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THE WITNESS

THE CHURCH NEWS-MAGAZINE

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BISHOP JOHNSON'S EDITORIAL

A CHRISTMAS MESSAGE

THE PURITANS served a God who was too dour to approve of Christmas festivities.

Their descendants serve a God who is too pragmatic to approve of Christmas worship.

The spirit of Christmas lacked geniality in colonial New England: the spirit of Christmas lacks reverence in our own time.

It is remarkable how closely allied are the devotion of the saints and the exuberance of children.

Somehow we expect a St. Francis to be adored by children while a puritan elder or an agent of associated charities is not beloved, as a rule.

If Christmas is to have the atmosphere which gives it charm and joyousness, it must be lifted out of the commercial atmosphere which now pervades it, and restored to the personal character which makes it real.

How can a people to whom Christ is a philosophical concept, reduced to the sordid task of stimulating trade, and adding a moral note to cultured society, catch the spirit of the Babe of Bethlehem surrounded by the intimate devotion of peasants and shepherds, and accepting the simple gifts of royal wisdom?

Whatever else Christmas may become, it is essentially a season in which devout Christians shall "go to Bethlehem (the House of Bread), and see this thing which is come to pass, which the Lord hath made known unto us."

Someone asked me the other day why so many learned folk were born men and died professors?

I answered that it was because they attempted to substitute logic for intuitions as the guiding principle of life, and so drifted away from the basic relationships of life which the uneducated masses never lose.

It was for this reason that the

shepherds preceded the wise-men to the cradle at Bethlehem.

The shepherds followed their instincts and like children had but a short way to go in order to find the Christ-Child; while the wise men, dependent upon their learning, were compelled to take a long and arduous journey which was interrupted by the selfish interests of unprincipled princes.

Moreover their visit lacked the intimate devotion of the shepherds. Simple people can be brought to Christ by simple methods, but the learned have a longer journey.

In between the simplicity of the shepherds and the culture of the wise men, was the half-educated population of Judea, which was a prey to charlatans, but incapable of appreciating either the innocence of the Virgin or the potential power of the Babe.

This is what the Gentleman with the Duster says of the voting constituency of England, and it is equally true of the mass of voters in America. They have lost the shrewd intuitions of the ignorant and have not acquired the wide culture of the educated.

The half educated masses are thus the victims of caprice, are devoid of imagination, are given to cynicism, and act upon the impulse of prejudice.

When we consider the shrewdness of our revolutionary fathers, most of whom lacked the opportunities of education, coupled with the culture of such men as Hamilton and Jefferson, we can see how it was possible for such a group to produce and carry out the most remarkable Constitution in the history of the world.

They were not seriously hampered by the arrogant prejudices of the half-educated, or the theories of half-baked philosophers.

And I would call that man half-educated who had trained himself in

science but was ignorant of the classics.

Had Hamilton and Jefferson been metaphysicians instead of classical scholars, they never could have compounded their differences, because each would have claimed the possession of demonstrable infallibility.

If we are going to preserve the spirit of Christmas in America for generations yet to come, we must rely on two factors:

The intuitions of peasants and children and the humility of scholars and savants.

In between are the half-educated who would make Christmas a stimulation of trade, or who would dissect the Babe of Bethlehem to see if he were a real babe.

If, as Christians, we would preserve the atmosphere of Christmas, we too must be willing to go to the House of Bread on Christmas morning to adore the Babe, of whom the Angel said:

"He shall be great, and shall be called the Son of the Highest, and the Lord God shall give unto Him the throne of David and He shall reign over the House of Jacob forever; of His kingdom there shall be no end."

To this Babe therefore, we, who are free and independent Americans, must do homage or else forfeit the joyous privileges of His Kingdom, which alone can bring "Glory to God in the Highest and on earth peace, good-will to men."

We cannot have the spirit of Christmas if we refuse to acknowledge the Child who is the true Lord of Christmastide.

Unless we, too, set apart some part of the day to worship Him, we shall lose the power which makes Christmas a season of universal good-will.

We must do this thing or we are not fit to enjoy this blessing.

To observe Christmas without participating in Christ's Mass, is to

live upon our capital which the devotion of our forebears have handed down to us.

But this is not all.

We must not merely attend the Mass in a mechanical way; we must go to the House of Bread determined to carry away the spirit of joy and good-will which emanates from His cradle.

It is bad enough to fail in our homage to our liege Lord on His natal day; but it is worse to render homage and then betray His commands.

Not only make your communion with Christ on Christmas week but come away in love and charity with your neighbors, devoid of bitterness, resentment and hate toward all men, even your personal enemies.

Let not Christmas pass without cleaning house and sweeping out the mean and the petty from your abode, that Christ may find it such that He may dwell in you and you in Him.

And so in spite of the Herods, and Pharisees and Sadducees; in spite of the calloused and the cynical and the spiteful, keep the feast in the spirit of the Angelic Anthem, for Christ is born into your hearts today and you are no more citizens of this world merely, but sons of God, having the spirit of Him who has raised you unto heavenly places by the grace which He so graciously bestows.

"To as many as receive Him, to them gives He power to become the Sons of God."

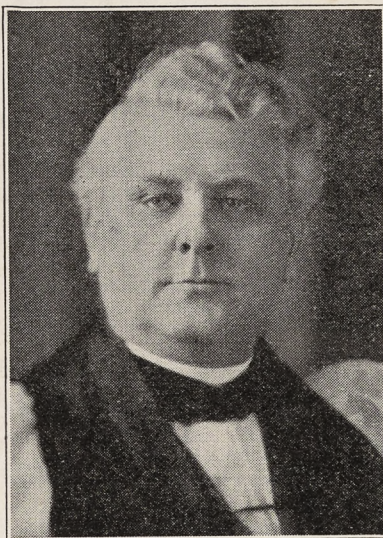
Cheerful Confidences

By Rev. George Parkin Atwater

THE MEANING OF CHRISTMAS
CHRISTMAS is a day of rejoicing because it is the yearly commemoration of the birth of Jesus Christ.

Christmas is a day dedicated to a great fact, the most important fact in human history. It is the pivotal fact. Before Jesus Christ lived, the human race had, as it were, only the reflected light of God. It was as if the moon alone lighted the earth. Jesus Christ was the sun, having energy and light and heat for men.

The importance of Christ is that He was, as the Jesus of history, the very God, made man. He was God incarnate, God made flesh. No man had ever seen God, with mortal eyes, until Christ came. But God, on Christmas day, accommodated Himself to the limitations of man and revealed Himself in the way that man could understand. No code of laws can reflect God's justice, no book can completely express God's



Rt. Rev. J. P. Tyler, D.D.

relation to life, no institution can adequately embody God's love and mercy to men. But men can understand a man. So God became man, and dwelt among us. Every depth of man's need finds a corresponding depth of help in the God-man, Jesus Christ. Every cry of man's despair finds a response from the heart of God in Jesus Christ. Every searching of man's mind for the meaning of life, finds the light in the mind of the God-man, Jesus Christ. Every appeal for help against sin finds strength in the person of Jesus Christ. Every plea for forgiveness in the mercy of God in that He of His tender mercy did give Jesus Christ to suffer death upon the cross for our redemption; who made there a full, perfect and sufficient sacrifice and satisfaction for the sins of the whole world.

Likewise in Jesus Christ was the pattern not only of human conduct, but the inner attitude of mind toward one's fellow men, and toward the affairs of life. Jesus Christ was love, in action. He was unselfishness, in the very heart of a real person. He was unworldliness, manifest in a life. He was holiness, not abstractly but in the concrete.

All these things we must remember on Christmas day. Sentiment would erect the day to an ideal of human kindness to be hereafter attained. True spiritual vision keeps the day as a thanksgiving for the act accomplished, out of which will flow the great fountains of strength and love for human refreshing. The day detached from its origin is but sentimentality. The day really kept is a consecration to the ideals set forth by Christ, to be realized in the power which comes from Him alone.

In a world torn by war and woes,

in a world where hate and passion still rule men's hearts, in a world where sin and devil degrade and debase men, there is the supreme need of God's power and ruling and guiding hand. To those who plead today to heaven for God to speak and rule, every Christian must point out the fact of Christmas day. God has spoken, God has come with power and guidance, God has revealed the Way, the Truth, and the Life, in the Person of Jesus Christ.

Let's Know

By Rev. Frank E. Wilson

SAINT NICHOLAS

A VERY ANCIENT font stands in Winchester Cathedral in England, the top of which is made of black Belgian marble with a series of carvings running all the way around. If the verger is in a good mood, he will tell you an interesting story about the carvings.

Once upon a time there was a man with three marriageable daughters who had no dowries. In his distress the father appeared to St. Nicholas who presented him with three bags of gold, one for each daughter as a dowry. For safe keeping the father placed the bags of gold in the care of a money lender in London until needed for the marriages. So the three daughters finally secured husbands and ever since that time the symbol of the money lender has been three gold balls.

Many stories of this sort circulate around the legendary career of good St. Nicholas. As a matter of fact we know very little about him except that he was born in Lycia, in Asia Minor, in the fourth century, and became bishop of Myra later on. He has come to be one of the most popular saints in all Christendom both in the eastern Church and in the west. He is particularly the patron saint of children, sailors, travellers, merchants, and people in sudden distress or danger.

He is said to have been a very rich man who used his wealth in a most charitable fashion for relief of the poor. Once he made a trip to the Holy Land during which his prayers were thought to have saved the ship from imminent ship-wreck. So he became the patron saint of all sailors.

There is a very weird tale told of him which is supposed to account for his reputation as the protector of children. There was a fearful famine during which three small boys who were his pupils suddenly disappeared. St. Nicholas is said to have hunted for them until he came at last to an inn where he

found their little bodies cut up and being pickled in a tub of brine. He promptly rescued them and restored them to life.

On another occasion he is said to have saved the lives of three travellers who were unjustly condemned to death. The saint appeared in a dream to the Emperor and ordered him to release the travellers, which the Emperor proceeded to do.

Other traditions say that he was imprisoned in the persecution of Diocletian, released by Constantine, and was present at the Council of Nicea. In the sixth century the Emperor Justinian I built a beautiful church in Constantinople in his honor and he soon came to be the most popular of saints among Eastern Christians and especially among the Russians. Interest in him was probably carried to Germany through the Greek wife of Otto II several centuries later. It seems to have been in Germany that the idea of his bringing gifts to children grew up. His day is Dec. 6, which, naturally, invests him with something of the Christmas spirit.

Americans have practically identified him with Santa Claus who is the spirit of Christmas good cheer. If the truth be told, "St. Nick" is not a round-faced, rosy-cheeked, jovial little fat man; he is a dignified eastern Bishop. But I am sure he must be greatly pleased when he sees the amount of joy which comes into the lives of countless little children every year through a bit of misrepresentation of himself.

The Heart of the Christmas Story

By Rt. Rev. Benjamin Brewster

ONE of the most delightful books published this year, I think, is "Thackeray and His Daughter,"—letters of the great author and Lady Ritchie, edited by his granddaughter, Hester Thackeray Ritchie. In less than four years after Thackeray's marriage, his wife became a hopeless invalid, and eventually, after he had taken her from place to place in the vain search for relief, she had to be placed under the care of others, away from her home and children, though her husband until his death saw and corresponded with her constantly. So Thackeray became both mother and father to his two little girls, both of whom grew up to do him credit, one to attain distinction. His granddaughter in her recent book gives his letters to them from their babyhood, almost, to maturity,—letters full of tenderness, wisdom and fun. They reveal a true man, lovable and strong. Those who call Thackeray

Our Bishops

John Poyntz Tyler, the Bishop of North Dakota, was born in Virginia in 1862. He was graduated from the Virginia Seminary in 1888 and went to Westover, Virginia, as the rector. Following his service there he went to Millwood, Virginia, and then to Greenville, Ohio. He was rector there but two years when he was called to the Adcent in Philadelphia. After a rectorship of eight years he returned to Virginia as Archdeacon. In 1907 he became rector of St. John's, Hagerstown, Maryland, where he remained until elected Bishop in October, 1913.

a cynic might well pause to read these letters before being too sure in their judgment. Twelve years after this break-up of his home, this is what this so-called cynic wrote to a friend: "Though my marriage was a wreck, I would do it over again, for behold love is the crown and completion of earthly good."

Such a triumphant word is an outgrowth from a Christian background. Through Christianity we have the certainty of spiritual possessions, of which no external loss, sad or disappointing as it may be, can rob us.

Thank God for this leavening of human life—even unperceived as it often is—by the Gospel of the supremacy of love. It is this which makes the world keep Christmas. Too often, of course, emphasis upon mere material good cheer, or worse, the conventional exchange of gifts without good will, degrades the idea of Christmas. But in spite of itself as it were, Christmas does shake even the world out of its worldliness.

Another writer, better known to the older generation than the rising one, George McDonald, says something like this in one of his novels: "If Christmas means anything, it means the worship of God and not mammon, of Spirit and not matter, of love and not power."

For—as Christians know—the Divine Child came to the world because of God's tender love towards mankind. Therefore let us translate this knowledge into practice, and make love supreme. Of course there is darkness in the world. But the light of God's love shineth in the darkness and the darkness overcame it not.

Let us believe in Love, this Christmas! Let us be glad for any faint glimmerings of the triumph of love over selfishness that Christmastide shows in the world around us. And

when we glorify God, as Christians ought, for His wondrous gift in His Son made man, let us make our creed vital, embody it in flesh, by the simple acts of earthly kindness for which manifold opportunities abound.

Love is creative. This truth lies near the heart of the Christmas gospel. Think what it means when a woman afflicted like Helen Keller writes such words as these: "When the idea of an all-active, all-controlling love lays hold of us, we become masters, creators of good, helpers of our kind. It is as if the dark had sent forth a star to draw us to heaven. We discover in ourselves many undeveloped resources of will and thought. Checked, hampered, failing and failing again, we yet rise above the barriers that bound and confine us; our lives put on serenity and order. In love we find our release from the evils of physical and mental blindness."

So let everybody keep Christmas! And learn more of its reach and glory, by learning more of love!

Pulpit, Preacher and Pew

By E. P. Jots

First Scot—"Wot sort o' minister hae ye gotten, Geordie?"

Second Scot—"Oh, weel, he's muckle worth. We seldom get a glint o' him; six days o' th' week he's envees'ble and on th' seventh he's incomprehens'ble."

At a certain wedding in London, the couple being united were obviously rather elderly. The officiating clergyman was a relative of the bride's, and felt a little nervous. One rather awkward mistake he made was to forget to announce the time-honored hymn, "The Voice that breathed o'er Eden." After waiting awhile, the organist thought to save the situation by playing over the tune, Gauntlett's well known "St. Alphege." Unhappily that tune is also associated with other rather lugubrious words for such an occasion. Glancing at the bride and bridegroom, and then towards the organ loft, the choristers burst forth into "Brief life is here our portion."

The archbishop had preached a fine sermon on married life and its duties. Two old Irish women were heard coming out of church commenting on the address.

"'Tis a fine sermon his Riverence would be after giving us," said one to the other.

"It is, indade," was the quick reply, "and I wish I knew as little about the matter as he does."

The Courage Born of Faith

By Rev. Paul B. Bull, M.A.

of the Community of the Resurrection, Mirfield, England

ONLY three things are at the present time worth living for.

Three issues only lend dignity to the life of anyone in our two nations and bring his life into harmony with the life of God.

First, it is committed to us to witness to the nations of the whole world in a vast co-operative brotherhood beneath the will of God; second, to re-unite the scattered fragments of Christendom; third, to sanctify industrial and commercial life, which, at present, is organized on principles not of Christianity.

As a visitor to your country, I am immensely impressed with the greatness of your opportunity. No other nation in the world in all history has been so nobly equipped for the fulfillment of God's will in these three respects.

The great question that any patriot ought to ask is this: What is the moral fiber of my country? For righteousness along exalteth a people.

A nation is great not by what it gets, but by what it gives.

God supplies a two-fold spring of moral courage—the cross of Christ and God within the soul. "I live; yet not I, but Christ liveth in me."

The Disciple's Crucifixion

I would ask you what this means for us: "I am crucified with Christ."

First, does it not mean moral courage to protest against corruption in the nation's life? When I speak of sin, I think of my own nation, but, no doubt, this applies to yours, also. Courage to protest against corruption is crucifixion with Christ.

If our dear Lord had acquiesced in His nation's sins there would have been no cross.

He was crucified because He bore fearless witness against formal religion that cared nothing for justice and neglected social values. He was crucified because He attacked vested interests of the ruling class of Jerusalem. He was crucified because He exposed shallow pretence and wounded class prejudice and national pride.

Any patriot, loving his country, knows that it will perish if it has not as the basis of its character moral rectitude and the power to suffer.

To be crucified with Christ means to bear fearless witness against all that is corrupt and evil and on behalf of all that is righteous and just.

To be crucified with Christ means able to suffer pain with courage.

In our modern civilization, I do believe that we need a reminder of the doctrine of Christ, courage to suffer anything sooner than to sin against God.

In our worship of pleasure and our fear of pain, are we not growing to be an anaemic race that would fortify itself against all suffering? Is not our worship of prosperity a drug habit? Stimulation leads to intoxication and delirium of self-love and an undermining of the will to endure. After exhaustion comes the drug, then, in time, the end.

Education cannot cure this; for our education is wanting in courage to suffer. All crazes about self-expression and following one's impulses, and so on, are a glorification of the fallen nature of man. That idea that we all ought to realize ourselves seems to me rather a low idea. The head-mistress of Girton College, in Cambridge, was interviewing the girl students who had arrived.

"Now, Miss So-and-so, what do you want to be?" she asked.

Pulling herself up, the young girl addressed answered, "I want to realize myself."

"Oh, can't you think of something better," exclaimed the head-mistress.

Our fallen nature has a bias to selfishness.

To souls created to express God, it is fatal to be satisfied with the desire to express themselves. This anaemic idea of life is accountable for a large amount of the loss of moral fiber. Only the crucifixion of self will give you and me the moral courage to conquer our lower natures, then the world.

No Crucifixion Without Suffering

I long for the time to come back when we shall achieve the courage of endurance, the power to stand pain.

We early Victorians were told to take pains with our lessons, with this and with that, if we wanted to attain the heights. That is part of the courage of the cross.

"If any man will come after me, let him deny himself and take up his cross and follow Me."

So, let us work for the courage that prides itself on the power to endure.

Early in the war, in 1914, a dear boy in my hospital in France was brought in, shot through the temples, blinded, bathed in blood from head to foot. As he entered, he raised himself from his stretcher and shouted out, "Thank God I've lived to suffer something for my country!" Many of your dear lads would have given the same faithful witness.

If we dare repeat the great word, "I am crucified," we must wage war

against all corruption, and endure suffering.

"Yet not I, but Christ liveth in me."

I want now to speak of faith in the indwelling God as the spring of moral courage. First, let me rescue the word faith from many disastrous misinterpretations.

Some persons think that faith is the same thing as credulity. No. Credulity is belief based on insufficient evidence. It has no moral value. "Faith is believing what you know is not true," said a young woman. She had been wrongly taught.

Faith is not superstition. Superstition is belief based on sentiment and ignorance. It has no value. Forty years ago, I found in Ireland that the peasants believed that, if they didn't go to mass, the priests might turn them into goats or rats. It was a convenient belief for filling the church; but it was superstition.

Again, faith is not acquiescence. Many a young man or maiden may stand in a service repeating an inherited creed, having taken no pains to appropriate its statements. Faith in its elementary form is trust in a person. In its perfect form, it is the entire self surrendered to that person.

Faith has many strands. It has an element of intellectual assent that appears in creeds. It has an element of spiritual perception, by which eternal realities become clear. Spiritual perception is no endowment of genius or temperament. It is an act of faith.

You, if you choose, may gaze past outward forms to verities everlasting. Not a gift of the artistic nature, enabling some persons to be spiritual while others are denied it, spiritual perception depends on the direction in which attention is focused. Its possession lies within the power of your will.

Looking Through Travail to Glory

May I illustrate this truth?

I stood one day at a window in England, waiting for my hostess to come downstairs. Looking out, I saw a spot on the windowpane. All my attention became concentrated upon this spot. I could see nothing beyond or behind. How did the speck get there? Why had it not been removed? Finally, by an act of the will, I looked beyond it to the large horizon. Before me lay the English country, in all the glory of rolling downs, range after range, and in the distance I could descry the spires and pinnacles of a far-off city. All this splendor had been revealed just because I had chosen to look past the spot.

Is it not so with our outlook? We may be tied to a spot on the window, (Continued on Page 16)

Activities of the Young People

*Edited by Miss Fischer and
Bishop Quin*

LOUISIANA

By J. S. Ditchburn

IN OCTOBER, 1921, Rev. Gordon M. Reese came to New Orleans and a small group of young people were asked to meet him and to hear about the Young People's Service League and how it was being worked out in Texas.

From that first meeting the Y. P. S. L. in Louisiana has steadily grown. It has followed the plan of the Texas organization. Three chapters were formed in New Orleans within a few weeks after Mr. Reese's visit and monthly city-wide meetings have been held since the very beginning.

In June 1922 a young people's conference, lasting four days, including boys and girls, was conducted at Camp Onward, Bay St. Louis, Miss. At that camp there were 47 full time registrations and 23 week-ends.

In the meantime more chapters were being formed both in New Orleans and throughout the diocese. But no steps were taken to have any diocesan recognition or organization until the winter of 1922. At that time a committee, acting under the sanction of the Bishop, drew up a tentative constitution. This was presented at the second young people's conference in June, 1923. The constitution of the Louisiana Y. P. S. L. was there adopted by this conference and later approved by the Bishop.

This second conference of the L. Y. P. S. L. was held at Covington, La., and there was a full time registration of 63 for the 4 days of the conference and 3 week-ends. This conference was called "Camp Sessions" in honor of our Bishop and was opened by him.

During the fall of 1923 a "Local Assembly" was formed by the chapters in New Orleans.

In January 1924 the L. Y. P. S. L. was given representation on the Diocesan Board of Religious Education. It also has a representative in the Federation of Young People's Organizations in the Province of Seawane.

In June 1924 the third young people's conference was held at Bay St. Louis and was called "Camp Louisiana." This conference lasted ten

days and there was a full time registration of 83 with 2 week-ends.

There are 14 Leagues in the Diocese at the present time and with the coming of the General Convention to New Orleans next October the Leaguers in our Diocese expect to be greatly strengthened and inspired to "Go forward."

Programs for Young People's Meetings

Edited by the Rev. Gordon Reese

CHRISTMAS PROGRAM

1. Hymn: "O Little Town of Bethlehem."

2. Scripture: St. Luke 1:1-57.

3. Creed.

4. Prayers: "Lord's, Y. P. S. L., Christmas collection for the work in LaBoca, Canal Zone.

5. Business: (a) Minutes of the last meeting.

(b) Roll call (answer with the name of a place which needs to know more about the greatest Christmas Gift.)

(c) Offering (Sing one verse of "Holy Offerings, rich and rare.")

(d) Report of committee appointed to buy gifts for the Christmas Box.

6. Evening Program: Two scenes of the Church School of St. Peter's by the Sea, La Boca, Canal Zone.

7. Hymn: "It Came Upon the Midnight clear."

8. Taps.

9. Benediction.

Scenes of St. Peter's by the Sea, La Boca, Canal Zone. (This is a colored congregation with a colored rector.) The members taking part are blackened, and dressed to represent little girls or boys, large girls and boys of this school.

Scene I.

Place: Church of St. Peter's by the Sea, LaBoca.

Characters: Rev. Mr. Mulcare (the rector) and boys and girls of all ages, members of the Church School.

Time: First Sunday in Advent.

Rev. M. (at the closing exercises): Before I dismiss the school this morning, I wish to read a letter from Miss Meacher. She is the supervisor of the C. S. S. L. of the Church of the Holy Communion, Charleston, South Carolina. (Reads letter stating that that League including the Y. P. S. L. is sending a box to St. Peter's.)

Chorus: Oh! Oh!

Rev. M.: Now, can any one of you tell me where South Carolina is?

Small Boy: Yes sir, I do, it is way up there in the United States.

Rev. M. (With a smile): Yes, but

the U. S. is quite a large place, you know.

Large Girl: It is on the Atlantic Coast north of Florida.

Rev. M.: What do you think about getting a Christmas Box?

Chorus: Grand!

Sally (large girl): I need an apron.

Jim: I do hope I'll get a baseball.

Hal: I want some marbles.

Ann (small girl): I hope I'll get a doll baby.

(And so on until stopped by the rector.)

Rev. M.: I know that whatever comes in the box for each of you, you will be deeply grateful.

Chorus: We will! We will!

Church School closes.

Curtain

Scene II.

Time: Christmas.

Place: Same as Scene I.

(A large box, uncovered, running over with gifts, neatly wrapped and marked.)

Rev. M.: Now I'll give out the gifts sent by the boys and girls of the Charleston Church.

Come Jim, here is something for you.

Jim: Grand! A baseball!

Hal: I've some marbles.

Ann: My darling dolly.

Sally: What a beautiful hand-made apron.

And so on.

Mary (an older girl): Mr. Mulcare, let us write Miss Meacher our thanks and appreciation for making this a wonderful Christmas for us.

Chorus: Yes, let us!

Curtain.

See that your subscription is paid up for another year. January first is a good time to send in your renewal.

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WITNESS BOOKS

6140 Cottage Grove Ave., Chicago

Bishop Barnes Starts Another Church Row

Question of Reservation Starts Another Controversy In English Church

DR. MOFFAT'S LATEST

By Rev. A. Manby Lloyd

THE GUARDIAN is severe on Dr. Barnes, Modernist, and Labor Bishop of Birmingham for his onslaught on the local Catholic party, expressed in a letter to Rosenthal, who had invited him to attend a service to commemorate the fiftieth anniversary of Dr. Oldknow's death. A copy of the letter appears to have reached the local press before it was received by Mr. Rosenthal. It denounced the Catholic party as upholders of illegalities and false doctrines, etc., and insinuated they were behind the times—which is no new charge. But when the Right Rev. Doctor, who is so learned in science and wears the latest things in atoms and electrons, went on to quote the Bishop of Gloucester against them, *The Guardian* feels bound to protest.

The squabble is about Reservation, "which," says the Bishop, (quoting Canon Storr) "was not heard of until the doctrine of Transubstantiation was propounded." *The Guardian* treats this dictum as charitably as possible by commending to the Bishop and his authority the learned works of Dr. Freestone and others, the recent debates in the House of Clergy and even the canon's own words about reservation for the sick, of which he admits evidence in the second century. It closes by asking the Bishop to call his clergy together without delay.

* * *

Stewart Headlam has been followed to the grave by a young stalwart, Claude Stuart Smith, once assisting Canon Donaldson in his Leicester days. A great broad shouldered healthy looking man, with a gift of eloquent speech, he resigned his curacy to become organizer of the Church Socialist League and in that capacity, travelled all over England and won converts. But rheumatoid arthritis laid hold of him and when he emerged at last to take a curacy at Ipswich, he was crippled beyond repair. His active support of Labor candidates in 1922 aroused opposition and he was driven from his post and work could only be found for him by the kindness of the Bishop.

* * *

Professor Moffat has been at it again. The second volume, Job—Malachi, of the Rev. Professor's translation of the O. T. is just out

and is just as commonplace and ugly as was its predecessor. Strange that a wise and learned cleric should have failed to grasp that the power of the Bible lies in the sonorous wonder of its word-painting. One does not quarrel with his amazing energy, but where is his ear! A lay critic in the *Daily Sketch* (who writes for the man-in-the street) says it is all so hopelessly plain and ugly that quotation is the only way to prove how the mighty have indeed fallen. "He has murdered the Psalms, particularly 137, which R. L. S. once declared the most beautiful poem in our language. He has made Job an old bore and clothed his sorrow in a debilitated whine that may be more like him than the original version, but is hardly so pleasing!"

But it is in the Love Songs of Solomon that the professor has excelled himself.

"I liken you, my dear," he sings, "to a filly in the Pharoah's chariot. . . . come dear, come away, my beauty!"

"The sound of your name is wafted like scent. The girls are all in love with you. Caresses from you will be dearer than wine—No wonder girls adore you!"

Which immediately conjures up a vision of Owen Nares or Douglas Fairbanks. Ethel M. Dell herself could have done no better—or worse. Why not set it to jazz music?

A FINE PIECE OF WORK IN DENVER

For several years the Diocese of Colorado has been carrying on the only systematic religious administration to the deaf-mutes in the state, with headquarters at St. Mark's Church, Denver, and other stations in Colorado Springs and Pueblo.

The Rev. James H. Cloud of St. Louis has been making periodical visits, but he will now be able to discontinue these, officially; and turn the work over to the Rev. Homer E. Grace, a Denver deaf-mute, who is at present in Deacon's orders, and is soon to be advanced to the Priesthood.

Regular services are held each Sunday in St. Mark's chapel, conducted entirely in the sign language.

On the occasion of Dr. Cloud's last visit, a class of 8 candidates was presented for confirmation to the Bishop-Coadjutor, the Rt. Rev. Fred Ingley.

Try The Witness Bundle Plan. Bundle weekly at three cents a copy, sell for a nickle.

Present World Topics to Leading Churchmen

Federal Council Has Interesting Sessions at Their Quadriennial Meeting at Atlanta

WAR DENOUNCED

There was plenty of excitement at the quadrennial meeting of the Federal Council of Churches, meeting at Atlanta. First of all, Carl E. Milliken brought them out of their chairs by denouncing the war system without any mincing of words. He was, until recently, the Governor of Maine. He said: "The churches are agreed that war is un-Christian and ineffectual as a means of settling international disputes. The churches are custodians and trustees of the only force that will prevent it by substituting love for hate, good will for suspicion, brotherhood for bitterness in the lives of human beings and so on in the policy of nations."

This address was followed by one by Dr. Potter, moderator of the National Council of Congregational Churches, who took a crack at the division among Christians, and at secret societies that foster such divisions. Then later in the day Dr. C. C. Morrison, the editor of *The Christian Century*, made a motion that churches cease appointing chaplains and thus take the churches out of the war business. This was not acted upon, a storm being expected when it comes up for a vote.

The meaning of the Gospel for our industrial, economic and social life was not overlooked. The keynote message on this subject, delivered by Bishop Francis J. McConnell, left no one in doubt as to whether the Churches represented in the Council meant to pursue a policy of dealing vigorously with the problems involved. That these issues are of great complexity and demand the most thorough study and wise judgment was recognized, and enthusiastic approval was given to the enlarging plans of the Council along the line of research, as a means of securing the information without which wise and effective action is impossible. At no time was there any disposition manifested to turn back from the effort to bring Christian principles to bear upon every realm of human life.

CONFIRMATION INSTRUCTIONS

By Bishop Johnson,
50c a Copy.
WITNESS BOOKS

Churchwoman Tells of Peace In Industry

Mary Van Kleeck, Led Discussions
At Portland Convention, Issued
A Valuable Report

TRANSFORMED INDUSTRY

A partnership plan, which gives the employes of an industrial property a share in management and profits, equal in many respects to that enjoyed by the owners, is suggested for the consideration of industry generally in a report on "Sharing Management With the Workers," issued by the Russell Sage Foundation.

The report is based on a study of the partnership plan of the Dutchess Bleachery, Inc., at Wappingers Falls, New York, which, in the opinion of Mary Van Kleeck, a prominent Church woman, who will be remembered for her leadership in the discussion of industrial matters at the Portland General Convention, is "one of the most significant of the several hundred current experiments in giving workmen a share in the management of business."

In making the report public, Miss Van Kleeck, who is Director of Industrial Studies of the Foundation, said: "The Dutchess Bleachery experience indicates affirmative answers to the much-discussed questions: Is it financially safe for a company to permit its wage-earning employes to vote on questions of shop management? Do workers desire to have this share of responsibility? Lacking technical training and experience in administration, is their judgment valuable concerning questions of general policy? Will they have consideration for the interests of stockholders? The further point is made that in this case, when given power to determine policies, the employes did not use it to advance their own wages and decrease working hours regardless of the financial state of the business."

"The significance of this experiment, in so far as industry generally is concerned," declared Miss Van Kleeck, "lies in the fact that the partnership plan was introduced under such unfavorable conditions in the Dutchess Bleachery that its success in this plant indicates the possibility of securing equally, if not more, favorable results in almost any industrial property through equally sincere and efficient efforts."

Mr. Selekman, who conducted the investigation, found that the partnership plan of the Dutchess

Bleachery not only affords representation to employes in determining the conditions of their employment, but admits a representative of the wage-earners in the mill to the Board of Directors, turns over entirely to a Board of Workmen the administration of the company's houses for families, assigns definite responsibility for shop management to a Board of Managers composed of six officers of the company and of six wage-earners, and provides employes with information concerning the financial condition and conduct of the business.

Three years of such co-operation, Mr. Selekman says, has transformed a community of dilapidated and unsanitary houses into a town of clean, comfortable, and happy homes, and has at the same time, revolutionized the attitude of employes toward production to such an extent that the company earned comparatively high dividends during two years when other plants in the same industry were idle because of business depression.

DEVELOPING YOUNG PEOPLE'S WORK IN CONNECTICUT

The appeal of the young peoples' movement has taken hold strongly in the Diocese of Connecticut. The Concord Conference did much to promote it, but a new impetus was given when the Department of Religious Education took up the idea this Fall and called a conference of young people from all over the Diocese. The Rev. H. Mc. F. B. Ogilby of Brookline and Miss Lucy C. Sturgis of Boston presented the Young Peoples' Fellowship, its call and its methods. As a result new branches are forming rapidly.

A second conference is being called in St. Paul's Church, New Haven, on Jan. 24th and 25th. At that time the committee appointed at the last conference will submit a constitution, and the conference will proceed to form a Diocesan organization. There is much enthusiasm and the future promises good things for this Church and Diocese.

DOING SOMETHING ON SOCIAL SERVICE IN GEORGIA

Presentation of the diocesan program of the Department of Christian Social Service of the Diocese of Georgia, was made by the vice-chairman, the Rev. H. Hobart Barber of Augusta, and a member of the department, the Rev. John Moore Walker of Albany, by a tour of visits in November and December to nineteen parishes and missions.

International Peace Is Sought By Church

National Council Passes Peace Resolutions and Urges Church to Press the Subject

UNDER SOCIAL SERVICE

The following statement was adopted by the National Council at the meeting on December 9th:

"Today International Peace is within the grasp of the people of the world. Yesterday it was perhaps an idealistic dream. Today it is a practical need, in response to which there have come codes, written out, definite and practical. The past and the passing generations have been criticized for failure to avert the bloody sacrifices of the Great War. We are anxious that our children shall not make the same bloody sacrifice, and we are anxious that the next generation shall not execrate us for our failure as it writhes in suffering under the lash of a next Great War.

That we are menaced with this probability nobody can deny. That many millions of people knew it and are determined to use their intelligent efforts to escape it is also a flat fact. The primary duty of the Christian Church in the crisis is equally undeniable.

A new Great War can be escaped if enough men and women of good character will equip themselves by taking thought and if they will give their every effort. Peace on Earth is not only an angel's song; it carries today the proposal of practical action as well as moral obligation.

In view of these facts the Department asked the National Council to pass resolutions, calling upon bishops and other clergy of the Church to urge upon their congregations earnest prayer during the Christmas season that methods of achieving World Peace may be successfully consummated, "that war may be abolished and that the Golden Rule may become the universal law of nations and peoples."

And in view of the critical importance of this subject and of the enormous responsibility resting on Christian people they further asked that the whole Church, during the season of Epiphany or at such other period as may be more convenient locally, to study carefully the methods of establishing peace now presented before the peoples of the world.

The National Council Meets in New York

A Visit to Church of Our Saviour, Akron, Reveals Another Ohio Parish Doing Lively Work

NEWS FROM EVERYWHERE

There is more than one live parish in Ohio. Last week we said a word about Grace Church, Sandusky. We then traveled on to Akron to see our confidant, George Parkin Atwater. Sometime, in passing through the city, stop off for a visit. You will meet a man who is jammed full of brilliant ideas, the latest being his A-A Method for the Endowment of Churches. It won't take you long to be convinced that this is a sound, workable plan that is going to solve many of the financial problems of the Church. If Dr. Atwater is given an adequate hearing he is going to perform, by means of this plan, a tremendous service for us all. His church numbers about nine hundred communicants, is beautifully located, and equipped with a marvelous parish house. And it is used . . . on the night that we were there, we attended a men's club dinner, with about a hundred men present, played ring-around-the-rosy with the girls of the Friendly, talked awhile with a gang of boys who were having their club meeting, and then went to a dance in the auditorium that was attended by about 150 of the young people of the parish. Fairly busy evening for one parish house.

* * *

The National Council met on the 10th and 11th in New York. Here it is; consideration for plan for program to be recommended to General Convention for next triennium (no details given the Church papers). Report by Bishop Darst on the proposed Spiritual Crusade of the Bishops which was suggested for January and February; everyone heard from seemed to think it a good idea, but the matter was shelved until next October when it will be presented by a committee to the General Convention. Treasurer wants churches to pay their pledges. Council thinks Dr. Atwater's plan for a dollar per communicant on Christmas to wipe out the deficit a good one, and thanks him for it. Gave

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THE WITNESS

Christmas

O GOD, who has mercifully and patiently led us through the busy year, giving us more than we have deserved or even asked, give us at this Christmas time the grace of Jesus Christ. May the song of the angels, the soft shining of the stars, the simple devotion of the shepherds on the hills, sanctify and bless the lives of us all, now and in the years to come. May the spirit of the Little Child, as it knocks today at the hearts of men, enter our lives and bless them. May duty become touched with delight, and justice be forgotten in love. With this prayer we wish you all a Merry Christmas.

Miss Tillotson, who acted as Executive Secretary of the Auxiliary during Miss Lindley's absence, a year's leave of absence, because of a breakdown in health. They authorized the immediate construction of a National School for the Training of Colored Women as Church Workers (hope they are not going to name it that). A committee was appointed to find out what the National Church ought to do for Bethany College in Kansas. Dr. Gibson said the Publicity Department was trying to put *The Church at Work* on a subscription basis, and that they were "getting away with it." Mr. Mitchell, secretary of the Field Department cheered them up by saying that "the Church is coming to a better realization of the necessity for supporting the entire program of the Church." Dr. Wood reported on the reconstruction of the Church property in Japan. School buildings are being built, land sites purchased, and the whole work is progressing rapidly.

* * *

Rev. J. I. B. Larned, rector of St. John's, Yonkers, has accepted an appointment as General Secretary of

"PREACH AND HEAL"

(Luke 9:1-2)

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the Field Department of the National Council.

* * *

Mrs. Biller has done such a good job as the head of Taylor Hall, the devotional centre at Racine, that she has been given the job for keeps. Of course she has resigned as a secretary of the Auxiliary. One man's gain is another man's loss.

* * *

Bishop Ferris of Western New York writes us: "If I were asked to name one of the most essential needs of the American nation today I should answer without hesitation and without fear of contradiction, *the need of religion in our homes*. Out of the homes where God's name is honored, where the fires of devotion are kept burning on the family altar, where the Bible is an open Book, and its precepts are made the rule of life, out of such homes come the men and women on whom rests the responsibility for, and the hope of, the future of our land." The bishop then speaks of the Churchman's Kalendar of Daily Bible Reading for 1925 as the greatest sort of aid in Bible reading, and he asks us to call it to the attention of our readers. That the committee that issued it for the Church did a good job is proved by the fact that over fifty thousand copies have already been disposed of. It may be secured for a nickle from The Book Store, 281 Fourth Avenue, New York.

* * *

We do not mean to encourage the

CUSHIONED PEWS

-- By --

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WITNESS BOOKS

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"lazy religion" that our editor takes such healthy wallops at, but if you simply can't get out Christmas Eve, tune in on Station KFKX, the Westinghouse station in Nebraska, and listen in on the service at St. Mark's Cathedral, Hastings. The service is at midnight, when Stainer's Communion Service will be sung by a choir of thirty-five voices. Dean Hinkle is to be the celebrant.

Father Bull of the Community of the Resurrection in England addressed the clergy of the Diocese of Milwaukee on the 8th on the Church and the Labor Movement. Father Bull is an active member of the British Labor Party.

The Sisters of St. Mary now have an endowment for St. Mary's Home in Chicago. They had to give up their work in Elmhurst, Illinois, due to an inadequate working force and the tremendous cost of maintaining the work. The Elmhurst property has therefore been sold for about \$30,000, this money going as an endowment to support the sisters work in Chicago.

Two Church Schools in China have clashed—Boon Middle School and St. Paul's High School. We knew this battle was to take place, but all effort to get the results failed. Now, a month later, we report the result: 3-0. This represents a hard-fought battle of football.

Mr. Homer P. Knapp and Mrs. Charles R. Pancoast have been appointed as additional members of the Department of Missions.

Miss Mabel Lee Cooper has been appointed as full time field worker for the Department of Religious Education.

Miss Dorothea Coe has been appointed secretary for Church Institutions for the department of Christian Social Service.

Bishop Oldham had a mission at All Saints', Omaha, which closed last Sunday. It started as a parish affair, and ended up by being a com-

munity one. Rev. Thomas Casady, the rector says: "The mission marks an epoch in the life of All Saints' parish. In addition it has brought the message of the Church to a very large number of persons outside our communion. I have participated in many missions, but this was the most remarkable one, from every standpoint, that I have ever attended."

There is a dear lady in Laurel, Mississippi, seventy-four years old, who has secured over a hundred subscriptions for THE WITNESS. Our managing editor, considering the hot days in Mississippi, cautioned her against canvassing during summer months. She now writes: "You know one cannot think of a person without some conception of his appearance. The letters I have had from you, and your word of caution about working in hot weather, showed me a middle-aged man, thoughtful and sympathetic. When a later issue of my beloved paper gave me your photograph, I immediately adopted you as a dear grandson, saying, 'may the boy live long and prosper.'" All jobs have their compensations.

Last week the preacher said: "Neglect of worship can never be covered up by gifts of money or by the accomplishing of work. God has spoken clearly, and for all time, that worship must be the towering summit of all heights."

The new church building at Trinity Church, River Falls, Wis., has been dedicated by Bishop Webb. The first service in the new church was held on Advent Sunday.

They are going to have a nice new organ at St. Matthew's, Kenosha, Wis.—one of the kind that take a year to build and install.

We made an awful mistake. One of the Craiks of Kentucky wrote us a long letter about it. We ran a picture in the issue of November 20th

of the Bishop of Panama. We named him James Craig Morris. Entirely wrong, my dear. Craik—one of the Craiks of Kentucky.

Here's another, just to show how reckless we can be in acknowledging our own mistakes. We told you last week about the fine job the men of St. Paul's Cathedral did in raising a lot of money one afternoon. We failed to tell which one of the dozen or more St. Paul's it was. Buffalo—Rev. C. A. Jessup, D.D., rector.

Miss Gordon, new on her job as director of religious education in Bethlehem (U. S. A.) has organized a number of teacher training classes in the cities of the diocese.

Here's a news item that came to us. "The congregation of Trinity Church, Lansford, Pa., is erecting a rectory on the Church lot. They waited a long time for the diocese to help them, but became tired of waiting and are now doing it themselves." What's the moral?

A Bishop writes: "Your idea of condensed news is fine. A great deal of the stuff that goes into Church papers as news is mere drivel." We are not sure that this is not a criticism of the work of the Church, rather than of the papers that report what the Church does.

Rev. Alfred C. Larned, rector of

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ROCHE'S
HERBAL EMBROCATION

St. David's, Cranston, R. I., has issued invitations for the first Rhode Island Eucharist Conference, to be held New Year's Day. Celebration in the morning, eats, then talks, both clerical and lay, followed by discussion.

* * *

Nine new missionaries were appointed at the last meeting of the Department of Missions. Eight of them were women. Four went to the Domestic Field, one to Latin America, and four to the Foreign Field.

* * *

Church work among a large colony of Japanese in San Paul, Brazil, has been successfully started.

* * *

The Bishop Suffragan of Montana, Dr. Fox, has been placed in charge of the Missionary District of Idaho until a bishop is secured for that field.

* * *

Recent changes: Rev. Harlan Bailey from Corona, California to St. Alban's, El Paso; Rev. Walter J. Marshfield from Topeka, Kansas, to rector of All Saints, Pittsburgh; Rev. C. H. Bascom from Decatur, Ga., to Cocoa, Florida; Rev. A. P. Mack from Durango, Colorado, to Keyport, New Jersey; Rev. W. T. Travis from Marshall, Missouri, to Lexington, Missouri.

* * *

Bishop Lawrence preached last Sunday morning on the life of Phillips Brooks at Trinity Church, Boston, it being the Sunday nearest to Bishop Brooks' birthday.

* * *

The congregation of Trinity

Church, Bridgeport, Connecticut, held their first service in their new church last Sunday evening.

* * *

The prayers regularly offered by Bishop Curley of the Roman Church in Syracuse for the recovery of Bishop Fiske from his long illness were "one of the most precious things" to him during his hospital stay, Bishop Fiske says.

* * *

In order to meet a church pledge the superintendent of a Baptist Sunday School in Louisiana recently sold his automobile.

* * *

Father Bull of the Community of the Resurrection, England, was the preacher in St. Paul's Cathedral, Boston, last Sunday.

* * *

Plans for enlargement to meet the needs of the younger generation are being furthered by the Church of the Incarnation, Lynn, Massachusetts. Rev. W. Inglis Morse has been the rector of the church for twenty years.

* * *

The First Baptist Church of Richmond raises an annual budget of \$90,000. This figure is the equivalent of the combined Church's Programs of the fifteen leading Episcopal Churches. What do you make of that, Watson?

* * *

Immanuel, Alexandria, Virginia, is building a new \$25,000 church.

* * *

What parish publishes the most attractive parish paper? The Visitor of St. Luke's, Evanston, George

Craig Stewart, rector, issues a most attractive monthly of national interest. The Chimes, St. Paul's, Buffalo, Charles A. Jessup, rector, is always interesting. Send them on for us to look over . . . and steal stuff from.

* * *

Bishop Gardiner, the native African boy who became a Bishop, is ill. Doctors have ordered him abroad for a rest.

* * *

Bishop Gailor was the speaker at the December meeting of the Bronx Churchman's League, New York City, held at St. Peter's, on Dec. 15.

* * *

Our hat is off to *The Churchman* for their beautiful Christmas number. It was a dandy job. More power to them, to the *Living Church*, *Southern Churchman*, to all our contemporaries, readers, critics and boosters. A Merry Christmas to you all.

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KATHLEEN HORE, Assistant Editor

Vol. XC.

JANUARY, 1925

No. 1

Our Missions and the War in China:

- Refugeeing a Girls' School Caroline Fullerton
 War Victims at St. Luke's Hospital, Shanghai Anne Lamberton
 Refugees Throng St. Andrew's Hospital, Wusih Claude M. Lee, M. D.
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any, 9:30; Thursdays and Holy Days
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ROOM FOR TWO MORE

We want to have two more Service Notices in order to
fill this page. The rate is extremely reasonable. The first
two that we hear from get the space.

INCARNATION HAS CELEBRATION

The Sixteenth Anniversary of the opening of the Church of the Incarnation, New York, was observed on Sunday, Dec. 14th, with appropriate services of commemoration and thanksgiving. At the eleven o'clock service there was a large congregation, comprising not only the present members, but also many former members and descendants of those who were associated with the building of the church in 1864. The Rt. Rev. Herbert Shipman, D. D., Suffragan Bishop, was in the Chancel and before giving the benediction offered special prayers for the parish. The rector, Rev. H. Percy Silver, D. D., preached the sermon, in which he reviewed the work and ministry of his predecessors, the Rev. Drs. Montgomery, Brooks, Grosvenor and Robbins. He referred to the establishment of the Chapel of the Incarnation in East 31st Street in 1861, where now stand the group of buildings known as the Alfred Corning Clark Memorial erected in 1902, where most of the activities of the parish are carried on; the Bethlehem Day Nursery in 30th Street, which was inaugurated in 1882 and which cares for about 80 children the year round, while their mothers are at work; the Convalescent Home at Lake Mohegan, started in 1886, which is now used also as a summer home; the Brooks Memorial Cottage on the same property, for children of the Day Nursery in summer; the Nutritional Lunches in the parish house, inaugurated under the present rectorship, where about 200 under-

nourished children of the public schools are provided daily with a mid-day meal under the supervision of an experienced dietitian.

Dr. Silver emphasized the fact that the parish has always been characterized by the missionary zeal with which it was, from the first, inspired by Dr. Montgomery. The offering was given toward the rebuilding of St. Mary's Hall, Faribault, Minnesota, recently destroyed by fire.

DON'T WORRY ABOUT YOUR FOLKS IN CHINA

Dr. John W. Wood, Secretary of Missions, sends this reassuring word to those who have relatives or friends

serving as missionaries in Central China:

"Recent newspaper dispatches concerning activities of bandits in Central China, have undoubtedly caused serious apprehension in the minds of many friends of members of our staff in the Missionary District of Hankow. In answer to our inquiry, Bishop Roots cables that in the Provinces of Hupeh and Hunan which comprise the Diocese of Hankow, the situation is not nearly so bad as has been represented. He assures us that all missionaries are safe and that there is no cause for anxiety."

If you receive a notice about renewal please act upon it.

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THE SISTER SUPERIOR

THE COURAGE BORN OF FAITH

(Continued from Page 6)

some immediate interest that absorbs us. We fasten attention on this bit of the pane and see nothing beyond. Now, if by an act of the will, we change our focus, we can gaze past this nagging temptation, this lacerating sorrow, this business worry. Then we shall see the great realities of eternity—God, righteousness, justice, the everlasting victory of the good, the land of far distances, the city that hath foundations whose Builder and Maker is God.

So, let us think of faith as woven up of strands of *intellectual assent*, *spiritual perception*, and, last, of *moral travail*. It is the essence of faith to face adversity with a will that knows not how to yield because one is gazing into the face of the unseen Saviour who gives courage that otherwise one would lack. *Moral courage stakes life upon the levels of highest aspiration.*

Concrete Moral Courage

I wish to read a letter that expresses the thoughts of your dear boys as well as ours for in the trenches all felt alike. It is from a young officer who had a premonition that on his next battlefield he would lay down his life. He wrote: "Dear Father: If it should be my fate to go under, do not grieve for me. Love stretches over death and makes only a temporary separation. I have no fear of death. I am going to fight with the assurance of God's goodness and entrust myself to His care. If it is His will to call me, I leave the world without regret glad to be doing my duty to my country. Gratitude for the love of home is deeper than I can say. It has been my incentive. There are many to whom I should like to say farewell personally. You must do it for me. If, dear Father, it be God's will that I fall, do not be sorrowful, but thank Him that I have had the privilege of dying for my country."

No words of mine could help you to appreciate words of such lofty nobleness. I leave them with you, asking whether this letter does not express exactly what is meant by moral courage.

God's Challenge to America

Now, for your dear country, is not this the very virtue you need to ask for, *courage born of faith in God*?

Your nation has power to fulfil God's purpose as has no other. Your land has received people from every part of the earth and has educated them in principles of justice and right. Your nation has the power to form the countries of the world into a co-operative commonwealth under God, power, also, to interest the

churches in united service, power to bring the nations together so that Christ shall reign over men. All that you need is to pray for courage so that men shall *witness against corruption* and shall be willing to suffer.

Such men are the fiber of the nation's life.

Garibaldi asked not for wealth or numbers. He said: "I can liberate Italy with a thousand men. I promise only battles, wounds, imprisonment, and death. Let him who loves home and fatherland follow me."

He got his thousand men, and they swept Italy to freedom.

So to you God flings a challenge. He offers not success or wealth. He

promises that, if you bear the cross, you shall wear the crown. He holds to you the *blood-stained cross*. "If any man will come after Me, let him deny himself, and take up his cross, and follow Me."

That is the center of St. Paul's message: "I am crucified with Christ: nevertheless I live; yet not I, but Christ, liveth in me; and the life which I now live in the flesh I live by faith of the Son of God, who loved me, and gave Himself for me."

See that your subscription is paid up for another year. January first is a good time to send in your renewal.

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