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The Witness

"FOR CHRIST AND HIS CHURCH"

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Church Leaders Attend Unity Conference At Geneva

Geneva, Switzerland, Aug. 13, 1920
The first day of the preliminary World Conference on Faith and Order has just closed. No one would be bold enough to forecast either the direction the conference will take or what conclusions it may reach. In the words of the chairman, "we do not know where God's spirit will lead us."

But some observations may easily be made. The two days' conference just preceding this which was called by the Federal Councils of the world for practical unity in common tasks both prepared the way for this conference and revealed some outstanding personalities who are to remain. In fact, without the previous conference and its clarifying sessions, this conference would be overwhelmed by its almost impossible chasms of thought and tradition. One glance over the delegation of 150 men present tells the story of centuries of division within the church. Here are men from France and Germany and that distance no man can yet measure. But the descendants of the reformers from Hungary are here and so are the patriarchs from Nubia and Constantinople and Alexandria. One cannot look upon this small group without deep emotion, for it is the first time the Eastern Church has been willing to sit down in conference with Western Christianity since the clavage of eleventh century.

Every country in the world is represented except South America. Eighty communions are represented. All Christendom was approached and only Rome refused to participate. Anglican and Puritan, Huguenot and Lutheran, Quaker and Calvinist, Free Churchmen and Greek Orthodox are all here. Too much cannot be said for breadth of view and patient travel and correspondence of the Episcopal delegation that toured the world in extending personal invitations. Robert Gardiner, an Episcopal layman, has given ten years to this task and is greatly loved, as he is widely known by churchmen of all lands.

Among the outstanding personalities of this conference, Bishop Brent of Western New York comes first. He was chosen permanent president and his introductory address was so sincere and direct as to win all minds. He is very humble, and thoroughly democratic and is peculiarly fitted to guide the conference to its greatest possible conclusions. His opening utterance was significant: "To delay one's fullest effort to unite the church of Christ is to impose on the loyalty of God." He unhesitatingly condemned argument as a means of uniting the church, declaring it had always led to greater division. The only hopeful method is conference: where "living beings in personal association give equal consideration to things of others as to their own."

A man of more dashing personality and one exercising the most conspicuous leadership on the continent is the Archbishop of Upsala. Archbishop Soderblom is a combination of Lloyd George and Theodore Roosevelt. He is one of the few real Protestants living. He is quick in action and most kindly in speech. But he is action forever. He cannot be in a meeting without dominating eventually and yet is never offensive. He is liberal in thought and without doubt the most forceful Christian leader of Europe. His entire support is thrown toward a practical and immediate unity of the church. He is impatient of delays and thinks the present conference on Faith and Order too cumbersome to be effectual.

A more quiet personality but one recognized as one of the most capable Christian statesmen of the world is Bishop Gore of Oxford. He is essentially a scholar and reads Horace for

relaxation. His presence here is felt in every circle and his counsel is greatly respected. His attitude is destined to exercise a most determining influence on any contemporary movement for unity.

Possibly the one who elicits more sympathy regard than any other present is Dr. Sigmann Schultze of Berlin. He is yet a young man but he was for two years the pastor to the Kaiser. When the war opened he distributed peace literature and was condemned with 100 others to be shot. Only at the last moment was he saved by the Kaiser's secretary. He is one of Germany's greatest scholars. His spirit is most humble and gracious and despite the violent objection registered by the French delegates against the seating of the German delegates until the invasion of Belgium should be repudiated, Dr. Schultze is loved by all as an outstanding Christian scholar.

Yet none of the delegates are so picturesque nor have such meaning by their presence here as the nine patriarchal representatives of the Greek Orthodox church. They are surprisingly eager for contact and fellowship and seek every opportunity to express their hunger for a total unity of the church. They represent officially 130 millions of Greek Orthodox Christians. They have come with a definite program of action to submit and will follow their proposal with the united effort of the entire Eastern church in securing its realization.

If one were to express any hope for this conference the justification for the hope would lie in the sense of hunger for unity breathed in every utterance from delegates of every land. Europe is afraid to wait, for terror sits in the threshold of its tomorrow. "Evil will not wait and we must not wait," cried a delegate from Bulgaria in broken English. Yet who can see the age-long divergence of language and creed, of thought and tradition here represented without being sensible of the need of an infinite patience and a widened sympathy if the hope of many hearts is to become a reality.

FOR A LEAGUE OF ALL NATIONS.

Geneva, Aug. 19.—The World Christian Conference on Faith and Order closed today after having passed the following resolution:

"This conference, assembled in Geneva, representing eighty churches and forty countries, rejoices in the formation of the League of Nations for the prevention of war and the protection of small nationalities. It earnestly desires that those nations not yet within the League will soon become or be admitted as members thereof. The conference urges the ministers of all churches to impress upon their people the duty of promising in every way the objects of the League of Nations and of praying that the Holy Spirit may guide its operations and that the Holy Spirit may so influence the hearts of the rulers and the peoples that disputes between nations may be peaceably settled and that the time may be hastened when wars shall end.

The Patriarch of Jerusalem invited the conference to meet next year in Jerusalem.

SPECIAL SESSION OF THE HOUSE OF BISHOPS.

The Presiding Bishop has called a special session of the House of Bishops to meet in Christ Church Cathedral, St. Louis, on Wednesday, October 27th, at 11 A. M., to take action upon the suspension of the late Bishop of Delaware; and upon the proffered resignation of the Bishop of Honolulu; and upon vacancies in missionary districts; and upon any other matter that may lawfully come before the meeting.

Church Women To Have Day Of Devotion

The National Committee of the Church Service League has issued a call to all the women of the Church to keep a corporate day of devotion next Advent. Suggestions for this day of devotion are being prepared by the sub-committee on Devotional Life, and will be ready in leaflet form in October. An outline of Bible readings for use during Advent is also being prepared by the same committee. These readings will be related to the five-fold field of service, the parish, community, diocese, nation and world. These readings will later be followed by other outlines for Bible study.

The Church Prayer League leaflet, which has been used widely, especially by the women of the Church, for a number of years, has been taken over by the National Committee of the Church Service League as the common organ of the league. The editor of the quarterly will continue her work under the auspices of the committee on Devotional Life of which she is a member. The quarterly offers a plan of continuous intercession for the work of the Church, arranged for daily use.

These announcements have been made in a Program just issued by the Church Service League which may be secured by addressing the Church Service League, 81 Fourth Avenue, New York City. The Program further announces that the sub-committee on Cooperation of the National Committee suggests that the women of the Church make the supply department of the diocesan branches of the Church Service League, or in dioceses where there is none yet organized, the supply department of the Woman's Auxiliary, their clearing house for all supply (or box) work. In the same way all organizations interested in providing books and printed matter are asked to make the Church Periodical Club their clearing house. Since the Girls' Friendly Society has specialized in meeting the problem of lodges and recreation for girls, it is recommended that any work undertaken along these lines be done in cooperation with the G. F. S. And since the Church Mission of Help has made itself expert in the problem of the unprotected and wayward girl, those who face this problem are offered the help and advice of the Church Mission of Help. It is further recommended that hospitals and training schools for nurses, especially those under the auspices of the Church, be asked to put before their nurses the purpose and plan of the Guild of St. Barnabas for Nurses, and occasional conferences between the officers of the Guild of St. Barnabas, the Church Mission of Help and the Girls' Friendly Society are suggested. In these ways the National Committee of the Church Service League feels that a greater degree of cooperation and mutual help may be achieved in the work of the women's organizations in the Church.

URGES EDUCATIONAL DRIVE.

In the Educational Division of the Department of Missions the September issue of The Spirit of Missions, Mr. Piper writes as follows:

"The time is now at hand when institutes in the winter and conferences in the summer should be consistently, systematically and energetically developed for the purpose of training workers and leaders, and of inspiring clergy and laity with the dominating purposes and mission of the Church. Summer conference should be developed in so many dioceses that it will be possible for far greater numbers to attend. Intensive week-end courses for men might be developed. A few regional conferences could then offer a high type of normal work for the training of leaders and experts. It might be possible to make these courses longer than the customary ten days."

Bishops On Return Discuss Results Of Lambeth

The White Star liner Celtic arrived last week from Liverpool.

Among those in the first cabin was the Right Rev. Charles S. Burch, Bishop of New York, who was one of the fifty-two American Bishops at the Lambeth Conference. When asked what had been accomplished at the conference, Bishop Burch is reported to have said:

"The three most important results of the conference were: First, the final stand taken by the Church of England regarding the relation between capital and labor; second, a discussion of the reunion of all Christendom; third, the higher place for women in the work of the Church.

"In regard to capital and labor the people generally have to recognize that the world is facing a new future, and co-operation and good-will must govern everything. The stand of the Church is first, an appeal to labor not to make unjust and destructive demands, and the same appeal will be made to capital. The attitude of the Church to work for the suppression of the spirit of unrestricted competition.

"The second great matter discussed," the Bishop continued, "was the question of reunion of all Christendom. The program adopted is the most advanced yet taken by any communion since the Reformation. The program takes as a basis the two sacraments of baptism and communion and takes the Bible as the authority to which all matters under dispute will be referred. Another basis is the Nicene creed. The fulfillment of this program is to be expressed almost immediately by the interchange of pulpits and the recognition of the orders of other denominations.

"The Roman Catholic Church has hitherto refused to reciprocate, but we are receiving a great deal of assistance from the Greek Catholic Church, which had representatives at the conference.

"Women are to have a large place in the ministry and councils of the Church, although this does not mean that they will actually become ministers or priests. They will, however, have authority to make addresses from the pulpits.

Other Bishops who returned on the Celtic were the Right Rev. William A. Leonard of Northern Ohio, the Right Rev. Boyd Vincent of Cincinnati, the Right Rev. John McCormick of Grand Rapids, Mich., the Right Rev. F. W. Keator, of Tacoma, Wash., and the Right Rev. Paul Matthews, of Princeton, N. J.

Bishop Matthews said the conference went on record irrevocably against dissolution of the marriage contract. The Episcopal Church has always been against the marriage of divorced persons.

AMERICAN-GREEK SERVICE AT NEWPORT.

On Sunday evening, Aug. 22nd, a most interesting service was held in the Church of St. John, the Evangelist, Newport; R. I., Rev. Julien D. Hamlin, Rector. The Greek citizens of Newport were invited to St. John's Church to join our people in a solemn act of intercession for the complete deliverance of the Greek people and Church from the yoke of the Turkish oppressor,—and also as an act of thanksgiving to Almighty God for all that has been recently accomplished toward that end. Evensong was solemnly sung by the Rector, the Rt. Rev. Herbert Bury, D. D., Bishop of Northern and Central Europe pontificating and reading the lessons. The Rev. Raymond Dow Adams of St. Peter's, Tiverton, R. I., and the Rev. Father Douropoulos, Rector of the Greek-Orthodox church in Boston, were in the chancel and took part in the service. Bishop Bury preached

a most inspiring sermon on Christian brotherhood in faith and worship, during which he frequently referred to the glories of the great Orthodox Church of the east, and the victories which it has achieved for the Faith even amid the great suffering which it has endured under the Moslem yoke. He expressed the hope that the Cathedral of St. Sophia might soon be restored for that heavenly worship which always accompanies the great Liturgies of the east. After the sermon, the Bishop, descending from the pulpit, met Fr. Douropoulos in the midst of the chancel, kissing him three times upon the cheek, in accordance with the Greek custom, and in token of christian fellowship. Fr. Douropoulos replied by kissing the Bishop's ring. He then went into the pulpit and delivered an earnest exhortation to his own people in the Greek language, urging them to stand fast in those ideals of liberty and historic Christianity which are the characteristics of Greek people. He referred to the Episcopal Church, Bishop Bury and the Rector of St. John's in terms of the warmest affection. After the sermon, Fr. Douropoulos came to the chancel gates, where, standing facing the altar, after the Greek custom he prayed earnestly for all present and for the unity of all Christian people in the religion of Jesus Christ. The clergy then entered the sanctuary, the rector of the church and Fr. Adams standing on each side of their Greek brother Priest, conducted him to the Altar, where the Bishop vested in his cope, stood to welcome him. The Te Deum was then solemnly sung and, as the clouds of the incense ascended, we felt that it was verily and indeed a united prayer of Thanksgiving, ascending to the throne of the Lamb, as the offering of two great peoples and of two great branches of the Catholic Church.

After the service, the congregation adjourned to the Guild Hall, where the people of St. John's welcomed their Greek brethren. Coffee and cake was served by the Americanization committee of the Woman's Auxiliary. It was a most interesting sight to see the warm and friendly feeling between the two groups of people, many of whom could not understand each other's language. It seemed as if the Greeks could hardly find words to express their gratitude and appreciation, and all the while their faces were alight with friendship and affection. All who shared in the events of the evening felt that a great deal had been accomplished toward the fulfillment of the great ideal of Catholic Unity and in the furtherance of that friendly feeling which has long existed between the people of our communion and the Greek people of Newport who are rapidly becoming naturalized to become our devoted and loyal American citizens.

BISHOP DARLINGTON PRESENTS QUEEN OF HOLLAND WITH SPECIAL BIBLE.

The Queen of Holland will receive a special copy of the Bible from the American Bible Society in connection with the Pilgrim Tercentenary Celebration. It will be presented by the Right Reverend James H. Darlington, Bishop of Harrisburg.

A handsome copy of the Bible will also be presented by Bishop Darlington to each member of the Pilgrim Fathers' Commission as a part of the American Bible Society's Pilgrim programme. This commission includes the burgomasters of Leyden, Rotterdam, and Amsterdam; the President of the Free University; Lord Bryce, Lord Percy, and ambassadors from various countries.

EDITORIAL

By Bishop IRVING P. JOHNSON.
THE ACID TEST.

It is very difficult to preach a gospel of self-sacrifice in an era of self-indulgence.

It seems not to occur to those who criticize the Church for its failure to reach the people, that the people and not the Church may be to blame.

It would have been a difficult task to preach a gospel of righteousness to Sodom and Gomorrah where there were not ten who would form the nucleus of a congregation.

And it was said by the great prophet Isaiah in the palmiest days of Jerusalem, the city of God, that if it were not for a very small remnant Jerusalem would have been like Sodom and Gomorrah.

Moreover, Jesus Christ emphasized the same principle when He gave the commission for the apostles to go forth and preach.

"Into whatsoever city or village ye shall enter, search out who in it is worthy. . . . and whosoever shall not receive you nor hear your words as ye go forth out of that city, shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city."

He realized that the men who shut their ears to the message of His apostles would have no alibi in the day of judgment.

It is just this difficulty that confronts the Church today in delivering its message.

* * * * *

It is not merely that the Church lacks a brilliant prophet; it is that the people will not hear charm he even so wisely.

Nor is this at all surprising.

In the days of the pioneer, men lived hard, earnest lives of self-sacrifice.

It was a healthful, vigorous life and it produced men who overcame obstacles and women who bore children without a protest of self-martyrdom. The blessings of motherhood were esteemed highly by these mothers in Israel.

In the early days of this republic people were long on work and short on cash. This situation produced a large share of earnest, God-fearing men.

Today we have greater wealth than any other nation and fewer homes in which God is thanked or remembered.

American children do not grow up in the fear and admonition of the Lord because their home background is utterly destitute of spiritual atmosphere.

The nation is not spiritually hungry because it is materially full.

This is the situation that confronts the Church. People are not hungering and thirsting after righteousness. They are not seeking, asking, knocking.

They are willing to have a religion which makes them more comfortable, gives them greater assurance and ministers to their vanity and their selfishness.

What is the Church going to do about it?

* * * * *

It is partly a question of strategy and partly of principle.

As a matter of strategy I believe that it is a time to strengthen our stakes. To dig in for the inevitable assault that opulence and greed have always made on the gospel of Christ.

We need as ministers to realize that we ourselves do not escape infection in an atmosphere that is full of the fever of unrest.

We need to strengthen the foundations of our own faith; we need to train the remnant so that it may be faithful, we need to live the self-sacrifice that we preach.

It is a day for the intensive quality of our religion to be developed rather than a time for seeking extensive quantities of poor material.

It is not a time for entangling alliances but for falling back upon our strongholds of prayer and sacrament.

* * * * *

We have been passing through a decade in which men have attempted to meet the emergency by a multitude of organizations.

It has been a decade of secretaries, bureaus and movements, and our last condition is worse than the first. Whatever Heaven is, it will never be reached by a bureaucracy of secretaries.

It has been a decade in which men have indulged in adjectives and adverbs, when they needed to give sacrifice and worship.

It has been a decade when a department store smile and the glad hand of professional interest has been substituted for real sympathy and costly ointment.

We are now confronted with a new panacea which is even more acceptable to our Laodicean conceit.

It is to be lukewarm in the service of the Church and active in promoting alliances that will bolster up our courage.

What are these alliances?

A diluting of each by the combination of all on the basis of the least common multiple which can be found.

We need to strengthen our status by developing great devotion and self-sacrifice, before we prepare to lengthen our cord.

No one but a tenderfoot would ever attempt to meet a coming storm by such a subterfuge.

* * * * *

I am not opposed to alliances, providing the elements that compose them can each bring to the alliance a contribution of faith and order, but when an alliance is proposed which merely decreases the morale of each separate force, it is a presage of further disaster.

Before we ourselves can contribute anything to such an alliance we need to believe in our cause and in our institutions.

I have never seen this Church forsaken when it developed the resources that are its godly heritage.

We have a splendid opportunity to do this through the Nation-

Wide Campaign. It calls us to a real sense of strengthening our own forces. Then, when we have demonstrated our faith in our own cause, we will be in a position to give something worth while to the alliance of Christian forces.

But a Church as prosperous as ours, which is so indifferent to the crying needs of its own children, that it is unwilling to contribute a few million dollars to strengthen its own works is in no position to make any other alliance than that of capitulation to other bodies who have shown enough faith in their cause to finance their forces.

I have been told somewhat petulantly by some of our own people, that the Nation-Wide Campaign is nothing but an effort to raise money.

That is not true as the diocese in which I serve, can testify, but even if it was—is there not a cause?

Until we give of our wealth to pay decent salaries to our clergy, can we hope to have the abilities that we demand?

And if we refuse that, of which we have the most, what hope is there that we will carry on with that of which we have the least.

If we refuse our money to our cause, will God be persuaded that our heart is there, for where our treasure is there is our heart and our pocket-book as well.

It is natural that those who esteem elegance and comfort of greater value than charity and grace will hesitate to give the substance by which they secure the former to help build up an institution which will spread the latter.

It is also strange that those who regard money as of the highest importance in all other matters should be so quick to esteem it of the least consequence in the realm of religion. Why?

Not because they have suddenly lost faith in the power of money to further any cause, but because they do not like to part with money in furthering a cause in which their heart is lukewarm.

When we believe in the instrument, we will be anxious to adequately finance the same.

CHINA CALLS FOR RECRUITS.

The executive committee of the Nurses' Association of China has issued an appeal for recruits. Within the last five years the opportunities for skilled nursing in this great country have increased by leaps and

bounds. The particular need is for additions to the teaching staff so that well-trained, efficient Chinese nurses may be graduated from our mission hospitals. Those who are interested are asked to write for particulars to Dr. John W. Wood, Foreign Secretary, 281 Fourth Avenue, New York, N. Y.

THANK YOU.

The cost for sending out expiration notices is a little over five cents for each subscriber—a two cent stamp an envelope, a notice slip and more labor than most people realize. When a weekly paper is trying to serve the Church for \$1.00 for 52 issues, these pennies count. It is by saving these pennies—by cutting "necessary costs"—that we are able to continue at so low a price. And we are able to save on "necessary costs" (expenditures that are ordinarily essential in conducting a business) simply because we have the cooperation of our readers. Last week we requested each reader to glance at the date of the expiration, printed under his address, and to renew promptly if it was due, thus saving The Witness time and money. The response to the request has been very gratifying. It convinces us that there are many people who understand what our aim is, and are willing to cooperate to help us realize it.

There are still people on our lists whose subscriptions have expired. Of course bills will be sent them before their names are dropped. But we feel sure, after this explanation, that such reminders will be necessary in very few cases.

CHAPLAIN TO SISTERHOOD

The Rev. Leicester C. Lewis, Professor at the Western Theological Seminary, has been elected Western Provincial Chaplain of the Community of St. Mary and will assume that position upon his return from Europe in January. Prior to that date the Chaplain General will continue to act for him.

It is not virtue, but a counterfeit of it, if we are led to do our duty by the promise of a reward.

"Make Them Sit Down By Fifties In a Company"



Feeding the Five Thousand

12 And when the day began to wear away then came the twelve, and said unto Him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

13 But He said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; except we should go and buy meat for all this people.

14 For they were about five thousand men. And He said to His disciples, Make them sit down by fifties in a company.

15 And they did so, and made them all sit down.

16 Then he took the five loaves and the two fishes, and looking up to Heaven, He blessed them, and brake, and gave to the disciples to set before the multitude.

17 And they did eat, and were all filled: and there was taken up of fragments that remained to them twelve baskets. Luke 9:12-17.

39 And he commanded them to make all sit down by companies upon the green grass. 40 And they sat down in ranks, by hundreds and by fifties. Mark 6:39-40.

11 And Jesus took the loaves: and when He had given thanks, He distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

12 When they were filled, He said unto His disciples, Gather up the fragments that remain, that nothing be lost. Luke 6:11-12.

Solving a Problem in Distribution

The loaves and fishes were miraculously multiplied. They were not miraculously distributed. The distribution was by human means and was systematic and thorough. It was perfectly organized.

The five thousand, organized into groups, were all reached by the disciples. "They did eat and were all filled." And no waste was permitted. Would it have been humanly possible without organization to feed a crowd of five thousand? Would not many have gone hungry? And would there not have been much waste?

With willing disciples and thorough organiza-

tion the problem of distributing the food was easily solved.

A similar problem of distribution faces the Church today. It is desired to reach all the six hundred thousand families of this Church with the monthly paper which will tell of what the Church is doing to carry out the mission of Him Who fed the five thousand. No better method can be found than his method.

To organize the six hundred thousand families into groups and to distribute to them by means of willing disciples will mean that all will be reached and there will be no waste.

Is your diocese organized, and your parish? Are you one of the willing disciples?

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BISHOP BURCH WRITES ABOUT HEBREW CHRISTIAN SOCIETY.

To the Editor:
I desire to commend to my brethren, the clergy and laity of the Church a cause which all too long has been neglected. Other Communion have recognized and in some measure met the mute appeal which the Jew of today is making to consecrated Christianity. Will the Church neglect the call of the day in a city where the people of Israel are so rapidly increasing in numbers and potentiality? Can she ignore the great fact that our Lord was a Jew in the flesh and that His people are still dear to His heart?

In the Hebrew-Christian Publication Society we have an agency which must inspire confidence and hope. This organization, now in its seventh year, seeks to reach the Jewish people through the printed page. The Hebrew race is conspicuous for its love of reading; and the leaflet kindly tendered is sure of a tolerant reception. While the spoken word may arouse antagonism, often because of the spirit in which it may be offered, the printed word begs for silent thought, reason and acceptance.

In the person of Mr. B. A. M. Schapiro, the Managing Director, the Society possesses a man of rare qualities. A Jew by birth, a Christian and a Churchman by Confession, he brings to his task a knowledge of Hebrew, Yiddish, and of the Talmud and Jewish Traditions which affords him a wide field of thought. His grasp of the essential doctrines of the Christian faith is comprehensive and convincing. His spiritual insight is keen and his devotion to our Lord Jesus (tried in the fires) is indicative of his call to His Service. He loves his people and he writes for them with apostolic zeal. Eminent scholars have strongly endorsed his works and not a few have personally commended his methods, during the past quarter of a century.

The great question is an adequate supply of this valuable literature for the increasing demands made upon the Society by Missionary Boards and individual workers. Hitherto the work has been supported by gifts from Christians of the various religious bodies. But the Church is now asked to give it a place in thought, prayer and service. If the opportunity is embraced and at once, incalculable good must ensue. And I hope that this personal plea for a generous support of this laudable undertaking may find a cordial response on all sides by those to whom God has entrusted His stewardship.

Charles S. Burch
Bishop of New York.

CARING FOR BODIES AS WELL AS SOULS.

The Cooper Memorial Gymnasium at St. John's University, Shanghai, China, is the first modern college gymnasium in China with a pool and full equipment for the floor. The students are taking a greater interest in their gymnastics than ever before. It is interesting to note that Mr. Sing, the physical director at St. John's and a former star in athletics, is the son of Bishop Sing, the first Chinese to be consecrated bishop.

ARTICLE ABOUT LIBERIA.

Bishop Overs has returned to America from Liberia and will soon have definite plans to place before the Church at large. In the meantime, Church folk generally will be greatly interested in the article on Liberia, "The Call of a Great Opportunity," written by the Rev. W. H. Ramsaur, and appearing in the September issue of The Spirit of Missions. The article is well illustrated and gives in a most interesting way an account of a trip which Bishop Overs and others took back through a part of the country almost never reached by white men. The concluding paragraph is a striking one:

"What Uganda is to the English; what the Kamerun is to the American Presbyterians; what Angola and Zuzuland are to the Congregationalists: this may Liberia become to the American Episcopal Church—the brightest spot on the whole map of our missions. We cannot afford to let this challenge go unanswered, or to forego the privilege of sharing in so far-reaching an opportunity. With the unfailing and prayerful support of the Church at home, nothing is impossible for the Church abroad. May God grant that we may speedily demolish the strongholds of corruption and ignorance, and erect in Liberia the eternal foundations of the Kingdom of God!"

150TH ANNIVERSARY AT GARRISON, N. Y.

St. Philip's Parish-in-the-Highlands, Garrison, N. Y., is planning to celebrate the 150th Anniversary of its founding during the whole month of October. There are few parishes which can point to so long and so notable a history. An interesting program has been arranged by the rector, Dr. E. Clowes Charley, with Bishop Gailor, Bishop Nelson, Bishop Burch, and Dean Fosbrooke, among the speakers.

500 CHILDREN AT VACATION SCHOOL

Phoenix, Ariz.—More than five hundred Phoenix children attended the Trinity Cathedral Vacation School which has just closed its fifth term with a merry costume party held at the cathedral house. "Purposeful recreation" in many departments of instruction has helped to make pleasant the hot summer weeks for children of all denominations who otherwise would have found the summer monotonous to say the least.

The thought of this school originated five years ago with the Rev. William Scarlett, dean of the cathedral, and each year has grown in interest and usefulness through the spontaneous voluntary service of members of the parish who are expert in the varied lines of instruction offered in the school. Mrs. Emma T. Jack, the untiring and enthusiastic secretary of the parish, has been superintendent of the school.

WILL HOLD MISSION STUDY INSTITUTE.

Charlestown, W. Va.—A mission study institute will be held here by the Virginia Auxiliaries at St. Hilda's School from Sept. 14-17. There will be senior and junior classes on the Survey, the former to be led by Miss Boyer. Archdeacon Stuck's new book on Alaska will be taught, and there will be Bible class taught on missionary lines. Conferences on church pageantry and on methods of teaching are also planned. All correspondence should be addressed to Miss Edmiston, St. Hilda's Hall, Charlestown, West Virginia.

BISHOP MORRIS' VISIT AT HAITI.

Bishop Morris has recently returned to Panama after a month spent in visiting the missionary district of Haiti, where he confirmed 225 people at eleven points. He visited practically every section of the country and greatly stimulated and encouraged the workers. His visits included one to Cap Haitien, the second largest city in Haiti, more than two hundred miles from Port au Prince, where, unfortunately, we have no church or clergyman. He also visited Conaives, the third city, which he described as much the most modern in appearance among the Haitian cities.

DEATH OF DR. HUTCHINS.

The Rev. Charles L. Hutchins, D. D., widely known in the Church as the editor of the Hutchins Hymnal, died at his home on Punkatasset Hill near Concord, Mass., last Tuesday, August 17th. The burial service was read in Trinity Church, Concord, on Friday by the rector of Trinity, the Rev. Smith O. Dexter. The body was taken to Sleepy Hollow cemetery.

Dr. Hutchins was born in Concord, N. H., and was in his eighty-third year. He was the son of George and Sara Rolfe (Tucker) Hutchins. On his father's side he was descended from ancestors who did good service in the Colonial and Revolutionary wars. On his mother's side he came from the Tuckers and Barnards, who were known as among the ablest ministers in Eastern Massachusetts.

He was educated at Kimball Union Academy and at Phillips Academy at Andover. Entering Williams he was graduated with the class of 61. He began his studies for the ministry at the General Theological Seminary in New York and was graduated in 1865. Following his seminary course he spent a year in a voyage around the world.

He was ordained deacon and priest by the late Bishop Chase, served his diaconate in the Church of the Holy Communion, New York City, and was rector of St. John's Church, Lowell, and at the same time in charge of All Saints' mission at Chelmsford, from 1865 to 1869, when he became assistant at St. Paul's Church, Buffalo. Here he remained for three years. In 1880 he was elected rector, but declined. He was rector of Grace Church, Medford, from 1872 to 1890, and in charge of St. John's Church, Arlington, for part of the time.

Dr. Hutchins served as third assistant secretary of the House of Deputies in the General Convention of 1871 and 1874, and was elected secretary in 1877. He was warden of the Massachusetts Choir Guild for a great many years, and was a trustee of the General Theological Seminary and a deputy to the General Convention. Always interested in Church music, he edited a number of musical books, the best known being the Hymnal that bears his name.

He was one of the first to become interested in the boy choir, and largely through his instrumentality these choirs gradually found wide favor. At various times Dr. Hutchins was recognized by colleges for his work, and academic honors came to him from Trinity College, Hartford, and the University of the South, as well as from his alma mater, Williams.

THE ULTIMATE POWER

A Study of the Ethics of Force

By A. H. Gray

I have been asked to try to give some expression to the fundamental faith which must underlie any real movement towards peace. In other words, to lead our thoughts away from any concrete details of the present situation and to fix them on certain ultimate truths.

It is commonly said that the British distrust ideas, but none the less the real danger for us just now in connection with war is an idea.

There are, I believe, a few barely sane people in the world who actually like war. But they are a negligible quantity. There are also a good many people who like the profit which can be made in wartime. But though they constitute a sinister and gross force in the country, they also are in a comparatively small minority. What continues to make the possibility of war a very pressing danger is that the majority of people, though they dislike war, believe it to be necessary. It is a firmly rooted idea with them that physical force is the ultimate basis of political power and the ultimate guarantee for social order. They believe that military might is the sufficient insurance against extinction from without and anarchy within. So long as that belief holds the field military preparations are inevitable and wars are also inevitable.

First Principles

On the other hand, it will avail little for people like us to long for peace and to become eloquent about its blessings, unless the above idea is untrue, and unless we can constitute a sincere witness to a fundamentally different truth. The most succinct expression of the truth upon which we must take our stand is in the sentence, "The Meek Shall Inherit the earth." We may expand that into saying righteousness, justice and love (which involves self-sacrifice) are the ultimate powers in the world, and of far greater lasting capacity than mere physical force. And if we press on from that point we must see that we are really facing here certain questions about the constitution of the universe and the real nature of man. Is there a God at work in the affairs of time whose real nature is love? If so, then those who use the weapons of love are working in line with the Creator and Ruler of the world, but if not then we may indeed be deluding ourselves with dreams, and spending our

strength for naught. Is the world incurably a disordered bear garden in which no guiding and redeeming power is at work? If so, no doubt mankind will ultimately destroy the race through the perfection of scientific killing. But if the world is a stage on which a great drama is being wrought out, in which the essence of the movement is the progressive triumph of spirit over the brute, and of love over lust, why then a peace movement has, so to speak, the very stars in their courses behind it.

It is for this reason that militarist talk so often and so easily becomes atheistic talk. He who thinks in terms of guns can find no room in his scheme of things for God. Those whose ultimate security lies in force of arms have of course the whole New Testament scheme of life against them. (And lest anyone should long to break in here with the exclamation "What about militarist sermons from Christian pulpits," let me say in passing that I share all the astonishment which anyone can feel when Eaol or Jupiter is substituted for the God and Father of our Lord Jesus Christ.)

Another way of putting this point is to remember that the conception of the Kingdom of Heaven is the conception of a world from which war has been eliminated. Now the real trouble in connection with the conception of the Kingdom of Heaven is that probably to most men it seems a thing too good ever to come true. It is beautiful, men say, and would be wonderful; but it is out of relation to this actual, hard, and muddled world. And here, again, the whole question is whether it was the voice of God that proclaimed the Kingdom or not. If it was then the world was made for the Kingdom and in working for it we are working with the eternal nature of things.

As I said, too, there arises here a fundamental question about the nature of man. Is man so made that the fear of them that kill the body will always be the strongest emotion within him? If so, he will indeed always be the victim of those who employ physical force. Is he so made that he must be eternally the slave of those lusts out of which wars arise? If so, we are wasting our time here. But if man was made in the image of God—if there are deeper

(Continued on Page 4)

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THE ULTIMATE POWER

(Continued from Page 3)

instincts in him than fear and greed—if there is something godlike in him to which appeal can with confidence be made, then it must be in his destiny to leave behind him the degradations of war and to attain to a society controlled by the forces of love. In other words, the assumptions of our movement must be reality of God and the divinity of man. Unless that twofold faith is justified, we are attempting the impossible, and unless we ourselves hold it with a tenacious grasp, we can achieve nothing real in the cause of peace.

The True Power of Love

But now let me turn for a moment to what will be said in view of these statements. I have a number of highly valued and truly lovable friends who have militarist minds, and I think I know what they would like to say at this point. "For Goodness' sake," they would exclaim, "leave your airy generalities and come down to facts. Do you mean that love could have proved a sufficient protection for the Armenians against the physical force of the Turks. Do you not see that what the Armenians really needed was tanks and machine guns, and that a nation which has not got them is in danger of being exterminated. Don't you see that physical force can actually kill a man, so that he has no more chance either to love or to hate." That the militarist would be sure to say, and he might even go on to introduce me again to the burglar who may come to my house to insult my wife and remove my goods.

Well, I do really mean and believe that one effective way to open to the Armenians of conquering the Turks was to love them. I do really believe that the only effective way in which to prevent the existence of burglars is for a nation to love its children so truly that they will grow up into good citizens. But I do not mean that after years of living in a state of hatred and suppressed war it was likely to help the Armenians to affect an attitude of charity at the last moment; nor do I believe that after having neglected our slum children so that they grow up with perverted instincts, it is likely to help us in dealing with burglars suddenly to insist on calling them our dear brethren. The penalty for having lived in a state of suppressed war is that a time may come, and is almost sure to come, when you have no choice but either to employ the methods of open war or to die. That would seem to me the essential truth taught by European history of the last ten years. Eleventh hour repentances certainly do not avail in international affairs. After you have outwitted your enemy for a generation in what are called the arts of peace, he may be pardoned if he has doubts about the depth of your sentiment if you profess to love him after he has taken the covers off his guns.

I would gladly, however, go further with my militarist friend. I would admit that physical force can kill the body. I remember that men killed Christ, and after that killed many thousands of early Christians. But I would call history to witness that physical force was quite unable to lessen the power of Christ, and that the Christian church became stronger than the empire in spite of all that physical force could do. By force you can kill enemies, but you cannot kill enmity; you rather give it poisoned material to feed upon. But by love you can both kill enmity and win living men. During several generations we allowed enmity to grow in Europe like a poisonous weed, scouting the idea that a nation should show love to another nation. Since then we have tried the plan of killing enemies, with this, so far as I can see, as its chief result—that enmity in Europe is more bitter than it has ever been, and more pregnant with the possibility of disaster.

The Militarist Point of View

But there again the militarist will want to break in on me. He will assure me that there are lots of people who will never respond to love and who cannot understand anything but physical force. Indeed, that stupendous lie was very recently uttered by one who represented the British Empire in a very critical hour. The militarist will insist that love, gentleness, and generosity are simply thrown away on many people, and he will probably be willing to make such statements about whole nations—ten to one the Turks and the Germans.

I do not merely disbelieve such statements. I know that they are not true. What is true is that there is a certain risk attaching to the employment of the method of love. Individuals with whom it is used may every now and then fail to respond to it, and then those employing it may be killed. History contains the stories of hundreds of such martyrs in the cause of love.

But it is also true that the method never fails in the long run either with primitive peoples beyond the seas or with undeveloped masses of people at home. Indeed, "love never fail-eth." It has not failed when it brings men to martyrdom, for in such cases it burns up all the brighter because some have been willing to pay its utmost price. It was because Christ was lifted up that He has power to draw all near unto Him. For every martyr in the cause of love the sacred flame is lit in several other hearts. It can outlast, out-endure, out-suffer hate at any time. For hate is an emotion that tends to destroy its authors. It is a consuming and killing emotion. But love brings life alike to those who exercise it and to those who receive it, and renews our beings at their core.

The War Principle

It is very strange to me that it should be necessary to argue this case at all to-day. Contemporary history is not always easy to read. But if anything should be plain to-day I should have thought it would be the truth that the employment of physical force is disastrous to all the higher interests of the race, and, instead of tending to eliminate murderous rivalries, heightens and intensifies them. I believe the Germans did such wrong to France after 1870 that they sowed the seeds of the late war. But with all Europe lying in ruins, and France herself threatened with bankruptcy, it does astonish me to see her industrially so wronging Germany as to make it certain that the murderous feud shall not die, and yet another war be bred. And yet who are we to throw stones at France!

The world in its agonies and throes is really ringing with the declaration that the way of physical force is a way of death. And still mankind hesitates to try the method of love that heals and blesses and bringeth life. I have not wandered from my main theme. Physical force cannot be the ultimate power, because it defeats its own ends—defeats, indeed, all intelligent and intelligible ends. But love never fails even when its price is great. That is our faith. Love is the ultimate power.

I hardly think, however, that this paper would be complete if I were not to turn before closing to another aspect of this subject. We shall never be in a position to offer to the world any sincere witness to the power of love or to our belief in it until we have ceased to organize our own internal affairs on the war principle. We have accepted the principles of strife as the very root principle of our industrial and commercial life. I am not thinking primarily of such things as strikes. They are only the inevitable outcome of a far more deeply rooted struggle. I am thinking of the fundamental opposition of Labour and Capital, and of that fierce and remorseless commercial strife which is sometimes called healthy competition. The competitive principle is to-day working towards its inevitable result. It is plainly beginning to kill both industry and commerce. Something like a reductio ad absurdum is going on; and by insisting on allowing competition to be free, and, on the whole, unrestrained, we are allowing it to strangle the commercial and industrial prosperity of the nation.

And the defence of all this that is sincerely offered by many is essentially the same as the defence offered for war. Once again it is maintained that sheer compulsion is the only thing that men understand or will respond to. Under the whip of compulsion, which takes the form of fear of starvation, men, it is maintained, will work; otherwise they will not. Or again, at the bidding of avarice men will do their very best, but not for any other consideration. Here again is exactly the same view of man with which the militarist works in his thinking. The psychology of the militarist and of the exploiter are exactly similar.

And it must be frankly and fully admitted that unless that view of man is wrong there is no hope in this world of an end either to military strife or to commercial and industrial war. The spirit that produces war

is the same spirit that causes the keenness and bitterness of commercial strife. In both cases it is the lust of gold that is at work—the vulgar and materialistic longing for a larger income and for the power which in a materialistic society comes with money. And the position which I am maintaining today is really an untenable one unless it is true that in the long run love is a stronger force in our humanity than even the lust of gold. Can love cast out avarice? If not it cannot end war. Will a society organized on co-operation and brotherhood prove more coherent, stronger and more efficient than one based on the struggle for existence and the struggle for big money prizes? That is another way of putting our question. Manifestly the ruling classes of to-day say "No." They simply dare not trust to the golden heart of the world. They do not believe it is there. They dare not abandon the whip and the spur, for they sincerely hold that no other force would keep men in the traces. Abroad, when they get a chance, they resort to forced labor. At home they become the body guard of a discredited system based on scepticism about man's inherent good qualities.

Personally I believe that the whole assumption on which the system is based is a lie. Of course if we degrade men and women by instilling the lies of the system into them as part of their education they become susceptible to its baits, and learn to act according to its principles. Treat men on the assumption that they are just greedy brutes and the day may well come when they will turn on you and show that they are indeed greedy, and can act most brutally.

It is not by any fortuitous happenings that the Labour movement and the Peace movement are so closely allied. For, truly conceived they are both manifestations of the same essential faith—the faith that mankind's true life is a life based on world-wide brotherhood and that the human race will come to its best not under the compulsions of fear or the crude constraints of competition, but in response to the call of righteousness, justice and love. It is that faith alone which can give vital force to our movement.

As I look back on what I have said I realize that some may feel inclined to say that I have stated the fundamental truths which underlie this movement, but that I have not proved them. Well, I am content if I have shown that those truths are involved in all true religion and all sound morality. I am content if I have shown that they are identical with Christianity. But as I close I would like to add this—that we might most justly turn to the other side, to the militarists and the commercial magnates and say, "All the proof we need lies for us in our current history. You and your principles have made of the life of the world a mess and a misery so hideous and tragic that the heart can barely endure to contemplate it. You have brought the human race into danger of ultimate humiliation and overthrow. The civilization of which you have boasted is tottering. It is not conceivable that there should ever be a stronger or a more complete proof that you are wrong—utterly and murderously wrong. The state of the world is the real proof that truth must lie in the very opposite direction to that in which you have been traveling. The present agonies of mankind are all the proof that is needed that the way of life must consist in committing ourselves to those very principles which you have so studiously denied, and in repudiating those which you have taught. You have at least shown conclusively that militarism and competitive commercialism are the supreme enemies of the human race."

GENERAL CONVENTION JOURNAL

Any clergyman desiring a copy of the Journal of the last General Convention can secure it by sending 50c in stamps or money order to the Rev. Dr. Anstice, 281 Fourth Avenue, New York. If the cloth edition is desired the cost will be 75c additional. The price to the laity is \$1.25 for paper copy and \$2.00 for cloth. The separate edition of the Constitution and Canons costs 50c in paper and \$1.25 in cloth. To secure attention the price must accompany the order and all books are sent prepaid.

Copies of the Journal have been sent to all the Bishops and other members of the Convention, and an additional copy for the Archives of each Diocese and District.

DR. MORRIS WRITES FROM BRAZIL.

Dr. Morris who has recently recently returned to Brazil to take charge of the newly opened Theological Seminary writes most enthusiastically of the advance which has been made in the Church in Brazil since he was there sixteen years ago. Already the Theological Seminary has well started and for the time being will work in very close connection with the Southern Cross School in Porto Alegre.

PROGRESSIVE REVELATION

Miss Royden preached recently at the Kensington Town Hall, London, on "Christianity and the New Testament." The revelation of Christ, she said, is final, and the sum of all other revelations. But this does not mean that we have come to an end. That idea sometimes made Christianity very sterile. There are some questions to which there is no answer yet, and some perhaps to which there may never be a complete answer. Our Lord's last words almost were, "I have yet many things to say unto you" and that the spirit of Truth would lead the Church. Yet people constantly wrote as if the first century was better than any succeeding one and had a special gift of the Spirit. Our Lord did not say, "Lo, I am with you for a short period, yea even to the end of the first century." It has as a matter of fact taken hundreds of years for the Church to realise much of Christ's teaching, and some of it has not been realised yet. A strange chill struck one on the very threshold of the infant Church, in the account of Ananias and Sapphira; no one had died like this of sheer terror at the presence of Christ—death had flown away from before his face. And only gradually did the infant Church outgrow its notion of an immediate catastrophic Judgment Day, daily expected and daily feared. Only very gradually have succeeding ages realized Christ's teaching of human brotherhood. Indeed, throughout the nineteen centuries of the Christian era, God had been revealing himself in era after era: as for instance the great revelation of beauty in the thirteenth century, and of science in the nineteenth. We can see in the words of Christ to-day a meaning that we could not have seen before the modern growth of science. We are beginning to understand his miracles.

If we really grasped the meaning of Christ's teaching—if we only grasped that of "God is love"! We say we believe in it, a little—but we can hardly imagine what it will mean in the world a few centuries hence. It is high time to awake out of sleep, out of the stupefying dream that we have all the truth, and to be of those to whom the love of God is a living and growing thing. We want a Christianity that is not only ashamed of its humble beginnings, but also unafraid of its glorious future.

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