

Next week's Witness will contain replies to The Presbyterian Over Forty whose article "Prussianism in Churches" appeared in the issue of March 27th.

The Witness

"FOR CHRIST AND HIS CHURCH"

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HICKSON HOLDS MISSION AT ST. PAUL

On Saturday, March 20th, and Monday, March 22nd, Mr. James Moore Hickson held a Healing Mission in Christ Church, Saint Paul, Minnesota, with most remarkable results. His previous three-days mission in St. Mark's Church, Minneapolis, Minnesota, had advertised his work considerably in St. Paul, the other Twin City. Very careful preparations had been made to handle the great crowds that were expected. The Rector and his secretary were busy practically all day for a week preceding the Mission,—answering personal inquiries and telephone calls concerning the Mission. Eighteen hundred people gained entrance Saturday; sometimes hundreds of people waiting in the Church yard for entrance. Some who had come as early as 8:00 a. m. did not gain admission till the afternoon, and the last healings of that day were at 5:00 o'clock. On Monday, by utilizing the Y. W. C. A., near by, for the overflow, as both church and parish house were filled, the people were better cared for and were not kept standing in the church yard. Two thousand people were in the church on Monday. People came from Michigan, Wisconsin, Illinois, Iowa, the Dakotas, and other parts of the country to receive the healing touch of Mr. Hickson.

Most astonishing results followed from this spiritual work of healing. Many scores of people were greatly benefited. Some of the specific cases of healing are as follows: One blind person immediately received her sight; another, two degrees blind, gradually received her sight in two days. Deaf people were made to hear. One person incapable of speech from paralysis was entirely cured. Cripples were enabled to walk perfectly, and some others were greatly improved. Two cases are known of people with ulcerated stomach, one pronounced hopeless by the doctors, which were instantly cured. Many other ailments of all sorts are known to have been healed instantly, and to all these known cases and very many others a great spiritual uplift has resulted. We consider the spiritual awakening and quickening of the people is even more remarkable than the physical healings. We believe it is well that our Church people, generally, should know of this wonderful work that reminds us of the days of Christ and the Apostles on earth.

The clergy of Saint Paul are expecting to continue this work, as God may indicate His will for the healing of the bodies of men in this day, as well as in mind and soul. In the work of Mr. Hickson and in the prosecution of it by the Church everywhere in the future is found the effectual answer to various cults.

THE CHURCH AND MOVIES.

The men of St. Andrew's Brotherhood Chapter at Emporia, Kansas, are still having wonderful success with their down-town community Picture Service, held the first Sunday evening of each month at the Electric Theater. One of the features of the service is the singing of the hymns by the congregation. The services have created much interest and comment and a dozen or more inquiries have been received from all over the country asking for detailed information as to how the services are conducted, and where the pictures may be procured. The Rector was invited to contribute an article on the Relationship of the Motion Picture to the Church for the February number of "Teaching," which is being devoted to the subject of "Visual Education."

DR. GARDNER TO VISIT ENGLAND

The Presiding Bishop and Council has given Dr. Gardner, Executive Secretary of the Department of Religious Education, a three months' leave of absence, that he may attend conferences of Anglican educational leaders in England. He sails June 5th.

During the summer he will observe the workings of the Constitution Schools by which, according to the new Education Bill, the English Church can take a share in the educational system of the nation. He will visit the Summer Schools and Classes, observe the results of the Archbishop's report on "The Teaching Office of the Church," and establish a personal acquaintance with many of the educational leaders with whom he has been in correspondence for many years.

During the Lambeth Conference the educational leaders of the Anglican communion are planning to hold a series of conferences on the organization of Religious Education both in the national churches and in the dioceses. Some of the topics proposed for consideration are "Week-day Religious Instruction and Co-operation with Secular Agencies of Education," "The Curriculum of Religious Education," "Teacher Training," "Religious Instruction in Institutions of Higher Learning."

SUGGESTIONS INVITED.

The Department of Publicity of the Presiding Bishop and Council is charged with the duty of conveying information of the work of the Church to the people of the Church and to the public, whether directly through printed publications, regular or occasional, or indirectly through the Church or secular press, or through advertising, or otherwise. The Department is in process of organizing, and plans and policies are being formulated. The opportunity to inaugurate a program of great usefulness is unique and it is earnestly desired to take full advantage of it. There must be many of the clergy and laity who are qualified by study and experience to give wise and helpful advice and probably some who have given the matter special thought and have valuable suggestions they could make. To all such an invitation is extended to offer advice and suggestions to the department. All communications will be cordially welcomed and given careful consideration. Address 281 Fourth Avenue, New York City.

A REMARKABLE CLASS.

Bishop Brent recently confirmed a class of thirty presented by the Rev. C. C. Gove, Rector of St. Michael's, Oakfield, N. Y. In it were four married couples, nine other married women and six married men, with seven younger persons. In age the members ranged from fourteen to seventy-six. Four had formerly been affiliated with other Christian bodies. Mr. Gove, who has served St. Michael's nearly thirty-one years, has prepared classes nearly as large for Bishop Cox and Bishop Walker.

UNIQUE HINDU CHARACTER IN ENGLAND.

An Indian Holy man, Sundar Singh, converted to Christianity, is now making a tour of England. He recently spoke at Oxford University. He expressed great joy at his conversion to Christianity and told the story of his wanderings on a preaching mission that has carried him to various parts of the world. He carries with him the Hindu alms-bowl into which his hearers cast their offerings to further him on his journey. He plans to visit America at an early date.

WOMEN DESIRE VOICE IN CHURCH

Philadelphia, Pa.—A memorial looking towards the enfranchisement of women in the diocesan convention is being circulated by the Churchwoman's Association in the Diocese of Pennsylvania. Since the argument that few women really desire representation in the councils of the Church has been advanced, a sufficient number of signatures of women and of men to prove that Churchpeople of the diocese do desire this, is the aim of the association. The memorial in part reads as follows:

Church Not Lagging

"Nor is the Church altogether lagging behind. The Representative Council of the Church of England, in adopting a plan for the fuller and freer self-expression of the Church, has voted by an overwhelming majority to secure the full help of women by giving them the franchise. The same action has been taken by similar bodies in the Church in Wales and in the Episcopal Church of Scotland. In several of our own dioceses women are eligible and have sat as delegates in diocesan councils, and where the compromise of a house of Churchwomen has been adopted, the women have shown, by their energetic, and practical interest, not only that they are fully competent, but that the Church is incomplete without their help. To take two examples outside the Anglican communion, the General Conference of the Methodist Church of Canada has given to women all the franchises and eligibilities which it gives to men, and the General Assembly of the United Free Church of Scotland has greatly enlarged the place of women in the councils of that church.

Positions Changed.

"The position of women has been greatly changed in the last generation, and the Church, if it is to be a vital force in the new world, which we hope and pray will come, can no longer ignore that change. It is the part of wisdom and of simple justice to enlist the full powers of women in the efforts of the Church to maintain the Christian principles through which must be solved the problems of the home and family life, of public and private morality, of education which shall recognize God and His Church, of social and industrial relations and of international peace and the orderly progress of civilization.

"The Church needs the representation of women in its legislative councils and executive boards, not to displace men, but to co-operate with them.

"In 1789 the American Church, meeting in the City of Philadelphia, took the great step forward of admitting laymen to its executive functions, that it might be truly democratic and equipped with all its powers. It is most fitting that the convention now assembled in the same place should help complete that advance by enlisting the full help of all the members of the Church in this diocese."

CAMPAIGN IN IDAHO MEETING WITH GREAT SUCCESS.

Reports are coming in from all over the district of parishes and missions that have subscribed their full quotas, and in many instances gone far beyond. St. Michael's Cathedral, Boise, which heretofore has given \$500 each year for missions, has pledged \$3,375 a year for the next three years for this purpose. This is an increase of 675 per cent for missions alone. Rev. Alward Chamberlaine, chairman of the Idaho campaign, is dean. Glenn's Ferry, Moscow, Nampa, Mountainhome, Fayette and other points have reached their quotas.

SQUARE DEAL FOR NEGROES

Representing six hundred Protestant Churches, the Chicago Church Federation has asked the mayor, the state's attorney and the chief of police as to what is being done to apprehend the perpetrators of the present bomb outrages against Negroes in that city and is insisting that more adequate protection be afforded Negro citizens.

The action of the Christian church leaders was precipitated by a letter from Rev. Charles S. Macfarland, general secretary of the Federal Council of the Churches of Christ in America, stating that "Information has come to us relative to the Negro situation which seems to indicate a serious condition and one that would seem to be far more than local. I have been requested to urge that our ministers and churches take up the matter immediately." A report of the survey department of the Interchurch World Movement also indicates that inter-racial conditions in Chicago and elsewhere are far from satisfactory and call for prompt and wise action from officials and community leaders:

"The Negroes are feeling very bitter about the indifference on the part of officials," said Miss Mary McDowell of the University Settlement and chairman of the Inter-racial Co-operative Committee. "We feel that pressure ought to be brought to bear upon the responsible officials, to know why they have made so few arrests. With twenty-eight bombs thrown there have been only two arrests to date. The best colored people feel that none of the white people, churches or clubs are proceeding against these things the way they ought to and for that reason I believe that the morale of the Negroes demands that the white people speak out and say something."

A distinguished special committee has been appointed by the Chicago Church Federation to study facts and recommend action to its Committee on Racial Relations. The Committee is composed of the Hon. Robert McMurdy, the Rev. A. F. Clark, Father M. V. Ross, T. Arnold Hill, Prof. Robert E. Park, Dr. George C. Hall and Dr. Frank O. Beck.

NOVEL MEMBERSHIP CONTEST

Charleston, S. C.—At a recent meeting of the congregation of Christ Church, it was decided to inaugurate a campaign of a novel character. This parish has a little over a hundred communicants with almost an equal number of men and women. An attendance contest was planned between the men and women. Each group elected a leader and five captains, and the work was outlined. Each person attending service once on Sunday is credited with five points.

Cards bearing the names of delinquent members or prospects are distributed by the leader to the captains and by them to those who are willing to visit. These cards are turned back to the leaders and finally to the rector. Each visitor returning five cards is given twenty-five points. The campaign will be continued for three months beginning March 1, and at the end of that time the group winning will be given a supper by the losers.

The slogan of the campaign is "One hundred new members in 1920."

Telegram from Dr. Franklin.

As a result of the Nation-Wide Campaign in the Diocese of Central New York, the Central Office received yesterday 29 whole time service pledges.

Lewis B. Franklin.

NATION WIDE CAMPAIGN IN OREGON

"Wanted a MAN!" cried Robert Louis Stevenson. "to go to the head of the march." The Church's call found a ready response in Bishop Walter Taylor Sumner and his splendid cohort of devoted laymen. Sitting around a large map of the State of Oregon, the committee slowly and carefully built up a plan of campaign.

By dint of conference and following the method of headquarters, a fine bit of machinery was brought into being that covered the smallest Mission in the Diocese; but more was needed yet. In addition to the organization, a full head of steam was required to set things in motion. From every parish and mission came ringing in offers of service. Ashland in the South, and Astoria in the North, were linked up with Portland by a chain of burning fires of enthusiasm.

In the very middle of the Campaign a terrific snow blizzard struck the State. In spite of a temperature running away below zero, the splendid women of Oregon stuck to their job—wading through snow and slush they visited every name on the Master Lists. Such devoted and splendid courage deserves permanent recognition. Again the need called out the latent spirit of sacrifice that is implanted in every woman.

The few days and nights after December the seventh were full of color and interest. One by one the little Missions went "over the top"; more slowly the Parishes advanced towards their goal. A Roll of Honor was kept at headquarters on which, hour by hour, was marked up the name of every Church raising its quota. In addition, daily reports were sent out to all Chairmen and Captains advising the exact position and percentage raised for every Parish and Mission. Attached to this report was a bulletin giving words of good cheer, and pointing out the secret of success, namely: Perfect organization, real hard spade work, and finally a burning enthusiasm that would mean final achievement.

It is somewhat early to speak of results, but briefly, the Diocese raised \$145,000 for Nation-Wide Campaign, and \$100,000 for parochial purposes. The cost of the Campaign figured out less than three per cent on the amount secured. Business men will agree that this is a very reasonable figure.

The spiritual fruits of the Campaign have yet to be gathered in; let one typical instance suffice. St. Mark's Church at Medford in Southern Oregon, is one of the most beautiful religious buildings in the state. A wave of renewed prosperity is sweeping over this fertile valley that nestles in the shadow of the mountains of Southern Oregon. In this tide of new life and optimism the Church has taken her part. The Rector, the Rev. Wm. B. Hamilton, reports that a new spirit is evident in the community.

But the present day is only the beginning of a warfare in which there is no discharge. The Church has built a road, founded upon the devotion and sacrifice of her sons and daughters, upon which the children yet to come shall march to the new City of God that is a-building. Our boys poured out on the fields of Flanders the purple chalice of their life's blood that we might dwell in safety. The New Crusade calls for volunteers in the battle that has to storm the very Gates of Hell itself. Oregon's motto today is: "Praise God in the Sound of the Trumpet," for while she looks back upon past battles and struggles, she also looks forward and up, to new and shining heights of Victory.

"The Witness is invaluable to all earnest, striving people who wish to translate Christ into our everyday private and national life."

A Churchwoman.

EDITORIAL

By Bishop IRVING P. JOHNSON.

COMPREHENSION

There is an expression in St. Paul's Epistle to the Ephesians that keeps running in my mind at this Easter season:

"That ye may be able to comprehend with all saints what is the breadth and length and depth and height and to know the love of Christ."

After all that is the limitation which Christ found among the sons of men. They were unable to comprehend His dimensions and so are unable to appreciate His love. For we must learn to comprehend a friend before we can appreciate Him.

And it is so difficult for others to comprehend our real motives and ideals. How much more difficult to comprehend His! We are slow and dull of heart, and we do not seem to appreciate that it takes a great effort to comprehend Christ's dimensions. They are so different from ours.

* * *

And the first dimension of Christ that we fail to comprehend is His breadth.

How wide are we?

Some of us provide for our family and feel that we have done enough. Not bad people, but from Christ's standpoint, two by fours.

Others visualize the need of our parish, of our community, of the U. S. A., but few of us are lovers of all mankind.

It is this that makes our duty to Missions paramount, for there is no other instrument but Christian Missions that can beget a comprehension of Christ's breadth.

With our propensity for camouflage, we call a man liberal who merely has hazy ideas about doctrine, whereas Christ's liberalism is the positive interest which He felt in all mankind. Just this much difference that the one is the line of least mental resistance and the other is the line of greatest moral effort.

The one is merely the indulgence of intellectual indolence while the other is the acme of spiritual effort.

"Go ye into all the world . . . to every creature."

With arms outstretched upon the Cross, Christ symbolizes the breadth of His love as well as the price that must be paid for that breadth.

* * *

And so also the length of Christ's vision. To the boy in school life is a day long. What joy will tomorrow bring? It is useless to remind him that in later life he will pay the price of juvenile delinquencies. His length is too short to feel the price of the argument.

So the man whose heart is set on temporal and material ends. He is impatient at the thought of eternal life. He wants to see his fortune before he dies.

But Christ saw eternal opportunities, and He affectionately warns the rich young man that there are other treasures that will bring larger dividends than those on which his heart is set.

How can anyone comprehend Christ, whose vision of expectation ends with death, for Christ lived for a bigger thing than such a man can comprehend.

We are familiar with the secular demand that the Church shall be satisfied to make stocks and bonds more secure, physical health more permanent, intellectual curiosity more satisfied. As well run a school merely for outdoor sports as for the Church to be content with any shorter vision than Christ gives.

And what is the height of Christ's life that we are to comprehend?

Something higher than a sky-scraper or an aeroplane. Something more lofty than business or pleasure.

The Devil intimated that all these things would he give to us if we would fall down and worship him.

And many believed this lie.

Christ said, "Thou shalt worship the Lord thy God and Him only shalt thou serve."

A man is just as high as his ideals. And Christ's ideal was that we should worship God worthily.

If life is to be adequate, we must put first things first in life. But God must be first. And to worship God is to give Him His worth.

"Lift up your hearts" has the Church said throughout the ages.

"We lift them up unto the Lord," have the saints replied.

The man whose heart is incapable of being exalted by seeking the presence of God may secure all that the Devil promises, but he cannot secure the promises of Christ.

It is the test of our spiritual growth that worship shall be the great thing in our life.

Seek less and you get less. Verily, verily you have your receipt in full. You seek the low things and you secure them, but you miss the high things—and you lack comprehension. Christ becomes a myth rather than a reality.

* * *

And what is the depth of Christ?

He reaches down to the very depths of human need, to the very least of these.

How far down in humanity do you reach?

Are there strata of society that you do not understand, with whose limitations you do not sympathize?

There were none that He failed to reach. The thief, the beggar and the harlot—He knew their need and ministered to it when it sought His aid.

Do you know God? Do you know men? Are you interested in all men? Do you think through to the end?

These questions will search out whether you are able to comprehend, and until you understand Christ how can you hope to appreciate His love?

If we would make Christ real, we must study His dimensions and then we shall appreciate the love of Christ and we shall find it the most wonderful thing in all the world.

Very Rev. Martyn Hart, D. D.

In the death of Dean Hart, the Church militant loses one of its most courageous soldiers who for more than forty years was the commanding ecclesiastic of the West, and who, up to the time of his last illness, notwithstanding his more than four-score years, worked as strenuously as a young man; his eye was not dim nor his natural force abated.

During the long ministry which he exercised in Denver, he built two Cathedrals and surrounded himself with a body of laymen and lay women who followed him faithfully and loyally whithersoever he lead them.

He was tireless in his energy, boundless in his sympathy, marvellous in his courage.

Reared in the faith that was uncompromising in its evangelical fervor, he was the last of that school who looked to Charles Simeon as its founder.

Yet with all of his definite convictions, along these lines, his intuitive loyalty to the Church caused him to build a temple in which the architecture was conspicuously that of the best traditions of the English Church. He preached against sacerdotal practices but admitted to the writer in private conversation that it was hierarchical assumptions rather than priestly ministrations to which he objected.

During the three years that I have been privileged to enjoy the close and intimate friendship of Dean Hart, I have been repeatedly impressed with the fact that he clung to evangelical counsels which the Church sorely needs and the value of which the Catholic party have too often minimized.

To him the Lord Jesus was an intimate personal friend as well as the King of Kings. In enjoying the favor of the personal relationship, he never presumed upon familiarity with His regal dignity.

He preached Christ and Him crucified as the only force under Heaven by which men could be saved, and he brought men into close personal relationship with the Saviour.

He opposed with all his force those liberal tendencies which made God an impersonal force, chiefly useful in healing men's aches and pains; as he opposed with equal intensity the ecclesiastical machinery which used God to build up a temporal sovereignty.

He carried this sense of Christ's personal presence into the sick room where he was always welcomed and to the poor, by whom he was always beloved.

He ministered with equal impartiality to the needs of those who opposed him when those needs appealed to his pastoral office.

He was a fearless opponent, sometimes carrying controversy further than results justified, and jeopardizing greater interests in the specific cause, but he was always open to conviction when approached in the interests of fairness.

In short, he was a courageous fighter with all of the strength and limitations of those who delight in battling their way through obstacles.

Like many a military hero, he was as gentle and courteous off the battlefield as he was beligerent and resourceful in the heat of the fray.

One loved him for his human qualities which were ever to be commanded by Christ so far as He received such orders, but none by any other Master.

He was masterful and humble; bellicose and lovable; relentless and sympathetic.

It is just such combinations of inconsistencies that characterized the great apostles and which keeps earthly divines from becoming tiresome, and tiresome he never was.

His keen sense of humor, brilliant

repartee and interest in life made him a delightful friend, and while his friends would not have claimed that he could do no wrong, they were willing to acknowledge that no wrong that he did could alienate them from him.

His friends stuck to him in season and out of season, and soon learned that his mouth often said quickly many things which did not have the slightest effect upon his heart.

I had the great privilege of knowing the Dean intimately in what a few described as the sunset of his life.

I have heard rumors that at mid-day the rays of that sun were fierce, but I never found them so.

To me the soft colors of the sunset were resplendent as they reflected the light of his rich experience.

And as this sun which had risen in the far East went down in the Western Rockies, which he knew and loved so well, us who knew him best are bathed in the rich afterglow of the light which he sent forth.

It was characteristic of his faith and courage, that, conscious to the very last he quietly said, "It is all over," turned and went to sleep.

His funeral was a glorious tribute to his life. The great cathedral filled to the doors with his personal friends; the service vibrant with the songs of victory; the grave adjacent to the church which he built and served; the beautiful day which marked the close of a great ministry; the sweet tones of his favorite hymn (Jesus, Lover of my Soul); linger in our memory and bear testimony to the fact that "they who put their trust in the Lord shall understand the truth, and such as be faithful in love shall abide with Him, for grace and mercy is to his saints, and He hath care for His elect."

BISHOP JOHNSON.

SUCCESS AT AKRON.

St. Paul's Church, Akron, Ohio, of which the Rev. Franklin Cole Sherman is rector, has raised the full quota of fifty-two thousand six hundred and eight dollars, called for by the Nation-Wide Campaign. This is almost nine times larger than any previous missionary apportionment raised by St. Paul's. An increase of 46 per cent for current expenses was also raised by the drive. The rector in a telegram to The Witness reports that a new aggressive spirit prevails throughout the parish as a result of the campaign.

BIBLE THE MOST POPULAR BOOK.

The American Bible Society reports that 1919 was the biggest year in all of its history. Thirty-five million copies of the Holy Scriptures were sold in the United States. The six best sellers, by adding their combined circulation, would not approach this total. It is claimed by the society that owing to the work done through this agency during the war many former soldiers are now reading the Bible.

SIX WAYS TO NAME THE BABY.

In China a temporary name is given to each boy. This name he keeps until he is twenty-one years old; then his father chooses the name by which he is known throughout life. The little Chinese girls are not given a baby name, but are known simply by numbers: one, two, three, and so forth.

In Japan there are great doings when boys are named. The father gives the girls several names written upon rice paper. When the child is baptized these names are thrown high into the air by the priest, and the name on the paper which falls to the ground first is the name to be given to the boy.

QUESTION BOX

Conducted by Bishop Johnson.

How do you reconcile the belief of the Church in immortality of the soul and the statement in I S. Tim. VI. 14-16, who only hath immortality?"

ANS.: The immortality of the soul is not a doctrine of the Church, but a hope of humanity.

The Church doctrine is in "the resurrection of the body."

The Church's doctrine of the resurrection of the body is based on the resurrection of the Lord Jesus Christ.

So Christ only has immortality so far as one's faith is concerned. That those who do not accept Christ shall have immortality is a question which God alone can solve. So far as we Christians are concerned our immortality comes through Christ.

* * *

Do the passages in Psalm 50:10-13 in any way answer the belief that the flesh of fowl or beast should not be eaten by man?

Yes, and the Psalms repeatedly reply to the fact that the lions do seek their meat from God.

But more to the point is our Lord's own eating of fish, even after His resurrection (St. John XXI. 12).

Did Jesus deny that He was God in the words "Why callest thou me good? There is none good but one, that is God."

When the young man addressed Christ, he spoke to Him as though he were addressing a Jewish Rabbi. Christ's answer was not in any sense a denial of that which He elsewhere affirms.

Supposing Christ was divine. The question was equally fitting.

The young man did not acknowledge Him as God. Inasmuch as He did not so acknowledge Him, Christ was justified in asking him why the young man called Him good when He had not acknowledged Him as divine.

It gave an opportunity for the young man to reply, "That is why I called you, good, because I believe that you are divine. One portion of the Holy Scripture must be interpreted with reference to other passages and when we so compare them, we find that Christ claimed both to be divine and to be good.

If this answer could be construed to prove that Christ was not God, it could equally be construed that He was not good. Whereas in other places He claimed to be both.

For example—"God so loved the world that He gave His only begotten Son." This passage manifestly refers to Himself, and the words only begotten, differentiates Him from the rest of mankind who were created and not begotten, for were they begotten He would not be the only begotten.

So Christ acknowledges St. Peter's confession, "Thou art the Christ, the son of the living God." If St. Peter had meant that He was one of many million sons of God there would be no sense to the whole conversation, and Christ's answer "Blessed art thou Simon Bar Jonah for flesh and blood hath not revealed this unto you," would not be true.

Again Christ states that "before Abraham was I am," which was so well understood by the Jews that they took up stones to cast at Him, because they believed Him guilty of blasphemy.

Again He said in answer to Pilate, that He was the Son of God for which He was being crucified as one who made Himself equal to God.

The moment that anyone says that Jesus did not represent Himself as divine, that moment you take away the reason for His crucifixion. He was crucified for blasphemy. He could not otherwise have been tried. It was because He claimed to be the Son of God that there was any cause of action.

This proves that He so represented Himself that the Jews so understood it and that at the trial He affirmed the fact.

In His answer to the young man He neither affirms nor denies that He was good and that He was divine. He merely questions the young man as to whether he understood what He was saying.

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THE FAITH OF A LABORER

"The Christ of 2,000 years ago would again shed tears of sorrow should He visit this world today. He would behold as in days of yore, the rich commercializing the needs of the poor, living upon extortion and plunder, obtained by means of corruption and dishonesty. He would behold the common people eking out a sordid existence upon an inadequate wage, and again He would blaze forth in passionate protests against such unjust conditions. Again would he cry to the common people: 'Come unto me all ye that labor, and I will give you rest.' Again would He cry: 'I am come that ye might have life, and that ye might have it more abundantly.'"

The teeming, toiling millions of the world have been misled by false doctrines. Christianity was never intended to keep the common people in subjection to the powerful and wealthy, but for ages the sublime teaching of the great Nazarene have been so distorted and interpolated that the great bulk of the people have been terrorized into submission to vain-glorious rulers. The Church has ever been subservient to the rule of wealth and power, and today the large majority of our Churches are permeated with the poisonous teachings of big business. God forbid that I should attack the faith of any individual. It is the guiding star through many a dark night. It is a sheltering haven from many a storm. But it must not be used as a club to oppress people in order to advance personal selfishness and gain. It is folly to talk faith to a starving person. The idea of spending an eternity in the blissful regions of our heavenly home, does not satisfy the craving hunger of the oppressed one. True, Christ spoke of faith, but he fed a multitude on a few loaves and fishes. His desire was to appease their hunger, but the rich refused them even the crumbs that fell from their table.

I repeat today the teachings of capitalism are being nourished in the Churches. The rich and powerful are very profound in their adherence to the teachings of the New Testament. They clothe themselves in raiment and fine linen, and fare sumptuously every day. They enter our sacred sanctuaries and thank God they are not as other men are. With a countenance august and sober they join in that well known hymn: "What a Friend we have in Jesus." They leave the sacred sanctuary and enter the stock exchange. They sweep Christ from the temple, and erect in his stead an image of the golden calf. However, human thought is undergoing a great change. The dawn of a new world approaches. A great transformation follows the great world war. The common people are coming into their own. A great jubilation will welcome the world tomorrow. Sitting upon the throne of the people, Humanity will hold the sceptre of righteousness and truth. Justice shall conquer personal selfishness. Right shall triumph over might. Human rights shall precede property rights. The mission of the great Nazarene shall be accomplished. The world tomorrow shall witness a triumphant Christ, the inauguration of

a great big human Brotherhood, the establishment of the Kingdom of God on earth. God speed the day.

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Order of Railway Conductors.
Cleveland, Ohio.

Pretty strong words, I say. They were written by a responsible leader of labor and I am of the opinion that they fairly express the opinion of a large and rapidly growing group. There is faith here. There is understanding here. Faith and understanding that the Church greatly needs. And yet while there are men like this in the world, ready to serve the world through Christ's Church, once we convince them of our sincerity, the churches set out on a great campaign to wring the dollars out of millionaires' pockets by promising to make the world safe for their dividends. I do not exaggerate. I have read all the bulletins and editorials sent into the office of The Witness by the Interchurch World Movement. There is not one that does not lay stress on the point that a united church, backed by a billion or so of dollars, will undertake the job of soothing the masses into contentment. Babson, the genius of Wall Street, is quoted to back up their claims. He urges men to invest in Churches, asks them, in so many words, what it matters if the theology taught is all twaddle so long as the parsons can make their profits more secure. A direct and open appeal to the selfishness of a small group within our land camouflaged as Christian self-sacrifice—that is the Interchurch World Campaign in a nutshell!

All right. Let them go to it. Let them line up their millions and their Wall Street sponsors against Tom Hart and his army of workers. The Holy Spirit can give the victory to but one. But for me, I would rather have the Church win one man with the spirit shown in this letter than all the money that could be raised by a dozen campaigns. The Spirit is alive in the world. The Church needs to search it out and win it to herself. "It bloweth where it listeth." Are we so dead that we can't "heareth the sound thereof"? Or is it because we, like the Pharisees, believe the Spirit of God to be confined within our own four walls? W. B. S.

SIDE ISSUES HURT THE CHURCH

That the auxiliary activities of the Church were given too prominent a place as compared with the essential work was the charge made by the Rev. George Lynde Richardson, D.D., vicar of the Diocesan Church of St. Mary, in an address before the foreign committee of the Women's Auxiliary of the Diocese of Philadelphia at the Church House. He declared that the one important task of the Church was that of enabling men to live together in brotherly love according to the principles laid down by Christ. The best work of any organization in the Church, he said, was to build up fellowship among its members, and if this spirit existed there would be no decaying of parishes or falling into debt because it would be impossible to keep people away from the church.

The speaker held that entirely too much importance was given to rummage sales and sewing circles at the expense of more vital needs. Such auxiliary works should not supplant the building up of the Church proper.

Dr. Richardson gave a number of illustrations. In one case he told how a minister, who had successfully organized a number of young people's societies was warned by his vestry not to bring the boys and girls into the parish house, because a new carpet had just been purchased by the ladies' aid society. "The work of this particular church," said the speaker, "seems to have been to keep the carpet clean."

WORK AMONG THE BLIND

The other day, there came to the Department of Missions from a Kansas Church woman a letter containing a check for \$300 to be used "for the blind in loving memory of a blind mother."

Correspondence with the donor has resulted in the establishment of the "Lucy Sperry Fund for the Blind." The donor hopes to add something to the present principal every year. The income will be used for the prevention of blindness, especially, for the present, at the Hospital of the Good Shepherd, Ft. Defiance, Arizona.

THE CHURCH AND THE PEOPLE

By SHIRLEY C. HUGHSON. O. H. C.

We hear much today of the Church's wonderful opportunity in these times of so-called "Reconstruction." It does not impress some of us. We do not mean to deny that the present opportunity is great, but often before have we heard cries like this, and almost as often have we seen the Church stand still and let the opportunity slip by her. It may be a grave injustice to the present generation, but the suspicion will not down that the present clamor after today's opportunity is, in part at least, a nervous, noisy effort to drown the memory of the sinful failure to meet the opportunity of yesterday.

There will not be lacking eloquent tongues to proclaim the glory of what might be done today, but there are those of us who first want to see the Church pay some of her back debts. During the past few years she has been seething with activity. Our mission offerings, we are told, have increased by leaps and bounds. We have raised a multi-million dollar pension fund. Reunion of Christendom at any price of policy or principle, fills the air. But all the while the common people of America set no foot within our doors.

We spend liberal sums on mission work in rural districts and city slums. Better still, our young men and women are giving themselves freely to a labor of love in hard fields. But over all, like the trail of a serpent, there lies too often the deadly blight of patronage. The poor man is helped; helped to his feet indeed, but when he is able to walk alone, he walked not with us. He is no fool, and he knows too well our inclination to treat him as a kind of sociological laboratory specimen, rather than to welcome him as a man and brother.

A year or so ago, when a Denominational survey was made of the training camps, the Episcopal Church presented so small a showing that in the general summary published in the Literary Digest, she was not mentioned at all. A vigorous young army chaplain, fresh from the trenches in France, told me that in his regiment of 3,600 men, there were 18 who were nominal Churchmen, and of these less than half a dozen had made their Communion within three years.

With a past record such as we have, it does seem somewhat embarrassing presumption, to say nothing of a lack of the sense of humor, for us to announce so loudly what we mean to do for America. Because we stand in with the rich and powerful; because our leaders, from Bishops to laymen, can impress Wall Street with their business shrewdness; because they are identified with a capitalistic system which future ages will rank with the industrial organization of the Belgian Congo, we applaud ourselves, and and happy because the influence thus secured is, as men say, out of all proportion to our numbers. We have little sense of our corporate sin and failure, and instead of initiating our campaign of new endeavor with some great act of public humiliation and fasting, we begin our work for the future by glorying in the shame of our past.

We deceive ourselves, but the people are not deceived. We calmly adopt the standards of the world about us, and then expect to exercise our influence on the spiritual and moral life of the nation.

Let us illustrate on two points. First our relation with mammon. The Church must have money with which to do her work. "The laborer is worthy of his hire," and the where-withal must be had if his wage is to be paid. Our people, largely due to the strenuous campaigns conducted by the Board of Missions, have been taught a degree of alms-giving unknown a generation ago. For this God be praised, but nevertheless when large church enterprises need to be financed, we look, not to the spiritual alms of God's people, but to Wall Street. We wanted a pension fund of five million dollars. If we had gone to our people, poor and rich alike, and asked a contribution from each communicant of two cents a week, the sum would have been raised in five years at the rate of a million dollars a year. But this was not the twentieth century way. We opened business offices in Wall Street. We adopted not the methods of the Sermon on the Mount, but those of modern finance. The result was a triumph of business efficiency. We gained the praise of men. But will

this achievement in Wall Street draw to the Church the soul of the common man who feels a nameless hunger in his heart for that which the world cannot give?

Our first illustration is drawn from business life. Let us find our second in the social sphere. During the past twenty years there has been in America a campaign for social purity such as, I believe, the world has never before known. The Episcopal Church had a large and noble share in it, but has it effected in any way or degree the attitude of the people toward us? The difficulty is not far to seek. We proclaim man ideal but by the life we live we advertise to the world that we have no intention of making the sacrifice that will realize the ideal. It is with us as an academic theory, not a practice of daily life.

The Church is not going to gather the poor into her bosom, nor will she touch the hearts of sinners until she has the courage to rebuke social sin. Take our organizations that are sincerely designed to reach and help the outcast and the fallen. They are directed in many cases by those who are known to accept a double standard of morality, one for women, another for men.

Read the list of patrons and supporters of the nearest rescue agency. Many of them—nearly all perhaps—are known to tolerate with easy indifference, in men that sin for which the women they are seeking to rescue were cast out from society. Amongst them are often men and women of high place in the Church and in social life, who would be crushed with shame if a son should marry a woman with a tarnished reputation. But in many cases they count it a social triumph to marry a daughter to a man of known impure life, to deliver a pure young girl to the conjugal embrace of a man who could only bring to her the dreks and leavings of harlots. All they ask is that he come of good family, be of competent fortune, with fine worldly prospects, and of course a fair business integrity.

Until the people of the Church are prepared for a practical repudiation of such a double standard, until the clergy can preach courageously against it from the pulpit, we go out to our social work with the brand of hypocrisy upon our brow.

"But it is cheap enough to point out faults," someone will say. "Are you ready with the cure?" The cure lies in the application of an old prescription. It is a painful course to apply, but a cancerous growth cannot be gotten rid of without a severe operation, and no anaesthetic has yet been discovered for use in spiritual and moral surgery.

It is not always realized, but it is the women, not the men, who create and maintain moral standards in a community. The men of a nation are generally just as pure as the women with whom they associate require. The world would laugh at a group of club men who agreed to have nothing to do with their fellows who lived evil lives. But imagine the consternation in the town in which you live if, say forty women, prominent in Church and charitable work, leaders in club circles, were to agree upon a resolution and carry it out relentlessly to permit no man, young or old, to enter their houses whose life could not bear close inspection. Do you think it would have no effect upon the social life of such a town?

It would only drive the sin to cover, you say. Yes, perhaps so with the men of the present generation. But how about the young men who are just on the brink of the downward path? Do you think it would check none of them? Do you really think it would make no difference in the home training of the boys who a few years hence will be factors in social life? If fathers and mothers knew that their boys would be socially ostracized if they fell, just as woman is when she falls, they would hasten to give them the instruction that would equip them to resist to the best advantage the temptation that sooner or later will cross their path.

Let the Church be true to her charter; true to the ideals set forth by her divine Lord; let her lay aside the pretense of virtue and practice courageously that which she exists to show forth, and as it was with the Lord's teaching in ancient days, the common people will hear her gladly.

WORDS THAT PEOPLE UNDERSTAND

The nation-wide campaign has doubled the circulation of the Witness which has now 20,000 subscribers. We trust a goodly proportion of this increase is from our own congregation, where many received the wide-awake little paper gratis for a number of weeks recently. It is such a plucky sheet, newsy, breezy and not unspirited. This latter clause is added because the writer would like to say, were the NOTES not too dignified, (being a Christian paper) that "It's worth a dollar a year to hear Bishop Johnson lambast fables and follies, and false things in the weekly editorials." Probably lambast is not choice English, but you can't always be sure about some of these bit off-color words. Did you suppose "skedaddle" slang? Look in your Unabridged. It has a perfectly proper (Greek) root, skeraztio. Thence it comes on through the Swedish language and the Celtic, till it reaches United States war correspondent dispatches and arouses criticism and dispute.—Louisville Cathedral News.

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SPIRITUAL HEALING—A REJOINER

By J. H. VAN DYKE, M. D.

It seems that today the cry of "Oh, Ye of little faith" should be changed into "Oh, Ye of little knowledge," for verily a little knowledge is a dangerous thing.

Why is it that everyone, without preparation or study, can give or is willing to give an opinion as to the correct method of curing this or that disease? Listen to the opinions of your neighbors and you will be astonished, with what assurance they state that so-and-so, the Chiropractor or so-and-so, the "Christian Scientist," or so-and-such a patent medicine will undoubtedly cure where doctors have failed?

Why is it, I repeat, that so many are willing to make snap judgment on so vital a point when they hesitate and check and recheck in their financial affairs? Do they believe it? Certainly. They are sincere in their belief because So-and-So took it and he was cured in such a little time!

This is what is known amongst physicians as the Therapeutic Test of the efficacy of a remedial measure. It is of itself a very unreliable and untrustworthy test and should never be used except on conditions related later.

Just become somebody takes teaspoonfuls of something or just because he takes a rub, or a bath, or a fast, or a feast and gets well, is no sign that the something he took, whether it be drug, rub, bath, feast or famine was responsible for his recovery.

Need of Scientific Method.

Or because an individual sick of a disease is prayed over or under is no sign POSITIVE that it is responsible for his recovery. The mere unsupported statement of so many priests saying that it is responsible does not make it so. I grant they may think so, and are earnest men. On this mundane sphere every professor, priesthood included, must make good and if they make claims concerning a new or old therapeutic agent they must stand ready and willing to prove it to the satisfaction, not of the unthinking, unintelligent, unscientific world who are accustomed to weigh without prejudice carefully prepared data. Slipshod methods of thinking lead to slipshod methods of doing, and sins of omission are as important as sins of commission. If you advise an individual that by certain incantations you can rid him of disease, whether mild, severe, or dangerous, be sure you do not add a death to the already growing list of those who die from neglect!

Our Lord's Miracles.

It is true that our Lord, Jesus Christ, performed miracles. The individual who does not think so (and this whether or not they are being performed today) is no Christian. There is nothing about Him in fact that is not miraculous, from His Sermon on the Mount to His "Forgive them, Father, they know not what they do." It is also true that He sent His Apostles out to do likewise and that for a number of years afterwards the Church tried to continue this method of healing, with very little success, because success survives every defeat. But Jesus Christ interposed sinless hands between the Glory of God and this, His Sick Servant. Likewise, the Apostles after receiving the Holy Ghost did cast out devils and heal the sick, but even in those days the cures effected were considered miracles and not in the light of ordinary "cures."

Does the Rev. Mr. Stone intimate that God is going to wait until someone interposes his sin-stained hands between Him and the object of His most anxious and tender solicitude before He begins His defense of His sick child?

Or have you any idea that God is going to wait for the Doctor of Medicine, or the Chiropractor, or the "Christian Scientist" or the Dowieite or anybody else before He comes to the rescue?

If you have such an idea you know very little if anything at all about cure and especially about healing.

God's Method.

The processes of repair are as definite and orderly as the units of the universe. Long before the doctor is called—long before the "healer" (God

save the mark) is called, indeed, even before the sick man himself realizes he is ill, the processes of repair are instituted by God working through His marvelous mechanisms in the tissues and in the blood of the being.

The advent of one bacterium into the system immediately attracts the attention of God's invisible power, manifested by His definite workers, who surround and destroy or hem in this Imp of Hell. And these invisible workers—invisible to all but those who with the use of a microscope have actually watched their activities—never stop. The Doctor may put his instruments in his case and depart—the "Healer" may give his last unction—the sorrowing relatives will cry their last "good-by," but God's agents do not stop nor God's efforts in behalf of the sick man abate—although he may be drawing his last breath and although his heart may only now be silenced, still God's processes of repair continue. Because God works with microscopic elements invisible to the unaided eye is no sign that He uses any less definite means in His repair and defense mechanisms than He uses in holding the worlds together and the stars in their courses. What, then, does the doctor—the physician, do?

The doctor may be likened to a farmer who takes a seed of corn (which God made) and puts it in the ground (which God made), and leaves it there while the sun (which God made), and the rain (which God made), warm and nourish it, changing the materials gathered in the dark, black loam into green sprouts which shoot upward and finally bloom and give us the completed harvest. COULD THIS RESULT HAVE BEEN OBTAINED WITHOUT HAMONIZING WITH GOD'S PLANS?

The Doctor's Job.

The doctor tries to work in harmony with God and so he studies and acquaints himself as far as may be with the materials which God Himself uses to counteract the EVIL effects of disease. He studies first: the simpler things like the gross anatomy of the masterpiece of THE MASTER CRAFTSMAN. He acquaints himself with the heart, the lungs, the liver, the kidneys, the spleen, the pancreas, the stomach, the bowels, the brain—the entire body and mind of Man. When he has become quite conversant with these fundamentals as far as it at present known—he applies this knowledge in accumulating evidence against the agents of the devil which causes disturbances in the normal processes in the body and thoroughly establishes the relationship between this organism to the disease; if it be infectious, or as far as may be to other factors vital in the production of disease.

After thousands and thousands of observations and after checking and re-checking by thousands of observers he finally concludes for instance that God's method of cure in diphtheria—to mention a well-known condition—is an anti-toxin which not only kills the bacillus of diphtheria but likewise neutralizes the poison produced by it and so he goes about the manufacture of this anti-toxin and freely administers this to persons sick of the disease and then begins the therapeutic test of its efficacy and thousands, aye, tens of thousands, hundreds of thousands of cases are checked and carefully recorded because as previously stated the therapeutic test is so uncertain and must be confirmed in innumerable cases to get a line on the percentage of cures. Heroic? Yes. If you wish to imitate God's work you will find it always heroic. Now multiply this effort by the number of known diseases and known accidents occurring from injuries and improper diet, etc., and the problem becomes stupendous.

Members Of One Another.

Or it may be that in place of using a serum like anti-toxin he uses a drug like quinine for malaria—the disease that is now accredited with the downfall of the Roman Empire—and as a result he makes the world safe for Democracy or anything else, as far as malaria is concerned. Then he goes from one disease to another, slowly increasing his armentarium,

painstakingly following the lead of the Almighty Wisdom and Perfect Knowledge, following the Father like a child through the maze and tangle of fact as far as he can. He finds frequently that he can discover no drug strong enough to kill a germ without injuring the patient and no way open at present for making a serum, but he does not stop. He studies the habitat of the organism, finds out under what conditions it thrives, where it breeds and grows, how it travels, on the wing of a mosquito, in the belly of the louse, or the blood of a rat, and systematically he cleans out their breeding places, witness the Panama Canal Zone!—and thus by preventing the entry of the germ into the human organism, saves the race to fulfill its destiny. He tries to make the world safe for everyone—for the chiropractor, for the Healer, for the Christian, for the Jew, for the Buddhist, for the Indian, for all alike; for he knows that if one part of the body of Christ shall suffer all must be affected, as witness the late Flu. epidemic, which has its origin in a community without sanitary regulations, where for thousands of years only "faith" has been used to stem the tide of spreading epidemics—I mean India and the Far East.

Soon the world will know and realize that this breeding ground of filth has spread its contagion through channels to Tartary—to Moscow—"Russian fever" is the Flu—to Vienna, to Paris, to London, to New York just about one year away.

Creation the Great Miracle.

It is a very difficult thing to interpret God. It is likewise difficult for us to properly appreciate Him. A very cursory study of the human body will show that God isn't in the habit of taking anything for granted. It is so when we consider the stars and it is so when we consider His creation—Man. He has made man a little less than the angels and yet He does not impose upon him any great responsibilities—such as keeping the stars in their appointed places, or watering His wild fowl, or coloring His grass or His apple or His flowers. Nor does He entrust man with his own care. See the watch towers at the beginning of the alimentary canal to prevent man from taking improper food into his stomach! Witness the nervous system which prevents man from carelessly or voluntarily running into the fire! See how He protects man from mal-nutrition by producing hunger! And from bleeding to death by the production of agglutinin! Consider the leukocytes, the bacterines, the opsonins and all the wonderful elements of immunity! He establishes reflexes to keep the heart going lest foolish man forget and die. Likewise He prepares the food in man's own stomach without interfering suggestions from man himself. He does not trust him with his digestion, his circulation, his excretion, nor even the selection of his own food, but places a necessity at the very entrance of the alimentary canal, that the man eats what TASTES good.

But this one function—the WILL—is left untrammelled. What for? Simply that he may help extricate himself from his present fallen condition to an altitude where he may appreciate his Creator, God Almighty.

Can he do this entirely without knowing something of the wonder of His works? Just to that extent.

How far would the farmer get if he knew nothing of agriculture? or if he depended on miracles such as healers use in cure? Is it wrong for me to ask these "Healers" for signs of their power? Is it wrong for me to ask them to prove it conclusively? Then why did Jesus satisfy the desire of Thomas?

The Real Test.

First by giving a symposium on the patient's present condition before treatment of the laying on of hands. This should include all factors usually mentioned as being necessary to make a diagnosis of disease and should include his family history, his personal history, the dates of beginning disease, the subjective and objective symptoms including X-Ray pictures, blood counts and tests, opsonic indices, examinations of necessary secretions and excretions. When the treatment is over with, let them state the elapsed time and the patient's present physical condition in the same terms as before. Let them do that in this same class of cases, same disease, five hundred times and

then compare the results with a control set of five hundred identical cases in which NOTHING was done. Then a comparison of those cured by "faith" healing and those cases which were left to nature, that is God, alone will show the percentage of bona fide cures.

If it can be shown that 10 per cent of the cases—yes, if it can be shown that only one per cent of the cases have been cured or even if they have only received benefit by the laying on of hands, the medical profession at large, I am sure, will say the "faith healers" are not frauds and charlatans and that they have the sanction of God and should continue; only so small a percentage of cures would not satisfy them. In syphilis for instance, they expect to get more than 90 per cent of cures; in malaria over 85 per cent cures; in diphtheria more than 65 per cent cures, and where the disease cannot be attacked directly but can be indirectly benefited e. g., cholera, typhoid, sleeping sickness, etc., they expect to get 100 per cent prevention.

What is Sin?

And last but by no means least unsanitary mirds confuse the terms, evil and sin. The Church defines sin as a disobedience of our wills to the Will of God. Evil may be followed by sin and sin undoubtedly will be followed by evil, but they are not the same. Does a bird sin? yet evil overtakes him. Does a pig sin? yet he gets hog cholera. However, can anyone believe that all sickness is sin? If an innocent baby comes in contact with smallpox and is not previously protected by vaccination, it will contract the disease. Whose sin is it that allows the world to be contaminated with Influenza, becoming so strong through sanitary neglect that the combined efforts of the civilized world cannot stop the onrush of its devastating sweep when once started?

Bishop Johnson suggests that we all worship a God of Reality and not a God of the looking glass.

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