

Limited space prevented the publication of answers to the December question this week. Answers received will appear next week.

The Witness

"FOR CHRIST AND HIS CHURCH"

The Witness is the most widely read Church weekly. "The Most for the Least Money" is the reason.

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CHURCH CONGRESS MARKED BY LIVE DISCUSSION

Prominent Speakers Stir Large Audiences at Meetings in Rochester, New York

By REV. H. C. WHEDON

The Church Congress, meeting in Rochester, N. Y., for the first time, and in session from Tuesday evening, Dec. 7, to Friday afternoon, Dec. 10, was declared by the President to be the best yet held. In point of the level maintained by the speakers, of the interest of the topics, of the variety of the programs, of the interest and support of good audiences, and even of the good weather—the Congress was pronounced a success.

In degree of interest, of course, the timely topics discussed at the evening sessions took first place, though the more devotional subjects considered in the morning, drew a large number of hearers. The question, "Capitalism and the Church," made the widest appeal of all the questions submitted, several volunteer speakers, including two women interested in the laborers' claims, being heard. The last subject, "The Use of Consecrated Churches," created the sharpest debate. Would that it could have been followed by one more topic, wider in interest and less personal in its bearing.

COMMUNICATION WITH THE DEPARTED

On the topic, "Communication with the Departed," the Rev. Dr. Elwood Worcester, of Boston, lead the discussion, placing it on a high plane. From the standpoint of one who had conducted an investigation for himself, and in sympathy with the Society for Psychical Research, he pointed out the legitimacy of the investigation, more than the nature of the evidence, the great difference in the evidence required and received, from the tangible evidence, possible of repetition under similar conditions by ordinary scientific experimenters. This tends to render the spiritistic evidence all the more convincing when it comes. Reasoning from the old declaration that animal life did not exist in the abyss of the sea because it was logically improbable, which conclusion was fully proven baseless, the speaker claimed stronger probability for the legitimacy of spirit communication. "Christ's attitude and acts, so far from opposing such a position, even supported it."

Mr. George Wickersham of Philadelphia, replied, stressing the triviality of the evidence. He thought that the researchers made out a good case for themselves only. He thought that very much of any possible evidence was due to the activity of the subliminal. He quoted Dr. McComb and Monsieur Flammarion in support of his contention.

The Rev. Dr. W. F. Prince cited the change of many competent observers from open scepticism to firm conviction. He claimed that most, if not all, of those who criticized the findings or communications, were not competent outside their own field of study. Psychologists were the best investigators. Such men as James, Meyers, Schiller proved the standing of those who testified for the truth of the evidence received. Dr. Prince asked, "Has communication ever ceased since Biblical times?" To him, the Bible is full of the occult. He closed with the result of a careful test made and proven by himself.

To the Rev. H. A. Pinchard there was no antecedent impossibility of communication. Neither were faith or reason barriers. "The burden of proof lies with the sceptics in the face of the logical conclusion of the researchers. The real difficulty is the lack of an intelligent conception of space and time, especially regarding the so-called 'spiritual fourth dimension.' At death, the body is removed, the spirit remains, in reverse of our common opinion. God is here: the spirit is here. This is but the recall of people from the stress on a transcendent God to His immanence. The difficulty of accepting the evidence is

due to failure to appreciate the a priori argument."

As against this favorable presentation of the subject, the Rev. Dr. Van Allen, whose paper was spoiled by the necessity of haste and by lack of time, took a decided stand. He deprecated any effort at evoking spirits. He addressed himself to three main points. (1) Not one new phenomenon had resulted. (2) Much can be explained by the super-normal. (3) Extreme care is essential; vide "The Road to Endor." Dr. Van Allen referred to the teaching about fallen angels. The dangers were both to the transmitter and to the recipient. He cited the failure of certain pre-arranged tests. The need of a clear and strong hold on the faith, and on the Communion of Saints, was shown.

THE COMMUNION SERVICE

Wednesday morning "The Value of the Holy Communion as Compared with Other Means of Approach to God," was discussed. The Rev. C. L. Gomph maintained the thesis that the Incarnation is the greatest, surest and most wonderful means of approach to God. "The Sacraments are but the application of the Incarnation, which may be called the first sacrament. The Holy Communion is Christ's chosen way of giving Himself. A unique value belongs to it because it is Christ's own method. Other means of approach, of which there are many and great ones, find their place in this service."

The Rev. Dr. F. W. Tomkins took the position that undue stress was laid on the Lord's Supper, to the ex-

clusion of the other means of approach to God. "The holy sacrament of repentance and faith should be kept prominent. Why administered by a deacon when a priest only celebrates the Communion? How many have been brought to God through a thoughtful and reverent study of the Bible. How Paul preached and exhorted and won many souls." All these, the speaker said, were as necessary and as important as the frequent Communion.

The Rev. C. W. Douglas spoke of countless sacraments as God's approach to God, by nature, by the quickened desire, by every means whereby we become conscious of God. Emphasis on the Communion is accompanied by the tyranny of priesthood and the docile submission of the laity.

Prof. C. S. Baldwin based his thesis on the experience of college men. "The altar is the focus of all devotion and all desire for God. It animates all other means of approach. It is not the man's expression, but God's. The Holy Communion integrates Christian and the Church's life. Preaching needs to be fostered at the altar. Prayer meetings may be used with the Eucharist. Why not at the Eucharist? The great commission was to go to prepare and extend the command 'do this.'"

THE CHURCH & CAPITALISM

Dean Ladd, speaking first on the topic, "Is Capitalism a Controlling Influence in the Church?" concluded generally that the Church might be influenced, but it is not controlled, by capitalism and pointed out that Cal-

vin placed the 8th Commandment of property on an equality with the 6th of life. "This made possible the philosophy of wealth that persons are not as great as wealth and works." The speaker's conclusion was that while the Church was influenced, there were three elements in the remedy for the present relationship between them; first, more complete faith in Christ; second, a greater following of the principles of fellowship; and third, more intelligence in applying the Gospel.

Dr. Stires believed that the Church suffered more from want of leadership than from any domination by men of wealth. He defended the capitalist from any desire to dominate on Church boards; cited the quiet and sincere, though generous support of all good works; cited the offer for national war service on the part of the sons of wealth, and declared that we had more to fear from the influence of certain proletariats.

Mr. Paul Blanchard, a labor union educational secretary, ably presented the demands and the attitude of labor towards the Church. Labor, as one large association, is too large and composite to have one clear attitude. But very many laborites are not well disposed because the Church doesn't seem enthusiastic or attentive enough to labor's program, embracing a living wage, due leisure, freedom or security and more control of industry. As to direct charges there might be three; first, the personnel of the congregation, making the labor man feel out of place; second, disagreement with the central dogmas of the

Ballad of Christmas

"Will you open to a lost stranger?"
I cried as I knocked on the door.
Will you open to one who has wandered
Three hours and more on the moor?"

No answer replied to the darkness,
Save the steady drip of the rain.
But I, who saw through the keyhole,
Knocked again . . . again . . .

Then one spoke and bade me enter.
"I know not the way I roam."
And a young girl spoke to me gently,
"Here all men are at home."

In the rays of a single lantern
A child wrapped in swaddling clothes
I saw,
An old man, and stalls of cattle
That bit at the bundles of straw.

The girl's eyes gave me welcome
To that stable cold and dim.
Her lips said, "Sir are you one who has come
To worship Him?"

"For your courtesy I thank you, lady,"
In this stable cold and dim.
But what folly is this? Why should I kneel
And worship Him?"

"This is He Who is by highest heaven
Eternally adored . . .
Unto us a Child is given,
Emmanuel, Christ the Lord."

I laughed on hearing her folly;
I laughed at a thing absurd,
Believing not the word that was spoken
By the mother of the Word.

Then though the night was bitter
And sleet fell with the rain—
I left them as blasphemous fools, and went
Out into the night again. . . .

While I wandered the hills in the darkness,
Towards the break of day
Shepherds cried, "Sir, we seek a new-born child
And his mother. Know you the way?"

I said, being hungry and angry
"How should I know the way?
Many a woman has borne a child
On Christmas Day!"

They only smiled, and answered,
"The child we seek is laid
In a stable, wrapped in swaddling clothes,
And is the son of a maid."

I laughed on hearing their folly;
I laughed at a thing absurd,
Believing not the word they had spoken
Or the mother of the Word.

And suddenly a multitude of angels
Sang, as they circled us
Gloria in excelsis Deo
Et pax hominibus. . . .

I led the way back for the shepherds
To that stable cold and dim,
And wept as I said, "Lady,
We have come to worship Him."
—Theodore Maynard.

Church, that is, saving of society by saving single souls as contrasted with saving it by changing the social order; and third, because the Church opposed strikes. The Inter-Church Report on the steel strike was lauded. Mr. Blanchard pleaded with Churchmen to take sides on the moral issues involved.

From this point, Prof. J. W. Nixon of the Rochester Seminary, proceeded to say that the Church should take her stand only when the issue became clear. For this reason some body, free and competent to inquire into critical situations, should be constituted or continued; that is, the Industrial Relations Council of the Federation of Churches. His main proposition was that capitalism was in "logical conflict with Christian ethics," that is, wealth vs. personality, competition vs. co-operation, wealth vs. service. On the main part of the topic, his answer was that technically the Church was under control, but in the larger sense, no. There were movements, however, in the Church which the capitalists could not control. He was certain that we must keep the voice of prophecy free; create the machinery for determining the moral issues in strikes; and avoid being doctrinaire.

THE MINISTRY OF HEALING

Thursday morning the topic was: "The Ministry of Healing and the Pastoral Office." The Rev. Dr. E. S. Travers said that the ministry was based on Christ, to whom all power was given. Its appearance, disappearance and reappearance throughout Christian history seemed to show that the Holy Spirit was seeking to reveal something.

Mr. Hickson's mission was then praised by the speaker. Dr. Travers objected to the present form of the Prayer Book offices for the sick as contrary to our idea of God. "The present cry for help in sickness is a challenge to the pastoral office. We have an adequate Gospel for the sick. It is able to take command in the sick room, where the coming of the minister no longer 'scars to death.' This greater ministry will turn us from the 'greatest indoor sport of the 20th century, namely, organization.'"

Dr. McComb spoke of the boundless faith in a living God, the clairvoyant vision into man, and the healthful personality which Christ manifested in His ministry. Referring to Mr. Hickson, he termed him a psychic, over possessed of peculiar mental and nervous qualities which made him an easy medium of spiritual power. But objection was made to his unorganized and unscientific methods. The speaker then laid down certain essential principles in any such ministry as this. "We must admit nothing which conflicts with medical science. No organic cases are healed without scientific means. We must stand against fetish worship, that is, use of certain acts or forms. We must openly disclaim supernatural powers. Christ and science agree that disease is evil but not inevitable. Cures and prevention are the divine intention."

The speaker then pleaded for a better grounding in psychology for theological students. He asked for a close co-operation between the two noblest professions, medicine and religion.

INTERNATIONAL RELATIONS

Dean Robbins of St. John's Cathedral, New York, opened the discussion on the question, "What is the Judgment of the Christian Conscience on the Relation Between Stronger and Weaker Nations?"

He referred to the "Piety of one's Neighbor" in the Catechism as the simplest answer to the question. (Continued on page 3)

EDITORIAL

By Bishop IRVING P. JOHNSON.

A CHRISTMAS MEDITATION.

"God so loved the world that He gave."

Of course since God is love, He manifests His character in giving, for that is the way in which love declares itself.

We are not love. It would be more correct to say that we are selfishness and that we are chiefly concerned with getting. If we desire to become the sons of God, we must learn to give in order that we may be love and not selfishness, because that is the real gulf between children of this world and children of God.

It is this way:

A man so loves to work that he finally becomes prosperous. Industry is the path that leads to material success. It is hard for a young man to get down to work; but, as he grows older, work becomes a pleasure and that which was at first merely a means to an end, becomes an end in itself. Thus man becomes a materialist and often a servant of his job. Life becomes an endurance test, and when he can no longer work he becomes miserable.

* * *

A man so loves to study that he finally becomes a scholar. Study is the path that leads to knowledge. It is hard for the young man to get down to study; but, as he does so, study becomes a passion and in the end he so loves study that it becomes an end in itself.

The man becomes a servant to investigation, and he lives just long enough to see his theories upset and his work discredited.

In every generation, the works of a former generation are relegated to the stock room, for others have supplanted them.

The old age of Herbert Spencer was a melancholy autumn.

* * *

A man so loves to give of himself that he finally finds God. For it is the spirit of service which produces the hunger for righteousness. Giving is like work and study, hard to acquire; but, as we overcome natural selfishness, giving becomes a passion and we learn so to love that we give.

That is the nature of God, for God is love. And that is the objective of those who would become His children.

* * *

When Christ asked His disciples at Caesarea Philippi, "Whom do men say that I am?" He was asking the question, "What is the popular impression about me?" and the answer was significant: "You are John the Baptist or Elijah or Jeremiah."

Curious that the popular impression of the One who gave Christmas to the world, was that He was a lugubrious prophet, for these three are the ones who neither ate nor drank with people, but resisted popular opinion and were regarded as kill-joys in their generation.

Christ both ate and drank and entered into intimate and sympathetic relation with sinners, but because He refused to go with the current and because he opposed the popular misconceptions of God and religious practice, He was looked upon as a kill-joy.

In the same way the early Christians were regarded as "haters of mankind" by the pagans of the Roman Empire.

Whereas, they were the one set of people in that mighty world-power who were joyous and did not look forward to suicide as the one way of escape from the dull, drab helplessness of Nero's reign.

* * *

It is a curious astigmatism of selfish people to think that those who give are not happy, but are rather joy-killers; whereas, the only real joyousness is to be found in homes where each lives for the other and all for God.

The selfish person thinks joy lies in the absence of pain and sacrifice; whereas, real joy lies in the triumph over pain and in the habit of self-sacrifice.

"Peace on earth," which is the message of Christ at Christmas, is the peace following victory over self.

It is not the peace which comes from taking an anaesthetic, nor the peace of listless stagnation. The joy of Christmas is the joy of giving as the result of sacrifice, and it is the finest joy of the whole year.

It was not Christ that was the kill-joy, but rather human selfishness, which is deadly to self.

* * *

If we would be followers of Christ, we must first be generous.

The career of Judas shows how fatal it is for a mean nature to associate with Christ. Judas became a far meaner man after associating for three years with Christ than he ever was before.

There is no meanness worse than that of people who are both mean and religious.

This is what St. Paul probably means when he says, "We are unto God a sweet savour of Christ in them that are saved, and in them that perish; to the one we are the savour of death unto death; and to the other the savour of life unto life."

For it is the mean Christian who not only hangs himself, but is responsible for the death of those weak creatures who persist in refusing the love of Christ because some mean disciple of Christ has crossed their path.

Thus, the mean Christian not only is deadly to himself, but deadly to those whose joy he poisons; truly a savour unto death!

The spirit of Christmas is the spirit of Christ, who was neither a John the Baptist, nor an Elijah, nor a Jeremiah, but a lover of little children, a friend of penitent sinners and a joyous messenger to the common people. And He would be yet, if those who claimed to represent Him would catch His joyousness.

But to do that you must yourself have the proper approach

to Christ, and that approach is the desire to give, to serve, to use your strength in aiding the weak.

We must hunger and thirst after generous acts if we would not only find Christ, but pass Him on to others.

Scrooge never found joy until he had killed his own meanness, and so Christ is an offense to those who think to win happiness by ministering to their own vanity and lust.

The really selfish man has his reward, but not from Christ. It is just as hard to learn to give as it is difficult to learn to work or to study, but unless we do love to give we can never learn to love, and if we never learn to love we can never find true joy.

Cults built upon the selfish desire to avoid suffering and to have prosperity can never catch or understand the spirit of Him who sanctified suffering and embraced poverty that He might make others rich.

"God so loved that He gave," and we will show how much the love of God means to us by the joy that we find in giving of ourselves, our time, our wealth, our patience.

Verily we shall find our reward, not in the abundance of the things that we have accumulated, but rather in the capacity for joy that we have acquired.

The message of Christmas joy is the old, old message, so wondrously given and so shamelessly abused, that "It is more blessed to give than to receive."

A Happy New Year

is assured if you live up to the teachings of the Church as they are expounded each week in The Witness by Bishop Johnson and others.

Have you renewed your subscription for 1921? If your renewal is due, you received a notice last week. Please use it.

MISSIONS HELD IN PENNSYLVANIA PARISHES

A Preaching Mission was held at St. Bartholomew's Church, Millersburg, Pa., and Christ Church, Lykens, Pa., from December 1st to December 12th. The Mission at Millersburg lasted half a week and the one at Lykens was continued for eight days. The missionary was the Rev. W. M. Gamble, of Manheim, assisted by the Rev. C. E. B. Robinson, priest-in-charge.

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PEACE ON EARTH

THE PRINCE OF PEACE

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Isaiah 9:6.

Glory to God in the highest, and on earth peace, good will toward men. St. Luke, 2:14.

To give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace. St. Luke, 1:79.

And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. St. Luke, 19:41-42.

If ye love me, keep my commandments. Sa. John, 14:15.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. St. John, 13:34.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. St. Mark, 16:15.

And he came and preached peace to you which were afar off, and to them that were nigh. Ephesians, 2:17.

For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost. Romans, 14:17.

And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of God, and the power of his Christ. Rev. 12:9-10.



Christ the Conqueror

Seeking Peace

We are celebrating again the birth of the Prince of Peace. "Peace on earth" the angels sang when he was born. He came "to guide our feet into the way of peace."

There was so-called peace on earth when He was born, but it was a peace of fear under the cruel hand of imperial Rome. To this day there has been no real peace and there have been many wars. The world is now in the misery of the aftermath of the most terrible war of all history.

We can imagine the Prince of Peace weeping over the world today, as once He wept over Jerusalem, and saying, "If thou hadst known . . . the things which belong unto thy peace."

Whose business has it been to tell the world the things which belong unto its peace? The business, of his Church, to which He gave command to go into all the world and preach the Gospel to every creature.

Read again the noble Prayer for Missions:

O God, who hast made of one blood all nations of men for to dwell on the face of the whole earth, and didst send thy blessed Son to preach peace to them that are far off and to them that are nigh: Grant that all men everywhere may seek after thee and find thee. Bring the nations into thy fold, and add the heathen to thine inheritance. And we pray thee shortly to accomplish the number of thine elect, and to hasten thy kingdom; through the same Jesus Christ our Lord. Amen.

Is it possible to escape the conviction that the ideal of Peace is bound up in the mission the Prince of Peace gave to His Church?

Men cannot create peace by force or law or agreement. Peace is the Gift of God, the reward of obedience to the commands of God.

There will be peace when all men recognize the Prince of Peace as their King, when His Church, in His name and power, shall have conquered ignorance and sin and evil.

When we are urged to play our full part in prosecuting His mission, shall we hold back or shall we respond loyally and joyfully?

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Tributes Paid to New York Clergymen

By REV. JAMES SHEERIN

Two useful men in the Church are the brothers, Rev. F. L. H. Pott, president of St. John's College, Shanghai, who is now speaking in New York on behalf of Chinese church work, and the Rev. W. H. Pott, who has resigned as archdeacon of the diocese and has become rector of St. John's, Clifton, Staten Island. It is not often that an archdeacon is found who combined as well as Dr. Wm. H. Pott did executive qualities and the power to be friendly and brotherly to clergy and laity alike. He will be greatly missed in his retirement. The father of these two eminent men, the late James Pott, was a publisher of Church books and for nearly a half century was treasurer of the Diocese of New York. Another son keeps up the business in its wholesale branch so far as Bibles and Prayer Books are concerned.

The Rev. C. F. Canedy, D.D., for forty years rector of Trinity, New Rochelle, was given a farewell reception and made rector emeritus. The Rev. Paul G. Favor, formerly a Congregational minister in Somerville, Mass., and recently an associate of Dr. Leighton Parks in St. Bartholomew's, has been elected to the rectorship. New Rochelle is an old Huguenot settlement on the Sound just above New York, and until recently, when new populations have come in and rather spoiled it, no town has been more charming and pleasant to live in. Dr. Canedy was peculiarly adapted to respond in full to the demands of its social life. At the same time, he was one of the first rectors in America to develop the community spirit in his parish work, with a very broad sympathy for the workingman endeavoring to improve himself. He will be missed in the active counsels of the diocese as well as in his parish.

A TRIBUTE TO DR. GATES

The authorities of the Denver Cathedral have asked the Rev. Milo H. Gates, D.D., to come out there and succeed the famous Dean Hart. When the New York Diocese was to elect a successor to Bishop Greer there were many who thought of Dr. Gates as the most desirable, but he is above all things a loyal man and it would have been difficult at any time to make him stand in the way of his rector, Dr. Manning, whose friends insisted on making him a candidate. The peculiar fitness of Dr. Gates for the Episcopate lies in his ability to make friends and keep them. He can also discriminate between little and big, between things that should be tackled and those that should be let alone. His popularity and usefulness are shown by the fact that he serves on more than thirty boards, and the occasions on which he is asked to speak are legion. Where best known was from a pew in his church, the Chapel of the Intercession, one of the finest properties in America, with its vicarage, parish, house, etc., resting on the edge of the beautiful Trinity Cemetery, at 155th St. and Broadway. Goodhue was the architect, but there is a great deal of Gates in the work, and it is fine work of art.

Inside the church no man is more dignified, with use of hoods, vest-

ments, etc., with enough of ceremony to lift the service out of the ordinary. But what really makes it all extraordinary is the personality of the man, whose wholesome off-hand manner in pulpit and chancel make it impossible to describe him as in any sense a mere ritualist. There is an entire absence of affectation or pretense in all he does, and he is about the only clergyman that I have seen who can do everything High Churchmen do without offending the most pious Low Churchman! When he intones it is American and manly in sound, very remote from the cant-like tones one hears so much in Europe. No one could imagine him droning through a service. He is frankly American and Episcopalian—an excellent combination.

In this he might be thought the direct opposite of Dean Hart, who never let anybody forget that he was English. But there is great similarity to the energetic Dean in his downright straightforwardness with indifference to form in itself. He has a big place in the life of New York, but big places here do not count so much as elsewhere, and a man who can draw great crowds here as a vicar among a score of other Trinity vicars can be depended upon to keep up the pace of Church leadership set by the much admired Henry Martyn Hart, D.D. Perhaps the Denver Cathedral will all the more appreciate American breeziness and vigorous Yankee personality after having had so much of the British kind, each a good second to the other in any kind of work.

BEG YOUR PARDON

I find that haste of writing made me say in a former letter that there were probably no college men in the official Revolutionary proceedings, when what I meant was that "there were very few." What I wanted to emphasize is the comforting fact that we can trust the average American in the long run to do the right thing even if he has not had a college education.

LEADERS MEET TO DISCUSS EDUCATION

About thirty diocesan leaders from the five Provinces east of the Mississippi met together in a conference at the Church Missions House, New York City, on December 7th for the purpose of working out a program for religious education that will be generally acceptable for the several educational agencies and diocesan boards of religious education. After a careful discussion a list of possible and probable activities were drawn up.

The aim of the conference which continued from ten o'clock Tuesday morning to the same hour Tuesday night, was to get at the bottom of things along the lines of adequate organization for educational activities and a stimulating program for religious education through the Church Schools. Among the phases of the work discussed were provision for religious education for students away from home, religious training for adults, recruiting and training for life work in the Church and a definite program for extension.

AUXILIARY SENDS PRESENTS

St. Paul's Branch of the Woman's Auxiliary of Augusta, Ga., has sent a splendid box providing an entire outfit for the little daughter of one of our Western Missionaries, and the Church School has sent one this week providing Christmas presents for twenty-six Indian children in North Dakota.

SOCIAL SERVICE COMMISSION ORGANIZED

The Social Service Commission of the diocese of Harrisburg met at the Penn-Harris Hotel, York, Pa. on Dec. 9th. They organized by electing the Rev. Paul S. Atkins, of York, as chairman, and the Rev. Frank T. Cady of Tyrone, as secretary.

It was decided to hold a Conference of the Social Service Commissions of the five Pennsylvania dioceses at York on January 7th. A program is being prepared to guide the discussions of the Conference, and the Rev. Charles N. Lathrop, D.D., Secretary of the Department of Social Service of the Presiding Bishop and Council, is expected to be present.

The Church Congress

(Continued from page 1)

"The attitude of the strong nation should be that represented by the phrase 'a great hand, laid on the shoulder, careful lest it crush.' Ireland should be dealt with, from our viewpoint, in the light of the Golden Rule; as a domestic problem. The mandate for Armenia is a debatable question, but it is imperative that we prevent her being 'done to death.' The League of Nations appealed to the Christian because it set up a machinery which was usable, and because it is a step forward and an effort. Nationalism as a principle is at stake today. We must have internationalism to get us beyond and above present unsettled national conditions or a social revolution which will sweep away the nationalism we have left."

Dean Herbert Symonds of Toronto, sketched the Biblical theology of internationalism in a very interesting way. He cited three passages in this connection as classic: II Kings 5:15-17; 18:33-35; 17:26. There followed the rise of ethical monotheism with its possibility of internationalism. Isaiah 2 shows the ideal of peace for the nation. "Isaiah may be considered an idealist, but he was a good logician. Jesus linked Himself to the prophetic school and its wider ideal as against Phariseism with its nationalistic pride. The universal aspect of Christianity filled Paul with delight. The family of God is the best figure of internationalism. The Church has not stressed it clearly and insistently."

Prof. J. H. Dillard of Virginia agreed with the previous essayists. He pointed out the priceless contributions to the world, in art, science and literature, etc., made by small nations. He cited three reasons for oppression of them by others; first, the intense desire for self-preservation by the strong nation; second, desire for plunder; three, lust for power. "Has the world made any advances? America's attitude towards Cuba and the Philippines answers affirmatively. The spirit of the Gospel needs to be learned to back the machinery of any league. The prosperity of one nation helps, not hurts, other nations, 'America first' must mean only first in cooperation, brotherhood, service to civilization."

Before addressing himself to his subject, Canon E. A. Burroughs of England suggested an interchange of speaker at the American and English church congresses. "Regarding the question of internationalism, we need to escape from half truths, from the fetish of a false self determination and to seek the goal, the kingdom of God. 'Community of Nations must come through the communion of peoples with the one God of all.'"

A MORE EFFECTIVE LENT

For "A More Effective Lent," the Rev. Dr. C.D. Slattery made many excellent suggestions. "Courses should be given for instruction, one topic for one day of each week; such as, missions, creed, sacraments, Hymns, Books of the Bible. Parishes ministered to by one man only might have sermons read, from Philip Brooks, Canon Liddon, etc. Ash Wednesday should be a Quiet Day. During Holy Week the appeal must be to the emotions rather than to the mind by instruction. Men do need the training symbolized by the discipline of Lent. Conventions of the day must be turned until Lent is set forth as The Church intends. Then it will yield rich fruit."

The Rev. Dr. S. P. Delaney thought that Lent abounds in appeal to the moral nature. "It is a time for mission preaching. Its dominant note is sadness, yet the sadness which is always rejoicing. Witness Mid-Lent Sunday. Fasting is a necessary discipline. If for diatetic reasons, or for some fancied cause, why not even more so for Christ? The fundamental purposes of the Church for Lent, are that we the better recall our shortcomings, and that we may enter into the sufferings and death of Jesus."

A shorter and more intensive Lent was proposed by the Rev. J. W. Suter. He pictured an Oecumenical Council at which Easter would be fixed on the 2d Sunday in April, and Lent made to begin on the present Passion Sunday. "We need to shorten, fatten and enliven Lent." The plea was for a more real and consecrated season. Bishop Brent

here proposed that Lent is so heavy and high because the rest of the year was so low and level. "We want the long Lent but it must not be overloaded." Certain intensive people needed to be defended from themselves. The Editor of the Churchman protested against the "hunger-strike of Lent," fasting, as weakening the moral life. Other speakers suggested less speaking by men and more silent devotion to hear God speaking.

THE USE OF CONSECRATED BUILDINGS

"Secular Uses of a Consecrated Building" was the last topic for discussion. The Rev. Dr. G. A. Carstensen maintained that such a building is not the place for a school for intellectual culture, nor for theological debates. "It is a house of truth, of sympathy and of speech. Two reasons for our departure from this ideal are, first, the Puritan's use of the meeting house for any and all purposes; second, an over-emphasis on the gospel of the secular life. The true God is 'but a veneer spread over secular life to give it finish.' A consecrated church is 'given to God.' If this view is called narrow, it is the narrowness of the straight line leading to truth as against the broad zig-zag from dreamland to utopia."

The rector of St. Mark's, New York, addressed himself at once to the real question, the propriety of the Forum conducted in Ascension Church, New York. A forum, he said, is secular in the old sense, but not in the real sense. Dr. Guthrie put several leading questions, and then discussed four aspects of the results of conservation; first, a "taboo," a concession to the sense of fitness or reverence; second, the sensuous influence of the building; third, atmosphere or "dynamic spiritual residuum"; fourth, reaction of public opinion. "Is there any loss of this 'residuum' by the conduct of the forum? There is no net loss. There is no drain. The gain of prestige for the Church in fresh faith in the work of the Church."

Prof. L. P. Edwards, whose address appeared in full in the December 11th issue of the Witness, showed how the church building was used in the middle ages as a theatre, as a market when canons were paid in coin or in food during service; as exchange, as fortresses; the tower of stone being witness of this. Then any use of the church for the physical, moral, or social welfare of the people was lawful. When in 1214 the bishops and barons assembled in St. Edmund's with John, they made the noblest use of a church ever made.

Other speakers supported the holding of the forum, or sustained the rector of the Ascension, by criticizing and scoring those who opposed him or his movement.

BISHOP QUIN OF TEXAS IN GRAND RAPIDS

The Clergy of the Diocese of Western Michigan, through the courtesy of Dean Potter and the hospitality of his people, enjoyed a twenty-four hour retreat with the Rt. Rev. Clinton Simon Quin, D. D., Bishop Co-adjutor of Texas, recently. The meeting was held in connection with the Preaching Mission of the N.-W. C., at St. Mark's.

NEW RECTOR AT OTTAWA, KAN.

Grace Church, Ottawa, Kansas, opened its work this fall with a new rector, the Rev. Richard Allen Hatch, who was until recently in charge at Palmyra, Missouri. Under his leadership the parish is showing much progress.

Sees Negro Problem Solved by Church

By DOROTHY IBBOTSON

Because of the migration of the negro in large numbers from the plantations of the South to the industrial centers of the North his problem has become a National rather than a sectional one, and the Christian Church is the best agency for solving that problem. These were the outstanding statements made by speakers at the Church of the Holy Trinity, Brooklyn, New York, where the Rev. John Howard Melish, the rector, devoted the evening service last Sunday to a discussion of the limitations and opportunities of the colored people.

The edifice contained a congregation of 800, of whom approximately one-half were negroes. The speakers included the rector, the Rev. John Howard Melish, George Foster Peabody, a member of the Federal Reserve Bank, and a former resident of Brooklyn Heights; James R. Spurgeon, a negro lawyer of Brooklyn; C. Kambo Simango, an African youth who walked 200 miles through the jungle in order to get to a seaport to come to America, and Mrs. Florence J. Hunt of Fort Valley High and Industrial School, located nine miles from Macon, Ga. The last named speaker addressed the public forum in the gymnasium after the regular church services.

"How can the white, black, yellow, brown and red man live together in harmony in this world?" said Mr. Melish. "That is the rare problem. The teachings of Christ contain the solution in a recognition of the truth of the principle of the universal brotherhood of man and the sanctity of man. It is the duty of the Christian Church to spread those principles."

Mr. Peabody declared that the Episcopal Church was especially well equipped to aid in the solution of the negro problem because the bishops in the South and in the North were united. "America," he said, "has shown to the world that we appreciate the relationship of the brotherhood of man. The American negro had been brought here primarily against his will by our ancestors, and it is our duty to aid him."

C. Kambo Simango, who is a student at Columbia University, described conditions in Portuguese East Africa, where he was born of pagan parents. Mr. Spurgeon declared that the real solution rested with the Church.

At the forum following the regular service Mrs. Hunt told of her work at the industrial school in Georgia, in which Mr. Peabody is a director. Education has worked a marvelous change in the colored people, she said. Farm production per acreage has been greatly increased recently.

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THE SPIRIT OF CHRISTMAS

By THE REV. GEORGE CRAIG STEWART, L. H. D., D. D.
Rector of St. Luke's Church, Evanston, Illinois

Jesus! That was a name written at first below every other name, at the very end of the list of the Roman officers charged with the duty of the census of the district about Bethlehem. All day long the tired pilgrims have filed before the desk. At last the wearying record is complete, and the officer sets himself to cast up the column. A shadow falls across the page; he turns impatiently to the doorway, to see the figure of a stalwart man outlined against the setting sun.

"I could not come earlier," says the man—"the child was born last night."

"You are at the inn?"

"No, we arrived too late, the babe was born in a manger!"

"Your name?"

"Joseph."

"Of what tribe?"

"Of Benjamin, of the house of David. We are the descendants of kings!" The officer did not even look up. The world was full of descendants of former kings. And now there was no king but Caesar, whose name was above every name.

"Your wife's name?"

"Mary."

"And the child's name is to be?"

"JESUS!" The voice of the man fondles the syllables. "It means the Saviour of His people."

"Jesus, son of Joseph, of the tribe of Benjamin," wrote the officer, and closed the book. It was the last name on the list.

And so it goes—some write His name after their ambitions and pleasures and selfishnesses, but "God hath exalted Him and given Him a name which is above every name, that at the name of Jesus every knee shall bow" in Heaven, and every knee of principalities and powers, and thrones and dominions, and angels and arch-angels, and seraphim and cherubim, and martyrs and saints; and every soul in Paradise; and the very demons in hell; and over all the earth at Christmas weak knees bow and tongues confess anew on the Feast of the Nativity, that Jesus Christ is Lord, to the glory of God the Father. The whole world is in love with Him. As a baby creeps across the floor to bend and kiss a bar of sunlight falling into the room, so the whole world loves the sunshine of the love of God in the face, and life, and words of Jesus Christ.

In Connaught, Ireland, white candles will burn in every house before the family altar and the door will be left open that Mary may know the door would not be closed, if she came again this Christmas with the Holy Child. In Lyons, France, at the Foundling Hospital, the first infant on Christmas day will be accorded a royal welcome, in His name. In Naples and Rome the pifferari will come down from the mountains to play in front of all the carpenters' shops in honor of Jesus. In Armenia each household will gather round while candles are lighted and father tells the story; as the candles burn out and the story closes, the feast will begin, while salutations will go joyfully round, "The Gracious Birth of Christ, blessed by His birth!"

And it is a Blessed Festival! Blessed in its simplicity. That is the first note of Christmas. On this day we shall not argue about the existence of God. I know how tremendous is the mystery. The simplest words are the hardest to define. Let me hear you define "I," or "you," or "He," or "Live," or "Love," or "be," or "is." Each attempt will lead you into profundities of metaphysical subtlety far beyond your depth. I know how theologians attempting to define God seem to cloud the vision at times. Big words are impressive, but they usually conceal rather than reveal. I heard a certain speaker to children who addressed them thus: "It may be, children, that some of you do not know what an epitome is: well, children, an epitome is a compendium, and compendium is synonymous with synopsis." I heard a professor once in class, give this definition of chalk: "Chalk is a combination of carminated shells of a class of infusoria called phorminifera." So if some theologian told you that the incarnation involves the homoousion and not the homoiousion relation between

the first and second Persons of the blessed Trinity, and that it means that the divine and human natures of our Lord were united in hypostatic union, you might justly claim that all this is a metaphysical hairsplitting beyond the reach of the average man or woman. Let me see, then, if I can simplify the statement. Every thoughtful person when he says, "God," is conscious of a touch of reverence upon his mind. Is there a God?

"Brief and powerless is man's life; on him and all his race the slow sure doom falls pitiless and dark. Blind to good and evil, reckless of destruction, omnipotent matter rolls on its way." That is the sad chant of one who says, there is no God. While some are saying, "I believe in the Father Almighty," others are muffling their voice and saying, "I used to believe in God, the Father Almighty."

That is the pathetic admission of grown-up skepticism. "Sometime," says Darwin, "I feel a warm sense of a personal God, and then it goes away!" But the Christian says, "God is spirit; and yet the only way you can ever know spirit is when it is in a body. For example, there was my father, I buried him. Did I bury my father? Yes and no! Yes, according to our popular mode of speech. But understand that I only buried the body. He was not in the body when I buried him. There was no recognition in the eyes; the lips did not move with speech; the hands were not outstretched; no flush of pleasure touched the cheeks with color. And why? Because he was not there. And yet I never knew him except as in that body; in other words, as incarnate. And I cannot know God as personal, except as He is incarnate. Studying Angelo's frescoes on the ceiling of the Sistine Chapel in Rome, the visitor strains to see, but finally gives up in despair; then a guide lends him a mirror, and looking down into it, he finds all the marvelous design and color wonderfully reflected. For ages men strained their eyes to catch a glimpse of God, but the light was a half-light; they caught but unsatisfactory glimpses. Then God sent His Son, the express image of His person, and brightness of His Glory, and we beheld in Him the unspeakable glory of God, and, beholding, are changed into the same image from glory unto glory even as by the Lord the Spirit.

There are other mountain peaks in history, hills which catch the light of the sun before the valleys catch it, and distribute the streams that flow, from the supernatural, but Christ is the Great Divide of human history. All Divine life finds highest expression there, and from Him goes sweeping out to irrigate and fertilize every area of human life.

The second note in the Christmas spirit is Merriment. It is more than joy, it is merriment. That is the increasing wonder of this strange religion of ours. Christianity is so solemn, and yet it has such a ring and fling of merriment to it. We do not say, "A solemn Christmas to you!"—though the thought of the Incarnation brings us to our knees in the creed. We do not say "A Happy Christmas to you," though we believe the secret of happiness is with Jesus; nor "A Peaceful Christmas to you"—though we carol "peace on earth, good will to men;"—but a "Merry Christmas!" Not cheerful, but merry; for cheerfulness refers to an even and contented disposition; not "gay" Christmas, for gaiety is characteristically self-indulgent; not a "jovial" Christmas, for jovial has in it the paganism and sensuality of Jove, but "merry," a word that is full of the wholesome laughter of a company. No one can be merry alone. It requires a crowd. And "Merry Christmas" means that a whole community is fairly dancing like children at a party.

Behind all the history of children's games, and decking of Christmas trees, and laughter, and song and carol, and cookery; of colored globes and shop-windows decked, of mistletoe and holly,—behind it all, is the joy, the actual merriment over the birth of a poor little baby, who turns out after all to be God, merriment

over a cross, that turns out to be a secret key to success, and a throne in disguise, merriment over a grave, that turns out to be a door into the heaven of heavens. Was there even such cause for bells swinging, and feet dancing, and hearts leaping, and songs carolling, as the arrival of God among men? Take all the bells of all the towers in all the churches in Christendom and hang them in one belfry and set them all ringing at once on Christmas day, bobs and bobs-royal and triple bobs-majors to the extent of their compass, and full ring of their metal, and their chimes have just one meaning. "His name shall be called Wonderful," booms a bell, wonderful in truth, wonderful in life, wonderful in death, wonderful in resurrection, wonderful in the Church, wonderful in His disciples! And another bell turns over, "Counselor!" and another, "The Mighty God!" And another, "The Everlasting Father!" And all of them, "The Prince of Peace!"

The third note is Generosity. Everyone gives gifts at Christmastide. At the touch of the Christ, selfishness is ashamed. "God so loved the world that He gave His only begotten Son." Love means giving. In New York State, in the Catskills, there is a lake. Many little streams flow into it, and one big stream flows out of it to water the thirsty city of New York. Every day of the year that little lake gives hundreds of thousands of gallons of water to the great city. It is give, give, give. Over in Palestine there is another lake. Plenty of streams flood into it but none flows out. It takes everything, and gives nothing. Do you know the name of it? The Dead Sea!

There is a story of a man coming home one Christmas eve from work. He was thinking of his children and what a good time they would all have next day. All at once he saw a little boy in the street, ragged and hungry, and almost frozen. He stopped and asked where his home was, and the boy said he had no home. Then the man took him by the hand and led him to his home and gave him something to eat and tucked him in with the other children. When the house was quiet, the father and mother began to prepare Christmas gifts. But nothing had been provided for the stranger. They were very poor and had been saving money for weeks to buy a goose for Christmas dinner. Well, they talked it over, and decided to do without the goose, and to have just potatoes and porridge for dinner, so the little stranger might have a merry Christmas too. So when the children woke next day, there were warm clothing and shoes for all of them, including the boy they had found. And how happy he was! By and by, they sat down for family devotions, and each child was asked to give a verse. When it came the turn of the stranger, he said, "Inasmuch as ye did it unto one of the least of these, yet did it unto Me." Then he was gone. It was, so the story says, our blessed Lord himself.

The other day Graham Taylor said to me, "Do you think God is dying out of men's minds?"

"No," I replied, "not as long as there is Christmas." Let me give you a parable. It is by a famous friend of mine. I went in a toy shop in a little back street. The man in the shop was old and broken, with confused white hair covering his head and half his face. He seemed very old, and yet his eyes seemed strangely young. He gave me the wooden soldiers I asked for, but when I put down the money he blinked at it, and pushed it feebly away.

"No, no," he said vaguely, "I never have, I never have. We are rather old fashioned here."

"Not taking money," I replied, "seems to me an uncommonly NEW fashion!"

"I never have," said the old man, "I've always given presents. I'm too old to stop."

"Heavens!" I said, "what can you mean? Why, you might be Father Christmas!"

"I am," he said.

"You look old, Father Christmas."

"I am. I'm afraid I'm dying. So many new people seem to object to me. They say I give people superstitions, and make them too visionary. They say my heavenly parts are too heavenly, and my earthly parts too earthly. I don't know what they mean, I'm sure. How can

one be too good, or too jolly, or too generous? But they are living and I am dead."

"You may be dead," I replied, "but as for what they are doing, don't call it living."

Silence fell between us.

I heard a rapid step coming along the street. Next moment a figure flung itself into the shop and stood framed in the doorway. He wore a large white hat tilted back, and had on tight, black old fashioned pantaloons, a good old-fashioned stock, a waistcoat and a fantastic coat. He had a pale nervous face, and a fringe of beard. He took in the shop with a flash, and exclaimed, "It can't be you! It isn't you! I came to ask where your grave was!"

"I'm not dead, Mr. Dickens," said the old gentleman, with a feeble smile, "but I'm dying."

"Yes, you were dying in my time," said Dickens, "and you don't look a day older."

"I've felt like this for a long time," said Father Christmas.

Charles Dickens turned his back and put his head out of the door into the darkness.

"Dick!" he roared at the top of his voice, "he's still alive!"

In came a much larger and fuller bloated gentleman in an enormous periwig, with a hat of the cut of Queen Anne's day. His head was well back, like a soldier's, and his hot face had a look of annoyance, contradicted by the humble look in his eye. His sword made a great clatter.

"Indeed," said Sir Richard Steele, "'tis a most prodigious matter, for the man was dying when I wrote about Sir Roger de Coverley, and his Christmas day."

My sense was growing dimmer and the room darker and filled with newcomers. A burly man entered, with hat cocked humorously and obstinately, a little on one side. It was Ben Johnson!

"It hath ever been understood, under our King James and her late majesty, that such good and hearty customs were fallen sick, and like to pass from the world. This grey-beard was no lustier when I knew him than now."

And then I heard a green clad man, like Robin Hood, say in mixed Norman French:

"I saw this man dying."

"I have felt this way a long time," said Father Christmas.

"Since you were born?" asked Dickens.

"Yes, I have always been dying." Mr. Dickens took off his hat with a flourish, like a man calling a mob to rise.

"I understand it now. You will never die!"

And lo, behind the old man stood one with face aflame, and his hands bore nail prints in them, but his eyes were the eyes of a child, and he said:

"I am the spirit of Christmas Day, for that is the day of my birth!"

And then I heard carollers coming down the street singing,

"Gloria Deo. In excelsis gloria, Christus natus est. In excelsis gloria!"

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