

A RINGING PROTEST

The committee of Congregational clergymen who are protesting against the acceptance by the American Board of Commissioners of Foreign Missions of John D. Rockefeller's gift of \$100,000 have issued a statement which will be printed and scattered broadcast over the country. This statement is addressed to "the corporate members of the American Board and the ministers of our Congregational churches." Referring to this statement the Associated Press says:

"After reciting the history of the controversy the statements says under the caption 'the main issue:'

"The protest rests on the conviction that the church must not stand in compromising relation to a man who in public light represents methods that are oppressive, dangerous and wrong. We cannot disregard the effect of the association which his name in view of the facts that are widespread and notorious unfortunately carries with it. The church cannot afford to enter into any relation that may weaken or discredit it in the fulfillment of its task.

"The main question is one of the moral prestige and power of the church.

"All the confusion arising from the literal use of the figure, tainted money, may be brushed aside at once. Money is impersonal; it is not tainted and cannot taint morality. It is by voluntary relation to the donors that moral responsibility is incurred. With the unknown or unimpeached giver the church is brought into no such conscious and deliberate relation. The refusal of a gift from such a source as this in question does not imply 'investigation of the record of every giver' and this whole practical difficulty which has been allowed to obstruct our fulfillment of the obvious duty of the moment falls to the ground as fictitious.

"The church owes it to itself and the public conscience to acknowledge responsibility when it voluntarily enters into dealings with a donor who stands openly impeached of serious offenses which it is our duty to condemn.

"It is not required that the church form a tribunal to pass judgment on personal character or probe into the business methods of all givers. Such amination is not necessary in refusing a gift. Public belief and expression formed on extensive evidence through a long series of years furnish sufficient basis for such action. This works no 'injustice to an individual' by 'singling him out' among others suspected of being 'bad as he.' It is his own actions which have already singled him out before the world as a notorious and typical instance of an evil element in our national life.

"However formidable may be the practical difficulties in the way of exercising this responsibility they must not obscure the ethical demand. The balancing of prudential considerations can only be a half way station in the consideration of any moral question. Where shall we begin if not with the most conspicuous case that has yet been reported to our church. Where we must end is shown by the answer of the prudential committee. We must end in the declaration of complete irresponsibility for the sources from which we accept gifts. Their words are the principle on which this policy is the belief that our responsibility begins with the receipt of the gift.

"Before gifts are received the responsibility is not ours but is that of donors in their own conscience.

"We believe that the church will never rest in this principle. It has not done so in the past. By many acts and utterances the church has declared its right and duty to discriminate among donors. The principle itself is vicious and corrupting and it is impossible in practice. We cannot acquit ourselves of responsibility in receiv-

ing money for we do produce a moral effect. 'Money talks' and the board has done much in the past to give it a voice. Over against this position we urge the positive principle in application to this specific case. This requires that the representatives of a christian body be particularly sensitive to the moral bearing of gifts offered and especially to the social affect arising from their acceptance. If from any cause the proposed relation promises to bring embarrassment refusal to enter it is justified by the law of self respect.

"The application of this principle was never so much needed as now. The church finds itself in danger of losing its moral leadership. It cannot be blind to the growing alienation between those who have and those who have not. Its message is to the entire human family and not only human fellowship but the interests of righteousness are at stake in the problems of trade. There is no question on which side of this contest the church should stand.

"The motives which constrain us to this appeal are a deep solicitude because of the corporate evils that threaten our nation, our sense of the solemn and imperative mission of the church as the moral educator of the people and a jealous zeal lest its authority be inspired by any seeming compromise with the evil it is set to condemn. By the convergence of these motives upon this special case now brought before us as a church it is lifted into commanding importance and our decision is fraught with momentous and far-reaching consequences."

"HOWLERS"

In his "Comic School Tales," H. J. Barker gives some amusing answers by children, technically known in England as "Howlers." Here are some of them: A teacher in a school at Stepney, East London, was giving her class an examination on the scriptural work of the previous three months. Among other questions the lady asked: "With what weapon did Samuel slay the thousand Philistines?" And one girl, jumbling her old and new testament knowledge, stood up and replied: "With the ax of the apostles." A woman teacher had been explaining the story of the casting adrift of the infant Moses. "Now, why was it, do you think, that the good mother daubed the little ark beat so carefully with slime and pitch?"

"Oh, ma'am," said one little 5-year-old girl, "to make the baby stick inside."

Another teacher was giving a lesson on the circulation of the blood. Trying to make the matter clearer, he said: "Now, boys, if I stood on my head the blood, as you know, would run into it, and I should turn red in the face." "Yes, sir," said the boys, "Now," continued the teacher, "what I want to know is this: How is it that while I am standing upright in the ordinary position the blood doesn't run into my feet?" And a little fellow shouted: "Why, sir, because yer feet ain't empty."

A teacher of a class was disturbed by giggling among certain boys and called upon one of the culprits to tell him the cause. "Please, sir," responded the lad, "Turner says he knows of a baby who was fed elephant's milk and gained ten pounds a day." "Turner," said the teacher, sternly, "you should not tell lies." But it's true, sir," rejoined the pupil. "Whose baby was it?" "he elephant's, sir," replied the lad.—Chicago News.

COL. PETTIT DEAD

Death has claimed Colonel Wm. B. Pettit of Palmyra, Va. He served as a soldier in the confederate army and as a democrat he won prominence in his community and state.

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