

The Witness

"FOR CHRIST AND HIS CHURCH"

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KING GEORGE ADDRESSES CHURCH

An unusually lengthy and pointed message has been addressed by King George to the Churches in response to an address from the Lambeth Conference. Rarely does the reigning monarch intervene in religious affairs. In greeting the archbishops and bishops from overseas, his majesty says he is especially glad to have the opportunity of welcoming so many representatives from the United States. "It is peculiarly appropriate that the bishops of the two nations should meet to take counsel, and should together apply our common Christianity to the great moral, social, and political problems which civilization is called upon to face." The social application of the Gospel is the distinctive note of the royal message. "I am convinced that a great opportunity lies before the Church today, if she will identify herself with the social as well as the spiritual life of the people in the midst of whom she is placed, and will set herself to serve as an interpreter and mediator, bringing the lofty spiritual ideals of Christianity into close touch with the practical needs and efforts of the workaday world." Quoting the remark of a great English orator that "we ought to auspicate all our public proceedings with the old warning of the Church, *Sursum Corda*," the King adds that so now we look to the chief officers of the churches to remind us that high ideals and a spiritual impulse are necessary to any nations which seek to rise to the greatness of the task that is set before them.

225TH ANNIVERSARY.

Representative Pennsylvania Churchmen are to unite in a State-wide observance of the Two Hundred and Twenty-fifth Anniversary of the introduction of the Church into the Colony. A committee to further the movement under a resolution adopted by the Convention of the Diocese of Pennsylvania has been appointed. In correspondence with the several Dioceses in the commonwealth, it has been agreed to recommend to the Parochial Clergy that they make some suitable arrangement for observing in each congregation the anniversary on Sunday, November 14, being the Twenty-fourth Sunday after Trinity. It has been suggested that at the commemorative services to be held on November 14th throughout the State opportunity be given for offerings to be used in erecting some fitting memorial in the appropriate place to commemorate the leadership of the men to whom the Church in Pennsylvania owes its origin.

OUR BISHOPS IN ENGLAND.

You may be interested in knowing how the American bishops who are attending the Lambeth Conference impress the "Church Family Newspaper," the popular Anglican organ: "Those who come from America possess the characteristics which we have long associated with that country. They have a readiness of speech and geniality of manner which bespeak leadership in a vigorous Church life under conditions not unlike those we associate with political leaders. Their utterances do not 'smell of the lamp,' but are redolent of successful platform speeches, interspersed with telling anecdotes and apt illustrations. They are evidently successful leaders of men and administrators who deal with the practical sides of religion." But your contemporary fails to find among them any one comparable in strong oratorical power with Bishop Phillips Brooks.

SOCIAL WORK DISCONTINUED

For years the social settlement at La Grange, Ga., has been winning a name for itself as among the most valuable works of its kind known to the Church in America. The past year's work, in spite of epidemic and cyclone, has been exceedingly satisfactory. The activities of the settlement were attended by 40,000 people, and the Good Shepherd Hospital in connection handled a larger number of patients than in any year but one of the fourteen years of the settlement's life.

Now, however, the executive committee of the board of trustees of this La Grange Settlement has decided to discontinue its community social work, including that of the hospital, from August 1st and pending readjustments. This action was taken following a preliminary conference of representatives of the Church and the mill corporations recently held in Atlanta, when after general discussion the temporary closing of the social work as now organized seemed the best policy to pursue. It seems that the necessary readjustments can be made only after the return from England of Bishop Mikell, who is president of the board of trustees of the property.

This action, while apparently sudden, has been under consideration for some months. In a new survey presented to the trustees last spring, it was indicated that within the past few years under the leadership of the mills institutions had been developed to care for the educational and recreational life of the children and the play life of adolescents and adults, and that a health program recently instituted would supervise the general health of the community. Some of the settlement's ideals being thus cared for, it seemed wise to the trustees to take steps to readjust the work. Resolutions were adopted commending the spirit of human service manifested by the corporations, and appointing a committee to confer with one from the mill management as to changes that conditions seemed to warrant.

The notice of discontinuance states in closing that the "religious" work of the Church will continue, only the "social" functions ceasing.

Incidentally, the letterhead of the settlement shows the following associated branches of effort: The La Grange Settlement, Hospital of the Good Shepherd, Training School for Settlement Workers, Spinning Mill Branch Settlement, Hillside Branch Settlement. The Rev. Henry D. Phillips was at La Grange as minister in charge of St. Mark's Church and warden of the settlement from his ordination to the diaconate in 1906 until 1915, when he became chaplain at the University of the South and was succeeded at La Grange by his brother, the Rev. Robert T. Phillips, who has continued until the present and is a member of the board of trustees.

DAUGHTERS OF THE KING MEET.

Cortland, N. Y.—The fifteenth Local Assembly of the Daughters of the King of the Dioceses of Albany and Central New York was held in Grace Church. A quiet hour was conducted by the Rev. John E. Wooton, rector of Calvary Church, Homer. The Rev. Arthur H. Beaty gave an address of welcome and the Rev. H. P. Horton, rector of St. John's Church, Ithaca, gave the address at the evening mass meeting. On the following day there was a corporate Communion at 7:30 a. m., after which a business session was held in the parish house, presided over by Miss Margaret Ashton, of Ithaca. Miss E. E. Behlendorff delivered an address at this session and there were prayers for missions and for deceased members.

CHICAGO PLANS COMMUNITY CENTRE

Chicago, Ill.—Upon the recommendation of the Department of Social Service, the Bishop and Council of the Diocese of Chicago have voted to purchase the property at 211 Ashland Boulevard for a Church Settlement and Social Center at a cost of \$20,000. The Rev. W. M. Ross will have charge of the house. It is in the heart of the parish of the Epiphany and the rector, the Rev. Mr. Prince, and his associates have revealed such conditions that the Bishop and Council felt compelled to act promptly.

A very careful calculation of the district would make an estimate of 48,000 population a very conservative one. Of this number, 5,800 are children. It is in the center of the Eighteenth Ward, notorious for lawlessness and crime.

It is also the largest center in America for hospitals and medical and dental colleges, and has become the headquarters of labor unionism, which draws to the neighborhood the homes of skilled mechanics and labor.

If the Church in the diocese desires either to experiment with or put her greatest energy into the problems of the young man, or industrialism, or both, it has the finest field for its energy on this very spot.

Eight hospitals cluster around the property under consideration. They are Cook County, Presbyterian, Frances Willard, T. B., University, West Side, Mary Thompson and Jefferson Park. Five of these have their training schools for nurses in the vicinity. This gives a nurse populace alone of 2,500. Near the hospitals are the six medical and dental colleges, namely, Rush Medical, College of Physicians and Surgeons, University of Illinois College of Medicine, Illinois Post Graduate Medical College, Chicago College of Dental Surgery, University of Illinois College of Dentistry. This means the presence of 2,200 medical and dental students. They live in fraternity houses, rooming houses, and the Y. M. C. A. There is also the National School of Chiropractics, which trains and houses 160 students, and the Lindlahr Sanitarium.

The Church of the Epiphany has never been in a position to tackle the difficult problem of these students, nurses, internes, and hospital patients.

Industrialism has settled down on Ashland Boulevard, as its future stronghold. Among the organizations having permanent headquarters here are the Amalgamated Association of Street and Railway Employees, the machinists, the American Federation of Railway Workers, the Commercial Telegraphers' Union, the Sheet Metal Workers, and the Socialist Party.

This district also includes many philanthropic institutions. The Y. M. C. A., the Y. W. C. A., Eleanor Club, McKinley Home, Salvation Army Women's Training College and the West End Women's Club. The philanthropic work is remarkable. Most of it emanates from the hospitals. The largest amount of free dispensary work in the world is maintained in the district. People of thirty-six nationalities were treated last year, the largest number being Austrians, Russians, Italians, Poles, Irish, Greeks. The social service departments of the hospitals maintain a splendid work and point the way to the Church in helping needy people.

These are brief notices of the four outstanding features of this particular neighborhood; hospital patients, students and nurses; industrial; institutional, and philanthropic.

A new feature is the erection on Congress Street of a huge mail order house, bringing into the neighborhood

THE PILGRIM AND THE BOOK

For the Pilgrim Tercentary Celebration throughout America, Percy MacKaye has specially written for the American Bible Society a Dramatic Service of the Bible entitled "The Pilgrim and the Book." This service, the first of its kind, is designed to be used in churches of all denominations, and participated in by congregation, choir, Sunday school, etc., under leadership of the pastor and his assistants.

The length of the service will be about an hour. Its theme is the power of truth, as revealed in the Bible, to set free the human soul, in particular from the shackles of Persecution and the Fear of Death. This theme of the service applies historically to the spiritual struggles and achievements of the Pilgrim forefathers, but also symbolically to man himself as a pilgrim seeking "freedom to worship God."

In its structure the service comprises two parts about equal in length. Of these the first part is dedicated to the Old Testament, represented through groups by the Laws, the Psalms and the Prophets, whose individual spokesmen are Moses, David and Isaiah; the second part is dedicated to the New Testament, represented through groups by the Shepherds (of the Nativity), the Disciples, and the Apostles of all Christian centuries, whose several spokesmen in the Service are the Angel of the Star, St. John and St. Paul. These take part in speech from the Bible itself and in song, through hymns (familiar in their music), in which at times the congregation joins.

The central theme is carried on in new dialogue of the Service through three chief individual parts: the Pilgrim (impersonated preferably, when desired, by the pastor of the church), Satan, and Revelation, the last being attended by two child-cherubim, representing the spirits of the Old and the New Testaments, impersonated by choir boys, whose utterances are in chant and in song.

The Service requires no scenery or setting other than the church itself, and may be given on a scale small and very simple, or large and more elaborate, according to the desires and resources of those participating. For such, the text of the Service, published by the American Bible Society in a volume of attractive form, contains notes and suggestions by Mr. MacKaye, whose comments are based on his wide experience as author and director of community festivals such as "Saint Louis," "Caliban," the bird masque "Sanctuary," and his other masques of "Christmas," the "Red Cross," "Citizenship," "Community Singing," etc.

for work and nearer the vicinity for living over 3,000 men and girls.

The call of this district upon Church social service is for a branch of the public library, classes for Americanization, meaning history, geography, English, patriotism; club rooms for groups, young men and women; classes in civics, domestic science, sewing, hygiene, physical culture; day nursing for babies, kindergarten; in addition, if the Church desires to enter the field of the open forum, the environment here is perfectly fitted to the venture.

What are the other churches in this district doing? The answer is, nothing. The New First Congregational Church is the strongest in the field, but its work and efforts are centered in its musical program and services rendered by its five choirs aggregating 200 voices. The Methodist Church is interested in students and does more for them than any other church. The Third Presbyterian Church is scarcely surviving its losses and cannot long maintain its independence. Two other churches have sold out or moved away. Our church has an unlimited field for special work.

LEADERS SPEAK ON CHURCH UNITY

The cause of Christian union steadily advances. Two striking pronouncements have just been made by the Bishop of Durham and the Dean of St. Paul's, England. If, says Bishop Henson, the Anglican communion raises the "Historic Episcopate" into an essential of Christianity, as the Lambeth Quadrilateral seems to do, then we had better stop negotiations for reunion, as they would be foredoomed to failure. Such an immense claim could not be made good by an appeal to the New Testament, for Christ did not order any specific organization of the Church. The Church was to be identified finally with redeemed humanity, and the nature of its unity would have a true analogue in the unity of mankind. No definition of the Church could leave out the non-episcopal churches, and the unity of the visible church could not be conditioned by its acceptance of a single government—Papal, Episcopal, or any other. With equal emphasis Dean Inge declares that the religious public is ready for a great step forward towards unity. The only absolute schismatics in Christendom, he says, are those whose principles cause them to classify all other Christians outside their denomination into those who unchurch them and those whom they unchurch. "If the bishops do not sanction a policy of active co-operation in preaching, practical work, and administering the sacraments, we shall have to go forward without them." Dr. Inge made this pronouncement at a meeting of 3,000 people in Hull in connection with the Wesleyan Conference and began by declaring that he would like to see people going to the Church of England in the morning; and the Wesleyan Church in the evening. This last is an unprecedented utterance from a high dignitary of the Anglican Church.

ALTERATIONS AT CATHEDRAL.

Boston, Mass.—The extensive alterations in the interior of the Cathedral of St. Paul are well under way; the effect will be cheerful, with various tones of white as the keynote of color, with blue panels in the ceiling; the chancel will be furnished in the orange-brown with its Ionic columns pure white and the St. Paul window in the chancel will be framed in gold. The flags, which have been near the chancel, will be removed to the balcony end of the church.

NEBRASKA WORK TO BE PUSHED.

Omaha, Neb.—Upon the bishop's return to the diocese from the Lambeth Conference, increased emphasis will be placed upon the unfinished program of the Nation-wide Campaign. The Rev. J. A. Ten Broeck, field representative of the movement, will hold a mass meeting for all workers in Trinity Cathedral, Omaha, Sept. 9. Mr. Henry R. Gering, diocesan chairman, has issued a circular letter to all parishes and missions to have representatives present. Nebraska has not yet reached its full quota in the campaign, but where the program as outlined by the executive committee was carried out in detail the results were highly gratifying.

An adjourned meeting of the diocesan council will be held in the Church of the Holy Trinity, Lincoln, in September, for the purpose of revising the constitution and by-laws of the diocese that they may conform to certain changes recommended by the bishop in his annual address.

EDITORIAL

By Bishop IRVING P. JOHNSON.

THE ONE THING NEEDFUL!

Experience teaches us that unless society recognizes the sovereignty of God, it lacks the principle of stability.

The conscience is as much a part of social life as is the reason, and when men ignore the demands of conscience they destroy the sanity of the social order.

The wildly destructive elements in the discontent and unrest that threatens our peace and prosperity are godless elements.

They recognize no God whose sovereign justice they must respect.

Nor is the malady confined to the proletariat. It is equally prevalent among the privileged classes.

God is not a being who will consent to being used by the classes to intimidate the masses.

The godless aristocracy of Russia, like the godless aristocracy of France under Louis XVI., precipitated the anarchy which followed their regime.

Bolshevism is not merely the rebellion of the masses against the constituted authority of the classes. It is just as much the rebellion of the classes against the constituted sovereignty of Almighty God.

The man who refuses to worship God and goes forth on a Sunday morning to enjoy himself flouting the sovereignty of Jehovah just as much as the man who evades the draft is flouting the authority of the government, and the result of his contempt for authority is just as dangerous.

* * *

It is a significant fact that the riots in Omaha and Denver during the past year were the riots of young men and boys.

Neither of these cities has a large foreign element, nor are they infested by large groups of radical socialists.

They are essentially American cities and the riots, which resulted in several deaths, many injuries and large destruction of property, were incited by youths brought up in American homes.

Youth is naturally given to riotous excess.

College boys have been notoriously rough at times, and so have the youths of the town.

It is partly animal spirits seeking adventure, and when governed by some discipline of conscience, is mischievous rather than criminal. But when young men grow up in an atmosphere in which men who are respected for their success curse God, evade worship and patronize virtue, it is not surprising that they lack the elements of reverence for authority and respect for law.

The young men of today are lawless because their homes are Godless, and those elders who neglect the service of God cannot command the reverence of the next generation.

* * *

It is one of the most humiliating experiences of a minister that prominent men regard his profession as futile and look upon his work as rather effeminate, whereas he is trying to accomplish the one thing needful to make society decent.

It is only a fool who could say that it is unimportant whether the next generation of women is virtuous and whether the next generation of young men is respectful to authority.

Yet what other institution than the Church is attempting to do these things.

It is all right for a man to retire into the ritualistic ceremonies of his lodge, or to isolate himself into what he calls communion with nature, but how does that help the growing boy and girl to be reverent and righteous?

It is a sort of absent treatment, a kind of sublimated selfishness, a sort of insulated sanctuary which leaves out the job which God has given every father—to lead his son in the ways of righteousness.

Every man is ordained of God to be a priest in his own family. No one can fill that place in his life.

It is right here that the Church is weak.

The ministry is weak all right, but it is not as negligent in exercising its priesthood as the average layman is in exercising his.

The fathers of America must tackle the job of leading their sons to the worship of God or suffer the consequence of their neglect.

Boys and girls need inspiration from their parents, not tolerance.

It is a hypocritical farce to encourage your children to do that which you yourself neglect.

It is a beastly shame that we have hordes of godless youths in this fair land because their fathers have been spiritual ciphers.

* * *

I accuse the false standards of modern sectarianism for this situation.

Religion has come to mean an absence of vices, whereas religion is really the joyousness of service.

It is no more the standard of Christian virtue that a man should not drink nor smoke nor swear than it is a standard of good citizenship that he abstain from these things.

It is true that a Christian must strive to keep himself from the evil one, but he must also be ready to do.

The measure of his citizenship in this republic or of the Kingdom of Heaven is not what he has not done, but what he is doing for God.

If he does nothing he is an unprofitable servant, even though he keeps out of jail.

* * *

It is pathetic to see the wise men of Gotham struggling to escape from a situation which their godlessness has precipitated.

It is maddening to read the pious platitudes of political aspirants, who have the body of a donkey or an elephant and the soul of a mouse.

It is bewildering to see the panaceas by which scheming pedagogues hope to delude the working classes that they can become prosperous by being thoroughly selfish.

It is all a moral bedlam, for the man who thinks straight must know that the nation which lacks a vision of God will perish.

But that is one thing that is too hard for the selfish individual. He wants society to be regenerated in order that he may continue in his own particular brand of selfishness.

Each man wants to be free that he may be independent of God and may inhabit a little paradise of his own particular brand of profiteers.

This is why the social order breaks down, for the social order was established in the blood of martyrs and patriots and it cannot be maintained by the coddling of either this class or that.

Why should I be interested in increasing either the wages or the dividends of a man, or a group of men who have no conception of using their wealth to the glory of God?

And what hope is there for the coming generation who are brought up to feel that so long as he has a good time, he need assume no responsibilities.

Our civilization is the product of men who have labored unselfishly for the common good; therefore, we have a goodly heritage.

But unless we preserve that spirit of fearing God, which saved this republic from the excesses of godless revolutions, we are going to suffer the penalty of ignoring God.

It is a small thing to set apart each Sunday morning to give our example that we believe there is a God in Heaven.

It is not a great price to pay for imparting reverence and righteousness to the young, but it is just the price which the selfish man will not pay. He wants it all, and so eventually he will get nothing.

* * *

We need a group of leading men in every community who do not believe that laying up money is more important than building up character, and until we get just that thing, we will go to Hell both here and hereafter, as we deserve.

SUMMER SCHOOL IN COLORADO.

Denver, Colorado.—Bishop Johnson has sent out two notices recently, one calling attention of the clergy to the annual summer school to be held this year again at the delightful little village of Evergreen, nestling in the Bear Creek Canon above the celebrated "Red Rocks" of Morrison. In the well known village church of which the Rev. B. Rennell has been rector for some years, lectures will be given by Dean Quaintance of Vancouver, Canada, Bishop Johnson, Canon Douglas and Rev. Neil Stanley, and conferences will be held on various subjects.

The last time the clergy gathered together was after the ordination of Mr. Haldeman and others when they were entertained at lunch and afterwards by the Rev. R. H. A. O'Malley, rector of St. Stephen's Church, Denver. The clericus was then revived to hold its first meeting in October and thence once a month through the winter but clericus or no clericus the summer gathering at Evergreen is always enjoyable, popular and distinctive of Rocky Mountain coolness and beauty. The school will commence with Evensong on Wednesday, Aug. 18, and continue to and including the following Wednesday. The other notice concerns the election of one or two suffragans as asked at the annual council by the bishop and in this special council meeting Sept. 21 and 22, necessary to be elected. This business, the amendment of necessary canons and the carrying on of the Nation-wide Campaign, together with any other business that may be deemed essential to the best interests of the Church in Colorado, are designated as the objects of this special council meeting in September.

RELIGIOUS EDUCATION FOR WHOLE PARISH.

Oswego, N. Y.—At a meeting of the vestry and heads of societies of Christ Church, of which the Rev. Dr. R. H. Gesner is rector, it was decided to engage Miss Jessie Sparing, of Baltimore, Md., to install Christian Nurture courses of religious education in the parish. Miss Sparing is a college graduate of several years experience in secular schools. Christian Nurture lessons have been in vogue in Christ Church for some time, but these have been largely limited to the Sunday school. With the coming of Miss Sparing the study will be broadened to take in the entire work of the parish. It is said that Christ Church is the first parish in the diocese to engage a professional teacher of this kind.

MISSIONARY GOES TO SANTO DOMINGO.

The Rev. A. H. Beer, who for the past three years has been in charge of St. Stephen's Church, Casselton, N. D., and adjacent missions has resigned his position as a missionary in the District of North Dakota, to take effect September 1. Mr. Beer has been appointed by the Presiding Bishop and Council as a missionary of the Church in the Republic of Santo Domingo, and expects to sail from New York on the 20th of September, accompanied by his wife and small son. Mrs. Beer will assist in the work by doing kindergarten work with the white children at San Pedro de Marcoris. While North Dakota is exceedingly loth to part with missionaries of this type, yet she rejoices that they are going to the foreign field to fill a need so urgent and a place so difficult to find the right man for. In a special sense they will still be the missionaries of North Dakota in that their support will come from funds contributed by the Church in North Dakota, and their work will be followed with much interest and the prayers of many friends.

DEAF MUTE MISSIONS CELEBRATE.

The Missions to the Deaf throughout the United States will celebrate with special services, sermons and hymns the Twelfth Sunday after Trinity, August 22nd, commonly designated as Ephphatha Sunday because the Gospel of that day relates the miracle of the healing of the deaf young man by our Saviour (Mark vii, 31). The Society for the Promotion of Church Work Among the Deaf which is particularly interested in the encouragement of these celebrations, has issued its Third Annual Report—a neat little pamphlet of thirty-five pages replete with interesting and helpful information. The Rev. Oliver Whildin, Secretary-Treasurer of the Society, with offices located at 2100 N. Calvert Street, Baltimore, Md., will be glad to mail copies of the Report to all friends and patrons of the Deaf Mute Work of the Church. During the year 1919 the number of contributors to the support of the society reached considerably over 2000 the amount contributed was \$6677.81. By a careful distribution of this money the Society was enabled to give considerable impetus to the work, assist in the education of one Candidate for Holy Orders and relieve much distress among the Missionaries and people caused by the high cost of living and the absence of a corresponding increase in salaries.

THE UNITED THANK OFFERING

The earliest idea of a United Offering from women was suggested at the General Convention held in 1883 in Philadelphia, when the Woman's Auxiliary met for the first time as a representative body. The offering at the Holy Communion Service, amounting to \$371.21, was divided between the foreign and domestic fields of the missionary work of our Church. Three years later only \$81.72 was presented, which decrease occasioned much disappointment. This small sum was given to the colored work in Florida. The remarkable contrast between the immense gathering of devoted women and the meager offering inspired one communicant, Mrs. Soule, of Pittsburgh, to suggest that, if some object were selected and announced beforehand, the result would be better. This project receiving the approval of the authorities, \$2,000 was set as the aim and the Missionary Board the object; but no public announcement was made until a month previous to the next General Convention, which was held in New York in 1889. The disappointment was grievous when but \$400 was the result. However, the entire sum was soon made up, one woman giving \$1,000. With half of this money Christ Church, Anvik, Alaska, was built, and with the balance Miss Lovell, the first United Offering missionary, was equipped and sent to Japan. Only recently she ended her labors there.

Three years later \$20,000 was laid upon the Altar in Baltimore, and in 1895 in St. Paul, \$56,000 was presented. These two offerings were consolidated to form a Missionary Episcopate Fund, and the interest pays the salary of Bishop Rowe of Alaska. In 1898 in Washington the women presented \$82,000, which sent fifty women to the missionary field and supported them for five years.

In San Francisco, at the first General Convention of the twentieth century, \$107,000 was given to the Missionary Bishops and the Colored Commission, to be used according to their needs and desires, resulting in a joyful realization of many hopes and dreams.

In Boston, in 1904, the Woman's Auxiliary decided on the object, which has been theirs ever since, namely, the training, sending, and support of Women Missionaries at home and abroad, and the care of them if sick or disabled. The sum of \$150,000 was given for this purpose.

In Richmond, in 1907, the offering was \$224,000, and in Cincinnati, in 1910, \$248,000. In New York, in 1913, \$306,000, and in St. Louis in 1916, \$306,000 and at the last Convention, in 1919, in Detroit, it reached the sum of \$468,000. At this time, the name was changed to United Thank-Offering, and a stated sum is to be given each triennium to buildings, and one-tenth of the offering is to be placed in a permanent trust fund, the income of which shall be applied to the support of retired United Thank-Offering Missionaries. The scope of membership was also increased, so all women of the Church are entreated to assist in this worthy cause—Woman's Work for Women.

MISSION SCHOOLS HAVE SUCCESSFUL YEAR.

Shanghai, China.—After weathering the students' strike of May, the mission schools have just completed a most successful year. Both St. Mary's Hall and St. John's University graduated the largest classes in their history, St. Mary's having fourteen graduates, and St. John's sixty in the school of arts and science, besides six graduates from the medical school and two from the school of theology. The honorary degree of Doctor of Laws was conferred on the Hon. Chengting Wang, one of the Chinese representatives at the Versailles conference. Dr. Wang made the address at the University commencement on the morning of commencement day. Bishop Graves laid the cornerstone of the new science building, the funds for which have been largely given by the Rockefeller Foundation. Dr. Pott announced at commencement that the Shanghai alumni have guaranteed yearly subscription of \$3,000 for three years for the establishing of a course in business administration at St. John's. Dr. Pott sailed on furlough for the United States on July 5th.

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NO FREEDOM WITHOUT TRUTH

'A TEST OF THE NEWS'—Supplement To The New Republic for August 4th.

'THE BRASS CHECK' by Upton Sinclair. Published by the author, Pasadena, California.

Mr. Harding is reported to have addressed a large number of newspaper men recently on the subject of Honesty. Being an editor himself he doubtless knows what they need. Thomas Jefferson, who has been dead long enough to be considered a perfectly good American in spite of his radicalism, once said: "It is melancholy truth that a suppression of the press could not more completely deprive the nation of its benefits than is done by its abandoned prostitution to falsehood. Nothing can now be believed which is seen in a newspaper. Truth itself becomes suspicious by being put in that paluted vehicle. The real extent of this state of misinformation is known only to those who are in situations to confront facts within their knowledge with the lies of the day. I really look with commiseration over the great body of my fellow citizens, who, reading newspapers, live and die in the belief that they have known something of what has been passing in the world in their time, whereas the accounts they have read in newspapers are just as true a history of other period of the world as of the present except that the real names of the day are effixed to their fables. I will add that the man who never looks into a newspaper is better informed than he who reads them, inasmuch as he who knows nothing is nearer to truth than he whose mind is filled with falsehoods and errors. He who reads nothing will still learn the great facts and the details are all false" (letter to John Norvell, June 11, 1807.)

Several scientific studies have been made lately by competent men that seem to bear out this statement. One is by Walter Lippman and Charles Merz of the New Republic. It is issued as a supplement to that magazine in the issue of August 4th. The study is of the New York Times policy toward Russia. Not that the Times is worse than any other paper. But it does have a wider influence and is more often quoted by country newspapers who are obliged to depend upon large city dailies for much of their news. To give an extensive review of this supplement is impossible in a short review. Their policy in regard to Russia can be summed up by a short story I recently heard. It was at the time that General Kolchak was the great white hope, and the papers were insisting that he was marching rapidly towards Moscow to overthrow the Soviet government. A cablegram came into the newspaper office one night which read: "Kolchak driven 500 miles East." The editor read it and then tossed it to the headline writer with instructions to fix it up. He was stumped, for, with his paper, it was impossible to get by the editor with anything that hinted at a Kolchak defeat. He scratched his head for a moment. Then he had a brilliant thought. "After all, the earth is round," he said. And he wrote for his headline, "General Kolchak advances 500 miles nearer Mos-

cow." That story well illustrates the Times foreign policy as presented by Mr. Lippman and Mr. Merz. Not news but propaganda. Clever twisting, false headlines, manufactured reports, which were sent out to the people as facts. Humorous one thinks, and yet on sober thought one must realize that such poison jammed into peoples minds might easily result in another war ten times more horrible than the last. We are passing through one of the greatest crises of history. Changes are taking place in which we all have our small share. To make intelligent decisions we must know what is happening in other parts of the social body. We must know what the rest of our fellows are doing. For this we depend upon the message carrier of civilization—the nerves of the social body—our daily newspaper. What if these nerves are diseased? Can the body be healthy? Yet after reading this report one cannot doubt that our great dailies are hourly setting out false signals.

If one must have more evidence let him write to Mr. Sinclair of Pasadena, California for his latest book, "The Brass Check," a study of American journalism. It is jammed from cover to cover with facts—not facts perhaps so much as evidence. Mr. Sinclair says enough about our great papers, and about individuals connected with them, to put him behind bars for the rest of his life, if untrue. It is absorbing—and yet depressing. One's first impulse, after reading this book, is to wash the hands in bicloride of mercury whenever one handles a newspaper. Lies which make the people commit horrible blunders, jammed in between columns of sexual filth. That is the average newspaper today. If you can't believe it read Sinclair's book. It convinces.

W. B. S.

"FEAR NOT TO SOW BECAUSE OF THE BIRDS."

Canon Barnett, the late Head Resident of Toynbee Hall, and vicar of the lowly parish of St. Jude's in East London, has been honored with a tablet in Westminster Abbey. In high relief at the right end of the tablet stands forth a sower, who with free gesture in the sweep of arm goes about his task. Through the dress of a British farmer one recognizes the figure and head of Canon Barnett, as if, as Jane Addams remarks, "careless of ecclesiasticism, even in his beloved abbey itself, and eager to give the hard English soil one more sowing." And on that bronze there is repeated the advice made so familiar to his friends, "Fear Not to Sow Because of the Birds." In times of hesitation and disillusionment like the present these are great words to remember. Dreamers of dreams and seers of visions are likely to grow faint-hearted as they see one after another their hopes fade out into unreality. They looked for peace among the nations, and there seem to have come only fresh occasions for war. They hoped to see the churches cooperatively realize a great and inspiring plan for world-wide extension of the kingdom of God, and have seen them one by one drop back into the furrow of individualistic effort. But they are not interpreting these things as true signs of the times, or as tokens of permanent reaction. For day and night the seed is being cast into the soil. It is the slow way to win results, but it is the only certain way, and it is God's way. There are many evil birds of misrepresentation, falsehood, misanthropy, and pessimism. Yet one has only the plain duty of perseverance and faith. The harvest is certain in the end. "Fear not to sow because of the birds."

PRESTO CHANGE.

It was in the trenches in Flanders. An English Tommy and an American doughboy were talking. The Tommy was in reality an English lord who had enlisted in the ranks. He was telling a bit of family history. "My grandfather," he said, "attained great prominence. One day Queen Victoria touched his shoulder with a sword and made him a lord." "Oh, that's nothing," said the doughboy. "One day Red Wing, an Indian chief, touched my grandfather on the head with a tomahawk and made him an angel!"

The Church Defined

Ephesians: Chapter III, Verse 1-13

Thos. F. Opie, Staunton, Va.

The Church—what is it? What is it for? What does it do? What is it supposed to do? Where does it lead? What place has it in the plan of reconstruction and readjustment? What can it offer the world in this time of strife, uncertainty and political and industrial chaos? Why should I "belong" to it? These are a few of the questions that are being asked about the Church. They are being asked more earnestly and more frequently and possibly more expectantly than ever before.

The future is so uncertain. The world is in such dilemma. Social, political and industrial situations are so acute and so threatening and so uncertain that the mass of people feel the need of an institution or an organization that has the key to the situation—"If, indeed, there is such an organization," they say! There is no more pressing need apparently than that the masses of the people be shown that "in the economic and social problems confronting America and the world no organization can exert greater influence for stability, soberness and the brotherhood of man than the Church."

Though Jesus mentions the Church seldom, He does definitely refer to it. (Matt. 16:18.) St. Paul mentions it many times, especially in his letter to the Ephesians and in his first letter to Timothy, in the former of which he mentions the Church no fewer than six times. The Bible as a whole, more particularly in the New Testament, though the idea runs throughout the Old Testament also, dwells directly or inferentially on the Church throughout all its pages. It should be remembered that the Church antedates the New Testament times and the Scripture should be read with this fact well in mind.

According to a liberal and unbiased interpretation, without quibbling over theological differences and "theories", it would seem that the Church is (1) A Fellowship, (2) That it has a Program, and (3) That it is linked up with God.

1. The Church, whatever else it is, and of course it is much else, is a fellowship for all men (v. 9)—To make all men see, etc.). It is not a building. It is not a system of theology. It is not a denomination. To say that this or that denomination is The Church is to arrogate to one's particular part of this divinely inclusive fellowship an exclusiveness hardly consistent with the Christian idea and indifferent to the opinion of the world and to the evident recognition by God in His vouchsafing to other branches of the Church His blessing and His Holy Spirit.

There was once a man in the East who bought in the West a large tract of land for a sheep ranch. He put a number of hired men in charge of the ranch to tend the sheep. It was not long till he realized the ranch was not paying. He made a visit to the place to investigate. On arrival, he ascertained that the ranch had been divided up into a number of small ranches each with its own particular shepherd and all fenced off into circumscribed enclosures. One shepherd had contended from the first that the sheep required mountainous land for grazing. Another contended that they would flourish better in the meadows in the tall grass. Still another averred that they needed lots of water and must be confined to the particular plots where clear streams abounded. So they divided the ranch into sections and built fences around the several plots and confined the sheep within these enclosures. Some were lost in the process of division and some wandered away and were devoured by wild animals. When the owner sensed the situation, he had all the fences removed and the sheep, allowed to come and go according to inclination, for food, exercise, and water, began to flourish and the ranch became a decided success.

This is analogous to what has happened in the Church. This exclusiveness and "denominational fencing" has kept the Church from "paying!" It has circumscribed the liberties of men and has contracted and injured the Great Fellowship. When a few fences come down, we may look for a marked and ever increasing enlargement of the "fellowship."

(a) We are Fellow Heirs (v. 6). To claim God exclusively, to claim the

Holy Spirit, to claim "Apostolicity" exclusively, is to deny "Catholicity" and fellowship and universality! We are fellow heirs of God and of all the Christian heritage of well nigh twenty centuries. We are fellow heirs of Christian civilization and inclination. To "un-church" the other fellow because he affiliates with another denomination than our own is to deny our fellowship and our common heritage. It is to contradict the evident meaning of Christ when He said, "Where two or three are met together in my name, there am I in the midst of them." It is to deny the brotherhood.

(b) We are Fellow Members of the Same Body. This would seem to solve the ancient "esse" and "bene esse" controversy. It would seem to prove that while the Bishop may be essential to the well-being of the Church, he is not necessarily essential to the "being" of the Church. All men who have named the name of Christ and who have been initiated into the mystery of the fellowship by baptism are members of His Body. This whole fellowship is the "body" of the Saviour. "The blessed company of all faithful people" constitutes the divine fellowship, of which we are fellow-members, fellow-heirs and fellow-partakers.

(c) We are Fellow Partakers of the Promise (v. 6). Jointly, and not singly, we are partakers of the promise, "Lo, I am with you to the end of the world," and "The gates of hell shall not prevail against" you. Jointly, as a fellowship, we are sharers of all the spiritual benefits, privileges and promises. This is the basis of that spiritual unity of the Church that now can be felt and of that organic unity for which we pray in emulation of our saviour (John 17:20-23). Being fellow-sharers of the benefits, we are also fellow-sharers of the obligations, the responsibilities and the expenses of the Church. The tragedy of the Christian Church today is that the obligations and burdens of the whole fellowship are carried by less than thirty per cent of the "fellow-sharers" of the benefits. This creates a burden too hard to endure by many of those who accept the responsibility and robs those who do not share in the work, and in the obligation, of all the inner satisfaction and joy that comes to those who serve and who are co-workers together with God. Discontent and disaffection in the fellowship come not nearly so much from doing too much for the fellowship as from doing too little!

2. That the Church has a definite program naturally grows out of the nature of the fellowship. Never before has the world needed to be convinced so much as now that the Church of God has a part to play in the affairs of men and of nations. This is the ultimate earnest of the very spirit of the divine fellowship of the Church, which must not and cannot rest until it create an international fellowship of all nations, people and languages!

Thus the program of the Church has to do with the spiritual, the economic, the social, the political and industrial welfare of the entire fellowship! All of man's relations are the concern of the Church of the Living God.

(a) It should be stressed, however, that the business of the Church is not to exalt human personality, in respect to any particular class, creed or cult. The Church must not be confused with the "ministry," be it Episcopal or Presbyterian! It must not be confused with the person of its human leaders, nor with the continuity or historicity of its "denominational" expression in the world. The primary business of the Church is not to exalt itself as an organization, but to exalt the fellowship and to honor God and to emulate its Founder!

(b) Again, it should be stated that the chief duty of the Church has to do primarily with Being, rather than with Doing. The fellowship must not be diverted from the needs of the soul to attend to those of the body. As some one has said we seem to have written the word "Do" across the pages of our Bibles rather than the word "Be." We cannot substitute humanitarianism for Christianity. The Church's program includes all humanitarian endeavor, but it is much more inclusive than any amount of social

service. It has to do first with the individual as a spiritual entity, and second as a physical machine. It has to do with personality, with the character and inner life of man, first and foremost. "These things ought ye to have done—and not to have left the other undone!" Primarily, the object of the fellowship is to reform and not to perform.

(c) This is to be done through "the unsearchable riches of Christ." Here we have the "coup de grace"—to reveal a mystery (v. 9). This, then, is the means through which the fellowship is to carry out its program. An outsider can no more fully appreciate and understand the Church and its divine mission than can the uninitiated comprehend and appreciate the secrets of Masonry! It is when he is introduced into the fellowship, and formally initiated into the mystery, undertaking the Christ life, that he begins to grow in grace and in knowledge. He begins then to enter into the life of Christ—to sense the unsearchable riches of Christ! That is, to appreciate something of the Christ Himself—to find abundant life, to know the truth, to discover the mystery. Life then becomes dynamic, rather than static, positive rather than negative, active rather than passive. It is the summum bonum of the Church to reveal the summum bonum of the spiritual life to the fellowship.

3. Hence it will be seen that the Church must be linked up with God (v. 10). It must "make known the wisdom of God." It must reveal His eternal purpose for man and for all nations of men. The Church is not an isolated "organization," an exclusive "society," It is a "fellowship" with God, the Father. It is not a piece of machinery, but an expression of divinity. It is the Church of the living God. It is the "living body" through which He reveals Himself and through which He works His works of redemption, love and mercy. God is not removed but immanent—a living principle, a vital personality, a potent power—near us as the air is near the bird in flight, around us as the water is around the fish in his native element—giving us power to live and move and have our being. It is the Church's business to prove to the world that this is true.

God lives in the Church, God reveals Himself through the Church, and God works His spiritual works by means of the Church—if so, it is a Church. The fellowship that has the power of God, has the "dynamism" of the Spirit—has the spiritual "dynamite" necessary to break open hard and flinty hearts—has the spiritual "dynamo," the divine dynamic for converting indifference and lethargy and inertia into activity and energy and potentiality. To "belong" to this happy fellowship is to "be joined to the Lord in one spirit."

GAINS IN JAPAN.

Results achieved by the Forward Movement in Japan which is the outgrowth of the Nation-wide Campaign are beginning to make themselves felt, according to a report received from the Rt. Rev. H. St. George Tucker, D.D., Bishop of Kyoto, giving a detailed account of the "Record Day" attendance at services held on June 20.

"The numbers will probably seem very small to one accustomed to American congregations," Bishop Tucker writes, "but considering the fact that the third Sunday in June is the most difficult time that could have been chosen to get people out in Japan, the figures demonstrate a very gratifying degree of interest and enthusiasm on the part of our lay people. I, myself, was at Christ Church, Osaka, on that Sunday. The new church was filled with a splendid congregation. There were over 150 communicants, some of whom had been out of touch with the Church for quite a long time."

The figures of the report are for the morning and evening services and for the Sunday school in all the missions in the diocese. The totals for these show an increase of nearly one hundred per cent above the average attendance. There were 1447 present at the morning services on Record Day compared with an average attendance of 718; at the evening service there were 1023 persons present compared with an average of 582, and the Sunday school attendance was 2775 compared with an average of 2082. The attendance at the services and Sunday school at Christ Church where Bishop Tucker had charge was 580 compared with an average attendance of 181.

Religion of the Schoolboy

By E. H. W. Hayward

I have just been reading Arnold Lunn's recent book "Loose Ends" (for about the third time) and as usual it has rather depressed me, because it is all so exceedingly true, and one is left rather speechless and of opinion that he has said all there is to be said on the subject of religion in the Public Schools. That is the worst of people like Mr. Lunn, they hit you below the belt and then laugh at you. But he has given me furiously to think.

He has laid bare in a most ruthless manner the type of Christianity that flourishes at a public school. Says he: "The Hornorhough School was an improvement on Jehovah, and a still more marked improvement on the God of the New Testament. One figures Him best as honorary colonel of the Guards, an ornamental figure at church parades, but never destined for active service. A discreet and retiring deity . . . 'Live and let live' is his motto, and so long as the people that matter set a good example to the tenantry by regular attendance at Church, God will have no complaint to make." Further on he says of a boy who had just been officially confirmed at the school: "He walked out of chapel anything but a 'confirmed' Christian; an easy victim for the first plausible rationalist he might meet in the future."

One has only to look at the method in which religion is taught at most forms in most public schools to get very near the root of the trouble.

Divinity!

At the school of which I had the honour to be a member we "did" Divinity on Monday morning, that is to say, we murdered the Old Testament during the first hour and butchered the New in the second. For all practical purposes the Old Testament lesson was a History hour pure and simple, and the New Testament lesson was merely Greek translation, dishonestly camouflaged. I remember I came out top in Divinity once or twice, not through possessing spiritual power or religious knowledge superior to that of the rest of the form, but because I had a good knowledge of Jewish History and also had acquired the habit of memorizing large tracts of Greek Testament, which stood me in very good stead. The result was that I became fairly adept at Hellenistic Greek and tolerably well grounded in the various stories of the Old Testament. But of what I now understand as "religion"—a living force within me—I was painfully ignorant.

As a matter of fact it was not until I came in contact with the School Branch of the P. S. S. U. (Public School Scripture Union) that I realized that the ability to draw a successful map of St. Paul's missionary journeys, or the knowledge in correct order of the ten plagues or the twelve apostles did not bring me much nearer the Kingdom of God. I sometimes think that much of the irreligion that prevails today is owing to the fact that men were so "bored" by their Divinity lessons at school.

Now if the average public schoolboy is uninterested in what he knows as "Scripture," he is in the majority of cases genuinely interested in personal religion when he can get an understanding individual to present it to him. How is it possible for a boy to become even acquainted with Christianity when it is served out as a Greek "construe" lesson?

I was at school a short enough time ago and remember that what the ordinary schoolboy wants is an exposition of the Personality of Christ, without which I believe all other Biblical teaching to be futile. He needs to understand the surroundings of the early disciples and what it cost them to be Christians. There was one master at my very late school, whom I remember as a very gallant gentleman and real Christian, who was killed in action in the war; the weekly Divinity lesson was more than a pedant's fiddling to him. He would seldom give us passages of "Greek test" to get up, he would give us an essay with some such text as "Who did sin, this man or his father, that he was born blind?" as a title, and get us to try and catch the spirit of Christ and bring it out in our own words. Splendid idea! Those Divinity lessons were an inspiration. And now we have lost him who could least be spared.

The trouble is much the same when a boy leaves his public school and goes up to the university. The writer of an article entitled "The Young Idea," which appeared in the Nation recently, quoted two notes from his books whilst at Oxford as being an example of this. One was: "The audacious Brunn here inserts a comma"; the other, after the words "How long, O Lord," the note "Observe the pregnant aposiopesis." This is "searching the Scriptures" with a vengeance.

This kind of thing may have interested seekers after religious truths years ago, it will not now. Our present system of Divinity teaching is turning out "unconfirmed Christians" by the thousand. They are completely unable to give a reason for the hope that is in them; they are a prey for the cheap and fallacious publications of the Rationalist Press Association; they have little or no defence to put up against men like Haekel and their obsolete theories that might have been worthy of attention twenty years ago; they are not at all certain exactly what they do believe, and when they are, in the majority of cases they have only hazy ideas as to how these principles apply in their own lives, and not the vaguest notion in what way they may be put into action in the social conditions in which they find themselves. The fact that there should be a connection between religion and politics is unknown to them, nor are they aware that economics and Christianity can have anything in common. It is not their fault, but it is none the less deplorable, and what is the case in public schools I should imagine is much the same in others. It seems to me that to be able to teach Divinity it is necessary to be a Christian: I should hesitate very much before I said all public school masters were Christians.

Sportsmanship

There is, I am firmly convinced, in every boy a religious force; it can be brought out by showing it in what channels it may run, or it may be permanently choked by the erroneous conceptions of Christianity with which it is being stuffed at school. The average public schoolboy is a sportsman in the best sense of the word; he wins well and he loses well; he plays for his side and not for himself; it is his highest ideal of what a boy or man should be, and let it be said here and now that it is a magnificent ideal. The fact that the golden rules of this ideal that he prizes so highly are also the rules of Christianity—or some of them—is unsuspected by him. His sportsmanship (I hope the reader does not imagine I am referring to proficiency in games by my use of that word; I am not) is a living force, which he will use throughout his life. When he can be induced to realise that it is not possible to become a Christian and not a sportsman, and vice-versa, and when he can grasp the idea that Christ is the Master-Christian, and that He is also the Super-Sportsman, an enormous step has been taken. I have never known it fail. Suddenly they will realise that those fine ideals after which they have been striving are only part of a yet greater ideal, and more important still, they find that where before they fought alone, they have now a leader. Loyalty to a captain is not the least of the public schoolboy virtues. They are on the right road—the pity of it is that they do not realise it.

They will always listen to the "right stuff." But talk to them in pious generalities about honour, truth, etc., and they will have no use for you. Appeal to their sentiment and you have lost them. Try and play on their emotions in that way and they will merely be bored. Why? Because it's not Christianity! Listen to what the Rev. Herbert Gray says about it in that marvellous book of his "As Tommy Sees Us": "Most important of all we have to show forth the real Jesus. He was a man, and a complete man—strong, virile, and courageous. The beauty of his gentleness lies in the fact that it was the gentleness of strength. He had all the great masculine virtues which men already love and admire. Of all men He was the bravest. He had the dignity that comes from a quiet reserve. He neither paraded His emotions nor asked others to parade theirs. When we become sentimental

we depart from His company." Mr. Gray's book is one that no Christian should be without. It is a masterpiece. I suppose that we ought to be pleased that is rejecting that stuff that is served out to it as religion, but it is difficult to be glad when, as a result of their so doing, we lose them altogether. But they will come back to a Master truthfully—for the first time for a long while it seems—set before them, but they will never come back to the old conceptions. Thank God for that!

I remember one of the questions in a Divinity examination at school. It was as follows: Give an account of (a) The Story of Jonah; or give a precis of (b) The Sermon on the Mount." Comment is superfluous. And people are surprised that the churches stand half empty.

ABANDONED COUNTRY CHURCHES.

Mr. Otis Moore is authority for the statement that there are in the vicinity of Mount Vernon, Ia., fifty abandoned churches. Many of these did not die of denominational competition or from lack of means on the part of the people to maintain them. They have been abandoned because of declining interest in old-fashioned religion. Mr. Moore's observation with regard to these churches is important: "I do not believe that the people in these communities have become worldly and have lost interest in the Church. I do not believe that the people in these communities can be called back to loyalty to Christ and to the Church by the appeal to save themselves from hell, certainly not by that appeal alone. But if they can see that the Church is indeed truly a necessity in the long run; if they can be made to see that good home life, good citizenship, good neighbors are produced by the Church, they will come to its fold. They will find the Good Shepherd who will watch over them in this life and the next."

A TORN TESTAMENT.

A young man, preparing for the ministry in England, saw one day on the street the posters announcing a lecture on the Bible to be given in the public hall that evening. He went, and to his surprise found that the lecturer was a bitter attack upon the Holy Scriptures. The lecturer declared that there was nothing original in the Bible except what was worthless, and that all its moral teachings were contained in other and earlier books.

The lecturer added, "If there is any gentleman here who dares to deny that the best things in the Bible are better stated in other ancient books, let him stand up and say so."

Instantly the young student arose, and in order to be seen by everybody, stood upon a bench. He was very tall, over six feet, and at that time quite thin in his figure. He looked "sixteen feet high," said one, who saw him standing there, with a long arm stretched out toward the lecturer, and holding a small book in his hand.

"Well," said the orator, "what has the young man to say?"

"This is what I have to say," answered the young man, in a loud, clear voice that sounded throughout the building. "This book which I hold in my hand is the New Testament, about one-fourth of the Bible. I declare, in the presence of this man and of this audience, that in this volume is found more light on the path of human life and a higher standard of moral teaching than in any other ancient book in all the world."

Then, with a sudden motion, he tore the book in two pieces, and flung half of it on the floor, and said:

"I have thrown aside half of this book, and in this half that remains, which contains the four Gospels, there is more of value concerning the character of man and how to live a right life than any other ancient writers have left on record, no matter where you may look for them."

Again he seized the fragment, and tore out three leaves, which he waved aloft in one hand, while the rest of the book dropped to the floor, and then he spoke again:

"These six pages contain the Sermon on the Mount, one single discourse by Jesus Christ. In that sermon you will find a higher standard of character, a nobler ideal for man, than any other single writing, ancient or modern, the whole world contains. I dare you, sir, to read the opening words of that discourse before this

audience. Let those who hear judge for themselves."

The infidel orator had no answer to this appeal. He made a feeble attempt to proceed, but his power over his audience was broken.—Selected.

In Utica, New York, on Sunday, July 4th, at a little before "the ninth hour," Thomas Redfield Proctor, born in Proctorville, Vermont, on May 25th, 1844, the son of Moody Stickney Proctor and Betsy Nancy Redfield, his wife.

"The path of the just is as a shining light, which shineth more and more into the perfect day."

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