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The Witness

"FOR CHRIST AND HIS CHURCH"

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Christian International to Be Founded in Holland

Bishop Paul Jones, formerly Bishop of Utah, now Secretary of the Fellowship of Reconciliation, sailed last week on the Olympic to attend the International Conference of Peace Societies which meets at Bilthoven, Holland, July 20-28th.

The purpose of the society of which Bishop Jones is Secretary is to prevent war and to remove the economic causes which produce wars.

In the fall of 1915, Dr. Henry T. Hodgkin of England, who was chairman of the Fellowship of Reconciliation in Great Britain, came to this country. Finding many people who were troubled by the conflict between the principles of Christianity and war and by the contrast between Christian ideals and many aspects of our present social order, he invited a number of such persons to a conference to discuss the whole matter.

About seventy-five people, ministers and laymen active in various Churches, the Y. M. and Y. W. C. A. and other religious organizations, met at Garden City, Long Island, to canvass the situation, November 11th and 12th. As a result it was decided to organize as the Fellowship of Reconciliation, similar to the English organization.

In spite of the fact that it was a year and a half before America went into the war, the impact of the conflict in Europe and the preparedness campaign being actively carried on all over the country provided a situation which many people were forced to face the ethical problems presented by war. Many such welcomed the Fellowship; and although comparatively little publicity was given to the organization, a membership was built up from all parts of the country.

A central office was opened in New York, from which were sent out bulletins and pamphlets designed to assist the members in working out the implications of the war problem and to extend the influence of the movement. Groups for study and devotion were formed in many of the larger centers, and conferences lasting for two or three days have been held each year. The driving force behind the movement has been the desire on the part of many people to make a new study of the teaching of Jesus and apply the results unflinchingly wherever they might lead, seeking the fellowship of others similarly minded in working out such implications. Due to the special conditions existing at the time of its inception the Fellowship at first gave its largest attention to the war problem, although the members realized that they were equally challenged by the whole industrial and social order.

In its statement of principles emphasis is laid upon the conviction that Christianity is a way of life for the present rather than an ideal for a distant future. Since the members undertake simply to follow the way of Jesus as it applies to social problems no doctrinal or theological differences separate them. In the Fellowship are found members of all the different Churches and some of no Church at all, studying and working in close harmony.

The emphasis has been to convince people of the far reaching import of the Christian gospel and to gather into a spiritual unity those awakened to the need for this new orientation, rather than to build an organization for accomplishing specific reforms. Thus various individuals and groups of members have independently undertaken many different projects for working out the Fellowship principle in the fields in which they were most interested.

The central authority of the Fel-

lowship consists of a Council of twenty to twenty-five members elected at the annual conference, with others elected by district groups. For uniting and enlarging the movement and assisting in its educational work, secretaries are maintained at New York and Chicago. The membership of over 1,800 is rather generally scattered throughout the country, although it centers in some of the larger cities such as New York, Philadelphia, Chicago, Boston and Baltimore, where active groups are located, together with groups in smaller places that have been gathered around a few actively interested individuals.

Of the twenty members who make up the Council of Fellowship the following are Episcopalians: Miss Helena Dudley of Denison House, Boston; Mr. Harold A. Hatch; Rev. Richard W. Hogue, Secretary of The League of Industrial Democracy; Rev. Joseph Paul Morris of Philadelphia; Rev. J. Nevin Sayre of The Brookwood School; Miss Helen Phelps Stokes of New York, and Mr. Frederick S. Titsworth, formerly Secretary of the Brotherhood of St. Andrew.

The purpose of the international meeting is to build up an international organization of Christians that will stand the shock of any future wars, and be able to maintain its continuous witness for the supremacy of Christian principles in all life, whether personal, industrial or national, no matter what circumstances may arise.

The nucleus of the organization is found in such groups as the Fellowship of Reconciliation in England and America, the Brotherhoods of Christ in Holland, a similar organization in Norway, and like-minded groups not yet thoroughly organized in other countries. Representatives from more than twenty countries will attend the conference, for a growing interest is manifest in this Christian point of view which is unwilling any longer to rely upon violence and coercive methods for its own maintenance. The disillusionment which has come to so many people in all the different countries following the world war has led them to look deeper into the problem of human relationships and many who had counted upon the continuance of the fine idealism which was evoked in many quarters by the stress of war have now learned that the child of any such parent is bound to be deformed and ill-favored. Throughout Europe and particularly in Germany there are alive and growing movements, among the young people particularly, exhibiting a profound dissatisfaction with the cynical and selfish methods of the old statesmanship.

It is the aim of this international meeting to rally such forward looking people to a thoroughgoing Christian allegiance which may help to establish all of our relations, both international and industrial, upon the sound basis of Christian brotherhood and fellowship. It is their hope to arouse the churches to the necessity of taking a clear-cut stand in this direction, and encourage them to give up the futile attempt of reconciling the ways of the world and the ways of God.

Bishop Jones also expects to attend the Lambeth Conference. He is to preach at St. George's, Woburn Square, London, on July 18th.

SYNOD OF NORTHWEST

The third Synod of the Province of the Northwest will be held at Davenport, Iowa, October 3rd-6th, 1920.

DR. FRANKLIN'S TRIP FOR THE N. W. C.

Mr. Lewis B. Franklin, Treasurer of the Nation-Wide Campaign, has just returned to New York from a three hundred mile automobile trip through the western half of the Diocese of Connecticut, where he conducted thirty-three meetings in the interests of the Nation-Wide Campaign with a total representation of some seventy-five parishes. The start was made on a Monday morning and the trip continued until Saturday night. With but two or three exceptions the rectors of all of the parishes in the places visited were present, together with from five to seventy laymen and laywomen.

Work can be accomplished in this way that never could be done at meetings where all, or a major part, of the clergy of the Diocese are gathered in one place, Mr. Franklin believes. He says that "at such meetings one does not get the intimate touch which is so necessary." People are loath to voice objections or criticisms, but in small meetings in their own parishes a full and frank discussion of the whole subject may always be had.

In describing the trip and giving the reasons that led up to it, Mr. Franklin says: "I realized that there had been considerable misunderstanding in the Diocese of Connecticut as to the purposes and plans of the Nation-Wide Campaign, and felt that it would be of help if a personal visit could be made to each of the parishes in the Diocese. I accordingly suggested to the Rev. George L. Paine, diocesan campaign director, that he and I should make a trip throughout the Diocese. If the Bishop approved, visiting all, or at least a major part, of the parishes and missions. Bishop Brewster gave the plan his cordial approval and wrote a letter to each of his clergy whose parish was included in the itinerary, advising them of the trip and giving it his endorsement.

"The distances between parishes were not great, and by the use of an automobile we found that we could cover five or more different places each day. At many places arrangements were made for the attendance at the meeting by representatives of several parishes in the neighborhood. Necessarily many of the appointments were made at an inopportune time of day, but we were always repaid for our efforts even when the attendance was limited to four or five people. In every case the diocesan director explained carefully the plans adopted by the Diocese for continuation of the work and asked for the cordial support of the rector and his parish. Arrangements were made for the better organization of the parish committee and the visiting teams for the distribution of literature and for the more aggressive participation of the parish in the general work of the Church from now on."

Mr. Franklin is deeply impressed with the result which can be obtained from this sort of intimate work, and strongly recommends that some such visitation be made in every diocese where the local conditions warrant it. He suggests that where it is not possible to obtain the use of an automobile that each parish provide transportation to the next place to be visited. Or, better still, it might be practicable to arrange for the loan of two automobiles for each day's work, one for the morning and the other for the afternoon.

He believes it is vitally important that such a visit be conducted by two people rather than one, and that one of the team should be entirely familiar with the work and the other should be well qualified to make short inspirational talks where this is advisable and where the people can be gathered together.

Organize to Teach the Sanctity of Marriage

There has recently been organized a Society whose purpose it is to uphold the sanctity of marriage. An attractive bulletin stating the need, organization and principles has just been issued. It says in part:

"There can be no doubt that there is now, and has been for many years, great need that Christian people, regardless of ecclesiastical affiliations, should make an organized effort to enlighten both ministers and laymen as to our Lord's real and most explicit teaching in regard to marriage. Mr. Francis A. Lewis of the Philadelphia Bar in an address some years ago, told this incident: 'The Chief Justice of one of our States recently said to me that he had been on a committee of the Bar Association, which has been endeavoring to secure better divorce laws and uniformity of procedure in the various States. When he appeared before legislative committees, he had been told more than once: 'Sir, your remedy is with the clergy; they remarry all these divorced people.'"

The purpose of "The National League for the Protection of the Family," founded by the late Dr. Dike, a Congregational minister in Massachusetts, was excellent as far as it went, but it did not go to the root of the matter. Its aim was primarily sociological. It dealt largely with statistics, and its efforts were chiefly directed towards the bettering of legislation. The latter aim was utterly hopeless from the beginning, inasmuch as the law-making in every State but one (S. Carolina) is done on a purely pagan basis, rarely above that of the old Roman Empire, and without any reference to the law of God. It follows that any possible reform can only be brought about in the manner of the first five centuries of the Christian Church, namely by the clear and constant inculcation of our Lord's teaching, and its enforcement among Christian people by corresponding discipline. To accomplish this there has been hitherto no organized attempt that we are aware of. On the contrary, the fact is notorious that in every denomination of Christians, with the exception of the Episcopal Church and the Roman, persons divorced for any cause can always secure the services of some minister to bless the new union.

2. ORGANIZATION.

It is to meet this crying need that there has been formed "The Society for Upholding the Sanctity of Marriage," with the following well-known Bishops, Priests and Laymen as its officers and managers:

President, the Rev. Milo H. Gates, D.D.; Vice-President, the Rev. C. F. J. Wrigley, D.D., Secretary of the Joint Commission on Holy Matrimony; General Secretary, the Rev. Walker Gwynne, D.D., (Summit, N. J.); Treasurer, the Rev. E. A. White, D. C. L., Chairman of the Committee on Canons of the House of Deputies (Bloomfield, N. J.).

Executive Committee: The Right Rev. Frederick Burgess, D.D.; the Right Rev. Paul Matthews, D.D.; the Rev. W. T. Manning, D.D.; the Rev. Floyd W. Tomkins, D.D.; Judge Vernon M. Davis, (New York Supreme Court); T. W. Bacot, Esq. (Charleston, S. Carolina Bar); and the four officers.

Publication Committee: The Right Rev. A. C. Hall, D.D., the Right Rev. Irving P. Johnson, D.D.; the Rev. F. B. Reazor, D.D., and the General Secretary.

Diocesan Secretaries: To be appointed later.

3. PRINCIPLES.

Following are the principles of the Society, by subscribing to which, and

contributing at least one dollar a year, all persons, regardless of their religious affiliations, can be admitted as members:

1. Complete loyalty to the teaching of our Lord, as witnessed by Holy Scripture and the universal voice of the Primitive Church testifying to the indissoluble character of the marriage bond, "till death."

2. Allowance of legal separation for sufficient and weighty cause, but with no right to remarriage for either innocent or guilty party.

3. Allowance of annulment for cause preceding marriage, as in the case of sexual impotence, imbecility, fraud, etc.

4. The duty of studying these principles, and making them and their reasons known in private and in public, and by the use of the press so far as opportunity admits.

5. For members of the Episcopal Church a promise to aid as far as possible in the amendment of canon 42 on "The Solemnization of Matrimony," so as to bring it into harmony with the fundamental law of Holy Scripture and the Prayer Book, by making it end with the opening sentence of Section III as follows: "No Minister, knowingly after due inquiry, shall solemnize the marriage of any person who has been or is the husband or the wife of any other person then living, from whom he or she has been divorced."

The purpose of this proposed amendment is to make no exceptions for "The innocent party in a divorce for adultery," as provided for in the present Canon, an exception which did not exist in the English or the American Church until introduced by a hasty resolution of the General Convention of 1808, under a total misinterpretation of our Lord's words in St. Matthew v. 32 and xix. 9; a Convention, moreover, which consisted of only two Bishops, fourteen clerical, and thirteen lay deputies.

BEST AMERICANIZATION IS GOSPEL OF CHRIST

Auburn, N. Y.—The effect of the war upon religion of the soldiers of Italy, was described by Capt. Bertalot, at a gathering of Italian Presbyterian Ministers held in Auburn Theological Seminary. Capt. Bertalot, who was a delegate of the Waldensian Church to the conference, a chaplain in the Italian army and for twenty years engaged in Christian work in Italy, said, "We believed that the war would help our boys spiritually, for they would be close to the great realities of life and death. It did nothing of the kind. It destroyed what little faith they had. Before the war Italy was Catholic and communicants had faith in their Church. Today they are cutting loose entirely. This is also true of the Waldensians. There was never so great a need for the work of evangelization."

Another speaker commented in broken English on the Americanization program, saying, "I have many times been approached by workers in Americanization to assist in Americanizing the Italian people among whom I work. I have been ready at any time to assist if I could only find out what it is all about. I have asked intelligent Americans what Americanism means and they cannot explain it so that I can understand. How then can we teach principles that Americans do not agree on and call it Americanism? I, and I believe all my Italian brethren in the ministry, am anxious to help the cause of justice in America, but for myself I cannot help feeling that the best Americanism I can preach is the Gospel of Jesus Christ."

EDITORIAL

By Bishop IRVING P. JOHNSON.

INGRATITUDE

I have been thinking today of a prosperous business man that I once knew. Some twenty years ago he was struggling along to bring up a family of boys. He did not come to church himself nor did he contribute anything to the support of the parish.

He had very little to give and very much to do.

The boys came faithfully to choir and Sunday School.

They learned the creed, the ten commandments and the Lord's Prayer and whatever else they needed for their soul's health.

They were good boys as boys go and they grew up in the fear and admonition of the Lord. In due season they were confirmed and the family moved away from the parish.

As their accounts stood upon the Lord's books, they had received all that the parish had to give and had given nothing.

Twenty years passed and the family prospered. They labored hard for themselves and the Lord blessed their industry.

They live not far from a parish church which they never attend and to the support of which they contribute nothing.

They are good industrious respectable citizens, but they lack the spirit of passing on what they have received.

I do not believe that they even appreciate what the Church did for the family in its formative period.

* * *

Supposing these boys had grown up in a churchless neighborhood, where there was no place for them to learn that they had a conscience; where they had not been fenced in by good influences during the formative period of their lives. Being normal boys, they would have probably succumbed to the tougher influences of the neighborhood in which they could afford to live.

Freely they received but when opportunity arrived they did not freely give.

They are a type of thousands of families in the U. S. A. who are not grateful enough for what they have received to pass on to others the same blessings.

* * *

In the same community is another type of family that illustrates the same principle.

These people were born and bred in the Church and show forth in their culture and habits, the spiritual home in which they were bred.

They too had children who were bred in the same atmosphere and who are as fascinating and attractive as children of the church can be.

I know of no influence that can produce more delightful children than Mother Church.

They seem to put on her dignity and winsomeness.

But these children grow up and have families.

I wonder as I see these families whether they are playing fair with their children.

It is certainly fine to take long automobile trips and to dine at well appointed inns, but somehow this atmosphere does not produce the same grace and culture that their parents enjoyed. These children lack something that their parents inherited.

Too often the children of the present generation are selfish and self assertive. They lack the gracious modesty that their parents possessed at their age.

And it is not surprising. During the formative period of life, there is nothing that can take the place of the Church, and these children are not getting what their parents received.

And they show the lack in their spiritual poverty.

The temptations which young folks meet today are double what they were when I was a boy and the spiritual influences are not as potent. Here again is something that is not fair.

In order that parents may enjoy themselves on Sunday they are sacrificing their children to the moloch whom they serve.

It is all right to have a good time, but when one puts having a good time in place of setting their children a spiritual example, the next generation will have no cause to rise up and call them blessed.

* * *

There is just one cure for the deluge of materialism and extravagance which is ruining the spiritual fibre of the rising generation, and that one thing is for parents to be Spartan like in performing their religious duties, and to insist that children shall be trained to serve the God who made them.

This will take courage and means a certain amount of self sacrifice, but unless the couples between twenty-five and forty are willing to pay this price they are not fit to be trusted with the rearing of children.

* * * *

No man lives unto himself and every man who has received ought to play the game of life fairly and do for others the same kind offices that others have done for him.

When I see the beautiful churches which have been erected by the self-sacrificing devotion of the past generation, I cannot help but feel that ordinary gratitude should impel those who were protected in their youth, to pass on to others all that they received.

It is not merely a question of whether the rector is able, or the music heavenly, or the society agreeable; it is rather the question of whether any boy or girl can be properly reared if the fathers and mothers do not stand for the things that protected them from the pitfalls of an evil world.

It is a small thing to set aside two hours a week to the glory of God, but if they are not set aside rigidly, and kept faithfully, they furnish just the influence that God expects us to pass on in return for what we have received.

If we fail to be grateful we may be prosperous and may pass many a pleasant hour but our children will pay the price of our ingratitude and faithlessness.

THE CHURCH AND ITS IDEALS
VIII—CATHOLIC WARFARE

By Donald Hankey

In the English Church we are very fond of military hymns. We like singing about going into battle, and girding on bright armor. But in our hymns there is amazingly little about our foes. They are described in general terms as "hell" and "hosts of Midian," but seldom, if ever, in language which they might resent as personal.

As a matter of fact an examination of the Church of England leads us to suspect that its ideas as to what it is fighting against are pretty vague. It would certainly be difficult to identify its foes by their wounds. The same could not be said of Jesus Christ. He knew exactly what He was fighting. He was fighting meanness and cant, callousness and cruelty, coarseness and lust, tradition and convention, riches and class pride, physical and moral cowardice; and the legions of these false gods knew very well that they were being fought, and that is why they patched up their own little quarrels so as to get Him crucified.

These foes of the Master ought to be our foes too; but in England we hardly seem to realize it. They are very strong. Meanness and cant abound even in the Church, callousness and cruelty are part of the industrial system under which we live, coarseness and lust are everywhere rampant, tradition and convention are the masters of most of our ecclesiastics, riches and class pride are the foundations of modern society and enslave every class, physical and moral cowardice are on the increase, and the latter presides over convocation itself.

These foes really fight in two armies. One army includes callousness, cruelty, coarseness, and lust; and the rest are included in the other. The two armies approach from opposite directions, and their methods of warfare are slightly different; but they work in close combination. It will, however, be convenient to consider them separately.

First we must ask what the Church is doing and what it ought to be doing against callousness and cruelty, coarseness and lust. In the "slums" of our great cities people live in overcrowded and verminous houses. The wages of the men, though earned by long hours of work, are so small, and so irregular, that very often their wives have to work too. This means that the homes are left dirty, children neglected, elder children are driven into premature marriage so as to escape from an intolerable home; thrift, self-respect, cleanliness and health are impossible. There is no place of recreation after the long hours of work except the public house, which entails the tenfold aggravation of all the evils that we have mentioned. This system is recognized by the Church as an enemy. The Church tries to alleviate its rigors. It encourages education, distributes alms, organizes clubs and places of wholesome amusement. In so doing it is fighting the battle of the Lord. The strength and conviction with which we are fighting this battle have increased enormously in the last few years. And yet we are very far from being whole-hearted and honest in our efforts. The Church is in the main identified with the richer classes. Even in poor parishes it is the less poor who are members of the congregation. Consequently the Church as a whole is only willing to battle up to a point. We are willing to do things for the poor; but we are not willing, we are shocked and grieved, when the poor try to do something for themselves. As soon as labor begins to organize itself our sympathies are alienated. As soon as

the government of the country demands in the form of taxes, and the boroughs in the form of rates, the aid that we acknowledge ought to be given, we are up in arms. We will not admit the right of the laborer to freedom and opportunity and self-respect, though we are willing to give him installments by way of charity.

This is a weakness and disloyalty in the Church, that it fails to recognize that the movement of organized labor to secure the opportunity for good life to all men and women is an ally in the battle against callousness and cruelty, coarseness and lust. We may legitimately think that our ally is not always wise; but we ought at least to appreciate the fact that it is an ally, and that in intention it is on the side of the angels.

The reason why the Church as a whole is not free to take this point of view is that it has made a compact with the other army of Hell, the army of meanness and cant, of tradition and convention, of riches and class-pride, of physical and moral cowardice. The Church as a whole is interested in the preservation of class distinctions, of the rights of property, of traditions and conventions. This fact leads it into a position of meanness and cant from which we have not the courage to break away. The Church is an owner of property; the Church relies on respect for tradition and convention; the bishops of the Church are peers, its clergy are "gentlemen," its churchwardens are men of property. The Church is not free itself; and therefore it cannot free others. From every poor parish comes the same complaint, "We can fill our clubs, but not our churches; we can distribute blankets but not salvation."

To a great extent the preceding chapters indicate ways in which this intolerable state of affairs might be relieved. If the services and teaching of the Church were made more simple and practical, it might cease to be ruled by the upper classes. If it ceased to fight against the apostles of scientific and historical truth—and they, too, ought to be allies of the Church of Christ—it might be less dependent on tradition and prestige. But more needs to be done. The Church must cease to be identified with one particular class before it can be really free to fight. The Church must declare war on the domination of riches and social pride before it can drive the traitors from its own ranks. How this is to be done deserves very serious consideration.

Rightly or wrongly the Church of England is largely identified with its clergy. When people want to know for what the Church stands they look to the lives of the clergy. They find that the clergy have a fixed position in the social scale. They belong to a particular class. Consequently, the Church is in the mind of the ordinary man identified with that class. A clergyman is expected to beg from the rich, to solicit the patronage of the noble, to mix on terms of equality with the gentry, to condescend to the shop-keepers, and to bully the laborer. He is expected to marry a lady, to live in a gentleman's house, eat a gentleman's food, send his children to a gentleman's school, and to wear a gentleman's clothes. But this is perfectly absurd when one considers that the Founder of his Church was a carpenter, its apostles fishermen; and that he is the prophet and priest of the God before whose throne all human distinctions vanish, the messenger of a kingdom in which servants are princes, and the humble exalted.

The remedy is not easy to see. If a man marries it is inevitable that he

should be a member of a class; and we cannot contemplate a celibate clergy, for that means an immoral clergy or an inhuman clergy. And it will be urged that in nearly all cases where men of humble origin have been ordained they have proved even more snobbish than the gentry. Nevertheless we are convinced that it is only by having clergy of all classes that the Church can escape from identification with a particular class.

The reason why the ordination of working men or commercial men has hitherto been a failure surely is simply that on ordination they are expected to ape gentility. As soon as a man is ordained he is expected to wear a gentleman's clothes, etc., etc. But if men who were ordained remained in their own class, they would not be a failure. There is no real reason why there should not be clergy living on thirty shillings a week, sending their children to boarding schools, and letting them earn their living at shops and factories. It is only because the Church is artificial, because its teaching needs an education in sophistry, and its services require a knowledge of dead languages, and because we have a rooted conviction that class distinctions are of real importance, that we cannot bear to contemplate a clergyman on a "living wage." There is no real reason why the servant of the servants of Christ should be better paid, and live at a higher standard than the brethren whom he serves. If there is a real reason why all the ministers of the Church of England should be gentlemen, so much the worse for the Church of England, and the sooner it is altered the better.

Money is a real enemy, and yet the lack of it is as great a one. Class pride is inconsistent with Christianity, and yet each class has particular virtues which it holds in trust for the nation. We need "franciscans" to show us the weakness of money and pride, to hold them up to contempt; and yet we cannot all be franciscans. Humility and love can make riches and rank good servants. It is only when the pride of them makes prisoners of humility and love that they are enemies. It is only in so far as riches and rank, or the desire for them, dominate a man and shut him off from the love of God and the fellowship of the Church that they are bad. It is better to renounce all worldly goods than to miss the treasure of eternity; but in renunciation for its own sake there is no virtue. The man who merely renounces the world without gaining the kingdom of Heaven is poorer than he was before. The gospel is not a gospel of poverty, but a gospel of freedom; and poverty is only required when riches and social position mean the imprisonment of the spirit. A better way than renunciation would be, perhaps, to make riches and rank serve the Lord of life; but this is beyond the power of most men. Certainly in the English Church the spirit is not free, and wealth and snobbishness are among our most potent foes.

When the Church of England has broken its compact with the enemies of freedom, and ceased to fight against the friends of justice and truth, and when it is no longer the property of a class, but of all classes, then, and then only, will the kingdom begin to come with power.

PERSONNEL BUREAU
DISSOLVED

Notice is given by the directors of the Church Personnel Bureau, Inc., that that corporation has been dissolved, its work having been taken over by the officially constituted Commission on Registration and Reference of Church Workers. This latter commission is appointed by the Presiding Bishop and Council under a resolution of General Convention to provide a bureau for bringing workers and work together in the Church, and the authorities of the Voluntary Society deemed it their duty to terminate their existence and leave the official body to do the work. An arrangement has been completed whereby the archives of the bureau have been taken over by the new commission.

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"PEP"

There is a great deal said, written and thought about the failure of the Church to attract young men into the Ministry. Many say it is because salaries are small. To a certain extent this is doubtless true. America is pretty thoroughly dollarized. Every effort is looked upon as an investment that must bring in a certain return in money to be worthwhile. Naturally this has crept into education. Parents send their sons to college not so much to acquire an appreciation of art and literature, as to fit them for jobs that pay large salaries.

Education is an investment that should bring in a good return in a few years. That is American education. Brought up this way it is small wonder that young men are not attracted to the ministry. They do not learn for several years after they are out of college that money and the things it will buy are about the least important things in life.

But there is more to it than this. In every class that graduates from a college there is a minority that look upon their education as an endowment which should be put to the service of their fellowmen. They look around for a place to use their gift. Very few choose the Church. Many enter the field of social service, where the salaries are as low as those of the Church. Others go in for medicine. The emphasis upon scientific subjects tend to push them in that direction. An increasing number satisfy their sincere determination to serve by plunging into political life.

It is not hard to understand. A young man admires "pep." That is what wins the football games in college. He has youthful vitality and longs to smash into a battle with the determination to overcome all obstacles. He sees little chance to do this in the ministry. In the first place, he must spend three more years with his nose in a book, with quiet chapel services twice a day. After ordination he sees only a curacy or a small mission ahead of him, where he will have little opportunity to do that "big thing" that he has been dreaming about if he is any good. Attending a choir rehearsal, running a club or two, preaching to the handful that attend the evening service and calling on the pious hardly strike him as being the best way to use up his energies. He isn't convinced that the Church is alive to the vital things of life. Being young and not much concerned about the mystery of death, the job of seeing that people so live that they will go to heaven when they die doesn't appeal to him.

I attended two conferences last week that brought it all out. One was a Church summer conference. It was nice. The services were beautiful. The people attending impressed you with their piety; the lectures were interesting. But there wasn't any "pep" there. Probably four-fifths of those attending were women—attractive, but old. Men were conspicuous by their absence. The problems discussed were important and were handled by experts in a masterly way. But I wasn't made to feel that it mattered very much whether they were solved this year or next.

I left this conference to attend another in Chicago. People from all over the United States were gathering to form a new political party. They were drawn together by one thing—the feeling that the old political parties give no promise of seeing to it that the people of the land have those things that are guaranteed by the Constitution. All sorts of people were there—lawyers, cowboys, laboring men with coal dust from the mines in their ears, farmers with huge brawny hands and sun-tanned faces, and not a few clergymen of all denominations with their differences absolutely buried in their determination to do a big job and do it right. There was "pep" here. From early morning until late at night there was a continual hum. No trivial things were discussed. There wasn't time. A yoke was on the backs of the people that had to be thrown off. No man could help but lose that "self" which prevents us all from being big, in a crowd like that. It was religious—vital, living religion—with hardly a word spoken in the name of religion. Some called it by name. The clergy had been trained to see it—and arose to speak of the new Pentecost—and were cheered.

The Witness is not a political paper so to tell of what was accomplished would doubtless be out of place. I speak of it merely because of the contrast between the two groups. And I think of the fellows I knew in college—the real big fellows—the captains of the teams, the leaders that all Bishops long for—and I say: Suppose I had taken one of the fellows to these two meetings and then asked him to decide whether he would enter the ministry or politics. I know his answer. Politics. Not because he is lacking in the religious instinct, but because he has it in abundance. Vitality, "Pep," adventure, big problems to solve, and obstacles to overcome. That is what a young and red-blooded man demands. Give him that and the Church will have more ministers of the right sort than she can care for. W. B. S.

CORNERSTONE LAID IN BUFFALO.

Buffalo, N. Y.—At four o'clock in the afternoon of July 1 the cornerstone of the new parish house of the Church of the Ascension was laid by the Rev. David L. Ferris, suffragan bishop-elect of the diocese. Many of the Buffalo rectors were in the procession which marched from the rectory, the others in line being members of the vestry and the rector, the Rev. Charles D. Broughton.

The parish house is planned as a memorial to four men who gave their lives in the great war and to others belonging to the Church of the Ascension. A gift of \$25,000 from Mrs. George F. Plimpton, in memory of their son and brother, Lieutenant Chester Harding Plimpton, who was killed in action near Thiancourt, France, on September 27, 1918, made possible the memorial building, to which others in the parish have subscribed another \$25,000. The building will be of brown stone the same as that used in the church which was erected in 1872, the cornerstone being laid by the late Bishop Cox.

SERVICES FOR SUMMER VISITORS

Before his resignation of the rectorship of St. Paul's parish, Wickford, R. I., took effect, the Rev. H. Newman Lawrence arranged, with the advice of the Bishop, for the August services at the old Narragansett Church, virtually the diocesan summer cathedral, of which the rector of St. Paul's has long been the acting dean. The services held at five in the afternoon have a large attendance from neighboring watering places. The preachers for this season are as follows: August 1st, the Rt. Rev. H. T. Moore, D.D., Bishop Coadjutor of Dallas; 8th, the Rev. Henry Bassett, rector of the Church of the Epiphany, Providence; 15th, the Rev. Lucius Waterman, D.D., of Tilton, New Hampshire; 22nd, the Rev. C. A. Meader, General Missionary of the diocese; 29th, the Rev. P. G. Moore-Browne, of the Church of Our Saviour, Providence. The Rev. Herbert J. Piper, for seven years past the assistant at St. John's Providence, has accepted the rectorship of St. Paul's, commencing his duties there August 1st.

NOTES FROM GEORGIA

Savannah, Ga.—Bishop and Mrs. Reese left on July 15th for Gloucester, Mass., where they will spend about two months. The Bishop will be the preacher at Trinity Church, Boston, on the ninth and tenth Sundays after Trinity. The Rev. John Durham Wing, D.D., rector of Christ Church, Savannah, has gone to East Hampton, L. I., to join his family, where they have taken a cottage with the Rev. Dr. and Mrs. C. B. Wilmer, of Atlanta. Dr. Wing will be away until Sept. 1st and during his absence the Rev. F. North-Tummon, Archdeacon of the Savannah Archdeaconry, will be his supply. Mr. North-Tummon will spend his vacation with his daughter at the diocesan clergy house at Saluda, N. C., the month of September.

The Rev. J. D. Miller, rector of St. Michael and All Angels' Church, Savannah, will go in August to the mountains of North Carolina, and the Rev. William T. Dakin, rector of St. John's Church, Savannah, will remain at home all summer to superintend the extensive repairs to be made on the chancel which is to be enlarged.

The Rev. G. S. Whitney, rector of St. Paul's Church, Augusta, will attend the Summer School for Church Workers of the Fourth Province to be held August 3 to 12 at Sewanee, Tenn., and afterwards Mr. Whitney will visit in Michigan.

The Rev. W. H. Higgins, rector of St. Thomas's Church, Thomasville, will officiate at St. Bernard's Church, Bernardsville, N. J., the month of August.

The Rev. R. G. Shannonhouse, vicar of St. Matthew's Church, Fitzgerald, and Mrs. Shannonhouse, will spend the month of August at the diocesan clergy house, Saluda, N. C., and the Rev. William B. Sams, vicar of Christ Church, Cordele, will spend the month of August with his family on the coast near Charleston, S. C., supplying every Sunday for the Rev. H. H. Barber, rector of the Church of the Good Shepherd, Augusta, Ga.

115TH ANNIVERSARY

Auburn, N. Y.—St. Peter's Church, of which the Rev. Norton T. Houser is rector, is celebrating the 115th anniversary of its foundation with an extensive social and religious program. The celebration was ushered in with an old fashioned basket picnic at Lakeside Park. On June 27 a special sermon was delivered by the Rev. Cyril Harris, priest in charge of work among students at Cornell University. On St. Peter's Day, there was a special celebration of the Holy Communion at 10:30 with a sermon by the Rev. John Arthur, rector of St. Paul's Church, Waterloo. In the evening the Men's Club, with their wives, picnicked at Lakeside Park. On Thursday, July 1, a Mystery Play was presented on the church lawn by members of the parish.

NEW SITE FOR EPISCOPAL ACADEMY

Philadelphia, Pa.—The Episcopal Academy, which has occupied its site on Locust Street east of Broad since 1846, has just purchased through William H. Wilson & Co., for a price close to \$350,000 the estate of the late John O. Gilmore, on the north side of City Line, Overbrook, close to Overbrook Station and adjoining the handsome residences of George Allen and Charles P. Vaughan. The property consists of a brownstone residence of forty rooms on a tract of about twelve acres, beautifully laid out in lawn and shrubbery. The property it is said, cost Mr. Gilmore about \$350,000. It would take \$500,000 to buy the land and improve it as it has been improved. The property will be used by the academy as its home after extensive alterations have been made.

BIBLE SCHOOLS OPEN SUMMER TERM IN PHILADELPHIA

More than one hundred Daily Vacation Bible Schools opened their doors this week for the summer term. The children will spend the morning in the summer schools five days in the week, receiving instruction in the Bible, industrial work, singing, and calisthenics.

DETROIT'S NEW DEAN.

Acting upon the nomination of the Bishop of the Diocese, the vestry of St. Paul's Cathedral has elected the Rev. Warren L. Rogers of St. John's Church, Jersey City, N. J., as Dean to succeed Rev. Frederick Edwards. Mr. Rogers has accepted the election and will enter upon his new duties about September 15, immediately after his return from England, where he will spend the summer months.

Dean-elect Rogers is well known in Detroit and Michigan and will now return to the diocese and city in which he began his ministry nine years ago. He was ordained to the Priesthood by Bishop Williams in 1911 and began his life work in St. Thomas Parish, Detroit, which he left in 1913 to become the Associate Rector of Calvary Church, Pittsburgh. After three years of successful work in that city he became Rector of St. John's Church, Jersey City, an old and important parish in the Diocese of New Jersey. His preaching, administrative and pastoral ability has made St. John's the leader of religious forces in the city and it was with the deepest regret that the vestry accepted his resignation to come to the larger work in Detroit.

It is doubtful if a greater field for service than that offered by the Cathedral Parish can be found in the Church in this country. Situated as it is on the main artery of a city growing in population and commercial supremacy by leaps and bounds; located in a section of the city into which the business life of Detroit is spreading rapidly, it has serious problems to solve and tremendous opportunities to grasp. The splendid history of the parish in the past, the personnel of the present, the challenge of the future, press the willingness and the ability of the Cathedral parish to solve its problems and make the most of its opportunities.

The parish, the city and the diocese will give cordial welcome to Dean-elect Rogers when he returns to Detroit next fall. He will find here a loyal, earnest congregation, a plant not surpassed by any other in the middle west, a trained and efficient administrative organization, and a host of friends who have known him since the beginning of his ministry and have sincerely missed him during the years he has labored in other fields.

RETREAT OF CHURCH WOMEN

The deaconesses of the Diocese of Missouri are planning a Retreat for Church women to be conducted by the Rev. Geo. L. Richardson, D.D., vicar of the Diocesan Church of St. Mary, Philadelphia, at St. Stephen's-in-the-Hills, the vacation home of St. Stephen's Mission.

The Retreat will open with evening song Sept. 27th and closes with a celebration of the Holy Communion September 30th.

As accommodations are limited an early registration is desired.

Those expecting to attend are asked to notify Deaconess Amy Thompson, 1210 Locust St., St. Louis, Mo.

The deaconesses of the Middle West attending the Retreat will remain in conference on Sept. 27th, led by Miss Elizabeth Matthews of southern Ohio, who was appointed at the Detroit Convention a member of the Joint Commission on Deaconesses.

NEW WORKERS SAIL

Despite the disturbed conditions in the Near East, the Christian spirit of America is undaunted in its determination that the people of Armenia and other exiled races shall not perish through our neglect. Each week brings to the offices of the Near East Relief, workers who have no sooner breathed the free air of America than they register a vow to return to the posts of peril which they have just quitted. It is hard to persuade them that they have a duty to themselves and to us in making known the scenes of which they have witnessed. But they pass on their spirit to the consecrated young people ready to fill the gaps that must occur.

A group of seven workers sailed from New York on July 15 by the steamer Madonna, on their way to Constantinople, where they are to reinforce the staff of the Near East in that place and in various parts of the Near East.

SUMMER CHURCH-GOING.

"I would like to know the temperature of heaven." A minister said this. He said it because his people told him it was too hot to go to Church in the summer and too cold in the winter. So he wondered if the temperature of heaven would suit his people.

Right now people are saying that it is too hot to go to Church. In some parishes services are being reduced to the minimum, in others the rector is taking a vacation. We do not object to either. The rector is entitled to a rest either by calling off some of his services or by going away. But sometimes a rector has to do one or the other to save his face. We know of several rectors who are compelled to take a vacation because the people will not come to Church during June, July and August. We know of one clergyman in Mississippi who, not being financially able to leave town, took the situation by the horns by announcing that he would take a month's vacation at home—and calmly sat on his front gallery Sunday mornings in his shirt sleeves smoking his pipe and watching his parishioners go for their Sunday morning's mail! His course was logical as that of any of the others.

Of course people who stay at home in the summer time can't go to church. We are stating a fact when we write this but we are wondering why it is true. Hardly any other accustomed thing is omitted in their daily lives during the hot weather except church-going. Why should church going be the goat? People go everywhere else; they go to the picture show. But that may be as one of our Sunday school pupils stated recently, "You go to the picture show to enjoy yourself."

There isn't any point to this effusion. There could not be any, for there is no point in staying away from Church in hot weather. A Christian is about as particular about temperature as any other animal on earth, so we do not blame the minister quoted above for wondering whether the temperature of heaven would satisfy. We do not know much about heaven's opposite, except that in spite of the warm tradition about the place, Dante was daring enough to place ice there.

So where is the poor Christian to go to find a suitable temperature? Over here in Yazoo there was a negro preacher who had conscientious scruples on the one hand and charity of heart on the other. A gambler of his race died, a very wicked man. For the funeral sermon the preacher simply said, "Brethren, I can't preach him in heaven and I don't want to preach him in hell. It seems to me better to leave him suspended!"

Is this the fate of the Christian in regard to church going temperature? —From the Church News.

ENGLISH CHURCH HEAD WILL RESIGN.

London, July 14.—The Very Rev. Randall Thomas Davidson, archbishop of Canterbury and head of the Church of England, will resign almost immediately. He will be succeeded by the Very Rev. Cosmo Gordon Lang, the archbishop of York, who is much more liberal in politics. The ostensible reason of the archbishop of Canterbury's resignation is age and health, but the real reason is his opposition to the more liberal divorce law, which is sure to pass and which he has fought in the house of lords. The Archbishop of York is said to be willing to accept the law if it is passed, although he is precluded by his position from accepting it before passage.

GOD GIVE US MEN

By J. G. HOLLAND

God give us men! A time like this demands
Strong minds, great hearts, true faith
and ready hands;
Men whom the lust of office does not
kill;
Men whom the spoils of office cannot
buy;
Men who possess opinions and a will;
Men who have honor—Men who will
not lie;
Men who can stand before a demagogue
And damn his treacherous flatteries
without winking,
Tall Men, sun crowned, who live
above the fog,
In public duty and in private thinking.

IS UNITY A POSSIBILITY?

III—FAITH AND ORDER

By Bishop IRVING P. JOHNSON.

In order for Christendom to unite there must be an agreement as to foundations.

Either it is true that "other foundation can no man lay than that is laid" or it is not true; but those who accept these foundations cannot join in building a fabric with those who reject all established foundations.

And these foundations are definitely established in the scriptures.

The Epistle to the Hebrews was written after Christianity had been established for a generation and in that epistle the writer says as follows: "Therefore leaving the a b c's of the doctrine of Christ, let us go on to perfection; not laying again the foundations," and then he mentions these foundations in three pairs—

* * *

I. *The spiritual attitude of the beginner*, that is "the foundation of repentance from dead works and faith toward God."

There is no need of long controversy about this elemental necessity.

If a man accepts Christ, it is not to be with the intellectual pride of a philosopher but with the confession of a penitent sinner.

The word "repent" is writ large over the door of admission into the fellowship of Christ.

And closely linked with this idea of penitence is the corresponding principle "of faith toward God."

We must believe implicitly in the God whom Christ reveals and be humble about our own unworthiness.

This is very different from the universal tendency for man to believe implicitly in his own opinions and be very patronizing in his submission to the Divine Will.

This threshold of Christian practice divides the world into two camps—

(a) Those who serve the God whom Christ reveals, and

(b) Those who are striving to manufacture a God whom they can fashion.

Men no longer fashion gods from wood and stone. They make them out of the gray matter of their brains.

These gods are changeable and impotent and flourish merely in the circles of ethical culture which invent them.

They are academic gods, who have no existence other than in the minds of those who created them.

These two camps cannot be reconciled any more than the early Christian Church could unite itself with pagan polytheism.

The mere fact that men attach Christian names to these ethical creations does not alter their status, nor make them acceptable to the Christian.

It is Jesus Christ and none other who is the brightness of the Divine Glory and the express image of the Divine Person.

To substitute a mythical Christ for the historic one is to acknowledge the power of Christ without confessing His reality.

* * *

II. *The essential instruments of grace*, that is "the foundation of the doctrine of baptisms and of laying on of hands."

Here again we find an inseparable gulf separating us from large groups who claim to build upon the foundations which Christ laid.

The question to be settled is not, what value is to be attached to the sacraments, but rather whether there are sacraments which were essential to the foundations of the Christian faith; and if there are such foundations, then the rejection of them is a rejection of the building that is built upon them.

Here again there are two camps—

(a) Those who believe that sacraments are essential and

(b) Those who regard them as impediments rather than helps to grace.

If Christ instituted the sacraments then their value is determined by the wisdom of the Master Builder, and not by the prejudices of the artisans.

In the "doctrine of baptisms and of laying on of hands," we have a definitely established fact that we cannot ignore.

Either grace is conveyed by these outward and visible signs or else they are like Jewish ordinances without power to convey grace.

The Church is thoroughly committed to the sacramental principle that through baptism we are made members of Christ's body, children of God and heirs of the Kingdom of Heaven, and that through the laying on of hands the gift of the Holy Spirit is bestowed for guiding us into all truth, as the Master promised. These two groups are essentially irreconcilable.

* * *

III. *The ultimate purpose of it all*, that is "the foundation of resurrection of the dead and eternal life."

Here again are two camps who are each building its own edifice and for a different purpose.

The Christian in the Roman Empire had very little hope of regenerating this world, and the events of the past five years demonstrate how little it has been regenerated.

The Christian surrounded by the flames of martyrdom saw

that which was invisible to the world, and died for the faith because he believed in the resurrection of the body and eternal life.

It is the fashion of this day for men to say that they are not concerned about a future world but are anxious to make this one more inhabitable. How far they have succeeded in their quest is a debatable question.

Personally I believe the world is the same old fraud, friendship for which is enmity to God, and that if Christ be not risen from the dead we are of all men most miserable.

It may be that Christ was crucified to make a fashionable world more comfortable in its selfishness but I cannot accept this faith.

To me the promise of the resurrection is the great fact in life, and cannot be subordinated to hygienic considerations. Some of the meanest Christians that I know have several bath rooms and excellent health and a good business; I do not begrudge them these luxuries, but I cannot identify them with the purpose of the Nazarene.

They are not worth the travail of Christ's soul.

* * *

It is this line of demarcation that separates the two camps and there can be no reconciliation for the whole spiritual fabric that we build, and I feel very sure that no mansion eternal in the heavens will ever be built upon that conception of Christianity which is satisfied to civilize the world rather than to regenerate men and women.

The things that are temporal are visible, but they do not satisfy the requirements of Christ's life and death and resurrection.

There is no use of ignoring these fundamental differences which cut down to the very roots of faith and order.

The Church must be true to its own foundations for we believe in the divinity of its founder.

Nor need those who think otherwise be offended.

For if it be true that repentance and faith are not fundamental, and if baptism and laying on of hands are not necessary, and if the Church's first job is for this world and not for the next, then there is no law compelling those who think otherwise from rearing their own edifices on their own foundations; nor is there any excuse for their demanding that we surrender the Church for their temporal experiments.

It sometimes seems that the so-called liberal is the most dogmatic of all dogmatists, for he demands that we deliver into his hands a fabric that was built upon dogma that he may tear it down and rebuild it right. Now it is an elementary principle of architecture that it is better to build a new building on its own foundations than to fix over an old one.

The fact is that the very things that they object to are the things which have given stability to the Church.

They wish to borrow a stability they cannot create in order to erect a building which will not tumble down about their own ears.

MR. VESTRYMAN, HOW'S YOUR FURNACE?

To The Witness:

A New England parish recently decided to put in a first-class heating plant and postponed securing a curate whose salary would have been but half the cost of the plant. Horse sense. This is not like the vestry which economized by running a heater pipe (hot-air) through a cupboard to an upper room and the rectory family had to keep the cupboard door open to secure any heat with the mercury out of doors often ten to thirty below zero. Or the vestry which allowed a furnace man to install a heater with no thought of the distance between the coal shoot and bin in one corner and the furnace door in the corner diagonally opposite. The miles the rector must in years travel carrying coal in shovels as a result! Or the trained social service work, tip top G. F. S. leader, invaluable wife of a rector who had to don arctics and sweater to cook the family meals in a cold kitchen, her baby less than a year old because of neglect and "economy" on the part of the parish. And such things are so small relatively because the rector and his wife are more interested in bigger things than bodily comfort. But such things make it harder for the people in the rectory to be ever ready to cheer and help others. Then the funny thing when a vestryman gleefully and with justifiable pride shows the rector his own well-installed hot water heater and tells of how few tons of coal are needed to keep all his rooms at 70 and the rector returns after an afternoon of calls to see his wife and children huddled in one room, the others below sixty and a hungry and inefficient heater red in the face in a fruitless effort.

And as summer is the time to put mills and schools into order for the year, so August and not December is the time for a vestry to make sure that the heaters in church and rec-

tory are not only in good order, but are efficient and economical consumers of coal and producers of heat. Vestrymen who devote thought to getting mileage from gasoline may well devote thought to getting heat units from coal in rectory and church. Your rector, Mr. Vestryman, is possibly giving more money in proportion to his income, to your Church than are you; are you a party to his inconvenience and loss in fuel? By removing gravel from his shoes he will travel farther and longer. "Get the sand out of the gear box."

Joseph Griswold.

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