

"A copy of your paper has fallen into my hands, and I am so impressed with the editorial utterances of Bishop Johnson that I feel that I must have them regularly."—  
A Southern Attorney.

# The Witness

"FOR CHRIST AND HIS CHURCH"

VOL. V. No. 5.

CHICAGO, SEPTEMBER 25, 1920.

\$1.00 A YEAR

## Christians at Geneva Make Plans for World Conference in 1922

Memorable progress toward the achievement of world-wide Christian co-operation was made in the meeting of delegates from the national church federations and other church bodies of fifteen countries at Geneva, Switzerland, August 9-12. It was decided to hold a "Universal Conference of the Church of Christ on Life and Work," probably in the summer of 1922, to which all churches of all lands shall be invited to send delegates.

A committee on arrangements was selected under the provisional chairmanship of Archbishop Nathan Soderblom of Upsala, primate of the Swedish Church. The provisional general secretaries are Rev. Charles S. Macfarland and Rev. Frederick Lynch, both of New York. Rev. Thomas Nightingale of London is the committee's representative in Great Britain. Of the twenty-five members of the committee, eleven are from the United States, three from Switzerland, two each from Scotland, Sweden, and Hungary and one each from England, Denmark, Holland and Italy. The American members are Rev. Peter Ainslie, Baltimore; Rev. Nehemiah Boynton, Brooklyn; Rt. Rev. Charles H. Brent, Buffalo; Rev. Arthur J. Brown, New York; Bishop James Cannon, Jr., Birmingham, Ala.; Rev. Samuel H. Chester, Nashville, Tenn.; Bishop John Hurst, Baltimore; Rev. Lauritz Larsen, New York; Rev. Frederick Lynch, New York; Rev. Charles S. Macfarland, New York; Rev. William P. Merrill, New York.

On Tuesday morning, August 10th, in the Hotel Beau Sejour the first meeting of the ninety delegates was called to order by the temporary chairman, Prof. J. Eugene Choisy of Geneva, who welcomed the assembly in the name of the Swiss churches. Of the 90 delegates present, 34 were from the United States, 32 representing the Federal Council of the Churches of Christ in America and two the National Lutheran Council. Sweden and Switzerland were each represented by ten delegates, and France, Germany and Great Britain by five each.

The delegates were scarcely launched on the discussion of plans for the proposed conference before an extraneous issue was injected by the presentation of a memorial from the French Protestant Federation insisting on a declaration of repentance from the Church representatives of the Central Powers for the crimes against humanity of their respective governments. Pastor Dumas of Paris spoke on behalf of the memorial and was supported by Dr. Anet of Belgium. Rev. Ernesto Giampiccoli of Rome, Moderator of the Waldensian Church of Italy, who had lost a son in the war, advised against such demands, counselling forgiveness and charity. Pastor Siegmund-Schultze of Berlin explained that the Germans were present in their individual capacity and not as representatives of any organization.

At the afternoon session the question of a conference of churches was again discussed and a motion made by Rev. Frederick Lynch was adopted that "the conference be called two years hence at some place to be determined later and that the delegates be chosen by the proper ecclesiastical bodies."

The Tuesday evening session was devoted to the discussion of topics that should be included in the conference program. Among those approved and recommended to the Committee on Arrangements were: "Christian brotherhood and righteousness in international relations," "The Christian conception of the system of law," "Christian principles in social life and in the economic structure of society." It was decided that in the part of the

program dealing with foreign missions care must be taken not to duplicate the work of the International Missionary Conferences. Other subjects approved were: "Christian Education," "Liberty of Conscience and the protection of religious minorities," "International Christian efforts as to ethical questions," and "Recruiting for the Christian Ministry."

At the Wednesday morning session a colorful scene was enacted in the reception of a group of dignitaries from the Orthodox Church, including His Grace, the Metropolitan of Seleucia Germanos, the Metropolitan of Nubia and the Archimandrite Pappadopoulos. The Greek prelates in flowing black silk robes, full beards and jeweled insignia of office presented a stately picture. They were welcomed by Pastor Neander of Sweden, who at the Chairman's request delivered a brief greeting in Greek.

The Metropolitan of Seleucia addressed the conference on behalf of the visitors concluding with a prayer. The Chairman and Archbishop Soderblom replied, and the guests withdrew.

Bishop Cannon moved "that the Committee on Arrangements be instructed to invite all Christian communions to participate in the proposed conference." After discussion the motion was adopted. At the evening session Mr. McGilp of Scotland presented the following "Appeal for Prayer," which on motion was referred to the Committee on Arrangements to be printed in different languages and distributed in various nations:

### An Appeal for Prayer.

The members of this preliminary International Commission at Geneva, drawn together by a consciousness of the painful and urgent need of the world, and by a conviction that only the Gospel and spirit and leadership of Jesus Christ can meet that need, and that only a Church united, consecrated, daring, and self-forgetful can form the body, through which this spirit may do His gracious and healing work—earnestly and solemnly appeal to Christians of every name and form, of every land and race, to pray now and continually for the coming of a fuller unity of spirit and of action in the entire Church of Christ throughout the world; for a readiness on the part of all Christians to make new ventures of faith, and to take more seriously the implication of the Gospel; for the deepening and broadening of love among all Christ's followers toward all men; for the elimination of all passion and prejudice, and the growth of peace and brotherhood; for clearer vision of the will of God and of the work of Christ in this day; and for all that may further the coming of His Kingdom.

Especially do we ask our Fellow Christians, everywhere to pray for the success of the Conference which is to consider the place and duty of the Church of Christ and the claims upon it of the Master and of mankind. The united and unceasing intercession of all Christians is asked, that, through this gathering of Christians from all the world, the Church may come to a clear realization of its unity, its opportunity, and its responsibility; that the Spirit of Christ may fill and control His body, the Church; and that, through His mighty and gracious working, mankind may be led into the larger life which is in Him, and the whole creation, now groaning and travelling in pain, may be delivered from the bondage of corruption and brought into the glorious liberty of the sons of God.

After the closing address by Dr. Lynch and the benediction by Archbishop Soderblom, the meeting adjourned sine die.

## Southwestern Virginia Holds One Day Conferences

According to the resolution adopted by the Executive Board at a recent meeting, the eleven one-day Institutes for Sunday School and Church Workers were held at various points throughout the diocese of Southwestern Virginia. Sub-committee on Religious Education, with Mr. Charles L. Mosby, of Bedford, as chairman, planned and directed these meetings.

The aim of these Institutes was to have all connected with the Episcopal Church spend a day at some one of the appointed places considering questions vital to the Church; to outline plans and methods for leaders in the work of the Church; to meet Bishop Jett and ascertain his views as to the work of the diocese; to hear experienced men speak on the Sunday School, Service League, and other Organized Church Work. It was the plan of the Committee to have all the Church people who attended the meetings bring a basket for dinner, and supper, thus lightening the burden of entertainment on the parish where the meeting was held.

The Rev. E. R. Carter, part-time secretary for the Educational Board of the province of Washington, spoke each day in the morning upon the Plan for Teacher Training. In the afternoon he spoke on the Membership Campaign. Until Dr. Caley joined the instructors Rev. C. F. Smith spoke on Officers and Organization. Dr. Caley's morning theme was The Why and How of Teacher Training. Mr. Jonnard's morning subject was the Church School Service League. In the afternoon he spoke on Building up the Sunday School. Mr. Mead spoke on the Nation-Wide Campaign and the next Diocesan Canvass. In the absence of Mr. Mead on two occasions Mr. Smith took the subject. At Wytheville it was the good fortune of all present to hear Bishop Darst, of East Carolina who spoke on Training Young People to Lead; and Bishop Reese, of Georgia, who spoke on Training for Social Service. Each evening at eight o'clock there was a short service with sermon by the Rev. C. F. Smith and a closing address or The Home by Bishop Jett.

At the close of the addresses at the evening service the Bishop confirmed one person in Lexington; three at Graham; five at Big Stone Gap; and eight at St. John's Church, Roanoke. This is the second class at Big Stone Gap and at St. John's, Roanoke, since April.

The Institutes proved a great success although in some places, owing to the vacation season, the attendance was not as large as might have been hoped for. At Christiansburg, besides the local congregation, there were large delegations from Blacksburg and Radford. At Dante many made the journey of twelve miles round trip on foot from Sandy Ridge. The spirit everywhere could not have been better and it was the general opinion of all who attended that even greater response and enthusiasm will be exhibited should the plan be adopted for next summer.

## MISS MAUDE ROYDEN HAS WEDDING SERVICE

Miss Maude Royden, the popular woman preacher of London, is not authorized by the church of England to perform a wedding service. Recently her associate in the work, Miss Christian D. Duthie, was married to the well-known author, Mr. Douglas Sladen. After a wedding address by Miss Royden and the reading of the fourth chapter of the first Epistle of John. There were no presents and no special wedding garments. Miss Royden appears continuously in some new role. She has the publicity consciousness of all great preachers. Her pulpit in Kensington Hall has drawn large audiences during the past year.

## Bishop Overs Sees Big Opportunity for Church in Liberia

The Rev. Elwood Lindsay Haines, S.T.B., was ordained to the priesthood by the Rt. Rev. Walter Henry Overs, Ph.D., Bishop of Liberia, at St. John's Church, York, Pa., on the 14th Sunday after Trinity, September 5th. Morning Prayer was said by Mr. Jacob A. Winterstein, a fellow-student of Mr. Haines, at the Philadelphia Divinity School. The deacon was presented by the Rev. Paul Sidney Atkins, S.T.B., rector of St. John's Parish, who also read the Litany. The Rev. William Elmer Van Dyke, rector of St. Luke's Church, Smethport, Pa., acted as the Bishop's chaplain. Bishop Overs preached the sermon.

Mr. Haines, who is a graduate of the University of Pennsylvania and the Philadelphia Divinity School, has been curate of St. John's the past year, where he has made a notable record in developing St. Andrew's Chapel and work among boys in the parish. Offering himself for Liberia, he was accepted and is planning to sail for his chosen field October 23rd.

In a masterly sermon entitled "Strengthening the Stakes and Lengthening the Cords of Liberia," Bishop Overs for the first time since his return from Africa outlined the policy which he has adopted for the Churches work in that district. Its aggressive character and practical and statesmanlike qualities made a profound impression upon the congregation present. Under Bishop Overs' leadership it is evident there will be no standing still for the missionary work of the Church in Liberia. Taking for his text the 9th verse of the 86th Psalm, "All Nations whom Thou hast made shall come and worship before Thee, O Lord, and shall glorify Thy name."

Bishop Overs said, "In the Cathedral at Antwerp there stands one of the most beautiful pulpits in Europe. The Chair of Truth rests upon the shoulders of several figures. These carved figures are representative of the various nations of the world. Prominent in the cluster, is the Negro. The artist who designed this pulpit, many centuries ago, gave to the world a splendid idea. As the figure of the African bears upon his shoulders, in that Belgium Cathedral, the Chair of Truth, so must he share alike in the blessing which truth brings, and bear his part of the responsibility of propagating the truth upon the Continent of his fathers.

Africa is a land of the most ancient civilizations and the newest discoveries. There is no land where there has been greater development. If Stanley could come back now he would wonder what miracle had happened. Africa is the land where the love given Jesus sought protection, and the land where the law giver Moses was born. And if it is to come to its redemption, it will be by the majesty of law and the inspiration of love.

Victor Hugo said at the twentieth century would make a world out of Africa, and if this is done, Liberia must do its share. Situated between the British Colony of Sierra Leone and that of the French Ivory Coast, possessing a frontage to the Atlantic Ocean of 360 miles, Liberia has in all 43,000 square miles. Africa has been so partitioned up among the nations, that the little kingdom of Abyssinia in the north and the little republic on the west coast are all of the continent that remains in the hands of Africans. Liberia is the only place where the black man rules on the Continent of Africa.

It is a republic in a land of colonies; an independent government on a continent of dependent governments; a liberty loving people in a country of slaves. Like all great movements, the history of Liberia began silently, indeed so quietly that few people know

of the activities of that heroic band of men and women who laid the foundations upon which the Republic rests. The beginning was the founding of a colonization society in America in the year 1817, and a desire on the part of certain philanthropists to find a home in Africa for freed slaves. The republic did not begin with a land grab; but it was purchased in a manner satisfactory to the inhabitants at that time.

"Amid great difficulties which called forth the utmost self-sacrifice and heroism and have produced great men, the colonial movement was protected, nurtured and developed until in 1847 the Republic was formed and Liberia took her place as one of the company of nations. The government is patterned after our own, with a president, a vice-president, a cabinet, a senate, a supreme court, and county courts like our own. Its flag is very much like ours, and its Declaration of Rights is one of the most marvelous in the English literature.

Mr. C. B. King, the president today, is a man of intelligence and power. He represented Liberia in the Peace Congress. In America he has conferred with the President in the White House. He is also a devout Christian, and never allows any diplomatic question or the affairs of state to interfere with his practice of religion.

The population of Liberia may be divided into three parts. There are 20,000 Liberians of American descent. The civilized and educated natives number 40,000, and the interior tribes have a population of 2,000,000. When I think of the difficulties that have surrounded this little republic in all the days of its history, to me it is nothing short of a miracle that the government exists today at all, that a few thousand ex-slaves in a population of 2,000,000 savages have held their own. Their neighbors have not been entirely good. They have sought to press in and take the rich lands of Liberia. Liberia has not only had to fight this menace, but also the warring tribes within its own borders.

May 8, 1909, opened a new era in the history of Liberia when the cruiser Chester of the United States of America brought the members of the American Commission to the Republic to aid in the prompt settlement of boundary disputes, reform its finances, to lend aid in organizing and drilling adequate frontier forces, and in other matters of great importance to Liberia. On the whole, the United States has answered the majority of these appeals in sending to Liberia \$5,000,000, and in extending to it the advice of the Commission.

Notwithstanding these troubles, the largest problems have come from the interior tribes. There are fourteen tribes ranging from the Vai to the burden bearers, the Kru tribe. They speak fourteen languages and they have three customs—slavery, cannibalism and polygamy, which have become absolute curses.

This is the oldest mission field of the Church. We have been working here since the year 1836. At present we have thirty-two native clergy consecrated to the task of establishing the principles of the Christian religion in the land of their birth.

Our educational work far exceeds that of any other institution in the land. We support twenty-two boarding schools with eight hundred boys and girls, usually taken from heathenism, and thirty-two day schools, many of them in large pagan centers.

Since February 3rd, of the present year, I have traveled the Republic from Cape Mount to Cape Palms, and have been brought face to face with certain great needs of the work. Growing out of these needs, is the

(Continued on page 4)



## EDITORIAL

By Bishop IRVING P. JOHNSON.  
THE NATION-WIDE CAMPAIGN.

The one thing needful in the world today is respect for authority.

Men have become dissatisfied with their pilots and are trying to start a mutiny. The mechanics and stokers feel that they are doing more than their share of the work. They want to be pilots themselves and to maroon the captains and other officers.

This spirit of revolt started in the church when each reformer fancied himself a second St. Paul with the mission of founding a new church. It spread to the various nations whose kings and princes have been for the most part dethroned. It has penetrated to the families in which the youth set aside parental authority.

It permeates the economic world in which men with skillful hands wish to manage affairs that call for skillful heads.

It is felt by every bishop and every rector when men successful in business are sure that the Church should be run purely as a business.

It is the assurance of inexperience all along the line.

It is not confined to labor, but penetrates into all departments of life.

Men are dissatisfied with leadership,—political, ecclesiastical, economic,—it makes no difference.

\* \* \*

The man who believes in God but rejects His rule is just as much of a Bolshevik as the man who rejects the civil government.

Resistance to legitimate authority began in the intellectual classes when they rejected the Kingdom of Heaven. It was picked up by the proletariat who have rejected the rule of those who have rejected God. The attitude of Church members toward Church authorities is a part of the general unrest.

I do not refer to the attitude toward assumed authority or autocratic authority, but towards the legitimate authority of which they are a part and which they have helped to create.

There is no question but that leadership in all ages, in all departments of life, has been exceedingly faulty.

Perhaps that is why the Lord will ultimately put down all authority and power as enemies to the human race, for St. Paul says, after mentioning all "rule and authority and power," that "the last enemy that shall be destroyed is death."

But that is not the question. We may have poor captains and fallible pilots, but shall we better matters by deposing them and giving their jobs to stokers and walking delegates?

Are they to be trusted to pilot the ship and keep it off the rocks?

Will crass individualism lead us anywhere? Will lay control of the Church save us? Will the inexperience of youth lead the families which they dominate to peace?

It is not a question of substituting better leaders for poor ones, but of substituting leaders who know nothing for those who know something.

Of course the workingman thinks he knows how to run a government, and the business man thinks he knows how to run the Church, and the youth thinks he knows more than his parents, but does he? Has he ever? What background has he to make it hopeful that he will?

It is true that the stoker must be considered. It may be true that he is a better man than the captain. But if he had the pilot's job would he do as well?

\* \* \*

If the stoker refuses to stoke because he cannot be a captain, what is going to become of the vessel?

It will drift as Russia is drifting, as religion is drifting, as families are drifting,—to ship wreck.

It is really better to have a good politician at the head of the city than one who is merely a good business man, for a city is not a factory nor can you run it in the same way.

It is better to have a poor bishop run a diocese than a good banker. Not because he isn't a good banker, but because there is nothing in common between running a bank and running a diocese.

I know, because I couldn't run a bank if I tried.

\* \* \*

Let us now consider what the Church is trying to do in the Nation-wide Campaign.

In the first place, the last General Convention created a General Staff. We never had one before, but we have one now, and we did it.

It is not fair for that portion of the Church which is bounded by Canada, the Atlantic, the Chesapeake and Ohio, to claim that the Nation-wide Campaign was forced upon them.

They are represented in the General Convention by one-fourth of the Bishops who were there and by more than one-fourth of the delegates, and they have fully one-half of the Presiding Bishop and Council.

It is not a question of money nor of leadership.

It is a question whether this Church has any real authority over its own constituency.

The Nation-wide Campaign is a perfectly legitimate attempt on the part of the Church to prosecute the campaign that Christ commanded us to make.

It is perfectly true that in its conception there were glaring mistakes, largely due to the fact that those who started it lacked the authority which they were practically forced to assume, because there was no one else to assume it.

The old Board of Missions had a vision, but they lacked

authority. It was for this reason that the Church created a General Staff which should have authority.

Equipped with this authority, the Presiding Bishop and Council, representing all sections of the Church, have outlived a campaign. What are we going to do about it?

It would seem to me rather a question of loyalty than of pocketbook.

\* \* \*

In the Liberty Loan quotas there is no question but there was much unfairness in many of the quotas, and that there was a prodigal squandering of much of the funds. What of it? The country was not concerned about saving the pocketbooks of its citizens, but rather the lives of its soldiers.

It would seem as though the Church should have the same concern for those whom it has sent forth to fight its battles.

It may be that our quota is too much! It may be that we cannot raise it. The least that we can do is to accept it and try.

The effort to be loyal is far more a matter of concern than the desire to be economical.

It would seem as though the Nation-wide Campaign was an acid test of whether the members of the Church were going to play the game according to the rules.

For a diocese or parish to refuse its quota is as much an act of rebellion against legitimate authority as it would have been for the State of New York to have refused its quota in the Liberty Loan. It was a large one, but it was the sign of loyalty that the state should go over the top, and it did.

For a diocese or parish to fail in reaching its quota is a misfortune which may be due to any of many causes.

The principle at stake is a bigger one than money. We have no right to refuse to make the effort.

Our mission in life is not primarily to save our members from generosity, but to call upon them to manifest that respect for lawful authority which is the only curative of our present miserable unrest.

## CHURCH MOURNS LOSS

St. Paul's Church at Jesup, Georgia, has suffered a great loss by the sudden death of its senior warden, Mr. H. B. Manderville, on August 3. His

kindness of manner, and his faithfulness for his Church duties endeared him alike to his Bishop, his Archdeacon, and the congregation. The Bishop writes he was a faithful and devoted Churchman, and he is a serious loss to the mission.

## NEW HEADQUARTERS FOR THE DIOCESE OF MINNESOTA.

"The Bishop and Directorate" at a meeting held September 8th, organized by electing Mr. L. M. Keiter, 777 Lincoln Avenue, St. Paul as the "Executive Secretary" and Mr. John C. Wade, 4832 Colfax Avenue, South, Minneapolis, as the Treasurer, of the "Bishop and Directorate."

The meeting was held in the new Diocesan offices located at 131 East 14th Street, Minneapolis, near the corner of Stevens Avenue. Ample Diocesan offices being opened here, the first of September. The Bishop of the Diocese, the "Bishop and Directorate," the Executive Secretary, the Secretary of the Diocese, the Church Pension Fund, together with all other Diocesan officers, should be addressed at 131 East 14th Street, Minneapolis.

The Diocesan Secretary's office has been, by the gracious good kindness of the Rev. Dr. Freeman, for the past nine years, in the Parish House of Saint Mark's Church, on the corner of Oak Grove St., and Hennepin Avenue, Minneapolis. The Diocese of Minnesota, and the Secretary, especially, are under grateful and appreciative obligations to the good Rector of Saint Mark's and the Vestry of that parish, for their benevolent courtesy in furnishing them with Diocesan offices for the past nine years.

## A NEW RECTOR IN UTICA

Rev. Thomas Theodore Butler has resigned the charge of St. Stephen's Church, Riverside, N. J., and has accepted the rectorship of Trinity Church, Utica, N. Y., Diocese of Central New York. He will be in residence at Utica after November 1st.

## "Not only with our lips, but in our lives"

ALMIGHTY GOD, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, *not only with our lips, but in our lives*, by giving up our selves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Ghost, be all honour and glory, world without end. Amen.

## GRATITUDE

We use this Prayer of Thanksgiving every Sunday.

We think we mean what we say.

But God—"unto whom all hearts are open, all desires known, and from whom no secrets are hid"—KNOWS whether or not we are "unfeignedly thankful."

## HOW CAN WE KNOW?

Only by judging ourselves. Are we showing our gratitude "not only with our lips, but in our lives?"

We all despise ingratitude. We all condemn mere lip-service.

A searching test of the sincerity of our professions of thankfulness is found in the Nation-Wide Campaign.

And has it occurred to us to prove our gratitude by offering to serve in the Campaign?

Ask your rector what you can do. Ask him NOW!

Presiding Bishop and Council of the Protestant Episcopal Church  
Publicity Department, 281 Fourth Avenue, New York



# The Witness

Published Every Saturday, \$1 a Year

THE WITNESS PUBLISHING CO.

(Not Incorporated)

6219 Cottage Grove Ave.  
Telephone, Midway 3935  
Chicago, Illinois

A NATIONAL CHURCH NEWS-PAPER for the people. Intended to be instructive rather than controversial. A plain paper, aiming to reach the plain person with plain facts, unbiased by partisan or sectional views.

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Entered as second class matter at the post office at Chicago, Ill., under the Act of Congress of March 3, 1879.

## THE NEW BIRTH

By Donald Hankey

To know and to feel the reality of God was, in the eyes of Jesus, to have entered into possession of the kingdom. The heart where God was recognized as sole ruler was already a part of the kingdom, and there the peace of the kingdom was already enjoyed.

The ordinary man has what seemed to Jesus a very distorted sense of perspective. He sees the material things which perish so very big, that he can't see God at all. But once a man has got a true sense of perspective he will realize that, if God matters at all, He matters so much that nothing else matters in the least by comparison with Him. The man who thinks that money, or position, or popularity, or life itself is of great importance, has got his horizon so blocked up that he can't see God. Before he can see God he has got to clear away all his prejudices and preconceived ideas, cherished ambitions, and axiomatic principles, which have been based on a faulty view of life—one which has left out and ignored the ruling factor, even God. He has got to begin all over again, and start to revise all his ideas as to the relative importance of things. He has got to become simple and humble and unprejudiced, like a little child. He has got to be born again into a new life in which all that has hitherto seemed big and important is seen to be small and insignificant; while the one outstanding feature, which gives their meaning to all the others, is God. And the faculties in himself which have hitherto seemed most of doubtful value, will appear the only ones which have any value at all. They are the faculties which link him to God—love, faith, humility, and purity. The man who has undergone this transformation is a new man; he has been born again. He has entered the kingdom of heaven, and possesses its peace.

But it is not easy to be born again. Before the rich man can enter the kingdom he must realize that his wealth is so comparatively unimportant that he is ready to give it all away rather than allow it to obscure his vision of God, and hinder him from entering the kingdom. The man of good social position must be prepared to become the servant of the poorest and meanest. The passionate man must be ready to cut off his hand, pluck out his eye, or even become a eunuch rather than lose the kingdom for the sake of indulging his passions. The Jew must be prepared to fraternize with the Samaritan, and the Pharisee with the publican, and on equal terms; admitting the possibility that they whom before he despised and abhorred are very likely better and nearer to God's ideal than himself. All must be ready to give up friends, home, wealth, position, life itself, rather than miss entering the kingdom of heaven.

The kingdom is like a pearl of great price, or a treasure hid in a field, for which, when he has once understood its value, a man will gladly barter all that he possesses.

SEND IN YOUR SUBSCRIPTION NOW!

## COLORADO NOTES.

There was a special council held at St. John's Cathedral, Denver, on Tuesday, Sept. 21st. It is probable that the Bishop of the Diocese asked for a coadjutor at this council, said coadjutor to be elected early in the spring, but definite news has not yet reached the Witness. The Diocese of Colorado covers one hundred thousand square miles, larger than New York and New England, and it seems necessary that there should be two bishops to do the work.

This action is taken as a result of considering the election of suffragans last June.

It was then thought that two suffragans could do the work acceptably but the Diocesan authorities have agreed that under the limitations placed upon the suffragan Episcopate, such action would not be advisable.

There are several changes in the Diocese among the Clergy this year.

The death of Dean Hart leaves a vacancy at the Cathedral which has not yet been filled. The removal of the Rev. Thomas Casady from Ascension Pueblo to All Saints Omaha left a vacancy which has been filled by the election of the Rev. Benj. A. Dagwell of Keyport, N. J.

The Rev. Denzil C. Lees of Salida has accepted the associate rectorship of St. Marks, Seattle. This place has not yet been filled.

The Rev. Edward C. Johnson, brother of the Bishop will assist Dean Bonell in teaching at St. John's College, Greeley, where there are ten theological students. He will also have charge of St. Timothy's, Brighton.

The Rev. Edwin R. Smythe, a recent Seabury graduate, will be added to the staff of missionary clergy.

The Rev. F. W. Sherman has left the Associate Mission, Denver, and taken charge of All Saints, Sterling, his place having been filled by the Rev. Thos. J. Haldeman, a recent Seabury graduate. Fr. Sherman takes the place of the Rev. Roman L. Harding who is on the staff of the Church of the Intercession, New York.

The Revs. Arthur Austin and Robert J. Murphy return to Seabury for their last year of theology, having been ordained to the diaconate last June.

Mr. Austin has supplied Epiphany, Denver, during the summer.

Mr. Murphy has taken the work of the Rev. Harry Watts, who has recently returned from a trip to England.

The Rev. Philip Nelson, who has been in charge of Mecher for several years is planning to spend a few months in study at Oxford.

The Rev. Chas. H. Marshall, who is contemplating retirement has taken an extended vacation from St. Barnabas, Denver and his place has been filled by the Rev. Chas. H. Brady, who is still priest in charge of this parish.

The Rev. R. Alan Russell who has been in charge at Steamboat Springs during the past year goes to Meeker to supply for Father Nelson.

Nearly all the stations of the Diocese are now filled, there being a couple of vacancies on the Mission field.

## I AM THE BABY.

I am the Baby.  
I am the youngest Institution in the World—and the oldest.

The Earth is my Heritage when I come into being, and when I go I leave it to the next Generation of Babies.

My mission is to leave Earth a better place than I found it.

With my million little Brothers and Sisters I can do this, if the World does not impose too many handicaps. Now I need Pure Milk and Fresh Air and Play.

When I am a little older I shall need good schools in which to learn the Lessons of Life.

I want to live, laugh, love, work, play.

I want to hear good music, read good books, see beautiful pictures.

I want to build Houses and Roads, and Railroads and Cities.

I want to walk in the woods, bathe in the waters, and play in the snow.

I am Yesterday, To-day, and Tomorrow.

If you will make my way easy now, I will help you when I grow up.

I am your hope—I AM THE BABY.

## Keeping Faith With Rip Van Winkle

By Rev. A. L. Murray

The rector of All Saints Tuxedo Park, Chiapoli, officiated at the marriage of Emily Chehak a parishoner who had been confirmed after joining the choir, and Meade Madison, graduate of the engineering department of the University of Bing, and son of the Superintendent of schools at Chiapoli.

At the reception afterwards Professor Madison remarked to the rector that his mother had been an Episcopalian and that as a child he had gone to Old St. Thomas Church, Berkeley Court House in his home state.

"If Rip Van Winkle had been raised in the Episcopal Church and were just now returning he would not recognize the Episcopal Church, Sir," remarked the Professor, with an air of an outsider who felt somehow that he was responsible for the historic uniformity of his mother's church.

"How so," asked the rector.

"Well," said the professor, "I have not been inside an Episcopal Church for years and this morning your entire service seemed new and strange to me."

"Do you think, Sir," replied the rector, "that Rip Van Winkle would recognize the American public school either if he were just returning?"

"No, I don't think he would, Doctor, but then the public school system has had to keep pace with the advances of the times."

"Then I take it, the educational world feels no responsibility toward Mr. Rip Van Winkle," replied the rector with smiling eyes.

"Certainly not as to methods, and in fact as to our entire program, we have responded to the great strides made along scientific lines and have decided enlarged the scope of our interests. Education is always progressing and has been in constant transition ever since I entered the work thirty years ago."

"I agree with you entirely," responded the rector. "The Church does not feel that her chief responsibility is to Rip Van Winkle. An ancient institution, like the Church, is always justified in a certain loyalty to the past, but 'new times demand new manners' and the Church is a living body and can only live as she is related to the times."

"Yes," countered the professor, "but you have the same Prayer Book, same ministry, and characteristic conservatism, and we outsiders always consider you lean hard on the historical aspects of religion and perpetuate the middle ages for us as it were."

"I am afraid you would be greatly disappointed in your ideas of the Episcopal Church, Professor, if you were fortunate enough to become better acquainted with the Episcopal Church today. You would find a very forward looking aggressive church, with a very well organized and varied program. Many of our own people fear that the Church is growing too enthusiastic for social service and innovations in our ritual, and adaptations to the conditions of life to-day."

Just then the Bride and Groom came along and the rector remarked to himself "Here endeth the first lesson."

## NOTES FROM SPOKANE.

### New Clergy

The opening of the Fall work introduces three new men who have heard the call of the West, and have obeyed. The Reverend Charles Burton Upson of Chicago, will take duty at Prosser, Mabton and Sunnyside. The Reverend Ernest R. Allman of Belleville, Ill., goes to Kennewick, Wash., and Holy Trinity Church, Spokane, welcomes its new rector in the person of the Reverend Leonard C. Hursh formerly of Towner, N. D.

### Religious Education Conference

A conference of five clergymen met with Bishop Page at Lake Chelan, Washington recently to consider ways and means of benefiting the teachers of the smaller schools, and the outcome was that a simplified manual of Instruction based along the lines of the Christian future series is to be prepared in the immediate future.

LET US HELP KEEP YOUR PEOPLE INFORMED.

## KANSAS TOWN IS RUN ENTIRELY BY PREACHERS.

Emporia, Kans., is a town run by preachers, says the Kansas City Star. In no other Kansas community do the parsons mix in politics, hold public office and work for the town as in Emporia. Emporia has a preacher-mayor, a preacher-police judge, a preacher in charge of the town's charities, employment agency and community market, and a preacher who conducts regular moving picture services, runs the Red Cross and is a member of the board of education.

In the first place, the mayor of the city is a preacher—the Rev. J. C. Brogan, pastor of the Grace Methodist church. Mayor Brogan sprang into prominence last spring when he announced that he would be inaugurated in overalls. The overall movement was sweeping the country at that time, and the preacher took his oath of office wearing blue denim. His church is in the third ward, a labor ward, and he has great strength in that part of town.

The Rev. J. H. J. Rice, pastor of the First Congregational Church, was the first Emporia preacher to hold a public office. About eight years ago, he announced to his congregation that he has been appointed police judge. Before Judge Rice took office the court was known as a "kangaroo" court. He established a system of paroles; he went in to save citizens, not convict them. And although the court barely made expenses, it returned the city of Emporia large dividends in better citizens.

One of the busiest preachers in Emporia is the Rev. John R. Wilkie, pastor of the Bethany Congregational church, city poor commissioner, manager of the city employment bureau, director of the city market, executive secretary of the Red Cross and executor of the Heritage fund—a fund left by the late L. T. Heritage to be spent for poor children.

The Rev. Carl Nau, rector of St. Andrew's Episcopal church, is the "movie parson." Several years ago the young men of his parish decided the church was failing to reach hundreds of men and women in Emporia. The movie reached them but they were not interested in the pulpit. So the Episcopalians moved the pulpit to the movie theatre and gave a series of religious movies. They drew capacity houses. Mr. Nau is also a member of the board of education.

## LAY READERS' LEAGUE.

A New York office and headquarters for the National Lay Readers' League is provided without charge at Room 412, 70 Fifth Avenue. The office is open daily 9 to 5 o'clock, and the telephone is Watkins 6589. It is in charge of Eugene M. Camp, a member of the League National Executive Committee. The office may be used for national purposes, not merely local, as far as may be desired. From the office have been received and distributed large numbers of sermons, and the demands for more come from many parts of the country.

An American Institute of Applied Christianity is being incorporated in New York, and the institute has formally offered to the League all of its facilities. Laymen of the institute, many of them Church lay readers, have already taken steps to form a New York Lay Readers' League, to become a part of the National League. Invitations have been sent to lay readers of the Dioceses of Long Island and Newark to meet and determine whether their wish is to form one New York League, with diocesan divisions, or to form distinct Leagues. Replies received thus far indicate a desire to form one strong league that shall serve all, but of course interfere at no time or place with diocesan official plans.

## FREE SEATS IN ENGLISH CHURCHES.

Not only is the custom of renting pews fast falling into disfavor in America, but this practice is falling under the ban in England. The Bishop of Birmingham (Dr. Gore) has announced that he will consecrate no more churches in which the pew rent system is in vogue. The next session of the National Church Assembly will consider a bill proposed for the consideration of Parliament whose effect would be to establish the principle of free seats.

## A COMMUNICANT IN GOOD STANDING.

A Special Committee on Communicants has submitted a report in Colorado which will be of interest to the whole Church since it sets forth very definite rules.

In the judgment of this committee the irreducible minimum requirements are that the communicant must partake of the Holy Eucharist at least once a year, contribute regularly to the support of the Church, and so live as to be free from condemnation of the first two paragraphs of the rubric at the beginning of the office for the administration of Holy Communion.

Your committee, believing that all communicants should render a greater service to Almighty God through their Church than the irreducible minimum, further recommend that the standard for the Diocese of Colorado should be as follows:

1. To endeavor to attend church at least once a week
2. To endeavor to attend Holy Communion at least once a month.
3. To undertake some service for the Church.
4. To contribute worthily to the support and extension of the Church's work.
5. To make recognition of God in the home and to endeavor to bring up the children in the nurture and service of God.
6. To say the Lord's prayer every day, and to learn to understand prayer.
7. To strive to carry the spirit of Christ into every walk of life.

Concerning Discipline and Excommunication, your committee approve of the following course:  
Any communicant, who wilfully refuses to conform to the irreducible minimum, after an earnest endeavor by his Rector, followed by an appeal to the Bishop without success, shall be excommunicated according to the laws of the Church as contained in the Rubrics.

Secondly—Every clergyman ought to take care that each of his parishioners, not baptized or confirmed in his Cure, is gently instructed to secure a letter of transfer from the Parish of his last residence to that of his new church home.  
Thirdly—That no clergyman shall refuse to transfer any communicant in good standing.

## RUINS OF FAMOUS CHURCH REINFORCED

Workmen, sent by the Belgian government, are preparing the ruins of the famous Church of Saint Martin, and the ancient Cloth Hall, as a permanent monument to the heroic martyrdom of Ypres.

The ruins, to be left essentially as they were at the close of the war, are being carefully reinforced by skilled masons. The surrounding land will be cleared of unsightly debris and neighboring ruins removed to make room for spacious lawns which will furnish a suitable approach to the wrecked monuments of ancient architecture.

## PILGRIMS—1620-1920

I seem to walk the ways they walked  
To see the sights they saw;  
I seem to hear their voices, soft  
But stern as their own law.

I seem to see white fingers fly  
At "card" and wheel and loom,  
I see the touch of Pilgrim hand  
In every cleanly room.

I love to live with them, in dreams,  
And pray that I and mine  
May keep, with faith unsullied, all  
Their standards for our line,—

A Sabbath set apart for God,  
That he might honored be,  
And many a day of rest be given  
That long life he should see.

A righteous brotherhood of men  
Whose dealings, just and fair,  
Should be the Nations saving strength  
To all who enter there.

In love preferring other men  
Before themselves, if need;  
And always with their trust in God—  
These were their laws and creed.

For all who came and all who come,  
The laws they made still stand,  
And in our own allegiance, we  
Subscribe to their command.

—Helen Shaw Thompson  
Member American Mayflower Council.



## Bishop Overs Story of Africa

(Continued from page 1)

policy I have formed and which I have come back to place before the Church.

First, there must be a strengthening of the stakes. For many years very little has been done in the way of repairs on our present buildings or the erection of new ones. Since the beginning of the war, conditions have been such that no money has been available for the up-keep of our property. Consequently in many places our buildings are in a broken-down, and in some cases, a dangerous condition. If the coast of Liberia is to form the base for progressive work, it is essential that such a base of operations be splendidly solid. Broken-down buildings are a bad advertisement. They preach a poor gospel, and are not a good recommendation for our work. They are a constant source of disagreement to our workers. On the other hand, good buildings are an inspiration. They are a necessary part of a successful work. Hence our policy calls, first, for a reconstruction of property throughout the District until every Church, school and house belonging to the Mission shall be safe and sound, and collectively shall preach the Gospel of progressive work. The whole of this burden must not be put upon the Board of Missions. In many places the people themselves can help very materially in the work of repairs and rebuilding. I know of no better way for the various congregations to show a spirit of appreciation than to assume a certain per cent of the expense of repair on erection of their own particular building, even though such action may mean great self sacrifice. God helps those who help themselves.

The Second thing our policy calls for is an enlargement of our present educational system. This should include what the late Bishop Ferguson so earnestly prayed and worked for, the establishment of at least, one good industrial school in some convenient part of this Republic. This is one of Liberia's greatest needs. While it is true that from our schools have gone the men who now fill responsible positions both in the Church and State, yet we have done but little to prepare the boys to take their places in the ranks of the practical producer. The time has come when the Church should deliberately and strongly stress the practical lines of activity and thus create a body of intelligently productive citizens. Why should we be compelled to send to European countries for much of the lumber we use when there is a plentiful supply right at our own doors?

To me there is no adequate reason why most of the things which Liberian civilization has made a necessity, should not be made by Liberians from the products of their own land.

Closely associated with him is an agricultural program. Here you have land in vast acreage which is, or might be, most productive. Yet we are dependent on foreign countries to feed us. The crudest methods of farming are in vogue. Year after year the work is done in the same way. There is scarcely a modern farming implement used. There is no one who knows how to analyze the soil or apply proper means of fertilization. The Board has thought it wise to send out an agricultural expert with the hope that an agricultural experiment station may be established for the benefit of the whole nation. I thought it wise to arrange that Mr. Robison travel through the whole District with me, in order that he might make an examination of the land in every place and particularly view the possibilities of the acreage controlled by the various mission stations. We believe that the dawn of a new day for Liberian farmers has appeared. Nor can we overlook the great necessity for medical training.

A splendid piece of work is being done by the white ladies at St. Timothy's Hospital, training native girls in the first principles of nursing; also administering medical necessities to the people of Cape Mount and its surrounding places. Outside of this, I do not know of any medical training being given anywhere in the Republic. It was the thought of Bishop Lloyd to secure money for the purchase of the British Consulate building at Monrovia and turn it into a hospital and training school for nurses. But I understand a building has been set

apart, by President King, for hospital purposes at the Capital City. Therefore, whatever work the Mission may be able to do along these lines should be done at Cape Mount and Cape Palmas. Generally, our schools throughout the land are doing fine work, but they might do much better. The well established schools like those at Cape Mount, Bromley, Brierly and Cuttington, have turned out men and women who at the present admirably fill the greatest positions in the country. But these institutions cannot live upon their past record. There must never be a lowering of the standard. We must carry our standard progressively higher, by working for a better curriculum, better teaching, better discipline, a finer moral tone and additional higher grades. Thus shall we continue to lead the way in the vastly important work of educating the children and youths of the Republic.

I come now to what seems to me the most essential, namely, the necessity of lengthening our cords, by an earnest, active, practical propaganda to carry the light of the Gospel to the heathen population of the interior. This is the heart and soul of our mission. If we fail in this, we fail in everything. For think you that God will send prosperity to this nation if she selfishly hugs her blessings in this little coast line of civilization without a thought of the responsibility and obligation she owes to the great uncivilized population that comes down to her very doors?

While traveling in the Northern part of the District, we passed through several towns where there was not a single Christian teacher, but in each of these towns there lived a Mohammedan priest. I became interested in the manner by which all these priests were supported. Upon inquiry I was informed that in the great Mohammedan centers each family sets apart one member as a priest to propagate their religion. What is more, that family assumes all responsibility for the support of the priest until he has become thoroughly established in some town and is able to take care of himself. No wonder Africa is becoming flooded with Mohammedanism. The Crescent is a menace to Liberia at the present moment. The Nation that was founded in the name of God and the Christian religion, whose Constitution is full of Christian truth, is in danger of becoming a Mohammedan state. Shall not the Church awake to its opportunity—the marvelous opportunity of evangelizing Liberia before it is too late.

There must be a definite plan for our interior work. My observation and experience lead me to suggest that we should establish ourselves at the big centers of population instead of sending lonely men out promiscuously to be lost in out of the way places. Care should be exercised in the selection of a place in which to build. Then get a good compound and erect a priest's house and a house for two teachers, then a good sized building to be used as a Church and School. These should be well constructed buildings of Native Material. Such a compound would command attention and respect from the Native population, and three good consecrated men, with their families, could soon make their influence felt, not only at the station itself, but to the regions beyond. If we could build three of these central stations next year, then each year thereafter add to the number, we could soon cover the whole of the Nation and at least give the heathen population that which is their right—an opportunity to hear the Gospel message.

Thus, my brothers, I have outlined the plan of work in which we are to be associated. It is a big work and calls for big men who will put forth big effort, and if necessary, make big sacrifices. It is expected that you will have charge of a new interior station among the Vai people. In this there will come to you an opportunity which falls to the lot of few men who stand upon the threshold of the priesthood. It will be a hard and difficult task, but let us approach it with the prayer of the poet in our hearts:

"Spirit who maketh all things new  
Thou leadest onward, we pursue  
The Heavenly march sublime.  
'Neath Thy renewing fires we glow  
And still from strength to strength  
go on  
From height to height we climb."

This is Liberia's day of opportunity. A successful Liberia would be a star of hope to the dark continent. I can see no reason why this republic

in the future should not be able to extend its influence over the great continent and be in very deed the beginning of the free united states of Africa.

## Present Degrees to Members of Kenyon Family

On July 28th an academic event of international significance occurred at the British Museum. Acting through the Bishop of Ohio, the faculty of Kenyon College conferred Doctor's degrees upon two members of the English Kenyon family. Lord Kenyon, head of the house and great-grandson of the original benefactor of Kenyon College, received the degree of Doctor of Laws and Sir Frederic George Kenyon, a grand-nephew, head of the British Museum, received the degree of Doctor of Letters. Over twenty members of the English Kenyon family attended the ceremony, together with a number of American Bishops associated with Kenyon College. From the Founders' Memorial read annually at the College chapel on the Festival of All Saints', appropriate selections were read by Bishop DuMoulin and the candidates were then presented by Bishop Vincent. Bishop Leonard then conferred the degrees in Latin, presenting the diploma and hood, addressing the candidates as follows:

"Lloyd Tyrell-Kenyon, head of a noble and historic house; successor of that Baron of Gradington in honor of whom Kenyon College is named; University President and Deputy Chancellor; patron of learning; you will now be invested with the degree of Doctor of Laws.

"Frederic George Kenyon, member of the noble family that assisted in the founding of Kenyon College; distinguished scholar and archaeologist; University Fellow; member and officer of societies of learning; Director of England's great Museum; productive scholar and author; editor of classical texts and source materials; student and editor in the field of modern literature; you will now be invested with the degree of Doctor of Letters."

Lloyd Tyrell, fourth Lord Kenyon is resident on the estate at Gredington near Chester. He is aide-de-camp to King George V. and has been Lord-in-Waiting since 1916. During the war he commanded as Colonel a regiment of Welsh Horse and is now Chancellor of the University of Wales.

Sir Frederic George Kenyon holds many English and foreign degrees and orders. Since 1909 he has been Director and Principal Librarian of the British Museum and is the author and editor of many works of scholarship. Perhaps his best known book is a Handbook to the Textual Criticisms of the New Testament.

A copy of the portrait of George, second Lord Kenyon, by Sir Thomas Lawrence, has been presented to the College by Lord Kenyon, together with a beautiful colored print of Lady Kenyon made by Hoppner. These portraits will be hung in Norton Hall, the fine Gothic reading room of the College Library.

## NATION-WIDE CAMPAIGN CONFERENCE IN RICHMOND.

There will be a Nation-wide Campaign Conference in St. Paul's Church, Richmond, on September 28, which will be a most important part of the campaign in this Diocese during the coming fall. All of the parochial clergy in the Diocese have been requested to attend the Conference and one representative layman from every parish. It is planned to provide entertainment for the clergy and lay delegates. The Conference will be led by the Rev. Louis G. Wood, of the central office of the Campaign in New York. It will begin with the celebration of the Holy Communion by Bishop Brown at St. Paul's Church at 9 o'clock, and the clergy and lay delegates will be entertained at luncheon at mid-day.

One of the most important features of the Conference will be a mass meeting to be held at Holy Trinity Church on the night of the 28th, at which time Bishop Brown will be the chief speaker and will outline the broad principles on which the Campaign is to be conducted. The clergy have been requested to notify the Secretary of the Nation-wide Campaign, Rev. G. M. Brydon, 400 Old Dominion Trust Building, Richmond,

of their intention to attend and to give the name in each case of the lay delegate. While entertainment will be provided for one lay delegate from each parish, it is hoped that a great many other laymen from every part of the Diocese will be able to attend the Conference.

## YORK RECTOR HONORED

At the recent commencement exercises of the Educational Department of the Young Men's Christian Association of York, Pennsylvania, the Class in Public Speaking, of which the Rev. Paul S. Atkins, Rector of St. John's Parish, is instructor, had the highest percentage of attendance and stood second in the number of members completing the course and receiving diplomas. Mr. Atkins has been invited to repeat the course this Fall. The Rector of St. John's was recently elected a director of the York Rotary Club.

Mr. George H. Clark, Mus. Bac., Organist and Choirmaster of St. John's Church, York, who was granted three months' leave of absence last May, has been visiting his parents in London for the first time since the war. Mrs. Clark accompanied him abroad. During the past six weeks Mr. Clark has been studying the organ with Joseph Bonnet in Paris. Since leaving America he has given several recitals on the Continent and in England. Returning Mr. Clark sailed from Liverpool, on the Corsican September 10th, and plans to resume his duties in York September 26th.

## POSITIONS OFFERED.

The commission on registration and reference of church workers, under the Presiding Bishop and Council, will receive applications for workers and for positions in Church Work, such as Directors of Religious Education, athletic directors, teachers (men and women), parish visitors, stenographers, nurses, matrons. Address the Commission at 289 Fourth Avenue, New York, N. Y.

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