

The Witness

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

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CURRENT EVENTS

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

The General Theological Seminary, New York, will celebrate its one hundredth anniversary next April.

The residence of the Bishop of Mississippi, the Rt. Rev. Dr. Bratton, at Jackson, was totally destroyed by fire on January 16th.

The women of St. George's Church, Chicago, have started a movement to raise funds for the erection of rectory and parish house.

The plan of uniting the whole Church School for the first half hour of the session on the second Sunday of each month as a Junior Auxiliary has thus far proved a success at St. Paul's Church, Peoria, Ill. It is found that the boys are as much interested as the girls.

Representatives from the several organizations composed of women and from the Sunday School of St. Andrew's Church, Jackson, Miss., recently held a meeting and formed a Woman's Co-operative Committee, for the purpose of coordinating and unifying woman's work in the Parish and to enlist the active service of every woman communicant in some part of the Parish activities.

The Missionary District of Western Colorado, the Rt. Rev. Frank Hale Touret, Bishop, met its apportionment for General Missions of \$750 by giving over \$1,000 the past fiscal year. This encouraging increase follows a failure to meet the apportionment at all in the preceding year. There are eleven clergymen at work in the District together with the Bishop caring for forty parishes and missions, reporting altogether 938 communicants.

Many people are living in the seventh chapter of Romans, and saying, "O wretched man that I am! Who shall deliver me from the body of this death?" They ought to be living in the eighth chapter, and sharing Paul's triumphant experience, expressed in the words: "There is, therefore, now no condemnation to them that are in Christ Jesus."—The Rev. Dr. Geo. E. Foley, of the Philadelphia Divinity School.

Bishop Perry in a letter to his people in the Diocese of Long Island, dated at Paris, France, writes: "It had been my hope to return to the Diocese before the first of February. The great changes in the conditions of my work and advices from the War Commission have necessitated an extension of my stay, how long it is impossible as yet to tell. In correspondence with the Standing Committee, I have arranged to remain for a number of weeks and continue my service with the Chaplains whose responsibilities before and during demobilization will be greatly increased."

The annual reports of the Junior Auxiliary, Diocese of Long Island, showed two branches formed and many old visited by the President, Mrs. Meisel. Nine Easter boxes were sent out, and twenty-six Christmas boxes, with a useful and "joyful" present to each of 576 children. An Indian orphan is a Junior "Diocesan Special." He had been living at the Hospital of the Good Shepherd, Indian Reservation, Defiance, Arizona. The Long Island Juniors are sending him to the School for the Blind where he will be trained to become interpreter for his own people at the hospital.

The late Bishop Hugh Miller Thompson wanted some information from a neighboring Bishop. This Bishop sent him a beautiful typewritten letter conveying the wanted information. Bishop Thompson returned the letter indorsed, "My Dear Bishop: I never read typewritten letters." The said neighboring Bishop copied the letter in his own handwriting and mailed it. Two days afterward Bishop Thompson returned it, indorsed: "My Dear Bishop: Send me the typewritten letter."—Mississippi Church News.

At the time of the Revolutionary War the Rev. Dr. Muhlenberg, an honored clergyman in Pennsylvania, arose, in his church and throwing back his robes to disclose the uniform of a Colonel said: "There is a time to pray and a time to preach and a time to fight, and now is the time to fight." Then he proceeded to raise a regiment of which he was the Colonel.

During the Civil War several prominent church clergymen were commanding officers. The Bishop of Harrisburg was appointed Captain and Chaplain in 1890 of the 47th Regiment, New York Militia, and recently has been made a Lieutenant-Colonel on his staff by Governor Brumbaugh of Pennsylvania, and on account of other war activities he has also been made an officer in the French Legion of Honor.

"The Bishop's Diary for December" writes Bishop Touret in his official organ, "is so devoid of interest that no attempt is made to chronicle the daily activities of the Bishop. From the middle of October to almost Christmas time no regular services have been held in either Utah or Western Colorado. Just before Christmas, however, the quarantine was lifted, and practically all our Church people enjoyed their Church privileges on Christmas Day. For ten days during the month of December the Bishop was laid up with a severe attack of acute indigestion. He recovered sufficiently to be able to celebrate the Holy Communion on Christmas Day in St. Matthew's Church. It is to be hoped that, beginning with the New Year, Church activities may go on as before and both Western Colorado and Utah return to normal living."

Messrs. Ted Mercer and Tom Farmer are conducting successful missions in Chicago parishes. They accomplish much good wherever they are received and given a chance to tell the story of their lives and to present the Gospel in their earnest, forceful way. Mr. Mercer is said to be highly educated, the son of wealthy parents who disinherited him because of drunken habits and evil ways. He sank lower and lower until contemplating suicide he drifted into the Jerry McCauley Mission, New York City, and was converted. He met in the mission his coworker, Mr. Farmer, who before his reform had been an expert safe-blower for some thirty years or more, fifteen of which were spent in prisons. His father was a saloon keeper, and at the age of ten he was taught to be a thief. They conducted a mission at the Church of the Redeemer, of which the Rev. Dr. John Henry Hopkins is the rector, the latter part of January. They are announced to conduct missions at St. Peter's Church, the Rev. Dr. Frederick C. Budlong, rector, and at Christ Church, the Rev. Dr. Charles Herbert Young, rector.

ST. LOUIS PARISH OBSERVES ITS FIFTIETH ANNIVERSARY.

Religious Services, Social Hours, Addresses and Mystery Plays Mark the Event.

The Church of the Holy Communion, St. Louis, Mo., celebrated its Golden Anniversary from January 19th to 26th, inclusive. The program included a number of celebrations of the Holy Communion and other services; social hours; "The Christian Year in Music"; Parish Aid Day; Choir Guild Day; a play entitled, "The Blue Cashmere Gown," given by the Anna Wise Branch, Woman's Auxiliary; Auxiliary Day; a reception by the rector, wardens and vestrymen, to present and former members and friends of the parish; a mystery play, "The Light That Lighteth the World," given by the Junior Auxiliary; an organ recital, and Church School Jubilee service. The preachers and speakers were: The Rt. Rev. Dr. Tuttle, Bishop of Missouri and presiding bishop of the American Church. The Rt. Rev. Dr. James Wise, Bishop of Kansas, and former rector of the Church of the Holy Communion; the Very Rev. Dr. Carroll M. Davis, Dean of Christ Church Cathedral, St. Louis, and the present rector who succeeded Bishop Wise in the rectorship, the Rev. Dr. John Boden.

An artistically illustrated seventeen page folder was published which contains a short history of the parish, a letter of greeting from the rector, and the program.

The following is an excerpt from the historical sketch:

The parish of the Holy Communion grew out of "Trinity Mission School," situated on the south side of Morgan Street, between Ewing and Garrison Avenues. It was a mission of Trinity Church of which the Rev. E. Carter Hutchinson, D. D., was the rector. The people met in a carpenter shop. The owner Mr. Joshua Houston, granted permission to use it for religious purposes, without charge. "A subscription of fifteen hundred dollars was raised, and the amount applied to its repairing and furnishing, thus fitting it up for the desired use. A chancel was built in the rear; a belfry on the front gable, and proper fixtures and furnishings for church worship were arranged in the interior; and there "Trinity Mission Sunday-school" was established. Mr. Judson Allen gave a Bible and prayer-book; a melodeon was furnished by Mr. W. P. Howard, and a steamboatman, Capt. John B. Weaver, gave a bell. This bell was afterwards, at suggestion of Dr. Robert, sent to a mission church in Arkansas."

"Thus equipped, the Rev. Dr. Hutchinson, one Sunday afternoon, dedicated the building to divine worship, by holding an opening service there. Members of the neighborhood, who had given warm evidences of welcome, attended this service in large numbers, filling the little building to its utmost capacity."

"Once thus established, Sunday school was held every Sunday afternoon, and lay reading was had in the evening; the presence of a clergyman being obtained for evening service whenever possible—frequently conducted by Dr. Hutchinson."

"The school soon became so popular that the building was overcrowded every Sunday afternoon, and often unable to accommodate the members who desired to enter."

"After a couple of years, there was an earnest desire expressed by the people in that section of the city, for the establishment of a church parish." The parish was organized, January 24, 1869, the Rt. Rev. C. F. Robertson, S. T. D., Bishop of Missouri, presiding, Frank Webster and William T. Mason were elected Senior and Junior Wardens, respectively. The following were elected vestrymen, viz: Frank Carter, James Wilgus, Nathaniel G. Hart, Wm. J. Lewis, R. W. Powell, R. M. Wilson, Henry G. (Continued on page 7)

A WORK UNIQUE AND WITHOUT PARALLEL IN THE CHURCH

Noble Record of the Army and Navy Council of the Brotherhood of St. Andrew.

By ROGER DANIELS.

No lay movement in any church has a nobler record behind it than that of the Army and Navy Council of the Brotherhood of St. Andrew made during the past several months in the camps and training stations of our young men and boys of the Army and Navy.

Not only is the record of that work unique, it is without parallel in the Church!

Just after this Nation decided to enter the great war, the National leaders of the Brotherhood of St. Andrew made plans for a program of Christian work, to be carried on under the direction of the Army and Navy Department of the Brotherhood and under its own council. This was the first war work launched by the Church.

Truly has the Army and Navy Council of the Brotherhood "carried on!" Since October, a little more than a year ago, when its first secretary was duly installed in his new field, some seventy-six consecrated laymen of the Church have responded to the call for service in the camps.

In the report of the General War Time Commission of the Churches of Christ in America, there is this:—

"More important than any specific thing that the Y. M. C. A. has done has been its ability to fire the imagination of the public with the possibilities of Christian service. It has made its program of ministry so simple, so direct and so appealing, that multitudes who have cared little or nothing for the Church hitherto have responded to its appeal and furnished it with resources in men and in money, which have enabled it to meet the emergency for which other agencies were unprepared."

"But in this very success there lurks a danger. It is the danger that in its emphasis men may lose sight of the larger whole, of which it is a part. Greater than any organization, greater than all organizations put together, is the Church itself."

The Brotherhood secretary has directed his work so that it blocks this breach if there be one. His work is for the spread of God's Kingdom among men. "The outward and visible sign" of Christ's Kingdom on earth is His Church. To this end has the Brotherhood secretary worked. He is a consecrated layman, his is a layman's work and is primarily to aid the clergy. So when the secretary finds a young man he talks to him about the Church. There is nothing snug here, no platform talk, but a personal heart to heart conversation with the young man which usually leads to a meeting with the chaplain, or if there be no chaplain, with the voluntary chaplain or soldier pastor. There is no proselyting. The Brotherhood secretary seems to find all the men of our Church at his station, but he meets all men and attempts to turn over to a chaplain of his own Church the name of any man he meets. The Brotherhood secretary realizes the value of the conventional Y. M. C. A. service. In the pre-war days this service did not supplant the Church, there is no reason for it to supplant the Church now so the secretary endeavors to lead the men he has found, not only to the Y. M. C. A. services but to the Church services as well. The record of a soldier attendance at Church services near camps speaks for itself.

The work of the Brotherhood secretary centers about the individual. He

aims to seek out the strong men of the company and squad. By personal interviews and prayer he seeks to show these strong men the need for clean speech and clean living. He aims to have these strong men take up the work among their fellows. In this way groups of personal workers are formed, with the strong men at the head. "Keymen" they are sometimes called in the Brotherhood plan. So the work has grown, through these strong men it has found a vigorous life in places beyond the reach of Brotherhood secretaries, Y. M. C. A. secretaries or chaplains. Wherever the keyman has gone the work has gone with him.

Now, with the demobilization period on, the Army and Navy Council has turned a considerable part of its efforts to the work in the home field.

To aid and strengthen the home parishes the Council is sending many of its experienced secretaries to make a survey and to help in every way possible to build up personal evangelism as it has been built up in the camps. These secretaries have been in closest touch for months with our men in the Army and Navy. They will bring the experience of these months to the home parish. They will help to organize it for service to the men of the Army and Navy as they are demobilized.

There is no lack of spirit. But the success of work of this kind depends largely on its proper and careful organization. This means a revolution of parish life where it is needed.

Chiefly, its aim will be to shape carefully the work of the parish to the especial needs of the homecoming men. The parish has back of it all the finest traditions of the Church, these men have back of them all the finest tradition of service. These two should be joined together. The service of these men has been active, not passive; it has gone out to meet the need. Now the need is very present in most parishes and the parish service to its men should meet that kind. These young men are coming home awake to the Spirit of the Times. Fortunate indeed is the parish with foresight enough to meet them on the brink of their home-coming and travel anew with them. The Brotherhood by sending its experienced secretaries to the home parishes is endeavoring to aid and strengthen them in building up a new order of things on the foundation of the Church's traditions so that they can start anew with these men. It is an undertaking well worthy of the effort. And it is founded on the experience of a service that has made good. What fruits has that service brought forth? Briefly, here are some of them:

These Brotherhood secretaries have gone out to make the way of our young men in the Army and Navy less hard through His great mercy. They have been with the sick; they have comforted the dying; they have brought heart sick men to the Great Communion of His Church. Theirs has been the only purely religious lay movement to touch the troops.

Can one begin to measure their work? They have brought to men that inspiration which has shown those men the way to take the Word to others. Work such as that is immeasurable; it goes on and on without end.

The Brotherhood secretaries have strengthened the arm of our chaplains. (Continued on page 7.)

WEEK BY WEEK WITH THE MINOR PROPHETS

The Reverend FRANCIS S. WHITE.

Hosea had the habit of packing a good deal of thought or reflection into small compass. It is a habit well worth striving to acquire. Most great speakers often drive home their points in this sententious way. Chapter eight from the middle of verse seven to chapter eleven, contain a string of these disconnected prophetic sentences. The string is interrupted in chapter nine, verses one to eight by a prophecy which had been inspired by Hosea's witnessing a harvest festival which, though meant for Jehovah's honor, had been degraded into an opportunity for self-indulgence.

As we read Hosea let us always keep in mind that the preacher was trying to waken to a true repentance, a people who were corrupted through and through—blind to the real reason for their weakness, and evidently trying to work out their own salvation by looking for help in every place and from everything and everyone except the One to Whom they had proven unfaithful, yet Who was the only One Who could help them. With their ultimate end clear in his own vision, Hosea spoke to an unrepentant or half repentant people his sentences of judgment and his messages of warning. But all to no effect.

Aiming to transform character, his words and warnings find point for all peoples, tongues and nations, who in the stress of prosperity or adversity forget their primary relations with God, and yield to the temptation to "play the harlot" in religious, social, political and industrial life. In dwelling on the following sentences, may we find in them warnings which will stabilize our own efforts in character-building, and intensify our conviction that apart from God we can be or do nothing that is really good.

SUNDAY: "Because Ephraim hath multiplied altars, to sin, Altars have been unto him—to sin."

There have always been altars, there will always be altars, at least as long as time endures. Until the first Christian era, altars looked forward to Calvary. Since that time altars look back to Calvary, where sacrifice means a more abundant life. An altar is not a terminal, it is only a way station on the way that leadeth to eternal life. Ephraim knew that an altar was a necessity. He went on the human theory that one can not have too much of a good thing—but he overdid the thing, and overdoing is in itself always a sin. But more than this, so corrupted had his mind become from self-indulgence, that he thought he could unite his own self-will with the outward emblem of self-sacrifice. "Jerusalem should not have the only altar. Let us make it easy to approach the altar. Let us set up these altars, lots of them, and let us make the altar religion easy for the people." So the altars were multiplied to sin—the sin of schism, of separation from the one true altar. Because of this the many altars made self-sacrifice a formal thing; hence not only was there no true repentance, there was not even the capacity for repentance—therefore the altars became to men, to sin.

Herein lies a great lesson for us who know that the altar of life is only fruitful, when altars are raised with self crucifixion as the guiding motive, and as the ultimate test of religious sincerity. If our altar life covers self-indulgence rather than self-sacrifice, then are we in danger of becoming a religious menace—a corrupted and corrupting moral character; artificial in life, because artificial in religion.

MONDAY: "For Israel hath forgotten his Maker, and builded palaces; and Judah hath multiplied fenced cities; but I will send a fire upon his cities, and it shall devour the castles thereof."

The key to this situation lies in the fact that both parties in this divided religious kingdom had left God out of their calculations. Just plain forgot Him. Israel was worse than Judah in this particular instance, because Israel built primarily for ease and comfort and appearance; while Judah built with an enemy in mind. Neither of them, however, kept the eternal in view; the temporal was the thing with them. And are we not like that? Do not many of our daily let-

ters and plans and acts reveal the fact that we forget "that the things which are seen are temporal, while the things which are not seen are eternal?"

A fire that destroys palaces! What kind of a fire is that? It hits all the cities irrespective of fences; nor can the palaces withstand that fire. It may be the fire that is kindled by the wrath of those who have been shut out of the common enjoyments of life by selfish and artificial and man-made divisions. It may be the fire of God's love which burns out the dross, and leaves only that which can be minted into the coin of useful service. It may be the fire of justice, God's justice, which, through catastrophe, purifies the self-indulgent and self-centered people, and through trial and tribulation leads men to see Who after all is the Maker and Builder of man, a family, a nation, a world.

TUESDAY: "Their bread shall be unto them as the bread of mourners; all that eat thereof shall be polluted; for their bread shall be their appetite; it shall not come into the house of the Lord."

This verse is taken from the harvest prophecy. Hosea's love and vision of God in nature, color his whole life. In the harvest festival which was meant to honor God for His goodness and His love-gifts to the people, he found warnings which tore his heart, because he knew what wonderful lessons the festival was meant to teach—and here it was being prostituted by the self-indulgence of those who were old enough to know better.

Mourners in the house of the dead defiled everything they touched. This was the teaching Moses had used to impress the Israelites about the awfulness of sin, the punishment of which is death. The bread of mourners was unclean bread. That which was meant to sustain life, was taught to be looked on as the source of corruption to eat, they grew to desire. What a lesson for us! If we are to be individuals and communities to take to heart. In the "Gibeah" days we stood, but now it is too much trouble to stand the discipline. So the virus of the old self-indulgence breaks out with terrible results. Let us take warning from the fate of Ephraim. Let us hark back to that early struggle against the sin which does so easily beset us, and remember that unless it was absolutely beaten out then, that there is a danger of its coming back to destroy us; and let no discipline be too hard to endure, in order that we may be truly freed from the taint and influence of the early sin.

WEDNESDAY: "Ephraim, like as I have seen Tyre, is planted in a pleasant place; but Ephraim shall bring out his children to the Slayer."

Among the Sentences of Judgment beginning with chapter nine, verse eight and ending with the last verse of chapter ten, these four sentences are chosen for reflection: Ephraim had every prospect in the world for "making good." Beauty and strength were blended in him. The blessing of Moses was upon him. His situation was very pleasant. Nothing desirable seemed to be left out. Heredity and environment made the future rosy. But Hosea saw the outcome of inner rottenness. Children were born, but they were destined to untimely ends.

Where character is self-indulgent, God here shows for our warning, that the results of that character will be nothing. Everything seemingly worth having was coming to Ephraim—but because he trifled with his God-given powers, those powers resulted only in shame and sorrow and disaster. Just because one is "planted in a pleasant place" let no one for that reason boast. Nay rather let him tremble and look well into his ways, for in that pleasant place his fall and his sorrow may overcome him. Happy soul, if in that place he can regain his standing, and redeem the promise of his youth!

THURSDAY: "Israel is a luxuriant vine which putteth forth his fruit; according to the multitude of his fruit he hath multiplied his altars; according to the goodness of his land they have made goodly pillars. Their heart

is smooth; now they shall be found guilty: he shall smite their altars, he shall spoil their pillars."

Why do luxury and unbelief and hypocrisy run hand in hand? When one has enough money to live on "Easy Street," his feet are on the brink of those eternal laws whose further side is death and hell. The revised version does not give the fullest meaning to the prophet's words. Adam Smith puts it this way: "Israel is a wanton vine." Outwardly Israel was rich, healthy, abundant, prosperous. The more God blessed the people, the more they used that blessing for their own self-pleasing, their own self-indulgence; altars and pillars looked about alike to them. Some of them kept to the outward signs of the old religion, others ran after new forms of worship which were more easy-going—but the whole crowd were a bunch of false hearts, trying to serve God and mammon. How often have you seen these false-hearted people come to a bitter and sad end? Are you anxious to be one of "the luxuriant vine" crowd? "Beware," says Hosea, "This is the way many of that crowd end." If you are already possessed of luxuriant and abundant means, study well your heart life, as that life relates itself to God and man, and see whether your religion is a real altar religion, or a smooth pillar affair which in reality is nothing but show and sham.

FRIDAY: "O Israel thou hast sinned from the days of Gibeah: there they stood: shall not the battle against the children of iniquity overtake them in Gibeah?"

If the love and patience of God does not win us, it is because we are still clinging to the pleasures of sins which survived a struggle that can be traced to a certain time in our lives, just as Hosea here returns to the ancient origin of Israel's sins. Back in Gibeah they took a stand. "Although smitten twice at Gibeah and heavily chastened they were not killed because they took at Gibeah the side of God: but now none of the ten tribes took the side of God: now they shirk the discipline necessary for spiritual results." "The sin devised by one, diffused among the many, was burnt and branded into them, so that they never parted with it." And now they are to be overtaken—now the Kingdom of the ten tribes and the name of Ephraim shall be utterly blotted out. "This is a lesson for individuals and communities to take to heart. In the "Gibeah" days we stood, but now it is too much trouble to stand the discipline. So the virus of the old self-indulgence breaks out with terrible results. Let us take warning from the fate of Ephraim. Let us hark back to that early struggle against the sin which does so easily beset us, and remember that unless it was absolutely beaten out then, that there is a danger of its coming back to destroy us; and let no discipline be too hard to endure, in order that we may be truly freed from the taint and influence of the early sin.

SATURDAY: "Sow to yourselves in righteousness, reap according to mercy: break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you."

This wonderful cry is full of meaning for us today. It is a call to true repentance. Once the prophet spoke of sowing the wind and reaping the whirlwind. Now he speaks of sowing a deep and true repentance. What we must beware of in our character building is surface treatment, shallowness. What the prophet calls us to is a repentance so thorough that the result is a steadfast manner of life. Let us remember that "we cannot reach spiritual results without spiritual processes." Here again we repeat those little lines which in a life of righteousness spell a proper development in character-building.

"Sow an act and you reap a habit: sow a habit and you reap a character: sow a character and you reap a destiny."

Think today much and deeply on the fact that it is time to seek the Lord. Recall St. Paul's urgent phrase "Behold now is the accepted time." If we sow in righteousness, that is if we will do our daily work in the spirit of right, God will bless us with His spirit of right; and the blessing will show in our life, just as rain shows when it has fallen on a field that has been broken up and sown with good seed. Let us remember Israel's surface sowing of light, and vain, and shallow repentance, and let us pray God to give us true repentance, no matter how much we may be broken up in its bestowal

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.)

(C) SIGNIFICANCE. We come now to the significance of inspiration. This too has already been touched upon in this series of papers, but will now be taken up somewhat in detail. The import or purpose of inspiration as taken from the inner evidence of the Bible itself, is found in what someone has called the "classical" passage on the subject; namely, St. Paul's Second Letter to Timothy. The 15th, 16th and 17th verses of the third chapter of the Epistle read: "From a babe thou hast known the Sacred Writings which are able to make thee wise unto salvation through faith that is in Christ Jesus. Every scripture inspired of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."

The Scriptures, then, were not written with the original purpose of teaching man, philosophy, or physical science, or biology, or anthropology or history or geography or botany or ethnology. They were not penned to make one wise unto astronomy, or any of the arts or sciences or crafts—not to make man wise unto "intellectuality," but wise unto salvation. The significance of this divine guidance, then, though it does not consist in man being a "pen in the hand of God"—nor yet in man being an amanuensis to the Holy Ghost—has its essence in this: that insofar as the infinite and divine purpose of God in giving man the Bible hinges upon that most noble end "salvation," just so far are the writings infallible and unerring. The Bible does not claim to be inerrantly profitable for supporting intellectual propositions, nor for instruction in worldly wisdom, that a man may be "thoroughly equipped" for any of the secular professions. The Bible does not claim to supply flawless intellectual furniture for the equipment of man's mental household—but it does claim to supply divine God-sent, man-delivered equipment for salvation, for religious doctrine, for spiritual instruction, that a man may at least approximate perfection and be qualified to perform acts of kindness and mercy to his fellows and acts of reverence and worship to God, "thoroughly furnished unto all good works." This is to be done "through faith in Jesus Christ," therefore the Sacred Writings foretell and anticipate the Savior, they point out and reveal the Savior, they endorse and recommend the Savior, and to this purpose, in this significance and character and to this extent, they are inspired, divine and infallible. In revealing the new life, inspiring the new hope and in communicating the new strength, through faith in Christ Jesus (Himself the

new life, the new Hope and the new Strength) the Holy Bible is infallibly inspired, and as Dr. Orr expresses it, "It seems at least clearly implied that there was no error which could interfere with or nullify the utility of Scripture for the ends specified, and the qualities which inspiration is said to impart to Scripture, rendering it profitable in so high and rich a degree, make it clear that the inspiration itself was of a high and exceptional kind."

On one occasion, it is said, Frederick the Great asked his court chaplain for his argument in favor of the truth of the Scriptures, and the minister replied, "The Jews, your majesty, the Jews!" Here we look at the question of the significance of inspiration from still another view point. "For the last eighteen hundred years," says Frederick W. Robertson, "the Jews have been proverbially a by-word and a reproach. But that contempt is nothing new in the world, for before even the Romans despised them, the Assyrians and Egyptians regarded them with scorn. Yet the words which came from Israel's prophets have been the life-blood of the world's devotions. And the teachers, the prophets and the law-givers of this despised nation spoke out truths that have struck the key-note of the heart of man, because they were of universal application." In an admirable treatise on "The Scattered Nation," Z. B. Vance says, "Palestine, the home of the Jew, was the central Chamber of God's administration. He (the Jew) was at once the grand usher to these courts, the repository of the councils of the Almighty and the envoy of the Divine mandates to the consciences of men." The Jew, then, has, though despised of man, become the world's greatest benefactor in giving us revelation through inspiration and in pointing us to salvation through Incarnation. Thus has God used the "weak things of the world to confound the mighty, and the base things, and things which are despised hath God chosen, that no flesh should glory in His presence, but that he that should glory, should glory in the Lord." God's inspirations, then, He chose to pour out not upon the astronomers or the mathematicians and learned ones of Egypt, or Chaldea or Arabia, nor upon the classic Greek, or the rugged Roman, nor upon the intellectually cultured, but upon the meek and even the despised, that through that same inspiration, He might place His stamp and approval not on the brilliant mind, nor on any abstruse proposition of metaphysics, but upon a clean heart and its outflowing, God-yearnings and soul necessities. "Surely the overruling providence of God was at the making of that Jewish Bible," to use the words of another.

DIOCESE OF MARQUETTE.

St. James Parish, Sault Ste. Marie (Rev. S. H. Alling, rector), held its annual meeting and dinner on January 16th. Over 200 people gathered around the board and the after-meeting was one of great enthusiasm. The treasurer's report showed the amount of the parish debt to be \$18,000.00. It was here the enthusiasm started when Mr. George J. Laundry, the senior warden, came forward with a resolution "that this debt be cleared off within the next thirty days and that Bishop Harris, the guest of honor, be asked to return and consecrate the Church. Several laymen then spoke to the resolution and the bishop made an address, at the close of which it was more than three men could do to take care of the immediate subscriptions of some \$8,500.00.

A committee, with Mr. J. P. Old as chairman, to procure the balance was appointed. The women of the parish gallantly pledged themselves to raise \$3,000.00 and the children \$500.00. The Boy Scouts came forward and presented \$50.00 of their hard earned money and little girls came with their war saving stamps to help lighten the parish load. The Greeks in town, out of gratitude to the Church for kindness received, are attempting to raise \$1,000.00 as a token of their esteem.

The debt on the church, at the installation of the present rector, was

about \$28,000.00. During the past five years some \$10,000.00 has been cleared off and at the present moment over \$11,000.00 of the remaining \$18,000.00 has been subscribed and the rector and Vestry, aided by the encouraging words and help of both Bishop Williams and Bishop Harris, are confident that every cent will have been paid by the sixteenth of February.

Bishop Harris, while at Sault Ste. Marie, was guest and spokesman at the Soo Club dinner. In the course of a stirring address he said:

"Like Spanish influenza, Bolshevism has broken the confines of Russia, Germany and other European countries, where its ravages have resulted in destruction and bloodshed, and has spread to this country, presenting one of the colossal problems of after-the-war readjustment."

"We find Bolshevism," he continued, "not only in Russia and Germany, but in our midst and one of the colossal problems confronting the nation is whether we shall stamp it out by the bayonet, by education, or by the enactment of laws. Bolshevism is the expression of the lust and cupidity of those who would rule all, those who would become wealthy and powerful by crushing others, these crimes being committed under the spell of democracy. Such democracy is a curse and far worse than any Hohenzollern autocracy."

NEW YORK LETTER.

The Reverend JAMES SHEERIN

A Clerical Exchange.

A few clergymen of the city, having been appealed to by its founder, have become quite enthusiastic in favor of a new bureau or agency for placing clergymen out of employment or seeking a change. Realizing the seriousness of this very difficult problem of ecclesiastical life these advocates of the new plan declare that they have never seen anything so promising for clergy in need of appointments, or for churches in need of clergy, and they urge its general use and support in order to end what is sometimes a heart-breaking ecclesiastical situation.

The opponents of the plan suggest, in the first place, that it was the outcome of a desire for remunerative office and fame on the part of a young clergyman recently hailing from another religious body, and is in no fundamental respect different from numerous teachers' agencies or other employment bureaus, and is, therefore, disloyal and disrespectful to our Episcopal theory of government, which, if it needs reforming should be reformed without the intrusion of machinery from "the world, the flesh and the devil." It certainly does smack of all sorts of commercial agencies, and is not very far removed from the "Confidential Exchanges" or the "Investigating Bureaus" of the various Charity organization societies, entrance upon whose dubious lists makes every benevolent friend of man feel like exclaiming: "All hope abandon, ye who enter here!" It is no wonder that a tender hearted dignitary like Bishop Greer with the instincts of chivalry and Christian love, declares: "I could never give information about any man in my fatherly care to an outside agency." It is too sacred a relationship to tabulate in the pigeonholes of an office building, having no vital connection with either the recognized laws or traditional customs of an Apostolic Church.

Are we not in danger of becoming too "business-like" in all our church doings nowadays? Allowing for all the slovenly laxity of former days, and providing that there shall always be a fair amount of system and efficiency in methods of conducting the material affairs of the Church, is it not just as well that we should not be too hasty in preferring "Billy Sunday" hustle and bustle, or commercial traveler's "pep" and shrewdness, to the simple, direct and Christian ways of a St. Francis of Assisi, or the less syndicated and organized approach of a Francis Murphy or a Dwight L. Moody? Brilliantly organized "drives" for war funds or clergy pensions compel our admiration from every standpoint of business management and success but are we sure that, in the long run, they are any more productive of lasting good than the primitive methods or lack of method of a Spurgeon who, when he wanted a hospital or a college fund, prayed and got it from sources unstirred by chains of letters and the follow-up system of canvassers and drummers and what not?

This is namely a precautionary utterance of one whose present work is largely that of a "business manager" in church affairs. Perhaps it should be taken chiefly as a warning that while doing one way, we should take care not to leave the other undone. But there is back of it, what I hope is a wholesome shrinking from substituting a machine for a man, especially if the man be a real Father in God! The trouble has been that too many bishops do nothing for fear of having their "fingers burnt," as one once upon a time put it. They do little or nothing in order to escape the humiliations too apt to arise from backing a man who perhaps never should have been a minister or priest, or the insults too readily given by boorish and money-loving vestrymen, more business-like or politician-like than Christian and Churchly. There are dioceses where one seldom or never sees the bishop in his office or study, and the unfortunate clerical applicant from door-to-door gets to hate the pretentious airs and unctious, sometimes patronizing advice of various "eyes of the Episcopate," whether the "eyes" be Venerable Archdeacons or youthful secretaries of either sex. One does like to get next to his bishop when in trouble, and though the bishop may resent this, being a busy

and long suffering man, and may be wholly justified in a desire to shun the monotonous visits of the discontented, he should either never be a bishop, or the laws and practice of the Church should be made to help him retain the relationship, so far as is humanly possible, of a St. Paul and a St. Timothy, able to say, "My own son in the faith!" Of course this involves the necessity of increasing the men of Pauline character, and Timothean discipleship, but is it not better, in the long run, to suffer fools gladly and hopefully in the person of blundering officials of the proper sort, than to surrender the Apostolic ideal to the cash-nexus of a great and efficient piece of negotiating modern machinery? Some would not mind the machinery, being men after its kind. Others would either perish before they became a part of it, or be crushed soon thereafter. Is the Church willing to sacrifice the more fragile type of spiritual official manhood just in order to seem more business-like and efficient?

There are, of course, two ways out of the quandary, one is to make sure that men entering the ministry are of that heroic missionary build which never has to ask for work; and the other is to make it possible for a bishop to be a real bishop without too much weariness of the flesh and too much despair of the soul. This probably means larger bishops and smaller dioceses, with few and fewer go-betweens.

Confusion in Communicating.

The clergyman who serves in a great city congregation, or has occasion to supply the place of another, is constantly puzzled in the present day by an embarrassing variety of uses in receiving the elements in the Holy Communion. Possibly a little of the "organization" reprehended in the previous notes might be advisable here! Uniformity is an ideal gradually losing its fascination. But when some communicants kneel with head bowed down and large hat completely covering the face, the officiating priest has one of the lesser but nevertheless anxious problems of his life to settle just where and when to administer the sacrament. Along with this invisibility of persons there is an utterly confusing lack of intelligence in the movement of the hands. Large numbers of people, who know enough not to leave the glove on the receiving hand, will either keep the hands on the level of the rail, instead of raising them to receive, or will decline entirely to receive the sacred bread or the chalice "into their hands!" as the Prayer Book rubric distinctly says they should. I am not in the least an authority on ritual, and I am ordinarily rather indifferent to it, being willing that all should exercise their freedom in a reverent and seemly way, but I have yet to see the book of directions or devotions for Holy Communion that does not advise the people to take hold of the sacred cup with both hands, instead of shakingly with one only, or awkwardly with both on the base, or perhaps extending the lips irreverently instead of the reverent use of one hand on stem, another on base of the chalice, and thus, without embarrassment to themselves or to the priest "reverently drink the same." It may be that there is no instruction in these minor but important points in many confirmation classes, and it may be that often times the opposite advice is given to that mentioned here. However, it is certain many people are made to feel very awkward and nervous at a moment when calmness and sweet receptivity of spirit should be their possession more than perhaps anywhere else in the world.

I refer hesitatingly to this subject, with the hope of some general help towards a more devout and uniform method of communicating. I am also much disposed to like Bishop Johnson's editorial advice of a recent issue of The Witness, not to let modern sanitary ideas so dominate us as to make us fear to touch either bread or wine in our great feast of brotherly Communion. If the Church cares some day to eliminate one of the two sacred elements, after the manner of the Roman Catholic Church, I would obey; but it must be the whole Church that does it, and for no undemocratic idea, such as depriving the laity of the cup "into the hands," as the tendency of some seems to be now, without law or reason.

CHURCHES TO START \$10,000,000 CAMPAIGN.

February is the big month of the combined drive by the fourteen churches which will co-operate in raising a \$10,000,000 fund for after-war emergency needs.

Dates of the campaigns to be conducted by most of these churches were announced in January by the committee in charge of the movement, of which the Rt. Rev. Theodore Irving Reese, coadjutor of the Episcopal Diocese of Southern Ohio, is chairman. All of the churches will be centered on the undertaking this month, except the United Presbyterian and the Disciples of Christ, who have completed their allotments.

February 9 has been set aside by the committee as Interchurch Emergency Sunday throughout the country. Clergymen in every state will make strong appeals on that day in behalf of the fund and it is expected that the congregations will take up the work with an enthusiasm that will assure success.

In conformity with the committee's suggestion that the intensive drive be held from February 9 to 16, as far as possible, the Episcopalians and Presbyterians have already decided upon that date and most of the Baptist churches will also conduct their campaigns at the same time. Other churches are expected soon to announce their co-operation during the intensive period.

The Reformed Church in the United States will conduct a week's campaign from February 2 to 9 and the Lutherans from February 16 to 23. The Congregational, Reformed Church in America, and United Evangelical Churches also will carry on their drives in the same month.

The campaign of the Methodist Episcopal Church, which will raise \$2,000,000 of the total sum, will be managed in connection with the move for the completion of the Centenary Fund, in which money for all the benevolent purposes of the church for a period of years will be obtained. This drive will culminate in May.

The Presbyterian Church will raise \$1,750,000, which will be expended largely by the National Service Commission. The total fund includes several items which are to be devoted to reconstruction and are included in the New Era Movement. This is a new method in church finance and is expected to reduce the number of appeals which pastors have hitherto been compelled to make in behalf of the general work of the churches with which they are affiliated.

The National Lutheran Council is to raise a fund of \$500,000 for after-war purposes, including such assistance as may be given to the reconstruction of the Lutheran Church in France and other countries devastated by the war. Work for the returning soldiers and sailors will be cared for by a balance of \$500,000 remaining from the fund of \$1,250,000 raised last year by the National Lutheran Commission for Soldiers' and Sailors' Welfare, a temporary organization for the period of the war. The National Lutheran Council is a permanent organization, in which all the Lutheran bodies in America co-operate with the exception of the Missouri Synod. The additional \$500,000 required for after-war emergencies, it is expected, will be attained with a rush in the week's drive which the Lutherans have arranged. The Lutheran Church will thus have at its disposal a total fund of \$1,000,000 for after-war purposes.

The American Bible Society, whose interdenominational activity is officially supported by the churches, is co-operating with the committee and will also raise a considerable sum in conformity with the general purpose.

It is believed that when the fund is completed, of which no doubt is felt, the co-operating churches will be in a position to measure up to their responsibilities in the period of demobilization of the army and navy, when the danger of dislocating religious and social conditions in the country is admitted to be great. The General War-Time Commission of the Churches has prepared the way along definite lines, both of individual and co-operative effort, and the task will not reach its culmination until the millions of men taken into the naval and military service are reabsorbed into the normal occupations of peace.

They are slaves who fear to speak

For the fallen and the weak.

They are slaves who dare not be

In the right with two or three.

—Cowell.

"HECKLING THE CHURCH"

By the Rev. JAMES E. FREEMAN, D.D.

Nothing has been more popular during the past two years than for writers, clerical and lay, to submit articles or to make speeches designed to show the utter insufficiency, fallacy and insanity of many of the Church's methods and more particularly the gross incompetency and narrowness of the Church's leaders. In the main these writers and speakers are the ordained servants of the Church. Perhaps they ought to know more about the actual conditions than any others, and yet, it is passing strange that they "foul their own nest" by sweeping statements and large generalizations in which they condemn the whole system of which they are a part.

Perhaps it is good to witness this form of self-examination and seeming humility. All too frequently the clergy as a class are charged with being arrogant, conceited, and dogmatic. That there is need for improving conditions in the Church goes without saying. That we are over-church in some communities and under-church in others is also true. Denominational rivalries and competitions have become a nuisance and a disgrace, and in this there is ground for reasonable criticism.

On the other hand, we believe it may be stated that the clergy of this and other lands have averaged up fairly well with other bodies and professions in meeting the demands of the war period. The thousands of Catholic priests in France who responded to the call to the colors and went into the trenches to give their lives for the Republic are a refutation of the statement that the Church has no concern for the things of the State. The ready response of the clergy and Christian men and women generally in all countries to the call for selfless service in Red Cross, Y. M. C. A., Knights of Columbus, Salvation Army, and other noble agencies is a further denial of the frequently made charge that the Church is too other-worldly. It is a singular but conspicuous fact that whenever anything breaks down in our social sys-

tem the Church is charged with dereliction; on the other hand, whenever things move along normally and all our various agencies efficiently function, there is little said for the institution that constitutes a large part of the source of inspiration and power.

We do believe that now and again there have been marked evidences of narrowness and bigotry in the administration of religious institutions. Again, we submit that all too frequently the whole accent has been placed upon future bliss rather than present world betterment; but our age has witnessed revolutionary changes, not only in the Church's teaching but in the Church's method. There may not be many martyrs in our day, but there are certainly Christian heroes to be found in every town and city ready to spend and be spent, not only that their fellows may have a clearer realization of a future heaven, but a more perfect realization of a better world in which we now live.

It would be more becoming in many of the critics of the Church to lend their influence through co-operation in bettering conditions as they conceive them, than to stand outside this sacred institution and despoil and defame it as the Germans did the great Cathedral at Rheims. After all, the only kind of criticism that is worth while is constructive and co-operative. The clergy are not by any means free from faults, but it is our observation that the vast majority of them are, with great limitations of both means and money, prosecuting a work that calls for harder service, greater tact, finer diplomacy and truer consecration than that called for by any other occupation with which we are familiar. The war doubtless will affect far-reaching and salutary changes in the Church's system, and we hope we shall have a saner and more consistent religious teaching and practice; but this will be effected through the exacting labors of those on the inside rather than the stonethrowing of those on the outside.—Courtesy of the Minneapolis Tribune.

CHRISTMAS ON A MOUNTAIN TOP.

To tell properly of our Christmas festivities here on the crest of the Cumberland Range, one must begin weeks and even months before December 25th. When our friends in different parts of the country write to us, to ascertain our needs, to know how many boys and how many girls we have (large families are popular down here, and missionaries claim many children as theirs), and ask for suggestions as to what they shall send, the Christmas spirit begins to fly from them to us, and we gladly tell of our children's needs, and what we think would please them.

Then, before Christmas, when the boxes and packages begin to arrive (and its a pleasing excitement in the Mission House when any kind of a box comes), its a time of joy and of getting very busy. The boxes are unpacked and the contents placed in a room that becomes a busy workshop for sometime to come, fitting the numerous gifts to those whose names have previously been placed on the Christmas list. By night, after working for hours selecting and tying up packages of presents, trying to imagine that Mobeal, Jewel, Opal Becky, Lu, or Lotus would like, one's brain is in a whirl; but so grateful to kind friends who have made it possible to carry a little Christmas cheer to these out of the way children of our dear Lord's.

We couldn't have a tree this year, with all its attendant joys, because of the prevalence of the influenza. So we decided to arrange a package for each family and send it to the home on Christmas Eve. The Boy Scouts, under direction of our rector, who is the Scout Master, helped deliver the packages, and members of the household had the fun of taking others.

It's exhilarating to travel along with a small wagon loaded high with packages, and pulled by one of the rector's small sons, (through mud so deep we almost mired once or twice), to stop a moment at this house, wish a Merry Christmas, deliver a package to the mother, and on to the next. And the glee and curiosity in the children's eyes is worth all the previous effort, and one is more than

recompensed, and wouldn't be doing anything else for all the money in the world. Then one thinks how the crippled baby in one house will love the soft, white bunny, how a little girl in the sewing class, clever with her needle, will enjoy a very nice sewing outfit, how most any of the girls will like the pretty hair ribbons and dolls; that this toy or game will be nice for that boy; (and in some cases a gift is found that one hopes will give some incentive in the right direction to the recipient); all this "studyin'" (as the Mountain people says) helps one to grow nearer to, and help more, those we're trying to lead.

Then on Christmas morning we have the service, with the beautiful carols that are being sung by so many sorts of people throughout Christendom. To this service come timidly a few of our Mountain friends—for we "Pistopals" are rather a strange sort down here, and we have to be most friendly before the people will come freely to our house and chapel. In time, with the aid of our friends in the older and more established parts of the Church, we hope to win them. But we must have your help and prayers in order to do our Lord's work here.

And so our hearts are filled with gratitude to our many friends who have made it possible to make this Christmastide a more joyous one for our Mountain friends.

Elizabeth A. Bowen,

United Offering Worker.

All contributions should be sent to S. Raphael's Institute, Monterey, Tennessee.

A clergyman who accepted an invitation to officiate at Sunday services in a neighboring town instructed his new curate with the performance of his duties. On returning home he asked his wife what she thought of the curate's sermon.

"It was the poorest thing I ever heard," she replied promptly, "nothing in it at all."

Later in the day the clergyman, meeting his curate, asked him how he had got on.

"O, very well," was the reply. "I didn't have time to prepare anything, so I preached one of your unused sermons."

The Witness

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EDITORIAL

100 PER CENT CHURCHMAN

What are those special qualities which are designated by this perfect mark in our American citizenship?

Is it not first of all that we are loyal to the powers that be whether we agree with them or not?

And next that we respond according to our ability in the various calls upon our assistance whether in purse or person?

And next that we deny ourselves, in every way that is necessary to help win the war?

In short, that we hold back nothing that we ought to do in the service of our country.

And against this mark of perfection, there are certain approbrious terms by which we designate those who fail to get a passing mark in their loyalty.

Pacifist, hoarder, slacker and pro-German have been the terms by which we indicated our disapproval of the unpatriotic service rendered in time of need.

The service of Christ in His warfare against sin, the world and the devil is no less exacting on those who volunteer and enlist in His army "to fight manfully against the world, the flesh and the devil and to continue Christ's faithful soldier and servant unto our life's end."

* * * * *

The first quality in a citizen of the Kingdom of Heaven is loyalty. Loyalty is the finest of all virtues. In loyalty, a man will leave his father and his mother, his wife and his children, and all that he has, to do service for the principles which his country would establish.

Christ asks no more and He asks no less. And loyalty requires that you serve in spite of the personalities under whom you are forced to serve.

You may have an incompetent general, a brutal colonel, an insignificant captain, a foolish lieutenant, but you serve under him with the same loyalty that you ought to manifest toward an incompetent bishop or a worthless rector, for you serve the Lord Christ.

To drop out of the line because you do not like your superior officer is to be a quitter. The test of your loyalty is the willingness to put up with those whom God puts over you.

* * * * *

The truest quality of loyalty is the willingness to withhold nothing which you can give which will be of real service to the Master. It makes no difference what your talent is, it is the Lord's, and should be gladly at His service.

You may have a voice that can help in His praises, or a way with children that will keep them in the paths of truth, or administrative ability by which you can carry on organized work or wealth by which you can aid those who are giving personal service, or prayers which you can offer for all good works. Whatever you may, it is your duty to give as the Lord hath given you.

To use wealth for example, to indulge in personal luxury while Christ's work lags for the lack of financial support is to be the same sort of slacker as the one who refused to buy Liberty bonds or Savings stamps, and spent the money on himself; or refused to eat war bread because he could afford to buy the other.

* * * * *

The next quality of loyalty is persistence. So many meetings are

called to do things, so few people can be found to execute the orders.

It was just the other day I was sitting in a meeting that had been appointed to accomplish a certain purpose. As usual, they were casting around for some one to whom they could delegate the work.

It reminds me of somebody's definition of Charity—Charity is Mr. A thinking up something and getting Mr. B to ask Mr. C to interest Mr. D in the financing of it and getting Mr. F to ask Mr. G to interest Mr. H in the doing of it.

What the Church needs is not directors but workers.

The Clergy are the regularly commissioned officers who select from the ranks certain non-commissioned officers—and these together are to get the recruits to work. It is right here that our line is weak. The privates are too many of them Bolsheviki in their attitude toward their officers—officers are meant to be followed, not commanded.

It is the duty of volunteers to serve, not to command.

* * * * *

The day is coming when the Church will need to function in its full strength.

To do this we must have order, and the Clergy, if they are going to resist the elements of disorder, must feel the solidarity of a disciplined host behind them. We need a rank and file who are so filled with the seriousness of their vocation that they are willing to be 100 per cent Churchmen in the service that they render. We need loyalty, service, persistence as we never needed it before.

The Christian forces in this land will win the war against sin only when they are willing to accept the discipline of Christian service. You might as well try to overcome the Hun by shedding tears as to overcome Satan by mere emotional hysteria.

You may call the latter the religion of Jesus Christ, but there is no warrant in the life and teaching of Jesus Christ for such an assertion.

If it is through much tribulation that we are to enter the Kingdom of Heaven, it will not be done by exciting the purely physical sensations of a religious revival. It is only by the strictest discipline of self that we can hope to prove a good soldier of Jesus Christ, and that means a willingness to do the disagreeable in His Service.

The same thing is true of the various philosophic cults who substitute the anesthetic of freedom from pain for the virile quality of enduring pain as the Master bore it.

The world is full of camouflage. The Cross of Christ is a soldier's bed, not a luxurious couch on which to ruminate on the vagaries of mortal error.

Christ bore the shame because He was a great soldier.

One does not emulate Christ by having a spell of passionate excitement, nor by having a theory of dispassionate ease, but rather by doing the thing as a good soldier does them, viz.: by going over the top in the thing that you have to do, whether it is taking a battery or putting up money for munitions. It is all the same. There is no substitute for the discipline of hard work and disagreeable service whether in the army of the Republic or in that of Our Lord. And if we think there is we merely deceive ourselves and the truth is not in us.

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.)

In Answer to Mr M. H.

(Note of explanation.)

In answering the question, what is the difference in which the Bible is regarded by Romanists, Protestants, and Anglicans, I neglected to say in each case that the interpreters believed that they were guided by the Holy Spirit.

I should dislike to convey the impression that I believed any of the above were lacking in sincerity, or that they were oblivious of the action of God's Holy Spirit, and that so far as their individual conduct was concerned that each would fail to find guidance under that personal direction.

I had rather in mind the use of the Bible to enforce systems of theology and discipline upon the world, and that in this use each Protestant read into the Bible his own peculiar bias.

It is very difficult to answer questions briefly and yet cover all that one ought to convey. I would never like to bring the charge of insincerity upon any group of people or to imply that they did not believe they were guided by God's spirit in their action. I may believe very vigorously that they are mistaken, but not that they are insincere, unless the proofs of such insincerity were before me.

Macon, Ga., Jan. 13, 1919.
Editors, "The Witness."

In a recent editorial provoked by your indignation at a growing sentiment on the part of the laity, against partaking of wine from a promiscuous cup, appeared this remarkable paragraph:

"But to imply that our Lord instituted a sacrament which modern science has shown to be a menace to public health is to reflect upon His divinity."

A failure on the part of the writer to recognize that the sacrament itself is not involved in the protest, and that a slight change of method is all that is sought, is inconceivable. The efficacy of the sacrament, thank God, rests not upon a strict adherence to the letter, just as in the sacrament of baptism many priests concede immersion, instead of sprinkling, if the former method be desired.

Is not the forward movement of the Church often handicapped because of the unwillingness of some of its leaders to emerge from mediaevalism? I think so, and I say it kindly and respectfully,

Very truly,

S. S. S.

1st. I do not think that the use of intinction vitiates the sacrament.

I agree perfectly with the writer that it does not.

2nd. But I do object to the argument which I had in mind when I wrote this editorial, that the reason why we should make the change is because our Lord unwittingly violated a principle of public health of which he was ignorant.

I had such a statement before me when I wrote the editorial. It was not the thing which he recommended, but the argument used in recommending it that I objected to. I believe that our Lord understood perfectly the laws governing this material universe, and that which modern scientists have partially discovered. He knew because He was the word of God, by whom all things were created.

3rd. I do not know on what grounds a member of society in this age can cast such aspersions on the Middle Ages. The age which produced the Cathedral at Rheims, the poems of Dante, the works of Michael Angelo, the life of St. Francis, the Universities of Europe is so far beyond this age in many particulars

that it does not behoove us to speak of it with such contempt.

It had its faults and they were glaring ones, but in some fields of thought and action our forward movements are miles behind their achievements.

I decline to be overwhelmed by an epithet which does not become this day of shallow thinking and crude, materialistic philosophy.

There was many a glory in the middle ages which we are scarcely able to comprehend, let alone imitate.

I do not question the fact that we admire ourselves in comparison with the middle ages. I am not so sure that God does, for if God loves the true, the beautiful and the good, I am afraid we are weighed in the balance and found wanting.

What inducement is there for a young man to enter the ministry?

From a material standpoint very little. The average minister is expected to live like a gentleman on the salary of a section hand.

But so is an officer in the U. S. Army. What was the inducement which caused men to leave a profitable business to enter the army?

It was one of two things, either they were conscripted and had to go, or else they heard their country's call, and answered to the need.

A minister is an officer of Jesus Christ in His battle against evil.

Sometimes He conscripts men for His service, as He did St. Paul.

But more often He calls them to follow Him. The inducement to follow Him is His need for men to serve in this warfare.

If the love of Christ constraineth us, we enlist under His banner against sin, the world and the Devil, because it is a warfare in which we want to fight, and His approval is more to us than great riches.

THE CHURCH KALENDAR.

The lessons in the following kalendar for the week ending February 8th, are those appointed to be read at Morning and Evening Prayer in the new Lectionary set forth by the General Convention of 1916.

Sunday, February 2nd.

Purification B. V. M. Fourth After Epiphany.

I Samuel i. 20-end.
Galatians iii. 13-iv. 7.
Haggai ii. 1-9.
I John iii. 1-18.

Monday, 3rd.

Isaiah li. 1-8.
Luke vii. 1-16.
Genesis xxxiii.
Romans ix. 19-end.

Tuesday, 4th.

Isaiah li. 9-16.
Luke vii. 16-35.
Genesis xxxv. 1-20.
Romans x.

Wednesday, 5th.

Isaiah li. 17-end.
Luke vii. 36-viii. 3.
Genesis xxxv. 27-xxxvi. 8.
Romans xi. 1-24.

Thursday, 6th.

Isaiah lii. 1-12.
Matthew xii. 22-37.
Obadiah.
Romans xi. 25-end.

Friday, 7th.

Isaiah lii. 13-liii. end.
Matthew xii. 38-45.
Jeremiah xlix. 7-22.
Romans xii.

Saturday, 8th.

Isaiah liv.
Matthew xii. 46-end.
Ezekiel xxxv.
Romans xiii.

An illiterate man was he, and consequently found himself occasionally out of his depth. Holding forth one day he said:

"My bredren, when de fust man, Adam, was created, he was made ob wet clay, and set up again de palin's to dry."

Taking advantage of a "privilege," one of his auditors solemnly rose to his feet in the presence of all and said:

"Do you say dat Adam was made ob wet clay, and set up again' the palin's to dry?"

"Yes sar, I do."

"Den who made the Palin's?"

"Set down, sir," said the preacher, sternly, "sich questions as dat would upset any system ob theology."—Expositor.

CURRENT EVENTS

The annual parish meeting of St. Peter's Church, Denver, Col., was held on Monday evening, January 6, in the parish house and was well attended. The treasurer's report was very encouraging, showing the parish free of all floating indebtedness. A mortgage of \$1,500.00 on the new additions to the church property is the only remaining debt. A plan was adopted, providing for the payment of this debt by June 1, 1919, and a large proportion of the amount was subscribed at the meeting. The reports of all the parish organizations showed not only material gain but also spiritual growth. Bishop Johnson was present and addressed the meeting. Officers for the coming year were elected as follows: E. T. Keim and Henry Youngs, Wardens; H. W. Austin, W. W. Colvin, E. F. Craig, H. A. Mortson, P. D. Rothwell, L. A. Stuehl and D. K. Wolfe, Vestrymen.

Extensive plans have been made for the enlargement of the work of St. Bartholomew's Church, Brooklyn, N. Y., the Rev. Dr. Frank M. Townley, rector. Two lots have been purchased east of the Church, on which will be erected a new Parish House to be used solely as a community center. It will be equipped with a gymnasium, public reading room and shower baths. The old Parish House will be remodeled and used strictly for Parish purposes. It is estimated that the expenditure involved to carry out these plans will be more than \$60,000.

The parishioners have responded so readily and generously that no difficulty is anticipated in raising the required sum. The new building is to be named St. Bartholomew's Memorial Home, and it will be dedicated to the memory of four men of the Parish who gave their lives in War service. They were Arthur Gardner, Reimer Sherman, Louis School and Charles White.

The Churchman and Church Messenger of Southern California, published in the interests of the Church in the four Convocations of Los Angeles, San Diego, San Bernardino, and Santa Barbara, is twenty-one years of age. It is a notable fact that the Rev. Dr. J. D. H. Browne has been its editor and publisher from the beginning. That it "has met with the approval of so many of his brethren, both Clerical and Lay, and that a great many, of both Orders have by word of mouth and by letter expressed their appreciation of the paper's value to the Diocese," is not at all surprising. On the contrary it would be passing strange if they had failed to so express themselves. It is ably edited and is read and no less appreciated by many far beyond the confines of the Diocese of Los Angeles. It is an ever welcome visitor to the office of The Witness, and Dr. Browne's thoughtful and helpful editorials, because of their merit, frequently find their way into our columns.

The Greek Epiphany which fell this year on Jan. 19th was celebrated at Tarpon Springs, Florida, with elaborate ceremony. The Rev. T. J. Lacey, Ph. D., rector of the Church of the Redeemer, Brooklyn, N. Y., was present as representative of the Anglican-Eastern Church Association and read the gospel in English at the church service. The local Episcopal Church omitted its service in order that the congregation might unite with the Greeks for the great celebration which was attended by about 1,500 people. Dr. Lacey presented the Greek community a handsomely engrossed letter of greeting on behalf of Bishop Parker, President of the Eastern Church Association.

John Diamandis in a letter to the Tarpon Review, says: "While we have always appreciated the arrival of Dr. Lacey for the high respect we felt for him, in this year's visit, in his official capacity, the Hellenic community discerns a new link between the two churches, the good will of which both so magnificently expressed during the recent visit of the most Rev Meletios Metaxakis, metropolitan of Athens, to the United States. We look to this official participation of the Eastern Church association in the celebration of the Greek Cross day as one of the best results of the great European war, and we heartily wish God that

the union of all churches be a matter only of time, for the welfare of all Christendom."

A marriage of considerable interest to the clergy and others in the Diocese of Long Island and elsewhere, occurred in St. Ambrose Chapel of the Cathedral of St. John the Divine, New York, on St. Stephen's Day, December 26th. Lieutenant William Benfield Pressy of the United States Marine Corps, son of the Rev. William Pressy, rector of St. John's Ashton, and Secretary of the Rhode Island Diocesan Convention, was married there and then to Elizabeth Sheerin, daughter of the Rev. James Sheerin, Vicar of St. Thomas' Chapel, New York. The officiating clergy were the father of the groom and the father of the bride. The groom got his B. A. degree from Trinity College and his M. A. degree from Harvard College, and until his enlistment was an instructor in English literature at the Massachusetts Institute of Technology, and is at present stationed at Paris Island. The bride graduated at the Cathedral School, Washington, and at the Conservatory of Music, Boston, and was a special student at Columbia University. Every one who knows them thinks it a happy match and feels that God's blessing will rest upon them.—The Diocesan Record.

Fire at St. John's, Corbin, Kentucky.

On January 9, the building used as the dining room and kitchen of St. John's Collegiate Institute and Industrial School, at Corbin, Kentucky, caught fire from a defective flue and was almost completely destroyed. The prompt and active work of the school fire brigade saved practically everything in the building. The building was partially insured. The main buildings were saved only by the strong northeast wind that prevailed, which blew the flames away from them.

This is a severe blow to St. John's, coming as it does upon the top of a series of hardships covering the past two years. The school has been able to keep its head above water through the last two years of financial struggle only by the grace of God and the sacrifices of its officers and teachers. Subscriptions have fallen off fully fifty per cent, because of the appeals of the various war relief agencies, and expenses have increased fully fifty per cent. The Day School, one source of local income, has been closed for some time on account of the influenza epidemic. Lack of missionary boxes, which supplied materials for the "store," from which some income was derived, caused the store to be closed. And now this fire adds considerable financial loss, as it will cost nearly fifty per cent more to rebuild new. God, who has been the strength of the past, will direct the future in showing the way out of the present difficulty.

At present the culinary department is housed in the rectory. Mr. Harold Wentworth, manager; Mrs. Stearns, matron, and one teacher are alone able to be at work, and are carrying the load practically alone.

Marquette Church Will Be the Diocesan Cathedral.

St. Paul's Parish, Marquette, Mich. (The Rev. A. J. Wilder), on January 14th held one of the most important annual parish meetings in its history. It was preceded by a dinner in the Guild Hall. The various societies of the parish presented satisfactory reports. The event of the evening was the formal tender by rector, vestry and parishioners to Bishop Harris, of St. Paul's Church for Cathedral purposes. In a fine speech of acceptance the Bishop spoke feelingly of the encouragement this parish had given him in his diocesan work. A contract consummating the making of this parish church the Cathedral, consistent with the laws of the state, and the canons of the diocese, was agreed upon, under which the rector becomes ex officio Dean of the Cathedral.

The treasurer's report brought out two facts worth noting: one, that the membership of this parish in 1918 had contributed to the County War Fund \$14,000.00 and over; two, that from a parish whose funds annually were a little less than \$10,000.00, over \$3,000.00 this year had been

given for missionary and patriotic purposes.

The Influenza Epidemic Followed by Another Evil in Arkansas.

Two waves of the influenza epidemic, one in October and the other in December, put a decided check on the parochial work in Pine Bluff as far as services of worship and guild activities were concerned. When the second wave appeared the rector obtained permission to have an early Communion service, provided the attendance was limited to six or eight.

The quarantine was lifted just before Christmas, but another evil immediately followed in the breaking of a gas main which supplies Pine Bluff, Little Rock, Hot Springs and other Arkansas cities with their fuel. This break occurred in the flooded bottoms of the Sulphur river, Louisiana, and all efforts at repair work were vain for a period of two weeks. It was impossible to resume services until January 12th. During this fuel shortage most of the families in Pine Bluff lived in one or two rooms, hovering over small oil burners and such cooking stoves as they could secure.

Trinity parish was fortunate in this, however, that but two of its communicants were fatally affected by the influenza. No one of the young men who left the parish to take part in the war was killed or seriously wounded. Within a few weeks they will all be back at their homes and old occupations.

Let Us Fight This Persistent Hun Germ.

"Although The Witness is a Church paper and not a journal of health, the influenza has made such terrible inroads into the life, well-being and efficiency of the homes where it is read, that it may not be amiss to put in concrete form the simplest rules for the control of the disease, lest we forget," writes Mrs. M. G. Dunn, of Oneonta, N. Y. "In a little community, known to your correspondent, there came about a recurrence of the epidemic worse than the original outbreak. May we not avoid such an unfortunate happening in the larger centers of population by exercising every reasonable care, though it is natural for us to 'let up' on precautions when we see the disease lessening in power? Let us fight this persistent Hun germ until it is finally conquered:

"Therefore, May we—
"1. Do nothing to weaken our vitality. This is most important.

"2. Cover up each cough and sneeze.

If we don't we'll spread disease.

"3. If we show signs of a cold or feel feverish or are unusually weak and tired, go home and go to bed. We may save life by so doing.

"4. Call a doctor and follow his directions.

"5. Keep the air in our rooms fresh and warm. Keep out of drafts and well covered up.

"6. Be cheerful—even if sick. Business or housework will wait until we're well.

"7. Stay in bed—though we're sure that we're well enough to get up. Many persons now in their graves would be alive today, had they not left their beds too soon.

"8. A re-statement of rule one. Do all within our power to increase strength and vitality. Even if we are well, let us breathe fresh air, drink pure water, eat nourishing food, keep the bowels open, use common sense. 'An ounce of prevention is worth a pound (yes, a ton), of cure.'

"May some life or lives be saved by following these simple suggestions."

The Final Standard of a Year's Work.

The splendid work of the Ladies' Guild and the introduction of the budget system by the vestry has brought about a complete change in the financial condition of Christ Church, Joliet, Ill., the Rev. T. De Witt Tanner, rector. For several years the parish gave nothing to Diocesan Missions, and failed to meet its pledge for the year ending 1917-18. The treasurer reports at the close of the present fiscal year, the old pledge paid, all pledges and expenses for the current year met, and the parish indebtedness decreased by about \$2,000. commenting upon the situation, Mr. Tanner says: "Of course the final standard of a year's work is not the financial report, although it is always a satisfaction to see progress made on the right side of the ledger. It is

not what the rector may boast of, nor the Bishop compliment us about, it is the results as God sees them. The final balance is not of shillings, but of souls, not of pledges paid, but first of prayers prayed,—you and I can never know completely what the year means before God. We go on and work as we have in the past, but that is not all. Our great task is the conversion of souls; it is only possible when the flow of God's grace through us is not impeded. I wonder what the balance would be for each one of us in the yearly account in regard to spiritual things. Can we point as individuals to a single instance where Christian character has been built up because of our example?

It does not matter if we give our money bountifully to feed the poor, or to build up the Church if we allow our relation to God to become cold or lukewarm, it profiteth us nothing. The secret of the spiritual success of the past year can only be traced to the continual flow of sacramental grace into the hearts of God's people in this parish.

Memorial Gifts Dedicated at Reidsville, N. C.

A beautiful and impressive service was held in St. Thomas' Church on Friday night, January 17th, says the Reidsville, N. C. Review, when three memorials and other gifts were dedicated. The Rev. Theodore Stroup, rector, was assisted in the service by the Rev. Wm. J. Gordon of the Jacksonville-Spray church, and the Rev. Dr. Robert Roe of Holy Trinity Church, Greensboro. Dr. Roe preached a remarkably fine sermon appropriate to the occasion. The absence of rhetorical figures or oratory, the saneness of his logic, appeal to Gospel truths, and passionless delivery made a deep impression upon his hearers. The memorials and gifts included brasses for the altar, the crucifix of wood and brass given in memory of James Watt Bethell, the infant son of Mr. and Mrs. J. W. Bethell, and the altar of walnut, designed in lines of dignity and beauty by Geisler of New York, and given by Mrs. J. T. Oliver in memory of her husband whose whole-hearted enthusiasm was a dominant factor in the building of the little church which he did not live to see completed. The beautiful Cambridge Lectern Bible given by Mr. Scott Fillman in memory of his mother, a pioneer churchwoman of the parish, was a gratifying surprise. It is a distinct pleasure to have a memorial of this saintly woman whose faithful service to her church dates back to long years before Reidsville had an Episcopal church building and before any of the now resident members were identified with it.

Proudly Admits Stealing a Chicken.

Did you ever hear of a clergyman's wife "stealing" a chicken and then proudly admitting the fact? asks an eastern paper and then states that Mrs. John J. Lanier of Fredericksburg, Va., wife of the rector of St. George's Church is not bashful about telling how she killed a hen when it wandered into her yard recently and served the fowl at a dinner next day given for "her" marine boys.

Mrs. Lanier is called "mother" by about fifty marines, who spend their week-end liberty at her home. Recently a neighbor phoned her that a chicken, apparently without an owner, had wandered into her yard. Next day the hen entered Mrs. Lanier's yard and she promptly killed it.

"That chicken just joined the marine corps," Mrs. Lanier explained. The rector's wife has turned over her fourteen room home to the marines, and has a dormitory, chow hall and a reading and writing room for them. She arranges dances at which the girls of the town appear, mends clothes for her boys and cooks three meals Sunday for them.

Tennessee Parish Abolishes Pew Rents.

At the annual parish meeting of St. John's Church, Knoxville, Tennessee, held Jan. 14th, the pew-renting system was abolished by unanimous vote of the congregation. This action was taken on the recommendation of the vestry, also unanimous, to whom the matter had been suggested by the rector, Rev. Walter C. Whitaker, D. D., and followed a poll of the pew-holders, of whom only four registered an adverse vote. The action became immediately effective. At the same meeting a motion to adopt a plan of a rotating vestry was lost by a majority vote. Despite a large amount

of work done in the past year in Red Cross and other activities the parish was shown to be in a prosperous condition. All missionary apportionments have been met and the net increase of communicants in the past year has been 63, the number now standing at 867. By rising vote the congregation expressed its appreciation of the rector's work in the past year.

PERSONALS.

The address of the Rev. R. H. Fairchild has been changed from Fairbury, Neb., to Nebraska City, Neb.

The Rev. Dr. Charles Herbert Young, rector of Christ Church, Chicago, will conduct a Mission this month in Grace Church, Muncie, Ind., the Rev. M. M. Day, rector.

The Rev. J. N. Borton, formerly of Olean, N. Y., has accepted the position of senior curate at St. Paul's Church, Buffalo, N. Y., of which the Rev. Dr. C. A. Jessup is the rector.

Archdeacon Webb is back in Brooklyn, N. Y., having been honorably discharged from the army. Captain Sattig, the Rev. John H. Sattig, rector of St. Phillip's, Dyker Heights, is also at home on leave of absence.

The twenty-fifth anniversary of the rectorship of the Rev. Thomas J. Brown was appropriately celebrated by the vestry and congregation of St. Luke's Church, Washington, D. C., on January 14th.

The Rev. George Dudley Barr has accepted the call to Steamboat Springs with the added charge of several missions, Missionary District of Western Colorado, and has begun his work there.

The Rev. W. C. Charlton, rector of St. Andrew's Church, St. Augustine, Florida, has accepted a call to the Church of the Redeemer, Astoria, Diocese of Long Island, and entered upon his new duties the first of January.

The Rev. J. H. Boosey of St. Paul's Church, Meridian, Miss., who attended the Chaplain's Training School the latter part of November and returned to Meridian about a month later with his commission, has entered the Officers Reserve.

The Rev. Ralph B. Pomeroy, instructor in Ecclesiastical History and Polity at the General Theological Seminary has been nominated for selection to the chair of Ecclesiastical Polity and Law. The Rev. Dr. Burton Scott Eaton, who holds the chair of New Testament Exegesis at the Western Theological Seminary, Chicago, has been nominated for election to the chair of The Language and Literature of the New Testament at the General Seminary.

Bishop Harris, who has been severely handicapped in his work by influenza conditions within the Diocese of Marquette, Mich. is at Sault Ste. Marie urging forward a campaign for the liquidation of a \$16,000.00 debt on St. James' Church. The rector, the Rev. S. H. Alling, is in hope that the entire indebtedness will be raised in a week's strenuous campaign.

The Rev. Orville M. Yerger, rector of St. John's parish, Camden, Ark., was bereaved of his wife during the last week of December. Mrs. Yerger was a great lover of children and interested and guided a number of the young people in various forms of war work. At the close of one of the working sessions she was returning to the rectory when she became faint and went into a nearby house where she collapsed and died. The trouble was heart failure.

St. Matthew's Church School, Grand Junction, Col., made a Christmas offering of \$25 to the Armenian and Assyrian Fund and St. Paul's Church School, Montrose, Col., gave an offering of \$20 to the same fund. These gifts will be all the more appreciated when it is known that St. Matthew's Church reports 103 communicants on the parish roll and St. Paul's Church eight communicants. The Woman's Auxiliary at Montrose has started a movement toward Church Unity and deepening of the spiritual life by forming a Prayer League. There are about fifty members in the league so far belonging to various churches. Suggestions for thoughtful prayer are sent out each week to every member of the league.

IS CRITICISM OF THE Y. M. C. A. JUSTIFIED?

The Rev. Dr. George Craig Stewart, than whom there is probably no one in the American Church better prepared, by reason of his first hand knowledge and sound judgment, to answer the question, discusses the recent criticisms of the Young Men's Christian Association, under the above caption, in an able article published in The Living Church, as follows:

A few days ago wide currency was given to a highly dramatic form of criticism leveled against the Y. M. C. A. by soldiers returning from the front. A huge boat crowded with men returning from overseas was warping into the dock; relatives and friends thronged the pier waiting to receive them; bands were playing, flags were waving, and the boys were leaning out over the dock rails. Suddenly someone called out: "Three cheers for the Red Cross!" And they were given with a will. "Three cheers for the Salvation Army!" And they were given with a will. "Three cheers for the Y. M. C. A." And the response was a prolonged gr-r-r-r-r.

To thousands of readers this attitude came as a surprise. They could scarcely believe it; it grieved them and hurt them. To be sure, had they read the article in the New Republic a few weeks ago, or the Literary Digest of a recent date, they would not have been so surprised; their minds would have been prepared. Those of us who were with the men at the front were not at all surprised; for I am bound to say that fully seventy-five per cent of the men whom I met at the front, and on both fronts, were bitter, vitriolic, even profane, in their criticism of the Y. M. C. A. I learned of this criticism at first hand when I was appointed censor of the mail and had to read hundreds and hundreds of letters day after day. The letters abounded in praise of the Red Cross and in scornful references to the Y. M. C. A. The position that I took then I maintained throughout—letters containing such criticisms were severely censored. It was a part of the official regulations on censorship to expurgate all criticisms of the A. E. F., and of auxiliary organizations working in conjunction with it. Later on, when I served as postmaster, I had a captain and six lieutenants appointed as official censors to take off my hands this immense burden of work; and their instructions were explicit to eliminate from every letter criticism that might serve to injure or embarrass the work of the Y. M. C. A. or of similar bodies.

Since my return I had determined to say nothing about this in public; but, inasmuch as the general secretary, Dr. John R. Mott, has said, "We must meet this criticism, whether founded or unfounded," and I have not as yet seen any statement that exactly expresses my own judgment in regard to this matter, I want to put myself on record as saying that in the main the bulk of the criticism is in my opinion unjustified by the facts. What I shall say here I said, perhaps more briefly and in another way, in a communication to the War Commission of the Episcopal Church some months ago in reply to a request from that body for a frank statement of the relation of the chaplains of the American Expeditionary Forces to the Y. M. C. A. overseas.

We had no Y. M. C. A. men with us at Chateau-Thierry. We had none because a very definite arrangement was entered into whereby the Red Cross should look after the recreational features in hospitals, and the Y. M. C. A. should confine itself to fighting units and camps. At Souilly, however, on the Verdun front, at my request as Red Cross chaplain, the Y. M. C. A. took charge of our canteen. During the two months and a half that I was on that front I talked with many thousands of soldiers going into the line and coming out, soldiers both well and wounded—and had opportunity not only to hear what they had to say about the Y. M. C. A., but to view with some intimacy, and I think to judge with some accuracy, the relation of the average soldier to that organization.

1. The fundamental ground for this criticism, in my opinion, centers around the canteen. Had the Y. M. C. A. not taken over the canteen, it would have escaped most, if not all, of this bitter criticism that has been

made against it. But the Y. M. C. A. took over the canteen patriotically, at the request of General Pershing himself. They were not eager to do it. It involved an entire readjustment of their plans, made necessary an immense increase in personnel, and threatened for a time to overshadow their characteristic work in the areas of recreation, education, and religion. The minute the Y. M. C. A. became shopkeeper or sutler to the army, it made a bid for unpopularity. Any member of the G. A. R. will tell you how unpopular the sutler was in the Civil War. Why, I have had a G. A. R. man say to me, with a reminiscent twinkle in his eye: "We used to take the sutler every Saturday night and run him out of the camp twenty miles and back, just to get even with him." We in civilian life cherish as one of our high privileges the right to denounce the butcher and the baker, the grocer and the caterer, who haven't in stock the brand we want when we want it; who deliver things late when there are guests for dinner; and we view with suspicion and scorn the apologies they make and the excuses they offer. Most of our criticism is wholly unjust. But, as the man of the house is inclined to say, "I pay my bills, and I want good service."

Now here is a Y. M. C. A. canteen with its limited stock of supplies—boxes of cookies, boxes of raisins, cans of tobacco, cartons of cigarettes, boxes of cigars—all brought up to the front with great difficulty. And here is a line in front of the canteen, a line a block long. Every fellow has *beaucoup* francs. He has had his payday, and where shall he spend his money if not at the canteen? The window is opened. The fortunate fellow at the front wants to buy out the whole shop. He wants ten boxes of candy; no, he can have only one. He wants a carton of cigarettes; no, he can have only two packages. Then he begins to be "sore." "What's the matter with the Y. M. C. A. anyway?" He has money, he's willing to pay for it. Why can't he have it? What's the idea? "Where do you get this 'two-package only' stuff?" The "Y" man patiently and pleasantly reminds him that there are others coming behind, and the fellow next in line elbows him along, to make in turn his effort to get more supplies than are allotted. Do his best, the Y. M. C. A. man finds his stock diminishing and his line lengthening and morose, until there is nothing left perhaps for the men at the end of the line but a box of sardines or something of the sort. Long before, perhaps, the news has begun to trickle down the line that there are no cigarettes left, and the fellows begin falling out one by one to stand on the line and jeer at the Y. M. C. A.

"But," someone says, "why doesn't the Y. M. C. A. have enough stuff to meet the situation? That's what we gave our money for. We intended that all our boys, especially those at the front should have these creature comforts, and it is the business of the 'Y' to get these supplies up!" And my reply to that is that none of us realizes the scarcity of transportation. That was but one of our army problems. This is no reflection upon you, nor upon our officials at Washington, nor upon the general staff, that we did not have enough transportation. Boats were crowded, as you know, with soldiers and ammunition. We won the war very largely because we threw into Europe on short notice such an amazing number of men and such a splendid amount of equipment and ammunition. A certain amount of tonnage per month was assigned to the Y. M. C. A. They spent some of your money for trucks, for thousands of trucks. But you know, and everyone should know, that a large percentage of these camions when they were delivered in France were commandeered by the United States Army, which needed them for troops and ammunition; and the Y. M. C. A. with instant good grace, surrendered them. I was told, for instance, that of one hundred trucks landed at Brest belonging to the Y. M. C. A., eighty-five were taken over by the United States government. No one can blame the government and no one can blame the Y. We were all out to win the war, and general headquarters knew best what was necessary. But fifteen trucks will not do the work of one hundred. Eighty-five per cent reduc-

tion of transportation means that eighty-five per cent of your goods will not be delivered on time. The Y. M. C. A. was magnificently organized overseas, and distributed its goods to the different divisions and the different zones with admirable judgment. It hadn't time to explain to every boy in the line the difficulties of transportation. And even if it had it would have found that like most of us the boys were very suspicious of explanations furnished them in lieu of cigarettes and candy. You can't eat an excuse and you can't smoke an explanation.

Then, in connection with the canteen, there was another constant complaint. Supplies cost more at the Y. M. C. A. canteen than they did at the commissary. The United States commissary could sell a package of cigarettes up on the Meuse for the same price that you would pay for them on the Hudson. A box of cigars cost no more at the commissary at Verdun than it would at Valparaiso, Ind. Why? Because the United States could buy these things in great quantities and at government prices, transport them in her own ships without charging transportation against them, handle them with her own soldiers, haul them in her own canions, and sell them practically at cost. But the Y. M. C. A. did not enjoy these privileges. She had charges of transportation, and the overhead expense of her huts, and a comparatively expensive personnel. Her one hundred and fifty million dollars was not inexhaustible, and she had a great many irons in the fire—not merely the canteen, but her recreational, educational, and religious activities, to maintain with her money. She was not in the canteen service to make money, neither was she supposed to squander it. "A bunch of robbers!" says a soldier who has to pay one-third more for supplies at the Y. M. C. A. "Why, the Red Cross," he says, "gives us things for nothing!" Yes, but the Red Cross was there to furnish supplies to the wounded and sick; the Y. M. C. A. was there to furnish the active soldier free recreation, writing paper, books, inspirational meetings of all sorts, and incidentally through the canteen to furnish as far as possible accommodations for purchasing with money which he had earned those little luxuries which he ought to have and which the Y. M. C. A. was trying to supply him. My own feeling expressed again and again to the Y. M. C. A. men with us was that it would have been well to have charged off to profit and loss several millions of dollars, and thus to have met the commissary prices; and I believe now that some adjustment has been made whereby that is possible.

2. One dark, rainy night I stepped into our canteen where the Smith unit was dispensing chocolate and sandwiches to all comers free of charge. The place was crowded with soldiers, and one of them was eloquently holding forth to a group seated around him. It was the old subject. He was delivering a tirade against the Y. M. C. A. As I came in, he lowered his voice and stopped. I begged him to go on; I wanted to hear what he had to say. "I am the chaplain," said I, "and I want to hear what you have to say about the Y. M. C. A." His address was something like this: "Say, I've been up at the front for six months and I never seen even a Y. M. C. A. man except when one came along with a little camionette full of supplies. All of us fellows had our tin helmets on and our gas masks at alert. We were under shell fire and, believe me, things were doin'." We all crowded around the camionette to get some cigarettes and stuff, and what do you think that guy said? He said: "I can't let you have any, boys; I'm taking this up to the front." And we all said: "Front! Where in the hell do you think you are?" But he drove on, and I called out to the men, "Let down your gas masks and take off your helmets, boys; put on your service caps. There's no danger. A. Y. M. C. A. man just went by." Well, I pointed out to that fellow that, by his own story the "Y" man had at least been going up further to the front; and, whatever else he might be accused of, he could hardly be accused of cowardice.

At the very moment when that boy was saying this, we had in the officers' ward a Y. M. C. A. man whom I visited every day. He had come to us the victim of exhaustion and exposure, for two days and nights he had no sleep, driving a camion; and

for three or four hours he had been under shell fire, seated on his camion in a convoy on the road to Montfaucon. And he was a Congregational minister! I felt at the time that he might have been assigned some work a little more congenial to his training. But there he was, driving a camion. The Y. M. C. A. had to use hundreds of its personnel for mechanical work, men who, if the canteen had not been established, would have added lustre instead of criticism to the work of the organization.

Nor can I forget while I am speaking of personnel that Frank West, one of my classmates at Northwestern, and one of the strongest men we had, a Christian every inch of him, and a business man every fiber of him, was on the job in charge of that particular zone, and worked night and day to meet the situation. No, and I cannot forget, either, that the first of our American clergy—I mean Episcopalian clergy—to be killed was our own Hedely Cooper of Oak Park, who served as stretcher-bearer at Cantigny under the auspices of the Y. M. C. A.

3. Many a soldier was inclined to forget, and yet it should not be forgotten, that this organization furnished him with moving pictures, and singers, and musicians, and speakers of the very best type. The night that I joined Evacuation Hospital No. 6 at Meaux, we crowded into a big tent to hear an address by one of the greatest preachers, in my judgment, in America—Henry Sloane Coffin, pastor of the Madison Avenue Presbyterian Church in New York City. It was one of the finest addresses I ever heard, and I shall never forget it. With him was Mrs. Hutchins, one of the sweetest singers I ever heard, who later sang for us all at a burial in the wheat field along the Marne and beyond Chateau Thierry. If I were to turn to my diary I could give a long list of distinguished speakers whom the Y. M. C. A. sent, and distinguished artists of all sorts, who suffered every discomfort and risked their lives again and again to bring cheer to our fellows at the front.

There are many things that I might criticize in the Y. M. C. A. It seemed to me at times that the emphasis upon the recreational rather than the religious was overstressed. And yet I cannot forget that the only hymnals I had with music in them during most of my time in France—the only ones I could get—were the Y. M. C. A. hymnals. They were there; the others were always coming. One of the questions asked me by our office in New York was how the chaplains got on with the Y. M. C. A. personnel. My reply was, "Famously." I found them invariably men who were eager to do all they could to strengthen the chaplain's hands. Let me give you a little example.

When I was appointed postmaster, I found that the orderlies were selling Paris editions of American newspapers, those of the day before, at 25 centimes each—that is, a nickel apiece. At a little French town hard by those papers were selling at 20 centimes, or four cents each. The profit of one cent was being made by the orderlies who used the mail transportation to bring the papers over every day from this little French town. It did not take me long to figure out that even at a cent apiece the profit was about six dollars a day, or one hundred and eighty dollars a month. That's what you and I would call special privilege. And I stopped it at once. You may imagine that the orderlies were not very enthusiastic over their new chief. Then the question was how to get the newspapers on sale. I would not have them sold at the post office, and I wouldn't have anyone in the camp making money out of them. What I did was this: turn to the Y. M. C. A. and ask them to buy the newspapers at 4 cents apiece and sell them at 4 cents each; and this they gladly did. A few weeks later, I discovered, while passing through another French town, that the Y. M. C. A. there was securing the papers at 4 o'clock in the afternoon and giving them away that same afternoon, papers not of the day before but of the day itself. I immediately called the attention of our Y. M. C. A. men to this and asked them why it was that we had to have newspapers sold when in other places they were being given away. The reply was that there was no transportation. But, do you know what those Y. M. C. A. men did? They rose a few hours earlier in the morning, walked to the rail-head several miles away, and carried the newspapers back to distribute them to our men free of

charge. My experience was that I had only to call, as chaplain, on a Y. M. C. A. man for help and he would do anything he could to assist.

In a recent article contributed to a Church paper by "A Disinterested Observer," his criticisms of the Y. M. C. A. are all boiled down into one demand, and that is for "better leadership." "The religious worker," he says, "should be enabled to give all his time to this most important job. The leaders need more time, and should be picked with much greater care." And if I were a Y. M. C. A. man, I should reply to him: "Your demand is a just one, and it is being met. The religious work of the Y. M. C. A. abroad has been put under the leadership of one of the greatest religious leaders of this country, Henry Churchill King of Oberlin College. The programme under President King is excellent in its outline, and the personnel under him is rare in every way. I prophesy that out of the criticism of the Y. M. C. A. will come a new impetus to its work."

Y. M. C. A.! Youth—Manhood—Association! But in the midst of it Christ! Christ at the center! Christ the secret of the association of young manhood. "C" is the important letter of the four: "C" that stands, not for criticism; "C" that stands, not for camouflage; "C" that stands not for cowardice; "C" that stands, not for canteen; "C" that stands for the mainspring of the life and the activities and the vision of the future of this organization. "C" that stands for Church and Christianity and Christ. Let the emphasis be placed there upon the fundamental and essential meaning of the "Y" and—I do not say it will escape criticism—I do not even say it will not at times deserve it—but I do say it will be increasingly serviceable and successful.

George Craig Stewart.

THE SEVENTH WEEK OF THE BIBLE CLASS.

We are now commencing the active ministry of our Lord.

First Day:

The Baptism of Jesus. St. Matt. III, 13-17; St. John I, 29-34. (What did God say at the baptism of Jesus Christ?)

Second day:

The first call of the Apostles. St. John I, 35-51.

(What disciples were first called by Christ?)

(To whom had they been disciples before?)

Third day:

The Temptation. St. Matt, IV, 1-12.

The basis of temptation. Genesis, III. In verse 6 may be found the three things in which men are tempted to disobey God; in which Adam fell and Christ triumphed.

Fourth day:

In the first Epistle of St. John, Chap. II, 15, to and (especially in verse 16) we find a similar analysis of sin.

Fifth day:

In St. James, Chap. I, we find a homily (or plain discourse) on Temptation. In verse 15 the progress of sin in men's lives.

Sixth day:

In St. Luke, IV, we may compare St. Luke's account with St. Matthew's, noting the different order of the temptations.

(How did Christ overcome the Devil in His temptation?)

Convocation and Ordination.

The regular meeting of the convocation of New Brunswick, N. J., was held in Trinity Church, Red Bank, the Rev. Robert MacKellar, rector, on Tuesday, January 21st. On account of a special feature of the day, there was little business transacted, except discussion of the future plans and prospects of the Convocation and appointment of a committee to consider and report upon this matter. The Bishop celebrated the Holy Eucharist, and the Archdeacon presided at the business session.

Charles W. Nelson, a colored man, was made Deacon, the Bishop of the Diocese officiating. The candidate was presented by Archdeacon Shepherd. The Bishop delivered a personal charge in place of a sermon. The preface to the Ordinal was read by the Rev. H. M. P. Pearse of Elizabeth and the Litany read by the Rev. John C. Lord of Navesink. Twenty-five priests were present, and a large congregation.

Mr. Nelson is a student at the General Theological Seminary and will serve in St. Augustine's Mission in Elizabeth.

A SUMMER SCHOOL OF THEOLOGY FOR STUDENTS RETURNING FROM NATIONAL SERVICE

Our theological seminaries, like all other institutions of higher learning, have felt heavily the call which the war has made upon the young manhood of the country. Many of our students enlisted in the midst of their seminary course; many more volunteered or were drafted on the eve of their admission. Some few of these are, at this writing, already discharged and seeking to resume their work; others, in constantly growing numbers, will be returning during the next few months; and these all will have arrears to face. Colleges and universities are adapting their courses to the situation, and arranging for summer schools, in order that their students who have been in the service may be able to make up for the war's interruption of their academic life. What is the student for the Ministry to do? For months past, our seminary faculties have had this problem before them.

The Solution Proposed.

Soon after the signing of the Armistice, a meeting of the deans of our Church Seminaries was called, to discuss what might be done. It was decided that the best way to meet the situation was to provide summer courses in theology, designed especially for students for the Ministry who had been in the national service. This summer school will be a co-operative undertaking. Its faculty will be drawn from different seminaries; and we have assurance that these seminaries will give us of their best. Its immediate management has, by vote of the meeting just mentioned, been put in the hands of the undersigned, deans of seminaries whose comparative geographic nearness makes frequent conference possible.

What Can Be Done?

It is proposed to hold the school for some ten weeks—divided into two terms. The courses to be offered will be sufficient in number and variety to meet the needs of students at various stages in their theological preparation. These courses will be intensive, they will have daily class-meetings, and they will aim at rapid as well as thorough instruction. It is our belief that in this manner a competent and industrious student may be able to accomplish, during the summer, approximately the equivalent of an ordinary half-year's work. Thus, if the school succeeds, and can be repeated in the summer of 1920, a good student ought to be able to complete his full normal course of preparation for the Ministry in a little more than two years instead of the usual three. This should be a welcome boon both to the student and to the Church; to the student, by enabling him to enter upon his life work almost if not quite as soon as he would have done had there been no war; and to the Church, in that it will secure for it the student's services a year sooner than otherwise would be possible. The latter point seems to us important. For years, the inadequate supply of men for the Ministry has been cause of grave anxiety, and the war, short as it has been, will for at least a year gravely lower the already too small number of ordinations. Any step that will expedite the entrance of these returning students upon their life work, without at the same time maim—**The Numbers Likely; and the Probable Cost.**

No exact estimate can yet be made of the number of these soldier-students who would be likely to attend a summer school. The committee in charge are basing their calculations upon an estimated enrolment of forty. They frankly recognize that the number may well be less than that; they think it very possible that it may be more, even much more. It is their estimate that a school of forty students can be maintained for approximately \$7,000 to \$8,000. They ask to have the larger sum mentioned guaranteed in advance, that the financial soundness of a venture, which has no invested capital to depend upon, may be assured. This estimate includes these items: (a) the expenses of the faculty (who will give their services without remuneration, but who should not be asked also to pay their own way); (b) the necessary administrative and overhead costs—for printing, postage, service, and the like; and (c) the board and lodging of the students. The last mentioned item demands a word of explanation. We have good reason to count upon housing the students at little or no expense. But the question of their board is another

matter; and we feel it wise to provide that. For probably few of our returning students will have been able, during the war, to lay by anything; and it may well prove difficult for many to secure work promptly. It seems foolish and wasteful that any young man who has made up his mind to study for the Ministry, or who is mid-way in that study, should compete with many others who are looking for permanent employment; or even that he should spend a summer in a purely temporary job—when, at very small cost, he might spend those months in direct preparation for his life work. It seems, therefore, to the committee in charge, and to the deans in general, clearly wise that the Church should offer to take any thoroughly prepared young man, promptly on his discharge; put him at once upon active preparation for the Ministry; and in the meantime put him also upon its pay-roll—much as the government, when he entered training camp, relieved him of all charges for self-support. Our project is frankly based upon this conviction of the Church's wise duty; and we unhesitatingly ask for the modest sum necessary to carry it through.

George G. Bartlett,
Dean of the Divinity School in Philadelphia.
Hughell E. W. Fosbroke,
Dean of the General Theological Seminary, New York City.
George Hodges,
Dean of the Episcopal Theological School, Cambridge, Mass.
William P. Ladd,
Dean of Berkeley Divinity School, Middletown, Conn.

Committee.
The Committee ask for prompt pledges of assistance; for it is only as these are secured that they can venture to announce their plans to the Church at large and to prospective students, or complete their business arrangements. Payments, however, will not be necessary before the end of May, and may then be made to George Zabriskie, Esq., 49 Wall Street, New York City, who has consented to act as treasurer. Pledges may be made to any member of the Committee of Deans.

REDISTRIBUTION OF PROVINCES SUGGESTED.

Distances West of the Mississippi a Bar to Successful Synod Meetings.

At a meeting of the Council of Continental Domestic Missionary Bishops last fall a committee, composed of Bishops Thomas, Burleson and Page, was appointed to consider the question of a redistribution of the Provinces west of the Mississippi. Bishop Page, Secretary of the Committee, has sent out an interesting letter and questionnaire to the Bishops in that section, in which the Committee suggest the redistribution of the Providence east of the Mississippi, increasing the number from three to six, by states, as follows: Washington, Oregon and Idaho. California, Nevada and Arizona. Montana, Wyoming, Utah and Colorado. North Dakota, South Dakota, Nebraska, Minnesota and Iowa. Kansas, Missouri, Oklahoma and Arkansas. New Mexico, Texas and Louisiana.

The following notes are made on the plan:
Alaska shall be associated with the Province including Washington, Oregon and Idaho.

The Districts of Honolulu and Philippine Islands shall be connected with the California Province.

While the increase from three to six Provinces may seem large, it is to be noted that the section west of the Mississippi embraces over two-thirds of the area of the United States. The difficulties presented by the size of the present Provinces are in some ways insuperable.

This arrangement, which is purely suggestive and which can doubtless be much improved upon, has surely the following merits: Far smaller area. Better transportation. Common interests. Possibilities for much more efficient administration and committee work which is of the utmost importance. The use of Missionary and Educational Secretaries intensively. Each Province would have good railroad centers which would form natural places for meetings.

The following is the present arrangement of the three Provinces west of the Mississippi:

Sixth Province: Colorado, Minnesota, Iowa, Montana, Nebraska, North Dakota, South Dakota, Wyoming.

Seventh Province: Missouri, Arkansas, Texas, Oklahoma, Kansas, New Mexico.

Eighth Province: California, Alaska, Arizona, Oregon, Honolulu, Idaho, Nevada, Washington, Philippine Islands, Utah.

The following is from Bishop Page's letter:

The Church clearly felt the great possibilities of the Provincial system when it was enacted by canon. It was expected to meet the growing desire for more local self-government.

The Provinces have been given certain powers and much has been expected of them in the way of developing and supervising the work of the Church in their various fields. I am sure, however, that many of us felt a grave disappointment with the results. It has been necessary to cancel several Synod meetings because it was not possible to get a quorum. At others the lay attendance has been disappointingly small. Commissions on Missions, Religious Education and Social Service have frequently been unable to hold meetings because the members lived so far apart. In many cases where there have been meetings, only a local group in some part of the Province has been able to attend.

Some of us feel the reason for all this is not hard to find. It inheres in the enormous size of our western Provinces. A personal experience perhaps will suffice. I was asked to attend a meeting of the Board of Religious Education held in Los Angeles. It would have been easier for me to go to Chicago. To have gone for a day's meeting would have required a week's time. Under such conditions representative Commissions cannot meet. Men cannot afford either the time or the money. Our Eighth Province includes Arizona and Washington. Laymen in Arizona could more easily attend a meeting in New York than in Spokane. Moreover, the present arrangement of Provinces has largely ignored the whole matter of transportation. Those of us who live in the West recognize the difficulties only locally. Recently when I went from Spokane to Cheyenne, I was astounded to find that it took two days steady traveling on express trains. It would have been just as easy to go to Chicago.

It is clear that if the Provincial system is to be effective, plans must be worked out so that (a) general attendance at Synod meetings will be possible; (b) that the various Committees and Commissions may find it practicable to hold frequent meetings and do thorough work in their Provinces."

ST. LOUIS PARISH OBSERVES ANNIVERSARY.

(Continued from page 1.)

Isaacs, L. E. Alexander, Wm. H. Thomson, (the only one of this vestry now living), Elijah Welles and I. T. Utterback.

The Rev. P. G. Robert, of Virginia, then rector of Christ Church, Little Rock, was chosen to be the first rector. His first service was held on the sixth day of June, 1869.

A lot was purchased at the northwest corner of Washington Avenue and 29th Street, but it was afterwards considered undesirable and the present location was chosen. The first work on the Chapel was begun on June 15, 1870. By Ascension Day, May 9, 1872, the land and chapel were entirely paid for and the parish free of debt.

On October 10, 1875, the rector informed the congregation that he had been using white metal Communion Vessels long enough. "He called upon them to offer unto the Lord, pieces of silver, coin and fragments to which holy associations attached, specially with them now in Paradise." "The people hasting to honor God so cheerily that, whereas the rector thought only to fashion the Paten first, he now saw there would soon be enough to complete the whole Service." "Sacred relics have been handed in with tears of chastened joy that showed how great the giver's pleasure was in thus securing forever the most cherished treasures—and it is hard to say who is most highly pleased, the rector whose people responded with such beautiful faith, or the people at the privilege given them of keeping green forever the memory of them departed in the true faith of Christ's most Holy Name." "On Sunday the 31 October, twelve and one half (12½) lbs. of silver and one ounce of gold had been brought to the Altar, and the people had to be stayed from

giving as in the days of Moses." "On the pediments of the Vessels, as well as beneath the rim of the Alms Dish," the initials of the contributors are engraved for a perpetual record. There were other contributors of money and silver, "who wished neither their names, nor the names of those in Paradise, on whose behalf their offerings were made to be engraved on the Sacred Vessels."

July 2, 1876. First stone laid in present Nave.

Easter Eve, 1877. The rector held the first service in the enlarged church, "preached and baptized thirteen (13) children and adults."

February 9, 1879. Pipe organ used for the first time. Presented by Mr. Hiram Liggett, as a memorial to the Rev. P. G. Carter, D. D.

October 3, 1886. The first visit of the Rt. Rev. Daniel Sylvester Tuttle, D. D., S. T. D., L.L. D., Bishop of Missouri, for the purpose of administering the Apostolic Rite of confirmation.

June 6, 1889. Consecration of the Church by the Rt. Rev. Daniel Sylvester Tuttle, D. D., S. T. D., L.L. D.

September 29, 1904. Funeral of the Rev. Dr. P. G. Robert. He died at the age of 77 years. To the office of a priest in the Church of God he gave 52 years of faithful service. His ministry was a very fruitful and blessed one. He died as he had lived. His last prayer was this: "Lord Jesus, take me to Thyself."

1905. In the summer of this year a free kindergarten and play school were opened.

February 1, 1907. Parish House opened.

June 1, 1909. Election of the Rev. James Wise to the rectorate.

June 9, 1909. Change of Endowment Fund of the Church of the Holy Communion to the Robert Memorial Endowment Fund.

January 1, 1911. Presentation of present Chapel.

October 28, 1916. Consecration of the Rev. James Wise to the Bishopric of Kansas.

April 17, 1917. Election of the Rev. John Boden to the rectorate.

May 1, 1917. Chimes presented by Mr. Claude Kilpatrick in memory of his daughter, Mrs. Charles Scudder.

Rectors.

Rev. P. G. Robert, D. D., 1869—1898
Rev. Robert E. Lee Craig, 1899—1902
Rev. Charles F. Blaisdell, 1903—1909
Rev. James Wise, 1909—1916

Rev. John Boden, 1917
Some Statistics of the Half Century.
Baptisms1,922
Confirmations1,084
Marriages 622
Burials1,048

A WORK UNIQUE AND WITHOUT PARALLEL.

(Continued from page 1)

From one chaplain who has been in charge of the Church's work in one of the largest camps in the country since the camp was opened, comes the following: "May I express the real conviction that the Church would have failed miserably in her responsibility to the inarticulate appeal to the soldier boy—and I presume to the sailor boy as well—if it had not been for the consecration, discernment and untiring energy of the Brotherhood of St. Andrew."

They have linked up the home parish to the man in camp. From one of our Bishops, closely in touch with the camps in his Diocese comes this: "I feel that it would be quite negligent of my obligations to the Brotherhood of St. Andrew if I did not first express my very great appreciation of the work your representatives have done for the Church and for our men of the Army in my Diocese." And a parish priest writes to say: "You have done me an invaluable service in putting me in touch with men I knew to be in the service, but their whereabouts were unknown to me. Two men, lost to the Church years ago, though you were glad to claim St. Mary's as their Parish Church." The head of the religious bureau of the Y. M. C. A. has said: "Your men have not only been an inspiration to our secretaries in their lives and service, but their emphasis upon personal evangelism has proved contagious to the Christian men in the camps."

They have brought back to the paths of righteousness, those who would stray. They have gone about this business of their Master's like the men that they are.

Letters telling of their work have poured from prelate and laymen, from officer and private alike. It was their work which caused the War Commission of the Church to charge the Central Office of the Brotherhood with the

responsibility of compiling the Great Honor Roll of the Church. There are now in the files of the Central Office, Church House, Philadelphia, more than 65,000 names for that Great Honor Roll.

They have bound the ties of camp to those of home and Parish; they have helped to knit together more closely the co-relating work of the Church's other agencies.

And what do they ask in return? Only this: That they may carry on with ever increasing strength, their program of prayer and personal service in His Name, during the months of demobilization which are already here!

A Priest Gives Up His Life in War Service.

The death of the Rev. John Addams Linn is confirmed in the War Department casualty list published January 24th. News of his death by a German shell on October 8th was received in December by his brother, Dean Linn of the University of Chicago and by his aunt, Miss Jane Addams of Hull House. Mr. Linn was serving as a Y. M. C. A. Secretary with the Fifth Field Artillery and frequently accompanied the troops into battle and received slight wounds several times. Mr. Linn graduated with the class of 1897 from the Western Theological Seminary, where he made a splendid record for himself both as a student and as an instructor. He was ordered Deacon and Priest by Bishop Seymour of Springfield in 1897 and became the rector of Trinity Church, Petersburg, Ill., resigning in 1898 to accept a curacy in the Church of St. Mary the Virgin, New York, serving there for about three years. He was rector of St. Paul's Church, Mishawaka, Ind., from 1902 until 1908, and for some time Master of Howe School, Howe, Ind.

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.

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SOUTHERN FLORIDA CONVOCATION.

Marked by an unusually large attendance both of Clergy and of lay-delegates, the twenty-seventh annual Convocation of this District met in Holy Cross parish, Sanford, on January 7-9th.

Holy Cross Church was filled by the large congregation there assembled for the opening service, held at 8 p. m., on the 7th, the long procession of clergy being led by the crucifer and vested choir and the entire service, both as to music and responses, most heartily and reverently rendered. Bishop Mann's annual address was received with closest interest.

Following this service, Convocation members gathered in the parish house, where formal organization for business was effected and the roll called, Rev. W. L. Blaker being appointed secretary, this office vacant since Rev. G. A. Ottmann's departure from South Florida.

Despite a steady downpour of rain, starting before daylight and lasting all day, the services and sessions of January 8th were all largely attended beginning with the early celebration of the Holy Communion at 7:30, when the Rector was assisted by Rev. Wm. B. Hays.

Much of routine business was transacted during the business session of that forenoon, including important reports by the treasurer and the chancellor and the appointment of committees.

Messrs. F. H. Rand and L. C. Massey were reappointed to their offices of treasurer and chancellor, both having served most ably and faithfully in such duty since this District was first set apart, and its first Convocation held in Sanford in 1893,—these two with Mr. A. Haden (all of Orlando) being three of the laymen attending Convocation throughout the history of this District.

Judge T. P. Warlow of Orlando, was reappointed as vice-chancellor.

The affectionate greetings and best wishes of Convocation were extended by telegram of Bishop Gray, retired first Bishop of this District.

A delightful midday luncheon was tendered all delegates at the Hotel Carnes.

Excellent addresses, one by Rev. G. L. Tucker of Houma, La., on Sunday School work, needs and methods, and one by Rev. Louis G. Wood, of the General Board of Missions, on "Every Member Canvass Campaign" filled most of the afternoon session, these received with deep interest. Mr. Wood told of his visit to Tampa the preceding Sunday, of the great interest there shown in arranging for a special missionary campaign which is to be held through the week beginning April 6th, closing with a vigorous "Every Member Canvass;" and other parishes and missions hope to arrange a similar campaign.

The annual report of the Cathedral School followed, this splendid diocesan institution one of which the whole District can be justly proud, its Rector doing there a most important work for the Church.

During the brief evening session the report of the committee on finance and assessment was accepted, being the same as hitherto except that a twenty per cent raise was made in the apportionment for General Missions, this necessitated by the increased amount asked of Southern Florida by the Board of Missions. This action met the unanimous approval of Convocation. Later Convocation members and those of the Woman's Auxiliary enjoyed a delightful reception at the home of Mr. and Mrs. B. W. Herndon, this giving pleasant opportunity for social intercourse after the busy day.

Early service was held at 7:30 on the 9th and a final business session followed at 9 a. m.

Rev. W. C. Richardson, of Tampa, was elected clerical delegate to General Convention; Rev. C. E. Patillo as alternate and Mr. A. J. Holworthy the lay delegate.—The Palm Branch.

DIOCESE OF INDIANAPOLIS.

The annual meeting of the Woman's Auxiliary, was held at All Saints' Cathedral upon Wednesday, January 15th. The Holy Communion was celebrated by Bishop Francis, assisted by the Rev. Messrs. Brown, Otte and the Very Rev. Dean White. The sermon, preached by the Rev. D. E. S. Perry, D.D., rector of St. John's Church, Lafayette, was an inspiring message along missionary lines. The attendance was large and gratifying. The bishop voiced the customary welcome and the reports showed 21 branches in active operation. During the last year the value

of boxes has amounted to \$896.44 and the money sent has reached \$574.24, making the grand total of both \$1,470.68. Luncheon was served in Kinckerbocker Hall. The election for the ensuing year resulted in the choice of Mrs. J. M. Francis, President; 1st Vice President, Mrs. James F. T. Sargent; 2nd Vice President, Mrs. James D. Stanley; Recording Secretary, Mrs. S. E. Perkins; Corresponding Secretary, Mrs. Jos. F. Jenckes; Treasurer, Mrs. F. M. Lewis; Board of Directors, Mrs. Bassett, Mrs. Burbank, Mrs. Davis, Miss Howland, Mrs. Phelps, Mrs. Wolcott, Mrs. Wallace and Mrs. Woodbridge.

The Annual Council.

The Eighty-Second Annual Council was preceded Wednesday night by Evening service, read by Canon William C. Otte and the Rev. J. D. Stanley. The speaker was Dr. E. C. Partidge, President of the Teachers' College, Sivas, Armenia, whose topic was "Conditions in Stricken Armenia and Plans for Relief." The Council organized by the election of Mr. W. W. Hammond as Secretary and the Rev. Geo. G. Burbank as Assistant Secretary. The bishop announced the customary special committees. Upon Thursday the Holy Communion was celebrated by the bishop, after which regular sessions were resumed in the Diocesan rooms. In his annual address Bishop Francis pointed out the dangers of an incomplete peace. He said:

"Having gained the victory over our enemies in the war, we must now strive to win victory over ourselves. This war was waged not to gain a temporary victory, but a permanent peace. It was a war to end war."

"A pure idealism has spurred us on to fight. The danger is, lest the immediate victory having been achieved, we lose our ideals and fall back again into our old ways of thinking and living. The danger is greater for us than for the peoples with whom we have been associated. We have suffered less than they. We number our losses in thousands; they count theirs in millions.

Indorses League of Nations.

"These soldiers who are returning to their accustomed places, after their duty is fulfilled, are not coming back to show us, as some have prophesied, what true Christianity is, but inevitably to ask whether our Christianity is true. We can not escape the responsibility.

"The future of the nation rests in the keeping of the Christian forces of the nation. We have fought for truth and justice. We must ourselves be true and just. We have fought for the elimination of force as a deciding factor in the settlement of issues that are bound to arise. We must not, in reliance upon our wealth and power, appeal to force. A league of nations, solemnly pledged to uphold the right, is surely, both from the Christian and economic point of view, an end for which we should strive.

"I can not regard with anything but dismay the recommendation of the secretary of the navy that the United States should have the greatest navy in the world. The danger may seem remote that we should ever use our power in an unworthy cause, but we should be blind to the teachings of history if we did not recognize the temptations that power suggests."

Following this most eloquent statement a resolution favoring negotiations of world-wide peace was voted to be put on the records of the council, having been read by Mr. Louis Howland. The resolution was:

"Unable to understand how any people calling themselves Christians can withhold sympathy and co-operation from those who are endeavoring not only to safeguard the results of the most righteous victory which has been won, but also to order international relations in such a way as at least to lessen the chance of war and prevent the recurrence of conditions before which mankind stands today appalled, we feel that we would be false to our Christian profession if we did not interpret the recent struggles as war against war and plead for a righting of that decision in the peace terms."

The elections resulted in the choice of these officers:

Standing Committee—Rev. Messrs. James D. Stanley, Lewis Brown, Ph. D., and William Burrows; Messrs. Louis Howland, Thomas L. Sullivan and Thomas F. Moran.

Deputies to the General Convention—Rev. Messrs. J. D. Stanley, J. E. Sulger, J. N. Comfort and Lewis Brown, Ph.D., and Messrs. T. L. Sullivan, J. D. Bigelow, T. F. Moran and John L. Rupe.

Supplementary Deputies—Rev.

Messrs. G. G. Burbanck, W. R. Plummer, D. E. S. Perry, D.D., Messrs. F. J. Mallett, Ph.D., Messrs. G. B. Schley, G. E. Lary, C. L. Jewett and A. Q. Jones.

Deputies to the Provincial Synod—Rev. Messrs. W. Burrows, W. R. Plummer, J. E. Sulger and M. M. Day; Messrs. T. L. Sullivan, J. C. Talbott, W. C. Mitchell and J. L. Rupe.

DIOCESE OF WESTERN MICHIGAN.

The sympathy of church people goes out to Mrs. McCormick in the death of her father by accident, December 12. Mr. Tucker was a well known citizen of Baltimore and a veteran of the Confederate Army. Augustine McCormick has been released from service in the Naval Reserve. Chaplain J. Brian McCormick is with his regiment, the 15th Field Artillery, 2nd Division, now a part of the Army of Occupation in Germany.

At Camp Custer Mr. C. J. S. Williamson, representative of the B. S. A. has ended his splendid services. The Ford car provided for him by the War Commission has been turned over to Chaplain Ziegler. The Church Club House, formerly the rectory of St. Thomas Church, was closed January 1, but the parish continues to extend hospitality to the men as opportunity serves. In December the Bishop of Western Michigan confirmed two soldiers and a nurse at the Base Hospital. The great responsibility of this vast cantonment has been well met by the Church in the state and makes an honorable interesting chapter in Diocesan history.

A notable memorial service in honor of Col. Joseph B. Westnedge and other soldiers who died in the war, was held in the armory of the City of Kalamazoo, January 1. Colonel Westnedge commanded the 126th Infantry which included many troops from Western Michigan, and his fellow Churchmen have been deeply interested in him, proud of his record, and saddened by his death. Prayers were said at the service by the Rev. B. F. P. Ivins, rector. The addresses were made by Bishop McCormick and Mr. A. P. Johnson.

During the influenza epidemic the Rev. Percy R. Deacon of St. James, Albion, endeared himself to the members of the S. A. T. C. of the local Methodist College by his devotion to them in quarantine and in the hospital.

Peter Feringa, son of the Rev. Dr. J. H. Feringa, lately of this diocese and now of Racine College, is another of the Western Michigan Church soldier boys to be decorated. He is twenty-two years of age and has been awarded the military medal for bravery in action. He is with the 27th Division. He enlisted while at Lehigh University.

Bishop McCormick after confirming a class in Holy Trinity Church, Manistee in the morning, the Sunday after Christmas, addressed a capacity audience in the largest auditorium in the evening. Wherever the Bishop speaks at patriotic meetings in Michigan the largest halls will not hold those that crowd to hear him.

The death of Mrs. F. B. Eaglesfield of Niles removes one of the oldest and most faithful and respected workers of the Diocesan Branch of the Woman's Auxiliary. For many years up to her death she has been Diocesan Treasurer and a powerful influence for good. Owing to her executive knowledge of the whole missionary field it will not be an easy matter to fill her place.

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