf affirmed the inspiration of the Hebrew vowel points." This is, in my opinion, carrying the "extent" of inspiration a little too far into the trivial, and one involuntarily exclaims, "Reductio ad absurdum!" Geikie, in his "Life of Christ," asserts that the Rabbis claimed every verse of the Bible was capable of 600,000 different explanations, and that 70 different modes of interpretation existed! Many scholars in the past have contended that inspiration extended to scientific, historic, philosophical, chronological, geographic, topographical, and even to verbal inerrancy and impeccability of nomenclature—thus making it a "collection of supernatural syllables"—but the writer sides with that scholar who asserts, "It is not claimed that the Scriptures any more than their authors are omniscient. The information they convey is in the form of human thought and is limited on all sides. They are written in human language whose inflections, constructions and idioms bear everywhere indelible traces of human error."

The result in the long run will depend not so much on some single resolution, or on our action in a special case, but rather on the preparation of daily life.

Great battles are really won before they are actually fought.—Lubbock.

The Witness

OFFICES OF PUBLICATION:
Hobart, Indiana, and Chicago, Illinois, 6219 Cottage Grove Ave.

A National Weekly Church Newspaper for the people. Intended to be instructive and devotional rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan and sectional views. \$1.00 per year.

BOARD OF EDITORS:

IRVING P. JOHNSON Editor-in-Chief
JOHN C. SAGE Associate Editor
CHARLES J. SHUTT Managing Editor

6219 Cottage Grove Ave., Chicago.
Telephone Midway 3935

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

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

Contributing Editors:

George P. Atwater Grace W. Johnson Francis S. White
Henry J. Mikell James Wise James Sheerin

ADVERTISING RATES:

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

DISCOUNTS:

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

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

EDITORIAL

SAINT PAUL.

We all have our heroes, and these heroes are made by their fulfillment of our ideals.

If money-making is our chief aim, then the Captains of Finance become the heroes whom we decorate and emulate. If we are students, then we bow down to those masters of knowledge who have explored the unknown. If we find our ideas exemplified by the Social Leaders of our set, then they become the heroes about whose exploits we dream.

We are all apt to be hero-worshippers, but as the saying goes, no man is a hero to his own valet, because even a hero has human frailties, and the fact that he is a hero makes these frailties conspicuous by their being out of tune with what is expected.

The more I have seen of great men, the better I have liked the ordinary man; but today, we are celebrating the conversion of a Christian who was a hero to his valet, for such in a spiritual sense was the relation of St. Paul and St. Luke, and the fact that his biographer was one who stuck by him through thick and thin, and this gives a meritorious value to the biography of St. Paul, written by St. Luke and known by courtesy as the Acts of the Apostles, but which is chiefly the Doings of St. Paul, and we are extremely fortunate in having one to record his deeds, who was himself familiar with them.

Saul of Tarsus was a young man who had every chance of a brilliant future.

He had been highly educated in the schools of Tarsus and Jerusalem. He had a brilliant mind and when the story opens had already attained a high position among the Jews at Jerusalem.

There is reason to believe that his family was well off and that he himself enjoyed all the material comforts of his day. He had known already what it was to abound in the good things of this life.

He was a strong partisan of the Hebrew religion and gave generously of his time and energy on behalf of his religion. He regarded the sect of the Nazarenes as a menace to the solidarity of Judaism and was prominent in persecuting these religious enthusiasts.

He therefore enters the scene of the Gospel as a witness to the truth to which the twelve had testified.

He was mentally equipped to weigh their testimony; he was committed to the denial of these facts by having partaken in the persecution of the apostles; he was convinced of their truth after certain experiences which he tested by three years of retirement from active life.

He was the best of all witnesses, for he was convinced that he had been mistaken.

As a witness to the truth of the Gospel, St. Paul stands alone.

There are three possible theories that one can have about such a witness:

- (1) That he was the victim of a delusion.
- (2) That he intentionally deceived those to whom he preached.
- (3) That he spoke the truth.

Regarding the first of these suppositions, it is difficult to believe that one of the best minds of all time; a man given to logical reasoning and one who was not of an emotional nature, should have been the victim of a delusion, when he was able to give an intelligent description

of a phenomenon which his companions witnessed but did not understand.

Moreover, he quotes at considerable length the words of Christ in which were stated the fundamental principles of the Christian religion and the exact character of the mission that he was to fulfill in life.

We will quote this message at length further on.

(2) That St. Paul was a liar is contrary to every principle for which men are in the habit of lying. He lost his position, wealth, influence, friends and safety. For what purpose would he wilfully deceive? Moreover, his whole nature and gospel was against sham and pretense.

(3) It is the most natural interpretation of the story to believe that he did receive the message and that he told the truth about the same.

Let us now study the message which came to him as he was journeying to Damascus, and note the explicit character of this message from Jesus Christ to the foremost of His apostles. It would seem as though Christ had deliberately chosen the best man that could be found among the Jews to be an additional witness of the truths which he had committed to the twelve, and that therefore St. Paul clinches, as it were, the testimony of those Galilean peasants, who were the jury as to the facts of Christ's life. But here is his testimony:

And I said, "Who art thou, Lord?"

And He said, "I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose."

Here follows the mission to which the life of St. Paul was to be devoted.

"To make thee a minister and a witness both of these things which thou hast seen" (i. e., in this vision) "and of those things in which I will appear unto thee."

St. Paul then became with the twelve a witness of the risen Christ, for His death on Calvary was a fact well known to him, if he was not an actual witness of the same, and so as one who had talked with Christ after the resurrection, he became like the twelve, a witness of His Resurrection.

"Delivering thee from the people and from the Gentiles unto whom now I send thee."

Here St. Paul, unless he was guilty of false witness, was told by Christ of the dangers which were to beset him during his career as a witness of Christ.

Then follows the purpose of St. Paul's mission, and here we have the charter of every missionary enterprise undertaken in the name of Christ,—

"To open their eyes, and to turn them from darkness to light and from the power of Satan unto God."

Then follows the substance of the Gospel, thus revealed to St. Paul but forever enshrined in the last three clauses of the Apostles' Creed: "That they may receive forgiveness of sins, and inheritance among them that are sanctified by faith that is in me."

Surely, a wonderful statement of St. Paul's life and the essence of Christianity which at the time in St. Paul's life, when it was received could scarcely have been present in his consciousness.

It is too truly the analysis of the method of purpose of St. Paul's ministry to have been merely the reflection of his sub-consciousness, and it could not have been inserted later without convicting St. Paul of intentional dishonesty.

To my mind there is no better proof of the fact related to St. Paul's conversion than can be obtained by a careful study of these last words of Jesus Christ as they were addressed to the greatest of His apostles. It is a masterly analysis of the method and purpose and content of the Christian evangel.

St. Paul's great work in laying the foundations of the Christian Church in the Roman Empire cannot be overestimated.

He was the great master builder of the society which was to carry out the functions of preaching the Gospel to the world.

But with all the thoroughness with which he established the Church on lines parallel to the organization of the Roman Empire, he combined an Evangelical simplicity which was remarkable in one of his remarkable intellectual ability.

He attempted at Athens to use the "wisdom of men," but found that logic alone could not bring conviction to human hearts. The Athenian Church was one of St. Paul's confessed failures, for in writing to the Corinthians, he told them that when he came to them (from Athens), "he came not with excellency of speech or of wisdom declaring unto you the testimony of God," he quoted no more Greek poets nor used no Greek sophisms, but rather he was "determined not to know anything among you save Jesus Christ and Him crucified."

And yet St. Paul was one who insisted on an orderly and faithful celebration of the Holy Communion, and demanded obedience to constituted authority and gave cogent reasons for the faith that was in him.

He was truly broad in his interpretation of the Gospel, sacrificing no one portion to the other in its presentation.

Would God that the breadth of St. Paul could descend upon Christian people today and make them realize that the many-sidedness of Christianity required people who could do something more than wear out a single principle by emphasizing it at the expense of all the others.

Neither Christ nor St. Paul can be comprehended by people of one idea, but his faith did not stand in the wisdom of men but in the power of God.

Although St. Paul was a great missionary, he observed the early

Christian precept of breaking bread on the first day of the week. He observed the sacrament of our Lord's institution and told the Corinthians that they were weak and sickly because they did not discern the Lord's body in this Sacrament.

He held high views also of the organization of the Church, calling it the Lord's Body and comparing one's membership therein to the close association between man and wife. He also drew a sharp line between "those within" and "those without," having no vague and confirmed notions of the value of definiteness in church relations.

He established a hierarchy in each place where he went, which he called variously Bishops and Presbyters, but to whom he gave explicit direction, and to whom he exhorted all to render reverence and obedience.

He recognized the grace conferred by laying on of hands and exhorted his successors to lay hands suddenly on no one.

The futility of sudden selections for ministerial work has been demonstrated by the weakness in the personnel of the Y. M. C. A. secretaries as compared with that of chaplains at the front. St. Paul would never have made such a mistake.

In commemorating St. Paul today, let us remember that he did what he did because his motive was love, his method, personal self-sacrificing service, and his purpose to give forgiveness of sins and eternal life to all men who sought them.

We cannot do better than to regulate our religious habits by the same rule of life.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending February 1st, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

3rd Sunday after the Epiphany.
January 26th.

Ezekial xviii. 20-end.
Luke vi. 12-end.
Genesis xxvii. 46-xxviii-end.
John i. 35-end.

Monday.

Isaiah xlvii.
Matthew v. 1-16.
Genesis xxix. 1-14.
Romans vi.

Tuesday.

Isaiah xlviii. 1-11.
Matthew v. 17-37.
Genesis xxix. 15-30.
Romans vii.

Wednesday.

Isaiah xlviii. 12-end.
Matthew v. 38-end.
Genesis xxix. 31-xxx. 24.
Romans viii. 1-11.

Thursday.

Isaiah xlix. 1-12.
Matthew vi. 1-18.
Genesis xxx. 25-end.
Romans viii. 12-25.

Friday.

Isaiah xlix. 13-end.
Matthew vi. 19-end.
Genesis xxxi. 1-21.
Romans viii. 26-end.

Saturday, (February 1st.)

Isaiah i.
Matthew vii.
Exodus xiii. 11-16.
Hebrews x. 1-10.

The stain on the national flag is as deep if that flag floats over slum-bred children and over ill-paid, ill-honest, ill-fed men and women as if it were to drop in defeat on the field of war.—Lloyd George.

The end of life is an action and not a thought.—Emerson.

CURRENT EVENTS

On Sunday, January 5th, in Christ Church, Yankton, So. Dak., Prof. Austin P. Larrabee, of Yankton College, was ordained to the Diaconate by Bishop Hugh L. Burleson.

Presbyterian ministers in the United States, whose incomes from their fields of labor, are not sufficient to meet their living expenses, will have their salaries raised the coming year from a special fund of \$1,000,000 provided in the 1919 budget by the national organization.

The archbishops and bishops of the Roman Catholic Church in Poland have issued a letter, urging its adherents to vote against candidates for seats in the Constitutional Congress who are opposed to making the Roman Catholic Church the established Church of the country.

Lutheran, Congregational, Baptist, Methodist, Moravian, Christ Reformed, Presbyterian, and St. Mathias' Episcopal "churches on the hill," ten in number, at Philadelphia, have united to finance and establish a community parish house in the old Green street Presbyterian Church, which is not at present in use.

On Friday, January 3rd, in Calvary Cathedral, Sioux Falls, South Dakota, Rev. David William Clark was advanced to the priesthood by Bishop Hugh L. Burleson. The candidate was presented by the Rev. E. F. Siegfriedt, Rector of Christ Church, Yankton, and the sermon was preached by the Very Rev. E. B. Woodruff, Dean of the Cathedral.

Bishop Anderson of the Diocese of Chicago, says [the Tribune under date of January 16th, until yesterday had clung to the hope that his son, Lieut. Charles Patrick Anderson, Jr., of the American Air Forces, might still be alive. He received a letter from the father of Lieut. Hugh Thompson, observer of the plane of which Lieut. Anderson was pilot. The letter states that the two perished in a battle with twenty-four German machines, when their plane fell 12,000 feet.

St. Paul's Branch of the Confraternity of the Blessed Sacrament, Washington, D. C., (the Rev. Robert Talbot, D. D., rector), held a day of perpetual adoration before the Blessed Sacrament on Friday, January 10th. The day began with a celebration of the Holy Eucharist. The Rev. Fr. Field, S. S. J. E., of Boston, was the celebrant. The members of the Confraternity were in attendance throughout the day for half hour periods, and at 4:30 p. m. Vespers of the Blessed Sacrament were said by the Rev. Charlton S. Turquand.

The Rev. A. C. Roker, Rector of St. Philip's Mission, Muskogee, Oklahoma, is beginning to reap his well earned harvest. When he first took charge of the Mission, about eight years ago, only one Episcopalian was found; but by hard labor he has succeeded in increasing the membership to thirty-six. A large number witnessed the impressive services for the recent confirmation class of five. Bishop Thurston endeavored to impress on the members of the class that the Church needs workers—that each should strive to be a helper, worker, and missionary.

A contract has been closed for the erection of two new dormitory cottages to take care of an increase in enrollment at St. John's Military School, Salina, Kans., Missionary District of Salina. Work will be started at once. Other cottages will probably be erected later. A lot was recently purchased across the street from the School completing ownership in the block upon which the cottages will be built. Each cottage will be large enough to accommodate twelve cadets and an instructor. Each cottage will also have a large living room, with a large open fireplace at one end.

President and Mrs. Wilson, when in Rome, Italy, attended a service at St. Paul's Church, of which the Rev. Walter Lowrie, formerly of Philadelphia and Boston, is the rector. On the First Sunday after the Epiphany, the President, with Mrs. Wilson and his daughter, Miss Margaret, attended the

morning service at Holy Trinity Church, Paris, France, which is served by the Rev. F. S. Beekman, formerly of Pennsylvania and Massachusetts, and the Rev. A. L. Washburn, Chaplain of Base Hospital, No. 44 A. E. F. Bishop Brent officiated. The Rev. Samuel N. Watson, D. D., is rector emeritus of Holy Trinity Church.

The fourth annual supper of the Girls' Friendly Society in the Diocese of New York was held in the Metropolitan Building on the evening of January 10th. The presiding officer was Miss Eugenia Beeh, President of the Senior Members' Club. The speakers were Miss Hadley, New York President of the Girls' Friendly Society, the Rev. Horace Percy Silver, Rector of the Church of the Incarnation, New York; Miss Virginia Potter, of the New York League of Women Workers; Miss Joy Montgomery Higgins, of the American Labor Mission. The guests of honor were Miss Emily Warren, Chairman, Domestic Committee of the Woman's Auxiliary, Miss Mary M. McGuire, Secretary of the Girls' Friendly Society in America; Mrs. Haley Fiske, representing the Church Mission of Help, and Mrs. George Alger, member of the Board of Directors, Henry Street Settlement. Six hundred and twenty women and girls were present.

Bishop Johnson's Condition.

The Editor-in-Chief of The Witness, the Rt. Rev. Irving P. Johnson, D. D., Bishop of Colorado, as announced in our last issue, had to undergo an operation on January 9th. It was quite a test of endurance as only a local anesthetic was used. During the hour and a half the operation lasted, the Bishop was fully conscious of all that was taking place. Although he did not feel the full force of the pain he suffered quite a little. His condition at present is very satisfactory. He is in St. Luke's Hospital, Denver, and is attended by Dr. I. B. Perkins, who performed the operation, assisted by Dr. J. E. Kinney.

A Victory Year for Carthage, N. Y., Parish.

While many parishes were unable to even hold their own, Grace Church, Carthage, N. Y., the Rev. Frederick S. Eastman, rector, went forward in so many ways that 1918 will go down in history as Victory Year for the parish because of the sustained earnestness in divine worship and parish societies, and increased study of the Word and work of the Lord. The largest missionary apportionment, since the parish was organized, was paid in full. One hundred theological books, 1,000 Church pamphlets, and 1,400 Great Club Cards were distributed, and 2,000 Church dictionaries were published and disposed of. There are 75 enrolled in the Boy Scout troop with weekly Bible readings, summer camp, etc. Pageants have been composed and given in the church. The rector's salary has been increased 25 per cent. A victory memorial endowment fund was started with sums from five dollars up, with twenty families enrolled contributing sums ranging up to \$100.00 Liberty Bonds.

Sunday School Institute Meeting.

The semi-annual meeting of the Camden District of the New Jersey Sunday School Institute occurred in St. Paul's Church, Camden, on Wednesday, January 15th. A majority of the twenty-four Sunday Schools in the District were represented by 65 delegates. The Rev. Frederick A. Warden of Moorestown, presided. The evening service, which consisted of the Litany, was said by the Rev. H. E. Thompson of Woodbury. More than usual of the Clergy were present, the Camden Clericus having met at the same place earlier in the day.

The election of officers resulted in the choice of the Rev. Henry O. Jones as President; the Rev. John Wallis Ohl and the Rev. Robert G. W. Williams Vice-Presidents; Mr. E. B. Jillard of Collingswood, Secretary; Mr. Millwood Truscott of Camden, Treasurer.

In the afternoon contributed questions were answered by the Rev. Charles S. Lewis of Burlington, and an address on Teacher Training was made by the Rev. Llewellyn N. Caley of Philadelphia. At the evening session the address was made by the

Rev. Eugene G. Pearce of Rome, New York, on "The War and Religious Education."

New York Junior Clergy Missionary Society.

On Tuesday, January 14th, the regular monthly meeting of the New York Junior Clergy Missionary Society was held at St. Ann's Church, Brooklyn. The Rev. C. Ashton Oldham, Rector of the Parish and President of the Association, presided. The Rev. Charles L. Slattery, D. D., Rector of Grace Church, New York City, read a most inspiring paper upon the general topic, "From Flag to Cross." This subject was probably the central point in the whole series of addresses to be given this year. It was handled in masterly style by Dr. Slattery. Space will not permit, and it would be an injustice to attempt a slight resume here. The unanimous opinion of the Clergy present was that the message was of such vital importance that Dr. Slattery should be asked if he would not consent to have the Society publish his address so that the Clergy and others might have it in permanent form. This will probably be done within the near future. Some forty members of the Association were present. The next meeting will be held (D. V.) on Tuesday, February 11th, at the Chapel of the Intercession. The speaker will be the Rev. William E. Gardner, D. D., the topic, "The Church's Reserves for the Religious Training of the Young."

To the Editor of The Witness:

As you reported in your paper some time ago, the hospital of St. Luke's in Ponce, Porto Rico, was badly damaged by the great earthquake which shook that Island last fall. Though the building was by no means destroyed, the foundations were so badly cracked that the Bishop has informed us that they will have to spend \$5,000 or \$6,000, before it can be used again.

Towards this the Bishop has already received two gifts of \$500 each; one of \$400, and one of \$100—this last from a missionary whose resources are all too small. Will you be kind enough to publish this letter in the hope that we may secure some further contributions so as to complete the sum necessary?

It would be of interest to all to know that during the last two months the hospital staff has taken charge of the Emergency Hospitals where sufferers from the influenza epidemic were cared for. Could the readers of this know what a Godsend the services of our hospital staff have been to thousands of people down there, they would pour in their offerings in the same spirit and for the same reason that they have been giving to the Red Cross.

Very truly yours,
Arthur R. Gray,
Secretary for Latin America.

Tributes to the Memory of Col. Roosevelt.

At the memorial service for Col. Roosevelt held on Sunday, January 12th in Christ Church, Oyster Bay, L. I., from which church the Colonel was buried, the Rev. George E. Talmage, rector, said:

"The thing that impressed me most last Wednesday was not the fact that the world was represented at the funeral, as indeed it was, nor the strong faces of the intellectual giants who came to pay their tribute, but the tears in their eyes. This bore testimony to what we already knew, but did not know that we knew it until we felt our loss. If we had taken the trouble to analyze our feelings we would have realized that we did not think so much of the power the Colonel had and wielded when necessary.

"Nor was it his wisdom that placed him high in our thoughts. We knew that he was ahead of his times. These impressions came and went. What held us was that we knew him for a man, a generous, every day, sincere Christian man. The heart which beat for others suddenly stopped beating for himself."

At the conclusion of the morning service in Trinity Church, New York, the Rev. William T. Manning, said:

"We are at this time mourning a great American whose sincerity of purpose and deep moral conviction made him not only an incalculable strength to our land, but a force felt throughout the world. The outstanding note of his life was his

love of right and his fearless courage in advocating it. He never hesitated to take his open stand nor flinched from saying what he believed needed to be said. He sometimes aroused strong and even fierce opposition, but in the end he was admired, beloved and trusted even by most of those who disagreed with him.

"To our human eyes it seems as though he could not be spared. But his work was finished and it was done faithfully and well. May God give him peace and blessing in the other life where he now is, and may God give to many of the men and women of our land the strong moral purpose, the deep love of country and the fearless courage to uphold the right, which He gave to Theodore Roosevelt."

Every Parish Should be a Cantonment.

With the opening of the "every-member" campaign in the Diocese of Pennsylvania, Bishop Rhinelander issued a call to every parish and mission "to become a camp or cantonment," says a Philadelphia paper.

"Spiritual drill is as necessary as physical drill," the Bishop tells his followers in a military-worded exhortation, a spiritual call to arms, to put the Diocese upon a high plane of spiritual efficiency.

Bishop Rhinelander says that two-thirds of the members of the Church in the diocese have never realized their responsibility as Christian soldiers. What kind of a showing would the American army have made against the Germans, he asks, if a similar condition existed among Pershing's 2,000,000 in France?

The object of the "every-member" campaign, which is nation-wide, will be to quicken the spiritual and devotional life of every communicant. An effort will be made to reach every member of the Episcopal Church. House-to-house canvasses will be made, wherever such methods will be found necessary. The campaign will culminate the last week in March when the world-wide mission of the Church will be presented at a series of special services.

Every member will be asked to sign the following "voluntary pledge," if they consider such a pledge necessary to guide them in their Christian conduct:

"Before God and my own conscience I promise during the 'every-member' campaign to be more diligent and regular in Bible reading, prayer, public worship, receiving Holy Communion and personal service to the Church."

The Rev. Horace W. Stowell is executive secretary of the "every-member" campaign in the diocese. The executive committee consists of Edward H. Bonsall, chairman; Charles E. Beury, vice-chairman, and the Rev. Frederick E. Seymour, secretary.

PERSONALS.

The Rev. Upton B. Bowden of Kennedy, Texas, has been appointed secretary and registrar of the Diocese of West Texas.

The Rev. A. P. Curtiss, formerly of Oconto, Wis., has entered upon his duties as rector of St. Alban's Church, Marshfield, Wis.

The Rev. Thomas Clarke of Toronto, Canada, has been called to the rectorship of the Church of the Heavenly Rest, Springfield, Ohio.

The Rev. Dr. William F. Pierce, President of Kenyon College, Gambier, O., was the preacher at the morning service on the First Sunday after the Epiphany at Trinity Church, Chicago.

The Rt. Rev. William Andrew Leonard, D. D., Bishop of Ohio, has been elected Chaplain General of the Society of Colonial Wars, succeeding the Rev. Dr. Charles L. Hutchins of Concord, Mass., who declined re-election.

Bishop Darlington of the Diocese of Harrisburg has been appointed to have the rank of an officer in the Legion of Honor conferred upon him by the French Government, in recognition of his activity in behalf of the forces of the allies and of the Serbian Church relief fund.

The Rt. Rev. Dr. W. C. Pinkham, Bishop of Calgary, Province of St. Rupert's Land, Canada, and Mrs. Pinkham celebrated their golden wedding anniversary on December 29th. The Rev. A. G. Pinkham, rector of

the Church of the Ascension, St. Paul, Minn., is a brother of the Bishop.

The Rev. David R. Covell has been appointed, by Bishop Harding, Secretary of Social Service for the Diocese of Washington. The Bishop hopes to establish a large community house in Washington where all social service activities of the Diocese will be given a home. Deaconess Viola Young of New York has been called to assist Mr. Covell. He will begin his new work the first of February.

The Church in Chicago was honored by having as guests in the city on Sunday, January 12th, the Bishop of Western Nebraska, the Rt. Rev. Dr. George Allen Beecher, and the Bishop of Spokane, the Rt. Rev. Dr. Herman Page. Bishop Beecher was the preacher in the morning at St. Chrysostom's Church and in the evening at Christ Church. Bishop Page was the speaker at St. Paul's Church, of which he was the rector before his consecration as Bishop.

IN MEMORIAM.

The Rev. Thornton F. Turner.

The Rev. Thornton F. Turner, rector of St. Peter's Church, Bennington, Vt., died on Friday, January 11th. He was graduated from Princeton University in 1888 and from the General Theological Seminary in 1902, was ordered Deacon by Bishop Worthington for New York, and advanced to the priesthood by Bishop Potter in 1903, serving on the clergy staff of Calvary Church, New York, 1902-09, and rector of St. Thomas' Church, Hartford, Conn., 1909.

The Rev. E. A. Angell.

The Rev. Edmund Augustus Angell, a retired priest of the Diocese of Long Island, died at his residence in Brooklyn, in his eighty-second year, January 11th. Mr. Angell was born in Providence, R. I., and was a graduate of the Rhode Island State Normal School. He was ordered Deacon by Bishop Scarborough in 1881 and priested by Bishop Whitehead in 1883. He closed his active ministry as Chaplain of the Church-Clarity Foundation in Brooklyn.

The Rev. A. H. W. Anderson, D.D.

The Rev. Augustine Hugo Wells Anderson, D. D., Rector of All Saints' Church, Chicago, Ill., died January 17th of pneumonia, reported to have developed from a throat affection. His constitution had been weakened by overwork on the local exemption board.

Dr. Anderson graduated from Trinity College in 1901 and after his graduation from the General Theological Seminary was ordered deacon and advanced to the priesthood by Bishop Griswold and took up his first work in the ministry as Rector of St. John's Church, Great Bend, Kansas. He was Canon of the Cathedral at St. Louis, Mo., for two years, and for the same length of time Archdeacon of Cairo and Rector of the Church of the Dedemer, Cairo, Illinois. He had been Rector of All Saint's Church, Chicago, since 1908. He is survived by his widow, who was Miss Emma Webster Powell, of St. Louis.

A Rector Favors Capital Punishment.

"Capital punishment as a means of restraining criminals is being very largely discussed," says the Rev. Benj. E. Chapman, rector of St. Andrew's Church, Chicago. "The best argument for it is that the nations that have it and enforce it are the ones freest from the ravages of murder. The Rector of this Church is in favor of it. Too much maudling sentimentality has entered into the making of our laws, the judging of them from the bench and from the jury boxes.

"In recent days there has been a tendency on the part of some judges to search for laws that would defend the criminal rather than laws that would condemn them."

THE GOSSIP.

Robert R. Potter.

"I heard from Mrs. Jones just now that Mrs. Smith had told her how that Mrs. Brown had said—let's see—I can't just tell as she told me, But then you know she meant to say What Mrs. Brown had said of you."

To be despised may be no ill-fortune, but the real ill-fortune is to be despicable.—John Ruskin.

MY FATHER'S BUSINESS

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

By the Rev. DAVID CLARK BEATTY

THE CLERGYMAN'S CONFESSION.

Let us, the clergy, make an honest confession to you to start the corrective process of confessing our faults one to another.

We are not sure which one of us—layman or priest—has the mote and which the beam in our respective eyes; but mote or beam, if we get rid of it, we will see more clearly to cast it out of our brother's eye.

So, as one of the clergy, let me reluctantly add:

That some of us woefully lack business training; in studying heaven, we forgot the earth, and we don't know how to multiply ourselves as do successful business men in other large, though smaller enterprises.

That we have unwisely, excusing ourselves by necessity, hired out our wives—God bless them for submitting to our meannesses—to attend to some of the business that we should have attended to ourselves, we are free to admit that no respectable business man should have done that;

That we have too long apologized for our existence and business, which no respectable business man should ever do, instead of, with heads up and dignity, represented you in the big enterprise;

That we have not always treated our difficulties as interesting prob-

lems to be solved, which all good business men do, and have been too often discouraged by their magnitude, though we are tempted to excuse ourselves by saying, "there's a reason;"

That we have allowed our disagreements with us in the conduct of the business of the Most High to work irritatingly under our feathers, though we do not assert that our wings have begun to sprout, instead of falling like water off a duck's back, as all long-lasting business men do;

That we have sometimes failed to keep up to the top-notch of enthusiasm, though we again incline to excuse ourselves without which any business manager will miserably fail;

That we have, in short, failed to regard the business of the Church as you regard your business and have kept no business hours but have talked, eaten, lived and talked "shop" during all our waking hours instead of having 8 or 10 or 12 office hours and have therefore failed to keep ourselves fresh;

To sum up, we have not been very highly efficient in the field of efficiency.

Now we are ready to help you, our dear laymen, to pull the motes from your eyes, then we will both feel better and work better together.

(The Clergyman's Plan—Next Week)

She has made the world respect scraps of paper, and despise national dishonor.

Why ought men Go to Church?

Because being men, religion is as much a part of their nature as is education or business. Nearly every man I know has a belief in a Creator who made him and a Providence which watches over him.

Having such a belief in God, he should function in that belief.

Granted that he does not believe in the same God that I believe in, then he should function in the belief that he has.

Merely to say, "I believe in God," unless we carry that belief into action is to insult the nature of the God in whom we profess to believe; just as much as to believe that you have a father, cannot take the place of such acts of filial reverence as the relation and the opportunity demand.

Germany has demonstrated the necessity of moral and spiritual forces as the most important part of our national consciousness. Without such positive moral convictions, a nation of highly educated and commercially developed prosperity may sink below the practices of pirates.

If that be true then every American has the need to ask himself, what am I doing to maintain the moral and spiritual fabric of the nation. This he does, when he co-operates with other men to make reverence for God the basis of decency in life.

But we do not accomplish this merely by thinking about God. It can be done only by serving the God about whom we think. May I be pardoned if I quote from my address to the Council of the Diocese of Colorado on this subject?

"The prevalent religious atmosphere of towns and villages in this state is so lacking in virile and winsome qualities that the average man who is honest with himself turns wearily away from the morbid pettiness of it all, and, spiritually speaking, grows a crustacean cover known as a shell, and is as uncommunicative as an oyster about spiritual things. He retires to his lodge where he indulges himself in the perfectly innocuous rendering of a secret ritual, which whatever may be its charms and value in itself, has no value as an aggressive public force; or else he closes his shell entirely, and finds refuge in the still more secretive reflections, censorious and otherwise, with which he justifies his conscience.

If a man is going to develop the full measure of this influence along the lines of his moral and spiritual nature, he is bound to function in a public manner or else he is a moral and spiritual slacker, related to that individual who, in the sphere of physical labor, declines to work and prefers to live upon the industry of those who do work.

Spiritual forces are the result of human actions, and we either live upon the forces that others create, or else we take our place in the community as one who helps to create its spiritual forces.

For the Bread of Heaven is just as much the result of human effort as is our daily bread. You either help to make it or you live upon it, for you cannot live without it.

NEW YORK LETTER.

(Continued from page 1)

writers [were] Plutarch in ancient times, Izaak Walton of "Angler" fame, and, in recent days, a great president of Harvard University has tried his hand at depicting the lives of unknown Americans of native gentility and force. The persons chosen by Dr. Slattery are of unequal fame, a few of them being at the top of the ladder of greatness, others on much lower rounds, and several who never even began to climb. But, in every case, we are made to see men and a woman of whom the world must endeavor to be proud if it is to continue in safety. Phillips Brooks was unqualifiedly great. If there were ten great preachers of Christianity since the days of St. Paul, Phillips Brooks is amongst the ten; and this, one can say, regardless of agreement or disagreement with all he said and did. Three Harvard professors are described, and two of them were as high greatness as men can be and miss it. William James is of Platonic mould. Others may surpass him in depth or thoroughness, but none can exceed him in wide suggestiveness, leading towards both height and depth as well as breadth. Josiah Royce was more

of the race of Kant and Hegel, and was rightly called the greatest of American theologians, though technically a philosopher. Our own Episcopal Theological School is honored by having two of its departed professors [made to shine out among "Certain American Faces." When Prof. Allen, who had been both admired and feared because of his "continuity of Christian Thought," brought out his first voluminous "Life of Phillips Brooks," a shrewd critic exclaimed, "The life of a genius by a genius!" Few men have made more men understand and love Church history than Dr. A. V. G. Allen did; and in New Testament interpretation the illuminating genius of Prof. Henry Sylvester Nash was proof that Cambridge had at least two teachers whom men could rightly enroll among the prophets of God as well as the leaders of thought and social hope.

It would not have done if Dr. Slattery had failed to add to these great thinkers and teachers a few of our active Bishops and rectors, and we have therefore stimulating sketches of Bishops Hare and Whipple, and that ideal rector, Dr. Wm. Reed Huntington, whose words and work were a strong supporting wall back of the Missionary Bishops. It took literary courage to insert in a volume with such gifts of exalted positions, a few that could never have expected either to write a book or be written in a book, but any one who reads the sweet characterization of Felix R. Brunot, the Pittsburgh philanthropist, and his zealous helpful wife, will be made to feel that, after all, there are more people worthy of literary delineation than literary hacks or still higher writers have always been able to dream of. The Church will be blessed when it has more such writing as well as more readers willing and glad to read it.

Here is a strong man, this active successor of Dr. Huntington, who can both administer a parish and preach a sermon in ways much above the average, and can at the same time, by book and speech, prove himself a wise guide of a public greatly in need of leadership.

A Rector and a Parish Building.

In these "Bolshevik" days many an earnest rector, being a lover of his fellow-man, has asked, "Are all our buildings, church and parish house alike, to be cast into the scrap heap as worthless in a new and better generation?" A rector of this sort is the Rev. Charles Forbes Canedy, D. D., rector of Trinity Church, New Rochelle. The other day at a clerical meeting he made a delightful effort to formulate a reply to those who described parish houses as belated "follies." No one has more right to be the champion of such institutions, for, if his parish house in New Rochelle was not the first, it was certainly among the first to be erected in the American Church. From its start it was used not only as a Sunday School building, but as an ecclesiastical and a community center, wherein met not only parochial organizations but any town meetings unable to find a welcome elsewhere, and this was done without monetary charge or sectarian claim. Well may Dr. Canedy declare that if a riotous mob, knowing the City of New Rochelle, were to rush through the streets destroying all buildings offensive to them, Trinity Parish House would be the one surest of exemption, because it has existed for one purpose only, that of the good of the whole population. It is something to say of a child of one's own creation, and it is a great thing that the Episcopal Church has had clergymen of this staying type, who not only remain long, but retain the steadfast respect of their fellow-citizens, and have even spent their ministry in an effort to make the local Church responsive to any reasonable demand of the human beings who must live and have their being about it.

An interesting reminiscence comes out in regard to the early life of Dr. Canedy, who graduated from Yale in 1869. As a boy he lived in Springfield, Illinois, the home town of Abraham Lincoln, and because of this he has been frequently called upon to describe in familiar lectures that great man and his local environment. In the recent peace celebration watching the flying papers, the shouting and singing people, at Fifth Avenue near "the Little Church Around the Corner," Dr. Canedy told some friends how he helped celebrate the fall of Richmond in 1865. He and another

youth, hearing the news, rushed for the church tower, and there being no rope convenient, they lay under the big bell and by hand pulled the bell back and forth for more than an hour. "It left me deaf in one ear for more than a month," said the good Doctor, "and sometimes I have thought I never got over it; but I have never regretted the noise I made!" This he said between tears and smiles. It is a great life that has been privileged to share in two historic world celebrations to make Democracy safe!

THE GOOD SAMARITAN.

(Up-to-Date)

There was a rich wayfaring man
With gold and many a gem,
Who took the road that eastward ran
From out Jerusalem.

Toward the town of Jericho,
The hour was waxing late,
Along the way he had to go,
The robbers lay-in wait.

And when the light was growing dim,
The time that evil thrives,
These ruthless bandits fell on him,
And stuck him with their knives.

They stabbed him once, they stabbed him twice,
They beat him o'er the head,
Then to make sure, they stabbed him thrice,
And left him there for dead.

The wounded man lay helpless there,
In sad and piteous plight,
His wounds they gaped, his eyes did stare,
He was a bloody sight!

His grief and pain no words can paint,
His heart was cold with fear!
When suddenly a foot fall faint,
Fell on his listening ear.

Aid was at hand! To his surprise,
He saw a Priest draw nigh,
The light of hope dawned in his eyes,
But lo, he passed him by.

Then came another traveling wight,
A down-the pathway dim,
It was a Levite, richly dight,
Who came and looked on him.

And said: "I'd like to help you, that
I would but I must jog
Along for I've a meeting at
A distant synagogue."

Then heard he sounds of hoofs that ran
Along the dusty track,
And saw a scorned Samaritan
Upon the ass' back.

Who, when he saw him lying there,
Descended from his ass,
And kindly asked the wayfarer,
Of what had come to pass.

"The thieves," he gasped, "They robbed me here!
They took my gold and coat,
My gems and all I had, I fear,
They almost got my goat!"

"Now tell me, when did this occur?"
"Two hours ago or more."
"And just how many thieves there were?"
He said, "I counted four."

"And how much money did they take?"
"Ten talents—all I had."
The stranger gave his head a shake
And murmured, "That's too bad."

Then spoke he to the wounded man
In words of sympathy,
"I'll do the very best I can,
"I always do—that's me!"

"Be cheered, your fate is not so bad,"
And from his robe he drew
A little waxen writing pad,
And sharpened stylus too.

He made some memo's, two or three,
A kneeling on the grass
And then he rose impulsively
And climbed upon his ass.

And said:
"I'm mighty sorry for you brother,
my heart bleeds to see you in this unfortunate condition. But, do not lose courage. You shall receive prompt and ample assistance. I will immediately report your misfortune and necessities in Jerusalem, to the Commission on the War Chest, to which I have been a generous contributor.

—Lester Carroll.

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.)

Since England in modern History is responsible to civilization for the Opium War with defenseless China in order that she might have a market for the soul-destroying poison and then took for her indemnity \$21,000,000, and the Island of Hong, besides a wholesale slaughter of men, women and children, should England be allowed through a League of Nations to continue to rule the waves? Should any nation be allowed naval supremacy?

The era of national diplomacy has been one of official intrigue, not creditable to any of the nations involved.

Not only was the English government guilty of wrongs in the opium trade in China, but she was participant in permitting Turkish atrocities in Asia Minor and Turkey in Europe.

The Sultan knew that he could commit any offence against Armenian and Macedonian Christians with impunity for he could always count upon the selfish policy of so called Christian nations.

But nations are called Christian by courtesy. Even where Church and State are united, the heads of government and those responsible for its policies may be far from Christian in their sympathies and policies. Even though Christians be joined together in a corporation, the corporation has no soul, and it will commit acts of a nature that no one of the individuals composing it would be guilty.

But, after you have said this, the fact still remains that although England has enjoyed the supremacy of the sea for many decades, yet she has never exercised this sovereignty in an arbitrary and tyrannical manner.

The U. S. A. has been equally guilty of atrocities in her treatment of the Indian and the Negro, nor was her attitude toward Mexico in 1848 one which we can be proud of.

These facts merely illustrate the failure of national diplomacy to do the fair things, especially in the treatment of small nations and half civilized peoples. All governmental policies under the old regime have been more or less selfish, mercenary and unprincipled.

There are two points to the ques-

tion. One involving the League of Nations; the other, the supremacy of the sea. President Wilson has been a careful student of history and he probably has become convinced, as I think he may well be, that there is no hope of improvement under the regime of national diplomacy. He therefore suggests a partnership, in which mutual distrust, inflamed by personal ambition, shall give way to mutual conferences enforced by an international police force.

This would have a tendency to take such questions as the Chinese Opium trade and Turkish atrocities outside of the realm of personal and selfish interest into the judicial atmosphere of an international court, enforced by an international police force.

That might not be perfect, but it would certainly be an improvement.

Regarding the supremacy of the sea, England is placed in a very embarrassing position, which is true of none of the other great powers, except Japan.

In case of a blockade she could be starved into submission in a few weeks, as Germany hoped she could do.

For England to give up her sea power for an experiment would be to place her until the experiment became successful at the mercy of any enemy. For England cannot live for more than a very few weeks on her own resources.

It might be that after the experiment had justified itself that she might be willing to reduce her naval armament, but as her naval power is essential to her life, she could scarcely be expected to accede to a program which would involve her disarmament.

Besides all this, England has not been guilty of violating her word. She has as a nation a high sense of national honor as she has shown in this war. In short she is a nation that can be relied upon to keep her faith in any agreement. If she has sinned in her national policy in the past, so have we all of us, but whatever these faults may have been she has kept her faith. National policies are frequently executed by a national party which has the power temporarily and which is governed more by local popularity than by the principles involved. Such is apt to be the professional politician. England as well as the U. S. A. has had her share of this breed, and they are not apt to consider the ten commandments as important as party success. I think we are in a position to hope, after this war, that the chief nations involved in the League of Nations have a higher regard for treaties and a greater scorn for political trickery than ever before in their history. Germany has done at least this much for the world.

VIEWS AND INTERVIEWS

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

Several Hundred Candidates for Holy Orders Needed.

"The great question before the Church at the present time—a question which has assumed increasing proportions during the past ten years until now it is perhaps regarded as one of the first magnitude among all Church interests, namely, the immediate supply of several hundred candidates for holy orders, is one which is pressing upon the theological seminaries," says the Rev. William C. De Witt, D.D., Dean of the Western Theological Seminary. "To find these men is primarily the business of the Church at large, acting organically through the General Board of Religious Education. The matter is of such critical moment that the G. B. R. E. has engaged the co-operation of the Church War Commission for action in the matter. It is a question both of men and money. It is thought that the military experience of a large number of our young men will have resulted in turning their attention toward the vital importance of religion, and that many will be found who desire to devote their lives to the service of God and man in the ministry of the Church. Just because there are a thousand times more poor men than rich men in the world, it is a thousand times more likely that men who will present themselves as desirous of a commission in the Church will be men for whose education for her own service the Church must, and in justice ought to, make adequate provision. It is quite as reasonable that young men should be required to pay their own expenses in the training camps of the army and navy for the service of their country as that they should be required to pay their own expenses in our theological seminaries for the service of the Church. Indeed, the fact that officers of our army have been obliged during the recent war to pay for their own equipment as a condition of their receiving commission as lieutenants, captains, and majors, has not only deprived the nation, in many instances, of valuable services, but has shocked the sense of justice when the matter has come to the attention of the mass of our people. Neither the men nor the money will be brought into evidence unless our people individually respond to the emergency, in our dioceses, parishes, and missions."

What the War Has Taught Us.

"The war has taught us that, since spiritual things are of supreme importance in comparison with material things, no sacrifice is too great to secure the supremacy of spiritual ideals; that wealth, comfort, health and the best and finest of our country's lives must be sacrificed that the cause of God, Righteousness, and Freedom, may triumph," says Bishop Parker of New Hampshire. "In other words, that sacrifice and self-forgetfulness are the thing which make life worth living."

We have learned something of the tremendous power of joint work and union. Think of what it would mean if people could pull together in religious worship and in active work for social progress, as we have worked together in the Red Cross, Surgical Dressings, Food Conservation, and the support of such organizations as those which we sustained in the 'United War Work Drive.'

"Surely, now that we are relieved in a large degree from the incessant calls of work, from the call to give our time and money for large purposes, we should be ready to turn something of the same energy into Church work."

"It is easy to talk about prayer. It is really very hard to pray regularly and earnestly. It is our plain duty to practice ourselves in the performance of this great Christian duty of prayer, that we may have strength and spiritual power to meet the problems of the coming year with all its difficulties and opportunities. And prayer is but a part of the larger duty of worship, whose highest form and most stimulating and elevating spirit finds its expression in the celebration of the Holy Communion."

"We can get in touch with the Source of Power by the regular read-

ing of God's Book, especially in the New Testament; we can talk to God in prayer, for prayer means much more than asking for things and we can approach God by the regular and earnest use of Sunday and week day worship, especially in our communions."

We cannot do good building unless we lay foundations of reliable material, and to accomplish results in visible ways of church and social work, to have the Church's large and proper share in the active work of the new era, we must drink deeply of the spiritual springs of God's power. The church is a power-house to make men able to do God's work, rather than an office to plan and to execute details of work. It is necessary to be patriotic, if men are to be active and efficient American citizens or soldiers. It is necessary to be spiritual, if we are to be good workers for the extension of Christ's kingdom, for the winning of men to God's Church and to the service of, and fellowship with Jesus Christ, through it."

Our Debt to Britain.

"I was brought up to love England and to believe that I should be no worse an American for that," said Bishop Rhinelander of Pennsylvania, in an address delivered in Holy Trinity Church, Philadelphia, at the memorial service for the men and women of Great Britain who gave their lives in the great war. "Later on, three years of student life in Oxford made my love of England not merely a cherished family tradition, but a deep and strong personal experience. When the War broke out I was in England, through the tense moments of the retreat from Mons, followed by the definite and, as it is now seen to have been, the decisive defeat of the Germans at the First Battle of the Marne. In that October I came home, leaving much of my heart and soul behind me, chiefly resolved to do my part in bringing my country out on England's side without delay or reservation. I argued that if in 1776 it would have been treason for an American to be neutral in America's quarrel against England, so in 1914 it was no less treason for an American to be neutral in England's quarrel against Germany. In each case the issue was identical; then, for our own liberty; now, for the whole world's. Thank God, in the end, and before it was too late, the logic of that argument caught up a hundred million of Americans almost as a single man."

So far I have been personal. For the rest I would be quite impersonal. Not as an ardent friend, but so far as I may, as an impartial judge, I would speak of what we owe to England."

We have a much more serious and solemn thing to do than to pay England compliments. We have to bind ourselves to England, soul to soul, in an unshakeable alliance for the peace and freedom of the world. And for that end warmth of emotion is a poor substitute for calmness of thought and clearness of conviction. When the story of the War comes to be written, and a measured judgment gained, there is no doubt, I think, that the supreme place in the winning of the Victory will be on all hands freely given to England and the British Empire and for three chief reasons:

First, for her fleet, not the Grand Fleet alone, but all the host of ships of every type and size, in every kind of work. It would not be an overstatement to call the British Fleet the first principle of the whole Allied campaign; the primary assumption upon which our successful argument with Germany entirely depended. One can speak here only in general terms. But the most careful study of the minutest operations of the British Navy, while it would stir the blood and thrill the heart to an almost painful point, would only corroborate in detail what is really patent at a glance: namely, that, in the last analysis, the rock on which the brutal ambitions of the Central Powers split and went to pieces was British Sea Power, meaning by British Sea Power not simply guns and tonnage, but art and science, and, above all, inheritance, tradition and morale. Each Al-

lied navy played its part, and played it worthily. And there was need of each for the doing of the work. But the British Navy gave to each one of the Allied Fleets its opportunity, held the field till each came in, kept the way open, and so made possible that freedom of the seas in which once more the world rejoices."

An Irishman is said to have refused to volunteer for service in the War because England had never done a thing for him. He had no reason to be loyal. "But," he was asked, "suppose the Germans come and burn and plunder and destroy? What then?" "O, but they won't; they can't," he answered. "And why not? What's to prevent?" "Why, man, the English Fleet; they'll never get by that!" It would be hard to find a better and more convincing tribute to the silent, majestic, almost elemental power of the British Navy. We take it, the whole world takes it, so much for granted, we count on it with such absolute security, that we forget it's there!

Secondly, because of the range of British operations quite unparalleled in history. Not only in France and Belgium, but in Palestine and Syria (and how can any single Christian forbear a special tribute of gratitude and admiration for that adventurous, valorous, skillful and complete campaign by which the Holy Land was freed and the Crusaders vindicated?)—in Africa and Egypt, in India, and Italy, and Macedonia, great and memorable things were done."

At the beginning of the War men's hearts were stirred by the spectacle of the whole British Empire pouring out its men and money and material, from the very ends of the earth, in the great cause of freedom. First, this tide of British Imperial power flowed in to the points of concentration. Then it flowed out again to the attack, on what was well nigh a world front in a world war, for a world peace."

Never can we fail in paying full tribute to the brilliant gallantry of France, to the dauntless spirit of the Belgians, to the undismayed and undiscouraged arms of Italy, and, dearest of all, to the magnificent courage and temper of our own men. All did their part and all were greatly needed. Each Allied force had its task and opportunity. Each seized it and fulfilled it. So, and so only, could Victory be won."

But on Britain was laid a unique and world-wide responsibility and obligation in East and West and North and South. Everywhere she lived up to it and saw it through."

Thirdly, because of the British spirit of grim, dogged, unbreakable persistence; never so much needed, never so sorely tested, never so finely shown as in this War."

One may not compare spiritual qualities and rank one higher than the rest. God gives special gifts to the races and families of men. And the glory of His Kingdom is found in the totality of all the different gifts which all the different nations shall bring into it."

The power of indomitable adherence to a task till it is finished, without a thought or desire of recognition, with an apparent dislike of praise and demonstration, may not be the highest of God's spiritual gifts to men, but it is a power always needed and sometimes supremely necessary. And in this War it was to turn the scale. The actual development of the main conflict on the Western Front, the unexpected and almost intolerable strain of living and fighting in the trenches, the absolute necessity of holding on indefinitely at every point on sea and land till the enemy gave way: that was the point of most critical importance, that was the major premise of the final Victory. And here Great Britain gave what was needed. This spirit in the British is proverbial. All British history is full of it. The story of the age-long discipline by which this spirit has been sustained and perfected can now be read in a new light. It is seen to be the story of a preparation for a final test, for a final crisis which should determine the world's spiritual destiny. This War was a War against War: against War just at the moment of War's supremest pomp and pride and power. The Victory could not be won short of so crushing a defeat as would annihilate the War spirit, please God forever, among men. The dogged, determined, unbeatable, almost unthinkable persistence of the British armies, yes, of the British nation and of the British Empire, proved the sure foundation on which the Allies could de-

pend for their common and united triumph."

These, then, I would suggest as the three achievements of Great Britain, which measure roughly the thanks and gratitude so justly due her and which have given her, in the Providence of God, the leadership in our common conflict and our common victory: Her fleet, her far-flung range of operations, her indomitable spirit. These are her gift given to the world, given willingly and splendidly, but given at a fearful cost. Our appreciation of that cost is what brings us here today. In a true sense our Victory is a gift given to us by the dead even more than by the living. For the dead gave their all to give it to us. And the fact that they have died to give it makes their gift so wonderfully and overwhelmingly a gift of life, to life, for life."

Let our last thought be our best and highest thought: that, by the grace of God, nothing for which these our brethren died shall fail of full accomplishment; that their willing sacrifice for us shall be a gladly accepted obligation; that the blood which they so freely shed for us shall be the bond of a new and enduring relation, in the strength of which we shall go on together to finish the work so well begun, to the glory of God and the increase of His Kingdom."

THE GENERAL BOARD OF MISSIONS.

Receipts for the Year, \$2,146,915.
Deficit, \$269,758.97.

The Executive Committee of the Board of Missions held its first meeting of the year on January 14th.

The most important matter was the report of the treasurer. Remembering that at the December meeting of the Board a deficit of \$338,000 was faced, when it was decided to send a telegram to each Bishop of the Church asking him to use his best endeavors to bring the situation to the attention of his clergy and people, the report of the treasurer was awaited with great interest, to see what the result had been. The response had been most gratifying. The receipts for year had been \$2,146,915. Our total expenditures, (including the deficit of 1916-17), amounted to \$2,416,673.97, leaving a deficit of \$269,758.97, of which \$143,309.20 was for the year 1916-17.

Unfortunately, in order to bring about this result, it was necessary for the Board to use the balance of the undesignated legacies received during 1917, amounting to \$40,587, and the balance of those received during 1918, amounting to \$137,627. This leaves no fund in the undesignated legacy account for distribution this year. We know this will be a great disappointment to those Bishops who have counted upon some appropriation from this fund to help them with important building operations."

In the domestic field it was noted with gratification that the district of North Dakota had not only asked to have its apportionment increased, but had over-paid this increased apportionment. The hearty thanks of the executive committee was expressed to the Bishop and the members of the district."

The Board learned with great regret from the Bishop of Wyoming of the death of Rev. Hiram Bullis, for so many years a missionary of this Board."

In the diocese of South Carolina, Mrs. H. P. Dargue was appointed United Offering worker in place of Miss M. H. Whitaker. Miss Margaret Lewis and Mrs. E. Hawkins were appointed United Offering workers at St. John's Collegiate Institute and Industrial School, Corbin, Ky."

The Rev. Alfred Lee Jones was appointed missionary at Elkton, in the Diocese of Easton, in place of the Rev. I. M. C. Cass."

The resignations of deaconess Adda Knox as missionary in North Dakota, and the Rev. J. E. Darling, as missionary in Nebraska, were accepted."

In the Latin American field, a native assistant was employed in the hospital at Nopala, and Miss Lena Porter Wormeley was appointed missionary in the district of Porto Rico."

In the foreign field, owing to the great increase in the cost of necessities, an additional allowance was granted our Japanese workers of a certain percentage of their present salaries, as a temporary relief, for a period no longer than the present fiscal year."

The Rev. C. H. Evans was authorized to make further appeal for \$375 to complete his house at Mito, district of Tokyo, destroyed by fire. He had made an appeal for \$1,000 to add to the \$2,500 received from the Insurance Company, but the increased cost of materials and labor had made it impossible to complete the house within the amount authorized."

SOUTH DAKOTA NOTES.

Seven of the clergy of the district, including the Archdeacon of the Niobrara Deanery, Dr. Ashley and three rural deans, gathered in Sioux Falls on January 2nd and 3rd for a conference, and to take part in the ordination of the Rev. David Clark to the priesthood. The meetings were held at the Deanery, and the Bishop's house. The subjects discussed were, the Deanery system, methods for home study, subjects for class study during Lent, and the extension of the Advent Call to men. As a result of the discussion of the last named subject an Epiphany Call was sent out by the Bishop to all of the clergy. The plan is to gather the men together once a week in discussion or Bible class groups where the spirit of prayer and preparation for service might be developed. "The assembling of men for conference and mutual development, once a week. This is the Epiphany Call." The following topics for such classes were suggested. 1. Why Pray? 2. What is Truth? 3. Do we need a new religion? 4. Can we have Church unity? 5. How to use the Bible. 6. Why are you a Churchman? 7. Why is profanity an evil? 8. Social reconstruction. As the Bishop says in his call: "We may not accomplish great things, but we can make a start. There is no greater need in South Dakota than to make earnest Christians and loyal communicants out of our confirmed persons."

On Friday morning, January 3rd in the Cathedral at Sioux Falls the ordination to the priesthood of the Rev. David Clark took place. The candidate was presented by the Rev. E. F. Siegfried, and the sermon was preached by the Very Rev. E. R. Woodruff, Dean of the Cathedral. Mr. Clark is stationed at Rapid City. He is the second son of the Rev. A. B. Clark who for some thirty years has been the missionary to the Indians on the Rosebud Reservation. His brother, the Rev. John Clark is at present the missionary on the Rosebud."

On Sunday, January 5th, Bishop Burleson ordained to the diaconate in Christ Church, Yankton, Prof. A. P. Larabee, who is a member of the faculty of Yankton College. Prof. Larabee for two years past has been doing useful and effective work as a lay reader at Yankton and outlying missions. He continues his work at the college and will assist the priest in every possible way."

The Rev. Jens. W. Jensen, a veteran of the Galipoli campaign, recently ordained to the diaconate, has been seriously ill at the Custer Sanitarium. An attack of influenza was followed by hemorrhage which, on account of his low physical state resulting from the hardships of service, brought him very low. He is slowly recovering."

Mrs. Albert Mitchell, the only daughter of the Rev. William Holmes, our Superintending Presbyterian on the Santee Reservation in Nebraska, died just before Christmas. She was a young woman of unusual mental ability and Christian character and her death is a great loss to the family and the community."

Bishop Burleson has received word from Suffragan Bishop Remington that he expects to leave France shortly after the New Year and will take up his work in South Dakota by the first of March. It will be remembered that Bishop Remington went directly into service on the day of his consecration and has, up to this time, done no work in South Dakota."

A conference of the clergy of the Central Deanery has been called to meet in Huron on Tuesday, January 14th. The rural dean of the Central Deanery is the Rev. W. B. Anthony of Mitchell."

Everything we endure patiently is a key to something beautiful we could never enter otherwise."

GLEANINGS FROM EVERYWHERE

Notes, Clippings and Comments on Various Subjects of Interest

Edited by GRACE WOODRUFF JOHNSON.

The Sixth Week of the Bible Class.

Subject: The Ministry of John the Baptist.

First day: The coming of John the Baptist foretold. Isa. xl, 1-11; Malachi iv.

Second day: The angelic announcement. St. Luke i, 5-25.

Third day: The birth of John the Baptist. St. Luke i, 57-80.

Fourth day: The ministry of John the Baptist. St. Matt. iii, 1-12.

Fifth day: The same. St. Luke iii, 1-20.

The Imprisonment of John the Baptist. St. Matt. xiv, 1-13.

Sixth day: St. Paul gives Christian Baptism to those whom John had baptized. Acts xix, 1-7.

A few questions:

I. How did Isaiah prophecy of John the Baptist? Isa. xl, 3.

II. Was John the Baptist a Christian? No, he was a Jewish prophet.

III. Did John baptize people with Christian baptism? No, St. Paul tells us that those whom John baptized, were baptized with water only; but that to be Christians one must be baptized with water and the Holy Ghost.

IV. What does John say about himself? St. Matt. iii, 11.

V. How does Christ baptize with fire? The Holy Ghost came down in the form of fire. This was the allusion that St. John makes to the Holy Spirit. John's baptism was purely a Jewish ceremony, because the Holy Ghost did not come until the day of Pentecost. There could be no Christian baptism until the Holy Ghost was given.

Fast Mail is Old as Letters.

When the average citizen read in the papers last Summer that an airplane mail service was to be started, no doubt many gasped with astonishment but the Boston Globe tells us in an article written about that time, of the many different ways that mail has been carried and very swiftly at that.

"The carrying of mail is almost as old as the human race. Ancient Persia had a swift and efficient mail service long before Artaxerxes led his giant army down upon Greece. If an Egyptian soldier 4,000 years ago wished to write a letter home, the letter was delivered. The Inca of Peru got his mail about as quickly and surely as the modern business man."

Always, mail has been carried by the best and quickest system the country afforded. Always the latest devices or inventions were seized on eagerly by the men who realized the vast importance of the mail. The swiftest runner, the speediest horse, the surest-winged pigeon, the fastest boat, the railway "flier" have all been selected as mail carriers.

As a matter of fact when the New York-Washington airplane started, it was not the first time that letters had been carried by aircraft. During the siege of Paris by the Germans in the Franco-Prussian War the French Government organized a balloon mail service. A. W. Deirnouf was in charge and although special Krupp guns were built to destroy them, 57 out of 64 went successfully across the investing lines. Five balloons were captured and two lost at sea. Eight and a half tons of mail was carried in this way.

Also, a well-organized pigeon post was established between Paris and Tours during the siege. Three hundred and sixty three of the winged messengers were sent out from Paris and 57 returned with dispatches.

Pigeons have always been recognized letter carriers. Unofficial pigeon posts were common in the middle ages. Probably homing birds have been used to bear letters in all countries. The Greeks, who probably copied the Persians, employed them to convey the names of the Olympic victors to their respective cities.

In more modern times, before the invention of the electric telegraph, they were used by stock brokers and financiers and by newspapers to report such events as yacht races. The Dutch Government established a civil

and military pigeon postal system in Java and Sumatra, obtaining the birds from Bagdad. They were used in China for centuries.

Dogs have been much used as mail carriers in old countries. Until recently, they and the dogsled have been the only way of distributing mail in Alaska.

In the old days of the Klondike and the gold rushes which followed, picked dog teams, selected for their strength and speed, carried the mail from "outside" to the prospectors. They often made amazing time. Individual dogs have been used in Siberia to carry dispatches much on the principle of the homing pigeon or the Red Cross dog today.

The first letter carrier was, of course, a man, probably the best runner of the tribe which sent him out. Probably the highest development of the runner system was in South America, before the Spaniards came. Both Mexico and Peru had long established postal systems when the conquistadores landed.

The more elaborate of the two was the Peruvian. At intervals of five miles along the well-kept military roads along the Incas small buildings were erected. A number of runners called "chasquis" were stationed in them to receive the dispatches, which were in some cases verbal and in others transmitted by the "quipus," curious knotted cards which served the Peruvians in lieu of an alphabet.

The runners wore a special livery, were trained for their profession and were selected for speed and fidelity. Besides carrying despatches they often brought fish, fruits and game from the sea coast to the mountains. Their speed was so great that messages frequently travelled 150 miles a day.

In Mexico the system was similar, the rude hieroglyphics of the Aztecs replacing the even cruder method of the Peruvians. It is claimed by old historians that some of these Mexican couriers travelled four or five leagues an hour. The couriers who brought news of battles or public interest wore uniforms whose colors varied according to whether the news was good or bad.

As late as the beginning of the 20th Century the mail between Valparaiso and Buenos Aires was carried over the Andes by runners on skis. The Chilean and Argentine Governments maintained a corps of 300 picked men, mostly Scandinavians, who took the mail to and from the railroads which ran to the great mountain ranges.

The traveling was done at altitudes of from 3,000 to 13,000 feet and the routes were so difficult that it often took six men to travel 100 miles. It was not until a railroad was built through the Andes that the service was discontinued.

In countries where horses were used the mounted courier replaced the runner. Xenophon in the Anabasis describes the swift riders who bore messages and letters in Persia and her tribute States.

In Egypt the Nile boats were the precursors of the mail steamers of today.

In 1707, Edmund Dummer, a Massachusetts man, established a regular packet service between the West Indies and England. The system by which Papal letters, decrees and messages were transmitted was possibly the first thoroughly organized postal system in Mediaeval Europe. The couriers were monks who were sent from city to city all over the Continent. They were paid regularly and the records at the Vatican as far back as the 12th Century show the sums expended for these messengers.

The University of Paris organized a service of its own in the 13th century.

In 1556 the Lords of the Council of England ordered that "postes between this and the North should eche keepe a booke and make entree of every lettre that he shall receive, the time of delivery there of unto the hands of the parties named."

Mail carrying in this country was first by mounted courier and later by coach. The so-called "stage-

coach period" began about 1784 and ended in 1834, when railroads had progressed so far that mail could be sent by them.

It was rather amazing to learn that after a year's trial of transporting mail by train between New York and Philadelphia, it was decided to return to the stage coach because the scheduled time required (13 miles an hour) was too fast for the railroad.

Until comparatively recently mail in the far west was carried by stage coach or mounted riders."

WHY SCHOOL CHILDREN BREAK DOWN.

"Many pupils of our schools are allowed to attend theatres, social functions, and the thousand-and-one entertainments which keep them out late at night and seriously impair health when combined with school work. We hear often, in these days, about the nervous break-down of students. It is rarely the high pressure of school work which produces this result, but an excess of outside attractions combined with study. This is a matter absolutely within the province of the home to correct.

"There are some parents who resent criticism as to their methods of bringing up their children, especially from one who has not been a mother. While they like to see children en masse behaving in a proper manner, they do not like to take their own children too seriously. I am reminded of the story of the ignorant mother, who was rebuked for feeding her year-old babe with salt herring. 'I guess I know how to bring up my children,' she exclaimed, indignantly. 'I've buried ten.'—Suburban Life Magazine for November.

All nature and creation are a revelation of God; by the word of the Lord it was created and through it he speaks to us. He who sees in nature nothing more than a lifeless mass is as one who having eyes sees not.—Lange.

THE WAR COMMISSION OF THE EPISCOPAL CHURCH.

14 Wall Street, New York.

Chairman. The Rt. Rev. William Lawrence, D. D., Bishop of Massachusetts.

Treasurer. Arthur N. Newbold, Drexel and Company, Philadelphia.

Chairman of the Executive Committee. The Rt. Rev. Theodore Irving Reese, D. D., Bishop-Coadjutor of Southern Ohio, 14 Wall Street, New York.

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.

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

Stand behind your Church Temperance Society.

Rev. James Empringham, S.T.D., General Superintendent,

W. Jay Schieffelin, Ph.D., Treasurer. 1611 Flatiron Building, New York.

"PROGRESS"

formerly

"TEMPERANCE"

Doubled its Circulation in 1918.

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 54, Bible House, New York. 28 1/2 ct

A PATRIOTIC PAGEANT

BREATHING THE SPIRIT OF THE AGE—SHOWING THE SPIRIT OF DEMOCRACY AMONG THE NATIONS FROM MAY 1ST, 1770, TO THE PRESENT TIME.

Democracy Saving the World

A Pageant of immense educational value in the present crisis of history.

Let every community in the entire United States present this Pageant as the great community event of the year. Send twenty-five cents for a sample copy in pamphlet form, then ORGANIZE YOUR FORCES.

Address "THE WITNESS," 6219 Cottage Grove Ave., CHICAGO, ILL.

Let some Club, High School or Church undertake the work and interest your local talent in its production.

Seven Pageants Illustrating the Seasons of the Christian Year

ADVENT, CHRISTMAS, EPIPHANY, EASTER, ASCENSION, WHITSUNDAY, TRINITY.

A Pageant Has Wonderful Educational Power

If you want your own parishioners and the entire community your parish serves to realize the teachings and the beauty of a Christian Year, present these seven Pageants on the stage.

THE ADVENT PAGEANT NOW READY.

Let some Guild undertake to present these Pageants as their particular work this year, for the benefit of their treasury.

Address "THE WITNESS," 6219 Cottage Grove Ave.,

By Rev. Carroll M. Bates,

CHICAGO, ILL.

The seven Pageants in pamphlet form, 25 cents. We furnish printed matter needed—copies used in practice and for the audience, store window cards, dodgers, tickets, etc.—at very low prices.

Confirmation Instruction

By Bishop Johnson of Colorado.

A very valuable Manual to place in the hands of candidates for Confirmation.

Send 25 cents for a sample copy.

Price, \$2.00 a dozen.

Address "THE WITNESS," 6219 Cottage Grove Ave., CHICAGO, ILL.

Private Prayers for the Faithful

By Bishop Sage of Salina.

A Manual which thousands of Church people have found helpful in their private devotions at home and in church.

Price, 10 cents. Postage 4c.

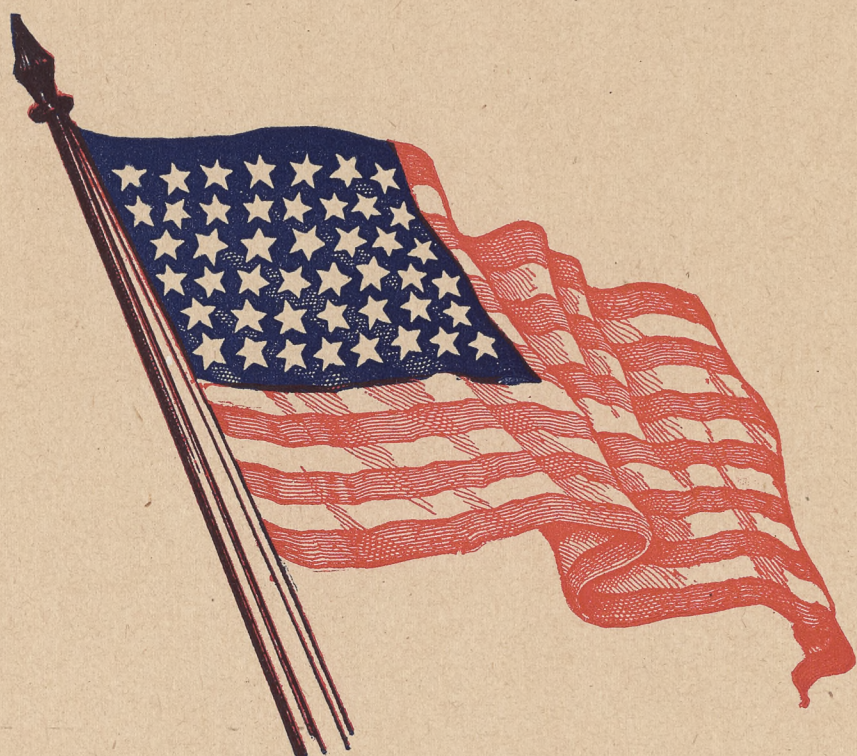
"My people find the book of prayers very helpful and I think it is in every home in my parish."—Carl W. Nau, Emporia, Kan.

Address "THE WITNESS," 6219 Cottage Grove Ave., CHICAGO, ILL.

Parochial Mission Supplies

Use our Printed Matter. Send for Samples.

Address "THE WITNESS," 6219 Cottage Grove Ave., CHICAGO, ILL.



Bringing Our Men Home



The war work of the Church must be prosecuted vigorously as long as our men are overseas, on their way home, or being demobilized.

Our war work cannot stop until our soldiers and sailors are safe again in their homes.

Sunday, February 9, has been set as the date for the great contribution for concluding the war work of the Church.

William Lawrence

Bishop of Massachusetts

*Chairman, War Commission
of the Episcopal Church*

Remember Sunday, Feb. 9

