

Bishop Johnson's articles on "Faith and Order" will be continued in the next issue.

The Witness

"FOR CHRIST AND HIS CHURCH"

"I wish The Witness was taken by every family in my parish."—A Southern Rector.

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WEST TEXAS MADE FINE SHOWING

Although the coastal regions were visited by a storm of unprecedented severity just as the Campaign started and although some of the Western sections of the diocese had suffered from a severe drouth for three successive years, the Diocese of West Texas has over subscribed its Nation-Wide Campaign quota. The Rt. Rev. William T. Capers, D. D., in a letter to the Presiding Bishop and Council has written:

"I realize that I am quite late in complying with the request embodied in the resolution adopted by the Committee on Priority of Funds, to be received from the Nation-Wide Campaign; but I am not without a definite reason for my delay. I have waited in order that I might be able to present such a report from the Diocese as would testify to the earnestness of our people in their determination to fully discharge their personal obligations to the Nation-Wide Campaign. It has been said by certain people that the Dioceses that have pledged their full quota are not to be depended upon to make their pledges good. In the face of this statement I am most happy to report that all our parishes and missions, without a single exception, have taken their respective quotas, and in so doing have gone over the top with nearly two thousand dollars over the stipulated quota for the Diocese; our pledged quota is now \$26,941.00, while our designated quota was \$25,000 per annum. And added to this most splendid showing is the fact that not one parish or mission is without enthusiasm in behalf of the Nation-Wide Campaign, nor is there a single person in the Diocese, that I know of, who has not every determination to fully meet his or her financial obligation to the Nation-Wide Campaign Fund. I am not writing this with any spirit of egotism nor with the desire to boast of the work of the Diocese, but rather with a feeling of amazement and with a sense of the deepest gratitude towards those who conceived and brought forth this most wonderful movement in the history of the Church. The people of the Diocese of West Texas are won heart and soul, to the cause of the world-wide mission of the Church."

Not content with its Nation-Wide Campaign record, the Diocese of West Texas followed immediately with a campaign for the West Texas Military Academy which was solely in need of funds to liquidate a long standing debt. Linking this with the appeal for the University of the South, the people of West Texas pledged \$65,000 for both these institutions.

THEOLOGICAL SEMINARIES WILL LOAN BOOKS.

The price of books is going up continually on account of the price of paper. This works a hardship on ministers who regard books as quite as necessary as food and shelter. McCormick Theological Seminary has arranged to help out in the difficulty by offering to loan books to any Presbyterian minister in the United States upon the payment of the carriage charges. The Disciples Divinity House of the University of Chicago also loans books upon similar terms. In Boston there is a theological library which loans books to ministers of all denominations throughout New England. In London the ministers now have library service from a group of scholars who will carry on any kind of investigation which a minister may wish in the great libraries of that city.

LAMBETH CONFERENCE COMMITTEES AT WORK

London.—During the past week the various committees of the Lambeth Conference have been busily at work about seven hours a day, so that it is no wonder that some of them are beginning to feel the strain. As your readers know, all the subjects which are being considered are thoroughly "live" topics. But I think the most widespread interest is attached to the Committee on "Reunion." This committee is sitting at Lambeth Palace, and has as its chairman the Archbishop of York, but the Archbishop of Canterbury is also taking a personal and active interest in the discussions of the committee.

It is generally felt that something more than merely pious resolutions are now needed, and great disappointment will be occasioned if there is not some attempt to move forward. Both the "pro's" and the "con's" are well represented on the committee, and the various aspects of a difficult question are being carefully considered. Another subject which is arousing much interest is that of "Spiritualism" and kindred topics. The members of this committee have been provided with ample literature dealing with this subject from various points of view.

BISHOPS URGE UNION

London, England, August 12.—Reunion of churches is urged in an appeal to "all Christian people" framed by bishops of the Anglican Church, who attended the recent conference at Lambeth. The appeal was made public today in connection with a statement by the Archbishop of Canterbury covering the work of the conference.

"The appeal," says the archbishop's statement, "is directed to the orthodox churches of the east and to the great Roman communion of the west, no less than to the free churches which have grown to maturity among the Anglo-Saxon races. Its scope is so wide that there can be no doubt large numbers of the bishops who issued it had in mind those of our kith and kin in the great Presbyterian, Methodist, Baptist and Congregational communions with whom, although they are separated from the Church, the Anglican communion has so much in common, both in faith and in practice."

Describing the plan of union, the statement says:

Give Up Anglican Dominance.
"The vision embodied here is new, even revolutionary. The plans of reunion whereby the Anglican Church might hope to absorb other communions are frankly abandoned. What is needed is a new structure, simple enough to begin at once, but large enough to include all."

The bishops summon all the Christians to look, not for an extended Anglican Church, but for a truly catholic church of the future, to which every church should bring its own contribution of life and organization. No loose federation of independent churches is contemplated, but rather a real organic unity based on fundamentals, in which there should be ample room for groups with their own outlook and for methods such as John Wesley originally contemplated.

Divisions among Christian peoples are deplored in the opening statement of the appeal. They are attributed to self will, ambition and lack of charity, the bishops confessing frankly "our own share in the guilt."

These Points Essential.
In their announcement, the bishops voice their belief that visible unity of the Church will be found to involve acceptance of the Bible and of the Nicene and Apostles' Creeds, the sacraments of baptism and communion, and a "ministry acknowledged by every church as possessing not only the

LEADING PART TAKEN BY CHURCHES

Five thousand and more college men and women have met or soon will meet in summer conferences of ten days each, conducted by the national committees of the Y. M. and Y. W. C. A.'s. Some of the places of meeting are already far-famed as gathering points for Christian workers, i. e., Silver Bay, N. Y., Blue Ridge, N. C., Lake Geneva, Wis., Estes Park, Colo., Asilomar, Cal., Seabeck, Wash. Others are less well known, as Hollister, Mo., Eaglesmere, Pa., Montreal, N. C., and Maqua Poland, Me. Altogether about fifteen conferences are held.

The National Student Council of the Episcopal Church has for two years assumed the responsibility which used to devolve upon the church boards for sending representatives of the Church. These representatives, clergy at the men's conferences, deaconesses and laywomen at the girls' council, with our young people at the "denominational meetings," advise on all sorts of questions, and hold or arrange for communion services. There are no richer recruiting grounds in all college work than these conferences.

Confining attention to the Eastern students, it is interesting to note that there were over one hundred church girls at the Silver Bay Conference, June 15-25. In charge of them was Miss Grace Hutchins, the newly appointed recruiting secretary of the Woman's Auxiliary, who associated with her in this Miss Laura Ley (Smith, 1920) traveling next year for the Student Volunteer Movement. Among the Bible class leaders were the Rev. Paul Micou, college secretary of the Department of Religious Education, and the Rev. John Howard Melish of Holy Trinity Church, Brooklyn. At the denominational meeting use was also made of Dean Smith of Bryn Mawr College, Miss Laura Liu of Mt. Holyoke, who voiced the appeal of China in a most attractive and appealing way, and Miss S. Wolcott Stuart of Smith, who told of a summer's work among Kentucky mountaineers. It was an unusually live meeting and the girls showed the keenest interest.

This year the men's college conference moved from Northfield to Silver Bay, June 25-July 4, much to the advantage of all concerned. The Rev. Paul Micou was in charge of the Episcopal delegation, ably assisted by Pres. B. I. Bell of St. Stephen's College, the Rev. John R. Hart, Jr., of the University of Pennsylvania, and Chaplain C. E. Wheat of West Point. A mile down the road at Uncas was the preparatory school boys' conference, in charge of the Rev. Sam Shoemaker of the General Theological Seminary (last year graduate secretary of the Y. M. C. A. at Princeton). Among his Bible class leaders were the Rev. John Dallas of Dartmouth College and the Rev. Horace Fort of Berkeley Divinity School. For the more important platform addresses and for the denominational meetings the boys came to the men's conference. There were two of the latter on the two Sundays of the conference. At the first President Bell made a convincing appeal for the ministry, and at the second the Rev. Messrs. Shoemaker and Micou spoke, followed by reports from the different college church organizations represented among the delegates. The number of Episcopalians at these conferences was smaller than in previous years, only about sixty registering as churchmen at both.

inward call of spirit, but also the commission of Christ and the authority of the whole body.

BROTHERHOOD CONVENTION ACCOMMODATIONS

"On to St. Louis" Clubs are framing their arrangements for the Convention of the Brotherhood of St. Andrew, to be held in St. Louis, October 6th to 10th, inclusive. The following announcement is of great importance to Church men and boys who are planning to attend the Brotherhood's annual gathering.

For travel within the territory of the Central Passenger Association the railroads will grant a fare and a third for the round trip, provided, 250 tickets are issued, with certificates. It is important that every one going to the Convention secure from his ticket agent at home, when purchasing his ticket, the certificate that provides for privilege of one-third fare returning.

Hotel accommodations in St. Louis are ample. At the Statler, the Convention headquarters, as well as at a number of other hotels, single rooms may be had for \$2.50 a day and up; double rooms, \$2.00 for each person. Church boys attending the Junior Convention, sessions of which will parallel those of the main Convention, may lodge at the Y. M. C. A., the charge being fifty cents a night.

The Church people of St. Louis extend hospitality to the clergy coming from outside their city. The chairman of the Convention Clergy Committee is the Rev. Killian A. Stimpson, rector of St. John's Church, 2666 Arsenal St., St. Louis. Clergymen communicating with him will be cordially provided lodging and breakfast in St. Louis homes during the Convention period.

The Convention registration fee for clergy and laymen is \$2.00; for Church boys, \$1.00. Registration fee entitles the man or boy to a ticket for the Churchmen's Opening Dinner at the Statler or the Boys' Banquet at the parish house of the Church of the Holy Communion.

GOSPEL FOR THE BLIND

"By giving a copy of the Gospel of John, printed in raised letters, to every American soldier who was blinded in the world war, the American Bible Society plans to bring its war work to completion."

This announcement was made by General Secretary Frank H. Mann, of the American Bible Society, at its headquarters tonight. "We have been authorized by our Board of Managers to offer free, to all soldiers who lost their sight in the great war, a copy of the Gospel of John, printed in Revised Braille, Grand One and a Half. This is the system of reading being taught to the blind by the government."

"This not only continues the very great work for the blind, as carried on by the American Bible Society since 1842, but it completes a record of marvelous work for the soldiers and sailors during the war. Our annual report, a summary of which has just been issued, shows that almost seven million copies (6,808,301 to be exact) of Bibles, Testaments and portions of Scripture have been distributed by the American Bible Society during the war among the various belligerent forces. Most of these, nearly five million, were distributed among the American forces. Testaments were published in Bohemian or Czech, French, Greek, Italian, Polish, Roumanian, Russian, Spanish and Yiddish.

"This matter is being taken up with the War Department, through which it is hoped every blinded soldier may be personally reached. The expense of this gift will be met in part at least by popular subscription. Donations for the purpose should be sent to the American Bible Society, Bible House, New York City."

MEETING OF ORGANISTS IN NEW YORK

A series of notable events took place last week when the thirteenth annual convention of the National Association of Organists was held at the College of the City of New York.

About six hundred organ players and lovers of organ music attended the meetings, conferences, recitals, and special musical entertainments in the largest places of amusement. Registration began on Monday evening, and the final event—an organ recital in the chapel of the Intercession, Trinity parish—was held on Friday evening.

Henry S. Fry, organist of St. Clemente's Church, Philadelphia, was elected president; Mr. Walter N. Waters, St. Patrick's Cathedral, New York, was re-elected secretary.

Instructive and thoughtful papers were read by active members of the association as follows:

The Organist's Duty to Himself and to his Community, by Mrs. B. S. Keator, president of the State Council of New Jersey.

Church Music and Secular Influences, by Nicola A. Montani of Philadelphia.

The Relations of Minister, Organist, and Choir, by Mr. James C. Warhurst.

Progress in Modern Organ Building, by Mr. Ernest M. Skinner.

Mr. George Ashdown Audsley, Mr. Mark Andrews, and the Rev. John Keller were appointed speakers in several conferences and discussions.

On Tuesday afternoon there was a joint session with the Organ Builders' Association of America. Several subjects were discussed. "How can we together advance the cause of Music in America? The value of mutual respect and co-operation between the organ builders and organists."

(a) What the builder owes to the organist.

(b) How the builder helps the organist.

On Tuesday afternoon a recital of ten organ compositions was given by Samuel A. Baldwin, Professor of Music, City College of New York, the genial and untiring host of the convention.

Nine organists from Philadelphia gave recitals on Wednesday afternoon and evening of compositions by members of the American Organ Players' Club of that city.

An elaborate recital was played by Miss Alice R. Deal of Chicago on Thursday evening. Another recital was given on Friday afternoon, by Frederic B. Stiven, Professor at the Oberlin Conservatory.

Mr. Chandler Goldwithe of Minneapolis was the recitalist at the Chapel of the Intercession the same evening.

In the great assembly hall of the City College and in the church fully sixty organ compositions were heard on organs of the first magnitude. A list of the composers represented exhibits the catholicity of the performers. The best writers of the world, past and present, were with few exceptions, duly represented.

It as an enthusiastic convention from start to finish. The attendance was as large on the closing night as on the opening day. The spirit of the gathering was uplifting. High ideals of the organist's duties and responsibilities were accepted as a matter of course. The widespread influence of such a convention may be better estimated when it is stated that members were present from distant places like Portland Maine; Burlington, Vermont; Chicago and Minneapolis; and the lower section of Texas.

EDITORIAL

By Bishop IRVING P. JOHNSON.

ANODYNES.

The definition of this word is a "drug that assuages pain."

One cannot be too grateful to the scientist who discovered morphine and its numerous kindred, unless one is greatly shocked at the damage that he did in wrecking thousands of lives.

We seem to get out of pain by passing on to others a form of vicarious suffering.

I am privileged to undergo a painless operation but someone else uses the same drug to his own condemnation and ultimate pain.

The confessions of an opium eater are delightful, but the effect of the opium upon the opium eater was deadly.

We shrink from pain as naturally as we seek repose, but if we evade it overmuch we ultimately become wretched.

* * * * *

Vacations have somewhat the effect of an opiate.

We have been working hard for months, and then suddenly we cease our work and give ourselves up to taking our ease.

There is a seat before a public building in Denver which bears this sign, "Seek rest here, but seek it not overmuch."

The same is true of vacations. They are seductive and dangerous. If we rest overmuch we not only lose the capacity for work but we lose the enjoyment of rest.

Those who take perpetual vacations grow listless and dull. It has the same effect as too continuous work.

To remain thoroughly human one needs to mix rest and work in proper proportions.

Those who do not do this are in danger of flooding their carburetter.

Too much oil of gladness will kill the human machine.

* * * * *

It is one thing to take an opiate to deaden the pain of an operation, and another thing to take it as a habit.

One must keep the proportions between work and play, pleasure and pain, in order to play the game of life according to the rules.

If we make it the sole purpose of religion to get rid of pain, we will discover that we become the victim of a drug which will queer our character.

Dope fiends are noticeably indifferent to human sympathy and chasers of iridescent dreams.

They are actors in a chimerical world, lovers of unreality, dwellers in a fool's paradise.

They are not susceptible to argument.

Having believed a lie, they love error rather than truth.

They live in a world of disproportion, and finally cherish the delusion that whatever isn't is and whatever is, isn't.

* * * * *

It is perfectly true that Christ offers Himself to the weary and heavy-laden, but not as a preventative to a weariness that does not exist.

It was His will that we should take up our cross, not deny it.

It is His pleasure to help us carry our cross, not to be a substitute for it.

It was through much tribulation, and not through spiritual anodynes that we are to enter His Kingdom.

We are to endure hardness as good soldiers, but to endure hardness there must be hardness for us to endure.

* * * * *

It is the very essence of character that it shall be perfected through suffering.

It is not true that every specific act of pain need be borne.

Christ Himself, however, refused the anodyne on the Cross but took that which would quench His thirst.

* * * * *

The Nation is suffering from an overdose of pleasure, profiteering and prosperity.

People have been drugged with the anodynes of worldly enjoyment.

They are morally flabby; seek lines of least resistance and avoid the disagreeable.

The individual needs as never before to seek some form of service that is not self indulgence.

Religion itself has become merely a matter of such indulgence.

We want to hear nice things from the pulpit and harmonies from the choir, and to inhabit a nice social atmosphere.

We make our churches into exclusive clubs for correct people and let the Prodigal go hang.

And I am sorry to say a good many of the clergy unconsciously accept the situation.

It is human nature to desire popularity, especially from the cultivated and the prosperous.

The public is fed with candy when it needs an acid test.

We prophesy smooth things when we need to teach hard things.

The gospel of the Crucified is not a prescription for the elegant.

And the worst of it is that the laity know that they are eating too much sweet stuff and really crave acids.

This does not mean that the clergy are to administer acids in an acid manner.

We are to tell the truth in love.

It is the truth that is to be acid, not the preacher.

No one wants to be scolded or badgered into an affection for Christ, but each layman is entitled to the full gospel of Christ,—its hardness and security as well as its sweetness and sympathy. Give both, but neither overmuch.

It is not necessary that the clergy should be lady-like nor domineering.

There is only one Gospel that has brought blessedness to the world and that is the Gospel of Christ and Him crucified.

The fact of pain coupled with the sweetness of love.

It is not that we ourselves are free from anxiety. It is that we are playing our part in God's world and bearing our share of its burdens.

What Is Christianity?

By CHARLES A. ELLWOOD

Professor of Sociology, University of Missouri.

What is Christianity? This question has often been discussed from the standpoints of theology and ethics; but it may add interest to the discussion to present the question from the standpoint of sociology and anthropology.

No historical movement has been more misunderstood alike by friend and foe, than Christianity. This is largely because of lack of sociological and anthropological perspective and knowledge. The Christian movement is evidently not an accident in human history. Indeed, like its political counterpart, modern democracy, it is of the very essence of later social and cultural evolution. To understand what it means, therefore, we must have some insight into the movement of human history as a whole.

Now anthropologists tell us that the whole history of man may be roughly divided into three stages—savagery, barbarism, and civilization. Savagery, in which man is a mere child of nature, living off of the wild fruits of the earth and the animals that he can kill and eat, making no attempt to control his own destiny, lasted for the race at least one hundred thousand years, while some belated human groups still survive in it, archeological evidence shows. Barbarism, a transitory stage in which man begins to cultivate the soil and raise domestic animals, but soon turns his attention to preying upon his fellowmen as an easier method of gaining a livelihood than the mastering of nature, began in Europe about seven or eight thousand years ago with the coming of neolithic man. Civilization only began with the keeping of historic records, with man's coming to social self-consciousness, and with his beginning of the control and conquest of the mental or spiritual element in his life. This stage of human history is, then, a thing of yesterday, only in its beginnings, not more than four or five thousand years old for any people, and scarcely two thousand years old for most Europeans. We began to outgrow barbarism, in other words, but yesterday, and it should not be surprising that most of us in some respects are barbarians still.

Now to the sociological imagination this development of human culture presents itself as a parabola, with human knowledge as the chief element at its focus. The lower part of the curve may be taken as representing the one hundred thousand years of savagery, brute-like ignorance and subjection to the blind forces of nature, through which the race has passed. The upper part of the curve may be taken as the one hundred thousand years of civilization, of mastery over physical nature, and human nature, which, we may hope, lies ahead of our race. The remaining or vertical part of the curve will represent that transitional stage of barbarism through which our race has passed on its way from animality to spirituality, from ignorance to knowledge, from the darkness of savagery to the light of civilization.

Evidently we are now just entering upon the upper part of the curve, with the real work and higher achievements of civilization still lying all ahead of us. The typical institutions of barbarism, or predatory culture, still survive, or but lately existed among us. Yesterday we had slavery, and even today we are only trying to rid ourselves of polygamy, autocracy, militarism, class exploitation, and the debaucheries of barbarous self-indulgence. We are evidently still slowly and painfully learning the rudiments of true civilization.

Now the transition from one stage of culture to another is effected, anthropologists tell us, by what are called "pattern ideas." These ideas are formed, by the principle of anticipation, far in advance of the complete birth of the new civilization. The human mind sees the need or the advantage, sets up an "ideal," a "pat-

tern" of the thing to be realized, and then by various methods works toward its goal. Thus long before men invented the flying machine they formed the idea of the flying machine. Then they watched the flight of birds and other animals and studied the properties of physical nature until they found methods of realizing their idea or ideal of the flying machine. The history of the development of the steam engine would furnish another illustration. All of the important things in human culture, in other words, exists first as "pattern ideas" in the minds of men before they are realized in actual life; and they exist, as a rule, long before they are realized.

Now this principle applies to the great changes in religion and morals, and so in civilization itself not less than in the realm of mechanical invention. Such changes come through the starting of new pattern ideas or standards in the mind of man. These are reflected upon the popular mind, and if accepted and approved they become the "mores," the all-powerful standards, of a new culture. But the pattern ideas or standards of a new culture do not arise gradually out of those of the old culture or in general mix harmoniously with them. Rather, cultural evolution proceeds by one type entirely supplanting another type. Thus the standards of the predatory type of culture known as barbarism must be supplanted by an entirely different type of ideals before we can have true civilization. Nevertheless, the ideals and standards of an older type of culture may persist for an indefinite time alongside of the new, while the new type is emerging. Thus arises a conflict between the old and the new; and it is this which explains the great moral conflicts in modern civilization. As the ideas and standards of a predatory culture have been thousands of years dominant in our tradition, we must expect that they will continue to manifest themselves at times in their old power in the earlier stages of the non-predatory culture upon which we are now entering.

What Christianity is from an anthropological and sociological point of view, must now be manifest. Christianity is a new set of "pattern ideas," marking the dawn of a new civilization, a civilization with a non-predatory morality on a humanitarian basis. It is an effort to transcend predatory individual, class, tribal, and national ethics and to replace these with a universalized, social, international, humanitarian ethics. The first faint beginnings of this movement are to be found, of course, in the precursors of Jesus, especially in the moral and religious ideas of the later prophets of Judaism. But in the life and teachings of Jesus these ideas first came to definite expression. He initiated the revolution in religious and moral ideas for which the whole of human history had been preparing. We must not look at early Christianity, however, as anything more than a beginning. It has been wrongly regarded by most Christians as marking the completion and perfection of religion and morality. But Christian movement has achieved its final development and succeeded in establishing a humanitarian civilization, a Christian state of society. To regard Jesus himself as standing other than at the beginning of a great new movement in human culture is to misunderstand him culturally and historically. Even the words of Jesus, though they be together with his life the touchstone of the Christian spirit, mark only the beginning of the unfolding of a new conception of human relationships, a social life non-predatory in character and patterned upon the ideals of good-will, mutual service, and brotherhood among men. Christianity is not a static thing. It is a growing, living movement aiming at the creation of a new world.

Early Christianity was, then, the

dawn of a new world order, an order which may possibly never be realized, but which represents the direction in which human history has been developing for the last two thousand years. The new pattern ideas of Christianity were in necessary conflict with those of the older predatory civilization in which they started, and this conflict has continued down to the present time. Even now, after two thousand years of slow emergence from the black night of barbarism, the world seems, despite the coming of international peace (unless, indeed, we can put an end also to the strife between classes) to be still in danger of relapsing back into it. Nor is this difficult historically to understand. From the first, so-called Christian civilization has been a very mixed affair. Much even in the Christian church has been non-Christian, or rather, stark paganism. The barbarous ideals of power and pleasure as the chief ends of life, which prevailed in pagan antiquity, have been more often triumphant over Christian ideals in our culture than most Christians are willing to admit; for the transition from barbarism to civilization is still far from complete.

Nevertheless, it is fair to say that for the last two thousand years we have witnessed among European peoples the slow upbuilding of true civilization. And Christian ideals of life have been the chief mediators of the process, though now having many auxiliaries in science, industry, government and education. If social progress continues, it is evident that the Christian ideal of a social life based upon love, with resulting justice, peace, and good-will between individuals, classes, nations, and races, must be realized; for there is no other pathway open to human society unless it turns back to barbarism. All other ideals have been tried and have proved failures. This is why the genuine Christian sees in Christianity purified from its pagan dross and applied to the social life of man, the hope of the world. But he sees, too, that the world cannot remain any longer half-pagan and half-Christian; that it must become all one or all the other; that we are even now at the parting of the ways. But he does not doubt the ultimate triumph of the Christian ideal of peace and brotherhood among men; for if it be a dream, it is the dream of all humanity that has had a vision of things beyond our barbarous past. The Christian ideal of life is man's dream, his vision, of his social destiny. And thus far the dreams of humanity, if dreamed long enough, have always come true.

NO MAN OFFERS.

Nenana, Alaska.—We are trying to make arrangements to get the Tanana Crossing supplies up. As it seems doubtful that a steambot will make the trip, we may buy the *Mary*, a small gasoline boat, which ought to take the four or five tons of supplies up through the swift reaches of the Tanana. This is the better way to handle this outfit, for the \$1,000 freight charge every year is a heavy burden on our finances. Of course, it needs missionaries who can handle a gasoline engine and are familiar with swift river water.

There is no indication as yet that the Rev. Frederick B. Drane, whose furlough, after five years of service is due, will be relieved, so he is making preparations to stay on another year if necessary. This is a great disappointment, but his loyalty deserves high commendation. It is not easy to work five long years, looking forward to relief, and then find that no one has offered for the work.

We are hoping and praying for a good run of salmon this year.

If the Carlisle Packing Co. cannery at the mouth of the Yukon takes them all, we will be in far worse condition this year than last year.

LARGER WORK FOR MEN

Providence, R. I.—The Church House, of which Bishop Perry is president, an institution to provide shelter and work for destitute and erring men, has sold its property on Fountain Street for \$75,000, and has purchased for \$60,000 the large four-story brick building on South Main Street, known as Infantry Hall. The building will be remodeled, with the purpose of undertaking a large work among men. Eventually certain phases of Sailors' Haven work will be undertaken, as well as an industrial department. The resident superintendent is the Rev. Louis J. Bernhardt.

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THE CHURCHES AND THE INDUSTRIAL SITUATION

It has long been the contention of men connected with the labor movement that the attitude of the churches has given little support to their efforts for better conditions in industry. They have complained bitterly that it is the custom of the church to side with the strong against the weak. They say that the churches are made up in their membership predominantly of the merchant, banker and professional classes, and for that reason the great institution that is supposed to be set for the betterment of mankind is too frequently quite indifferent to the hardships which working people confront. Particularly are they quoting today the recent utterance of a layman prominent in the world of capitalism, who in speaking for his group of the present conflict of the two classes, said, "We've got the preachers and we've got the press."

As one of the signs that the church is not wholly or hopelessly bourgeois, and that its sensitiveness to the inequities of the industrial situation promises to make itself felt increasingly in the future, it is significant that there is being organized a mordant attack upon Christian leaders for the good will which they are coming to manifest for the men and women who perform the essential tasks of industry. This movement of social sympathy has been under way for a long time. Many voices have attempted to give it momentum and interpretation. But hitherto they have not been loud or insistent. Today they are beginning to command attention, and thereby to awake enthusiasm on the one hand and apprehension on the other.

It is apparent past all misreading that some men in the field of capitalism are greatly disturbed by this larger social solicitude on the part of church leaders, and are inclined to regard it as an ill-advised sympathy with a dangerous cause. Accordingly they are making the effort to read a needed lesson to preachers, teachers, institutions and co-operative move-

maintains the unaware attitude it assumed in its article on the Federal Council, it is going to find an inviting field for criticism. For the messages of the Federal Council have been but the commonplaces of social awareness in this generation, and if these are to be called radical, then Mr. Lewis is exploiting a social philosophy which needs adjustment to modern Christian convictions. To find in the ideals of industrial democracy an alarming and almost criminal radicalism, as he does, is to identify oneself with a school of economics which is obsolescent, and ought soon to become obsolete.

There are several classes of opinion among men interested in industrial affairs. There is first that sort which is bitter against the aggressions of labor, and would be glad to hold it in check by every means. For such an opinion there is no little justification. The present situation is almost intolerable, and upon the shoulders of the labor group these conservative business men place the major portion of the responsibility. They have the feeling that labor should be taught its place. It is their view that capital has the right of investment at will, and the right of control of its plants and its employees. They would like to return, they say, to the days when an incompetent or an obstreperous workman could be discharged without consulting any workman's committee. To them labor is a commodity to be secured in the cheapest market, and to be treated like any other purchasable thing.

It is astonishing and discouraging to discover to what an extent this opinion prevails among the substantial business men who make up the major portion of the lay membership of the churches. They appear to have a perfectly fixed and inflexible scheme of judgment regarding all labor organizations. They are implacable in their resentment of what they regard as the arrogance and bumptiousness of labor leaders. It must be confessed that there is much to be said for that point of view. The astonishing thing is that the laboring people do not go further astray and make worse decisions, considering the type of leadership they have. But the true student of economic conditions must look beyond the follies and vagaries of a movement to understand its spirit and ideals.

There is a second class of capitalistic citizens who have come as far as the halfway house on the road to industrial good will. They are really solicitous about their working people. They want to provide them the recreational and welfare devices which have become the tokens of a better understanding between employers and employees. They favor labor unions, at least to a degree. They provide pensions for retirement or disability. They build "additions" or industrial towns, in which the workmen are encouraged to own their homes. They erect hospitals, schools, theaters and even churches for the benefit of their men and women. And they are happy in the belief that this is the ideal situation, and that the labor question is solved. There is much to be said in favor of this sentiment. If just wages and hours of labor form the basis of the plan, certainly there is far less likelihood of friction and trouble than under less favorable conditions.

But the most benevolent and pa-

gone, and that the most dangerous form of anarchy is the attempt to perpetuate it by mere force, as Judge Gary and his company are trying to do. They are also aware that any form of paternalism and patronage is increasingly odious to self-respecting employees. This is one of the most drastic charges made against the Young Men's Christian Association by working men, that it sides with the employers in promoting welfare plants, gymnasiums and the like which put the men under obligations to the company, when they would much rather make their own plans, and would be glad to work with the association to this end.

The group of capitalists that is really sensitive to the movement of events is not afraid of the term "industrial democracy," which sounds so alarming in the ears of the editor of "Industry," for they know that only by some form of co-operation which really shares responsibility, investment, direction and ownership can the solidarity of wholesome effort be secured.

And it is the business of the church to see this fact and to make it a part of its message. Far from being apologetic that this movement of sympathetic co-operation is under way, the church needs to face frankly all the facts, as it has tried to do in the Interchurch Report, and to get all those involved in the industrial problem, employers and employees alike, to face the facts. For there are some very wholesome facts for workmen to ponder in that report, and in all the work of denominational commissions during the past two years. Hardly a great communion has held a conference or assembly without speaking as fearlessly and as pointedly, in the measure of its ability, as the Interchurch Report. Thus, and thus alone, can the new social order, which rests neither on tyranny nor violence, but upon the spirit of good will and co-operation, which is the spirit of Jesus Christ, come to its own.—The Christian Century.

WARM WEATHER ACTIVITIES OF WASHINGTON.

In the diocese it is realized that in spite of the warm climate the summer is the season when some of the most progressive work can be accomplished. The Cathedral provides open-air services, popular alike with communicants and non-Churchmen, and this year it is sending Canon Talbot as a propagandist to acquaint people at the summer resorts with Cathedral building plans. The Laymen's Service Association is taking advantage of the season to extend its membership into some of the rural parishes which in winter are relatively inaccessible on account of bad roads. Parishes at Rockville and Seat Pleasant have already organized branches of this association which may be considered a fruit of the Nation-Wide Campaign. The president of the Washington association, George B. Seldon, has been presented with a gavel, the head of which is made from a magnolia planted by George Washington at Mount Vernon in 1779, and the handle from a tree of the same variety which was planted by LaFayette in 1824.

BEQUESTS OF DR. McKIM.

The Rev. Dr. Randolph Harrison McKim, late rector of the Church of the Epiphany, Washington, D. C., left the following bequests to Church and philanthropic institutions: \$1,000 in cash to the endowment fund of his church and a similar amount to the Domestic and Foreign Missionary Society; cash bequests of \$500 to Washington and Lee University, the Florence Crittenden Home, Virginia Educational Society to prepare young men for the ministry, and Camp 171 of Confederate Veterans. The American Security and Trust Company was made executor of the estate which it will hold in trust, paying amounts to certain relatives, the will having already made provision for the widow. Upon the death of the survivors of these beneficiaries the trust fund of the estate is to be divided, five-twelfths going to the Virginia Theological Seminary and seven-twelfths to the University of Virginia. The will stipulates that if these institutions should erect buildings, or endow scholarships they should bear the name of the donor. Dr. McKim also left a number of legacies to other relatives and friends.

THE BOOKSHELF

Yearly statistics are always interesting—so long as they appear only annually! The statistics about book publications for the Literary Digest for 1919 have just been completed. There were published altogether 8,594 books last year, the smallest number since 1906, and 643 less than the total number for 1918. Six classes of books show a gain over 1918—sociology and economics of 125, fiction 116, applied science, engineering, which were formerly called useful arts, 88; general literature, essays, 86, and medicine and hygiene two. Religion and theology records exactly the same number as in 1918. The principal losses were among books on military and naval science, 237. Poetry and drama lost 139. History, which in 1918 held first place, records a loss of 110. Biography had a loss of 82, agriculture 78, education 73, and juvenile books 69. Of the total number of books published, 10.54 per cent were fiction, 10 per cent economics and sociology, and 9.5 per cent history, 8 per cent religion and theology, 7 per cent science, 6 per cent poetry and drama, 6 per cent applied science, 5 per cent juveniles, 5 per cent agriculture, 4.5 per cent medicine and hygiene, 3 per cent each philosophy, biography, philosophy, and education. 2.5 per cent law, 2 per cent geography, 1 per cent each fine arts and domestic economy, and less than 1 per cent military and naval, games, music, and general books. Great Britain published during 1919 a total of 8,622, only twenty-eight more books than the United States. Of the 8,594 books published in the United States, 7,625 were new books, 969 were new editions, 7,179 were by American authors—giving the lie to those who say we will read nothing except the work of Englishmen—and 1,615 were by English or foreign authors; 2,853 were pamphlets.

Now is the Day of Judgment, by Rev. James L. Smiley.

Assuming as his working hypothesis that the present is The Day of Judgment in the true Biblical sense, Mr. Smiley supports the theory by striking citations of current history which fulfill the prophecies of the Old and New Testament. From its title and character one might at first think of the book as of the same type as the many Seventh Day Adventist books of a like nature. But it is a vast step forward from such a treatment. It has no fanciful inter-pretations of the mechanical construction of the King James version of the Holy Scripture, nor is it based on verbal inspiration or mystical application. It is rather a matter of fact application of the principles of Revelation to the crises of the day, with a calm, dispassionate plea for Christian use of the opportunities God is presenting in these later days, treated with the great faith, hope and love of the writer. Mr. Smiley has included in an Appendix his draft of a constitution for a League of Nations together with notes on the same. This constitution, first published almost simultaneously with the signing of the armistice, is a positive and comprehensive Christian document, approached not at all by any of the professional statesmen who tried their hand at the business at Versailles. This constitution alone is worth the price of the book, illustrating as it does the fact that, the diplomats of the world are incapable of framing any peace that is lasting, but that we will have to look to the Socialist Christians to embody the principles of Christianity into international agreements if they are to meet the needs of the dispossessed of the world who will insist upon justice until it is attained.

UNIVERSITY OF CHICAGO STUDENTS RELIGIOUS.

Statistics on the religious life of the students of the University of Chicago have been collected. The result has been very gratifying to the religious leaders of the university. The figures prove that, contrary to some popular impressions, the relation of the university students to religious institutions is a very vital one. Nine out of every ten students go to church and this number are members of churches. About ten per cent are engaged in some religious work such as teaching a Sunday School class.

PREACHERS' SONS DO BECOME MINISTERS.

The popular idea that the sons of the ministry never go into the ministry seems to be discredited by the recent surveys of the Interchurch World Movement. A survey of 825 students for the ministry showed that 144 came from preachers' homes and four from missionaries', while 266 of the candidates were from the homes of farmers. Considering that there are millions of farmers where there are thousands of preachers, these figures are very striking. The survey shows that the number of ministerial students in seminaries during the past ten years has been slowly increasing, while it fell off during the decennium of 1890-1900. The increase, however, is not equal to the increase of membership in the church. About one-fourth of the seminaries have less than twenty students and only one-fourth have more than sixty-nine. These facts would seem to indicate that there should be considerable consolidation among the seminaries of the country and that students coming from a distance should be helped to pay their railroad fares. This would mean economy and efficiency.

NEW RECTOR IN RICHMOND

The Rev. J. H. Gibboney has resigned St. Stephen's Church, Goldsboro, N. C., to accept the Church of the Epiphany, Richmond, Va. Mr. Gibboney has been widely connected with the diocesan work of East Carolina and at the time of his resignation was a member of the Bishop and Executive Council, chairman of the Department of Religious Education, and editor of the diocesan magazine, the Mission Herald.

TO GO TO ST. LOUIS

The Rev. C. E. Beach has accepted a call from the vestry of St. Paul's Church, St. Louis, Mo., his address after August 25th being 1900 Louisiana Ave., St. Louis. For the past five years he has been working in Oklahoma, having a chain of Missions in the southwestern part of the district a part of this time.

NO FAITH.

As rain was badly needed in the district the followers of a darky evangelist approached him with the request that he would hold a special service to pray for rain. The day arrived and the church was packed.

Ascending the pulpit the evangelist thus addressed the flock: "You people will all get mighty wet today 'cause you hab no faith. We hab all assembled here to pray for rain and not one of you hab brought an umbrella."

"COME HOLY SPIRIT, HEAVENLY DOVE."

(Founded on Hymn 200)
Come Holy Spirit, Heavenly Dove
With all Thy quickening powers,
Fan into flame the smouldering love
In these poor hearts of ours.

We would not grovel here below
Fond of these earthy toys,
Our spirits fain would rise and go
To meet eternal joys.

Help Thou our feeble, faltering
tongues
Hosannas glad to raise,
And turn our faint and plaintive
songs
To ardent hymns of praise.

Come Holy Spirit, Heavenly Dove
With all Thy quickening powers,
Increase our faith in Jesus' love
The source and strength of ours.
Juliet C. Smith.

A PROBLEM

Some idea of the problem which some of our missionaries have to meet is shown by the fact that a recent census of the public school children in a Western mining town—nearly seven hundred in number—showed that twenty-four per cent were Croatian, nineteen per cent American (including a sprinkling of negroes), ten and a half per cent Slav and nine per cent Italian, the remainder being composed of small numbers of Finns, Lithuanians, Russians, Scotch, Swedes and Irish.

A Form of Prayer for Occasional Use

BY REV. BERNARD IDDINGS BELL,
President of St. Stephen's College

SOCIAL INTERCESSION AT THE COMMUNION

1. As the Priest enters, say:

Jesus Christ, God and Man, who for love of us laid aside all the glory of Heaven to serve Humanity, and Who by Thy Cross didst once and for all triumph over human selfishness we desire to offer Thy perfect sacrifice in these symbols of Thine appointment. Let our imperfections be forgiven us; let our pleading of Thy Oblation be accepted; and let Thy very self become our Food; that Thy purposes everywhere may be accomplished and all mankind be saved from that materialism and that self-seeking which are the negation of Thy Gospel and the ruin of the world. Amen.

2. At the Kyrie,

Remember that it is all the social fabric and not merely the congregation, for whom you pray when you say "Have mercy upon us."

3. Between Epistle and Gospel say:

Let my ears be opened to hear the good news of salvation from sin, my own and that of all society, through the friendship and love of our Savior Jesus Christ.

4. As the Priest prepares the Bread and Wine, say:

Let this bread and wine become to us, in Thy Sacrament, Thy kindly body and blood that Thou mayest, through it touch Thy Friendship and strengthen us with the consciousness of Thy Presence.

Make us able to feel Thee in very truth before us and to know Thee once more as Thou art: to see in Thee One who lives not for mere earthly things; One who fears not to tell the Truth; One who scolds not; One who endures bravely; One who loves justice and sincerity, wherever they may be found; and who hates heartlessness and cant, wherever they may be found; One who values men for what they are and not for pretense or mere possession.

Help us to adore Thee and to seek ourselves to become more and more like Thee. Then in truth shall we become co-workers with Thee in the establishment of Thy Kingdom.

5. At the Confession, recall that it is not merely on your own behalf but on that of all men everywhere, and for those social evils and injustices in the guilt for which we all are sharers.

6. During the Communion, while others are receiving, say:

O Lamb of God, who takest away the selfishness out of the world, have mercy on us all, and establish Thy reign of peace, built upon justice and love.

Take away from the world internationally the hates and undue ambitions of peoples, that love of country may be sanctified for the furtherance of Thy world-wide Kingdom.

Take away from men industrially the longing for dominion, mastery, and privilege, and encourage us all to labor truly, by head and hand, honestly to earn each his own daily bread.

Take from my heart the love of self, that I may not, while preaching Thy Way unto others, be myself a castaway.

"O God of earth and altar,
Bow down and hear our cry.
Our earthly rulers falter,
Our people drift and die;
The walls of gold entomb us,
The swords of scorn divide,
Take not Thy thunder from us,
But take away our pride.

"From all that terror teaches,
From lies of tongue and pen,
From all the easy speeches
That comfort cruel men,
From sale and profanation
Of honour and the sword,
From sleep and from damnation
Deliver us, good Lord!

"Tie in a living tether
The prince and priest and thrall,
Bind all our lives together,
Smite us and save us all:

In ire and exultation
Aflame with faith and free,
Lift up a living nation,
A single sword to Thee."

—G. K. Chesterton.

7. At the Communion, upon returning from yourself receiving, say:

Lord, Thou hast given Thyself to me, that I may have courage and strength to give myself to Thee. Conform my will to Thine, Lord Jesus, that I may help Thee bring in Thy Kingdom on the earth as it is in the heavens.

8. At the close of the service, say:
O God of Truth, whose living WORD Upholds whate'er hath breath,
Look down on Thy Creation, Lord,
Enslaved by sin and death.
Set up Thy standard, Lord, that we Who claim a heavenly birth
May march with Thee to smite the lies

That vex Thy groaning earth.
The Word was made Flesh and dwelt among us, and we beheld His glory, as of the Only-begotten of the Father, full of grace and truth. Alleluiah!

Thy Kingdom come: Thy will be done on Earth as it is in Heaven.
Thanks be to God.

ORDINATION

An ordination service of unusual interest and solemnity was conducted in St. James' Church, Wilmington, N. C., July 25th, when Bishop Darst advanced the Rev. Alexander Miller to the priesthood. All of the parish churches in the city gave up their services to participate in this one. The candidate was presented by the Rev. Frank D. Dean, a seminary classmate. The ordination sermon was preached by the Rev. A. R. Parsley, another classmate. The combined church choirs of the city rendered the music. Mr. Miller is a graduate of the Virginia Seminary, class of 1918.

NEW RECTOR

The Rev. Walton Hall Doggett, rector of St. Anne's Church, North Billerica, and minister-in-charge of St. Alban's Mission, North Chelmsford, Mass., and St. Luke's Mission, East Billerica, has accepted a call to the Church of the Good Shepherd, Dedham. He will begin his new work the first Sunday in October. Mr. Doggett succeeds the Rev. William F. Cheney, who has been rector of the Church of the Good Shepherd for forty-five years.

PARISH CONGRATULATED.

Augusta, Ga.—In response to a letter from the Rev. G. S. Whitney, enclosing the tabulated returns of the parish, St. Paul's Church has been congratulated by the Rev. R. Bland Mitchell, manager of the Nation-Wide Campaign, for its achievements in the campaign. St. Paul's Church made an increase of 600 per cent for the Church's mission, and has likewise forged ahead in the matter of parish support.

PUBLIC MEMORIAL FOR CHURCHMAN.

Utica, N. Y.—Over \$7,000 has been received in three days toward a memorial to the late Thomas R. Proctor, through popular subscriptions ranging in amount from 25c to \$100, which latter sum has been fixed as the limit any single person is to subscribe. The memorial will probably be a statue to be placed in one of the parks given by him to the city.

MINIMUM SALARY.

The Diocesan Council of New Hampshire voted at a recent meeting that the minimum salary for an unmarried priest should be \$1,200 and for a married priest or an unmarried priest with dependents, \$1,500 and a house. The meeting, which lasted part of two days, convinced those present of the practical value of the new organization.

\$10,000 BEQUEST FOR PARISH

Cortland, N. Y.—By the will of Miss Mary L. Hooker, Grace Church will receive the sum of \$10,000, to be invested and the income applied to the running expenses of the parish.

CHURCH SERVICE LEAGUE EXPLAINS ITSELF

The National Committee of the Church Service League has issued a very lucid Statement explaining the origin of this federation of women's organizations, and the method of organization advised for the formation of parochial, diocesan and provincial councils. The Statement is illustrated and clarified by charts. The officers of every woman's organization, the clergy, vestrymen and diocesan officers would all do well to obtain copies of the Statement, and read the explanation of the purpose and methods of the Service League. Copies may be obtained for ten cents by addressing the Church Service League, Church Missions House, 281 Fourth Avenue, New York City.

In brief, the Statement explains the purpose of the Service League to be "to interest all the women of the Church in the work of the Church as a whole." So far as the women of the Episcopal Church are concerned, less than fifty per cent are actively working in the Church. Those who are working are divided into various groups and societies which too often work without co-relation of their activities. The Church Service League establishes a clearing-house for the activities of the women of the Church and avoids alike duplication, and omission of necessary work.

The method of the Church Service League is threefold, spiritual inspiration, education and service. The organization is parochial, diocesan, provincial and national. The recognized unit of the Church Service League is defined as the "parochial organization which co-ordinates all existing societies in which women work in the parish, and which undertakes each year some definite service in the parish, the community, the diocese, the nation and the world." The parish organization consists of a parish council, containing the rector, the parish visitor or deaconess, one or more representatives from each woman's organization in the parish, one or more from the Church School, and two or more from the parish at large. The diocesan council includes the bishop, representatives of all diocesan women's societies, and five members at large. The provincial council contains five elected delegates from each of the diocesan councils. Finally, the National Committee of the Church Service League—which was organized last winter and which has been actively at work since December—contains three representatives of each of the societies of Churchwomen having national organization, nine members at large, and one delegate from each of the provincial councils. (Only Province II has thus far elected such a representative.)

The last sentence in the Statement throws interesting light on the probable future development of the league. It says: "The Church Service League is held as a trust in the hands of the women of the Church only until such time as the men also join forces, and some further plan is devised by means of which the whole Church may be brought to bear upon the whole task that is before us." Already a number of parish councils report representatives of the men's organizations as members.

There has naturally been considerable confusion in regard to the meaning and organization of the Church Service League. This Statement together with the Program which is to be ready in September, should go far towards clearing up all misunderstanding and misconceptions in regard to the league and the work it proposes to effect.

MODERN ART.

An "Impressionist" Painter, now resident in a lunatic asylum, says to all his visitors: "Look here, this is my latest masterpiece." They look, and seeing only an expanse of bare canvas, they ask: "What does that represent?"

"That represents the passage of the Children of Israel through the Red Sea."

"But where is the sea?"

"It has been driven back."

"And where are the Children of Israel?"

"They have crossed over."

"And the Egyptians?"

"They will be here directly. That's the sort of painting I like—simple, suggestive and unpretentious."

LET US SMILE

The thing that goes the farthest towards making life worth while,
That costs the least and does the most, is just a pleasant smile.
The smile that bubbles from a heart that loves its fellowmen
Will drive away the cloud of gloom and coax the sun again.
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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.