

My heartiest congratulations upon the value and success of your paper, and my very best wishes for its continuance and prosperity.—Bishop Tyler.

The Witness

"FOR CHRIST AND HIS CHURCH"

Long live The Witness, one of our greatest missionaries! The paper is doing wonders for the Church.—Cordelia Veal, Rome, Ga.

Vol. V. No. 22.

CHICAGO, ILLINOIS, JANUARY 22, 1921.

\$1.50 a Year.

CHURCH IS HAVING A GREAT INFLUENCE IN FAR EAST

Travelers and Writers Tell of Splendid Work Being Done by Missionaries

By DR. JOHN W. WOOD

Dr. F. L. Hawke Pott, president of St. John's University, Shanghai, who is now in New York, expects to return to China early in February. He recently remarked that "the value of an educational institution may be judged from the services rendered to nation and community by its alumni." With this test in mind, Dr. Pott continued, "St. John's is justly proud of her alumni. It has often been remarked that there is no movement for the uplift of China in which St. John's men do not play an important part. St. John's men are filling important positions in the ministry of the Christian Church, in the government, in law, medicine, commerce, industry, education, engineering and banking, and are doing notable service in the reconstruction of China. St. John's stands in need of further development so that it may become a greater force for good in China."

An American Presbyterian visitor to St. John's is on record as saying that if Episcopalians at home only know what Dr. Pott has done and what a great and influential institution he has built up, they would give anything he asks for the development of the university. Just at present the thing that Dr. Pott most desires is \$75,000 to complete the building fund for St. Mary's Hall, so that this admirable girls' school can be transferred to the new site purchased four years ago. This would leave the ground and buildings now occupied by St. Mary's Hall for the use of St. John's and would provide additional dormitory and classroom space for the next five years.

"The Christian colleges in the Far East," says Hon. Paul S. Reinsch, late minister to China, "are high voltage contact points and through the student spiritual and intellectual current is converted into enlightenment, service, progress, liberty and hope for individual, home, community and nation. These power centers must be properly developed, for they are of immeasurable importance in promoting the world progress of Christianity." "China," says Dr. Pott, is still in a transitional period. She is struggling to establish a democratic form of government. The hopes of democracy in the Far East depend upon the success of her great experiment. We should extend to her a helping hand. We should exert our influence to make the new republic one that is inspired by Christian ideals and principles."

Sunday Schools in Japan.

The World Sunday School Convention, held in Tokyo in October, has, according to one of our Japan missionaries, "made a deep impression upon the Japanese. For instance, in the last number of the Taiyo, the leading magazine of the country, I find three articles: one entitled 'Christianity in Japan,' another 'The Present Condition of Christianity,' third, 'The Missionary in Japan.' This is simply an indication of the interest which is being aroused in Christian work, even among those who are not Christian, or even religiously minded."

Fine Work of St. Agnes' School.

Bishop Tucker writes that the new buildings of St. Agnes' School, Kyoto, erected through the gifts of the Women's Auxiliary, have enabled the school to re-establish its position of leadership in Kyoto.

Bishop Tucker says: "Not only have we had more applicants for entrance than we could accommodate, but we have had unmistakable evidences of renewed confidence on the part of city officials and the people generally. Mr. Hayakawa, the principal, is taking a prominent place in the educational conferences which are held in this section to discuss various questions. A particularly interesting thing is that the connection between religion and education is now occupying great attention, and Mr. Hayakawa is on the committee which has charge of this subject, another member being the head of one of the big Buddhist schools in this city."

New Buildings for St. Luke's Hospital.

Bishop Tucker of Kyoto, writing about the importance of beginning at once the erection of new buildings for St. Luke's Hospital, says: "I have just been for a week with Dr. Teusler in Tokyo. To my mind it will be a calamity if the Department of Missions fails to let him go ahead with the new hospital. It seems to me that the Church should make every sacrifice to carry this plan forward. St. Luke's Hospital has aroused tremendous interest among the Japanese. If we can make good our promises to them it will surely be of invaluable aid to future evangelistic work; if we do not make good our promises our prestige will receive a serious blow. Up to the present our evangelistic work has been confined to a very small section of Japanese society. For the future we must appeal to the nation as a whole. Unless we have back of us really first-class institutions as practical illustrations of Christianity, I do not see how we can hope for success."

Relief in China.

The Rev. S. Harrington Littell of the District of Hankow, writing from Peking, where he had gone in connection with the famine relief organization, writes that great progress is being made in using money contributed for famine relief to employ large numbers of the sufferers in useful work, such as road-building, dyke, wall and canal construction, and river dredging. This work is aimed at the prevention of famines from draught in the future. The Department of Missions, at 281 Fourth avenue, New York City, is receiving contributions in reply to Bishop Graves' request for authority to give at least \$1,000 Mexican to the Anglican missionaries in North China for the relief of Chinese members of our Church.

DEATH OF BISHOP ISRAEL.

The Rt. Rev. Rogers Israel, Bishop of Erie, died at his home on January 11th, a victim of shingles, an affection of the nervous system. Bishop Israel had been confined to his home with the illness for a month. His heart became affected several days ago and all hope of his recovery was abandoned.

Bishop Israel was the first head of the Diocese of Erie, being consecrated on November 16th, 1910. The Diocese before that time was a part of the Diocese of Pittsburgh.

Bishop Israel gained great prominence during the World War by his distinguished services as chaplain among the men in France.

Eastern-Anglican Union Have Services

BY REV. A. A. HUGHES.

A Conference of the Eastern Anglican Union was held in Philadelphia on the three days preceding the Feast of the Epiphany, and was solemnized by two services. One of the services was held in the Church of the Advent, recently purchased by the Russian Churchmen, and fitted for Eastern worship. Vespers of the Eastern tide were sung in the beautiful harmonies of the Russian service, unaccompanied by any instrument.

In the midst of the nave, a crib with straw was placed, surrounded with evergreens, as in Western Churches during Christmas-tide. The walls and the wide iconostasis were covered with pictures of apostles and other saints, dominated by the figure of the Risen Christ. On the ceiling were depicted scenes from the earthly ministry of our Lord. Within the half-hidden sanctuary and about the crib moved the priest with his attendants, while the Slavic worshippers stood, knelt or bent prostrate at the different parts of the service. The devotion of faith and love toward the great mysteries of the Christian religion was touching and edifying to all who came to show fellowship and sympathy, especially when one considered what has been going on in Russia. Bishop Parker, of New Hampshire, was in the sanctuary, closely following the service, and afterwards addressed the Russians through an interpreter with a message of hope and fellowship: "As we can often help you by offering the use of our Churches where your congregations are weak and scattered, so you are helping us to show to our Protestant brothers that there is a Holy Catholic Church, with unbroken history from the beginning, that does not recognize the modern claims of the Pope of Rome."

The Russian priest, addressing the Episcopalians present, spoke with feeling of the loneliness and grief of Russians in America, and how they appreciate the friendliness of Americans.

The next morning a solemn Eucharist was celebrated at the beautiful high altar of St. Mark's Church, 16th and Locust, with special intention for the complete reunion of the Eastern and Western parts of the church. The preacher was Bishop Webb, who stressed the importance of letting nothing stand in the way of complete reconciliation of the separated parts of the Church, in order that all Christians may see the beauty, strength and truth of Divine revelation, unfolded in the mystical Body of Jesus Christ, and join Him in the task of drawing all mankind to God.

One of the pioneers in the work of reconciliation between the Eastern Church and the American Episcopal Church is Bishop Darlington, whose recent mission to the Greeks and to the Christian-Catholics of Switzerland has met with such a remarkable degree of success.

Special prayers have been bidden at this season by the Presiding Bishop of the American Episcopal Church for the restoration of the Church of Sancta Sophia, in Constantinople, now in Moslem hands, to the Hellenic or Greek Church, its rightful custodian.

NEW COMMITTEE ON MISSIONS

The Presiding Bishop and Council has appointed a committee to investigate the value of Parochial Missions and to determine the best methods for conducting them. The committee, which meets this week at Princeton, New Jersey, consists of Bishop Irving P. Johnson, Bishop Fiske, Father Hughson of the Order of the Holy Cross, Floyd Tomkins of Philadelphia, and Dr. Clark of Chattanooga, Tenn.

ENGLISH MINISTERS VERY FAR APART ON THEOLOGY

Discussion of Lambeth Resolutions Bring Out Many Differences in Theology

By A. MANBY LLOYD

The tentative proposals put forward by the Lambeth Conference and known as the Lambeth Resolutions—the first historic and authoritative step toward the reunion of Christendom—have met with little cordiality outside that section of the Protestant "Churches" which has broken with Protestantism, i. e., the Free Catholic Churchmen, led by Dr. Orchard.

For my own part the welding of Pagan cults (like Christian Science) and Manichean heresies (like the new Puritanism) with a clean-cut thing like Catholicism, of which they are an antithesis, would create a Utopia worthy of the fancy of H. G. Wells.

It becomes more and more evident that even the saner post-Reformation Churches intend to cling to their ideals of worship derived from the synagogue. That is to say, worship without sacrifice, which is a contradiction of terms.

The clergy of all denominations in the big cities meet together at regular intervals to discuss these matters and to promote good fellowship. This is exactly the thing that the war has made possible. Ten years ago these "fellowships" would have been scoffed at.

Baptist Addresses Fellowship.

A recent meeting of this kind was addressed by an able Baptist minister, of the type that Charles Haddon Spurgeon foresaw when he spoke of the "down-grade" movement.

To put it in a nutshell, this up-to-date representative of the Baptist faith made it quite plain that there was no tenet of the Christian faith that he did not hold—with reservations—and no canon of conduct that he did not accept—subject to his own private judgment.

So far from regarding himself as a steward of mysteries, he seemed like an Athenian philosopher groping for something he called the Truth. While personally accepting the Incarnation and Resurrection dogmas, he was not prepared to make them a sine qua non for other people. The only Scripture he accepted whole-heartedly was the Gospel of St. Mark—subject to emendations. The only "authority" that counted was Harnack.

Infant baptism he naturally rejected, but we are told that no baptism was essential to salvation. It was a formal ceremony of initiation conveying no grace. But the real stumbling block was Episcopacy and the question of reordination. Dressed as a layman and claiming to do nothing that any layman can perform, he resented any imputation cast upon the validity of his own orders!

In fine, if this worthy man represents the post-Reformation standard of churchmanship, the reunion of Christendom is as remote as the Greek Kalends.

Ordination of V. C. Hero.

Coventry Cathedral has just been the scene of a remarkable ordination service. A Rugby schoolmaster, who won the Victoria Cross and the M. C., Mr. G. H. Woolley, and four ex-service men were made deacons, and an ex-Nonconformist minister was raised to the priesthood, Rev. H. Shells.

The Bishop, Dr. Yeatman Biggs, who may be known to many of your readers, celebrated the jubilee of his

own priesthood, and at the same service dedicated a solid silver chalice and paten of great beauty, recently given to the cathedral by an anonymous donor.

This is refreshing news at a time when we are being told that ex-service men are fed up with religion, or can only swallow the milk and water ethics of the Y. M. C. A. or mongrel philosophies of the Ella Wheeler Wilcox Theosophy or New Thought types.

The New "Fellowship."

The new society which is to be the outcome of the Anglo-Catholic Congress is meeting with a lukewarm, not to say mixed, reception. We have already many societies covering much the same ground, and their multiplication is deprecated. Over \$33,000 was realized by the sale of jewelry, etc., given at a now historic gathering towards the close of the congress. The chief item of the sale was a necklace of 76 pearls, which after great competition among the bidders, chiefly dealers, realized 965 pounds. A set of three ornaments in brilliants went for 300 pounds. The money realized by this brings the Thankoffering Fund up to 44,000 and odd pounds. An unpublished poem by John Keble only realized \$7.00 and has been presented to the library of Keble College, Oxford.

Ireland Comparatively Quiet.

There have been minor engagements between the "rebels" and government forces, but the impartial application of martial law, and the stern warnings given by the general in command of the Black and Tan element, is making a good impression. The New Statesman quotes as follows from a letter written by a young officer in the regular army, stationed in the South of Ireland: "It's a poor game * * * we don't get potted at nowadays here, as the people look on us almost as their protectors, but we can't protect them much. The auxiliary Black and Tans seem to contain all the down and out scallywags of the old army. They never burn a shop without first emptying the till, and jewelers' shops are their pet quarry. Some of them must have made a bit. They are a disgrace to the country, but we can't stop them without using more force than we are allowed to. We should like martial law, because then our chiefs would be in command of the lot."

This needs no comment. The national executive of the Labor party have called a special conference on the Irish question for December 29. It will be asked to inaugurate a national campaign to bring home the real facts to the workers. It will not then, perhaps, be so easy for the Irish Secretary to try to persuade us that the people of Cork set fire to their own city for the fun of the thing. The Labor party does not want to see an Irish republic, but "she must have it if she wants it" is now a part of the Labor policy.

PRESENT MYSTERY PLAY

A mystery play, entitled "Stations of the Manger," on account of its analogy with the popular Lenten devotions, "Station of the Cross," was presented in Christ Church, Lykens, Pa., on Christmas night. It was written for the occasion by the rector, the Rev. C. Earle B. Robinson.

EDITORIAL

By Bishop IRVING P. JOHNSON.

OUR PERSONAL ACCOUNT.

Our method of attempting to measure the strength of the Church by gathering statistics is like the effort to determine the soul of a man by putting him on the scales.

All statistics accomplish is to measure the corpulency of the Church.

We have no system of amperes and volts and watts by which we can measure the spiritual force thereof.

In a parish of one thousand communicants, it is more than possible that nine hundred of them are a liability which more than offset the power of the other hundred—so that the Church should be put into the hands of a receiver.

Anyone who considers that this Church has a million members ought not to be impressed so much with its physical size as he is concerned with its spiritual force.

* * *

What do these million people do who belong to the Church?

And this question resolves itself into the question, "What does each one of the million units do because he belongs to the Church?"

Bless your heart and head, there are fully half a million who do practically nothing.

They call themselves Episcopalians, whatever that means, and they go to Church on occasion, and they give an occasional quarter to the Lord's work, and they expect some day to have a priest of the Church say over them, "Blessed are the dead who die in the Lord." But that's about all.

It is true that they promised "to fight manfully under Christ's banner," and "to be Christ's faithful soldier and servant"; but they go on the principle of the impecunious debtor that it is a mighty mean person who won't promise.

If one can secure a loan either of money or of salvation by merely giving a promissory note, these people are willing to promise, but they feel no responsibility to make any payments on account.

They should not be listed in the Church's assets, for no bank examiner would pass them as negotiable paper.

So when we say that this Church has a million members we are merely weighing their bodies with an idea that somehow their souls are involved in the process.

* * *

Let us open up an account with God in which we put our promises on the credit side and our blessings on the debit side, and then set out to redeem our promises in order that the account may really balance.

For the value of a promissory note on the credit side is determined solely by the value of that note.

Our Church life becomes an effort to redeem our promises. In a way we set out to pay our debts.

* * *

But what can we give to God which He really wants?

"If I were hungry," He says, "I would not tell thee, for all the beasts of the forest are mine, and so are the cattle upon a thousand hills."

God gives us material blessings and He expects from us certain spiritual returns. These spiritual returns cannot be weighed on statistical scales, for while it is true that our love for God will produce alabaster boxes and widow's mites, there is no way of separating these things on these scales from that which is given to be seen of men.

The elements of self-sacrificing love which do or do not go into these gifts is an incalculable element in the weight that they have with God.

God weighs each gift separately, not by its material size or splendor, but by the essence of love that it represents.

* * *

The widow who gave two mites gave more than they all, yet she gave only little to swell the statistics of the Jewish Church; her gift probably aided no worthy cause, and it received not the slightest appreciation from any official of the Church. Measured by our standards of today, the gift was a failure, for:

First, she couldn't afford to give it, and therefore was foolish.

Second, what she gave was not given intelligently and, therefore, violated all the principles of modern philanthropy.

Third, she got no credit from anybody for her gift.

And yet she gave "more than they all." On God's scales, hers was the gift that counted, because it was an act of personal devotion to God, whom she loved so, that where others would have grumbled because they had so little, she gave in gratitude all that she had.

Are we ever going to learn this lesson? Are we ever going to understand that those of us who murmur much are in one class and those who love much are in the other?

Are we ever going to understand that our selfish appropriation of all God's gifts to our own use is inexcusable? That God is more concerned with our self-sacrificing devotion than He is with our analytical intelligence? That God sees the better when others see the less, and gives us credit for our gifts inversely as other men praise them?

That the Christian vocation is a private matter between ourselves and God?

* * *

It would be a good plan for each of us to realize that he has promised to fight, and that he has promised to serve, and that an empty promise is as harmful to God as it is to everyone.

Of what use is a fighter whose chief interest is in what he gets from the government?

Of what use is a servant that has no heart in his work?

Of what use is a child who ignores his parents' wishes and repudiates his obligations to them?

After all, God wants our affectionate enthusiasm, and we too often give Him an intelligent criticism.

I am very doubtful about the soldier or the servant who is an expert critic of the powers that be. I would prefer the soldier who endures hardship as a good soldier and the servant who works in spite of unfavorable surroundings.

Let me put in two or three sentences that which I am trying to say—

(1) If you are a Christian, give your heart to Christ—not only when His cause is triumphant—but even when His enemies seem to prevail.

(2) Do something to show your love—something that costs you an effort.

One might say that if you have money then you should be very careful to give labor, and if you have very little money then you should be careful to give money, for you see that in this way your gift to God has a real spiritual value.

(3) Be faithful in what you undertake. Any master is disgusted at irregular and fitful service. So God must feel that you haven't much heart in a service which any old excuse will exempt you from.

Keep before you your baptismal vow and do something to justify it.

After all, we have an individual account with God.

No matter how large the bank is, nor how many depositors, every man gets his own trial balance.

Do not overdraw your own account because you think that the bank has plenty of assets.

You cannot compound your indebtedness to God on the general ground that others have overdrawn or are not paying their notes.

Keep your own account straight, irrespective of business depression or temporary inflation.

GENERAL NEWS OF THE EPISCOPAL CHURCH

FUNERAL OF BISHOP BURCH

The funeral of Bishop Charles Burch of New York was held in the Cathedral of St. John the Divine on December 23. The service was quite simple in character, though attended by a large number of the dignitaries of New York. The procession of the clergy numbered three hundred men, including not only the Episcopal clergy, but large numbers of ministers of the various Protestant churches. Four of the dignitaries of the Orthodox church were in the procession. The governor of the state and the mayor of the city were in the congregation with their staffs. Handel's Dead March in Saul was played during the procession and the hymns used were two of the Bishop's favorites. These were "There Is a Happy Home" and "Ancient of Days." The tribute to the Bishop was delivered by Dean Robbins of the cathedral, who said of him: "One of the questions in the office for the consecration of bishops is this: 'Will you show yourself gentle, and be merciful for Christ's sake for poor and needy people, and to all strangers destitute of help?' Bishop Burch answered that question not only with his lips but with his life; it was the dominating motive in his brief episcopate." Bishop Lloyd has been invited to act as Bishop of New York during the coming three months, including the confirmation season, but he has not yet signified his acceptance of this appointment.

BERKELEY ALUMNI MEET

The annual meeting of the alumni of the Berkeley Divinity School in New York and vicinity was held in that city on January 5. At the business meeting the following officers were elected: President, the Rev. Karl Reiland, D.D., rector of St. George's Church; vice-president, the Rev. Theodore Sedgwick rector of Calvary Church; secretary and treasurer, the Rev. J. H. Fitzgerald, rector of Christ Church, Brooklyn.

Dean Ladd spoke to the alumni upon the importance of maintaining a high intellectual and academic standard in the church. "Men are not coming into the ministry now in the numbers they did formerly," he said, "and one of the reasons they give is that the job is not a big enough one. This we hear especially from men in the colleges who have made good records and have

intellectual interests. This misconception can be removed and men of intellectual ability can be attracted to the ministry if we emphasize more strongly the teaching office of the church and maintain a high standard in our seminaries, which are the church's agencies for seeking and propagating the truth."

Bishop Lines of the Diocese of Newark, spoke of the difficulties of the present time, and said that we are starting out now with a handicap in the evil inheritance which has come from the great war. "When we consider the whole field, however," he said, "we cannot rest in discouragement. Things are never so bad as you fear, though they are never so good as you wish. Our seminaries must train men to deal with the movements of the day. The great need of the world is not the production of more wealth, but the production of more justice, mercy, kindness and friendliness."

Other speakers were the Revs. G. E. Pember and Francis Barnett of Philadelphia, the Rev. John Williams of Brooklyn, the Rev. Dr. Sedgwick and the Rev. Professors Norwood and Lauderburn.

A message of greeting was sent to the Rev. M. K. Bailey, for many years president of the New York Association and now resigned because of his removal to Saybrook, Conn., and to the Rev. Dr. Bernard Schulte, an active officer and member of the association for a long time and prevented from being present by illness.

Berkeley opened after the Christmas vacation on Wednesday, January 5, at evensong, with a corporate communion of the school the following morning. The chapel services during the heart of the winter are being held in the oratory, which has been arranged in the Williams Memorial Library. The exquisite altar, with its complete hangings, which was designed under the personal direction of the Rev. Dr. Percy Dearmer, when he was associated with the school, has been set up, and is most devotional and fitting. It is well worth the inspection of those who are interested in ecclesiastical art, as it is a pure and correct example of the early English model.

AUGUSTA PRESENTS PAGEANT

In place of the usual vester service at the Church of Good Shepherd, Augusta, Ga., on Sunday afternoon, December 26, a carol service

was held for the church school, preceded by Holy Baptism. Following this service a mystery play of the Nativity arranged by the rector, the Rev. H. H. Barber, was given in the parish house, under the auspices of Section B of the Woman's Auxiliary. Six scenes showed the Angel Gabriel announcing the message to the Blessed Virgin; the Magi journeying to Jerusalem; their arrival at the court of Herod; the Shepherds watching their flocks; the Nativity—the Shepherds adoring the new-born King; and the Magi in adoration presenting their gifts. Each picture was introduced by a short address by the rector, and a carol descriptive of the scene was sung by an invisible quartet. After the play gifts were presented to the pupils from a Christmas tree.

CONGREGATIONS HONOR RECTOR

The rector of the Church of the Atonement, Augusta, Ga., the Rev. F. W. B. Dorsett, was presented with a surprise purse by his parish on Sunday, December 26, and by a singular coincidence, that same evening at evensong, the gift was duplicated by the colored congregation of St. Mary's Mission, to which the Rev. Mr. Dorsett ministers, though the latter was not aware that his parish was to remember him in a similar way. The parish house of the Church of the Atonement is used at Thanksgiving by the City Union of the King's Daughters and Sons for the annual distribution of the baskets of good things given as a thankoffering by the school children of the city, who provided this year filled baskets worth \$1,000, to be given to the poor.

PLAN FOR COUNCIL IN TEXAS

The Seventy-second Annual Council of the Diocese of Texas will be held in Christ Church, Houston, Texas, January 21-25, inclusive. Preparations are being made to entertain a large number of delegates and visitors. Last year 1,462 attended. It is expected that over 2,000 will be present this year. A most interesting program is outlined, consisting of conferences on religious education, young people's work, social service, etc. Some of the strongest leaders of the Church are to be in attendance, including Bishop Gailor, Dr. W. E. Gardner, the Rev. W. N. Lathrop, the Rev. Paul Micou. A splendid time is anticipated by everybody in the diocese.

MEN'S CLUB ORGANIZED

A Men's Club has been organized at Trinity Church, Jersey Shore, Pa., and the following temporary officers were elected: President, S. E. Armstrong; vice-president, D. E. Splann; secretary-treasurer, J. O. Karicher. After discussing the organization of the club and its activities, the meeting resolved into a glee club, and many of the good old songs were sung.

ORDINATION AT FARIBAULT.

On January 2, 1921, in the Cathedral of Our Merciful Saviour at Faribault, Minn., the Bishop of Minnesota ordained Mr. Harold Beach Adams as deacon. The candidate was presented by Rev. Dr. F. F. Kramer and the sermon was preached by Rev. H. M. Ramsey.

CHURCH SERVICES

CHICAGO

Cathedral SS. Peter and Paul.
Washington Blvd. and Peoria St., Chicago. (Five minutes from the Loop via Madison St. cars).
Sunday, Holy Communion 7:30, 8:30 and 11:00.
Week-days, Holy Communion, 7:00 a. m. Preacher, Jan. 23, Rev. Bazett-Jones. Preacher, Jan. 30, Rev. Sheafe Walker.

St. Chrysostom's Church.
1424 North Dearborn Street.
The Rev. Norman Hutton, S. T. D., Rector.
The Rev. Robert B. Kimber, B. D., Associate.
Sunday Services: 8 and 11 a. m.; 4:30 p. m.

ST. LOUIS.

Cathedral

13th and Locust

7 and 8 a. m., Holy Communion.

11 a. m., Service and Sermon.

8 p. m., Healing Mission Service.

The Witness

Published every Saturday, \$1.50 a year

THE WITNESS PUBLISHING CO.

(Not Incorporated)
6219 Cottage Grove Ave.
Telephone Midway 3935
CHICAGO, ILL.

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

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IMPORTANT NOTICE

That our readers may not be inconvenienced by failure to receive their paper we will not discontinue at the expiration of subscriptions, unless requested to do so. We urge our readers to watch the date of expiration, printed under their address, and to renew promptly; or else notify us if they wish their paper discontinued.

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

The Editorial Policy of the Witness

The Managing Editor of The Witness has received the following communication from Mr. Arthur K. Goodwyn, of Minneapolis, Kansas, a subscriber to the paper:

"As a subscriber to and worker for the success of The Witness, 'A plain paper aiming to reach the plain person with plain facts, unbiased by partisan or sectional news,' I beg to enter a strong protest against the vitriolic attacks made by your foreign correspondent against the handling of the band of assassins, called Sinn Fein in Ireland by the British government, which government is so thoroughly backed by the people of England, that in the late attack against this handling of these assassins this policy was sustained by the votes of over 300 members of Parliament to 83.

"I cannot send my London Times report of the debate that took place in Parliament, which debate I do not think your foreign correspondent has ever read, confining his source of information to the leading articles of 'United Ireland,' 'The Freeman's Journal' or some such paper.

"As an American citizen of some 50 years' standing I have become hardened to the attacks of tyranny and oppression made against the land of my birth, and understand the reason such attacks are popular, but I do thing that as a member of our common Church I should be able to read my Church paper without having my anger aroused by such venomous attacks from the pen of your foreign correspondent, who naturally never mentions the horrible deeds of his Irish R. C. proteges. May I ask you for the address of 'The New Statesman,' with which paper I have never become acquainted?

"I am forwarding a few of my last 'Witnesses' to the 'London Spectator' as a sample of the harm being done by the friends of Sinn Fein to the longing of all good men for a closer relationship between our country and England.

"I notice in one edition of 'The Witness' that your correspondent has the Protestants of Ulster on his black list.

"I thought his first article had been printed in 'The Witness' by mistake, but as every number of your paper since received has contained an article on the same lines by the same man, I conclude 'The Witness' endorses what he writes."

I am very glad of the opportunity to publish this communication, for it gives me an opportunity to explain again to our readers just what the editorial policy of The Witness is. The board of editors of the paper consists of Bishop Johnson, editor-in-chief, a number of contributing editors whose names are listed above, and the managing editor. All of these people, with the exception of the latter, live at a considerable distance from Chicago. As it is quite impossible for us to hold a conference each week to determine what

material shall go into the paper, it is understood that material submitted by those on the board will appear in the next issue under their own name. The writer of the article, and he alone, is responsible for his story. As managing editor, I am in charge of the placing of the articles. This does not mean that I am responsible for the opinions expressed. In fact, opinions are often expressed with which I strongly disagree. But in spite of violent disagreement I have never for one moment assumed that it was my business to censure the articles submitted by those friends of the paper who have consented, without any remuneration whatever, to serve as contributing editors. All of these people were carefully chosen. They are known to be persons of integrity and steadfastness of faith. It is my business to publish, under their names, the stories that they send in to their paper; and of course I shall continue to do so as long as I hold my present position. The Witness is not a one-man paper, but a co-operative undertaking. We aim to be absolutely loyal to the faith and doctrines of the Church. If anything contrary to the same finds a place in our paper it is due to limited, understanding rather than to malicious intent. As long as this rule is obeyed, our editors are free to express whatever opinions seem to them wise, providing they are willing to take the responsibility for them.

W. B. S.

ATLANTA CATHEDRAL GIVES GENEROUSLY.

During 1910 St. Philip's Cathedral, Atlanta, Ga., gave more to missions of the Episcopal Church than the whole Diocese has given in any previous year, according to figures announced Saturday by the treasurer of the Nation-Wide Campaign for St. Philip's, John W. Russey. According to available figures the Atlanta Cathedral led all Episcopal Cathedral Churches of the United States in financing missions during the past year. That nearly all Cathedral Churches bear most of the institutional work of their Dioceses was given as the cause of their comparatively small part in mission work.

More than \$10,000 was given toward home and foreign missions by parishioners of the Cathedral in 1920. This was in addition to local expenses of the Church and charitable work in Atlanta. Alterations and repairs now being done on the building will cost \$5,000, it was stated by the Dean, the Very Rev. Thomas H. Johnston. Additional walls were installed and a moving picture outfit purchased for the Sunday School. The Knights of St. Philip, an organization of young men said by the Dean to be one of the most active departments of the Church's work, raised nearly \$1,000 which they expended on their club rooms in the chapter house.

A Moller three-manual organ to cost more than \$10,000, the gift of Thomas H. Austin, will be a memorial to his mother and the mother of his wife. The organ will be in operation for the Easter service, according to the makers, who have already taken measurements and built the instrument. A movable keyboard and extension cable will make the organ useful for concerts. Prof. M. Philip Schlich is director of the male choir.

WORK AMONG INDIANS IN CANADA.

After giving general aid for one hundred years in the work of evangelizing the Indians and Eskimos of Northwest Canada, the Church Missionary Society of England has terminated its relation to that part of the work of the Church of England in Canada. In taking this action the Church Missionary Society has presented to the Church in Canada an endowment fund of \$125,000 for the future support of the Indian and Eskimo missions. The fund has been established because of the difficulty of raising money for this special purpose in Canada, and because, in contrast with what obtains in other Missions, at the end of a hundred years there is no self-support Church and no native ministry.

The Rev. Howard R. Brinker has been appointed Rural Dean of the Douglas Deanery, Wyoming, having under his jurisdiction the counties of Natrona, Converse and Niobrara.

Church Should Aid in State Problems

"There is a moral obligation resting on the conscience of every man and woman in the Church of the Living God. It is to be socially intelligent," the Rev. John Howard Melish, of Holy Trinity Church, said in an address at the closing conference on "The Church's Task in the Community," at the parish hall of the Church of the Messiah, Brooklyn, last Sunday. The purpose of the series of conferences, conducted under the auspices of the Christian Social Service Committee of the Diocese of Long Island, was to arouse interest in study groups to be organized in every parish during Lent, when social service problems will be discussed. Among the subjects suggested are "The Church and Labor," "The Church and Amusements," and "The Church and Good Government."

"In every Diocese convention the question arises as to whether the Church should interest itself in problems of the State," the Rev. Mr. Melish declared. "How does the State function except by public opinion?" he asked. "The Church is one of the agencies for the creation of public opinion. Back of the individual service for others, back of the political reform lies the economic situation which must be changed. The housing situation can only be met in an adequate way by Government. It is one duty of the Church to create public sentiment which leads to laws."

"One of the tragic things in modern life today is the absence of the mother from her home and children. In most cases the mother is absent because of necessity. What are we to do about this situation in Brooklyn? Is motherhood a productive enterprise?"

"There is a vast wealth of facts. The question is how to get the facts to the people. We have all been victimized by the newspapers. Silence in many instances is as much propaganda as publicity," Mr. Melish added, however, he did not wish to attack the entire press.

The Rev. Dr. Thomas J. Lacey, of the Church of the Redeemer, said he agreed with the Rev. Mr. Melish that the social problems should be studied by the entire Church. Canon William Sheafe Chase blamed the motion picture interests for the agitation against the Blue Laws.

Archdeacon George F. Bambach addressed the morning session of the Conference yesterday. At the afternoon Conference John Thomas, field secretary, declared that the trouble with many parish organizations was that they had no definite program. Other speakers at yesterday's session were the Rev. L. E. Sunderland, Mrs. Albert W. Meisel, Mrs. John Graham, Mrs. John Loman, of Philadelphia, and the Rev. C. E. Hutchinson, of East Orange, N. J.

OLD CONNECTICUT PARISH HAS "WATCH NIGHT"

Historic St. John's Parish at Salisbury, Conn., observed the passing of the old year and the coming of the new by a "watch night" service, which began at 11 p. m. on December 31, New Year's Eve. The first part of the service was evening prayer with an address by the Rev. Clarence S. McClellan, Jr., minister in charge. Mr. McClellan spoke on "Going Into the New" (Joshua 3:4). Just before midnight all the lights in the old church were extinguished, except the two eucharistic lights on the altar. Mr. McClellan read "Across the Sky This Winter's Eve." At midnight all the lights were turned on, the bells of the church rung and the distant chimes of the Scoville Memorial Library chimed as at the altar Mr. McClellan read Tennyson's "Ring Out the Old, Ring in the New." This was followed by the hymn, "O, God, Our Help in Ages Past." Then came the service of the Holy Communion, which lasted until 1 a. m.

BEGINS NEW WORK

The Rev. W. Everett Johnson has resigned as Rector of Christ Church, La Cross, Wis., a position he has held for nine years, the resignation taking effect on the 20th of January. On that date he becomes Secretary of Religious Education of the Diocese of West Texas, with a residence in San Benito, Texas; he will also have charge of All Saints' Church in that city.

CHRISTIAN REPRESENTS CHINA IN LEAGUE.

W. V. K. Koo, formerly Chinese Ambassador to the United States, and now Ambassador to Great Britain, has added another to his diplomatic triumphs by securing a place for China in the Council of the League of Nations. Dr. Koo is a graduate of St. John's University, Shanghai. He is one of the three former students of St. John's who have recently filled important American and European ambassadorships.

THE WORK IN LIBERIA.

Speaking at a recent meeting of the Woman's Auxiliary in New York, Bishop Overs outlined his reconstruction plan for the Liberian Mission. He emphasized especially the need for extensive repairs to the Julia C. Emery Hall of the Girls' School at Bromley on the St. Paul's River. After the meeting, the members gave Bishop Overs \$4,000 for this purpose as a special gift.

The Rev. Dr. A. A. Mueller, Professor of Philosophy and Latin at St. Mary's, Knoxville, Ill., has accepted a call to the rectorship of the Church at Sussex, Wis., and will enter upon his duties the third Sunday in January.

After January 12th the address of the Rev. C. E. Beach will be 6017 Michigan Ave., St. Louis, Mo. For the past four months Mr. Beach has been rector of St. Paul's Church, 6620 Michigan Ave., also chaplain of Brittain Hall, a Home for Boys, and has been living at the Hall. The work of the parish demands his entire time, which has made it necessary to resign the chaplaincy of the Hall.

The Rev. William Carson Shaw, rector of the Church of the Ascension, Sierra Madre, Cal., has been elected president of the Los Angeles clergies.

The Rev. Homer W. Starr, Ph.D., rector of the Church of the Holy Communion, Charleston, S. C., was surprised on Christmas Day by the presentation of a gold watch from his congregation. It had originally been intended merely as a Christmas gift, but since it had become known that he had recently declined an important call to another work, it was explained as also a thank offering in gratitude for his decision.

NOTES FROM ST. LUKE'S EVANSTON, ILL.

At noon on Holy Innocents' Day a fire was discovered by one of the sextons in the north transept of St. Luke's Church, Evanston, Illinois, where the Christmas Creche was as usual erected. The prompt and efficient service of the Evanston Fire Department confined the blaze to the transept, where the stone, however, ceiling, pews and floor were badly damaged.

On the Sunday after Christmas, Dr. Stewart of Evanston, Ill., presented the needs of the starving children in Europe, the Near East and the Orient, to his congregation. Pledges and gifts were made amounting to about \$1,500.00

THE TOUCH OF HUMAN HANDS

The touch of human hands—That is the boon we ask; For groping, day by day, Along the stony way, We need the comrade heart That understands, And the warmth, the living warmth Of human hands.

The touch of human hands—Not vain, unthinking words, Nor that cold charity Which shuns our misery; We seek a loyal friend Who understands, And the warmth, the pulsing warmth Of human hands.

The touch of human hands—Such care as was in Him Who walked in Galilee Beside the silver sea; We need a patient guide Who understand, And the warmth, the loving warmth Of human hands.

—Thomas Curtis Clark.

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For further particulars address Miss Frances Grandin, Secretary, 126 Claremont Ave., New York.

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If it has failed so far to become a universal medium it is because in some parishes the paper is not thoroughly distributed, being handed out at a service or left in a pile at the Church door, or perhaps not distributed at all.

In order to avoid unnecessary waste, the Department of Publicity has been obliged to give notice that after the February issue shipments of the paper will not be made to those parishes in which the paper does not have thorough distribution.

The method of distribution in the parish is, of course, determined by the rector, but it is hoped that eventually every rector will decide that the best method of distribution is by adult visitors who deliver the paper personally to the homes of the parish. The reports from the field indicate that the great majority of parishes have adopted this method.

Two Questions

a. Why distribute *The Church At Work* thoroughly?

1. Because it is the official paper of the Presiding Bishop and Council.
2. Because it will carry the story of the work of the whole Church to all the people of the Church.
3. Because it will keep the indifferent and uninformed in touch with the work.
4. Because where the paper is not distributed, its underlying purpose is defeated.

b. Why distribute by adult visitors?

1. Because boys and girls cannot establish **personal contact**.
2. Because mailing cannot establish **personal contact**.
3. Because distribution at a service cannot establish **personal contact** with those who do not attend.
4. Because leaving the papers at the Church door to be picked up does not establish **personal contact** with anybody.

Do you want *The Church At Work* to continue to come to your parish?

Have you asked the rector how you can help in this distribution?

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