

The Witness

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

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A CALL FROM THE WAR COMMISSION

Pertinent Facts Concerning the Church's Work for the Soldiers

The Church War Commission calls upon the Church for \$500,000 for the work of the Church in 1918. The War Commission is going to trust to the patriotism and loyalty of Church people without creating an elaborate campaign organization. Until January 27th there will be a quick process of education of the Church, reaching the climax on January 27th when there will be a great contribution in all the Churches. In order that that contribution may be adequate, work must be done throughout the Dioceses and Parishes. The Bishops and Clergy have already received a foreword on the subject. Literature will go out. It is hoped that the Clergy will, on each and every Sunday in January, speak a strong word so as to keep the subject before the minds of the people. Envelopes and pledge cards will have been received some ten days before the twenty-seventh; and it is hoped that, either through the personal work of the laity, or through the mail, these envelopes and cards will be in the hands of the people, in order that they may make up their minds as to their gifts before the twenty-seventh.

The question is often asked,—is the money that we are spending for campaign work in our Diocese to count towards that \$500,000? The answer is, No. The analogy of the methods of our Board of Missions is a good one. Each Diocese does a certain amount of missionary work in its Diocese for the general work of the Church, that money to be distributed by the Board where it is most needed.

A number of the Dioceses have heavy Camp expenses. Others have none. Those that have heavy Camp expenses will support them and also give towards this general fund. If, however, there comes a request from any one of those Dioceses for an appropriation from the general fund to help them in their Diocesan Camp responsibility, the War Commission can draw from the one-half million dollars for that help. For illustration: The Diocese of Pennsylvania has a budget of perhaps \$50,000 for expenditure in its Diocese. It is planning to raise \$100,000 towards the War Commission. Its total campaign therefore will be \$150,000. The \$100,000 will be used by the War Commission for distribution where most needed.

On the other hand, some Southern Dioceses may be very heavily loaded with Camp expenditure. Its resources are strained to the utmost. It will do everything in its power to support the work in its borders. It will, as a matter of Church loyalty, make some contribution to the General Fund; and then the War Commission may send back to that Diocese an appropriation from the General Fund to reinforce the Diocese in its heavy campaign responsibilities, hence every Diocese should give towards this campaign as they give towards general Missions. Those with heavier responsibilities will receive aid from the General Fund. Those Dioceses which have light campaign responsibilities must be depended upon for large gifts, hence the difficulty of the War Commission making any exact apportionment, although they may, from their central point of view, suggest a rough figure.

This, however, is the one war call of the Church. Men and women of the Church have given in large figures for the excellent work of the Y. M. C. A. and loyalty to the Church will prompt them also to give in large figures to their own Church work.

Bulletin No. 1, which you have received, gives fuller information. Another Bulletin will come out in a week, giving the budget and objects of the work in more definite terms.

Bishop McCormick is in France and hard at work. He has seen several of our Chaplains and we can appreciate with what satisfaction the Chaplains must have met him and have realized that an officially credited representative of the whole Church is there to support them in their work.

The War Commission is in receipt of letters and telegrams from him calling for different items of equipment. The great difficulty is in the matter of transportation. Shipping space is so cramped that it is very difficult to get permission to send anything of bulk across. For instance: A given regiment in France is billeted in several villages along ten to fifteen miles. A Chaplain must keep in touch with them all. A Ford car or a motor cycle is indispensable. A second-hand Ford in France is \$150, a motor cycle \$600, and yet it is extremely difficult to get a Ford shipped, hence the Chaplain must walk, which means that he is greatly hampered in his work.

One Massachusetts Chaplain who was equipped by his Diocese when the war broke out, writes that his car is the only vehicle for errands and passenger traffic in the regiment; and (as he writes) when the Colonel asks the Chaplain for a ride it puts the Chaplain to the front. This Chaplain has no need to be put to the front in such a way for he is known and respected by the whole regiment.

The War Commission realizes that the Y. M. C. A. is most cordial. The Church Chaplains depend upon the Y. M. C. A. huts, in many instances living in them and working with the Secretaries. As Dr. Mott has well said, the Y. M. C. A., composed of laymen, and the commissioned voluntary Chaplains, being the Clergy, are indispensable to each other in the work of the Church for the men of the Army and Navy.

Bishop Murray's Message to Soldiers and the People of His Diocese

The Rt. Rev. Dr. J. G. Murray, Bishop of Maryland, sent the following Christmas message to the men who are engaged in war service from his Diocese:

"To the Maryland Troops, wheresoever They May Be, in Camp and Field:

"I love every one of you dearly. I pray for you daily. And I trust you fully to hold sacred the memory of home, maintain the prestige of your State, defend the cause of your country, establish the rights of man, and accomplish the purpose of God in this war for human liberty under Divine authority—not only as loyal Marylanders and Americans, but also as good soldiers of Jesus Christ. God bless you every one."

To the people at home the Bishop's message reads:

"To All at Home:

"On this Christmas of universal sadness and concern, may God make you glad with the remembrance of the birth of His Son, Jesus Christ. And may He give us all the comforting assurance that as His Son then came that the world might have life, and have it more abundantly, so have our sons now gone that this same life shall not be allowed to perish from the earth, but shall eventually give universal light to theme that sit in darkness, and in the shadow of death, and guide our feet into the way of peace permanent here and perpetual hereafter."

Special Meeting of the House of Bishops

CALLED BY THE PRESIDING BISHOP

A special session of the House of Bishops is hereby called, to convene in the Church House, 281 Fourth Avenue, New York City, at 10 a. m., Wednesday, April 10th, 1918.

THE PURPOSE OF THE CALL IS:

I. To act upon the proffered resignation of the Rt. Rev. Paul Jones, Bishop of Utah.

II. To consider, and, if deemed best, to proceed to fill the vacancy likely to exist in the Missionary District of the Philippines.

III. To act upon any other business that may lawfully be presented at a special session.

The Bishops are invited to send to the Secretary of the House any names of persons suggested for the expected vacancy in the Philippine Islands.

Each Bishop is requested to return as early as convenient, on the slip enclosed herein, to the Presiding Bishop, the statement whether he will be able to attend or no.

DANIEL F. TUTTLE,
Presiding Bishop.

Bishop Brooke's Twenty-fifth Anniversary

The Rt. Rev. Francis Key Brooke, D. D., quietly celebrated the twenty-fifth anniversary of his consecration as a Bishop on the Feast of the Epiphany and received the congratulations of his friends. His quarter of a century of service in the Episcopate will be formally commemorated at the forthcoming Provincial Synod of the Southwest, which will meet in Oklahoma City, Okla., on the 22nd inst. The Oklan, which will meet in Oklahoma City, Okla., on the 22nd inst. The Oklan, published at Oklahoma City, states that plans for the celebration are now being formed and Bishops and Prelates of the Episcopal Church of the Southwest will participate in the honors to be paid Bishop Brooke.

Bishop Brooke was consecrated January 6, 1893, in Grace Cathedral, Topeka, Kansas, and designated as the first Missionary Bishop of Oklahoma. Fifteen years of his life had been spent prior to that time in the service of the Ministry of the Episcopal Church, during which he had served as Rector at College Hill, Ohio, Portsmouth, Ohio, Piqua and Sandusky, Ohio, St. Louis, Mo., and Atchison, Kansas.

Many Churches Established

In a few years after Bishop Brooke assumed his duties as Missionary Bishop of the State, Churches began to spring up all over the Diocese. Churches were built in order at Lehigh, Coalgate, Wagoner, Muskogee, Tahlequah, McAlester, Vinita, Purcell, Ardmore and El Reno, and when the Cherokee strip was opened, Churches were built at Perry, Enid, Woodward and Alva. But during the early days, Bishop Brooke often did not have a Church for his services. Homes, lodge halls, tents and frequently the open air had to be used in the absence of a Church building.

Oklahoma was divided into two Missionary Dioceses in 1910, Bishop Theodore Thurston taking charge of the Eastern part of the State and the Western and central parts remaining under Bishop Brooke's jurisdiction.

Bishop Brooke is now past 65 years old, having been born in Gambier, Ohio, the site of Kenyon College, which is the alma mater of President Hayes and other figures in the history of the country. He attended Kenyon College and was graduated in 1874 from the academic course. Four years later he received a master's degree and in 1912 the College honored him with the degree of doctor of divinity.

Eight Bishops at Consecration

Eight Bishops were present at the consecration of Bishop Brooke, and all but two of these have died since, Bishop Tuttle of Missouri and Bishop Graves of Nebraska, alone surviving.

Twenty-five years ago there was not an Episcopal Church in Oklahoma or old Indian Territory. Now there are more than fifty Churches and a slightly smaller number of Rectories, and the number of the Episcopalian faith has grown from a few hundred to more than 4,000.

Bishop Brooke reached Oklahoma in the early part of 1893, stopping at Guthrie, where he resided until 1898. His first visit to Oklahoma City was made on January 25, 1893. The Commercial Club gave a reception in the new Bishop's honor at a building on the site of the present Colcord building.

Interesting Letter to a Kansas Parish

One of the Clergy of the Diocese, who prefers that his name be not used, sent the following letter to every member of his congregation early this Winter; it contains highly interesting material:

"Winter work faces us. The whole Nation is at work; young men in training camps; people at home supporting the men at the front. The Church is at work also, all the time.

"The force that sustains all effort is a spiritual force. 'Without Me, ye can do nothing.' Every man and woman should make the most of spiritual opportunities. The Church is in a community to minister to human souls—to help every person lead the best life. Every Parish must be made to go, and that calls for team work. What does the Parish need?

"It needs every member in Church every Sunday—all soldiers at roll-call. Every person missing is that much loss of force and inspiration.

"It needs every good singer in the Choir to help lead the praises in God's house. The congregation should take its part in the singing.

"It needs every woman to realize that she is a member of the Woman's Guild and should work therein if possible.

"It needs every parent to assist the children to learn lessons, and attend the Church School on time, regularly.

"It needs men and women who seek the Lord's Table, every Sunday or at least once a month and then go forth to be a force for the betterment of the community. Special celebrations of Holy Communion any hour you wish.

"It needs every member of every Church organization at work.

"It is a good thing to see all that is good in each religious denomination; it is better to have all the good that is in each and all of the denominations. The Episcopal Church stands for all this. If any one will investigate, it will be found that the Episcopal Church molds and teaches the truth that is found in each one of the various denominations about us: Lutheran, Methodist, Baptist, Congregational, Presbyterian, Disciples, 'Spiritualist,' 'Science,' and holds all the Catholic doctrine that is taught by the Roman Catholic Church. Every one of these organizations, and bodies, has one or more truths of Christian doctrine; the Episcopal Church holds and teaches the truth for which each one of these stands—and only the Episcopal Church holds each truth in perfect balance with all other truth. And this is because it has not departed from the old Faith once for all delivered to the Saints'. It has not added to nor taken from that Faith.

"The world is going through a crisis, and it needs spiritual-minded men—men who love God, work for God, know God.

"The Episcopal Church furnishes the means of Grace, and helps toward a spiritual life. Come to Church; keep coming."

Rev. Dr. Harris to be Consecrated Bishop Coadjutor of Marquette Feb. 7

The Presiding Bishop has taken order for the consecration of the Rev. Robert Le Roy Harris, D. D., Bishop Coadjutor-elect of Marquette, as follows:

Time; Thursday, Feb. 7, 1918.

Place; St. Mark's Church, Toledo, Ohio.

Consecrators; the Presiding Bishop, the Bishop of Ohio, the Bishop of Marquette.

Preacher; the Bishop of Michigan. Presenters; the Bishop Coadjutor of Southern Ohio, the Bishop Coadjutor of Ohio.

Attending Presbyters; Rev. Bates G. Burt, Rev. H. St. C. Hathaway.

Master of Ceremonies; Rev. Geo. P. Atwater.

Deputy Registrar; Rev. E. G. Mapes. DANIEL F. TUTTLE, Presiding Bishop.

A Missionary With Zeal

"United we stand." So we stood in '65, after the cleaving of States asunder. The Kingdom of God was revealed in power when the Churches of the separation were still further divided. So the sign to all lands and ages was revealed. But just a practical problem of unity is before me—and a hard nut to crack.

I have to rebuild a ruined Chapel, and united we build, divided, we bolt. So I appeal, and am surprised to find how generously and how slowly responses come—slowly for the beginning, a few dollars here and there, slowly indeed and how generously, for the ending; for one promises the roof, but that leaves the roof in the future—in the air—there it is suspended, like a cloud to pass, if nothing is under it. One promises labor. One promises \$500, if I raise \$1,500. One promises \$800 if I reach the last payment, to extinguish the last \$800 of debt. So I am bound by futures and conditions—tied to the present—unable to reach the golden rainbows. What must I do? I consult a neighbor, once a business man, now a minister. He has a ready solution, and says promptly: "Guarantee it yourself, and then raise it!" This is startling and illuminating. It is bold leadership. Go forward on your own guarantee—sieve the futures, connect them to present values, and so begin.

Just opposite lives a prosperous Churchman—a business man from Florida, summering in the mountains. I submit the matter to him. He seems at first surprised, but finally he concludes: "If the guarantee is good, it is all right." So I return home to meditate, and the memory emerges out of the past. I recall a humble minister, once a drayman. Eight times he mortgaged his home and built eight Chapels, and lost nothing by it. His constituency followed him in a body, and paid the mortgage every time.

If a drayman minister does this, why cannot I? I can, if there is a faith to go forward; if there is a home to mortgage; if the united body of constituency follows all together the bold head that plans the leadership!

But "the Church is the worst governed body in the world"—full of compromises and inconsistencies and dead letters and live hindrances—not bound together by the golden rule into strong mutual help. But now, as reformation compromises fade into the remote past, why not unity—practical unity for practical problems—the unity of the firm steel nut cracker in cracking hard business problems? Why not? Let our leaders respond. B. S. LASSITER.

Marion, N. C.

MISSIONARY MESSAGES FROM THE CHURCH'S HOLY DAYS

This will be the caption for a series of devotional papers which, with the help of God, I hope to write during this year. When the intervals between the Saints' Days occur, I will take up the subjects presented by the Ember Days, Rogation Days and other special seasons. I pray God to make my thoughts worthy of your consideration and meditation. I also take this occasion to thank those many unseen friends who, by letter and card have, from time to time during 1917, expressed their appreciation of my comments on the Collects, Epistles and Gospels for the Christian Year.

May this New Year bring us all closer to the feet of Him who alone can make life bearable, and hopeful, and happy. FRANCIS S. WHITE.

Publisher's Note.—The mails delayed the receipt of this article. As the Epiphany is a Festival that has no particular connection with Sunday, although it came on Sunday this year, and as it ushers in one of the Seasons of a Christian Year, we give it place a few days late.

THE COLLECT

O God, who by the leading of a star didst manifest thy only-begotten Son to the Gentiles; Mercifully grant that we, who know thee now by faith, may after this life have the fruition of thy glorious Godhead; through Jesus Christ our Lord. Amen.

One of the important facts for us Christians to keep ever in mind is that the Gospel message is meant for all men. The Epiphany message is a cry to us to stop putting labels on people, and to remember that God has never been without witness to Himself in the world. One of the missions of the Church is to show men that the so-called religion of nature is only a "heading in" for the right port, but that it can not be a port of final refuge and comfort. The tendency in many directions has been for many of us who accept a revealed religion to lean heavily on our inheritance and privileges, and to look with contempt, more or less outwardly expressed, on those who are "led by a star". Never forget that it is possible for "the magi" to come closer to some real manifestation of God in Christ, and to recognize that manifestation, than it is for some of those who have inherited the promises to see, and to interpret them.

Our prayer is the acknowledgment of two facts (1) God will use all means to speak His message to all mankind, not simply to a certain few. (2) That we ourselves are as yet seeing God in Christ only as through a mirror, only knowing Him in part.

It is a prayer that should develop in us patience with the lack of vision in others. The mission message of Jesus, to "go to all the world", has been nearly throttled by those who would keep the promises and privileges among the inhabitants of Jerusalem, and who pray this prayer with the word "Gentiles" in their minds (feeding their prejudices), rather than the word "leading of a star". And then there are those who emphasize the leading of a star rather than the "knowing by faith". Let both sides beware of being tripped by prejudice and ignorance. The whole Collect is a prayer for a wider vision—a world-wide vision, which is to be the reward of those who earnestly follow what light is given them, and who accept in faith the guidance from God which comes from a star, a book, an angel, and which, if we faithfully follow, will inevitably lead us to the Christ of humility. The fruition of the glorious Godhead is not of earth; it is that wonderful vision of the saints, for which vision we are to purify our hearts, which purifying involves disciplines, the opening of minds, hearts, eyes, ears, hands to every revelation of God by Himself, no matter from what quarter such revelation may come.

THE EPISTLE

For this cause I Paul, the prisoner of Jesus Christ for you Gentiles, if ye have heard of the dispensation of the grace of God, which is given me to you-ward: how by revelation he made known unto me the mystery; (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apos-

ties and prophets by the Spirit; that the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord: in whom we have boldness and access with confidence by the faith of him. Ephesians iii:1.

Do not try to take the mystery out of the Gospel, nor the mystery out of Christ, nor the mystery out of the Church. The effort to do this does not bring you any nearer to God; in fact, it is more than likely to change you from following a star to following a will-o'-the-wisp. Revelation alone makes a mystery intelligible. That is the reason the Church clings to the Bible, because without that revelation she could only show you a book of nature, which involves only the stern judgments of life. But, using the Book of Inspiration, one comes to see God as Saul grew to see Him, and in that vision and that revelation begin to shake off prejudices, inherited and acquired, and to become not a Jew nor a Gentile, nor a bond or free man, but a Christian.

It would be amusing, if it were not pathetically tragic, to see how in our natural life we let our blindness and ignorance hinder our vision of God's life in other people and other races, and look and act as if we were born superior to them all. No one ever saw a vision of God from the hill of pride and self-gratulation. The "Polack", the "Bohemian", the "Dago", have a national and historic background that many of their ignorant employers might well envy and emulate. Not to see this background and appreciate it will prevent us from being good ministers to them in national and social life. So we who have the revelation of the Catholic Faith must be sure we are using that revelation to rightly interpret to others the mystery of Christ, and not rationalize or humanize Him in such ways as to spoil or hinder the vision of God which Jesus came to reveal. And we must also beware that our actions toward non-Catholic professing Christians will not show us as prejudiced because of our privileges.

You who are the least of God's ministers, what are you doing to help others see the vision of Jesus? How much do you care whether others outside of your little Jerusalem enter into the fellowship of the mystery which God has ever been anxious to give to men? "An eternal purpose"! Do you realize that you are in that purpose of God? Have you sought to find out why you were included in it? And is there any reason why you should be included in it to the exclusion of some spiritual brothers of "lesser breed without the law", as you might be led to describe some one who is ignorant of the mystery of Christ and the Church? Not only must you try not to take the mystery out of the Christian religion, but you must realize that you are to glory in that mystery, and are also called to be a minister of that mystery, and are to endeavor to bring others into the fellowship of that mystery, the doing of which involves the only joy in life that no man can take from you.

THE GOSPEL

When Jesus was born in Bethlehem of Judea, in the days of Herod the king, behold, there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When Herod the king had heard these things, he was troubled, and all Jerusalem with him. And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born. And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet, And thou Bethlehem, in the land of Juda, art not the least among the princes of Juda: for out of thee shall come a Governor,

that shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also. When they had heard the king, they departed; and, lo, the star, which they saw in the east went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream that they should not return to Herod, they departed into their own country another way. St. Matt. ii:1.

Why are the "Gentiles" less prejudiced than the "Jews"? Why should privilege so often breed contempt and a false superiority? The magi, once they saw the possibility of finding out the solution of a mystery, put aside all prejudice and fear, and in the simple dignity of those who are genuine seekers after truth, came to the big city, not at all ashamed to face kings and to ask for help. There is a genuine democracy which is born in the hearts of those who have seen in Jesus a vision of God, which no trappings of royalty can awe or subdue; because, having caught a glimpse of the glorious Godhead, they see the tinsel which is in the self-appointed leaders of the thoughtless and unthinking and unseeing peoples of the world.

Do you ever stop to think that in many countries of the world today there are men and women who have a half vision of God, and who need your help to see Him more clearly in Christ Jesus? Are you prepared to place yourself in Herod's class, and by hook or by crook seek to frustrate their ambitions to know God? Are you unwilling that those "outlandish" people should be content with an "outlandish" conception of God's revelation? If you are, then by that attitude you mark yourself as purblind and self-centered people who are not even "Gentiles", who have not even a national religion, but are of the parasite class, always willing to fatten and batten your own souls at the expense of some one who will tell you what he has seen, because he expects you in turn will help him in his search for the solution of the great mystery in which he has found by earnest search some certain light. Notice that the end of all search for God ends in worship. Sometimes the privileged people who have always had Christian privileges and Church opportunities are less worshipful than those less privileged ones who in the starlight have learned to look up, to bend the knee and to give. As a Christian you cannot, dare not, afford to be less earnest seekers after truth than the people who so far are living only in the light of natural religion. Recognize them in all earnest people as seekers after light, and do your part in initiating them into the fellowship of that mystery of God which is hid in Christ Jesus. F. S. W.

The Son of God, Christ Jesus

The Son of God, Christ Jesus,
He is my Lord and King;
To Him my ev'ry talent
Most willingly I bring.
The life which most shall please Him,
That life I long to live.
The strength I need to serve Him,
That strength He'll freely give.

The Son of Man, Christ Jesus,
Was ever true and bold;
The body's every weakness
He constantly controlled.
And by His help unflinching,
In His most holy might,
Against my lower nature
Unceasingly I'll fight.

The Carpenter, Christ Jesus,
He earned His daily bread.
Of faithful, earnest workers,
He is the royal Head.
All sloth and lawless action
He'll help me to despise.
The gain of honest labor
Shall be my only prize.

Saviour of men, Christ Jesus,
Oh, Champion of the weak,
Put down the strong and mighty,
And give earth to the meek.
Grant me Thy strength and courage
To speed the glad day when
True love and perfect justice
Shall rule the lives of men. Amen.
—Bishop Spalding.

COMMENTS ON THE NEW LECTIONARY

By REV. C. B. WILMER, D. D.

	MORNING PRAYER		EVENING PRAYER	
	First Lesson	Second Lesson	First Lesson	Second Lesson
1 S. af. Epiph.	Amos 5	Heb. 13:1-21	Num. 24:2-24	Matt. 2
	Prov. 4			
M.	Amos 7	John 1:1-28	Jer. 7	Galatians 1
Tu.	S	1:29-end	Isa. 1:1-27	2
W.	Hosea 2:11-end	2	I Samuel 4	3
Th.	11 and 12	3:1-21	15:1-23	4
F.	13 and 14	3:22-end	Deut. 6	5
S.	Micah 6	4:1-42	S	6
2 S. af. Epiph.	II Kings 17:1-23	II Peter 3	Isa. 11	Mark 1:1-15
	Prov. 5:1-18			

One of the greatest results of the modern study of the Bible, and one not at all connected with any rationalism, is the recovery of the prophets, or perhaps discovery. We have come to see that the prophet was the inspired conscience of his time, and this without at all ceasing to point his finger at the future, but rather the more. The rose bud growing on its bush does not the less tell of the full-blown rose, because of having a life of its own related to its existing environment. Moreover, the prophets thus understood not only blazed the way for the Christ, but bring us today a social message addressed to nations, supplementing the New Testament, which speaks to individuals and to the Church. The new Lectionary, therefore, has undertaken to weave the prophetic teachings into the Old Testament narrative, so that the two mutually explain and illumine each other.

Our first lesson this morning is Amos' appeal for justice and righteousness against ritualism, and a prediction of the Assyrian captivity. For a New Testament correlative we have selected from Hebrews a passage which shows that the priestly conception of religion (attacked by Amos), when interpreted through our Lord Jesus Christ, who actualized the true idea of sacrifice, comes out at the same point: "Forget not to do good and to share with others; for with such sacrifices God is well pleased".

Both selections follow the line of Collect, Epistle and Gospel for the

day. St. Paul appeals for the true idea of sacrifice shown in a renewed mind and consecrated body. The Boy Christ gives a concrete illustration of this ("Wist ye not that I must be about my Father's business?"); and the Collect prays for the actualization of the same in our own experience. (Cf. Gen. 22 and Heb. 10, same Sunday, Table I).

The New Testament evening lesson gives the evening congregation an opportunity to hear the connected story of the visit of the Magi, the martyrdom of the Innocents, and the flight into Egypt and return, summing up Christmas and Epiphany teachings. The first lesson is one of Balaam's prophecies of the future victory of God's Church in its triumph over opposing forces—a prophecy coming just after Balaam's experiencing the futility of offering to God rams and bullocks. (Cf. Mich. 6:1-8 in Saturday morning's lesson.)

For week days, we give in the morning further selections of both Amos and Hosea, prophetic of the coming captivity, paralleled by a course reading of St. John's Gospel begun, the Gospel which is peculiarly appropriate throughout to the season of manifestation.

In the evening, the Old Testament selections bear on Amos' theme of the misuse of religious aids, while the Epistle to the Galatians deals with the theme of sonship to God, suggested by the story of the Boy Christ in the Temple.

THE SANCTUARY OF PRAYER

Prayers selected from "Hymns and Prayers for the Army and Navy," prepared at the request of Bishop Lawrence by Dean Rousmaniere, Dean Hodges, and the Rev. John W. Suter. (Houghton Mifflin Co.)

Almighty God, teach us to hate that which is bad in thought, word, and deed, and to love that which is good; make us to stand up for the right and the true, as brave soldiers of Christ, and faithful members of His Kingdom the Church; through the same thy Son Jesus Christ our Lord. Amen.

FOR LOYALTY

Almighty God, grant me Thy gift of loyalty. For my Home give me love and obedience; for my Country, sacrifice and service; for my Church, reverence and devotion; and in everything make me true to Thee; through thy Son, our Saviour, Jesus Christ. Amen.

FOR A CLEAN HEART

Almighty God, drive from me all unclean thoughts, keep my lips from all wicked words, and in every temptation save me by the remembrance of Thy Son Jesus Christ, glorious in purity and strength, my Master and my King. Amen.

FOR A STRONG BODY

O God, who hast made me; grant me Thy gift of health, that with a strong

body I may fight for the right and the true, and be Thy faithful soldier and servant unto my life's end; through Jesus Christ our Lord. Amen.

FOR THOSE WE LOVE

O thou who hast ordered this wondrous world, who knowest all things in earth and heaven, so fill our hearts with trust in Thee, that by night and by day, at all times and in all seasons, we may without fear commit those who are dear to us to Thy never-failing love for this life and the life to come. Amen.

FOR ONE IN PAIN

O God, whose blessed Son endured the bitterness of the cross; Grant that Thy sick servant remembering Him, may receive strength from His strength and partake of his victory; through Jesus Christ our Saviour. Amen.

FOR ALL WHO ARE SERVING OUR COUNTRY IN THE WAR

O Almighty Lord God, who neither slumberest nor sleepest, protect and assist, we beseech thee, all those who at home or abroad, by land, by sea, or in the air, are serving this country, that they, being armed with Thy defence, may be preserved evermore in all perils; and being filled with wisdom and girded with strength, may do their duty to Thy honor and glory; through Jesus Christ our Lord. Amen.

One Atom Back

I owe God a little of my GOODS. He demands back scarcely an atom of the good things He has given me, as an acknowledgment that all blessings come from Him. To the woman of Samaria at Jacob's well Jesus said: "Give me to drink". And the creature gave back to the Creator of all water a tithe of His own gift. My Lord did not make His society purely spiritual. He suffered it to require material support. Though He had the power to "command these stones to be made bread", He appointed Judas to be His treasurer, to accept the offerings of the faithful, and "to buy those things that were needed". He made money instead of miracles the ordinary support of religion. Spirituality alone

never paid a bill for lands, Churches, heat, light, repairs and furnishings. Can you mention any society that has all benefits and no dues? Christ performed stupendous miracles; but a society of that kind is not one of them. Our Lord obliged every member of His society to "deny himself" certain pleasures of sense purely for His sake. My dues in this Parish may be only ten cents a week. I simply deny myself one ten cent pleasure a week to pay them. For that trifle I have a permanent seat in Church. If I ever become so stingy as to deny my Lord the above pittance of my LOVE, or TIME, or GOODS, I will be consistent and disclaim all membership in a society whose meetings I will not attend, and whose dues I will not pay. If really poor, all my Lord's blessings are free to me, and my Church will aid me.—Rev. E. W. Averill.

Confirmation Instructions

by
Rt. Rev. Irving P. Johnson,
Bishop Coadjutor of Colorado.

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INTRODUCTORY

My late friend and classmate, Bishop Frank Spaulding of Utah, had a quotation of which he was very fond:

"Life is conscious effort transforming itself into unconscious habit."
A little reflection will show how this applies to everything in life. Walking, playing the piano, your vices, your virtues come under this head. It applies also to the training of soldiers. An untrained soldier is not an asset, but a nuisance, on the field of battle.

What is needed at the time of Confirmation is not so much academic teaching as painstaking drill in the Prayer Book which is the Manual of Training.

The whole Christian body is sick because it is an untrained body and Confirmation is the opportunity for such training.

If you drill your candidates properly, you will have later on a congregation which can be inspired by preaching.

Never mind if the classes are small. See to it that they are well trained, and require of them certain things, without which they cannot be presented.

1st. A regular attendance at Church services during the period of preparation.

2nd. A regular habit of daily prayer in private.

3rd. Conscious study of the instruction and faithful attendance at the classes.

Unless candidates are willing to do this they should not be confirmed.

The probability is that you will begin your classes soon after the holidays, so this series of instructions is arranged in pamphlet form, and will be issued each week beginning with the new year, and covering a period of twenty lessons. They are so arranged that the first half of the lesson leaf is for the candidate to study, the second half to assist the Rector in the instruction.

Confirmation Instructions

II.

WHAT DO YOU PROMISE?

Catechism (to be learned).
Dost thou not think, etc.? P. B. p. 266.

Prop. 1.

When we make a promise, or a vow, it is to do a certain definite thing; as if I promise to pay a certain sum of money on a certain date for which I have received a certain value.

So in our baptismal vow we promised certain definite things for which in turn certain definite things are promised to us. This we call a covenant.

It is most important that we should know just what we promise in order that we may keep our vow.

We promise three things. (1) To renounce evil. (2) To believe the Christian Faith. (3) To obey Christ's laws.

Prop. 2.

The first promise: "To renounce the Devil and all his works, the pomps and vanities of this wicked world, and all the sinful lusts of the flesh" is a promise to put up the best fight that we can against the sin that is in us.

I know many mean people, but I know no such meanness in anyone as I do in myself, for I only know a part of the meanness in others, but I know all that there is in myself.

"O wretched man that I am! Who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord."

Prop. 3.

I know that "the wages of sin is death" and that the "soul that sinneth it shall die"; and I also know that "the blood of Christ can cleanse me from all sin."

I want to obey God, but I find within me a law, that when I would do good evil is present with me.

What is this evil?

(a) "The Devil and all his works."

(1) PRIDE is the sin of the Devil, and pride is the setting up of my will against God's will, so that like Satan I am a rebel against God.

Instead of pride I must have HUMILITY, which is the property of a good soldier, the desire to be taught and the willingness to obey.

(2) ANGER is the result of defying God. When a man knows he has done wrong, he gets angry at the one whom he has wronged.

Anger is, as boys say, "getting mad." It is the losing of our reason for the time being. Instead of anger I must learn MEEKNESS, which is the faculty of acknowledging when I am wrong, and being ready to forgive when someone else is wrong.

(3) "Anger is cruel but ENVY is outrageous." What is this third sin of the Devil that we call envy?

It is that sin by which we are made miserable by somebody else's good fortune, and so think ill of that person and talk slanderously about him because he has something that we lack.

It is the sin which poor people are apt to have toward the rich, just as pride is the sin that the rich are apt to have against the poor. Instead of envy we should learn CONTENTMENT.

(b) "The pomps and vanities of this wicked world."

This includes the sins that we have already considered, especially the vanity which is puffed up because of success. But "the love of money is the root of all evil" with men, and this inordinate desire for wealth, we call COVETOUSNESS, which is the passion to get, so that we are unwilling to give.

The opposite of Covetousness is Generosity.

(c) "And all the sinful lusts of the flesh."

This refers to the pampering of our flesh in its appetites. The inordinate desire for ease which we call SLOTH; the unregulated indulgence in food and drink, which we call GLUTTONY; and the illicit passion for the other sex which we call "LUST."

If we are fighting our own meanness we must learn to regulate our own body and this we do as good soldiers by training ourselves in Industry, Temperance and Purity which are the opposite virtues to those vices.

Now you will have a real soldier's task to fight these enemies within us which ruin our lives, make us unhappy and separate us from God.

The Epistle to The Ephesians

By B. W. Bonell

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

XXI

Vs. 29. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

Sadler: Corrupt communication, filthy speech, foul and filthy language acts in the spiritual building like the leprosy on the wall of the house (Lev. xiv:34) rotting and polluting it. As members in the Mystical Body we are not only to speak no filthy or corrupt language, but we are bound to edify one another, to build up one another on our most holy faith. (Jude 20.)

Elliott: That it may minister grace. Impart a blessing to those who hear it.

Sadler: Not only is the sermon of the Christian preacher a means of grace, but so is the private conversation of the true Christian.

Gore: The Christian talk is to be, not indeed edifying in the narrowest sense, but such as builds up what is lacking in life, or supplies a need, whether by counseling, or informing, or refreshing, or cheering; so that it may give grace, that is, afford pleasure and in the widest sense bring a blessing to the hearers.

Vs. 30. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.

Meyer: Do not grieve the Holy Spirit of God. Evil discourses are so often opposed to the nature and aim of the Divine Spirit who dwells in the Christian that he cannot fail to be grieved thereat.

Hermas: Distress not the Holy Spirit that dwelleth in you lest He entreat God and He depart from you.

Wordsworth: A plain evidence of His personality.

Sadler: This teaches us the fearful truth that we may receive the Holy Spirit and not retain Him, but provoke God to take Him from us; and so with great wisdom the Church puts into our lips the words of the Psalmist, "Take not thy Holy Spirit from us."

Wordsworth: By whom ye were sealed at a particular time, i. e., at your baptism which is called the seal by the ancient Church.

Chrysostom: The Seal of the Holy Ghost is upon thee. Let that seal be upon thy mouth. Break it not. The mouth of him who is sealed by the Spirit will never utter what is unworthy of the grace he has received from the Holy Ghost.

Wordsworth: The day of redemption, the great day, the day of the general resurrection, the great day of redemption for which the whole creation now groans (Rom. viii:23. The Seal of the Holy Ghost is here connected with the future glory of the Resurrection.

Gore: Christians are to think of the divine purpose of the Holy Ghost who has entered into the Church to seal or mark it as an elect body destined for full redemption from all evil in body and soul, at the climax of God's dealings, the last day.

Vs. 31. Let all bitterness, and all wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice.

Moule: All bitterness—all malice. Observe the uncompromising scope of

We have promised to "fight a good fight" and to lay hold on eternal life.

QUESTIONS

- Q. In what way have we committed ourselves to a definite covenant with God?
Q. About whom do you know more meanness than any one else?
Q. What are the sins which we are to fight against?
Q. Name the virtues we are to cultivate.
Q. What is the result of a deadly disease? of a deadly sin?
Q. Can diseases be cured?
Q. Can sin be forgiven? How?

READINGS

- Text: "Promise unto the Lord your God and keep it."
1. The broken Covenant of Cain. Gen. iv:1-15.
2. The Covenant between God and Abraham. Gen. xii:1-4; St. Luke. i:68-75; Galatians iv:22-31.
3. The Covenant with Moses. Deut. v:1-22.
4. The covenant with David. II Saml. vii:12-17.
5. The new Covenant. Hebrews xii:18-24.
Collect of Ash Wednesday.

PUBLISHER'S NOTE

This series of Confirmation Instructions will be sent in leaflet form every week in any quantity desired at the nominal price of Ten Cents for each set of Twenty Lessons, plus the postage each week.

A better way yet would be for each member of the Confirmation Class to subscribe for THE WITNESS, and get also all the other good things each issue contains. Address

THE WITNESS, Hobart, Indiana.

THE SACRAMENTAL LIFE

By the Rev. Harry Ransome

II.

The Incarnation

The books of both the Old and New Testament are full of mystery, and to interpret it writers have used simple illustrations in picture language. The early generations of the world's ages have almost invariably spoken in this language. We have the picture in Genesis of God walking in the Garden of Eden, also smelling the savor of men's sacrifices. Our Lord used this language quite freely; St. Paul also to a less degree in his Epistles, while the vivid language of St. John in the Apocalypse cannot be overlooked.

A later age, closer to our own day,

the precept. Revolution in principle was to result in nothing short of revolution in temper and practice.

Ellicott: All bitterness, i. e., every form of it, and that not only as shown in outward expression, but as the contents suggests, in feeling and disposition.

Wordsworth: Wrath and anger, i. e., not only passionate rage but the inner feeling of anger.

Meyer: Loveless and hostile anger, as distinguished from that mentioned in Vs. 26.

Ellicott: Wrath and anger. Emanations from and products of the bitterness. Wrath is properly the agitation and commotion to which bitterness gives rise, anger is the more settled habit of the mind.

Moule: Clamour. The violent assertions of rights and wrongs, real or suffered.

Ellicott: Clamour and evil speaking. Outward manifestations of the foregoing vices. Clamor is the cry of strife, evil speaking a more enduring manifestation of inward anger that shows itself in reviling not in the present case, God, but our brethren.

Moule: Malice. Mentioned last as the deepest and more subtle sin, unkindness in its inmost secret.

Ellicott: Malice is the genus to which all the other mentioned vices belong, or rather, the active principle to which they are all due, uncharitableness in all its forms.

Vs. 32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Ellicott: Kind. Sweet in disposition.

Moule: Useful, helpful and so kindly.

Meyer: Tenderhearted. Compassionate.

Ellicott: Tenderhearted designates the exhibition of that merciful feeling of which the "bowels of mercy" were the imaginary seat.

Sadler: These good things are to be practiced amongst Christians, but they must first be sought. They are the fruits of the Spirit.

Meyer: In Christ, in whom self surrenders to the death of atonement the act of the divine forgiveness was accomplished.

Wordsworth: Forgave you—i. e., bestowed upon you forgiveness as an act of grace, a gift in Christ dying for you; and applied that gift to you actually and personally in your profession of repentance and faith in Him at Baptism (Act. ii:38.)

for themselves and others, insisted upon an absolute literal interpretation of this language, with disastrous results, for in the revolt against this school of thought men have thrown over not only the language of picture, but they have endeavored to restate revelation by the aid of pure thought or philosophy, and their rationalism has resulted, in some instances, in the blank denial of all mystery. Or, failing this, they have endeavored to hold to the old symbolic language, but to evacuate the pictures and substitute fundamentally different ideas. Again, there are others who sincerely hope, by restating Biblical mysteries in present thought or expression, to gain for the Bible a greater belief and hold over the modern educated person; yet it is doubtful whether in substituting modern philosophical terms for Biblical words and pictures, they are only substituting one set of symbols for another. The ultimate truth behind the symbol remains just as impenetrable, and the act of faith, necessary for belief, just as strong.

But let us turn aside from consideration of the Old Testament, and ask ourselves how we should approach the Christian mysteries—the truths of our Faith. How can each one of us relate them to our own individual life? Certainly we must treat them historically and symbolically. Can we accept this proposition put forward by Dr. Inge, "A symbol implies a mystery, and a mystery implies a revelation"? In theology, the limit of pure philosophical thought is soon reached, but faith leaps the boundary, and then the physical world from which the symbol is drawn is the visible manifestation of the reality of the mystery, and expresses the unity between the seen and the unseen, the finite and the infinite. If we accept this statement, man himself is a great mystery. The unseen life, which is the truest part of him, is revealed through his body and outward acts. His body is the visible symbol of the inward life. But we must go one step farther; this life must be related to Almighty God, the Source of Life. And what is the media by which God communicates His Life to us and unites our life to His? By another mystery, the Mystery of the Incarnation, the revelation of the Word, made Flesh through the Virgin Birth, and dwelling among us. To deny the Virgin Birth, to deny the Paternity of the Holy Ghost as the Father of our Lord's Humanity, is to empty the Mystery of its meaning and rob it of its truth.

A Sacrament, then, is an outward and visible sign of an inward and spiritual reality; and the greatest Sacrament of all—the primary Sacrament—is the Sacrament of the Incarnation. There we have the symbol in our Lord's Human nature, the Mystery in the two distinct natures, Human and Divine, in the One Person, and out of the heart of the Mystery comes the revelation, namely, the gift of Divine Life. The other Sacraments of Christ's Body are but extensions of this great primary Sacrament, and they in turn minister to the Life which this great Mystery reveals. "Except a man be born of water and the spirit"; water and words, the Mystery and the revelation—Eternal Life. So, again, in the Holy Communion; bread and wine, the words of Consecration, the Mystery and the revelation—"He that eateth my flesh and drinketh my blood hath eternal life". "He * * * abideth in me and I in him."

That Christ not only shares His manhood with us, but His Godhead, means that in the deepening process of His Life, He unites us to His own Self. And this Life, our life gathers up into Christ's, is Sacramental in all its phases. Our outward life becomes the symbol which expresses the inward and spiritual reality of the Divine Life of Christ abiding in us. The sum of a Christian's life can never be trivial or evanescent, neither can it ever be commonplace, because it is a life hid with Christ in God.

The Very Rev. R. K. Massie, D. D., Dean of Christ Church Cathedral, Lexington, Ky., who has been absent for some time owing to broken health, is now much improved and expected to return to his charge soon. Though it will be necessary for him to be careful and go somewhat slowly for some time, yet he is assured that in time he will be well and strong.

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

Calvary Cathedral, Sioux Falls, S. D., was the first Church in that city to raise a Service Flag in honor of the men who have enlisted in war service.

A new four-manual Moeller organ, recently erected in St. Mary's Church, Brooklyn, N. Y., was consecrated at the morning service on the Feast of the Epiphany, Sunday, Jan. 6.

For the first time in many years the Christmas tree at Trinity Church, Ft. Wayne, Ind., bore no gifts for the children. The Sunday School had voted in favor of doing without the presents this year, in order to respond to the appeal for aid from the Colored Schools of the South.

The Alumni and students of St. John's University, Shanghai, have raised and placed in the hands of President Pott \$11,000 as their share of the \$15,000 needed for the new University Gymnasium, to be erected in memory of the late Professor F. C. Cooper. Dr. Pott has personally secured from friends in this country \$2,500 and needs \$1,500 more to make good his part of the pledge to the Building Fund.

Special New Year's Day services were held at Baltimore, Md., for the clergy and laity of the Diocese, in response to a request of the Rt. Rev. John Gardner Murray, D. D., Bishop of the Diocese, for the purpose of making "special intercessions and a deeper consecration of ourselves, our souls and bodies" to the Lord and the work of His Church and the service of humanity. The first service was held at 8 a. m., in Grace and St. Peter's Church. The second service was conducted especially for the women of the Diocese.

St. Mary's Church, Middlesboro, Ky., the Rev. Thomas L. Settle, Minister-in-charge, has received through several of its communicants, the gift of a \$1,200 pipe organ, equipped with electric blower. Mr. Pilcher, Louisville, Ky., maker and installer of the organ, worked night and day to have the organ ready for the Christmas service, when it would be used for the first time. It was in place and played the Sunday before Christmas. Mr. Pilcher's son was engaged as organist for that special Christmas service. His handling of the organ was that of an expert, and elicited high praise at the recital given Christmas afternoon.

Two flags have been blessed and raised in the Church of the Advent, Brooklyn, N. Y. One is a United States Regimental flag, which was the gift of Mr. John Reynolds, a Civil War Veteran, and the other is a large Service Flag, with twenty stars, representing the young men who have gone out of the Parish into war service, presented by Mrs. Henry J. Rode, a communicant of the Parish. Company A, Home Defense League, of which the Rector, the Rev. R. R. Upjohn, is the Chaplain, attended the service of dedication in a body.

The Sunday School of St. John's Church, Columbus, Ohio, at their Annual Christmas Festival, instead of following their usual custom of presenting gifts to the members of the School, requested the children to bring gifts for the poor of the city. The Columbus Dispatch states that "the presentation of the gifts was the final act of a brief play presented by some of the members of the Sunday School. It consisted of three scenes from the Bible story of the first Christmas, the last scene of which was the appearance of the three wise men at the manger in Bethlehem, bearing their gifts for the infant Christ child. The children followed the wise men, putting their gifts likewise at the foot of the manger. The gifts were presented through the Associated Charities."

The Rector of Trinity Church, Louisville, Ky., the Rev. Henry P. Manning and his family, were the happy recipients of a most generous and comprehensive Christmas box, sent them by the Woman's Auxiliary of St. Paul's Church, Duluth, Minn. The box, containing more than 150 articles of varying description, both for the house and each of the three members of the family, reached Danville the Thursday before Christmas in plenty of time to add great joy on Christmas Day, especially for the two-year-old member of the household. In the letter announcing the shipping of the box was a \$30 check for the Rector.

value of the box was certainly nothing less than \$100. Too high praise cannot be given the Woman's Auxiliary of St. Paul's, Duluth, for its generosity, interest and Christian love. Arrangements for this box were made when the Rev. Mr. Manning was General Missionary of the Diocese of Lexington.

At Grace Church Sunday School, Pittsburgh, the Rev. William Porkess, Rector, there has been established what is uniquely called "The Children's Superstructure of Unselfishness". Each Christmas time the boys and girls of the Parish sacrifice their candy, and use the money for the sake of others. The School entertainment was held on Holy Innocents' night. The scholars are proud of their record, covering five Christmases. It is indeed a superstructure. In 1913, sixty presents for selected destitute children of Pittsburgh were given; 1914, several pairs of blankets for the Pittsburgh Children's Hospital; 1915, decorations for St. Barnabas' Home for Incurable Men and Boys; 1916, a wheel chair for the crippled children of St. Margaret's Memorial Hospital; and in 1917, a sum of money sent for the relief of the starving children of Armenia.

A Communion service, which was given to Christ Church, Waterloo, Ia., shortly after the organization of the Parish in 1881 by Mr. John Miller and family, has been presented by the Parish to St. John's Church, recently organized at Cedar Rapids, Ia. The gift was made by the Vestry of Christ Church at the suggestion of Miss Abbie Miller, the only surviving member of the family, who is a resident of Cedar Rapids. The Rev. M. L. Tate, Rector of Christ Church, presented the Communion set to St. John's Church in person, and used it in a celebration of the Holy Communion on the fourth Sunday in Advent.

At Trinity Cathedral, Omaha, Neb., on the Sunday after Christmas, Dec. 30, 1917, the Bishop of the Diocese ordained as Deacons Mr. Henry F. Selcer and Mr. William D. Foley. The Dean of the Cathedral and the Rev. A. H. Marsden presented the candidates, and the sermon was preached by the Dean. Messrs. Selcer and Foley are Seniors at Seabury, and after their graduation in May next will be assigned to work in the Diocese of Nebraska.

The Rt. Rev. Dr. Frank Du Moulin, Bishop Coadjutor of Ohio, recently confirmed a class of nineteen at St. Paul's Church, Freemont, Ohio, making a total of thirty-nine persons confirmed by him in this Parish during the past thirteen months. The Bishop also blessed a beautiful United States Flag and a Service Flag with nine stars, presented by Miss Minnie Failing, a devoted communicant of the Parish. The Rector, the Rev. A. I. Ernest Boss, conducted the service, and the Bishop preached a patriotic sermon on "The Nation's Vacation". At the Church School Christmas Festival, after the opening service and the offering for Diocesan Missions, the lights were turned down, and three men, representing the three wise men, clad in kingly robes and bearing lighted torches, led the children down the main aisle and up the north aisle of the Church, past a living picture of the Holy Family, near which had been placed a Christmas box, into which the offerings of the members of the School were placed for the poorer children of the city. The offerings consisted of food and toys. The closing exercises were held in the Parish House, where gifts of candy, popcorn and oranges were distributed to the children of the School.

Personal Mention

Rev. Arthur J. Watson has accepted the Rectorship of St. Luke's Church, Pawtucket, R. I., and entered on his duties on the Feast of the Epiphany.

The Rev. John Grainger entered upon his duties as Rector of the Church of the Redeemer, Okmulgee, Oklahoma, on the 10th inst. He was formerly Missionary of Southeastern Oklahoma.

The Ven. George M. Babcock, Archdeacon of Fond du Lac, accepted a call the first of the month to the Rectorship of St. Paul's Church, Marinette, Wis., and has assumed charge of the Parish.

The Rev. R. E. Abraham, Rector of Holy Cross Church, Brooklyn, N. Y.,

Captain Sanborn Arouses Great Interest in War Service and Religion

Capt. H. R. Sanborn of the Second Minnesota Field Artillery, who has recently addressed large audiences in several Minnesota cities, is arousing a profound interest in war service and religion by the relation of his thrilling experiences at the front in France, and his own conversion from Agnosticism to a firm belief in the Christian religion. Commenting upon an address given by the Captain in St. John the Evangelist's Church, Minneapolis, the Rev. E. M. Cross says: "Certainly none of the congregation who heard Captain Sanborn could doubt the reality of the wide-spread spiritual renaissance among the men at the front, of which we have been hearing and reading so much. Here was one, American born and bred, who from conviction of the justice of the allied cause enlisted in the Canadian army, and saw many months of service as a Captain of Engineers on the Ypres salient, until he was wounded. With impassioned directness, Captain Sanborn spoke from first-hand knowledge of the great sacrifices being made by the peoples of England and France. His account of the effect of the war in converting men under arms from Agnosticism to positive Christian faith was no less soul-stirring than it was convincing, coming as it did from the depth of his own experience. In the presence of death men's doubts as to the reality of eternal life cannot long hold their ground. It is literally true that Christ is thrusting Himself upon the men at the front. They cannot avoid Him. They feel and know Him to be present, and in that Presence they find their comfort and strength.

"Captain Sanborn spoke of how the transformed characters of the men are revealed in their letters home, which it is the Captain's duty to censor. Through the subtle alchemy of trench life, their chief concern is no longer for themselves, but for others. 'We do not see how any who heard him could fail to be moved by Captain Sanborn's appeal for the exhibition of a deeper and more intense Christianity by all those at home who profess and call themselves Christians.'"

Opportunities for the Church in Haiti

"If the Monroe doctrine is to be made really effective it must acknowledge the spiritual needs of our South American neighbors just as much as it recognizes the contributions of natural resources that those neighbors are pouring into this country," says the Rev. Louis G. Wood of Charleston, S. C. "Haiti is a nation in which there are wonderful opportunities for aggressive work. These opportunities have been increased greatly since the United States has taken over the protectorate of that nation, and has assumed the administration of the revenues and the constabulary. The move has left a wide opening for this country to bring Christianity to the Haitians and to influence the people to receive the larger truths, the teachings of the Church.

"Considering the productive side of Missionary work, it is evident that there is something wrong with the support of the Christian Church to these Missions. The trouble is found in the fact that while one-third of the contributions are for the support of parochial work, only one-fifth of the same amount is contributed for the maintenance of Foreign Missions."

Pope Tired of Peace Pleas

The Rev. Walter Lowrie, Rector of St. Paul's American Church, Rome, Italy, arrived in New York on the last day of the old year. According to the New York Times: "He said that the Pope had no intention of sending out any more pleas for peace. He praised the work of the Y. M. C. A. among the men of the Italian Army, and said it had taught the officers the value of providing recreation for the war-worn troops back of the firing lines."

and the Parishes involved, of his acceptance of Paris, Cynthia and Nicholasville, Kentucky. It is understood that January 1st was the date of effectiveness of his acceptance. Mr. Abraham left St. Mary's, Middlesboro, Diocese of Lexington, to go to Brooklyn, in October, 1913, after faithfully serving that congregation for some seven years. A hearty welcome awaits Mr. Abraham upon his return.

Annual Meeting of Eastern Church Association

The Eastern Church Association will hold its Annual Meeting in the Church of the Redeemer, Brooklyn, N. Y., on Monday, Jan. 21. The Rev. T. J. Lacey, Ph. D., Rector of the Parish, states that this will be the first gathering of the kind in Brooklyn. Previous sessions have convened in Philadelphia, Cincinnati and New York. The Association seeks the promotion of close relations between our Church and the great Eastern communion, made up of the Churches of Greece, Russia, Serbia, Montenegro, Syria, etc.. The importance of these nations in the present world struggle gives timely interest to the conference. Representatives will present definite reports on the situation in Russia, Serbia, Jerusalem, etc. Several Bishops of our Church will attend, and clergy of the Orthodox Churches and the Armenians have accepted invitations.

A service in the interest of the Association will be held in Trinity Church, New York, on Jan. 20, at 3:30 p. m. A similar service and mass meeting will take place in the Church of the Redeemer that night, at which members of the Russian Cathedral Choir have been invited to sing.

Ordained and Will Go to the Front in France

Mr. Arthur E. Whittle, a graduate of the Philadelphia Divinity School, was ordained a Deacon in St. James' Church, Atlantic City, N. J., on Thursday, Dec. 27. St. John the Evangelist's Day, by the Rt. Rev. Thomas James Garland, D. D., Suffragan Bishop of Pennsylvania. The Rev. R. K. Yerkes, D. D., presented the candidate and preached the sermon. The Rev. Geo. Rogers of Philadelphia and the Rev. W. W. Blatchford, Rector of St. James' Church, were the attending Presbyters and assisted in the service. Mr. Whittle has been engaged in Missionary work in Porto Rico the past two years, and since returning home has been doing work for the Brotherhood of St. Andrew. He was born in London. A local paper states that Mr. Whittle expects an appointment immediately as Chaplain with the British forces in France, and expects to sail for the other side in a few days. Mr. Whittle recently received word that his sister, Mrs. Ada Osborne of London, was killed in an air raid by the Germans over London. This intelligence, combined with the fact that Mr. Whittle's two brothers were killed in France about a year ago, led him to hasten his ordination and seek service at the front.

A Church Flag

To the Editor of THE WITNESS:

Wishing to teach in these very parlous times the co-relation and interdependence of Church and State, I have displayed on the sanctuary wall, opposite to the "Stars and Stripes", a Church flag of the following design:

It is made of white silk (white, as particularly appropriate for the emblem of the All Holy One), embroidered in the center with a plain red Latin cross (the cross of Christ, our only hope and glory), and having emblazoned in gold in its upper corners the sacred monogram (the Saviour of the World) and the Chi Ro (the Mighty Captain), and in the lower corners the Alpha and the Omega (symbols of the Divine attributes and the eternal headship of the God-Man). Thus the flag forms a most thorough compendium of Church doctrine, and also by its juxtaposition to the national emblem, an incentive to true Christian citizenship.

At the last meeting of the Knoxville Convocation the above design was officially approved and adopted as the one to be followed in this District, and I was instructed to furnish a description thereof to the Church papers.

I might add, as a hint to the local Guilds, that our flag was made and embroidered entirely by the parson's wife.

B. T. BENSTED.

Rugby, Tenn.

There are two freedoms—the false, where a man is free to do what he likes, the true where a man is free to do what he ought.—Charles Kingsley.

This is the hour for Christian men and women to hold fast to their faith. It is the hour for prayer for grace that the love of God may abide in the heart and continue to work as the one supreme motive, holding men steadfastly to the one consistent Christian purpose—to save and to serve the souls of men.—Ex.

"A Member of the Episcopal Church"

"O, yes, I am a member of the Episcopal Church," replied a bright woman upon whom the curate had called to see why she was not taking an active part in the work of the Parish. "Yes, I was confirmed in St. —'s Church, New York. My family were old Episcopalians."

"Well, are you not willing to help us in the work of the Parish?"

"Yes, I should like to, but the truth of the matter is, I did so much Church work in the last Parish that I was in, that I simply can't force myself to get into the harness again."

"But I thought you said you are a member of the Episcopal Church?"

"Well, so I am," replied the lady, with a controversial air. "I told you I was brought up an Episcopalian."

"Yes," replied the curate, who had a number of similar visits during the week upon "members" (?) of the Episcopal Church, "will you please tell me what you mean by the word 'member'?"

"Why, of course, the word 'member' means any particular part of the body."

"Exactly," replied the curate, "now my arm is a member of my body, but if my arm were paralyzed, what would you say of its membership?"

"I would say it was a 'dead member,'" laughingly replied the woman, for she was clever.

"And the fact that it had been a good, strong working arm in years gone by would not prevent it from being a dead member now," continued the curate, pressing the point home. "And its membership now, instead of being helpful to the body would be a positive hindrance."

"I guess that's right," replied the woman.

"The truth is," said the curate, "the Episcopal Church is so full of members that either can't or won't work, that the body is pretty nearly paralyzed sometimes."

"Well," said the woman, "I guess I am a dead member. You may call on me for anything I can do to assist you."—Parish Messenger.

Wake Up, America!

The Daily News of Burlington, N. C., gives an interesting account of a patriotic service. It says in part:

"The Church was packed long before the hour of the evening service, and several hundred remained on the outside. Major Scott's Graham Company, Captain Freeman's Burlington Company, the Third North Carolina Regiment Band, now in Graham, under the leadership of Sergeant Huff, the Confederate Veterans, Red Cross Societies, Fire Companies, Mayor and Aldermen from both places attended in a body.

"The Rector, Rev. John B. Gible, preached a strong sermon on 'Wake Up, America.' He referred to the abuse of 'Kaiser militarism' and said that 'If the allies lose, we will also lose with them, and democracy will be doomed forever'. He covered all important points most conclusively, in so few words, and especially from the moral standpoint, how 'we are now being chastened, our indifference to religion, too much love of ease, luxury and pleasure, and our appalling waste and extravagance. How necessary for all to make sacrifices and do our part in some way, and we do not know how much longer we can eat the bread we now eat; that we should not pray for God to be on our side', and in conclusion he explained the symbol of the red, white and blue.

"The band added to the service, and on the Church lawn played 'Columbia, the Gem of the Ocean', and a long overture of sacred familiar airs, and during service played 'America' and 'Star Spangled Banner'. The 'Marseillaise' was rendered on the organ.

"The Church was beautifully decorated with flags and red, white and blue emblems.

"The special prayers were touching and appropriate, and on leaving, many remarked that they never witnessed a more impressive service nor heard a better sermon.

"The big Vested Choir marched in with a new flag, just presented, singing 'Onward, Christian Soldiers', and marching out sang 'Through the Night of Dark and Sorrow'."

The more a Parish does for the work of Christ at large, the abler it will feel to respond to the demands for its own needs. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

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, unblased by partisan and sectional views.

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OUR WORST ENEMY

There is an aspect of this war that seems to demand an analysis: What are we fighting for? Truth, justice and liberty.

What are we fighting against? Material efficiency without conscience.

We believe that God is on our side. And believing in God, we certainly desire that He shall be on our side; not because we are favorites with the Most High, but because the principles that animate us are the principles that meet with divine approval.

Back of the Nation's struggle there must be a dynamo, that not only turns out munitions, money and merchandise, (Germany has that) but a dynamo that also keeps alive the high motive with which we entered this war.

There is a tendency now that the war is on, to put the whole emphasis on the material output, and to substitute machinery that is turning out things for the dynamo that is energizing character.

There are those who would close our Churches that they may knit more sweaters; who would deprive our Chaplains of support that the huts may be more comfortable; who would neglect our Sunday Schools that our soldiers may be the better cared for.

In short, it is the same old story on a larger scale. Can we save the Nation by banking our spiritual fires? It can't be done.

There never was a time when men needed more to pray, unless Christ's whole gospel is wrong; never a time when Chaplains needed more heartening; never a time when children needed more spiritual care.

We are told that athletics must go on; that the movies are doing a good work; that men must play and have recreation, and so they must; but in the same breath we are told that the Churches must retrench; that benevolences like hospitals, orphanages, etc., must be denied their ordinary support; that everything of a spiritual character must be sacrificed to the material needs of the war. And with what result, do you think? What else but to let down the spiritual fibre of the Nation?

When will men learn that the meager results of spiritual endeavor are not due to the inefficiency of the workers, but to the sterility of the soul?

In times of peace you can get ten men to go to a smoker to one who will make his communion; ten women to participate in the social activities of the Woman's Guild to three who will attend the worship of Almighty God.

Of course a stirring evangelist like Billy Sunday comes along and dynamites them for a time into their spiritual senses and they love the sensation of being so dynamited; but as for braving the burden and heat of the day in spiritual affairs, were it not for a very small remnant America would be like Sodom and Gomorrah.

This Nation may also dynamite John Barleycorn and the brewers, defy law and debauching men, whether the Turks nor the Pharisees.

holds of sin is not to build up
are willing to worship Him and

ever knew never drank a drop
things undone, but that in doing
is more efficient than the Kaiser
anks does not hesitate frequently
profit, and to use the Nation's
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ist that can keep us humble and

of the boys at the front. They
ously. But is there no slacking
praying that the principles for
kept sacred at home?

nt things. To one it is given to
go forth to fight, but it is the
y, and so Moses, acting as God's
he needed the aid of Aaron and

the line and at home to pray for
t to expect that those men and
manfully under Christ's banner
and to be Christ's faithful soldiers
shall hold up their hands in this

Sports cannot take the place of Sacraments, neither can Red Cross work, however desirable, take the place of your personal relations to God.

Rather your care for your spiritual needs ought to make you more rational, more faithful, more persistent in the needs of the Nation.

Let us not think that we can make a religion out of either Y. M. C. A. huts or Red Cross Headquarters. They are both splendid auxiliaries, but the soul needs the presence of God in prayer and sacrament today as it never has needed it before, unless we are willing to wake up and discover that the Devil has captured the Americans, while we were whipping the Huns.

"And when the servant of the man of God was risen early and gone forth, behold an host compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! How shall we do?"

"And he answered fear not; for they that be with us are more than they that be with them. And Elisha prayed and said, Lord I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man; and he saw; and behold the mountain was full of horses and chariots of fire round about Elisha."

Truly Elisha won the victory over the Syrians, but Israel refused to believe in the power of the invisible. So while Elisha's message survived in the work of Messiah, Israel failed to accept her prophets, and was scattered to the four winds. Do we believe in the power of prayer or is it the mailed fist that shall triumph over God's heritage?

be glad to have normal conditions return, so that THE WITNESS may come with its usual regularity.

Our readers will be glad to welcome back this week the series of papers, "Around the Parish", by Rev. George P. Atwater of Akron, Ohio. They are brim full of human interest. Mr. Atwater is a clear thinker and writer and of practical experience in Parish life, as these articles attest. He has lately written a book about the Church, which is explained in our advertising columns this week. We are very sure a great many of our readers will want to read it.

Needed in Every Church Home

The Churchman's Prayer Book
formerly The American Prayer Book
carefully revised

THE KINGDOM GROWING; CHURCH EXTENSION IN OUR DAY

THE CHILDREN'S CRUSADE

The Lenten Offering Number of The Spirit of Missions should be ordered not later than January 15. Last year the children of the Church sold more than 100,000 copies, and this year it is confidently hoped they will do even better.

The conditions under which the copies are ordered are these: they are sent on the understanding that

questions will be included, suitable for the use of the Church schools where these lessons are used.

A RUSSIAN RELIC

The Spirit of Missions for January contains the following editorial note: "It is seldom that one of the secretaries of the Board of Missions pays an extended visit to the Mission field. When he does, the matter is one of importance and interest to the whole Church. Dr. Wood's journey through Alaska last summer with Archdeacon Stuck was followed with keen interest by many who have been eagerly waiting for the Archdeacon's account of it. As the distance is great and mail is necessarily slow, it is only now that we have the privilege of publishing the long looked for account, written by the Archdeacon of the Yukon. Of necessity much detail has had to be omitted and only the general and out-

Work of Church War Commission in Training Camps

Voluntary Chaplains have been appointed in nearly all of the cantonments, and many of the National Guard and other camps. Voluntary Chaplains whose salaries are paid in whole or in part by the War Commission are appointed upon the nomination of the Bishop in whose Diocese the several camps are located. In certain of the camps Diocesan or Provincial committees make final appointment of Chaplains and pay their salaries from their own treasury. The General Fund of the Commission is used to supplement these resources where needed.

The camps in the southeast are being rapidly supplied with well selected Chaplains.

At Camp Jackson, Columbia, S. C., Rev. Edwin A. Penick, Rector of the Church of the Good Shepherd, Columbia, has left his Parish to give his whole time to his duties as Chaplain.

Rev. Robert E. Gribben, of St. John's

in working with a man of his strength, breadth and vision."

The Board of Missions, acting upon the suggestion of the War Commission, has requested Bishop Thurston of Eastern Oklahoma to move to Fort Sill as voluntary Chaplain at Camp Doniphan for three months or more.

Rev. Herman Page, Jr., has been appointed by the Commission as voluntary Chaplain at Camp Lewis, American Lake, Washington, on the nomination of the Bishop of Olympia.

Rev. Charles F. Collins enters upon his duties as voluntary Chaplain at Camp Pike, Little Rock, Arkansas.

The salaries of voluntary Chaplains which have been provided by the Commission up to the present time amounts to \$21,500.

Wise Counsels

Bishop Hall has recently been giving wise counsel to his clergy and laity regarding certain questions much to the front just now. He says:

"We are beginning to feel in many ways the pressure of the war. There are probably trying experiences before us. There never was a time when the steadying influence of religion was more needed—to uphold and comfort in suffering and anxiety and bereavement, and not less to save us from excitement and from ill-considered schemes, which would defeat the very purpose sought. On the clergy rests a very great responsibility. By teaching and by example they should at this crisis show themselves real spiritual guides. Prayer and worship, the preaching of righteousness and justice and sacrifice were never more needed.

"For this reason we earnestly deprecate the leaving of ordinary posts of ministerial duty for work more immediately connected with the war, save where there is a direct call, and the opportunity for spiritual ministrations among our soldiers and sailors. Other work for the physical and moral well-being of our representatives in the country's service is to be highly valued and generously supported; but this can be done as well, or better, by good laymen, who are not strained or set apart or commissioned to be ministers of God's Word and Sacraments. We priests must not fail in a true sense to take ourselves—our office—seriously. If we can be well spared from our proper work, is it because we have not really risen to a worthy execution of our office? Those who may be called to active service, and those who return, and those who have to stay at home, will all need the best ministrations, public and private, which we can give. Let them not be disappointed through failure on our part to render the service, 'do the bit', which is allotted to us.

"The shortage of coal has led to the suggestion of closed Churches. This again would be a great mistake. There will be difficulties, and the need of economy. In many places wood can be substituted for coal. In some it may be necessary to restrict the use of the Church to Sunday mornings; where this is necessary, let gatherings at other times for informal devotions be provided in houses. But do not let us begin economies at the Church. Where it is possible, let there be more services rather than fewer, with an opportunity for persons to find a quiet sanctuary for private prayer and intercession. Do not let any Sunday pass without the showing of the Lord's death, and the pleading of His sacrifice in the Sacrament of His Body and Blood. Union Services are admissible, they should not be restricted to war time so far as principles forbid our tampering with what we believe to be parts of our Lord's design for His Church, those principles cannot be lightly set aside at a time when we are called to utmost reality and sincerity."

Service for the Deaf

An interesting service was conducted recently by the Rev. B. R. Allam, Genueral Missionary of the Mid-Western Deaf Mute Mission, in the Chapel of the State School for the Deaf at Danville, Ky. The service was to have been held in Trinity Church, but owing to poor light caused by damaged pipes, it had to be held in the School Chapel. Good light is a very necessary element in a service for the deaf, where the eyes are used instead of the ears. This was Mr. Allam's last service there, the reorganization of work among the deaf along provincial lines having removed the Diocese of Lexington from his jurisdiction. The Rev. H. L. Tracy of Baton Rouge, La., is expected to succeed him in this Diocese.

Poems We Love to Read

THE ORGANIST IN HEAVEN

(The Wesley of the poem is Samuel S. Wesley (1810-1876), a famous organist at Hereford, Exeter, Winchester and Gloucester Cathedrals. He was a son of Samuel Wesley, also a famous musician, and grandson of Charles Wesley.)

When Wesley died, the angelic orders,

To see him at the state,
Pressed so incontinent that the warders

Forgot to shut the gate.
So I, that hitherto had followed
As one with grief o'ercast,
Where for the doors a space was hollowed,

Crept in and heard what passed.
And God said: "Seeing thou hast given

Thy life to My great sounds,
Choose thou through all the cirque
of heaven

What sort of bliss redounds."
Then Wesley said: "I hear the thunder

Low growling from Thy seat—
Grant me that I may bind it under
The trampling of my feet."
And Wesley said: "See, lightning quivers

Upon the presence walls—
Lord, give me of it four great rivers,
To be my manuals."

And then I saw the thunder chidden
As slave to his desire;
And then I saw the space bestridden

With four great bands of fire;
And stage by stage, stop stop subtending,

Each lever strong and true,
One shape inextricable blending,
The awful organ grew.

Then certain angels clad the master
In very marvelous wise,
Till clouds of rose and alabaster

Concealed him from mine eyes.
And likest to a dove soft brooding,
The innocent figure ran;

So breathed the breath of his prelude—
ing,

And then the fugue began—
Began; but to his office turning,
The porter swung his key;

Wherefore, although my heart was yearning,

I had to go; but he
Played on; and as I downward clomb,
I heard the mighty bars

Of thunder-gusts, that shook heaven's dome,
And moved the balanced stars.

—Thomas Edward Brown (1873).

GOD'S WILL

I asked the New Year for some motto sweet,
Some rule of life with which to guide my feet.

I asked and paused; He answered soft and low:
"God's will to know."

"Will knowledge then suffice, New Year," I cried,
And ere the question into silence died

The answer came, "Nay, but remember, too,
God's will to do."

Once more I asked, "Is there no more to tell?"

And once again the answer softly fell,
"Yes, this one thing, all other things above,
God's will to love."

ROUND ABOUT THE PARISH

A Series of Articles by

GEORGE P. ATWATER

Rector, Church of Our Saviour, Akron, Ohio

XII

The Parson's Sanctum

"Come right in, please. Just a moment until I can remove these books from a chair. There, sit down.

"Yes, this is my sanctum. It has rather the appearance of a workshop, office, library and museum, all commingled. Quite different from the traditional study of the parson of which we read in old fashioned novels. They had shelves to the ceiling, and those shelves were filled with volumes of theology, while today we have—but look around you and see for yourself.

"You find it interesting? A good study nowadays does arrest the attention. Yes, I use a typewriter. Trollope's parsons no doubt wrote the bromide neat but small hand that gave manuscripts an appearance of high finish and splendid workmanship. Judging from the contents of the many volumes of the sermons of the period that have now returned to their dust, I should conclude that the publishers must have been hypnotized into accepting those manuscripts by the copper-plate handwriting. We today must resort to the typewriter if we wish to have our letters read carefully.

"Tennis racket? Yes indeed. Used it in college. Once in a while we take a little outing together. Golf sticks, too. What would Jonathan Edwards say? Haven't the least idea. I rather prefer Oliver Wendell Holmes myself. You remember his words in the 'Autocrat'? 'I have found that some of those active exercises which are commonly thought to belong to young folks only may be enjoyed at a much later period.' Rather a sober remark from the good Doctor, yet full of wisdom. It may have been suggested by the sight of children playing on the 'Common.' By the way, I noticed that Holmes made one poor prophecy. He says in sober earnest that rowing, in a narrow boat equipped with outriggers, is the nearest approach to flying that a man has ever known.

ture' and a 'Chess Manuel' side by side. Any natural family of books is scattered to the four walls.

"That is not all. Every book has a complexion. It is black, red, blue or green. Colors stumble over one another on the shelves. Here we need a dress reform.

"How do I classify mine? According to service. The ones I consult frequently I keep near me; the others find their level.

"Have I read them all? Bless you, no. One must be very careful about reading a book nowadays. To read some books all at once is about as beneficial as going to the grocery and eating a barrel of crackers. The library furnishes raw material for reading. Your own purpose and your own interest do the rest. To go back to Holmes again, we must remember what he says of each mind having a different 'Saturation point.' You cannot, with profit, read beyond that.

"Do I get my sermons out of those books? No, indeed. Those books get my sermons out of me. Professor James or Dr. Newman Smyth pump away and draw up one sermon at every page. Others pump too, but sometimes the handle seems disconnected from the shaft. It does not make much difference what kind of book it is, if it is a good book it gives a stimulus and inspiration to the mind. Here's Thoreau's dear old 'Walden Pond'! It is not a record of physical adventure, but of mental and spiritual adventure that impels one to face his slavery in his possessions. A little reading of that will clear the turbulent waters of your restless thoughts. Or if you are a little pessimistic, because your last chicken supper failed to pay a dividend, get out your Royce—'The Spirit of Modern Philosophy'—and it may begin to dawn on you that perhaps chicken suppers are not a very large element in the problem of your existence.

"Here are some of the tools of the work, commentaries and concordances and dictionaries. Commentaries are good unless they try to project upon the mountain range of sacred literature the formal, Italian garden decorations of some outworn, scholastic system of theology. That is comfortable to explaining the oracles of Delphi by the phonograph.

"Here are the inspirational books. They oil the machinery. This shelf full of old college text books may be likened to the dismantled scaffolding of a building whose walls are completed. The remaining work is the interior finish and the decorating. There is poetry. We need that. Science and history are like wall maps in the temple of the mind. They attempt to reproduce for us what goes on in the great realm of nature and humanity. Poetry opens the windows between the maps and allows us a glimpse of the reality. Poetry is the

A Joint Ohio Church Commission

TO FOSTER AND PROMOTE THE CHURCH'S WORK AT CAMP SHERMAN

BY REV. F. L. FLINCHBAUGH

Secretary of the Commission

The Church in Ohio is now well organized to look after the interests of Churchmen in training camps, and especially for the effective continuation of the Church's work at Camp Sherman, Ohio, where perhaps an unparalleled opportunity for service is offered the Church by reason of a strategic location practically "within the camp," a fine Church building with social hall and living apartment, and a strong inauguration and prosecution of the work from the very opening of the camp. At the call and appointment of Bishop Vincent of Southern Ohio and Bishop Leonard of Ohio, the following organization has recently been effected of the Joint Ohio Church War Commission: Bishop Leonard, President; Bishop Coadjutor Reese of Southern Ohio, Chairman; Rev. R. S. Woodroffe, of Cleveland, Recording Secretary; Mr. Mortimer Matthews, of Cincinnati, Treasurer; Rev. F. L. Flinchbaugh, of Cincinnati, Executive Secretary; Rev. F. H. Nelson, of Cincinnati, Rev. George P. Atwater, of Akron, Mr. W. O. Froheck, of Columbus, Mr. A. S. Mather and Mr. F. E. Brown of Cleveland. This Commission has undertaken to raise a budget of \$25,000 for the war work in Ohio, in addition to what is to be raised for the General War Commission of the Church. The purpose of this budget is to pay for the cost of the erection and the maintenance of a beautiful Church building with an attractive social room and living apartment which is now about completed and in which the opening services will be held on Epiphany Sunday.

Before the workmen had left the camp or the new draft army had arrived in camp we had a steel portable Church on a piece of private property adjoining the camp. As a voluntary Chaplain it was my privilege and pleasure to go in and out of barracks and hospital representing the Church and ministering to all sorts and conditions of men and Churchmen. Every Sunday morning there was a celebration of the Holy Communion at eight o'clock and a preaching service at ten o'clock. On Sunday and Thursday evenings I addressed the men in the Y. M. C. A. huts. Within three months, without much assistance from the Clergy of the State, who have lent very little assistance in the way of sending the names of the men from their Parishes, a communicant list of almost 300 men has been built up. The inadequacy of the portable Church was soon felt, and plans were started for a new Church building. Meanwhile the private property on which the Church was located was taken over by the Government as a military reservation, and on it has been erected a Red Cross Community House and Guest Houses for visitors to the camp. Our Church is in the heart of this community life and in the heart of the camp life.

Friends in Southern Ohio came to the support of the plan for a new Church building who guaranteed \$10,000 toward its cost on condition that an equal amount be raised in Ohio, and after a presentation of the work and its splendid possibilities before the Bishops and the Clergy of Cleveland the guarantee was received for the additional \$10,000. The new Church was even then in course of construction, built in the shape of the letter L, with the long arm an auditorium, to be used as a social hall accommodating 150. There is also a living apartment containing a kitchen, living room, dining room, two bed rooms and a bath room.

a parson has to be ready, like an alarm clock, to go off at eleven o'clock each Sunday morning. Many of my sermons are at flood tide on Friday night or Saturday morning. A sermon comes like an oil well and has to be pumped into the reservoir of a manuscript. It sometimes comes without warning though not without preparation. The drilling tool has been driven through the rock and sand of the mind by a hard blow, before it strikes oil.

"O yes, indeed, the machinery of the Parish is centered here too. Here are the rolls and letters and records. But the most splendid thing about a sanctum is its associations. Here I meet the sorrowing and penitent, and needy and overburdened. Here I try to create that atmosphere of trust and faith without which a sanctum is all machinery, but with which it is a spot made sacred by real service for men in the name of the Master.



Madame Dandelion

I know a nice old lady called Madame Dandelion, who always lives outdoors among the Daisies, and the Green Grasses, and the Sweet Red Clover. Her cap is the daintiest cap you ever saw, woven of the finest lace, and white as the driven snow "fresh fallen out of the night", though once it was threads of living gold.

She is a very quiet old lady, but she always nods and smiles to me in the

friendliest way as I pass by. She is very patient, too, for when the Summer Wind, who is a mischievous little elf, unties her pretty white cap, she simply says, with a little smile: "Just let him enjoy himself and have as good a frolic as he wishes." Once I said to her: "But he may spoil your beautiful cap." "Never mind that," she answered, "I can get a new one next year, and perhaps he may not feel so frolicsome then." So she keeps her quiet, stately manner though he tears it into shreds, and the pieces sail away like white ships upon the ocean of the air.

Our work in no way duplicates that of the Y. M. C. A., but supplements it. There are fully as many men in camp who do not find congenial and helpful expression of their religious and social life in a Y. M. C. A. hut as there are those who do. And this is not to disparage the splendid and essential service the Y. M. C. A. is rendering. It is only saying that we have a work to do not only in looking after our own, but in offering the only real Church centre and Church services in the camp, other than the Sunday morning masses in the Knights of Columbus hall.

To such an extent has our work commended itself to the camp authorities that we were invited to proceed with the erection of the new Church and promised every encouragement by the authorized committee in charge of the development of the new community centre within the camp, and the building has been erected under the supervision of the Acting Construction Quartermaster of the camp. The Church has been named "The Church of the Centurion" as a witness to the broad and inclusive character of the work that has been done and is being planned.

At this new stage in the progress of the work at Camp Sherman, Rev. T. W. Attridge will assume charge, who has resigned as assistant at Christ Church, Cincinnati, in order to do so. He and Mrs. Attridge will reside in the apartment attached to the Church building, and their residence there in connection with the social hall will create a real home-like environment for the men who avail themselves of its privileges. Mr. John T. Price, of Norristown, Pa., representing the Brotherhood of St. Andrew, will assist Mr. Attridge in the work of the Church.

The Joint Commission, in addition to fostering and promoting the Church at Camp Sheridan, is ready to lend every possible assistance to St. Paul's Church, Chillicothe, three miles from the camp, where the men come in great numbers on Saturday evenings to a social provided by the women of the Parish. It is desirous of seeing the local Parish work strengthened, and hopes to be able to co-operate with the Rector and Vestry, and those who have been doing such splendid work ever since the construction work of the camp began.

Spiritual Value in the War

Major Charles W. Gordon, who in time of peace is a Presbyterian parson in Winnipeg, but better known, perhaps, as the author of "The Sky Pilot", and other interesting volumes of fiction, recently spoke of some spiritual aspects of the war. He said: "America did not enter the war

the spiritual side of the national life. Americans are doubtless recognizing as never before that materialism is not the best in life. Yes, they are recognizing that 'man does not live by bread alone', but by spiritual ideals. At the outbreak of the war the cry went up that Christianity had collapsed. What put Great Britain and Canada and the United States in the war? It was, at bottom, the ideals that religion had nourished in their hearts,

for it is the spiritual that most deeply stirs the pulse and quickens the blood. Far from being a collapse of religion, the war has revealed more strongly than ever the true place and value of religion in the community.

"Religion has accomplished three great things in the war. First, it has emphasized anew the ideals of freedom, righteousness and good faith, the three fundamental ideals of faith; second, it has given us a new type of soldier. In the Canadian and American armies especially, the old soldier type of the Crimean and Peninsular war times has passed away, and credit for this new type of warrior must be given to the Y. M. C. A., which is recognized by every high command. And, third, religion has steadied and encouraged thousands of people, and has given them a new and higher view of what sacrifice and service mean.

"The Kaiser has taken God on his staff and made him his Adjutant General. Well, he has his theory of God and we have ours. The true test of God is how He affects man, what the Godlike influence is upon the people. Our claim is that every person making up the sum total of humanity has his individual rights.

"The Kaiser's god is a State. He has no regard for individual man. He will sacrifice hundreds of thousands of men to gain his ends, as he did at Landrecies, in the retreat from Mons, when the attacking Germans became mixed up with the opposing forces of English and Irish regiments, and the guns of the German artillery were turned upon the whole mass, friend and foe alike. To the German State men mean nothing. There is a verse in the Psalms which may exemplify my point. It is, 'Precious shall their blood be in His sight'. The right Government is the one that is distinguished by that as the final test. The religion that is not merciful and pitiful to men is the one that the world will reject. Humanity is the big thing, and when the war is over, all Governments must stand or fall by their attitude toward the welfare of humanity."

A Religious Bable

Among the advertisements in the New York Times of Sunday meetings, services, etc., appear announcements of all sorts of religious cults, including Christian Science, Divine Science, Ethical Culture, New Thought, Advance Science, League of the Larger Life, A New Order of Meditation, Theosophy, Spiritualists and free lance preachers. Madam Edith Rarick conducts classes in "Metaphysical Healing and the Science of Being". Mrs. Annie Rix Millitz is the minister of "The Home of Truth". James Porter Mills meditates on "A Way of Illumination and Abounding Health". Prof. Everson informs the public that he will deliver an unusual lecture on "A Question God Can't Answer". Mrs. Behrend, of the School of the Builders, makes the strongest appeal of all to the public. She is "the only personal pupil of the late Judge Troward of England and India, the acknowledged master-thinker in New Thought and Mental Science", and "will explain the Bible meaning of 'Visualizing'. An understanding of this faculty will attract to you contentment, power, peace and plenty, as the rose attracts from the elements only that which is necessary to make a perfect rose".

The Rev. Rolfe P. Crum, Rector of St. Mark's Church, Syracuse, N. Y., will engage in war service at the front in France immediately after Easter. He has been granted by his Parish a leave of absence for one year.

BISHOP MCCORMICK WRITES FROM PARIS

Letter Received by Bishop Lawrence of Mass.

My dear Bishop Lawrence:

It is good to get your Christmas and New Year's greetings. I have been in and about Paris most of the time so far on account of three things:

1st. The necessary organization of the office and the popularization of our work among Church people and others in the city.

2nd. The three weeks of anti-typhoid inoculation.

3rd. The arrangements as to military passes. I have had an interview with General Pershing, and the matter of the passes is in process of adjustment.

I have had several conferences with Mr. Carter, the head of the Y. M. C. A., and with members of his staff, and am co-operating with him in every possible way. He is a high-grade man, very sympathetic with us and thoroughly to be trusted.

Bishop Brent has been here for some days and is now on a Y. M. C. A. tour which is, perhaps, the beginning of his work with them. He is in a Y. M. C. A. uniform and seems quite fit. I understand that his headquarters will be in Paris and I shall, therefore, see him frequently. Bishop Lloyd came over from London, on his way to Liberia, accompanied by Archdeacon Schofield, and spent eight days, returning to London yesterday. He preached at the American Church on December 9th, and then went on a flying tour arranged by Mr. Carter for the purpose of giving him at least a glimpse of conditions. Bishop Israel is still waiting for his Base Hospital. Meanwhile he has been making very acceptable addresses to the men on the Y. M. C. A. circuit. Just now he is within the British lines visiting the Deputy Chaplain General. He seems much improved in health and spirits. He is exercising the jurisdiction over the American Churches in Europe, and has sent Murray to Rome to relieve Lowrie, for three months.

As to the registration, we are attempting to catalogue all the men in the service and all war workers attached to our Church, wherever we can find them. We have already something like 300 names on our list, which is growing rapidly. I am sending each one a Christmas card and am having printed some thousands of cards, announcing the services of the American Church in Paris and the fact of my having my office there. These cards we will take out to the men whenever we go.

I have formed a Chaplains' Auxiliary of about twenty of the most prominent Churchwomen in the city and am putting them into touch with the individual Chaplains and their men. Through these ladies we are accumulating and distributing large numbers of books and periodicals and we are having 3000 pairs of woolen socks made and sent to the Chaplains for distribution, 1400 of which have been forwarded.

As I wrote Bishop Perry, Dr. Watson has been very considerate and has given us the use of the large room on the second floor of the Parish House, with light and heat. As soon as Bishop Israel returns, he and I together, will make a substantial donation to the expenses, as both light and heat are very dear. I am looking for an extra helper in the office, who can be here when either Mr. Ross or I, or both, should be out of the city, and who can assist with the correspondence, which is becoming increasingly large.

I have made several visits outside the city to camps and hospitals and cantons, and hope next Sunday to be in one of the large troop centers, where arrangements are being made for giving the men their Christmas Communion. Last Sunday I was to have been within the lines, but the engagement was cancelled by wire for military reasons, which could not be explained. Such is war!

I have seen and conferred with the following Chaplains: Messrs. Sherrill, Taylor, Bayard, Peabody, Talbot, Rollins, and Danker, and have corresponded with all the rest. Among our Clergy in the Y. M. C. A., I have seen and conferred with Messrs. Patrick, Cate, Kinsolving, Rathbun, Cleveland, Cooke, Ferguson and Lusk, and have written the rest of them. I have also seen Mr. Van Keuren, who is with the Red Cross. I have co-operated with Dean Beekman in his Soldiers' and Sailors' Club, which is a most useful piece of work, and I have had an interview with Chaplain Pierce, who is now acting as a Major, in

charge of all burial arrangements for American soldiers.

In regard to the additional Clergy coming over, I have already written at length that unless they secure commissions as Chaplains, they would have to come under the Y. M. C. A. or the Red Cross, as there is almost no chance to use men independently.

As to the American University Union, I should say that in addition to its general value as a University Club, it has the advantage of giving to the men a decent and enjoyable social centre and also of putting them into touch with really wise advisors, such as Professors Nettleton, Van Dyke, Lansing and Vibbert, who may be of unusual help to a man in time of perplexity or emergency.

As to moral conditions, there is no doubt that difficulties arose at first, and to some extent continue, both on the drink and woman question, but matters are being straightened out and regulations are becoming stringent. Men will not be allowed in Paris on leave and the Y. M. C. A. has been asked to prepare large recreation centres, in places like Aix-les-Bains, where the men can have a good time without unnecessary temptations. I think it might fairly be said that matters are improving and that the military authorities are quite awake to the necessity for control, and wherever necessary, for punishment.

As to the requirements of Chaplains, it is manifest that the first thing needed is a small car or other means of transportation. I think that Edwards is the only man who has a car of his own. A car is better than a motor-cycle as it gives a man a chance to carry supplies and to take helpers with him. In some cases Battalions are 150 miles from each other, and in many cases, if not in most, portions of the Regiments are widely separated. The car question would have to be settled in America, as it is practically impossible to obtain cars here. I do not think it necessary for the Chaplains to have moving picture machines or anything of that sort as they can best be looked after by the Y. M. C. A. We need additional Prayer Books and some more of your Service Books. I am trying to get Bibles from England, as many of the men have asked for Bibles rather than Testaments. There is always a need for readable books and periodicals.

In conclusion, the men seem glad that we are here and that the Church is officially represented. They talk freely about their home Parishes and about the services. Last Sunday afternoon, in a driving snow storm, three young aviators walked a long distance to attend the service here. Two of them were from Brooklyn and one from Philadelphia, and they were good types of hundreds like themselves. Three men have come long distances to me, in Paris, for Confirmation. When I was at the base of the ambulance service, a few Sundays ago, a fine, tall Sergeant said to me, "Bishop, are you going to give us the Holy Communion?" and when I replied, "Yes", said, "I'm so very glad, as it may be my last." He was going, the next day, to an exposed position. The Communion service seems to be that which the men really prefer.

I heard from Dr. Maxon that in his Base Hospital there were 400 men, mostly suffering from such diseases as measles and mumps. We shall have to do what we can to keep the men in good spirits this Winter and to try to brace them up and cheer them.

With regards and best wishes, believe me,

Sincerely yours,
JNO. N. MCCORMICK.

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.

Michigan City Notes

We have the following from the Ft. Wayne Trinity Parish News: Our Christmas services began with a midnight mass on Christmas Eve. The Church was decorated with hemlock trees and wreaths, and the Altar with poinsettias and narcissus and many candles. The congregation filled the Church, and a number of old Choir men back from school, took their place in the procession, which was led by four Acolytes in cottas and red cassocks carrying torches. The music was exceptionally well sung, and many remarked that it was the best midnight service in years. The Kyrie was by Mr. Church, and the rest of the service the familiar St. Cecilia Mass of Gounod. The offertory was by Simper. One hundred and twenty-five Communions were made at this service. At 7:30 Christmas morning there was a low celebration, with forty Communions, and at 10 a. m. there was a high celebration, with sermon on 'Peace on Earth'. The whole number of Communions was 190. The Christmas offering was \$170, with more 'to come in.'

Over \$200 from Trinity Church School and St. Andrew's Chapel, united, in their Christmas entertainment. A service was held in the Church by the Rector. The latter also led the children in prayers for our soldiers and sailors who defend the nation, and invoked the Divine blessing upon our arms in the stress of battle. The hymn, "Holy Night", was sung on bended knee in conclusion. Then the congregation filed into the Parish House, where a blazing tree, with vari-colored lights gleaming from the fragrant pine branches, beckoned in welcome to the social festivities of the hour. The true Christmas spirit of self-denial was evidenced. For the first time in many years the tree bore no gifts for the children. The Sunday School had voted in favor of doing without the presents this year, in order the better to respond to the appeal from the Colored Schools of the South, and a large box was prepared, containing not only joyful but useful gifts of clothing, shoes and the like. It was sent to St. Thomas' Colored School, in Virginia, under the direction of Miss Elizabeth Freeman, who was Chairman of the Trinity Committee of Arrangements, and last night a letter of gratitude and thanks was read from the Rev. John E. T. Harrison, Rector of the Southern School, who stated that the box had safely reached its destination in time for the joyful exercises on Christmas Eve.

From the reports that have come to us from the various Parishes and Missions throughout the Diocese, there was a midnight celebration of the Holy Communion on Christmas Eve in almost every Parish and Mission. St. James' Church, South Bend, had three celebrations of the Holy Communion—at midnight, 7 a. m. and 10 a. m. We have the following from St. James', South Bend: "At the midnight service, the Rev. H. R. White was celebrant, assisted by the Rev. R. E. Carr. The Bishop pontificated. There was a solemn procession before the service, and the Choir sang Farmer's Mass and the Hallelujah Chorus as an anthem. One hundred and fifty Communions were made. A slight excitement was caused by one of the strings of evergreens catching on fire from a candle. The small blaze was extinguished by the Acolytes, without any damage being done. The Church School held their service on Christmas Eve. An offering of \$10 was given to the Armenian Fund by a vote of the School. This represented the amount that is usually used for candies."

Dr. Richardson, who is in charge of the Church at Peru, sends the following: "The Christmas services began on Sunday, with the largest congregations seen in the Church for a long time. A series of addresses on 'Ourselves, the Church and the War' was begun, and bids fair to attract a large number of people. On Monday evening the Christmas entertainment was held, and Santa Claus appeared with gifts for the scholars and with a check for \$160 for Dr. Richardson from the friends in the Parish. On Tuesday morning a splendid congregation gathered for service, and a collection of \$180.40 was taken. * * * This week we expect to receive a fine ebbonized bulletin board for the Church, given by Mrs. Beller, who has recently come to the Parish. * * * Dr. Richardson has been appointed a member of the National Council of

Defense and on the National Speakers' Bureau, and has been very actively engaged giving a number of addresses for Red Cross and Public Information before large mass meetings about the State."

Christ Church, Gary, had a midnight mass on Christmas Eve, followed by a second service at 7 a. m., and a mass at 10 o'clock, with sermon. At the midnight service a large Choir sang Moir's Mass, and the service was accompanied with full ceremonial. The Church was filled at this service, and programs were provided announcing the pages in the Prayer Book where the various parts of the service could be found for the strangers and visitors.

On the Sunday after Christmas, the Bishop of the Diocese ordained the Rev. R. E. Carr to the Priesthood. The music of the Midnight Mass on Christmas Eve was repeated. The Bishop preached the sermon, and the candidate was presented by the Rev. J. H. McKenzie, D. D., Rector of Howe School. Father Carr will continue his post-graduate studies at the General Theological Seminary, New York.

The Christmas services at St. Andrew's, Kokomo, consisted of a celebration of the Holy Communion at 6, 7, and 10 a. m. Christmas morning. The 6 o'clock service was intended mainly for the men who had worked in the factories all night or had to start to work at 7 a. m. The services at 7 and 10 a. m. were both choral, with special music and sermons. In all, there were 105 Communions made. The Church School Christmas entertainment was held Wednesday evening, and consisted of the Mystery play, "The Nativity", and a short address and services by the Priest-in-Charge. This was followed by the distribution to all the children of oranges and a bag of nuts. During the Mystery Play an offering was taken for the suffering Armenians.

CHURCH SCHOOL CHRISTMAS

We have the following from the "Messenger" of St. John's, Elkhart: About 150 attended the entertainment given by the School on the evening of Dec. 23. Miss Catherine Bower and Miss Beatrice Boedefeld are deserving of the thanks of the entire congregation for their untiring efforts in preparing the high class program. All members of the cast were at their best, and some acted just like professionals. Nine dozen oranges were distributed at the conclusion. The offering, amounting to \$19.22, to be sent to the Jerusalem Mission.

SERVICE FLAG DEDICATED

One of the special features of the midnight service Christmas Eve was the dedication of a Service Flag, the gift of Mr. and Mrs. Edward C. Boneman. The dedication service was preceded by the singing of "The Star Spangled Banner", and followed by the singing of "God Save Our Men". The flag is of silk, and is hung in the east Choir arch. Mr. and Mrs. W. H. Foster gave to the Church a silk American flag of similar size, to be hung in the west Choir arch as a memorial to their mothers.

New York Convention and Dr. Leighton Parks

We have all heard of the school boy who, when asked to describe a lobster, replied, "A lobster is a red fish that walks backwards." A capital definition were it not for the fact that a lobster is no fish, is not red and does not walk backwards. But that school boy's definition was accuracy itself compared with the Associated Press report of the Annual Diocesan Convention of New York. In the first place, Bishop Courtney and the Church Temperance Society were blamed for introducing the temperance resolution that kept the Convention in turmoil for a part of two days. But that resolution was not offered by Bishop Courtney, nor by the Church Temperance Society, but merely by Dr. Empringham in his individual capacity as a member of the Convention.

Again, Dr. Leighton Parks was misrepresented by the Associated Press, and in consequence by papers all over the nation, as being an hydrophobically insane champion of the liquor traffic.

But, if we understood the eloquent Rector of St. Bartholomew's, he entirely concurred with the object of the resolution, but not with the method proposed to obtain that object. He is not in favor of the proposed amendment to the Federal Constitution. In this Dr. Parks is supported by many who are even ardent prohibitionists, yet who nevertheless object to what they call the Federal interference with "State rights".

Dr. Leighton Parks was the first Rector in New York to invite the Superintendent of the "Church Temperance Society to present the cause of temperance in his Church. Dr. Parks gave the Church Temperance Society a hearing the morning of the first Sunday in Lent—the Sunday when one of the largest congregations of the year would be expected. Later, Dr. Parks again invited the Church Temperance Society to present its cause at St. Bartholomew's Chapel.

Dr. Parks' information with respect to the psychological effects of the drug alcohol stands in need of revision in the light of modern science, but he is big and broad enough to want his people to hear specialists on the subject, and he is not deterred by the fear that some of his parishioners will rob St. Bartholomew's by subscribing to their Church Temperance Society.—Temperance.