

"Catholic warfare," the last of the articles by Donald Hankey, will be in next week's issue.

The Witness

"FOR CHRIST AND HIS CHURCH"

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Congregational Churches Meet In Boston

The International Council of the Congregational Churches was held in the city of Boston during the week from June 29 to July 6. It was particularly appropriate that the meeting should be held in that city, for it was in a special sense in celebration of the Pilgrim Tercentenary, and if any body of Christian people has an outstanding right to the Pilgrims and their traditions, it is the Congregationalists.

The Council was held in Mechanics building, or at least that was the official headquarters. As a matter of fact it was found to be so large and unsatisfactory as an auditorium that for the most part it was abandoned for such near-by and commodious churches as the Central, the New Old South and the Mount Vernon Congregational. But the huge building was very satisfactory for the exposition called "The Congregational World," a demonstration of church life and service from every continent where the Congregationalists have missionary or educational work. It was almost another "World in Boston," recalling the notable missionary exhibit and pageant that began there a few years ago and was later taken to other cities.

The program was made up of a large number of notable addresses. The best that Congregationalism could produce was offered. As it was an international council, a considerable number of leaders of the denomination in England, Australia and Canada were participants. Among them one noticed Principal Garvie and Dr. Robert Horton of London, Dr. Berry of Birmingham, Dr. Henderson of Wolverhampton, and Dr. Hill of Glasgow. All of them and several others contributed to the dignity and profit of the sessions. Suitable observance of Independence Day and the Tercentenary were outstanding features of the Council. On these occasions the great hall in Mechanics building was filled.

One of the most significant factors in the enjoyment of the meeting was the splendid music prepared under the direction of Professor H. Augustine Smith. A special collection of hymns was prepared by him and at every session these fine old songs of the faith were sung to the number of three or four in succession. One discovered fresh inspiration in the hymnology of the church, and felt the glory of the great old melodies that have comforted and uplifted generations of sorrowing and rejoicing saints. In addition a chorus rendered notable selections, and visualizations by pageant and pictures added to the impressiveness of the music.

It was a liberal gathering in every sense. There was no denunciation of higher criticism nor tilting with evolution, no mulling over of millenarianism, no outcry against the spirit of awareness in religion as "infidelity." There was evident the sentiment that some things could be taken for granted, and required no debate. That left time for the really important matters. Among them missions had a conspicuous place. The American Board was the first of the American missionary societies, having been organized in 1810. It sent the first missionary to India in 1812. Ever since that day the world evangel has been upon the heart of the Congregationalists. The moderator of the Council was Dr. James L. Barton, for many years an honored secretary of the foreign board. Missionaries and those connected with the task of maintaining them had conspicuous places in the assembly.

As was natural, the note of internationalism was struck often and clearly. Many times over, as in all the other religious gatherings of the year, the duty of the nation to its late al-

lies was stressed, and the frustration of American hopes of world aid by the partisanship and egotism of national leaders was taken much to heart. This theme came to the front again and again in the Boston Council, and reached its climax in a great meeting in Park Street Church on noon of Monday when Dr. A. C. Hill of Glasgow brought to its feet the great congregation that filled every corner of the building with his plea for fair play by America, and a recognition of its duty to the League of Nations and the rest of the world.

All through the sessions the strong men of the denomination were in evidence as speakers and chairmen. Congregationalism has no reason to be ashamed of those who in every city interpret its ideals. The list is long and notable, and its record here would merely repeat the program roll. There was also a generous use made of the leaders of other communions.

The Council made an open place for the subject of Christian unity. The representatives of the Federal Council of Churches, the Council on Organic Union, the co-operative movements in Britain, Australia and Canada were given close and interested hearing, and their messages were followed by animated inquiries. The Congregationalists can always be counted on to do their part not only in co-operation, but in hastening the day of the fuller unity of the Church of Christ.

Convention publicity is always an interesting study. The Methodist General Conference in Des Moines had excellent notice in the press of the country. Even better was that given to the Baptist Convention in Buffalo. The General Assembly of the Presbyterian Church in Philadelphia had less than either of the others in the city journals east and west. The Congregational Council in Boston received the least notice of all. In the Boston papers it was fairly, though not adequately reported. But the New York and Chicago papers hardly noticed it at all. It may be that the press demands something in the nature of a contest to secure its attention. In this, to be sure, the Buffalo gathering had the advantage of the one in Boston. But for constructive publicity the Council presented an admirable but unused opportunity.

Highly characteristic of the provincialism of the Boston press, in spite of its usual high class newspaper work, was the fact that the longest descriptive report of an address during the entire week was devoted to a Boston Congregational minister speaking in his own pulpit. It may be that Mr. Gordon was the ablest of the speakers in the Hub that week, but a proper sensitiveness to the courtesies of the occasion would have suggested a less insular attitude.

It was a very notable gathering, and all the way through the program, from President King's salutation to Dean Brown's closing word, the messages were worth of the place and the time.

WILL PROMOTE PERSONAL VIRTUES.

Sixty young Chinese business men of Nanking have been organized into a Society for the Promotion of Personal Virtues. These young men have been convinced by Rev. J. M. B. Gill, a Church missionary, that the rebuilding of China must go forward by the method of personal piety and influence. They have rented a building in which they will provide a social center with a reading room, a game room, and a quiet little corner for personal interviews and prayers.

SUMMER SCHOOL AT BERKELEY OPENS

The Summer School of Theology for men who have been in the National Service opened at the Berkeley Divinity School, with the registration of students in the library building. In the evening the first chapel services were held at 7:30 o'clock, at which the Rev. F. H. Sill, O. H. C., headmaster of Kent school was the preacher. The regular order of classes was began the next day. The first term of the school will last until August 4th.

There are fifty-five students enrolled this year, coming from eleven different theological seminaries. There are twenty-nine colleges represented by graduates and the students come from sixteen different states and two foreign countries, Assyria and China.

The Episcopal Theological School at Cambridge has the largest number of students at the Summer School, sending thirteen men. Berkeley and the Virginia Seminary come next with six each, and there are five from both the General Seminary in New York and the Philadelphia Divinity School.

The faculty for the first term consists of the Rev. Professors Burton Scott Easton, D. D., of the General Seminary, New York; J. Cullen Ayer, Jr., D. D., of Philadelphia Divinity School; H. H. Powell, D. D., of the Divinity School of the Pacific, San Francisco; Wallace E. Rollins, D. D., of the Virginia Theological Seminary; Norman B. Nash, of the Episcopal Theological School, Cambridge Mass.; Charles B. Hedrick, and Frederick C. Lauderburn, of Berkeley. The faculty will occupy the Delta Kappa Epsilon House, and a number of the students will be accommodated in the Delta Tau Delta House, on High Street, through the courteous co-operation of these societies, and through the generous help of Wesleyan, the members of the Summer School will have the privileges of the library, gymnasium and athletic fields of the university.

CHURCH PUBLICITY CONVENTION.

An interesting feature of the sixteenth annual convention of the Advertising Clubs of the World which met in Indianapolis in June was the Church Advertising Departmental Convention which occupied two afternoons, meeting in the Second Presbyterian Church. The general themes of the two sessions were "Why Churches Should Advertise," and "How Churches Should Advertise."

Among the principal speakers were the Hon. E. T. Meredith, Secretary of Agriculture, "Religion and Permanent Prosperity"; Reuben H. Donnelly of Chicago, "Dignity and Church Advertising"; the Rev. Christian F. Reiser of New York, "Why the Church Should Advertise Now"; the Rev. Carl D. Case, Oak Park, Chicago, "Building a Church with Advertising"; the Rev. John G. Benson, D.D., New York, "How We Secured \$113,000,000 for a Church"; Acceptable Church News or Materials, by Mr. James Schermerhorn, Publisher of the Detroit Times; Enlivening a Church Paper, by Mr. Graham Patterson, President and Publisher The Christian Herald, New York City; My Methods of Church Advertising, Mr. W. H. Johns, President the George Batten Co. (who spoke as a Churchman); and many other papers and speeches of merit, covering such subjects as Type Display, Designs for Display, Outdoor Advertising, Using the Motion Picture, and Effective Letter Writing.

Miss Royden Preaches In Calvin's Pulpit

Without doubt, the Eighth Congress of the International Woman Suffrage Alliance, held at Geneva from June 6 to 12, has marked an epoch in the World Woman's Movement. Seven years ago it met at Buda Pesth, when, though the victories of the movement were still few, the hearts of the suffragists were full of hope, and the joyful city of Buda Pesth rejoiced with them. Since then the world has changed. The woman's cause has so many victories to record that the mere recounting of each of them in speeches of three minutes threatened to swamp all other business at the Congress, but yet the women have often felt in bitterness of heart that all that the movement really stands for lay crumpled in dust and ashes. But at Geneva hope again reared its head, for the women of all nations met each other again and again felt strong.

Miss Maude Royden's sermon, the first sermon ever preached in Calvin's pulpit by a woman, struck the note of the Congress. The sombre protestant cathedral of St. Pierre was crowded in every corner, many hundreds of men and women standing, and many hundreds unable to gain admission. And all alike fell under the spell of the Gospel preached by this woman, who expressed the inarticulate thought of women the world over. Her text, spoken in English, and French and German, was, "Except the Lord build the house, their labour is but lost that build it" (Psalm 127, v. 1). - And, placing herself *en rapport* with her audience by a few words beautifully spoken in the language of the town, she showed how the doctrine of the atonement preached by Calvin, but preached by him in such manner as to be "too terrible to be sublime," was illuminated by the parable of the Prodigal Son. For the perfect fullness of doctrine not the strength of man alone, nor of woman alone, is sufficient. To man God is too often the law giver, the judge; to woman He is the Father. The contribution of women to the problems of today is that the foundation of all good building is love, their masterpiece is the home, and as the perfect home is built upon love, so the perfect Household of Nations must be built upon that foundation also.

It is interesting to note that, so far from the decision of the authorities to invite Miss Royden to occupy the Cathedral pulpit having an adverse effect upon unity of spirit between various religious communions, it has had the directly opposite result, as, on the fact becoming known, Cardinal Bourne at once despatched Father Hall as special preacher to preach a Congress sermon at Notre Dame, where he was received with the utmost cordiality by the Cure, and delivered an oration at the nine o'clock Mass. His tribute to the beneficial power of the spirit animating the woman's movement was unequivocal, and he claimed with pride that the Catholic Church was the only institution in which a Catherine of Siena could have summoned to a great decision one placed in so lofty a position as the Holy Father and "received obedience" ("et il obeit").

These events having been notified to the Bishop of London by telegram, Miss E. Picton Turbervill preached on Sunday, June 12, in the English Church in Geneva with his permission.

The sentiment which found expression on Sunday translated itself in action during the week. Some forty nations were represented (thirty-one having fully accredited delegations), and all transacted business with frank diversity of point of view, but with a perfect mutual regard. Three

resolutions, typical both of the matter and the manner of the Congress, were passed—the first on liberty, that "The object of this Alliance shall be to secure the enfranchisement of the women of all nations by the promotion of woman suffrage, and such other reforms as are necessary to establish a real equality of liberties, status and opportunities between men and women"—a charter of liberty, social, political and—religious! The second resolution on the economic crisis which "threatens to undermine the basis of civilization itself, declares that women being the natural custodians of child life, the welfare of children in any country is a matter for which the women of all countries have a special responsibility," and urges upon the women's organizations represented to use their influence in their respective countries to promote measures of relief in the famine areas, to set the example of frugal living and economy in private expenditure so long as there is a world shortage of necessities, and to urge their governments to co-operate in the reconstruction of the common economic life of Europe, and thus to restore normal conditions of trade and finance, and with them the possibility of progress and reform." Lastly, "The women of thirty-one nations assembled in Congress at Geneva, convinced that in a strong Society of Nations, based on the principles of right and justice, lies the only hope of assuring the future peace of the whole world, call upon the women of the whole world to direct their will, their intelligence and their influence, towards the development and the consolidation of the Society of Nations on such a basis, and to assist it in every way in its work of securing peace and goodwill throughout the world." Thus Geneva has again become a source whence springs up the inextinguishable will to live—physically, politically, religiously—which is the hope of the human race.

REPORT OF ENGLISH PEACE SOCIETY.

The Rev. Herbert Dunnico, J. P., C. C., has just issued the annual report of the Peace Society in which he outlines the activities of the Society, not only in this country, but in France, Belgium, Japan, China, India, Africa and the Colonies. The report appeals to the moral and spiritual sense of mankind, and states that its opposition to war is not primarily because war destroys material resources, but because it violates the unity of mankind. Referring to the League of Nations, the report states that at present constituted the League is unable to prevent war or make peace, but that it can be made a most powerful implement in international reconstruction. There is a danger today, says the report, that the ideals which sustained many during the War are fading, and that we are content to accept a peace that is no peace. The report concludes by saying "If we are faithful a future historian will, one day, say that after long centuries of repeated disasters there came a generation that laid deliberate hands upon its resolutions for a better world, grafted them in the fabric of national and international life, organized international relationships on the basis of peace and goodwill, and finally abolished war. Some generation will let do that with war. Why not this?"

Bishop Walter H. Overs, who was sent by the Council to investigate the field in Liberia, has just returned to this country and can be addressed at 10 Charles Street, Jamestown, N. Y.

EDITORIAL

By Bishop IRVING P. JOHNSON.

FAITH AND ORDER.

II.

"Grace" is a word that is much used but little understood.

We are told that "by grace are we saved, yet not of ourselves, it is the gift of God."

We are saved "through Christ," so that it is "the grace of our Lord Jesus Christ." That is, "grace is a spiritual force that comes from God through Christ to us by means of which we become new creatures.

We believe that Christ established His sacraments to be channels of His grace.

The channel is not to be confused with that which flows through them, and it is quite consistent with the idea of grace that it should sometimes overflow its banks and that it should make green the banks on either side.

In short, grace originates in Christ, who is the well-spring from on High. Christ established His Church to be the channel of that grace which flowed from Him.

The Church has faithfully transmitted that which it received for nineteen centuries, so that they, who will, may still receive the grace of our Lord Jesus Christ.

Grace is not to be confused with the sensation which grace may produce within us.

Grace is something which God imparts to us—not something which we create within ourselves.

If Christ came that we may have life, then grace is the imparting of that life to us. Now, all life is imparted to us through fixed instruments.

* * *

All life is subject to three laws:

- (1) The law of birth, by which life is imparted.
- (2) The law of nourishment, by which life is sustained.
- (3) The law of adaptation, by which life is developed.

The Gospel of Christ follows these biological laws:

(1) Verily, verily I say unto thee, except a man be born of water and of the Spirit he cannot enter unto the Kingdom of Heaven. This certainly is the law of birth.

Verily, verily I say unto thee, except ye eat the flesh of the Son of God and drink His blood, ye have no life in you. This is the law of nourishment. "Take, eat, this is my body."

(3) Verily, verily I say unto thee, except ye become as little children, ye cannot enter into the Kingdom of Heaven. This is the law of adaptation.

* * *

In accordance with the laws of biology and in accordance with the message of Christ, the Church has continuously taught that the life which Christ imparts is not the same kind of life that we enjoy here on earth, for flesh and blood cannot enter the Kingdom of Heaven.

That which is born of the flesh is flesh, and that which is born of the Spirit is spirit.

So "we have a terrestrial body and a body celestial. There is a natural body and there is a spiritual body, but first that which is natural and afterward that which is spiritual."

Now the Christian faith is that God imparts this new body to you through the channels of His grace, which are the sacraments that Christ instituted.

Baptism is not a Jewish rite, but it is the gift of Christ, by which He imparts His nature to you, so that you who have been baptized have put on Christ.

This is the doctrine of baptismal regeneration or new birth.

It is not to be compared with the development of your Christian character any more than your birth of a woman is to be confused with your character as a man. You must be born in order to develop any character whatever, so you must be baptized to enter the Kingdom of Heaven.

Baptism is not the assurance that you will be saved; it is the condition of entering into the way of salvation.

In short, Christ gives you His gift of eternal life on condition that you enter by the gate that He has provided. He warns against entering some other way. This is entirely different from the idea that you are entitled to go to heaven because you are a decent sort of man.

You enter Heaven because you comply with the requirements, just as you become a citizen of the United States because you comply with the law of your admission. You may prove to be a very bad citizen and be deprived of your rights as a citizen, but you are a citizen because you assume those responsibilities in the way that has been provided. It is not for you to dictate the terms upon which you shall become a citizen, either of the U. S. A. or of the Kingdom of Heaven.

It really doesn't make any difference what you think about it, for spiritual realities are no more affected by human opinion than are the laws of nature. The fact that all men believed the world to be flat did not affect its shape. Neither is God dependent upon a majority vote in the U. S. A. for the laws that govern the Kingdom of Heaven.

The law of birth is not a matter to be settled by man, for man has no power to give life even to a blade of grass; certainly not to a child of God.

* * *

The Holy Communion is not merely a memorial rite; it is a means of grace ordained by Christ so that "we may so eat the flesh of the Son of Man and drink His blood that our sinful natures may be made clean by His nature and our souls washed through His most precious blood, and that He may dwell in us and we in Him."

It is our spiritual nourishment, and this means that it is not a carnal food. Our souls are strengthened by the body and blood of Christ, as our bodies are by the bread and wine.

Our bodies therefore no more partake of the body and blood of Christ than our souls partake of the bread and wine. It is the body and blood of Christ, but in the sense that there is a spiritual body and flesh and blood cannot partake of spiritual realities.

The comparison in this matter is due to the fact that so many think that things spiritual are unreal, and that in order to make them real they must materialize them.

The spiritual body of Christ is the risen body of Christ. It is to this spiritual body that we are related in baptism and on this spiritual body that we feed in the Holy Eucharist.

* * *

The third law of life is that of adaptation. It is our part in our effort to grow into the measure of the stature of the fulness of Christ.

As in the growing of grain, God gives the seed and the nutritive elements in the soil, which man cannot ignore and must accept, so man furnishes the principle of adaptation. Mr. Burbank can improve the qualities of the seed, but he cannot create it. So man cannot replace the sacraments, for they furnish the essence of eternal life, but man may use the sacraments and the Word, so that he brings forth thirty, or sixty, or an hundred fold.

The spiritual life that sustained John Keble and Bishop Hannington was the same, but the personal element in one produced a Christian poet and in the other a self-sacrificing missionary. It is the same spirit, but the man shows forth his own special gift.

It is this biological conception of religion which the Church presents as against a purely philosophical, legal or sentimental conception.

What we think or how we feel is not so fundamental in our spiritual life as the grace which we receive from God through the sacraments instituted by Christ.

It is this sacramental conception of religion that divides the historic Church from all ethical and philosophical cults or from all merely emotional sects.

Back of our lives lies the life imparted to us from God through Christ in His sacraments.

This is what makes the principle of Church unity so difficult—not because we do not desire it, but because no mere desire can unite different things into one body.

Grace is a biological fact which makes Church unity an impossible thing, for one cannot unite a biological fact with a purely philosophical or emotional theory.

THE BOOKSHELF

Christian Freedom. Hulsean Lectures, 1918-19, by Francis E. Hutchinson, M.A. Macmillan & Co. 5s.

There shines through every page of this noble plea for liberty within the Church the unmistakable evidence of that "internal sanctity of soul," which is always the surest mark of the presence and power of the Divine Spirit. It would be good for the Church if every one of her ordained ministers and every candidate for Holy Orders could only read this book in the spirit in which it has been written. Its author sees our divine Master as "the truest liberator that humanity has ever had from all its ills: from moral evil... from intellectual error—superstition and fear... from dread of unfamiliar truth and bondage to tradition; from social error—unbrotherliness, exclusiveness, and all barriers to the instincts of natural kindness; and from ecclesiastical error—legalism and liberalism, and from every tendency to value the form above the spirit, a correct creed above a loyal discipleship. "For freedom did Christ set us free" (Gal. v. 1); "but," adds the writer, "Christians have seldom dared to use the freedom which he offered." This passage seems to us to strike the keynote of the whole book. Its theme is developed at length in the first lecture, "Christus Liberator." The second lecture begins by showing how St. Paul emphasizes this aspect of the Christian Gospel, especially in the Epistle to the Galatians, and how, at a later date, the author of the First Gospel, "at once Jew and Christian," loses something of the original inspiration, seeing the disciples "bound together," as Dr. Burkitt says, "by a New Law, which takes the place of the Old," and how, as we pass beyond the New Testament, the legalizing process proceeds, notably in the Didache and Tertullian, to the gradual and fatal loss of that Liberty which was according to the mind of Christ. So the Church took the road which, since the Holy Spirit cannot be altogether quenched, led at last inevitably to the Reformation. But (and here we come to Lecture III.) the Reformation though it began in a passionate desire for liberty, ended in

imposing upon the reformed Churches a new bondage—substituting the letter of the Word for the ecclesiastical tyranny against which it was itself a revolt. And so the work of liberation has never been completed. Even today "the Churches of Christ are everywhere in chains."

"Confessions and articles of faith, Acts of Uniformity and trust-deeds, traditions and conventions, still exercise an unnatural and untimely control over the thought and practice of the Churches of the twentieth century; especially they constrain those who, as prophet and priest, are influencing the religious thought of others." So our author pleads earnestly, and with a restrained ardour that is singularly moving, for the courageous breaking of the fetters which bind those within the Church and keep from entering the Church and the ministry so many of whom long passionately for the fellowship for which, in ideal at least, the Church has never ceased to stand. No thoughtful person could accuse the author of undervaluing that fellowship. "As it is not private but social salvation which is the true Christian goal," he writes, "the individual follower of Christ needs the Church, and the Church needs him." He sees (as St. Paul saw) that, in the words of another writer, "Legalism and licence" are "the Scylla and Charybdis" between which it always needs "most firm and skillful pilotage to steer the bark of the Church." But he deplores, as so many of us deplore, the fact that legalism is excluding from the Church so many "souls naturally Christian," and he deplores no less what seems to him the unworthy expedient of "symbolical interpretation" to which so many are driven in their passionate desire to remain within the fellowship. If the Church has sufficient courage to face the issues raised by this book we believe that she may have such "a new birth of freedom" as may make her indeed the guide and inspirer of all nations and peoples; but if history is, as Lord Acton said, the record of man's struggle to become free, it behooves Churchmen to remember that only a Church free from every bondage within and without can hope to lead in the onward march of the world towards its goal.

C. H. S. M.

BOYS AND GIRLS

Coming back to a place which was once my home for many years, I find myself very often thinking over the past. That, they say, is a sign of old age. Don't you believe it, for old age is a state of mind. To be sure, Nature gets her hand in as far as our bodies are concerned, and obediently carried out her part; but it is all so beautifully and gradually done that we can do no less with our part as the plan of things.

Much enjoyment is to be derived from each cycle of our life—childhood, young man and young womanhood, (in which we are taking upon us the responsibilities for which we were created) the delightful middle-age period, when we have more time to be active outside of the home and business sphere, have more understanding, calmness and common-sense (or should have), to add to our experience, and to give out to the world at large. This is also the period when the young begin to advise us and accuse us of living in the past. On the contrary, we seem to be looking two ways—into the past (comparing it with the present), as well as reviewing ourselves; also into the future with its approaching old age. It is to be hoped that we arrive at this gracefully and cheerfully, putting aside all malice and bitterness. It is still a useful period (there seems to be no period which is not) and the atmosphere which we have a chance to produce, at that time, will give happy memories of us long after we have passed a little beyond, to the next cycle.

But I am wandering off the track. I started to tell you of a mysterious happening one evening, when I lived in this city which has never been explained—an electrical mystery!

The day had been a tiring one, so early in the evening I decided to close the house to all possible comers and rest comfortably in my room. My three-year-old had just fallen asleep and I was preparing to carry out my plan and enjoy a talk with a young girl visitor (we were the only occupants that evening, of the rather large house) when the door-bell rang. (It was an electric bell). I hesitated over answering it, but finally did so. On opening the door, to my surprise there was no one there. In about four minutes the same thing happened again. Oh! I thought, mischievous boys are having fun at my expense. Hoping to curtail that fun I decided to let the bell do its worst and pay no attention to it, which it proceeded to do, at four minute intervals. After an hour of this, I decided to investigate. Hoping to catch them in the act, I cautiously crept into the living-room and looked out of the window, but no one appeared and the bell kept on ringing. "They must be working it from the yard outside," suggested my young friend, so, outside I went and poked around all the bushes and corners of the yard, but no one did I catch and the bell kept on ringing regularly and systematically, at four-minute intervals. Into the house I went and searched it—all but the cellar—my nerves were beginning to make themselves felt and I could not quite force myself into its gloomy depths. By that time it was one a. m. and I decided to call in help from the police department. I could hear a cheery laugh when I tried to explain my predicament and I could sense his thoughts: "Another silly, hysterical woman!" However, no laughing at or calling of names would ever deter me from what I am attempting, so I made him listen and got the promise of a policeman as well as comfort from a cheery laugh and voice—and I waited till four a. m. and the bell kept on ringing.

At that time I decided to phone a friend. She and her husband started at once. They and the policeman arrived in front of my house at the same time. Just then, the bell rang, but never again, neither could they find anything wrong with it. Some one suggested that mice were gnawing the parafine and at the jar, when they all stepped on the veranda, they all fled. But, I had more than jarred that house during my searchings from 8 p. m. to 4 a. m. Now my young friends, you who understand electricity what is the solution? for of course there is one.

Your friend,

Grace Woodruff Johnson.

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THE MINISTRY

By BISHOP JOHNSON.

The attitude of men toward the Ministry is curious.

The business man tells us it is unbusinesslike; the scientist tells us it is unscientific; the workingman tells us it is too capitalistic; the capitalist tells us it is too socialistic, and the average socialist is hostile to it because it is not radical enough.

Whereas it is not the function of the ministry to be unbusinesslike. The apostles wisely turned the business over to seven deacons because they wish to give themselves "to the word and to prayer."

Moreover, if the ministry tried to be scientific it would make itself ridiculous since all branches of science are highly specialized vocations which few ministers could hope to acquire. It is not the function of the ministry to decide between dividends and wages for that is a highly complicated economic problem, nor is it the function of ministers to lead in problems of state which as a rule imply an economic background that the minister has no genius to exploit.

* * *

Time was when the parson was the best informed man in the community. He was called the parson (probably a corruption of person) because he was "the person" to whom the community looked for leadership, but that is no longer the case. He finds himself in a highly specialized world in which he plays a rather inconspicuous part.

It is his function to study the word of God and to preach the same, to administer the sacraments, and to carry the sympathy of Christ to those in need of the same.

He is chiefly concerned in the effort to make men righteous. He can no longer be an authority on matters that are too great for him, nor can he be a leader in matters not closely related to his work.

* * *

The ministry as a profession has its legitimate sphere of activity which breaks over into other spheres in a purely secondary way.

The lawyer deals with property, the doctor with men's bodies, the teacher with their minds, the minister with their consciences.

It is true that all of these professions break over any strict line of demarkation. The doctor has a case for men's spiritual health and the lawyer has a responsibility to teach and the minister has to administer property, and the teacher should concern himself with the health of his pupils, but in all of these instances first things need to come first.

* * *

There is no finer job than that of the minister, because there is no finer thing in society than the human conscience, and no finer objective in life than righteousness, but just because it is so fine the failure to make good is more disastrous.

The man who makes no effort to be righteous is in a very comfortable position, for there is no height from which he can fall.

You are in no danger of falling if you stay on level ground.

To acquire righteousness, one must paddle upstream, and that is hard work, but it is glorious just the same,

for it strengthens the muscles and quickens the enthusiasm.

The man who floats downstream is bound eventually to find himself at sea and at the mercy of its destructive power. The one who valiantly paddles up stream gets at the source of things and all of the beauties that surround fresh springs.

It is easier, however, to drift out to sea, but less satisfactory in the end.

So the ministry is a fine job, even though discredited. It is one of the few professions in which fathers are glad to have their sons follow in their footsteps.

* * *

It is no place for a weakling and it is a tremendous challenge to young men who feel that they are strong and want to put their strength to the best advantage. And yet there are thousands of parents who profess to believe in Christ and to accept Him as their Master who would be angered with their rector if he tried to induce their sons to enter the ministry, unless he is a weakling, in which case they would be willing to lend him to the Lord.

They make a great mistake. The ministry is torture for a weakling, and a glorious adventure for a strong man.

* * *

The Church is facing a crisis. It is not receiving its due proportion of capable young men.

And this is not due so much to a lack of courage on the part of these young men, but to a false premise.

They are not impressed perhaps by the ministers they have known.

They have been disgusted with some experiences in their parish life where bickering or slacking have taken all romance out of the landscape.

They have run up against the hypocrisy of pretense, or the apathy of indifference. It all seems so lady-like and innocuous.

And they think that the minister has an easy job with small pay, and it does not challenge their interest.

Now this is not because the Christian religion is thus, but because human nature is weak.

It has taken more courage and has produced more martyrdom to preach the gospel of Christ than ever it has to defend any other cause.

If Christ is in the hands of ladies and gentlemen it is because they have more courage than bullies and swaggers. Remember the foot of the Cross. Visualize the three Marys and St. John.

The opponents of Christ were there in large numbers; but the strong men who had followed Christ deserted and left three ladies and one great man at the fort. It is so now, and it is a crime against righteous ideals that it should be so.

* * *

All decent warfare is a battle for ideals. When it is necessary to kill somebody there is no lack of young men who will volunteer to undertake the task. St. Peter had the courage to draw his sword and to cut off the ear of an opponent. He had the courage too, to die for his Master then and then; but he did not have the courage to remain faithful to his Master under ridicule nor under malicious hate. He denied Him with a curse and fled from the apparent failure of His cause.

It is so now. If the Mohammedans were to come over in force with sword and Koran, there would be millions of young men who would fight for Christ and the Church, but there are not hundreds that will carry His standard against ridicule and contempt. We have plenty of physical courage, but our moral courage as a nation is petering out.

Men will not suffer for an ideal that they would be perfectly willing to fight for.

* * *

The Christian faith is the greatest romance of life. It is the venturing of all to find the best.

It is crying for courageous leadership.

It needs men to influence the conscience of the nation, and to stand for the righteousness of Christ, and it is surprising how people will respond to such leadership when it can be had.

There are many young men who will decide upon their life's vocation this summer. I invite you to consider the call of Christ for men to follow Him and to lead other men in the only cause that will bring hope to men. If there are any young men who are considering this call I shall

CONFERENCE OF THE MID-WEST.

Over 300 Church workers have registered at Racine College for the third session of the Conference of the Mid-West which opened July 6th and closes July 16th. Canon Douglas is the presiding officer and the Rev. Harvey Officer, O. H. C., is Chaplain. Canon Douglas is in charge of the music of the conference, assisted by Mr. Fraser of Oak Park, Ill. Dr. David L. Ferris of Rochester, N. Y., is giving a "Devotional Study of the Epistle to the Hebrews" in the chapel for the entire conference. Bishop Johnson of Colorado is telling about the future of the Nation-Wide Campaign and outlining the steps of the organization of the fall canvasses for every parish and mission.

The Very Rev. C. N. Lathrop of Milwaukee, secretary-elect of the Social Service Department, is giving a course of lectures on "The Historical Background of our Industrial Problems." The first lectures on Wednesday dealt with the beginnings of the factory system, the industrial revolution of the 18th century, with a picture of the England of 1760. The second lecture pictured the development of the new system and its results as Robert Owen, John Ruskin and Thomas Carlyle show them. It shows also how the working class found their way to power and possibilities of freedom. The third lecture pictured the development of the industrial system of this country, beginning with Samuel Slater and showing the results of immigration, and outlining the rise of the Labor-Union Movement. The fourth showed the demands of Christianity, the principles that the Christian must stand for, based on the report of the Archbishop's Fifth Committee of Inquiry, and endeavoring to apply those principles to the industrial conditions of our country.

Mrs. George Biller of the Church Mission's House is conducting conferences on the organization of the women for their part in the Church's mission. She is explaining especially the various aspects of the new supply department as related to the reorganization of the Box Work, and the changes made in the United Thank Offering. She is also telling about the future undertakings such as work in colleges, developing enlarged plans for education and field work, placing organizations at the disposal of the Nation-Wide Campaign, and for institutes and conferences during the summer months. She is leading especially to a re-consecration of body, mind and spirit, through united prayer, united study and united giving.

Each afternoon of the session the church people of Racine give a tea to the members of the conference on the lawn, and on Thursday night they gave a reception and dance in the large gymnasium. For added interest in the games and other recreational features all members of the conference are divided into two sides, the Reds and the Blues. In addition to baseball, volley-ball, tennis, and aquatic events, there will be a track meet. The Rev. George Long is in charge of recreation as well as proctor of the session.

Great interest is shown in the training classes for teachers of the Christian Nurture Series. These are being handled by Mrs. Cleon Bugler, Miss Dorette Bergeman, and the Rev. R. S. Chalmers. During the second week Dr. Chalmers will have a class on "How to conduct a teacher training class for teachers in an average parish."

The Rev. M. C. Stone is giving an attractive course in the use of plays, playlets, and pageants in the work of the Church School. During the second week the outstanding feature of the conference will be the illustrated lectures on the New Testament by the Rev. I. N. Caley, D.D., every evening on the campus. Bishop Anderson will present the work of the world conference on Faith and Order.

Altogether the present conference is the best planned and worked out of the three held at Racine, as well as the largest in attendance.

be glad to have them correspond with me. I shall be glad to show them how they can overcome obstacles and realize their ideals.

If any young men are interested in this appeal I shall be glad to have them write to me. Address any letter to Bishop Johnson, 614 Denham Building, Denver, Colo.

SALVATION ARMY WORK IN INDIA

A complete reorganization of Salvation Army work in India and the division of that country for Salvation Army administrative purposes into three separate territories is reported in the June 19th "War Cry," of London, official international organ of the organization.

The new districts are the Northern India Territory, with headquarters at Lahore, Commissioner Jai Singh (Bullard) in command; Western India Territory, headquarters Bombay, Commissioner Ajeet Singh (French) in charge; and Southern India and Ceylon Territory, headquarters at Madras, under Commissioner Sukh Singh (Blowers).

As those familiar with India missions are aware, the Salvation Army there has confined its evangelistic and other efforts almost entirely to work for the Criminal Tribesmen and has a record of remarkable achievement in its work among this class of India's teeming populations. The British Government, which after many futile efforts had despaired of any measures being effective in reforming these habitual criminals, has been frankly astonished at the results the Salvationists have obtained through their altogether peculiar evangelistic methods.

At a recent meeting in the Juvenile Criminal Home in Rangoon, the "War Cry" relates, all the first offenders present knelt at the penitent form and even the interpreter consecrated his heart to Christ.

This home has been in operation for almost five years and the official government records show that just fifty per cent of the criminals committed to it are permanently reformed, while the majority of these are evangelized.

Salvation Army missionary work in India, as in other foreign fields, is financed from London, the Army in this country making regular contributions to the international headquarters there for missionary purposes. These missionary funds represent special offerings taken in this country and also generous self-denial gifts regularly made by the Salvationists themselves. Money contributed by the American public to the Army's annual Home Service Fund is not used for the organization's foreign missionary purposes.

MYSTERY PLAY AT CLARKSVILLE, TENN.

The last Sunday in June was a miserable one in the annals of the Church School of Trinity Parish. This Sunday marked the completion of the first year's use of the Christian Nurture Series, and will never be forgotten by the pupils for it was the first instance where they had even been inflicted with Sunday examinations.

The class whose special study had been the Church Catechism in the "God's Great Family" course, invited other members of the School to assist them in giving "Lady Catechism and the Child" for the edification of the parish.

With the permission of the rector this little Mystery Play was given in the beautiful chancel of Trinity Church instead of usual Sunday night service on June 12th.

The Play was beautifully and most reverently given, its charm enhanced by sweet and inspiring music.

The introduction was made by the rector, the Rev. Warner Forsyth, who explained the plan of the "God's Great Family" course, which gives the pupils a practical idea of the great truths of the Christian Faith as contained in the Catechism, concluding his talk with the story of the "Tired Missionary's Dream."

To emphasize special parts of the Play three other charming stories used in the course were told.

That the pleasure given might not be confined to the parish, a dozen automobiles were at the parish house on the afternoon of June 26th to take those having a part in "Lady Catechism and the Child" to Grace Chapel, a mission, at Rossview, where the play was again given.

The lovely drive, the little church in its setting of mighty oaks, and the happy faces of the children, big and little, will long be a beautiful memory to all those privileged to be a part of this little mission journey.

CONFERENCE OF THE SECOND PROVINCE

Everything has combined to make a success of this new venture of the Province of New York and New Jersey—the Summer School for Church Workers in Princeton. It is with pardonable pride that New Jersey people introduce their friends to the beauties of Princeton, and during the past week this charming little town has been at its best. The seminary campus, with its stately buildings and shady lawns was cheerfully placed at our disposal by our Presbyterian brethren, and the summer school feels deeply indebted to them for their generosity and courtesy. As the seminary grounds almost adjoin those of Trinity Church, where the services were held, and those of the Orange Inn, where the meals were served, the situation was most convenient.

Many church workers in this part of the province who have felt that the trip to Geneva is too long and expensive have been delighted to attend this conference nearer home, and the registration has come up to 153. Of these New York, Long Island, Newark and New Jersey each sent between thirty and forty; Pennsylvania had six delegates, and there were one or two from each of the following dioceses: Maryland, Minnesota, Cuba, Pittsburgh, Western New York, the Philippine Islands, Georgia and Bethlehem. The women had their quarters in Hodge Hall; the men, including those in attendance at the clergy school which was held during the first five days of the conference, lived in Brown Hall, while the classes and conferences were held in the large, airy classrooms of Stuart Hall, or under the great trees on the campus. The faculty was the same as that at Geneva except in a few instances, and the classes were all well attended.

The pastor of the conference, the Rev. G. Ashton Oldham, met the members of the school every morning early at the beautiful altar of Trinity Church, and closed the day with words of help and inspiration at the sunset service under the spreading trees. During the recreation hours there were various interesting diversions: a visit to the university buildings under the guidance of Professor Collins, secretary of the university; another to the graduate school; a garden party at Merwich, the bishop's residence, where Mrs. Matthews and her daughters received the delegates; a drive to Rocky Hill and Washington's headquarters; a reception in the parish house by the ladies of Trinity Church; a visit to the State Home for Girls in Trenton, etc. The only regret felt by the New Jersey delegates was that their bishop had sailed for the Lambeth Conference and could not welcome the visitors to his diocese.

It would be invidious to comment on the special interest of any one of the classes, as all the leaders gave the students most helpful instruction. There were several extra speakers not on the program, whose addresses on different subjects were much enjoyed, among these Dean Dunper's words to the Girls' Friendly Society Conference and Mrs. W. P. Ladd's talk to the Americanization class will not soon be forgotten. As a conference of Presbyterian missionaries on furlough was being held at the same time in another of the seminary buildings, an invitation was given them to attend one of our sunset services under the trees. A number of men and women accepted the invitation and addresses were made by Dr. Robert Spear, Dr. George Alexander of New York, and others.

The members of the Board of governors were particularly gratified by the fine spirit of the conference, which was beyond their hopes for this first venture in a new place. They were also much pleased at the large number of young people including a good proportion of young men.

EMPTY JAIL TO BE USED AS A LIBRARY.

There is a jail in Nashville, Brown County, Ind., which has housed some notorious criminals in its time and is often visited by tourists because of its history. The jail has fallen into disuse in these days when prohibition "hurts business" and the community has been wondering what to do with it. The Methodist minister, Rev. John Ragle, conceived the idea of using the jail for a library. His proposal was accepted by the county authorities.

THE CHURCH AND ITS IDEALS

VII—CATHOLIC TEACHING

By Donald Hankey

"And in Jesus Christ His only Son, Our Lord." We have seen that unless we can believe in God, we cannot logically believe in ourselves—in the reality of our will and reason and conscience, the spiritual part of us. We might have put it the other way round, and said that it is because as practical men we are obliged to believe in our own spirit that we are obliged to believe in God. It is in the spirit of a man that we have the surest evidence for the existence of God. So also it is in the most spiritual human life, which means the freest human life, that we see most of God. If Jesus was, as we have argued, the perfectly free man, He was the fullest revelation of God to men, the only true Son of God. If we believe this, we shall try to imitate Him, to frame our lives on the same principles as He did, to share His point of view. And it is when, in trying to attain His freedom and courage and love and humility and purity, we find ourselves becoming more truly happy and useful, that we feel that we are proving this second article of the creed.

"Who was conceived by the Holy Ghost, born of the Virgin Mary." As we have already pointed out it is necessary as a safeguard of the preceding article.

"Was crucified, dead and buried." This article is not one that needs defending. No one that matters doubts it. But it is very important. As we pointed out in Part I, it was the death of Jesus which was the supreme test of the reality of His faith. It is the fact that He took into account the injustice and suffering of life, and Himself endured it, that makes it possible for us to believe that His faith was something more than the dream of a poet.

"He descended into Hell." Well, the writer of the creed presumably thought that the world was flat, and that underneath it was a dim chamber where the souls of the dead were immured until the day of judgment. As he knew that day elapsed between the death of Jesus and His first appearance to the disciples, he concluded that He had descended into that chamber. We do not agree with him in detail; but on the main point, that the same thing happened to Jesus as happens to other men, we are agreed. It is comforting to those who must die to know that their Lord went before them.

"The third day He rose again from the dead. He ascended into heaven." If Jesus rose, and is alive now, we know that He was right to trust death, and that his faith was justified. We also know that He will help us to follow Him. If by praying in His name, and by praying to Him, and by thinking of Him as the living Lord, and by trying to embody Him, we find that we gain strength and contentment and usefulness, we shall have proved that Jesus rose from the dead, and is alive for evermore. If He is simply a dead man, it will not work to suppose that He is alive.

"From thence he shall come to judge the quick and the dead." The writer of this article evidently meant to imply that the world would come to any end while men were still alive on it. This belief is doubtful, and of no real importance. The important thing is to realize that death, which may come at any time, is a call to judgment; and that whereas a good use of "talents" in this life will mean enlarged opportunities and responsibilities hereafter, their misuse will mean deprivation. It will make a big difference to a man if he believes that when he dies he will have to face Jesus, and that Jesus will say to him, either "I was sick, and thou didst visit me..." or "I was sick, and thou visitdest me not..." and "Inasmuch as thou hast done unto me one of the least of these my brethren, thou hast done it unto me."—See Matthew xxv.

"I believe in the Holy Ghost." If there were no help to be obtained from God, if there were no Holy Spirit to help our human spirits, it would be in vain for us to try to attain to the Christ ideal of life. We

can only conquer the powerful forces within and without us, which try to enslave us, by the aid of a greater force than they. If by faith we become new men, we witness to the Holy Ghost.

"The Holy Catholic Church. The Communion of Saints." It is because we believe that in Christ all who love Him are one, and that in imitating Him each will find his proper place and the proper use of his faculties in the common body, that it is practically possible for us to co-operate lovingly and loyally with other men. In isolation a man is so insignificant that he cannot take himself seriously.

"The forgiveness of sins." This is one of the main results of belief in the fatherhood of God. It is this that makes it possible for us to get up and try again after we have fallen. It is this that makes it possible to pray to God for help. And we know that the forgiveness of sins is true if, when we have really hated our sin, and confessed it, we are enabled to conquer it.

"The resurrection of the body, and the life everlasting." If death is the end, and there is no future life, we shall naturally set our affections on the treasures and sweets of this world. If we believe that death is not the end, we shall try to get the treasure that seems likely to be eternal—purity, love, humility, faith, and so on. If we believe in death we shall esteem men for what they possess; but if we believe in life we shall esteem them for what they are. To some extent the fact that it is character rather than possessions that produces what we feel to be the best sort of life, is in itself an argument for believing in eternal life. It works best to believe.

But as for the resurrection of the body, I am not at all sure that I understand exactly what it means. If it means the resurrection of the "natural body" to a material life, I claim the precedent of St. Paul for my scepticism. If it simply means the survival of personality, I agree.

In the main, then, the "Apostles' Creed" is a good simple statement of the foundation doctrines of Christianity, when it is considered in a practical way. It could evidently be made a useful peg on which to hang Christian instruction. But it is also evident, if what we have said is correct, that it must be used as a help to men, and not as a pistol to be held at their heads. In view of the fact that Christianity is at least a hundred years older than this "ancient baptismal creed of the Roman Church," it must not be regarded as a fetish.

GERMANS REBUILDING RELIGIOUS FAITH.

Pastor Fuches, of Eisenach, Germany spoke recently before the Friends of the Christian World which meets annually at Eisenach. He related his war-time statements that in case of the defeat of Germany he would lose his faith in God. He showed that the national spirit needed to be judged by defeat. While undoubtedly the war has shaken the faith of many it will doubtless prove the means of deepening the spiritual life of the nation and of creating discriminations between spiritual and merely economic forces. A woman speaker, Frau Glaue, wife of a professor in Jena, proved to be one of the most outstanding speakers of the occasion. She said: "It is my firm conviction that were the church, in the present upheaval, to lose all which belongs to her by law there would be found in our congregations so much religious life that we should be able to give to those whom we have called to the office of the holy ministry in our church at least as much as they require for a living wage."

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NOTES FROM WYOMING

The congregation of St. Mark's Church, Casper, has held its final services in the brick church building, erected in 1905. The rector, the Rev. Philip K. Edwards, dwelt on the bonds which united the people to their church home of many years, but emphasized the fact that the church is not doing its duty which does not have its eyes on the future. "We give God thanks for the past," he said, "and ask that we may be given grace to take all that is best from that past and carry it into the future for the formation of a greater and better parish."

The church is now being torn down and the rectory removed from the property. The old parish house is being remodeled to accommodate the congregations for a time, until the new church can be built upon the new location recently purchased in Casper. The rector and his family are already occupying the beautiful new rectory purchased by St. Mark's Church. All interests are being centered upon the erection of the new St. Mark's Church. It is the ideal of Mr. Edwards that St. Mark's shall not be saddled with a church debt, but that the congregation shall assume the cost of the building above the amount realized from the sale of the former property. The gifts of the people are an expression of their gratitude to God for material prosperity granted them.

On June 27th, the parish of St. Paul's, Evanston, celebrated the thirty-sixth anniversary of the laying of the cornerstone of its church. The services were commemorative in character, and the rector, the Rev. Guy E. Kagey, gave a short history of the parish from its beginning.

Mr. Charles D. Carey of Cheyenne has been elected a member of the Trustees of Church Property in the Missionary District of Wyoming, and Secretary of the Board.

Bishop and Mrs. Thomas and their party of friends arrived in Southampton on June 21st, on the Lapland. They will spend the summer in England, where the Bishop is attending the Lambeth Conference. They plan to sail on September 1st, for the return voyage. During the absence of the Bishop, the work in Wyoming is under the supervision of Archdeacon Dray.

Personals.

Mr. Paul Due of the Theological Seminary, Alexandria, Va., is spending the summer in missionary work in Star alley, Wyo., with headquarters at Afton.

The Rev. Harold Johns, formerly an assistant at St. Thomas' Church, New York, has taken the work in Jackson's Hole, Wyo. Mr. Johns and his mother arrived on July 1st, and their address is Jackson, Wyoming.

The Rev. A. G. Mullen is in charge of the work of Holy Trinity, Gillette, Wyo.

The Rev. Warren A. Seager, a senior in the Theological Seminary, Alexandria, Va., is doing summer work at the Church of St. John the Baptist, Big Piney, Wyo.

Deaconess Edith C. Smith, and Miss Cornelia Gardner, are doing summer work at Dubois, Wyo., and the country adjacent.

SAINT KATHARINE'S SCHOOL.

Saint Katharine's School has just closed its 18th year under the care of the Sisters of St. Mary. The school was filled throughout the year to its limit and this, too, though a cottage for some of the teachers had been opened on the grounds so that twelve more girls could be accommodated.

There were thirteen girls in the graduating class, five of these are going to Wellesley, three to Sweet Briar, one to Leland Stanford and one to the University of Illinois.

The closing exercises consisted of a Greek play presented by the Seniors, a musicale of piano, violin and voice numbers, a military drill, under the direction of a U. S. officer, and reviewed and pronounced excellent by other officers of the regular army, and a fantasy built on Alice in Wonderland by the teacher of dramatics.

The Alumnae of the school at their annual meeting on Commencement Day pledged anew their support to the school.

BETHLEHEM REVIVES ITS SUMMER SCHOOL.

The Summer School of the Diocese of Bethlehem has been revived after the interval of the war and July 5-10 conducted a most enjoyable and profitable session at Montrose, Pennsylvania. Delightful weather, generous hospitality, and comfortable housing in the buildings and grounds of the famous Montrose Summer Bible Conference provided the physical features of a perfect week.

About one hundred and forty people, including twenty clergy, representing over thirty parishes of this and neighboring dioceses, were in attendance. Courses of study and faculty were Teacher Training, the Rev. S. U. Mitman, Ph.D., Warden of Leonard Hall and canon of the Pro-Cathedral, Bethlehem; Expression, the Rev. George H. Heyn, Portland, Conn.; Demonstration Mission Study Class, using "the Nation-Wide Campaign Survey" as the text book, Miss Laura F. Boyer, Church Missions House, New York; The Church and Social Service in the Community, the Rev. Samuel Tyler, D.D., Rochester, N. Y.; The Woman's Auxiliary, Mrs. Arthur J. Phelps, Plainfield, N. J.; The Juniors and the Church School, Mrs. A. H. Glick, Frackville, Pa.; The Girls' Friendly Society, Miss Lydia West, of Philadelphia; and Bible Study: The Parables of the Kingdom, the Rev. Royden K. Yerkes, Philadelphia Divinity School and University of Pennsylvania.

The afternoons were occupied with conferences and recreations. The Montrose Country Club opened its golf course and tennis courts to the members of the school and the hospitable parishioners of St. Paul's Church tendered their motors for pleasure driving through the charming highlands. Public meetings with lectures and addresses occupied the evenings.

Archdeacon Ward as chaplain of the school directed the religious services, celebrating Holy Communion every morning at 7:15 and conducting a Sunset Service on the hilltop in the evenings. Holy Communion was also celebrated in St. Paul's Church every morning for the convenience of the townsfolk and those stopping at the hotel and private houses.

KING HALL.

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The plan offers an easy way to raise money, pleasant work and splendid profits. Order NOW as the sample books are made up during the early summer months only. For information and testimonials from clergymen and organizations who have repeatedly used the plan, address Mrs. A. A. Gutgesell, 406-408 Sixth Ave., So., Minneapolis, Minn.

On Tuesday afternoon the Girls' Friendly Society served tea on the conference grounds; Thursday Mrs. Lathrop opened her beautiful home for a tea. Friday afternoon fourteen girls and women of St. Luke's Church, Scranton, directed by Miss Alice Hann (the parish worker) presented the Pageant, the "Light of the World," before a crowded congregation in St. Paul's Church. The performance was very pleasing, the costumes most appropriate and beautiful. The pageant tells the story of the growth and spread of the Church from the times of the apostles through every land down to our own day.

The school closed with plans already begun and great enthusiasm aroused for an even larger and better session next year.

DR. GRENFELL RETURNS TO HIS FIELD.

After an extended lecture tour in the United States, Dr. William T. Grenfell is returning to Labrador. His boat, the Strathcona, has been laid up for repairs and it is possible that it will be condemned as unfit for any further use. He has secured a Canadian government boat in which to carry on his summer work as the Strathcona will not in any case be ready for use. Mrs. Grenfell is accompanying the doctor back to their home. She has enjoyed an extended visit with her people in a Chicago suburb.

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Purpose: It is the purpose of The Churchmen's Alliance to unite loyal Churchmen in an endeavor to guard the Faith of the One Holy Catholic and Apostolic Church, to witness to the efficacy of the Sacraments, to extend a clear knowledge of the truth, and to encourage every advance towards unity consistent with the historic Faith.—Constitution, Art. II, Sec. 1.

For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.