

Please read the notice
on the fourth page and
then help the Witness.

The Witness

"FOR CHRIST AND HIS CHURCH"

Next week: "The Ultimate Power," by A. H. Gray. An article all should read.

VOL. IV. No. 54

CHICAGO, SEPTEMBER 4, 1920.

\$1.00 A YEAR

UNVEIL STATUE OF LINCOLN IN ENGLAND

In the presence of a distinguished British and American company, the Duke of Connaught unveiled the great bronze statue of Abraham Lincoln, which is the gift of the American people to Great Britain—a statue which sets enduringly among us the figure of a man whom we in England revere for his wise statesmanship, the impartial and comprehensive quality of his mind, and his intense sympathy with human nature. The statue is placed in Canning Square, Westminster, under the shadow of the historic Abbey and the Houses of Parliament, and adjacent to the monuments of great British statesmen. Representing Lincoln standing in front of a chair, it is a replica of the famous statue in Lincoln Park, Chicago, by the American sculptor, the late Augustus St. Gaudens.

A large body of American Boy Scouts lined the enclosure, and prior to the unveiling the statue was hidden by the British and American flags.

Before the ceremony a meeting was held in the Central Hall, with Lord Bryce in the chair. Mr. Elihu Root, on behalf of the people of the United States, handed over the statue to the British nation, and in his address laid stress on the great principles animating Lincoln's career, insisting that these principles made it impossible for the two nations ever to be on opposite sides. The Prime Minister, Mr. Lloyd George, accepted the gift, and in a few well chosen words declared that the world to-day "needed the help of the America of Abraham Lincoln."

After a dedicatory prayer by Dr. Darlington, Bishop of Harrisburg, the Duke of Connaught paid an eloquent tribute to the memory of America's greatest patriot, and in the course of his remarks said:

"We thank our American friends most warmly for this generous and noble gift. May the presence of this statue in our midst in London be an inspiration to us all of the great principles for which Lincoln lived and died, and may it also constitute another bond that may help to forge a lasting friendship and understanding between the British and American peoples."

After the British national anthem *The Star Spangled Banner* was sung, and then the Westminster Abbey choir gave a beautiful rendering of *The Battle-Hymn of the Republic*. The rain poured down unceasingly throughout the ceremony; but no rain could damp the enthusiasm or lessen the emotion of a memorable and wonderful afternoon.

At the base of the statue were placed five wreaths, from the Anglo-American Society, the Pilgrims, the Lancashire Cotton Spinners, the Native Races of Africa (through Bishop Oluwole, the Assistant Bishop of Nigeria), and the Veterans of the American Civil War resident in England.

SAVE WESTMINSTER!

The Dean of Westminster, England, has appealed to the "people of the English speaking world" for funds to save the most historic sacred building in the empire, "especially appealing to the American people." The Dean looks across the sea for money, since he states, the "war has depleted the resources of his countrymen to the point of not being able to preserve without assistance relics that they hold dear."

The sum needed to restore the fabric, which in modern times has suffered heavily from the vibrations of street traffic, is set at £250,000 sterling, roughly \$1,250,000.

In the last thirty years \$500,000 and more has been spent in caring for the abbey.

SEVENTY CITIES TO CELEBRATE TERCENTENARY

Seventy mass meetings in as many cities of the United States are to be held in celebration of the Pilgrim Tercentenary under the auspices of the American Mayflower Council which is composed of one hundred representative American men and women and of which Henry Churchill King is Chairman. These meetings will be held by twelve teams each of which will have with them a distinguished Englishman and an eminent American as the principal speakers. The climax meeting will be held in New York City, November 26. The tentative itinerary of the twelve teams and the dates of meetings are as follows:

Number 1. Albany, Nov. 15; Utica, Nov. 16; Syracuse, Nov. 17; Rochester, Nov. 18; Buffalo, Nov. 19-21; Bridgeport, Conn., Nov. 22; New Haven, Nov. 23.

Number 2. Philadelphia, Nov. 15; Washington, D. C., Nov. 16; Baltimore, Nov. 17; Pittsburgh, Nov. 18; Harrisburg, Nov. 19-21; Scranton, Nov. 22.

Number 3. Richmond, Nov. 15; Norfolk, Nov. 16; Savannah, Nov. 17; Charleston, Nov. 18; Jacksonville, Nov. 19-21.

Number 4. Atlanta, Nov. 15; Birmingham, Nov. 16; Chattanooga, Nov. 17; Nashville, Nov. 18; Memphis, Nov. 19-21; Knoxville, Nov. 22; New Orleans, Nov. 23.

Number 5. Dallas, Nov. 15; Houston, Nov. 16; Oklahoma City, Nov. 17; Wichita, Nov. 18; Little Rock, Nov. 19-21.

Number 6. San Francisco, Nov. 15; Los Angeles, Nov. 16-17; Portland, Oregon, Nov. 18; Seattle, Nov. 19-21; Spokane, Nov. 23; Missoula, Montana, Nov. 29; Billings, Nov. 25.

Number 7. Minneapolis, Nov. 15; St. Paul, Nov. 16; Fargo, N. D., Nov. 18; Des Moines, Nov. 20-21; Omaha, Neb., Nov. 22; Lincoln, Nov. 23.

Number 8. St. Louis, Nov. 15; Springfield, Ill., Nov. 19-21; Kansas City, Mo., Nov. 18; Topeka, Nov. 19-21.

Number 9. Chicago, Nov. 15; Milwaukee, Nov. 16; Madison, Wis., Nov. 17; Indianapolis, Nov. 19-21; Louisville, Nov. 22; Cincinnati, Nov. 23; Lexington, Ky., Nov. 24.

Number 10. Denver, Nov. 15; Salt Lake City, Nov. 16; Ogden, Utah, Nov. 17; Cheyenne, Wyoming, Nov. 18.

Number 11. Detroit, Nov. 15; Grand Rapids, Nov. 16; Toledo, Nov. 17; Marietta, Ohio, Nov. 18; Columbus, Nov. 19; Cleveland, Nov. 20-21.

Number 12. Boston, Nov. 15; Portland, Maine, Nov. 16; Concord, N. H., Nov. 17; Providence, Nov. 18; Worcester, Mass., Nov. 19; Springfield, Mass., Nov. 20; Hartford, Conn., Nov. 21.

In each of the cities to be visited a strong Mayflower Committee of leading business men and women and clergymen has been formed, who will have charge of all the local arrangements and program.

TO USE RACINE COLLEGE

The midwest province of the Protestant Episcopal Church has asked the Bishop of Milwaukee and trustees of Racine College to allow them the use of that institution for three years more as a training school for Church project workers. A pledge of \$7,000 has been subscribed toward paying the interest on the indebtedness of college, which will be undertaken by the Church, should the request be granted.

The college has been used as an experimental station for the training of lay workers, conferences, schools of method and demonstration schools for the last year.

Because of the failure to provide in the provincial budget for a continuance of the plan a special meeting was held this week at Warsaw, Ill., at which the petition was indorsed.

CONFERENCE AT SEWANEE A SUCCESS

Surpassing all other sessions in its history, the tenth annual conference of the Sewanee Summer School for Workers, held at the University of the South for ten days, Aug. 3-12, was attended by over 225 students representing thirty-one dioceses and missionary districts, and the opinion was expressed by visitors who have attended the other large conferences, that the curriculum was as fine as any training school of the Church. Every diocese and missionary district in the Fourth Province sent delegates, and outside of the Province representatives were present from the Dioceses of Montana, Arkansas, Milwaukee, New Jersey, Newark, Washington, Pennsylvania, Missouri, Virginia, Southern Virginia, South-west Virginia, Dallas, Texas, and West Texas, and the missionary districts of Cuba, Honolulu, and Alaska. The number of clergy registered was 38—several others spending their vacation on the mountain attending some of the classes and lectures, and there were two bishops.

Courses were given in missions, with special emphasis on the Church Service League; social service, and religious education, the latter including teacher training classes, the Christian Nurture Series and the Church Service League. Of special note was the course on "The Teacher," instructed by the Rev. Charles H. Goynton, D. D., of the Diocese of Newark. The Rev. W. H. Milton, D. D., executive secretary of the Department of the Nation-wide Campaign, gave two fine addresses on the forward program of his department, and the Rev. Robert W. Patton, D. D., spoke one evening on the negro problem. An interesting stereopticon lecture was given by the Rev. Charles E. Betticher, editor of *The Spirit of Missions*, on the work in Alaska, and Christian Americanization was presented in an illustrated lecture by the Rev. Charles T. Bridgeman, of the Bureau of Foreign-born Americans and their Children. The third stereopticon lecture was on "A Trip to Armenia," and was given by the Rev. Dr. Boynton. Voluntary contributions were made during the conference to the Near East Relief fund amounting to \$476.75, and a special collection taken up on the Feast of the Transfiguration for the Emerald Hodgson Infirmary located at Sewanee, amounted to \$74.80.

On the second evening a cablegram was received from London from the president of the Presiding and Council, the Rt. Rev. Thomas F. Gailor, D. D., sending greetings, and the president of the Fourth Province, the Rt. Rev. W. A. Guerry, D. D., also sent a card of greetings from London, and which was read at the same time. The bishop coadjutor of Tennessee, in whose diocese the conference was held, the Rt. Rev. Troy Beatty, D. D., also remembered the school by sending a telegram regretting his absence.

Deep gratification was felt by the students over the offer of a life by a young woman from the Diocese of Tennessee who volunteered for service and who will enter training at once in one of the schools for deaconesses, and after completing her training will work for the Church Mission of Help. Life work conferences were conducted by Mrs. George Biller, field secretary of the Woman's Auxiliary to the Presiding Bishop and Council.

Two lovely pageants were presented during the conference, one "The Church and the Light," and the other "Mother Country and Mother Church," directed by Mrs. Davis Taylor, of Memphis, Tenn.

As in all other summer conferences the devotional life had its important place in the daily routine, and special

TWO MOVEMENTS TOWARDS UNITY

A movement towards Christian reunion, proceeding mainly from those engaged in theological teaching, should be recorded, for it may have far-reaching results. Dr. A. C. Headlam, Regius Professor of Divinity at Oxford, reports that at a Conference held in the university city, it was resolved, in view of the large measure of unity already attained in the most essential matters of faith and service, to approach the representative bodies of the various branches of the Church in Britain, "and more particularly and immediately the Lambeth Conference," to urge the necessity of creating a Council as representative as it can be made of our whole Christianity, to forward God's rule among men. It will be seen that the terms of the proposal could not be more comprehensive. No doubt the World Conference on Faith and Order, a preliminary meeting of which assembled at Geneva on August 12, took note of this effort. An outcome of the great Missionary Conference held in Edinburgh in 1910, the W. C. F. O. was initiated by the American Episcopal Church, which first approached other churches in America and then was instrumental in sending Commissions to the Anglican and Free Churches of Britain. Passing through London, on his way from America to Geneva, Mr. Robert Robert H. Gardiner, the enthusiastic secretary, gives a very hopeful account of the progress of the movement whose aim—like that of the Oxford Conference—is the ultimate unity of the whole Church of God on earth. He says the Conference will be composed of at least 150 representatives of fifteen great groups of churches, Rome being the only conspicuous exception, and will be the first great step towards presenting every section of the Christian Church to the world as "members of one body" of which Christ is the living Head.

hours were given to worship. The day began with the celebration of the Holy Communion at 6:45, and this was followed by Bible study from 8:30 to 9:10, led by Canon DeVries of the National Cathedral. Noon-day prayers were said in each class room, the lesson being suspended for five minutes' devotion, and every afternoon evening prayer was said at 6 o'clock at All Saints' Chapel, a short address being given by one of the visiting clergymen. On Saturday evening a Quiet Hour was held in the Chapel in preparation for the next day's Holy Communion, and this was led by the Rt. Rev. William Mercer Green, D. D., Bishop Co-adjutor of Mississippi.

Recreation in the afternoon consisted mainly of hikes and drives to neighboring drives when the weather permitted, but the floods descended upon the Sewanee students for one week, and the comment of a clergyman from the mid-west when he said "we have not had a dry moment," expressed literally the feelings of everyone.

The guiding spirit of the school, and its founder and director is the Rev. Mercer P. Logan, D. D., rector of St. Paul's Church, Charleston, S. C., and secretary of the Fourth Province, and at the last meeting of the conference, the Rev. Gardner L. Tucker, D. D., in one of his humorous addresses, offered a resolution, because the school has become so "loganzized," to create the office of "Mercer P. Logan" to which the Rev. Dr. Logan was elected, the office to continue only during the life-time of the present incumbent. Resolutions of thanks and expressions of appreciation were offered to Dr. Logan for his untiring efforts in behalf of the students, and to the authorities of the University of the South and the residents of Sewanee for Sewanee for their work of preparation for the sessions of the school.

A NATION WIDE MISSION IN FALL

The Executive Council of the Church announces a nation-wide preaching mission to be held in every parish during the first two weeks of the coming Advent season.

The following statement has been issued by the Presiding Bishop and Council:

"There is a wide-spread feeling throughout the world today that the most supreme need of the hour is a revitalized Christian faith. It is also clear that there can be no great spiritual awakening except through the constituted channels of the Christian Church.

"On its spiritual side, the recent Nation-Wide Campaign revealed the fact that there is a latent potentiality in our Church that, once called into service, would effect results of incalculable value, not only to the Church itself, but to the nation. No one can observe, even superficially, the trend of things following the world war, without feeling gravely concerned about the Church and its ministry and their relation to the highest and holiest ideals of our individual and corporate life.

One of the greatest editors in America said recently that the supreme need of this hour for America was not a new interpretation of democracy, but a larger interpretation of Jesus Christ and Him crucified. On every hand there is a clamor for the vital things of religion, and it is becoming increasingly clear that, if this age of reconstruction is to witness a vital and vitalizing spiritual awakening, it must come through the co-operative service of those upon whom the administration of the Church's affairs rests.

"Sporadic efforts have been made from time to time to revive and stimulate and make more active the Christian faith, but no real nation-wide co-operation of the religious forces of our own Church has thus far been effected. On the contrary, there has been a definite drift to diocesanism and parochialism, and a sense of national consciousness, so far as our Church is concerned, has been lacking.

"We are called upon today as never before, to make our faith a living reality in the life of the nation. In many respects the call is more imperative than the 'call to the colors.'"

GENEVA CONGRESS OPENS

The daily papers have cabled reports of the opening of the preliminary Congress on the Faith and Order of the Church at Geneva, Switzerland, on August 12th, when it is stated, there were more than 150 delegates present from 35 countries.

Bishop Brent was elected president and Robert Gardiner of Gardiner, Maine, general secretary.

In his opening address as president Bishop Brent said, according to the report in the New York Times, that never in the history of Christendom had such a congress assembled. They hoped by this conference to attain greater unity of the Church throughout the world and to draw Christian communions closer together. The idea of the congress originated ten years ago in the United States, he said, but owing to the war it could not meet sooner.

Bishop Brent concluded his impressive address as follows:

"The moment of our meeting is indeed a critical one in the world's history. We stand in the midst of a bewildered and shattered world. We can hardly say what a day will bring forth."

EDITORIAL

By Bishop IRVING P. JOHNSON.

GIFTS NOT BARGAINS.

In the New Testament the word "wages" is coupled with "sin" and the word "gift" with "eternal life."

When the Church was a militant body, the idea of obedience was particularly stressed; when it became a department of state, the idea of emoluments became prominent; when the bourgeoisie siezed upon it, the prevailing idea was that of rewards for respectable living; when the business world dominated it, religion became a matter of dividends; and if labor ever siezes the Church, as it well may, they would serve God for wages and strike if the Church failed to produce.

We have already read articles which indicate that the religion of Jesus Christ helps to make investments safer, and we have also read articles complaining that the Church failed in helping the working man to get higher wages.

* * *

It has frequently occurred to me that God offers man, through Christ and the Church, something that man is not big enough to appreciate. He offers us love and we want information; He offers us a gift and we want wages; He offers us eternal life and we demand physical comfort; He wants us to be sons and we begin to bargain.

He asks us to accept His promises on the trust of friendship and we wish to make it a purely business transaction. He does not offer us immunity from poverty, pain and punishment, but rather that, in spite of these sorrows, we may inherit eternal life. With a trader's instinct we disregard the promises and demand present payment.

We take God's promissory notes, given us for a nominal consideration, and we want to discount them at once for cash.

Verily, we have our reward, if we receive only ten cents on the dollar.

* * *

It is an age in which our charities are run upon the principle of business efficiency.

We give our alms to a corporation which guarantees to distribute them scientifically, if not sympathetically.

This may result in more physical comfort to the poor, but it does not result in more human sympathy for the well-to-do.

It unquestionably results in hardening both the rich and the poor.

I presume God allows poverty because of spiritual benefits, and we treat it as though it were an end in itself.

I have always maintained that the parable of Dives and Lazarus teaches us clearly that the poor do more for the rich than the rich do for the poor.

For Lazarus could have given Dives eternal life if he had had the decency to know it. But the most that Dives could have given Lazarus was temporary relief.

No one maintains that our charitable organizations are concerned about giving eternal life to anyone. They exist to minister temporary relief—possibly to effect a permanent cure. Certainly if I were a poor man I would hurry to get away from bureaucratic charity, by becoming rich.

The fine sympathetic relation between those who have and those who haven't is lost sight of. The stomach is filled but the soul is starved, as is intended.

* * *

Our Churches, too, are run on business principles. This is well. It certainly is not a manifestation of piety to be lacking in common sense. The harmlessness of the dove is not injured by the wisdom of the serpent.

But the Church does not exist for business purposes. Its end is not attained when immaculate ushers have filled the pews with perfect gentlemen and ladies who, in their turn, have filled the treasury with spotless cash. Such sign of prosperity is well, but in all times of our prosperity may the good Lord have a care for us. The Church in prosperity is even more prone to fail than in adversity.

We say that we are rich and do not realize that we are poor and naked.

* * *

It is the fashion of the day to carry the principles of trade into the House of God, so that it becomes a house of merchandise in which we make bargains with God.

We ask ourselves whether what we are doing is useful?

We have no conception of giving God something, because it expresses our love rather than because we think God needs it.

We are like the man who confines his Christmas presents for the family to vacuum cleaners and washing machines.

We do not go to the early service, or teach in Sunday School or serve in the Altar Guild, because we say, "What's the use?"

If the Church could furnish everybody with a utilitarian job, everybody would at once feel that he had a job for which he might hope to receive a reward in heaven.

When our Lord commended the widow who gave her two mites, I do not fancy that he had estimated the helpfulness of those two mites to God.

The treasury of the temple under Annas and Caiphas was not distinguished for the beneficent way in which it was administered.

It was not the usefulness of breaking the box of ointment that Christ commended.

It is not the commercial value of a gift that makes it acceptable, but rather that someone is thinking of us.

I wish that our people would do more things because they are thinking of God and want to express that thought in some kind service.

I am sure God does not need the money of a multi-millionaire half as much as he longs for the gift of a little child.

Unless love is behind our science it is worthless to God, and if love be there, any gift is worth making.

It is this idea which causes many to "do this" in memory of Him. A child of God gets up in the early morning and goes to service, not because he is animated by a utilitarian motive, but because his love is new every morning and seeks some form of expression. What form of expression is better than that which we are commanded to make?

We hear a great deal today of a business man's religion, but I fancy God is not impressed as much by it as he is by the faithful service of a little child.

We are sophisticated to a point where God's House is not a House of Prayer but one of bargaining, and we do not hesitate to throw in a bargain counter for souls who desire salvation at small expense.

ECCLESIASTICAL PUNCTUALITY

To the Editor:

Probably were "all hearts....open, all desires known, and....no secrets....hid," it might be found that unpunctuality in beginning services is more responsible for the prevailing slim attendance on them than may be generally imagined.

Most people have duties to perform, making punctuality on their daily rounds and at their common tasks imperative. And, if attendance, especially at early morning weekday services, be expected or desired, the utmost care should be taken to secure punctuality in beginning them, letting all preliminaries, preparations and the like, precede the announced services' beginning hours. If the Church is for all sorts and conditions of men and women—including busy people—surely her services should begin right on and not the least after time.

The "Martha" who oversees the preparation and serving of breakfasts, to say nothing of the man-servant and the maid-servant and the stranger, or guest, within the gates, should not be overlooked; neither should the trav-

eler with but meagre time to be in church and soon to catch the train or boat for his or her destination, and so on, ad infinitum. If these persons are desired at our church's services, why not try and make it easier for them to attend by at least starting on time? It seems to me theological students should have punctuality impressed upon them as a sort of sine qua non.

Though off the subject, let me urge that at least one door to every church be open, or at least unfastened, say, twenty minutes before all services' beginning times. The reasons seem rather too numerous, various and suggestive to need mentioning.

Wm. Stanton Macomb (Layman)
256 S. 38th St., W. Philadelphia, Pa.
St. Bartholomew's Day, 1920.

By treating our neighbors as they deserve, we only make them worse. By treating them as though they were better than they really are we force them into becoming better.

A man who is in love with himself has few rivals.

The Christian defines greatness in terms of usefulness.

INDIAN BISHOP ON VALUE OF MISSIONS

Preaching at Southwark Cathedral, on Sunday evening recently the Bishop of Dornakal (India) said that men like himself—visitors from non-Christian lands—felt on landing in England a Christian atmosphere which was the creation of hundreds of years of Christian influence. Englishmen were courteous and unselfish and ready to show kindness to the visitor. No doubt this was not realized by people who had never known anything else, but it was very obvious to those who came from parts of the world where the Gospel message was hardly known. If church people could realize the contrast they would show much more enthusiasm for the evangelizing of the dark places of the earth. God has given the Anglo-Saxon race a great opportunity, as He had given the Jewish people an opportunity centuries ago. The Jews had failed God. They had been narrow and insular. The British peoples should awake to their privilege. Millions in India were asking for Christian teaching. The outcast tribes were looking to Christianity to free them from the oppression and slavery under which they suffered. It was the bounden duty of those who had seen the light to hand it on to those who lived without light and without hope.

Bishop Burton, of the Diocese of Lexington, is taking a much needed rest at Blue Ridge Summit, Pa. Dean R. K. Massie is at Charlottesville, Va. The Rev. H. P. Manning will spend his vacation in Baltimore and on West River, Md.

"I Will Now Turn Aside and See This Great Sight"



Moses and the Burning Bush

Moses and the Burning Bush

NOW Moses kept the flock of Jethro his father-in-law, the priest of Midian; and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

2. And the angel of the Lord appeared unto him in a flame of fire out of the midst of a bush; and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

3. And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4. And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush and said, Moses, Moses. And he said, Here am I.

5. And he said, Draw not nigh hither; put off thy shoes from off thy feet, for the place whereon thou standest is holy ground.

6. Moreover he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look upon God. *Exodus 3:1-6.*

Moses' attention was arrested. He turned aside, found he was on holy ground and received a divine message.

Jeremiah and the Potter's Vessel

THE word which came to Jeremiah from the Lord, saying:

2. Arise and go down to the potter's house, and there I will cause thee to hear my words.

3. Then I went down to the potter's house, and behold, he wrought a work on the wheels.

4. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel, as seemed good to the potter to make it.

5. Then the word of the Lord came to me, saying:

6. O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter's hand, so are ye in mine hand, O house of Israel. *Jeremiah 18:1-6.*

Ezekiel and the Hole in the Wall

THE word of the Lord also came unto me, saying:

2. Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house.

3. Therefore, thou son of man, prepare thee stuff for removing, and remove by day in their sight; and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they be a rebellious house.

4. Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing; and thou shalt go forth at even in their sight, as they that go forth into captivity.

5. Dig thou through the wall in their sight, and carry out thereby.

6. In their sight shalt thou bear it upon thy shoulders, and carry it forth in the twilight: thou shalt cover thy face, that thou see not the ground: for I have set thee for a sign unto the house of Israel. *Ezekiel 12:1-6.*

St. Paul on Mars' Hill

19. And they took him, and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest is?

20. For thou bringest certain strange things to our ears: We would know therefore what these tidings mean.

21. (For all the Athenians and strangers who were there spent their time in nothing else, but either to tell, or to hear some new thing.)

22. Then Paul stood in the midst of Mars' hill, and said, Ye men of Athens, I perceive that in all things ye are too superstitious.

23. For as I passed by, and beheld your devotions, I found an altar with this inscription, TO THE UNKNOWN GOD. Whom therefore ye ignorantly worship, him declare I unto you. *Acts 17:19-23.*

All God's prophets, ancient and modern, have been compelled to secure attention before they could deliver their message.

To call attention to religious truths and facts in a striking manner on the printed page is only one of the ways of applying the same principle under modern conditions.

Only that to which we give attention makes any impression on us.

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WHAT WILL THE CHURCH SAY ON LABOR DAY

It is one of the imperative duties of the church to provide a timely and dependable interpretation of the spirit and ideals of Jesus Christ for its people. The preaching of the gospel is not a mere homiletic comment upon ancient Hebrew conditions. It is the application of the principles of Christianity to present conditions. People are wanting to know what Jesus Christ had to say about the things that are robbing their souls. There has been increasing tendency during the past few years to make use of Labor Day Sunday in the effort to interpret to those who make up a large proportion of Church membership something of the real situation which confronts the Church today.

It is but the barest commonplace to say that in the past the atmosphere of the Church with notable exceptions has been much more congenial to the wealthy and leisure classes than to those of the labor group. This was not due to any conscious choice of clientele by the Church, but to the natural selection by which people of refinement and resources attract similar people to themselves and the organizations to which they belong. The result was that the churches in every community came to represent the well-to-do class, and the workers did not feel themselves much at home in such congregations.

For the past ten years effort has been made to remedy this condition through the instrumentality of institutional churches, missions, working men's church clubs, and the like. This movement had been admirable, and has accomplished notable results. But the fundamental fact was still ignored, that the serious business of the church includes the creation of a social and industrial order in which there shall be no longer the cleavage which now exists between the groups of capital and labor. Of late an increasing company of Christian leaders has set itself to the enlistment of the church in serious effort to remove the causes of dissatisfaction which have given many of the working class the feeling of sullen resentment toward the Church and the entire social order in which it is implicit.

These Christian leaders are not revolutionaries. They have no sympathy with anarchy. They are simply concerned that the principles of justice and good will shall be exemplified in industry as in other relations. They realize the fact that the time has gone by when the elementary rights of labor can be longer denied. Among these rights are the limitation of working days and hours to a measure that is equitable and tolerable, such as, in general, the eight-hour day and the six-day week, with such adjustments as particular industries may make necessary; a wage standard commensurate with the advancing cost of living, and permissive of such domestic opportunities as shall afford proper leisure, educational privileges and recreational margins for the workers; protection of women and children, not only in industry, but from such industrial conditions as prevent wholesome living, and threaten the citizenship of the nation; the right of collective bargaining, in consideration of the fact that capital, in

spite of all efforts to the contrary, enjoys and profits by conferences, understandings and agreements which have all the value of combinations and trusts; the opportunity extended to the workers to share to some equitable extent in the profits and the direction of the industries in which they are contributing; and such reasonable safeguards as shall protect them from needless accident; from indigence in old age. In other words, the laborers are asking for a true measure of democracy in industry as in politics, education and religion, and the intelligent portion of the public is rapidly coming to share his view.

It is against this wholesome and inevitable tendency that a certain section of the employing and capitalistic class is setting itself with alarm and indignation. The desire of this group is to get back as quickly as possible to the days of complete control of the processes of industry by the men who furnished the initial investment and the directing. It has been complacently assumed by many of these men that the supply of funds to start a manufacturing enterprise entailed the stockholders to permanent control, irrespective of the facts that the workmen contribute an equally essential factor in the process, and that in many, perhaps most, cases, the proceeds of the industry go to its gradual enlargement until the original investment is lost out of significance in the process which has been made possible by the combined activity of workers and management. It is a common investment but in most instances that of the capitalist is initial and limited, while that of the force that contributes to its enlargement is constant and unremitting.

The labor groups have been increasingly sensitive to this condition. Rightly or wrongly, they are convinced that they are not receiving a just and considerate share of the proceeds of great industries, and they are led to this conclusion by the ostentatious and outrageous display of wealth made in many instances by people of no greater ability or intelligence than themselves. If there are just causes of complaint against the labor groups by reason of their arrogance, insolence, extravagance and inordinate ambition, it must be remembered that they have had a very imperfect and inflammatory type of leadership, and have been led to much of the bitterness of their present sentiment by the effrontery and snobishness of the resourceful classes.

In any event, the church is bound to take a hand in the controversy as a tried and intelligent friend of both parties. And this is the reason why every informed and sympathetic minister of the gospel is obliged to give some sort of a timely and discriminating message to his people on Labor Sunday. The preaching which is worthy of the time is the kind that offers a discerning and prophetic comment on the questions that directly concern the life of the community, and of these questions easily the chief at the present moment concerns the industrial situation. In studying the present conditions the minister who wishes to bring to his people a vital message will understand that there are many voices attempting to persuade him either to abdicate his function of a real interpreter of the present truth, and to fall back upon the familiar categories of yesterday with their smug satisfaction in the status quo and the doctrine of laissez faire; or to avoid altogether his duty of pronouncement upon the living questions of the time, with the idea that it is no business of the church to deal with technical matters of this order.

Of the first sort is the capitalistic journal called "Industry," to whose misleading statements we have had occasion to advert on a previous occasion. This paper purports to be furnishing the readers with authentic information regarding the dangerous sympathies of the Federal Council of Churches, the Interchurch World Movement, and various of the denominational groups, toward radicalism in social and industrial affairs. Its latest diatribe is devoted to the Interchurch, and the wholly gratuitous affirmation is offered that the difficulties which the Movement encountered in the attainment of some of its objectives were due to public distrust of its leanings toward the radical element in matters of social reform.

In any informed circle this statement would be recognized as lacking even the saving grace of humor. And the utmost that Mr. Henry Harrison Lewis, the editor, can offer in substantiation of his several pages of in-

sinuations is the fact that one man connected with the investigation of the steel strike in the capacity of a worker for the Commission was suspected of sympathy with certain of the labor groups regarded as dangerous by the capitalistic press. Mr. Lewis does not venture to offer a word of criticism of the Commission itself, of which Bishop McConnell was chairman, nor does he even challenge a single statement presented in its report. The impeachment of the Interchurch, and the reason for what he calls its failure, is alleged to be the connection with the Commission, in a subordinate capacity, of a man displeasing to the editor and his supporters. It is fortunate that reprint was made of that copy of "Industry," and circulated widely among the ministers of the different denominations. Nothing could provide an open-minded man with a more satisfactory proof of the competence and trustworthiness of present Christian leadership in its solicitude for social justice than such attacks as the journal mentioned is projecting.

The second type of voice, which insists that the church ought not to concern itself with problems of industry, is illustrated by a recent comment of the New York Outlook upon the same Interchurch report. The character of the report was commended, the facts which it brought to light were thought to be important, and the conditions revealed, both as to the sins of capitalism and of labor, were regarded as demanding attention. But the Outlook doubted that it is the business of the church to busy itself with such matters. Do they not lie outside the circle of its legitimate concern? It would be of no value to ask then; What group or institution should be expected to pursue such inquiries if the church does not? It is this very protest behind which every unsocial business and interest has sought protection since that time when the Gaderenes demanded that Jesus leave their borders and cease to interfere with a profitable industry. If the church would only behave, and desist from its investigation of evils and causes of unrest, how many doomed lines of business might have gone on to prosperous achievements!

It is for this reason that every minister should desire to acquit himself with faithfulness and courage on Labor Sunday. He cannot be an innocent bystander when a great controversy is going on. He must be no partisan; must be no soft and acquiescent reteller of other men's stories. It is his to speak with conviction and direction on the most vital question of the time. The church must have a voice, and a convincing voice, in such an hour.—The Christian Century.

DAYTON'S CITY MISSION

On September 1st, the Mission began its work under the direction of the Rev. Wm. E. Hull, for many years rector of the parish at Mt. Vernon, O. This clergyman will also have charge of extension work and the looking up of the many "unchurched Churchmen" who are in that vicinity. Mr. Hull's experience in social and religious work in the State Tuberculosis Sanatorium at Mt. Vernon will stand him in good stead in Dayton's public institutions.

The Cincinnati City Mission's many friends are now contributing through the N. W. C. Treasurer, and releasing the Superintendent for other work, as he does not now have to make a regular appeal for the monthly pay roll. The Bible class for women in the Work House has been transferred to the County Jail since the closing of the former institution.

WHO CALLS?

In a rugged region of the great Northwest the Mother Church has carved out a diocese, called the Diocese of "Qu' Appelle," or "Who Calls?"

The French trappers gave the district that name on account of the legend that the spirit of an Indian warrior, seen gliding in his canoe over the lakes, who died in search of his bride who was lost in the wilderness, is heard to cry plaintively, "Qu' Appelle," or "Who Calls?"

A missionary there called attention to the name and suggested that the lonely settler, the pioneer family, the lumberman, all call in that wild country for the ministrations of the Church.

FAREWELL SERVICE FOR MISSIONARY

At old Wickliffe Church, Clarke County, Virginia, on Thursday, August 12th, a "farewell service" was held for Miss Mary Jacquelin Smith, who sails from San Francisco, with five other missionaries, for China on August 21st. Holy Communion was celebrated by the Rev. Messrs. Malcolm S. Taylor and R. C. Cowling, and the final prayers said by the Rev. E. D. Chambers. Each of the clergy made a short address, bidding this new volunteer for the foreign field a safe journey and godspeed in her work. Miss Smith is a native of Clarke and a communicant of old Wickliffe. She received her early education in nearby schools and was graduated from Goucher College, Baltimore, in June. Bishop Graves cabled his acceptance of Miss Smith as a teacher, but it is not yet known whether she will go to St. Faith's or St. Mary's. A large congregation attended the service, members of several other parishes besides Wickliffe being present.

PREPARES HANDBOOK ON PILGRIMS

"In the Name of God, Amen!" and "A Little Journey to Plymouth—Where the Mayflower Landed," are the titles of two illustrated booklets written by Charles Stelze for the American Bible Society for use in connection with the tercentenary celebration of the landing of the Pilgrims.

Mr. Stelze spent several months making a study of source materials dealing with the Pilgrims and their times, visiting the places in New England made famous through Pilgrim associations, searching for fresh, human interest details, in order to demonstrate that the "Fathers" were real men with flesh and blood inclinations and dispositions.

Their connection with witches, Indians, "non-believers," and Puritans and the description of their characters is treated in an epigrammatic fashion.

Recognizing the fact that the Pilgrims were in some measure guilty of the failings peculiar to the men of their own times, Mr. Stelze, who is one of the leading authorities in this country on the Church and social service, points out the big things which made the Pilgrims the dominating influence they have become in American history.

It is shown that while they were deeply, profoundly religious, their ideals of "community service" were far in advance of the position taken by most churches of the twentieth century.

The booklets were written primarily for ministers who will preach on the Pilgrims and the Bible on Mayflower Universal Bible Sunday, November 28th, and they contain many original drawings and photographs, besides fresh data on the problems that confront America today, dealing with the history of the struggle for democracy, the conditions in cities and rural fields, the problems of the immigrant, the negro, the Indian, the migrant workers, and the exceptional populations in this country.

DR. STEVENS TAKES UP RESIDENCE IN LOS ANGELES

After September 1st the Rev. Bertrand Stevens, Ph.D., Bishop Coadjutor-elect of Los Angeles, will be in residence at 2277 South Hobart Boulevard, Los Angeles. His office will be at 523 South Olive St.

WOMEN AND THE LAY MINISTRY

A meeting was held in the Great Hall of the Church House, England, on "The Admission of Women to all the Lay Ministries of the Church," Dr. Simpson, of S. Paul's, being in the chair. The other speakers were Miss Maude Rayden, the Rev. F. M. Green, Dr. Dearmer, the Rev. G. Hudson Shaw, Mr. Holford Knight, and Dr. Letitia Fairfield. Dr. Helen Hanson, who has just returned from the East, where she has been working since the early days of the war, and is now hon. sec. of the League of the Church Militant, read letters of sympathy from the Archbishop of Armagh and other distinguished persons. Dr. Fairfield, indeed, said the Bishops wanted the women to be free to serve the Church; the opposition came from obscure people who rested in the background, and would not come into the open and state their reasons. Several speakers pointed out that it was extraordinarily difficult to find any arguments against the ministry of women except the vague prejudice excited by anything new. People used to say "the Bible is against it," but this argument faltered now that the classic texts in the First of Corinthians were shown to be capable of several meanings, that of forbidding women to preach being little probable since St. Paul in the same Epistle mentioned women both praying and prophesying. It was in any case foolish to apply a rule made nineteen centuries ago as if it were written by God as a commandment for all time. Yet in the actual Report on the Ministry of Women, presented to the Archbishop by his Committee, it was calmly assumed that St. Paul forbade women to preach, and the complete Pauline authorship of the Pastoral Epistles was assumed also; while not a word was said about the central fact that St. Peter, on the day of the Church's birth, pointed, as the evidence that the Holy Spirit had been given, to the fact that the prediction of Joel was fulfilled. "Your sons and your daughters shall prophesy." It was also assumed in that Report, against the verdict of scholars, that no women were present when Christ gave His Commission. Miss Royden made it clear that though they wanted the whole question of the ordination of women considered and discussed by the Church, their resolution at that meeting was concerned with the purely lay ministry—that women should do what laymen did, namely, read the Lessons, preach and lecture in church and serve at the altar. The resolution, which was to the effect that women should not be disqualified from the lay ministry of the Church, was carried with great enthusiasm.

DID HENRY VIII. FOUND THE ENGLISH CHURCH?—A four-page leaflet by Bishop Irving P. Johnson, which should be in the hands of every Church boy and girl attending High School, and will enable Churchmen generally to answer the question effectively for themselves and others. 50 cents a hundred.

JOHN WESLEY AND THE CHURCH—A four-page leaflet which will be found interesting and helpful to those wishing to inform themselves as to the relationship of the early Methodists to the Church. 50 cents a hundred.

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The Church and Social and Industrial Problems

By An Eye Witness

In these days of disillusionment, when people are talking about "spent forces" and "lost causes," it is cheering and inspiring to note the confidence and vigour of such a gathering of Catholics, breathing the utmost charity towards those who differ, and earnestly pointing to the many marks of resemblance and essential notes of harmony, rather than to the questions which separate.

With such an inspiring catalogue of the points of unity existing between the Roman Catholic and the English Church, the sense of nearness and fellowship becomes very real and our separateness so much the more lamentable. To briefly recite the points of harmony kindles a glow and a hope for the future. To nourish that hope is all to the good, even though we may not see it realized in our days. Unity of History, 1,500 years of common tradition; Unity of Faith—our Creeds are word for word alike; Unity of Sacramental practice and Worship; Unity of Fruits; Unity of Holy Order; Unity of Outlook and Atmosphere and finally, our Unity with the great body of the saints.

These were the most striking points in a most inspiring paper by the Rev. E. M. Milner White, in which he set forth in very telling and arresting phrases the essential unity of Rome and Canterbury.

The Greek Church

Of the three papers on Re-Union, not the least interesting was that by Dr. Frere, C. R., on the Holy Orthodox Church of the East. "We are beginning," he said, "to be alive to the importance of the Holy Orthodox Church of the East. This Church, which in Russia has suffered such persecutions, will emerge and come out the stronger for its perils and sufferings."

Sketching the history of this Church from the earliest ages, he pointed out that it was deeply penetrated by semitic tradition, and that during the first two centuries when it was not semitic it was Greek. In those days everywhere Christianity ranked as an Eastern cult. It became naturalized in North Africa in the third century, and came under the influence of African lawyers, and so became more and more Western in temper and outlook, and out of touch with the East. The African influence was very strong and with the legalism of the leaders of the Church in Africa, and the consequent formulating of its theology in terms of law, was joined the influence of Rome, with its conception of government, and its genius for law.

There followed what might be called Rejuvenation, and dogmas were stated in legal terms, the government was that of police; as a corporation the Clergy were the directors of the Church and the laity its subjects.

In the East the tendency was to look on the Church as a family, as a living body, in the West it was regarded as a system of polity, with governors and governed. Clericalism became the bane of the West. The unity in the Eastern mind was an organic unity, in the West a governmental unity. The doctrine of grace, and prayer and communion was viewed from a different standpoint. East and West have each their strong points and each their weaknesses, and neither church can do without the other.

Since the eighth century the Western Church has advanced to a clearer theology. The Eastern Church has not felt the thrill of reform which came to the Roman and the English Church alike in the sixteenth century. The Great Schism which separated the East from the West brought isolation to the former and so preserved it from this disturbance. It may on that account seem to us more stable than that of the West. But either side without the other is incomplete, it is one-sided. If a whole Catholicism is to be preserved it must be by each being mutually corrective and supplementary. The work of the English Church should be to mediate between East and West. We can only do that if we hold fast that which East and West hold in common. We have much to learn and it can be learnt by our growing friendship with the Eastern Church.

Thursday Evening.

A crammed hall. A feeling of expectancy. Some "Catholic" hymns and the organ. Great cheering of the venerable Father Russell, of Holborn. An announcement of the dramatic collection, a "Last-ditch" speech by the Bishop of Zanzibar. So the curtain rises of the closing big meeting.

Bishop Gore read his speech from the chair, and it was in the main a masterly one. Christianity was a life, a certain distinctive moral and social life. The moral standard of the Christian Church in the early centuries was kept up by the risk of being a Christian. Boycotted by the world, the Christian society was obliged to develop a social and economic life of its own—where all had to work if they were to eat, where work of support must be found for all. This sort of communism was voluntary; its effect was the redistribution of wealth among Christian society. The Church witnessed also to self-control in sexual matters and to courage in the face of death. But later, when it required more courage not to be a Christian than to be one, the moral level went down with a run. Decline was caused by the intellectual dogmatism of the Greek Church and by the autocracy of the Church of the Roman obedience—the moral witness was submerged. In England the Church grew up associated with a legal system that set more value upon property than upon person. To-day the revolt was threefold: (1) against Church and its doctrines—often ill-informed revolt, and (2) against the moral standards of the Church. We had to stand unflinchingly for the law of indissoluble marriage as the law for Christians; and as citizens do our best to keep the State law as near the Christian law as possible. And (3) there was the revolt of the Labour movement against the whole commercial and industrial system. Its cry was, not charity but justice. This revolt was rooted in the principles of Christ. Let all men understand that to be a Christian demanded a deliberate self-surrender and an equality of consideration of all other men. . . . And so the Chairman closed with an eloquent plea for a more adventurous Christianity—"fewer Christians (if so be) but better"—and for the unity of Christians on the field of social service.

Mr. G. K. Chesterton was the next speaker and surely it is idle to try to report him. Scintillating as ever, now penetrating, now inconsequential, at one moment more sceptical than anybody else (the relation of Christianity to social conditions "the one point on which on the whole I would defend the Christian tradition strongly"), at another moment preaching the full Catholic doctrine of tradition and interpretation and scoring off the chairman to the delight of the uncritical. The mediaeval Church was on the way to a better solution of social evils than any of those propounded to-day. That solution had more of Liberty than Socialism, more of Equality than Capitalism, and more of Fraternity than either. But with the break-down of the middle ages we were in the hands of the Rationalists—and they had made a ghastly mess. He denied the right of the Rationalist who invented capitalism to browbeat the religion that abolished slavery. . . .

A characteristic speech, from the G. K. C.'s opening expression of relief and comfort at the fact that nobody would hear a word to the glowing peroration in which he said that the ruins of Bolton Abbey and the empty shrine of Glastonbury might be the secret of England's fall.

Mr. A. Moore, of the Silvertown Rubber Worker's Union, spoke on behalf of what had been a sweated industry. At once strongly Catholic and strongly Labour, he called upon priests to come Eastward, as Dolling had done. He reminded those who believed in a universal Church that Labour was solidly internationalist. Finally, he thanked the Catholic movement for its help to Labour in darker days.

And what—having exceeded my space—can I say about Father Talbot except that his speech was a very striking utterance? It was rather long, its sentences became paragraphs, but there was excellent stuff

in it. Notable was the strong assertion that Christianity must reclaim the natural order, so that it may not remain a perpetual challenge to God's being, and the speaker's hearty concurrence with Westcott that the "wage relation" offered no final solution of the industrial problem.

The Bishop of London, who had come in during Father Talbot's speech, closed the meeting with the Blessing.

Remarkable scenes were witnessed at the Thanksgiving service held at Southwark Cathedral at the close of the Anglo-Catholic Congress on Friday last. Before 5 p. m., people began to assemble in the Cathedral garden, and by 7 p. m., a queue of people stretched over London Bridge, it is said, as far as the Monument. Some thousands must have congregated within sight of St. Saviour's, most of whom failed to find room in the building. About two thousand men and women held their own thanksgiving in the open air, and their hymn singing endangered the peace within the Cathedral. When this became evident, the Bishop of Milwaukee left his seat within and addressed the congregation outside the building. Soon after 9 p. m. the procession of Bishops emerged from the Cathedral and the prelates made their way between lines of kneeling people to the Chapter House across the Borough High Street. Here a great crowd assembled and the Bishop of Kingston gave his blessing to those who waited in the streets. And after this the hymn singing began again. It took a considerable time for the congregation within the Cathedral to disperse. During a quiet portion of the voluntary the departing congregation spontaneously began to sing a popular Congress hymn and the organist gave in and took up the melody on the organ. After all, there is a limit to starchiness in the Church of England!

We understand that the receipts towards the effort of the Congress to raise £50,000 for foreign missionary work exceed £25,000, and the value of the large quantity of jewellery and plate given to the fund has yet to be ascertained.

DR. GRENFELL'S AUTOBIOGRAPHY

On August 4, 1892, when Dr. Grenfell saw for the first time the Labrador coast, there began a missionary service seldom equaled and never surpassed in the heroism of its endeavor, the character of its personal devotion and the Christ-like quality of its love for men. The wonderful story of this missionary life in the far North is told by Dr. Grenfell in his recently published biography, under the title A LABORADOR DOCTOR. As a record of faith and a message of courage, this book is of vital interest to seriously minded persons. It is the story of a human life lived in a god-like way. From cover to cover it is a narrative of romance and adventure, of a great constructive work in behalf of an isolated people. As a record of hardship, toil and dangers, borne with Christian heroism, it has hardly an equal.

The book is rich in human touches, in beautiful descriptions of the far North, and in simple but convincing expressions of the most exalted faith. Dr. Grenfell has interwoven the lives of others with the story of his own in an unselfish way, and the chapters abound in illuminating pictures of distinguished men and of Dr. Grenfell's co-workers.

Dr. Grenfell's views on many subjects of concern are naturally and persuasively expressed in the course of his narrative. For example, speaking of the management of the missionary enterprise, he says: "And after all is not mission business part of the world's business, and must not the measure of success depend largely on the same factors in the one case as in the other? Has one man more than another the right to be called 'missionary,' for of what use is any man in the world if he has no mission in it?" Again, he says: "The only real joy of possession is the power which it confers for a larger life of service." "Unless a Christian is a witness in his life, his opinions do not matter two pins to God or man."

This altogether joyful and refreshing record could have been written only by a lover of "the facts of life," to whom the Living Person of our Lord is a reality and the consciousness of which is voiced in the author's clos-

ing words: "I have no more doubt that He lives in His world to-day than that I do. Why should I blame myself because more and more my mind emphasizes the fact that it is because He lives, and only so far as He lives in me, that I shall live also?"—St. Andrew's Cross.

All communications for The Standing Committee of the diocese of Tennessee should be addressed to the president, The Very Rev. F. Du M. Devall, Office of the Dean, 715 Poplar Ave., Memphis, Tenn.

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