

The Witness

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

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THE MUSCATINE DEANERY SAYS FAREWELL TO DR. SAGE

The Muscatine Deanery in the Diocese of Iowa with the branches of the Woman's Auxiliary in that Deanery held its annual meeting in St. Michael's Church, Mount Pleasant (Rev. Felix Pickworth, Rector.) December 5th and 6th.

Most of the Clergy in the Deanery were present but there was a small attendance of the Woman's Auxiliary owing to a severe snow storm. The Very Rev. Dean Hare of Trinity Cathedral, Davenport, was the preacher on the first evening.

The topics of the addresses on the second evening under the general theme "The Challenge of the Present Crisis to the Church."

(a) "The Call to Work" by the Rev. Dr. Rudd of Ft. Madison.

(b) "The Call to Devotion by the Rev. W. E. Stockley of Clinton, were excellently treated, Bishop Longley summing up the topic at the close with strong words.

A "Quiet Hour" for the Clergy proved of great practical value to the common sense suggestions of Bishop Longley, who spoke to the Clergy concerning the routine work of the Parish Priest. At the Round Table Conference, the Rev. J. H. H. Wilcock led the discussion on "The Christian Nurture Series" and "Social Service" was introduced by the Rev. F. H. Pickworth, Chairman of the Social Service Commission of the Diocese. Routine business was disposed of at the business session and the following resolution was passed and ordered sent to Dr. Sage, Bishop-Elect of Salina:

"For fifteen years the Rev. John C. Sage, D. D., has been a faithful and energetic Priest of the Diocese of Iowa. Two of our largest Parishes, St. John's, Dubuque, and St. John's, Keokuk, have been guided and helped by his watchful oversight and constant ministrations. In the Diocese at large, he has been one of our most useful men among the Clergy.

As a delegate to the General Convention, as a Rural Dean, as the Diocesan agent in the gathering of the Increased Episcopate Fund, and in almost every possible place of service, he has been helpful and true. In the Deanery, either as its entertainer or participating in its programmes and deliberations, he has never been wanting.

Now when the Church has called him to a wider service as the Bishop

District of Spokane Celebrates its Twenty-fifth Anniversary

The Missionary District of Spokane celebrated the twenty-fifth anniversary of its organization December 2nd to 4th. On the first Sunday in Advent, December 2nd, special services were held in all the Churches and anniversary sermons were preached by the officiating Clergymen. A union service of all the Spokane Churches was held at All Saints' Cathedral in the evening, with an address by Bishop Wells. A conference of the Clergy of the District was held on Monday, the 3rd inst., and a banquet was held at the Hotel Davenport on Tuesday evening, at which addresses were given by visiting Bishops from the Western states. Souvenir programs were distributed in all the Churches at the Sunday services. On Sunday afternoon, St. Thomas' Church for the colored of Spokane was dedicated by Bishop Wells. The Vicar is the Rev. James A. Palmer. The new building, which consists of the Church and Parish Hall, was erected under the superintendency of the Rev. M. J. Stevens. Bishops Page and Wells and others took part in the opening service.

of the Missionary District of Salina, the Muscatine Deanery are sincerely desirous of expressing their gratification at this recognition of Dr. Sage's value as a Missionary force, to emphasize in this way their sense of personal loss at his departure, and devoutly to invoke God's choicest blessing upon him in his new work, and to ask that He in Whose hands are the hearts of men may give to the Bishop of Salina a body of faithful men and women, and that both Bishop and Diocese may come at the last to the Land of the final harvest bringing their sheaves with them."

It was a pleasure for the attendants to note the restored and beautified Church which has recently been entirely rebuilt by the Rector, Rev. Mr. Pickworth and his band of faithful people.

While not largely attended, the sessions of the Woman's Auxiliary were most helpful and interesting. The special addresses were on "The new Junior Plan; How Can We Use It?" by Miss Henderson, and "Educational Work," by Miss Dysart.

Parish Celebrates its Silver Anniversary

Commemoration of the twenty-fifth anniversary of the laying of the cornerstone of St. Andrew's Church, South Orange, N. J., was observed on St. Andrew's Day, November 30th. The celebration included a special service in the evening at 8:15 o'clock followed by a reception in the Parish House. The Rev. F. C. Todd, who has been the Rector since May, 1909, presided. The Rt. Rev. Dr. Edwin S. Lines, Bishop of Newark, and the Rev. Dr. Alexander Mann, the first Rector, now of Trinity Church, Boston, were in attendance. St. Andrew's is an off-spring of Grace Church, Orange, and the Church of the Holy Communion, South Orange. It was organized in 1892 and the first service, held at that time, was participated in by the Rev. Anthony N. Schuyler, The Rev. Dr. Mann, and Bishop Brewster, then Rector of the Church of the Holy Communion, now Bishop of Maine. The Mission was incorporated as a Parish in October, 1892, and the cornerstone of the Church was laid by Bishop Starkey on St. Andrew's Day of that year. A Parish House was erected in 1900. The Church School outgrew the Parish House, and in 1912 Mr. William

Fire Destroys a Mission House

BOARD OF MISSIONS CALL FOR HELP

A telegram has just come from Bishop Funsten announcing the total destruction by fire on the night of November 28th of the Mission House and contents on the Fort Hall Indian Reservation in Southeastern Idaho. No lives were lost, but the Rev. John E. Shea, the missionary in charge, lost all his personal property. The cause of the fire is unknown. Bishop Funsten asks me to make the loss known throughout the Church papers and to express his earnest hopes that \$15,000 will be speedily given for the erection of a new Mission House.

The building destroyed by fire was not worth nearly that much. Whether or not it was insured Bishop Funsten does not say, but in view of the care which he invariably exercises in matters of this kind it may be safely assumed that the building was as fully insured as the circumstances would permit.

Fort Hall Reservation was begun long ago by the Connecticut Indian Association. A few years ago it transferred the work and the property to Bishop Funsten's care. Only within the last

Church Advertising Pays Says The Rev. John Boden

The Rev. John Boden, who succeeded Bishop Wise as Rector of the Church of the Holy Communion, St. Louis, Mo., addressed the members of the Advertising Club of that city on December 4th. The Globe-Democrat states that according to Mr. Boden advertising pays for the Churches as well as for any line of business, although the returns to the Churches do not come in dollars and cents. The speaker declared that the Missioners of the Church, through the evangelization of the lower classes, have opened up more markets for merchantable goods than ever could have been opened up through advertising mediums. He explained that this was done through the new needs created, when the plan of living is raised for the people among whom the Missioners work.

The Biblical prophecies, Mr. Boden declared, were among the earliest forms of advertising, since they served as an excellent form of publicity for future events. Today the advertising man is instrumental in placing in the hands of readers a vast amount of entertaining literature through the medium of magazines, which could not exist save for the advertising patronage they have.

"We hear a great deal today about our young folks being less religiously inclined than the younger people in the days of our youth. This is not true. The fact is that today there are innumerable forms of amusement which entice young people away from their religious duties, which were unknown in former days. Among these are automobilism, golf, the movies and other attractive forms of entertainment," the speaker declared.

"The propaganda which has been spread in the United States during the last twenty years by Germany regarding its aims and ambitions was the cleverest advertising campaign ever carried on. It advertised persistently that Berlin was to become the political, financial, educational and social center of the world.

"Through the atrocities which they have committed during the war the Germans have advertised to the world that even the devil himself has not ingenuity enough to keep up with Prussianism in inventing new forms of barbarity," the speaker declared.

The Diocese of Newark Receives a Splendid Gift

A member of the Diocese of Newark has established a Trust of a permanent character which will give to the Diocese \$15,000 annually, of which amount one third, \$5,000 will go to the Board of Diocesan Missions and Church Extension to be divided equally between assistance in building Mission Churches, Rectories, etc., and the increase of inadequate salaries of missionaries. One third, \$5,000, will go to the Cathedral Chapter and help carry out plans of Diocesan service centered in and about Trinity Church, Newark, which has been accepted as the Cathedral Church of the Diocese. The remaining one third, \$5,000, will be divided so as to help many Diocesan undertakings. The two Hospitals, the Loaning Fund, the Newark City Mission, the Board of Religious Education, the Diocesan Social Service work, Bonnie Brae Farm for homeless boys, the Fund for the support of the Episcopate, the Fund for the Bishop's use and for special Diocesan needs will all be benefitted. It is a great gift for the Diocese and it is believed that it will stimulate and extend its work in many ways.

THE VALUE OF A CHRISTIAN YEAR

If the Christian year is a season of growth, an unfolding of your life toward God, truths you never thought of will dawn upon your vision; victories over evil you never dreamed of will be won; a life you have never so far known will be your future experience.

Joan of Arc to be Shown at Church

The following is from a local paper: The Evening Service of Social Worship, as it is called at Christ Church, Springfield, Illinois, receives its title from the endeavor to give expression to the Social Gospel, particularly. The Social Hymns and Prayers of The Church's Social Service Commission find a responsive use and a quiz club at the close of the service gives opportunity for asking questions of the Rector in an informal way. Frequently, the moving picture machine in the Parish House serves its purpose well in choice selections of film stories that have a religious or social significance, as on Sunday evening, December 9th, when "Joan of Arc" was presented.

The Rev. Lester Leake Riley announces that the film story of "Joan of Arc" will be presented as a part of the Sunday evening service at Christ Church as an illustration of the identity of religion and patriotism.

"There is nothing unusual in such an association," said Mr. Riley, "Joan of Arc stands out as a symbol for all ages of the truth of that declaration. To all of us as citizens in a democracy there is an added dignity and worth to our lives because they are bound up with and expressive of the ideals of our nation. Never were we so conscious of that fact as now. And as we idealize our heroes, Washington and Lincoln, we may truthfully say that we reverently worship the spirit of our country as the expression of God's will in our common life in the nation. To France, Joan of Arc means just that and we may share with a new appreciation and understanding this great story of France's heroine."

J. Rogers, of Orange, presented the Parish with a new building for Sunday School purposes, one of the brightest and best ordered Parish Houses in New Jersey.

Seniors at Seabury to be Ordained Deacons

Six members of the Senior class at Seabury Divinity School, will be ordained to the Diaconate by the Rt. Rev. Frank A. McElwain, D. D., on the Third Sunday in Advent, December 16th, in the Cathedral of our Merciful Saviour, Faribault, Minn., as follows.

Charles William Baxter, De Forrest Bardsley Bolles, Edward Fairbanks Crary, Samuel Harmon Edsall, Ian Robertson, and Walter Herbert Stowe. The Rev. Frederick F. Kramer, Ph. D., Warden, will be the Presenter. All the candidates are native sons of the state of Minnesota, and under the direction of the Bishop have had practical experience in Parish work in the Missions of the Southern part of the Diocese. Mr. Baxter is in charge of St. John's Church, Lake Benton, and of St. James' Church, Marshall. Mr. Bolles is in charge of St. James' Church, St. Paul. Mr. Crary is in charge of the Church of the Holy Communion, St. Peter, and of the Church of the Transfiguration, Belle Plaine. Mr. Edsall, son of the late Bishop Edsall, was assistant to the Rev. Dr. Ryan of Duluth, the past summer. Mr. Robertson is in charge of Grace Church, Minneapolis. Mr. Stowe, son of the Rev. Andrew D. Stowe, Secretary of the Diocese, is in charge of Trinity Chapel, Excelsior, and is a teacher of history in the preparatory department of the School. Two other members of the class, candidates for Holy Orders from the Diocese of Nebraska, will be ordained early in the new year by Bishop Williams.

year or two has the Bishop succeeded in paying off the indebtedness upon the building destroyed.

The Indians at Fort Hall are very largely unevangelized pagans. Nevertheless the Bishop has been greatly encouraged by the progress that has been made, especially in reaching the children who were brought in from the scattered reservation homes to live in the Mission House with Mrs. and Mr. Shea. This combination of school and evangelistic work seemed to be making progress.

\$15,000 will build and equip a new Mission House that will enable Bishop Funsten and Mr. Shea to carry on more successfully than ever this work among a desperately needy people. Everyone will hope that Bishop Funsten's Christmas may be brightened by the knowledge that the \$15,000 has been fully given.

Gifts may be sent to Mr. George Gordon King, Treasurer, 281 Fourth Avenue, marked "Special for Fort Hall Mission House."

JOHN W. WOOD.

The real parasites of society are the idle rich, who give nothing back for all they have received. The man whose daily toil and hard, brawny hands have exchanged a day's labor for the poor wage which he carries to his home in the evening is a nobleman in comparison with the spendthrift, whatever his lineage, who wastes his patrimony on himself and leaves the world no better than he found it.—United Presbyterian.

There are many who at least profess that they have no confidence whatever in human nature. They are making an unconscious but awful self-revelation in this profession. The healthy minded man looks for that which is good and rejoices to welcome and to applaud it wherever it is found.

THE WORK OF THE MINISTRY

Make Roads for Christ—Open the Way for Christ —Everywhere and in Every Heart BY THE VERY REV. FRANCIS S. WHITE

THIRD SUNDAY IN ADVENT THE COLLECT

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee; Grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world we may be found an acceptable people in thy sight, who livest and reignest with the Father and Holy Spirit ever, one God, world without end. Amen.

The work of the ministry is to prepare the way for the Lord to follow. So you can see it involves something more than lip service and eye service. It demands personal service. Every minister has at least one great temptation, and that is to become a hireling. An hireling, you will recall, is one whose idea of service is purely gainful. He serves others to get something for himself. It is true that he who serves with the highest motives in mind will also gain. God always rewards service, and the more a man or woman puts his or her heart into the business of ministering, the richer will be their individual rewards.

Every one baptized into the Church is baptized into a life of ministering, and the whole purpose of ministering is to prepare the way for the Lord to come and occupy. Now, to make a way ready requires different kinds of workmen. God wills to use every kind of talent for the work of making highways for Himself. No Church, therefore, has the right, or complete, or efficient idea of the ministry who limits it only to the ranks of the priests and the prophets. Such ideas will inevitably produce a congregation of parasites, drones and hirelings. To destroy this idea, we must do our best to drill into the hearts of our children the thought that Christ expects them to be always on the lookout for chances to make roads for Christ, and in the early morning of their lives we should teach them to say, "Here am I, send me." And also early in their lives must we teach our children to look on all the sorts of people whom they meet, no matter who or what they are, as people into whose hearts Jesus expects some one to make a way for Him to enter still more closely.

God's religion has its mysteries, just as God's science and God's art have their mysteries. And to each and every kind of minister does God give a bit of His ministry to guard, and to administer it as a good steward. In our idea, then, of being ministering stewards we should more and more clearly recognize that there are diversities of gifts and differences of administration, but it is the same God who ministers them to us all for the one great purpose of preparing the way into a man's soul for Christ to enter, and the earlier we realize our own stewardship in this particular regard, the more earnest, happy and contented will our lives become.

Note that Mother Church expects us all to exercise our stewardship by turning the hearts of the disobedient to the wisdom of the just. In other words, we are to get people not to live their lives by impulses, but by that wisdom whose lasting quality is justice. Do you realize how much "philanthropy" is being ministered these days because people are willing to give from pity, and to part with benefactions and largesses out of their abundance, but seem very loath to deal justly with their fellows in the industrial world? Do you realize, too, how much the Church has lost her hold on many men because her laymen and laywomen have neglected their stewardships and left the business of the ministry to a certain few of her vast body who have been ordained primarily for Altar or pulpit service? God help you and me to realize that what counts with God are souls that are turned from living impulsively to living justly toward God and neighbors, and whose aim is ever to have a conscience void of offense toward God and toward man.

"An acceptable people." Let us remember that we are acceptable to a just God only through the merits and by the pleading of Jesus. And as we ponder this, let us recall that it was Jesus who said, "The Son of Man came not to be ministered unto, but to minister." Resolve to do some personal work for the Saviour every day this new Church year, and

to watch out for opportunities to bring some soul to the healing touch of Christ in Baptism, Confirmation and the Holy Communion. Wouldn't it be wonderful, that is, to turn, one soul a week to Jesus Christ? As a Christian minister, can you dodge this responsibility and this privilege of exercising your stewardship?

THE EPISTLE

Let a man so account of us, as of the ministers of Christ, and stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful. But with me it is a very small thing that I should be judged of you, or of man's judgment: yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified: but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.

Faithful in little, faithful in much." Who shall decide whether we ministers are faithful ministers? Only One can fully and truly and really pass judgment on our records as ministers and stewards. All the mystery of the life of God is put by Him into earthen vessels. The man whose conscience is void of offense toward God and toward man might be thought to be his own best judge. But the Apostle brings it home very clearly that for him only from the Lord, who gave

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THE GOSPEL

This is the record of John, when the Jews sent priests and Levites from Jerusalem to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ. And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that prophet? And he answered, No. Then said they unto him, Who art thou? that we may give an answer to them that sent us. What sayest thou of thyself? He said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. And they which were sent were of the Pharisees. And they asked him, and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them, saying, I baptize with water: but there standeth one among you, whom ye know not; he it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing.

The different ranks of the ministry are to hunt out the blind, the dumb, the deaf, the lame, the poor, and to help them learn of Jesus. Physically, mentally, spiritually are these service efforts of ours to be directed. God wants to save the whole man. God wants us to teach others that every

THE VALUE OF A CHRISTIAN YEAR

The wheels of the Church do not carry us to new scenes, new truths, new doctrines. We keep to the old paths and the old ways. We turn again the leaves of the old, old Prayer Book, and the moment we end the season of Trinity we turn back to Advent.

him his commission. But we ministers, of whatever rank we are, should have it burned into our consciences that we ourselves will some day have to give an account of our faithfulness to Him who will judge righteous judgment, and that while we are to be living and working among men—serving them—we must realize that God's judgment, not man's judgment, is to be the source of our joy or our sorrow. Leave judgments to God. When God's time for judging comes, we have the words of Jesus for it that much human judgment will be reversed. Many that are first in our opinion shall be last in God's, and the last shall be first. God's judgments are continually being made manifest in the lives of men. Leave men to Him. He will bring to light the hidden things of darkness, and their perpetrators' motives will also be brought to His light, and both motive and action will receive their balanced recompense from Him who alone can truly embody both mercy and justice.

In your work as a minister of Christ, turn your attention first and foremost to a man's motives. Find out the motives lying behind the actions of a man whose outward life bears every mark of disobedience. Then on those motives throw the strongest light you can from God's written revelation, and let conscience speak for God to the soul to whose shrine you would lead the Christ.

To this work of turning the hearts of the disobedient to the wisdom of the just you must be faithful. It is hard work to be faithful in this service. It is very difficult to return to the threshold of a soul from which you have been spurned, but you must keep at it, or the soul may be lost and wander on in darkness without your help and guidance, and so you will have lost a chance to place a star in your crown.

"Judgment will begin at the House of God." This means that we ministers, of whatever rank we are, should look well to our record for faithfulness. Have we "kept after" some soul until we have brought that soul in penitence and thankfulness to the feet of the Saviour on the cross? Do we know the joy of converting a soul from the error of its ways? Remem-

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THE CHRISTIAN MAN HAS A CHRISTIAN CALENDAR

The Church of a Christian Year

The writer was present at one time in a public gathering when various speakers were discussing the value of the study of Latin and Greek in our schools and colleges. The Chairman introduced one speaker—a professor of Greek in one of our colleges—in these words:

"It is with great pleasure that I introduce to you as one of the speakers on this occasion, Prof. of College. He is fitted to discuss the subject in a remarkable degree, for he is a thorough linguist and enthusiastic student. You will understand what I mean when I tell you that in the quiet of his study he thinks in Greek."

It is an apt illustration of the influence of a Christian Year upon those who thoroughly enter into its spirit. We no longer talk about the seasons as Spring, Summer, Autumn and Winter, but Advent, Christmas, Epiphany, Lent, Easter, Trinity. We head a letter not with the date, November 30—but St. Andrew's Day. Our year is a Christian year, and we think in a Christian language. Everything speaks of Christ, not in any language of cant, but naturally, and we live in Christ's life—and that life exerts its influence—we think as Christians. Therefore, as the man who thought in Greek was so much better fitted to plead its cause, because he spoke whereof he knew, so the Christian who lives in the thought of Christ that the Christian Year emphasizes, can tell in the most convincing language of the power of Christ in the human life.

The Church seasons make what is known as the Church Year. By means of it, all doctrines of the Gospel are taught anew every year. Due prominence is given to all. Not one is undervalued or forgotten. Most Christian bodies have one dogma as a watchword, as Predestination, Justification by Faith, Immersion, Good Works, etc.; but it cannot be said that any one doctrine is the distinguishing mark of the Episcopal Church. She values all doctrines revealed by God, and all find a place in her Creed and worship as shown by the Church Year.

A gentleman was once called upon in a public gathering to give a reason why he joined the Episcopal Church. His answer was: "Because it is the Church of a Christian Year."

And he continued: "This is an age that likes novelty, that is always looking for something new to attract and amuse—an age of progress that is leaving old things behind. It may seem strange to hold up before such an age an old Prayer Book—many centuries old—and choose it in preference to all things that are new, and join a Church because it clings to things that are old, and prize its teachings of a Christian Year, whose chief characteristic is that it treads old paths, and year by year gives us the same prayers, the same Collects, Epistles and Gospels, the same Scripture lessons, the same feasts and fasts—doing this year as we did last year, as even our fathers did in their time of old. Yet it is a fact, and I am proud to acknowledge it.

"We must remember that life is made up of things new and old. The newer some things are the better we like them; the older other things are the more we prize them. Life demands both. There is a constant variety, change, even novelty. There must be, for some things are worn out by constant use. We get tired of them. There are also those things which age renders more precious, which constant use endears to us.

"This is illustrated in our social life. Upon the surface are the novelties, the recreations, the entertainments, the gaieties, the merry laugh. Beneath the surface is home life, where loves of long duration cement the ties that bind hearts together, where the old associations, the familiar pictures, the furnishings, yea, the dear old walls of our childhood's home, make it all seem so precious to us. We tire of recreations. We never tire of home.

"Upon the surface of the ocean are the light, airy vessels, good only for pleasure, skipping about upon the waves, pleasing us with their antics. Upon the same waters are the large, well-ballasted vessels, ploughing steadily, unchangeably, toward a desired haven. They represent the gaiety and the seriousness of life—its pleasures and its business.

"So it is in regard to the Christian Year. There is variety in its changing seasons, in which Christian truth and worship are presented to us now in festival, again in fast. The Christmas carol thrills us with joy; the Lenten hymn carries its sad appeal to tender hearts. But taken all in all, underneath the variety there is a thought that represents that permanence and stability which every soul needs. Who would care for a changeable God, or a changeable Gospel, or a changeable faith? And can we be content to invent a changeable worship to represent what must ever wield the same influence upon the human soul? To me, the Christian Year may be likened to God's mercies—new every morning, yet always the same. So the round of services under the guidance of a Christian Year are new, though always old, new in their refreshment, but always old in fact. There is something permanent in our religion, something that we can learn to love, as we loved the hymns we learned in childhood's days. There is the old, old Church to work for, and to pray for, and to live for, sweet Communion and solemn vows as old as the centuries, that we can prize—a Prayer Book, hallowed with the associations of saints and martyrs, which to change, except in the merest detail, would be a calamity. Such a Church is a home. "And not least among its blessings is the fact that the Christian Year allows no one-sided ideas of truth. We are not subject to the caprice of any individual minister who is apt to magnify one phase of truth

can adequately value this treasure of a birthright Churchman.

"To be using today the self-same words that have through centuries declared the faith or made known the prayer of that mighty multitude, who being now delivered from the burden of flesh, are in joy and felicity:

"To be baptized in early infancy, and never to know a time when we were not recognized and welcomed among the millions who have entered the same door:

"To be confirmed in due time, in faith that has sustained a noble army of confessors, approving its worth through persecutions and prosperities, a strength to the tried and a chastening to the worldly-minded:

"To be married by an authority before which kings and peasants bow alike, asking benediction upon the covenant that, without respect of persons, binds by the same words of duty, the highest and the lowest:

"To bring our new-born children as we were brought, to begin where we began, and to grow up to fill our places:

"To die in the faith, and almost hear the Gospel words soon to be spoken over one's own grave as over the thousand times ten thousand of them who sleep in Jesus:

"In short, to be a devout and consistent Churchman brings a man through aisles fragrant with holy associations and accompanied by a long procession of the good, chanting as they march in a unison of piety and hope until they come to the holy place where shining saints sing the new song of the redeemed. And they sing with them."

The Epistle to The Ephesians By B. W. Bonell

(A running commentary compiled

WHAT THE CHURCH TEACHES THE FATE OF THE WICKED

XLVI.

ETERNAL PUNISHMENT

The Church, from the days of the Apostles, has taught that there would be a final judgment, whose decree should be irrevocable—a separation of the sheep and the goats, with reward and punishment which was in each case to be perpetual. But to this teaching of the Church Catholic much has been added, in popular theology, which has by no means the same authority. The idea of material flames as the means of eternal punishment has no real place in the doctrine. The Eastern Church has always interpreted the passages of Scripture which speak of fire as the means of punishment as symbolical rather than literal, and regarded the punishment of the lost as consisting of deprivation of joy and the pangs of conscience. After all, flames are not needed to make a hell. If the soul of man can reach a condition where sin reigns supreme in it, and where it is associated only with other lost souls, that must be misery unspeakable. Sin can make its own hell.

It is interesting to note how much of the popular conception of hell is drawn from pagan sources rather than from the Bible. Dante voiced the ideas of the Middle Ages, and his own measure of indebtedness to the poet Virgil is self-evident.

CONDITIONAL IMMORTALITY

In recent times a new conception of the fate of the wicked has had a wide acceptance among Anglican writers.

This is called the doctrine of conditional immortality. It is based on the belief that the soul of man is not immortal by its own inherent nature, but only as it becomes united with God. "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." The teaching is that the soul of man exists only because God wills it to exist. After the final judgment, when all hope of repentance is lost, God will withdraw from the wicked His power which keeps them in existence, and they will cease to exist, be annihilated. In support of the doctrine, it is pointed out that the lake of fire, in the Book of Revelation, symbolizes annihilation rather than torment, because "Death and Hades are cast into the lake of fire". Death can be annihilated, but it cannot be tormented. Moreover Gehenna, the symbol of the ultimate fate of the wicked, seems to have been drawn from the dump heap outside of Jerusalem, "where the worm dieth not, and the fire is not quenched", where refuse is utterly consumed.

THIS GUARDS THE ESSENTIALS

Such a conception, while quite different from the teaching of the Church throughout the ages, does none the less guard the essentials of that teaching. Annihilation is "eternal punishment" in the sense in which those terms are used in Scripture. St. Jude says that "Sodom and Gomorrah suffer the vengeance of eternal fire", when manifestly he does not mean that those cities are being tormented by eternally burning fire, but that the fires which destroyed them wrought an irrevocable and perpetual destruction. They, as cities, were visited with eternal punishment. So annihilation is eternal punishment in the same sense. The inherent immortality of the soul is a doctrine which comes from Plato rather than from the Bible. Finally, this conception of annihilation of the wicked solves the problem of dualism, which is a stumbling block in medieval doctrine.

LIBERTY OF INTERPRETATION

This is one of the doctrines about which the Prayer Book has little to say, and which each man must decide for himself. We must believe in a final separation between the good and the bad, and the final and complete triumph of Christ's Kingdom; but whether this is to be through the eternal existence in torment of the wicked, or through the annihilation of the wicked, each must decide for himself. J. H. Y.

retribution upon them from God for their misuse of His gifts.

X.: Both Origen and Jerome observe that this word, covetousness, is often coupled by St. Paul with words of lust, fornication and adultery. The reason is obvious. We are all members one of another in Christ. Each member ought to edify the other members, and whenever one member encroaches on and usurps what belongs to another member, he is guilty of covetousness. And in nothing is this sin more shown than in harlotry and adultery assuming to themselves the sacred name of love.

Gore: Among the Ephesians a life of uncleanness had prevailed, made into a regular business and pursued with greediness, i. e., an entire disregard for others' rights. Such a life is only possible where all true human feeling and good taste have been quenched. Such men have become "past feeling".

Vs. 20. But ye have not so learned Christ.

Ellicott: But ye, with distinct and emphatic contrast to these unconverted and feelingless heathen.

Sadler: Have not so learned Christ. To learn Christ comprehends the reception of all the teaching respecting His person and work, and of all His examples and all His precepts. St. Paul expresses all his own experience of thus learning Christ when he speaks about knowing Him and the power of His Resurrection and the fellowship of His sufferings. (Phil. iii:10.)

Ellicott: Christ. Our Blessed Lord is the object which is learnt, the content of the preaching, so that the hearer, as it were, takes up into himself and appropriates the Person of Christ Himself.

Meyer: This does not mean the doctrine of Christ, nor concerning Christ, but Christ is the collective object of the instruction which the readers have received. (Gal. i:16.)

THE VALUE OF A CHRISTIAN YEAR

To a Church, that is a spiritual home, because of its changeless character, cares and toils are cheerfully given; for Her, tears naturally fall, and prayers ascend to God for Her prosperity and peace.

at the expense of others equally important. Nor does it permit error in doctrine, as its teachings keep before us in the course of the year the many-sidedness of truth, and we have it presented to us in all its phases, while pastor and people tread together well-tried paths of devotion, and travel over well-known avenues of thought, and journey together as they visit the places where Christ wrought His mighty deeds and spoke His blessed words, and learn together the blessed truths of the Gospel.

"I thank God that my lot is cast in the Church that sets her face against the idea of novelty in worship to entertain the people, and magnifies the idea of permanence in a worship that must lead each soul into the presence of Jehovah.

"There is in the Christian Year another thought. It is the same, and yet it is different each year. There is stability on the Divine side, but progress on the human side. Like all great sciences, we know only the elements. Our study and use denote our progress in that science. So our religious life. Can any one intelligently repeat the Lord's Prayer every day in the year and have it express no new thought? Can we read the Bible every day, and know nothing more than we did last year? Can Christ be presented as the central thought in every service and in every season, and we know no more of His person and His love than we did the year before? Can a whole Christian Year, laden with truth, pass, and we be as ignorant as we were before the year began? While we want the Year of Grace to be the same, it is for us to make it different in its influence upon our lives. We may use it with holier minds, truer penitence, livelier faith, warmer love, steadier resolution, and its prayers burning with a brighter flame upon the Altar of our hearts. Thus the Church remains the same, while we are progressive. Such is the purpose of a 'Christian Year'."

The following eloquent tribute is paid our Church by an eminent non-Episcopalian. He says:

"The Episcopal Church preserves a very high grade of dignity, decency, propriety and permanence in all her public offices. No transient observer

from various sources, for the devotional study of this Epistle, by Dean B. W. Bonell of the Diocese of Colorado.)

NO. XVIII.

Vs. 17. This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind.

Gore: These therefore are characteristic of St. Paul. When he has expounded some point of religious belief there follows a therefore indicating the inevitable moral consequence of such belief where it is intelligently and voluntarily held. For example see Rom. xii:1, I. Cor. xv:58, Col. iii:5-12, Heb. iii, x:19, xii:1. It is impossible to resist the conviction that men's behavior depends in the long run on what they believe about God.

Theodoret: Testify in the Lord. I say this with the Lord as my witness.

Ellicott: Not "per Dominum" nor even as specifying the authority upon which, but as usual defining the element or sphere in which the declaration is made. By thus sinking his own personality the solemnity of the Apostle's declaration is greatly enhanced.

Whitby: In the vanity of their mind. The heathen idols are frequently styled "vain things" in the Old Testament. The Apostles preached to the Gentiles to abstain from those vain things, by compliance with which they became vain in their imaginations and their minds were darkened. (Rom. i:22.)

Vs. 18. Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Sadler: Having the understanding darkened. This applies even to the greatest intellects of ancient Greece and Rome, for none of them seem to have had any idea of the holiness of God, and very few of His absolute justice. Consider, on the other hand, the relations of the Jewish Scripture, in which the moral character of God seems expressed in the simplest terms and brought down to the comprehension of the poorest.

"Alienated from the life of God". Two things, apparently, the Apostle says, contributed to their alienation from the life of God—their ignorance

and the hardness of their hearts, which led to this ignorance.

Luther: The life of God. The life which is from God.

Gore: God is living in the world as its inherent life, and each form of creation participates in its measure, even if unconsciously, in the life of God. Consciously and intelligently man was intended to participate in it, but he alienated himself from it by sin; and, while he was physically sustained in life by God, morally and mentally he was an exile. But Christ embodies the Divine life anew in human form, and by His Spirit imparts it as a new life to men. Once more in Christ men live both "in God" and "according to God". See Collect for Ninth Sunday after Trinity.

Whitby: Through the ignorance, i. e., of the nature, the attributes and the providence of God, and of a future state of happiness and misery.

Gore: They became vain in their reasonings, their senseless hearts were darkened. Professing themselves to be wise, they became fools. The root of evil is "the hardening of the heart", hence arises the vanity of the mind, an aimlessness or loss of all true and fixed points of view, a "darkening of the understanding", an inherent ignorance, and accompanying this loss of real intelligence has been a loss of what is the true goal of humanity, fellowship in the life of God.

Vs. 19. Who, being past feeling, have given themselves over to lasciviousness to work all uncleanness with greediness.

Ellicott: Being past feeling. This refers to that moral apathy and deadness which supervenes when the heart has ceased to be sensible of the stimuli of the conscience.

Moule: Themselves. The perverted will is the traitor, the giver over.

X.: Two elements enter into the restraining from sin—will power and the grace of God.

French: In covetousness—immoderate, inordinate desire.

Wordsworth: St. Paul takes care to protest here that the sin and blindness of the Gentile world were the natural results of their own sin in hardening their own hearts and stifling the voice of reason and conscience, and giving themselves up to work all uncleanness with greediness, and was therefore a judicial

NEWS IN A NUTSHELL FROM EAST, WEST, NORTH AND SOUTH

Plans have been completed for the erection of a Rectory and Parish House for St. Gabriel's Parish, Philadelphia, Pa.

A city-wide campaign was conducted at Louisville, Ky., beginning on Sunday, December 9th, in the interest of Missions and the support of the local Parishes.

Five shares of the capital stock in the Dayton, Ohio, Power and Light Company were bequeathed to Christ Church, that city, under the will of the late Mrs. Anna Feicht.

The Parish of St. Paul's-by-the-Lake, Chicago, is undertaking this month to raise a subscription of \$18,000 to cover the indebtedness on the Parish house.

The formal opening and dedication of Holy Cross House, a home for crippled and invalid children, Cleveland, Ohio, occurred on Tuesday, November 27th, Bishop Leonard officiating.

An informal public reception was tendered the Rt. Rev. Dr. Frank McElwain, D. D., Bishop of Minnesota, by the Rector, the Rev. Dr. Freeman and the people of St. Mark's Church, Minneapolis, at the Parish House, on Tuesday evening, December 4th.

The Men's Guild of St. Bartholomew's Church, Chicago, assisted by the women of the Parish and the children of the Sunday School are making a campaign to secure an attendance of at least five hundred persons at the evening service by the Fourth Sunday in Advent.

A handsome tablet has been placed in the vestibule of Christ Church, Beatrice, Neb., bearing the names of members of the Parish who are serving in the army and navy. The tablet is of polished oak with the names and decoration painted on the wood.

The marriage of Miss Renee de Pelleport du Pont, daughter of General and Mrs. T. Coleman du Pont, to Mr. John Wilcox Donaldson took place at Trinity Church, Wilmington, Del., on Saturday evening, November 24th, the Rev. of Bethlehem, a kinsman of the bridegroom, officiating.

A service flag was unfurled, in St. Luke's Church, Scranton, Pa., on Thanksgiving Day, states the Rev. Robert P. Kreidler, Rector, "to bear constant testimony to those who are home, of those who have entered into the service of the nation." Fifty-four names are on the honor roll.

The third annual conference of the eastern seminaries was held at Middletown, Conn., on Friday and Saturday, November 30th and December 1st. Berkeley Divinity School entertained the delegates. Addresses were made by the Rt. Rev. Dr. Atcheson, Suffragan Bishop of Connecticut; the Rev. Dr. Flavel S. Luther, President of Trinity College, and the Rev. Frederick H. Sill of Kent.

The Church Club of Chicago gave a patriotic and social service dinner on Thursday evening, December 6th, at which addresses were made by the Rev. Frank E. Wilson of Camp Grant, Rockford, Ill., the Very Rev. Bernard Iddings Bell of the Great Lakes Training Station, the Rev. J. B. Haslam, and the Rev. Dr. George Craig Stewart. Mr. Haslam spoke on "Food Conservation," and Dr. Stewart on "Episcopal Institutions of Chicago."

A celebration of the Holy Communion will be held as the opening service of the Church School at Trinity Church, Highland Park, Ill., on the third Sunday of each month, beginning December 16th. It will be known as "The Young People's Eucharist." The Rev. Dr. P. C. Wolcott, Rector, states that "the purpose of this plan is to train the pupils of the school in the service so they will come to know and appreciate it before they are confirmed."

An active young people's society has been organized in All Saints' Church, Pontiac, Mich., under the direction of the Rector, the Rev. H. J. Simpson, for social service, study and prayer. A service is conducted in the Church every Sunday at 6:30 o'clock for the members of the society, and entertainments are given once a month in the crypt of the Church.

A Memorial Service for the late Miss Sarah F. Smiley, foundress of the Society for the Home Study of Holy Scripture and Church History will be held in the Church of the Transfiguration, New York, on Wednesday, December 19th at 10 a. m.

The new members of the faculty of St. Mary's College, for girls, Dallas, Texas, were presented in their first recital and tendered a reception at Graff Hall on Wednesday evening, November 21st. The new faculty members are Miss Eva Scott, pianist; Miss Dorothy C. Lee, reader; and Miss Annie E. Jones, pianist. Bishop Garrett honored the occasion by his presence.

"It is well to remember," urges the Rev. John Munday, Rector of Grace Church, Port Huron, Mich., "that the present continual calls being made upon Americans for the Y. M. C. A., the Red Cross and other splendidly worthy objects, must never be permitted to interfere with our gifts towards specifically religious objects. If they do, then we are 'killing the goose that laid the golden egg.'"

Several flags of the allies, presented by members of the congregation, have been placed in Grace Church, Oak Park, Ill. The British Union Jack was given by a group of persons, the Belgian flag by Mr. William Southward, the French flag by Mr. and Mrs. Harry White, the Italian flag by Mr. and Mrs. Perce, and the service flag by the mothers of the boys in the army and navy under the leadership of Mrs. O. L. Fox. The Parish sent more

than sixty Christmas kits to the soldiers.

"It is rather a startling fact" says the Rev. Lloyd B. Holsapple, of Omaha, Neb., "that teachers in public schools are required to have certificates of efficiency, yet teachers of the greatest school, the Church School, are accepted when they volunteer. I think we have reached the stage when we should not accept volunteers unless they show they are qualified."

The Indianapolis News announces that the Rt. Rev. Dr. Charles D. Williams, Bishop of Michigan, and Dr. Henry Van Dyke, formerly United States Minister to Holland, were the principal speakers at the big war conference held in Indianapolis under the auspices of the Indiana State Council of Defense, December 13th and 14th.

One of the splendid customs at Seabury Divinity School, Faribault, Minn., is the keeping of Thanksgiving as a Family Day. The Bishop of the Diocese, the Faculty and the students are guests of the School. The day opened with a Celebration of the Holy Communion at 7:30 o'clock, followed by a service at 10:30 a. m., in the Cathedral of our Merciful Saviour with the students from Shattuck School and St. Mary's Hall in attendance. Bishop McElwain preached the sermon, emphasizing the thankfulness which the nation felt in being called into world-wide service—thankful that our country can no longer live unto herself alone but must take her place in the world's life, assuming her full share of its duties and responsibilities. It was a large family which sat down to the dinner, some fifty in number, and the family spirit prevailed throughout. The Rev. Dr. Frederick F. Kramer, Warden, acted as toastmaster, and speeches were made by Mr. Bolles of the Senior Class, the Rev. Mr. Stanley, the Rev. Mr. Meneff, and Bishop McElwain. The Glee Club expressed their thankfulness in song, closing the Family Day with the School song, "Seaburiensis Floreat."

A service flag containing sixteen stars was placed in the Church of the Advent, Chicago, on the First Sunday in Advent. The Rev. Gerald G. Moore, Rector, states that a Red Cross will be added to the center of one of the stars in commemoration of James H. Walters, Jr., who enlisted in the war, under the Canadian government two years ago, and gave up his life in the service in Europe. He was a member of the Church of the Advent. The Church of the Advent also celebrated the sixteenth anniversary of its organization on that Sunday.

Trinity Church, Covington, Ky., celebrated its seventy-fifth anniversary on November 24th and 25th. Bishop Burton of the Diocese of Lexington, preached the sermon. The Masonic organizations of the city attended the services on Sunday morning, the 25th. The cornerstone of the Church was laid by the Masonic fraternity on June 24th, 1843. Bishop Greer, of New York, the first Rector of the Parish, Bishop Burton of Lexington, and the Rev. James M. Magruder, former Rector, were present and took part in the celebration.

The last number of the Record, published in the interest of St. John's Church, Columbus, Ohio, is devoted exclusively to an extended and highly instructive Manual of Membership under the following headings: Membership: Requirements for membership, Manner of becoming a member, Degrees of membership. Membership in good standing. Duties of Members: Prayer, Bible reading, Abstinence, Almsgiving, Frequent Communion, Church work, Church extension, Self examination. Some Church Rules: Marriages, Sickness, Burials, Confirmation, Removals. The Church's History and Organization: History of Episcopal Church, Organization in the United States, Numerical strength in the world. The Church's Calendar. Some Church books and periodicals.

A successful campaign was conducted the past week at Duluth, Minn., to arouse the interest of the members of the several Parishes of the city, and to secure their support for the local work and Missions. The canvass began on the 9th inst. Prior to making the canvass an enthusiastic meeting was held, over which the Rt. Rev. Dr. J. D. Morrison, Bishop of Duluth, presided. The Rev. C. C. Rollet, Secretary of the Sixth Province, was present and also assisted in the campaign. Mr. F. W. Paine, was Chairman of the special committee having the campaign in charge, Mr. T. S. Wood was the publicity director, and the Rev. W. E. Harmon Chairman of the entertainment committee.

A portrait of General Joseph T. Dickman, painted by H. D. Ferguson, was recently presented to Mrs. Dickman, by the Church War Commission and the War Recreation Board at Camp Custer, Battle Creek, Mich. The presentation took place earlier than was expected owing to the fact that the General's headquarters had been changed from Camp Custer to Camp Green. W. I. Fell, Chairman of the War Recreation Commission made the speech of presentation. Mrs. Dickman made a cordial response and brief talks were made by the Rev. William Heilman, Civilian Chaplain, and Mr. Ferguson. By permission of Mrs. Dickman the portrait will be on exhibition at the Church Club House for a short time.

The service flag of St. Luke's Church, Evanston, Ill., now has seventy-six stars.

The Rt. Rev. William Walter Webb, Bishop of Milwaukee, confirmed a class of six children and three adults at St. John's Church, Burlington, Wis., Sunday, November 25th. On the following Monday a dinner was given for the men of the Parish, who had the

Personal Mention

The Rev. W. P. Gerhardt has also resigned his work at St. Elmo, Chattanooga, Tenn., to accept war work.

The Rev. John N. Goodrich, Rector of St. John's Church, Mt. Pleasant, Mich., has resigned and accepted a call to Christ Church, East Tawas, Mich.

All communications for the Rev. Hugh M. MacWhorter, Priest-in-charge of St. Andrew's Church, Downers Grove, Ill., and St. John's Church, Naperville, Ill., should be addressed to P. O. Box No. 501, Downers Grove, Ill.

The Rev. Hugh B. Mac Jameson, has resigned as Rector of St. Peter's Church, McKinney, Texas, and accepted the Rectorship of St. Andrew's Church at Bryan, Texas. He will assume his new duties the first of the year.

Bishop Lloyd, Bishop Brent and Archdeacon Schofield arrived safely in Liverpool on December 4th.

The Rev. A. C. Killeffer, formerly Rector of St. Paul's Church, Franklin, Tennessee, has become Rector of the work at St. Raphael House, Monterey, Tenn.

The Rev. G. Irvine Hiller, Rector of St. Peter's Church, Nashville, Tenn., has accepted the appointment as Civilian Chaplain at Camp Gordon, Atlanta, Ga.

The Rev. Adelbert McGinnis of the Diocese of Maryland, entered upon his new duties this week as assistant to the Rev. Robert P. Kreidler, Rector of St. Luke's Church, Scranton, Pa.

The Rev. Bates G. Burt, Rector of St. Paul's Church, Marquette, Mich., has been granted an indefinite leave of absence by the Vestry in order that he may take up Y. M. C. A. work at Camp Custer, Battle Creek, Mich., beginning January 1st.

The Board of Religious Education of the Diocese of Tennessee met in Nashville and the meeting was attended by the Rev. Messrs. Capers, Pugh, Jonnard, Gerhardt, DuBose, and Mr. James Sharp. A Standard of Organization was adopted for the Diocese and routine business transacted.

The Rev. Malcolm Taylor, until recently in charge of the Aurora group of Churches, has been appointed Rector and Priest-in-charge of rural Parishes and Missions in Beaufort county, and will reside in Washington, the county seat. He will also have charge of St. John's Mission in Hyde county.

The Rev. George Buzzelle, Rector of St. George's Church, Bismarck, N. D., has recently been giving addresses in a number of North Dakota towns on the work of the Red Cross Society, under the auspices of the Four Minute Men.

The resignation of the Rev. Arthur Dumper, Rector of Christ Church, Dayton, Ohio, has been formally accepted by the Vestry, and he will take up his new work as Rector of Old Trinity Church, Newark, N. J., immediately after Christmas. The Rev. B. H. Reinheimer assistant Rector will have charge of Christ Church until a successor to the Rev. Mr. Dumper is elected. Plans are under way to convert Trinity Church, Newark, into the Cathedral Church of the Diocese.

The Rev. Alfred Lockwood, Archdeacon of Spokane, Wash., has accepted a call to become Rector of the Church of the Redeemer, Pendleton, and will commence his duties early in December. The Reverend gentleman has been connected with the District of Spokane for over twenty years, during which time he has served Grace Church Ellensburg, six years, was Dean of All Saints' Cathedral for six years, then became Rector of St. Michael's, North Yakima, for five years and has served as Archdeacon of Spokane for the last three years.

The Rev. Emory S. Towson, Vicar of St. James and St. Peter's Churches, Spokane, has been appointed by the Y. M. C. A. War Council as its special representative in the big base hospital at Camp Lewis, American Lake. He will have charge of the social and spiritual work of the hospital, which cares for an average of 1200 patients. His son, Ira, is a First Lieutenant in the officers reserve corps, now at Camp Lewis; the other boy, Charles, is at the Spokane Academy. The Reverend gentleman said, "The war work of the Y. M. C. A. has proved itself such a positive factor in winning the war that I feel I have no right to hesitate longer in getting into the game. The opportunity for such extraordinarily useful service as seldom comes to a man, offered a challenge I felt obliged to accept. The Rev. James Henderson will take charge of the vacant Parish until a Vicar is appointed."

RESPONSIBILITY IS UNIVERSAL

"The man of the world" is as fully under the laws of God as "the man of the Church." It is light that creates responsibility. You cannot close your eyes at noon-day and say the sun does not shine.

An American Churchman, writing to a friend about a recent visit to Japan, says:

"I told Bishop McKim that I didn't dare leave Japan without coming to Tokyo to see St. Luke's Hospital and the site for the proposed buildings. I was astonished at the magnitude of the work done there, and especially impressed by the long list of Japanese physicians and surgeons who practice there. It was a revelation to me. Bishop McKim himself took me through the hospital, in the absence of Dr. Teusler who had recently left for the United States."

A loyal group of the members of St. Andrew's Church, Downers Grove, Ill., numbering just thirty-seven, made a special trip to Naperville on Sunday evening, November 25th to assist in a Thanksgiving Service held in St. John's Church. The St. Andrew's Choir of thirty voices sang a Thanksgiving Anthem, Miss Bryan and Mr. Coleman being the Soloists. Miss Pfeiffer, soprano soloist in St. Chrysostom's Church Choir, Chicago, sang beautifully, a selection from the "Messiah." The Rev. Hugh M. MacWhorter, Priest-in-Charge of the two Missions, read Evening Prayer and preached upon the text, 1 Thess. 5:18, "In everything give thanks." A congregation of over one hundred people was present.

A community Thanksgiving and patriotic service was held in the State Normal School auditorium, Stevens Point, Wis., on Thanksgiving Day, which was participated in by the Roman Catholic, German Lutheran, Methodist, Presbyterian, Baptist, German Methodist and Episcopal Churches of the city. The printed program contained the prayers that were said for Missions, for unity, for our country and a thanksgiving collect. "The Church's One Foundation," "The Battle Hymn of the Republic," and "America" were sung. The Rev. Father Elbert, Pastor of the Roman Catholic Church, and the Rev. E. Croft Gear, Rector of the Church of the Intercession, gave the addresses.

privilege of listening to an address by the Rev. Wm. Dawson of Madison, and a men's Club was organized to meet monthly. Messrs. W. G. Allen and H. H. Newell were elected to serve as a committee to aid the Rector, the Rev. Killian A. Stimpson, in the extension of the Parish work wherever possible. The Rector was the preacher at the community Thanksgiving Day service held at the Methodist Church.

"Because we are impulsive," says the Rev. Charles H. Young, M. A., Rector of Christ Church, Chicago, "it is easy to be carried away with the enthusiasm of new movements that we may easily forget our permanent responsibilities. Our duty to the Church, to the poor and the sick of our own community, and to the Missionary work we are pledged to carry forward for our Lord, must not be neglected because of heavy and pressing demands of the war. There is no good to comfort ourselves, if we merely transfer our giving from one line to another."

Ordination to the Priesthood

At St. Mark's Church, San Antonio, on Sunday, November 25, the Rev. Henry Glaeser, Curate of the Parish, was advanced to the Priesthood by the Rt. Rev. Wm. Theodotus Capers, D. D., Bishop of the Diocese. The candidate was presented by the Rev. W. Bertrand Stevens, Ph. D., Rector of the Church. Other Clergy in attendance were the Rev. Henry H. Fay, the Rev. Howard Fulweiler, the Rev. Lee W. Heaton, the Benjamin Bean, and the Rev. Leroy S. Bates, Ph. D. who all joined with the Bishop, in the laying on of hands. The preacher was the Bishop, who took as his subject "The Place and Function of the Church in Our Present Day Life." The Rev. Mr. Glaeser is a graduate of St. Stephen's College, 1914, and of the General Theological Seminary, 1917. He will continue in his present work as Curate of St. Mark's.

The Witness

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

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The Four Present Things

The four last things are Death, Judgment, Heaven, and Hell, but the four present things are Ignorance, Poverty, Suffering, and Sin, and to us the nearer is the more real.

Just like children, the birching of today is far more real than the threatening calamities of tomorrow.

Of course, the child who can persuade himself that birchings are merely the "error of mortal mind" would live in a fool's paradise just so long as he was not birched.

But did it never strike you as strange that though poverty, suffering and sin could be so successfully camouflaged that people do not see them, yet error remains? Why? Because the artist has to have some shadow in order to make visible his lights, and ignorance is the only one of the four that is ever bliss. It hurts the least of all these chastisements, and therefore they revel in it.

But our Lord tells us that the only test of prophets is in their fruits, by which they are known.

Not numbers, nor claims, nor self-assurance, but fruits. And these fruits are well delineated in the description of the last day, the final analysis in which reality shall be separated from hypocrisy, and the final test is that of sympathetic service; feeding the hungry, clothing the naked, visiting the sick, ministering to those in prison.

Of course if I can persuade myself that there is no sickness to visit, I may content myself by absent treatment; it certainly is easier on me; whether it carries out the Master's will is something the Master Himself will decide.

Dives, at least, made no such defence in his place of torment, that Lazarus was merely the victim of error, and surely in that place both Lazarus and Dives knew the worst.

Any system which substitutes a set smile for human service, and smug self-complacency for true penitence has left out of Christ's religion the cross and the sacraments which He instituted, and substituted for them a self-centered philosophy, to which, as to the Greeks, the cross is foolishness.

But why do we have these evils in a world which God made? In the first place it is like asking why we have war as an excuse for not fighting. We are in a state of war brought on by certain causes over which we have no control. War is a fact that we cannot ignore, so are these four evils facts attested by the experience of mankind and by the Gospel of Jesus Christ.

The correctness of our explanation does not affect the reality of our sacrifices. God only can explain the ultimate cause of anything: Why we exist; how we grow; for what reason we die.

Poverty, ignorance, suffering, and sin are merely unexplained phenomena in an unsolved universe. If we knew the answer to the one question, we could probably furnish an answer to the other.

To raise difficulties as to the righteousness of their origin does not mitigate the necessity of our enduring them.

But as in other mysteries we may see through a glass dimly. We can see that every truly lovable character who has passed out of innocence into experience has passed through some form of suffering. The man, too, who has made wealth by his industry did not attain this result because he ignored poverty nor denied it. He attained this result because he was possessed with a dislike of poverty. To him as he struggled on, poverty was the great reality that he dreaded, the accumulation of wealth the panacea that he sought. He was impelled to habits of industry by the wholesome fear of poverty. While poverty was an evil in itself, the sense of poverty was the great incentive to regular habits of industry.

In the same way the sense of ignorance is the great incentive to the student. He acquires habits of study because he fears the result of ignorance.

So a man begins to clean his teeth for fear of their decay. He prefers habits of cleanliness to the tooth-ache.

True, later on he accumulates wealth, knowledge, and cleanly habits for their own sake, but it is the fear of something that causes him to begin.

So the conviction of sin is the beginning of holiness, and repentance must precede any true sanctity.

But what is repentance? It is the dislike of sin and the renunciation of it.

The tramp avoids a bath because he loves to go dirty, and the boor refuses to study because he is puffed up by his own ignorance. So penitence is the wholesome desire for spiritual cleanliness, the constant dread of the defilement of sin.

You see an engineer getting off an engine and you say, "There goes a dirty man." On the contrary he is a very clean man. He bathes every night. The dirty man may look fairly clean, but he never bathes. So you see a member of the Church and you say, "There goes a sinner." No; he hates sin and regularly seeks the cleansing of his soul through the blood of Christ.

The real sinner may look fairly clean, but he never feels the need of being washed. Smug self-complacency was always hateful to Christ, and he scathingly denounced those who trusted in themselves that they were righteous and those who felt no need of being washed.

THE STORY OF THE CHURCH

The Great Schism

The history of the Eastern Church from Hildebrand to the Reformation necessarily centers around the Papacy, for the Bishop of Rome was the center of feudal religion. Even during the seventy years in which he was the tool of France, he retained the semblance of authority.

But in England and elsewhere this authority was being loosed, first because a Pope who did not sit in Peter's seat was an anomaly, and secondly, a thoroughly worldly prelate who cared more for taxes than for justice was bound to lose his power.

England especially objected to paying moneys to Avignon which were to be used by a French King to finance his wars against England. So statutes which asserted the right of the English Nation to resist unlawful taxation and unrighteous oversight were passed

But now a new thing occurred. Pope Gregory XI left Avignon and entered Rome in January, 1377, and died in March, 1378. The Roman populace surrounded the Vatican clamoring for an Italian Pope who would break the ties of French domination and live in Rome.

Acting under such compulsion, the Conclave chose a Neapolitan who was known as Urban VI, who proved to be a harsh and unreasonable master.

When they found the character of the new prelate, the majority of the Cardinals left Rome and, claiming that the last election had been null and void because they had elected under force, they chose a captain of banditti, known as Clement VII, who retired to Avignon, so that Christendom was now edified by the spectacle of two Popes, who mutually excommunicated one another, and who entered upon a period of intrigue and recrimination that lasted from 1378 to 1410.

This dual Papacy was due largely to the rivalry of nations and was kept alive by political intrigue; it was perpetuated by two colleges of Cardinals who regularly elected successors at Rome and at Avignon, and the result was a deplorable decadence of religious enthusiasm, and the rise of popular reformers like Wycliffe and Huss, the precursors of the Reformation. But the powerful factor in the attempt to reform the fast falling Church was that made by the University of Paris. The situation was desperate and the University set forth these possibilities of healing the division:

- (A) The abdication of both Popes.
- (B) A Council of Arbitration.
- (C) A General Council.

But each Pope, although professing to desire the healing of the schism, was willing that it should be healed if he were sure of being the one to survive. So the controversy dragged on for a generation.

The most interesting feature of the controversy was the final decision to call a General Council, the reasons put forward by teared Catholic divines for the assembling of such council, and the bearing of such councils upon the Papal pretensions of an Innocent or a Boniface.

Let me quote first of all the reasons assigned by John Gerson, Chancellor of the University of Paris and Professor of Theology:

"Although the power of convoking General Councils had in later times been exercised by the Popes alone, the Church might resume it under certain circumstances, and it might be summoned, not only by the Cardinals, but by faithful laymen. In case of necessity the Church could subsist for a time without a visible head."

It was a critical situation for those who held extreme Papal views.

If the Church had a supreme visible head, which one was true, the French one or the English one?

In case of the continuation of the schism, how, if the Pope was the only infallible voice of the Church, was the Church to hear two voices, each infallible, each abusing the other?

To call a General Council was to acknowledge that the Papacy in such a crisis was inferior to a General Council, which of course was the doctrine of the primitive Church but which doctrine had long been negated by the Papacy.

In short the Papacy was reduced to a reductio ad absurdum, a two headed monster, either of which heads was willing to cut off the other, but not to be decapitated itself.

The only solution lay in the summoning of a General Council, although neither Pope was willing.

An Expression of Gratitude from the East to the West

A telegram was received some time ago in this country from Mar Shimun, Patriarch of the Syrian (Assyrian) Church which was also signed by the members of the relief Committee in Tabriz and Urumia, Persia, depicting the most abject condition of the Christians and Kurds in that section and appealing for at least \$800,000 for some 90,000 destitute Christians and Kurds. The Committee for Armenian and Syrian Relief, on October 19th wired \$200,000 and on November 26th again \$50,000. The accompanying letter from Mar Shimun was in explanation of that telegram.

It is well known that in Persia there has been no difficulty of distribution of any kind if only there were sufficient funds to meet the demand. The response all over America has been liberal, even though the demands exceed the supply.

The Church Treasurer for the relief funds is Woodbury G. Langdon, office at 131 East 40th St., New York. PAUL SHIMMON.

From the Patriarchal See, Prayers and Blessings be multiplied unto the Relief Committee of the United States of America.

In sending this telegram I appreciate the necessary help which through the United States of America has reached our Syrian nation until now. Therefore, on account of great and unlimited difficulties which have surrounded our nation in Persia, we hope that you will not spare from doing more for the future than in the past.

Through the Grace of God,
Benjamin Shimun,
Catholicus and Patriarch of the East.
Urmia, Persia, September 12th, 1917.

Nor love thy life, nor hate; but what thou livest,
Live well; how long or short, permit to heav'n.
—Milton.

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THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

WORK IN THE PHILIPPINES

It may sometimes seem to those who attempt to estimate the growth of the Church in any section by the number of Confirmations or Communicants that some of our foreign work lacks something of those figures that make for encouragement. We might as justly conclude that Cathedral building is a disappointing process because the passing seasons fail to show a considerable number each of new spires. It takes a long time to lay foundations but any fabric without foundations is of little value. That such foundations are commonly inconspicuous should not deceive anybody into the belief that they are either absent or impotent.

SCHOOLS

The brief statistics of the Philippines presented in the Church Almanacs are neither inspiring nor illuminating. They content themselves as they must for want of space with the bare assertion of the existence such and such an institution. There is for instance such an assertion of the existence of a number of schools. But all the statistics the Philippines present to us who can know of the work there only through the almanacs, appear on one single scant page. The suggestion then is that the whole work in the Philippines is of but one page importance—a suggestion that we easily and thoughtlessly accept as a fact. Among the schools spoken of above is one of which in the almanac there is an eight-word announcement. This announcement reads

BOYS' SCHOOL OF S. MARY THE VIRGIN, SAGADA

Such a statement is not much to look at. Some who have been interested in it in this country, have seen a good deal in it. But for most of us it meant and means practically nothing. How are we going to know that there are certain men who are putting the best years of their lives into an endeavor that is disposed of in an eight-word announcement of the bare name of the school? How are we to guess or to hope or to suspect that a work so inconspicuously set forth may ever be one of the sources from which an enlightened, Christian civilization for the Philippines shall emerge?

TWO LETTERS

There are two letters that make clear to a certain extent the nature and scope of the work at the Boys' School of S. Mary the Virgin, Sagada. One of these appears below and the other will appear in the next issue of The Witness. The one below was written to the Rev. John A. Staunton, head of the School by the engineer that he had set to report upon a water power in small part used for turning the School sawmill but in large part running to waste. Something of Mr. Staunton's project can be inferred from this report of the engineer; a much clearer view may be gathered from the former's letter to the Managing Editor of THE WITNESS, which will appear next week. Both letters are set forth as fully as may be, in the belief that these clear statements of competent men regarding practical matters would decrease the distance between us and the Philippines and disengage them somewhat from those mists of the far-off that give an appearance of unreality.

MANILA, P. I., APRIL 6, 1917
Rev. John A. Staunton, Jr.,
Mission of St. Mary the Virgin,
Sagada, Mountain Province.

HYDRO-ELECTRIC PROJECT FIDELISAN, SAGADA MISSION

Dear Father Staunton:
At your request we have made a preliminary investigation of the proposed hydro-electric project at Fidelisan, including an examination of the proposed site of dam, flume, pipe line, power house, and transmission line.

HYDRAULIC CONDITIONS

At a point where proposed dam is to be located (present intake for wheel at saw-mill) a quantity of water of approximately 6 cu. ft. per second was measured. This measurement March 24th, at which time, according to your estimate as well as that of the district engineer at Bontoc, there should be a minimum of water. The calculations which follow are based upon using but one-half of

the above amount, viz. 3 cu. ft. per second.

The head which is available will depend upon the location of the power house, and there appear to be two possible locations, one giving a gross head of approximately 300 ft. and the other 400 ft. It is desirable from point of view of initial cost of machinery, transportation and speed of unit, to use the higher head.

PIPE LINE

For case in rivetting and in order to take care of possible future requirements—taking into consideration the fact that the pipe line will be comparatively short—a 12" pipe is recommended. Only 6 ft. head is lost per 1000 ft. of pipe at 3 cu. ft. per second flow. However, 10" pipe can be installed if desired, loss in head per 1000 ft. with same flow being about 15 ft. I do not believe the slight saving to be effected in 10" over 12" pipe would warrant the use of the former size. Owing to transportation difficulties it will doubtless be much preferable to purchase the sheets already punched and buy a form or roll which would permit of the pipe being formed and rivetted at destination.

CAPACITY OF PLANT

Under the above conditions and assuming a combined water wheel and general efficiency of 65 per cent you could obtain at generator terminals up to 48 k.w. (66 H.P.) for the 300 ft. head proposition. Similarly using 400 ft. head you could obtain up to 62 k.w. (84 H.P.).

The decision as to the exact capacity of plant to be installed will rest entirely with you. However, based upon your estimate of 30 H. P. required for motor load at the Mission and allowing 1 k. w. of generator capacity for each horsepower of motor, a plant of 30 k. w. should meet your requirements. It is understood that the motor load would not occur during the hours when lighting was required, otherwise it would be necessary to provide the additional capacity to take care of the load which will be, we understand, about 14 k. w. after the building operations now under way are completed.

There might also be considered at this time the question of supplying Bontoc with power and light. The relative locations of Bontoc, the Mission and the proposed power house site are, we understand, approximately at the points of an isosceles triangle, the line between the plant and the Mission being the short leg and approximately 12 kilometers (7 1/2 miles) and the approximate equal legs from plant to Bontoc and Mission to Bontoc being, roughly, 17 kilometers (10 1/2 miles). For their lighting load it was your estimate that about 15 k.w. would be required. This, with the estimated Mission lighting load would total 29 k.w. and additional capacity would not be required to take care of this feature. Any power requirements at Bontoc would mean, of course, an increase in capacity of your plant.

TRANSMISSION LINE

This should be 3 phase, 60 cycle and a voltage of approximately 10000 to obtain the most economical transmission. This will also be sufficient for transmission to Bontoc should the arrangement be made for purchase of power from you. We did not notice any serious difficulties to be encountered in laying out a line between proposed plant and the Mission, and it could be run on practically a straight line with few, if any, long spans.

TRANSPORTATION

The difficulty in transportation between Cervantes and Sagada will be largely overcome by insisting on machinery manufacturers so packing their machinery as to limit the weight to a maximum of 1200 to 1500 pounds. Not more than one piece of the total machinery will exceed 1200 pounds for a 40 k. w. plant, and the manufacturer can take care of this matter with little or no additional expense to you.

COST OF OPERATION

It is understood that it is proposed to move the present saw-mill down to the site of the proposed hydro-electric plant. This done the Superintendent of the saw mill can supervise the operation of the plant and the only attendance required will be a

station attendant. If you propose to operate 18 hours per day you will need two operators, the total cost of which should not exceed \$60.00 per month. The only other operating costs will be waste, oil, interest on the investment, and depreciation on the machinery.

GENERAL

In the conclusion we wish to state that the conditions obtaining at Fidelisan are almost ideal for the installation of a complete hydro-electric plant such as you have in mind and at a minimum of expense. The dam will be short and easily built; the flume will also be very short and may point following approximately the line of the present irrigation ditch, or you may prefer to tunnel through the point, after investigating the rock formation. The pipe line will be short and laid on a slope which will permit of solid footings. Your advantage in having available men to superintend the construction and students for the work, as well as cheap labor, should more than offset the additional expense involved in the transportation of machinery from Manila to Fidelisan.

A comparison of the relative cost of power will show that for the same power developed, kerosene or crude oil will cost approximately twice as much as the hydro-electric power—the machinery will be heavier, more difficult to install—will require more skilled attendance—more repairs, and is liable to get out of order—and in addition will involve the storage of a quantity of fuel sufficient to insure continued operation over long periods of impossible roads during the rainy season and possibility of scarcity of supply at Manila.

Very truly yours,
FRANK L. STRONG MACHINERY CO.
H. D. Cranston, Engineer

N. B. Mr. Cranston's estimate for machinery and supplies laid down in Manila is \$11,500.

Our estimate for transportation, construction and installation, making allowance for local conditions is \$13,000.

Itemized details of both estimates will be furnished to those intimately interested.

Letter from the Lord Bishop of London

Dear Christian Girls throughout the world:

We need you more than ever. Many things have come to their own during the war, and one is the G. F. S.

In a great "Day of God" such as this, everything is tested and tried to the uttermost. There are always bad men and women who try and take advantage of the chaos and confusion.

It is freely asserted that so long as men are brave in battle and women work, "other things do not matter;" you must not enquire too particularly what goes on in dark evenings, and "girls have so little to give; they must give what they can." The very savagery of warfare and the nearness of death make some say, "Let us eat and drink, for to-morrow we die."

Now, against all this the G. F. S. lifts its white banner with fearless courage.

I remember taking as the text of the first sermon I preached to the G. F. S. more than thirty years ago, "Let thy garments be always white." I have never found a better one.

The G. F. S. believes not only in the holiness but in the happiness of purity. It loves children and desires the blessing of children, if so God wills, but it knows that healthy and beautiful children can only be produced by the pure in life and spirit. It knows that purity leads on to Vision, and that "Blessed are the pure in heart, for they shall see God." (See a beautiful book just coming out, called *The Vision of the Might of Womanhood*, by Miss Sawbridge.—Wells Gardner, Darton & Co.). But it is not only for themselves that the Members of the G. F. S. hold up their standard; they hold it up also for the "boys," they show the vision of the Grail to the boys:

"I Galahad saw the Grail ***** and never yet
Hath what thy sister taught me first to see,
This Holy Thing, failed from my side, nor come
Cover'd ***** And in the strength of this I rode,
Shattering all evil customs everywhere,
And broke thro' all, and in the strength of this
Come Victor."

—TENNYSON, Holy Grail.

This is what thousands of young men say to-day to the girls they trust, "You showed it me; you showed me the Holy Grail; you may have said little, but it was your life, your example, and your lovely purity which enlightened me," and so, dear sisters, we look to you to go on doing this for us more than ever ***** Keep the white flag flying, and wear the white flower of a stainless life, and you will have "done your bit" indeed towards establishing the Kingdom of God upon earth.

A. F. LONDON.

ATTENDANCE AT HOLY COMMUNION

A fair test of the religious spirit in a Parish is the attendance at the celebrations of the Holy Communion. This is so because of the indication thus given of the degree of devotion to our Blessed Lord, which prevails among parishioners generally. The Holy Communion is the service of His institution; in it there is "the Real, Actual Presence of our Lord under the form of bread and wine". His people have both the duty of participating in the offering of the Eucharist, ("Do this," is our Lord's command) and the privilege of coming into close personal contact with the Divine Head of the Church, then present, ("Draw nigh to God, and He will draw nigh to you," is inspired teaching). It naturally follows that when people have caught this spirit, the immediate result is their attendance at the Holy Communion where they worship thankfully, adore reverently, and communicate devoutly. The larger the group of people who so act in a given Parish, the more can that Parish be said to have the spirit of religious devotion. Apply the test to your Church—What degree of such devotion to your Lord is shown to be possessed by the Parish as a whole? Can not you, who are reading this, catch the right spirit, exhibit your personal love for Christ by frequent and regular attendance before His Altar, and thus make manifest a larger parochial spirituality? Go behind duty; strike deeper than privilege; in this spirit make the sacrifice necessary to offer *The Sacrifice!*

—THOS. J. DEWEES.

What a Prayer Book Did

"In the early part of the last century, a little Congregationalist boy came from New England to live at a Presbyterian College in Virginia, miles away from the nearest Episcopal Church. And the boy found a Prayer Book one day in an old library, and it made a Churchman out of him.

"And the boy grew to manhood, and was ordained to the ministry of the Episcopal Church, and gave a lifetime of fifty-five years to the Pastorate of one Parish. And when he died there were four Parishes and over 500 communicants in the field where he had gone as a missionary and found eight scattered communicants over fifty years before.

"And he saw three sons and two grandsons follow his steps into the ministry of the Church. He sent twelve men into the ministry, and they sent others, until there are today over fifty Clergymen of the Church who are the spiritual "sons in the faith" of the boy who found a Prayer Book.

"And these fifty Clergymen have presented for confirmation over ten thousand persons.

"And the end is not yet.

"And, humanly speaking, it was all because a boy found an old unused Prayer Book, and through it came to know and love the Church."—Southern Churchman.

Death of a Well Known Priest

The Rev. Frederick Dashiels Buckley, Rector of Trinity Church, Waterbury, Conn., for the past fifteen years, entered into the rest of Paradise on Wednesday, November 21st. He was a graduate of Trinity College and Berkeley Divinity School. He received from the former the degree of B. A. and M. A., was ordained Deacon in 1887 and Priest in 1888 by Bishop Williams, and was in charge of Grace Church, Stafford Springs, Conn., the first two years of his ministry. From 1889 until 1891 he was Rector of St. Andrew's Church, St. Johnsbury, Conn., resigning to accept the Rectorship of the important Parish of Trinity Church, Waterbury. He was well known throughout the Church and had a large acquaintance in the Masonic fraternity.

The Crimson Cross

By Elizabeth Brown Du Bridge

Outside the ancient city's gate
Upon Golgotha's crest
Three crosses stretched their empty
arms,
Etched dark against the west.
Blood from nail-pierced hands and feet
And tortured thorn-crowned head
And thrust of hatred's savage spear
Had stained one dark cross red.
Emblem of shame and pain and death
It stood beside the way,
But sign of love and hope and life
We lift it high to-day.

Where horror grips the stoutest heart,
Where bursting shells shriek high
Where human bodies shrapnel
scoured
By thousands suffering lie;
Threading the shambles of despair,
Mid agony and strife,
Come fleetest messengers who wear
The crimson cross of life.
To friend and foe alike they give
Their strength and healing skill,
For those who wear the crimson cross
Must "do the Master's will."

Can we, so safely sheltered here,
Refuse to do our part?
When some who wear the crimson
cross
Are giving life and heart
To succor those who bear our flag,
Who die that we may live—
Shall we accept their sacrifice
And then refuse to give?
Ah, no! Our debt to God and man
We can, we will fulfill,
We, who wear the crimson cross,
Must "do the Master's will."

Sarah Francis Smiley A RESOLUTION OF APPRECIATION

At a meeting of the Board of Trustees of the Society for the Home Study of Holy Scripture and Church History, on October 4, 1917, the following resolution was unanimously adopted:

The Trustees of the Society for the Home Study of Holy Scripture and Church History desire to place upon record their deep sorrow and sense of loss in the death of Sarah Frances Smiley, Organizer and Director of the Society, who passed away from this life on July 24th, 1917, at the ripe age of 87 years.

At the time when there were few opportunities for women to study Holy Scripture and Church History, Miss Smiley planned and started correspondence, also reading classes, which reached many persons. In addition, she managed a lending library, sending books through the mails thus giving advantage to women in isolated places. The library has grown under her careful selection to number 5,000 books on theological subjects, many of the volumes being very rare. Miss Smiley was gifted with a wonderfully fine mind and by her training was eminently fitted to instruct, counsel, and direct.

Her strong personal magnetism and above all her steadfast faith united with her spiritual insight made her a teacher of wide spread influence who opened the eyes of many to see the truth of Holy Scripture. To those privileged to study under her guidance she gave a vision of high spiritual attainment.

The Trustees of the Society founded by Miss Smiley wish to express grateful appreciation of the work she accomplished.

"Blessed are the dead which die in the Lord from henceforth. Yea saith the Spirit, that they may rest from their labours; and their works do follow them."

SUSAN D. WILSON,

Attest: JULIA L. SCHULTE,

Moving Pictures in an Illinois Church

The Burlington, Ia., Hawkeye, states that moving pictures are said to have been introduced at the Sunday evening services in Christ Church, Springfield, Ill. "And why not?" asks the Hawkeye. "The moving picture would have become a part of the outfit of every larger School in the state, years ago, if the business had been taken hold of by the right people, and if the film makers had given attention to the making of educational films. There are undreamed of possibilities here, just awaiting some really wise film company to get "next." It would perhaps punch a big hole into earnings of the school book trust if some film companies could get the movies started everywhere in the schools. And if in the schools, then why not in the Churches? If the things that are to be taught can be taught by means of the moving picture, by all means let them be taught that way."



The Birth of a Buttercup

Midsummer night is the happiest night in all the year for the fairies. It is the night they have their greatest banquet and merriest frolic. Other nights they may absent themselves if they so desire, but on this night in June no fairy ever thinks of staying away, the fairy queen would never forgive him if he did.

One Midsummer night they were feasting in a beautiful dell and not even a baby fairy was absent from his place. They danced their fairy ring and sang their fairy songs till all the woods and fields seemed full of life and music. They ate and drank with right good will, the dainty feast provided by their queen. Indeed, Titania feared that some of the younger fairies might be ill and give the doctors frequent calls for many a day to come.

Such a merry time they had that they quite forgot that fairies must not

be abroad by light of day. While they were laughing and singing and dancing, the signal of the approaching dawn was sounded but they did not hear, and before they were aware of it, the first flush of morning light arose upon the east. Then such a scampering you never saw, pell-mell, helter-skelter, harum-scarum, higgeldy-piggeldy, away they go in beautiful disarray. The queen of the fairies held in her hand a dainty golden goblet, and as she fled across the fields to seek her fairy home, so great was her fright and so, trembling was her hand that she dropped the tiny cup and did not stop to pick it up again.

The sun rose just in time to catch a glimpse of these scattering, frightened little elves. And how he laughed, to see them run so fast. The radiance of his face flashed over all the fields, so lately the scene of pattering fairy feet. It lighted on the fairy goblet in the grass and lo! the goblet bloomed—henceforth it was a shining golden Buttercup.

Bishop Calls Army Camps Popular Universities

The Rt. Rev. Dr. James DeWolf Perry, of the Church War Commission, who has been visiting cantonments in the South, highly commends the Schools held for enlisted men at the Camps and the work done by religious bodies. "According to army plans," the Bishop says, "schools are held each day, especially for the enlisted men. I discovered some Schools not exactly provided for in the Government regulations, but so splendid that officers and Government deserve the gratitude of all citizens. Thousands of men and women among the mountaineers of Tennessee and the Carolinas can hardly speak the English language, and know little of Americanism. Army officers have opened classes to these people, as well as to soldiers, and the outcome is a popular university in effect. It is a product that I never dreamed of finding as an outcome of preparation for war."

"I found in these cantonments such splendid relations between officers and men as I did not imagine to be possible. The officers in these Schools are taking the enlisted men in hand and while improving the morale are making personal friends of them. As teachers they are putting patriotic fervor into the minds of men. I heard of some men of Austrian and German stock who, while not disloyal to America, have been troubled in their consciences about their duty. Poor fellows, we ought to sympathize with and help them. That is precisely what army officers are doing."

"In this splendid work such cementing process is going on as one cannot understand unless one goes and witnesses it. Men are instructed that no matter what their ancestors may have thought, or where they came from, young men born in America are Americans, and that here duty lies."

Bishop Perry praised the work done by all religious bodies in camps he visited. These were Camp Wadsworth at Spartanburg, Camp Sevier at Greenville, Camp Oglethorpe at Chattanooga and Camp Gordon at Atlanta.

Story of a West Virginia Hospital

The Woman's Auxiliary of St. John's Church, Charleston, W. Va., in an appeal for the Sheltering Arms Hospital, at Hansford, made the following interesting statement in regard to that splendid institution:

"The Hospital was founded January, 1886, by the Rt. Rev. George W. Peterkin, Bishop of West Virginia. The idea of the great charity was suggested to his mind by a touching incident."

"Bishop Peterkin was called to bury the daughter of an old friend in Greenbrier county. The mother handed him a mite box of the child, with the request that the contents be devoted to some good work. The child had always been interested in the poor and needy. Coming down the New river

and Kanawha valley, the Bishop's far vision looked into the homes of the miners and their hazardous work, and the thought came to him that nothing more Christian, more philanthropic, could be established than a hospital for the care of those who were injured in the mining fields.

"The Bishop was a lover of men, and as was his custom, proceeded at once to carry his thoughts into execution. He announced his intentions to build a small hospital through which the lives of the sick and injured miners might be saved. The response to his appeal was ready and by the Fall of 1888 the ground had been bought and the first hospital erected."

The beginnings were slow, but the work was its own advocate and enlargements were necessary several times.

"The first year of its existence there were thirty-three patients treated, last year there were 3,000, coming from eighteen nationalities, and twelve denominations, only a few being Episcopallians. It is purely a 'good Samaritan' on a large scale, not run for profit, itself dependent largely on contributions of the Church and the people for support."

Unique Apron Tea Invitation

Although Grace Church, Chanute, Kan., has been vacant since last March, when its greatly beloved Rector, the Rev. George H. Mueller, entered into the rest of Paradise, the work in the Church School, the Guild and the Daughters of the King, and other organizations, has been kept going by a group of faithful members of the Parish who are also doing their "bit" for the Red Cross Society and made a generous contribution to the Y. M. C. A. fund. The Guild held an apron tea, at the home of Mrs. Wm. C. Sears, on December 7th. A small apron was inclosed in the printed invitations, issued to the members and their friends, containing the following verse:

This neat little apron is sent to you, For a special purpose is meant to be. And this is what we wish you'd do: The little pocket you plainly see, Now measure your waistline inch by inch, And see that the measure does not pinch;

For each small inch you measure around, In the pocket put a penny sound. The game is fair, you will admit— You waist your money, we pocket it. So bring it to us, at the hour of three On December Seventh, and you will be Served with a regular wartime tea. And help us collect a neat little sum To pay the bills that are bound to come.

God dwells in the light of joy as well as of purity, and instead of becoming more like Him as we become more miserable, and as all the brightness and glory of life are extinguished, we become more like God as our blessedness becomes more complete.—R. W. Dale.

Sin and Satan

Sin is primarily any failure or refusal to do the Will of God. Sin is of many kinds, in thought, word, or deed, against God, our neighbor, or ourselves. Sins may be of omission or of commission. Sins of omission are quite as bad as sins of commission; you can kill a baby just as easily by refusing to give it food or by neglecting it as by giving it poison. So you can kill your soul just as easily by neglecting prayer, Bible reading, or Holy Communion as you can by stealing, lying, or impurity.

Now, sin lies in the will of man. Satan is not an omnipotent Anti-God. His powers are limited. He cannot make you sin unless your will consents. He tempts, opposes, acts upon your will by suggestion and by enticement, but he can not force your will. Some people talk as if Satan had made them do something against their will, but it is not so. Resist the devil and he will flee from you, or you can flee from him.

Jesus is the Son of God, but He did not fight Satan in the power of His own Godhead. He laid that aside. Jesus fought and conquered Satan as the Son of Man, using only the power which God the Holy Ghost gave Him, just as He gives power to you and me. Jesus was tempted as we are tempted. He prayed as we must pray. He was strengthened as we have to be strengthened. He won the victory as we must win ours. However, He did not leave us without weapons with which we can resist Satan to make him flee from us. The trouble with us is that we let these weapons rust from misuse, and our spiritual muscles stiffen from lack of exercise, and so we lose in a fight with an adversary who is continually on the lookout. We have to use bodily exercise, self-denial, discipline, fasting, and almsgiving; we have to employ spiritual frequent Communion with faith, devotion, and trust.

Don't let us ever talk about the world being given over to Satan. If the world is bad, it is because men are negligent of God, and prefer the works of the devil.

Fort Worth Parish Alive with Spiritual Activities

A notable revival is in progress in St. Andrew's Parish, Fort Worth, Texas, in response to the energetic and comprehensive measures of the new Rector, the Rev. E. H. Eckel. The nave of the Church has been crowded every Sunday for the past two months. The interest and attendance of men is remarkable. On a recent occasion fully half the congregation were men. The presence of 30,000 soldiers in the four military and aviation camps near by partly accounts for the fact, but the attendance of civilian men is especially noteworthy. A few weeks ago advance subscriptions amounting to over \$7000 were made after a Sunday morning service, under a share plan to pay off the debt of \$30,000 on the Church building in five years. The plan is to be launched for general subscriptions late in January. An every-member canvass has just been made. One of the Guilds has provided the Rector a new touring car for visiting and administration. There has been a steady accession of new people, many of whom have brought letters of transfer. The announced aim of the Parish is "One Thousand faithful and active communicants by 1920." More than a sixth of the accredited communicants received the sacrament on a single ordinary occasion recently. A number of conversions are in preparation for confirmation. "Congregational hymnody," following the Litany one Sunday night a month has proved popular. On the Sunday before Thanksgiving Day the Sunday School held a "Thanksgiving Festival," when, according to Parish custom, every class brought large baskets of edibles to adorn the Church the following Thursday and be afterwards distributed to the needy by a parochial charity Guild. The Rector has been elected a director of the city's Relief Association. Many minor changes and improvements have been made in the Church and Parish House and in the organizations for more efficient service. A fully equipped Church office, in charge of an office assistant, has been established in the Parish House, and is open, as is the House itself, from 9 a. m. to 6 p. m. every day. The harmony and enthusiasm of parishioners and Guild workers, choristers, and the Sunday School is inspiring and infectious. The response of parishioners to the claims of

the war—Red Cross, base hospital and other local interests centering in adjacent camps, Liberty Loan subscriptions, food conservation, etc., has been general and hearty. Many of the local leaders in these lines are equally prominent and active in the Church. For several weeks all soldiers attending services were presented with copies of a khaki-bound "Soldiers' and Sailors' Prayer Book." A national service roll and a roster of Churchmen in the Fort Worth camps hang in the rear of the Church. Nearly every week the local secular, religious, and military papers carry "stories" or other articles about the activities of St. Andrew's Parish.

New Life Aroused in a Virginia Parish

A membership contest, held by the Sunday School of Christ Church, Pulaski, Va., resulted in an increase of 171 per cent in the attendance of boys and 86 per cent in the attendance of girls. The School was divided into three groups, composed of the girls, the boys, and the teachers, called the reds, whites, and blues, who made the drive for new members and better attendance. The boys of the School won, and, according to agreement, the Rector, the Rev. Thomas F. Opie, presented each of the boys a copy of the flags of the Allies in colors, printed on a card. The presentation took place on the first Sunday in Advent, with an address on Patriotism by a member of the Vestry. New life has been aroused and the activities of the Parish greatly increased under the leadership of Mr. Opie, who became the Rector a little over one year ago. Through the several organizations and committees, practically the entire membership has been given definite work to do. Subscriptions for various Church papers and magazines have been secured, extensive improvements have been made on the Church and Rectory, and a new pipe organ is to be installed at an early date. A Roll of Honor containing the names of the young men who have gone from the Parish into the service of their country has been placed in the vestibule of the Church. The Rector preached the sermon at the union Thanksgiving Day service. The Rt. Rev. Dr. B. D. Tucker, Bishop Coadjutor of Southern Virginia, will visit the Parish and administer the rite of Confirmation to a class on January 27th.

Flags of the Allied Nations Placed on Cathedral Porch

A cluster of the flags of the Allied nations on a carved wooden base containing the coat of arms of the United States, has been placed on the porch of the Cathedral Church of St. Paul, Boston. Dean Rousmaniere states that "This will bear witness to the worshippers at the Cathedral, and to every passer-by, that we are proud to be one of the league of democratic nations united to secure freedom and justice for all peoples." The flags were dedicated at the 11 o'clock service on Sunday morning, December 9th.

Resolutions of Appreciation

The Wardens and Vestry of the Parish of St. Bartholomew's Church, Chicago, have made the following resolutions:

Whereas, our Father has willed to take unto Himself our faithful Rector, Pastor and Priest, the Rev. Harold Watson Schniewind, D. D., and,

Whereas, the passing of Father Schniewind into Life Eternal leaves this Parish feeling a deep sense of loss of a true friend of young and old, and a consistent, earnest and faithful Priest of the Catholic Church in the activities of the Parish and Diocese;

THEREFORE BE IT RESOLVED, That we who have worked with Father Schniewind as Wardens and Vestrymen of St. Bartholomew's Parish can only say "Thy Will be done," after much hoping and praying that our beloved Rector might be spared to us. We now pray that light perpetual may shine on him, and,

BE IT FURTHER RESOLVED, That a copy of this appreciation be tendered to the devoted family who are left behind and to assure them of our deep and sincere sympathy in their loss of a beloved son and brother.

The Wardens and Vestrymen (Signed) of St. Bartholomew's.

Southern Virginia Notes

The semi-annual meeting of the Roanoke Sunday School Institute was held in Christiansburg, November 23-4, 1917, with a splendid attendance of delegates and a fine corps of speakers.

The general topic was "Scope and Plans of Sunday School Work." The Executive committee, realizing the diversified desires of teachers, always try to get a broad subject and have at each of the winter meetings addresses and conferences on various lines of Sunday School work, endeavoring to maintain interest on the part of all of the Sunday School forces.

This general topic was subdivided, as follows:

1. Relation of the Sunday School to National issues.
2. Development of Christian Citizenship.
3. Constructive Organization.
4. Instructing and Instruction.

For the first there were four addresses, on the following subjects: The Former Pupil in the Army. Red Cross Work. Conservation Work. The Child's Respect for Law.

Very naturally the afternoon session was of deep interest, because of these vital questions before the minds of the delegates and the congregation assembled. After a brief service at 8 o'clock, under the heading of "Development of Christian Citizenship," Mr. R. E. Denney, Secretary of the Y. M. C. A. at Virginia Polytechnic Institute, made a great address on "The Scholar and the Opportunity." This, too, was patriotic, but basing all upon character which would be moulded in the Sunday School.

Following him, the Rev. C. F. Smith, of Lynchburg, spoke on the parent working through the Sunday School in development of Christian Citizenship, and offered most wholesome suggestions for co-operation on the part of the parents. Then the Rt. Rev. A. C. Thompson, D. D., Suffragan Bishop of Southern Virginia, closed the addresses for the evening with a deep spiritual address, which not only was a wonderful introduction of the new Bishop, but an inspiration and great help to all present.

On Saturday, at 9 o'clock, there was a celebration of the Holy Communion, followed by a series of addresses from the students at the Virginia Polytechnic Institute, eight of them being present. These young men, under the direction of the Rev. R. B. Halson, Rector at Blacksburg and also at Christiansburg, work in Sunday Schools situated in the mountains and hills around Blacksburg. They have been of valuable assistance in the schools, which are rather Union than Church schools, which they have managed in an admirable way. They spoke of their problems and their needs, and after the addresses the schools represented in the Institute quickly offered to supply the various needs of the schools.

Taking up the subject of "Constructive Organization," the Rev. Mr. Smith spoke on the office and work of the teacher. The Rev. T. G. Paulkner of Salem spoke on "Departmental work," and Mr. M. A. Smythe, the Superintendent of Christ Church Sunday School, at Roanoke, told of "Plans which have helped."

These reports and addresses, with the business meeting, made the morning session. In the afternoon, commencing at 1:30, the Rev. T. Carter Page, of Bedford, spoke on the Minister's work, under the caption, "Instructing and Instruction." The Rev. G. Otis Meade spoke on "Teacher's Meeting," and the Rev. J. W. O. Johnson, of Roanoke, "The Teacher's Opportunity." By invitation, the next meeting was set for Blacksburg. The Institute was eminently successful and helpful.

A large number of Churches in the Diocese have erected service flags, with stars for each of the young men who have engaged in service in the Army, Navy and Aviation.

Throughout the Diocese there is close co-operation between Rectors near the cantonments in furnishing names of the young men in training.

G. OTIS MEAD, Correspondent.

"Surely the Captain may depend on me" may not be the best thing to say before others, but, rightly meant, it is a noble self-commitment. Dependable people!—their price is above rubies. The world would be a dreary place if there were not some Christians who need no prodding or watching, who can be told and then trusted.—Selected.

RESPONSIBILITY IS UNIVERSAL

The late Bishop Hugh Miller Thompson, in a very valuable pamphlet entitled "First Principles," speaks in clear, ringing language regarding "Responsibility." We take some extracts from the chapter for The Witness. He very truly urges:

"The profession of Christ is not the taking up of a single duty which is not binding on every man, at least in lands like this, already. The baptised man has bound himself to nothing which is not on the unbaptised man as well.*** There are not two classes of people in a Christian country, under two different laws—the 'professors' under one and the 'non-professors' under another.

"To profess Christ is merely to shoulder willingly a man's bounden duty. A man makes up his mind not to make a wreck of his life by living at cross purposes with it. He concludes to take God's word as wisest and best for him. He determines to accept God's purposes and rise to their meaning, and bring himself into harmony with the facts of his position."

He says further, in another place, in defying the laws under which men live without their choosing, and applying the law to Christianity:

"Whatever law is Christian that law rests on each man's soul here. Whatever hope is Christian is freely given to each. Whatever light Christianity reveals is a free light for all. Whatever morality, whatever sum of Christian duty Christianity announces, that is the morality and that the duty demanded of every soul. These are things beyond us. We cannot alter them. A man may fret and complain, but that does not change the fact. He is under Christianity. He is judged by Christianity. His neighbors measure his life by the Christian law. God will measure it by the same. And he is his own witness that God and man do righteously, for he measures himself by it. His conscience, as far as it gives a clear utterance at all, is a Christian conscience, educated under Christian influences."

Here is food for much thought on the part of those men, who want to do right, who try to do right, but who have thought that the Christian life is purely voluntary in its nature. In one sense it is a matter of choice—but only the choice to accept, assume, perform, cheerfully and nobly, the duty that faces him to serve God.

The great responsibilities of life no man chooses. They are imposed without his consent asked. Existence itself, which includes all the rest, the awful responsibility of living, no man accepts or refuses. He is not called into council. The responsibility and all its endless issues are laid upon him, whether he will or no. The place, too, in which he shall live, and the circumstances under which he shall grow up, and by which he shall be trained, are all determined for him beforehand.

He finds himself born a citizen (let us say) of the United States. He was not consulted about the matter. The citizenship, and all its duties, all its privileges, and all its obligations, are laid on his shoulders, whether he will or no.

He finds himself born into civilization. There are responsibilities growing out of that. He must face them, willingly or unwillingly.

So one may run through the whole role. The duties and obligations of life, and of a special form of life; of life in a particular land, and under particular laws and special circumstances, are all imposed. A man does not choose them. He finds them upon him. And conscience, and the common judgment of mankind, and the law of nature, as well as the law of God, demand that he shall bear them, and answer for the manner of that bearing.

A sensible man, an honest man, faces the facts. Here is his life, and here are its various responsibilities,—here, and not yonder. He has to lead the life of a free man, and not of a slave; the life of a civilized man, not that of a savage; the life of an educated man, and not the life of a South Sea Islander. He has to live the life of a citizen, a member of a civilized community, owing duties in a hundred directions to others. He has to live as son and brother, as husband and father. He may, at times, stagger under the burden of duty so laid upon him unsought. Men have sometimes honestly wished they had never been

educated! Men have, more than once, expressed regret that they were not born in some half barbarous land! For a man may well shrink from the responsibilities of even enlightenment and civilization.

But there is no chance of shrinking. To these things a man is elected, by the good pleasure of his Supreme Master, and he must face them and answer for them.

Now as it is in all else in life, so also it is in religion. There is, for those who will read this writing, no choice allowed. In a vague way, we speak of the duty of men to be Christians. We urge them to "become Christians." From the pulpit we hear men persuaded to accept Christianity. In a vague way all this is right enough. But when we examine, we find that there is really a fallacy here, unless we carefully distinguish.

There is no choice in the case. A man is born into the responsibility of Christianity, as he is born into those of citizenship. He cannot refuse the former any more than the latter. For him, the question of Christianity has been determined long since.

The first words that struck his perception were Christian words. Perhaps the earliest was a Christian prayer. Christian words and ideas were round him like an atmosphere in the cradle. He was lulled to sleep with Christian songs. The standard of right and wrong, brought to his opening intelligence, was a Christian standard. He grew up surrounded by the results of Christianity on all sides. The books he read were saturated with Christian sentiment. The studies he pursued were taught him because he was to be a Christian man. The law of the land, and the subtler law of social

When men are urged, from pulpit or by writing, to "become Christians" the real meaning is that they are urged to become good Christians. They are not to dream that Christianity is a voluntary matter, which they can accept or reject at will, and be blameless.

The point of the preacher's persuasion is, not to get a man to adopt a responsibility which is not his till he does adopt it; it is to get him to rise to a responsibility which is his in any case. He seeks to persuade a man to meet his life, as that life is given. He urges him to accept things as they are; and since he is tried, and will be forever tried by Christian law, warns him to take that law as the measure of his life, just as God gave it.

It is one of the prevailing delusions (and one, we fear, which the common pulpit seldom reaches) to suppose that a man is free to accept or refuse the responsibilities of the Christian life,—that "the professing of Christianity" is the taking up of new and quite voluntary duties.

We distinctly write it down a delusion; and such a shallow delusion, that it will stand no test. It is a flat contradiction of human life and of the facts of human life, that stare us all in the face.

By God's divine ordering of human life, we are elected to Christianity. Why, we cannot tell. It is His "good pleasure." It is the fact,—that is all we know about it, and all that, as sensible people, we should care to know. Our plain business is to "make the election sure."

We put this matter here designedly in this common sense and practical view for common sense and practical people. We put it so, because it has been so sadly confused in the minds of so many. Men need to look at things as they are, and measure life by its plain, visible measures. They need to

The Education of the Minister

The plans for a better equipped ministry were accelerated at the last meeting of the Council on the Education of Postulants and Candidates for the Ministry. The meeting was held November 7th, in New York. It was the fourth meeting, and the increased attendance showed how rapidly the interest in the subject was developing.

The Council received the report of the Committee on Summary.

In brief, two plans are proposed for the training of the Ministry. Plan one proposes that a Canon be constructed containing a list of required subjects, and also a list of electives. It would make special provision for exceptional cases, such as men over 32 years of age, men of foreign speech, and raise men from the Ministry of other Christian bodies.

Plan two proposes the Bishop, with the consent of the Standing Committee and Examining Chaplains, shall have the right to ordain, when in their judgment the candidate is considered competent and desirable for the Ministry of the Church. This plan only becomes operative if immediately upon the ordination of the candidate the academic attainments of the person ordained are filed with some central authority who shall maintain records that are open for the information of Vestries, Bishops and any authorized agency of the Church. This plan further provides that the candidate may amend his record from time to time by passing examinations in subjects recorded on the list, which shall represent the Normal Standard for the Education of the Ministry.

Plan one requires that a complete standard placed in the Canon shall be fulfilled before ordination.

West Texas Notes

San Antonio has at the present time between 70,000 and 80,000 soldiers in residence. The work of the Church has been put on a sound basis by the appointment of the Rev. Lee W. Heaton as Diocesan Chaplain in army camps. Mr. Heaton has arranged with the Clergy of the various Parishes so that there is a Celebration of the Holy Communion in all of the principal camps every Sunday morning.

In accordance with the instructions from the War Commission of the Church, special union services of prayer and intercession were held in St. Mark's, San Antonio, (Rev. W. Bertrand Stevens, Ph. D., Rector.). On St. Andrew's Day, a Corporate Communion for men was held at 7:30 a. m. A second Celebration was held at 10 a. m., followed by a Quiet Hour conducted by the Rev. L. B. Richards of Christ Church. On the evening of St. Andrew's Day a special service was held with an address by the Bishop, and on the evening of the First Sunday in Advent a largely attended service of all the Parishes in the city was held, with short addresses by the Rev. Messrs. Heaton, Bean, and Richard.

Two memorial gifts have been made to St. Mark's, San Antonio, recently, by Messrs. G. Robert Huline of Louisville, Kentucky and B. F. Huline of Baltimore, Maryland, in memory of their sister, Mrs. Huline Jenkins, a devoted member of the Church. One is a cash gift of \$1,000, to be used for some appropriate purpose, and the other a bronze memorial tablet to Mrs. Jenkins. The tablet is being executed by the Gorham Company, and is of beautiful design and a highly appropriate memorial to a devoted and loyal Churchwoman.

A very effective "Every Member Canvass" of Christ Church Parish was made on Sunday afternoon, November 18, 1917. The canvass was prepared for by special sermons by the Rector and the Bishop, and by the Rector asking the members of the various Parish organizations to pray each day for God's blessing upon this work. The canvassers went out after a special Communion service, and the work was done in fine spirit and very thoroughly. The complete result will not be known until all the follow-up work has been completed, but we know that more has been pledged for Missions than ever before.

The inside of St. Luke's Church, San Antonio, is now being completed. The Church has stood in an unfinished state for some time, and it is with a sigh of relief that the people at last feel that they are able to make the building more what it was intended to be when erected.

Nevada News Items

Lander County put St. Andrew's Church, Battle Mountain, between the devil and the deep sea. It proposed to buy the Church lot for a good figure or build the new county jail on the next lot right up to the line. We sold our lot! With the purchase price a new lot was bought, the Church moved and a Parish Hall erected. We are in a more desirable neighborhood. So the county's need helped us very much.

This Church has received the gift of Eucharistic candlesticks from the Society of St. Charles, King and Martyr.

St. Paul's Church, Sparks, has received the gift of a brass Altar cross as a thanksgiving for recovery from serious illness, from a faithful communicant in Nevada.

Every building owned by the Church in Nevada is fully insured and all the policies are deposited in the vault in the Bishop's House at Reno.

All Saint's Church at Dayton has given a fine organ to the Indian Mission at Wadsworth.

A new Mission has been organized at McGill in White Pine County under the name of Grace Mission. The congregation meets in the "Union Chapel."

The Church in Nevada has suffered a serious loss in the death of Mrs. Lillian A. Patton, for nearly forty years a faithful communicant of St. Paul's Church, Virginia City. For many years she has kept the Church going. She carried on the Sunday School and the Girl's Friendly. Her Christian life was an inspiration to all who knew her.

R. I. P.

"Let our love stream forth to mankind.

Love is not alone for pleasure, love is not alone for bliss.

Love is for the rousing of the nations. The healing of the world!"

—E. J. Bryant.

THE WITNESS AS A CHRISTMAS PRESENT

May we call the attention of all our readers to The Witness as a most suitable Christmas present? Our aim is to reach every Church family in the land. Will you help us do so by remembering your friends as we suggest?

We will send you a suitable Christmas Greeting to send to each one for whom you subscribe.

Five Dollars will pay for Five Subscriptions and advance your own for one year.

THE PUBLISHERS

ethics and good manners, which hemmed him in, and under which he grew, are what they are because of Christianity.

And now, after all this training (all the moral ideas he possesses, all the spiritual development he has reached, being Christian), he stands surrounded still with Christianity, visible and alive. Turn where he will, Church doors stand open for him, Bibles are at his hand, Fonts await him, and the Minister stands ready. Altars display the memorials of the eternal Sacrifice. Pulpits announce the Gospel, and cry in warning; and all things are ready.

Clearly, these things are all facts of a man's position. Neglect of them does not annihilate them. Disbelief in them does not change them. They are parts of the sum of life to the man living under them. He can do nothing with them but face them and answer them, as he does for all the rest.

Neglect of his duty as a citizen, denial of his duty as a member of the community or of the family, does not change or remove the relations, or any responsibility of the relations. A man may make his whole life empty, fruitless, vile, by fighting at cross purposes with these facts of existence, if he will. But no man ever dreams that their burden does not lie upon him; and all men judge him, rightly, by the measure of these facts. If he make a wreck of his life, it is a civilized man's, a free man's, an educated man's, an intelligent man's, life that is wrecked. This was what was given; and for this inquiry shall be made at last. It was also a Christian life that has gone to ruin!

It is not, then, a thing to be determined today, by any man who reads this, whether he will be a Christian. That was determined for him by the free election of his God. He was born under the law of Christianity, as he was under the law of civilization. Christianity is one of the facts of life which we cannot shirk; one of the responsibilities that must be answered for.

be warned not to cheat themselves in religion, as they would not dare to do in any common matter.

And, plainly and practically, every man who reads this is under every duty and every responsibility of Christianity, as he is under every duty and every responsibility of citizenship in the land.

His wise way, his only manly and honest way, is to stand up boldly, trusting in God who put him where he is, and accept the work and duty laid out before his face.

Men in thousands are living poor, fragmentary, fruitless, failing lives, because, like cowards, they are shirking the bounden duty of their place, and shutting their eyes to things as unalterable as the course of the stars.

It is not, then, for you, reader, unbaptized or noncommunicant, to decide whether you will be a Christian or not. This only is left you to decide,—whether you will be a Christian in truth and reality, or whether you will fight the purpose of God in putting you here, and spend your life in fruitless efforts to be as near a heathen as you can. Fruitless efforts, make sure of that; for your place is fixed, and, by the law of Christ, here and everywhere, and by that only, can you be measured, and your life be tried.—

Extracts from the writings of Hugh Miller Thompson, D. D.

A dour old Scot upon his deathbed was informed by his wife that the minister was coming to pray with him. "I dinna want anybody tae pray wi' me," said he. "Well, then, he'll speak words of comfort tae ye." "I don't want tae hear words of comfort," said the intractable Northcountryman. "What do you want, then?" asked his wife. "I want," was the characteristic reply, "I want tae argue."—Arch. Alexander.

A cheerful friend is like a sunny day, which sheds its brightness on all around; and most of us can, if we choose, make of this world either a palace or a prison.—Lubbuck.