



The Witness

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Cablegram Pictures a Great Russian Tragedy

Millions of Children Will Starve During the Winter Unless Given American Aid

Washington, Jan. 4.—Christmas in Russia was a tragedy.

Of 5,000,000 children starving to death, provision has been made for saving only 1,225,000.

The latest cablegram from Col. Wm. N. Haskell, in charge of the American Relief Administration work in Russia, draws a terrible pen picture of conditions almost beyond belief.

His telegram, which is one of the longest received and which was sent specially that Americans at Christmas time might know conditions, is as follows:

"The American Relief Administration with the inception of its work three months ago is now feeding 750,000 starving children in the Volga Basin, and by the middle of January will be feeding in the neighborhood of 1,250,000, which is the limit of the present resources of the American Relief Administration and supporting organizations. This number of children fed should be doubled at the very least to meet the absolute minimum requirements and prevent wholesale child starvation, for the peak of the need will be reached in the months of January, February, March, and will continue till the September harvest, as the pitifully insufficient food supplies will gradually become entirely exhausted.

"I can state from direct knowledge as the result of my personal visits in Russia:

"First, that the need is desperate and far-reaching.

"Second, that all relief supplies not only can but actually do reach in toto the children for whom they are intended. We have demonstrated through the direct operation of our kitchens now in existence from Petrograd to Astrakhan and from Moscow to the Ural Mountains that child feeding on American principles can be efficiently carried out, only intensification by an increase of resources is required to completely meet the situation.

"Third, we are meeting with no opposition from the Russian Government. On the contrary they are assisting us to the best of their ability and are bearing the entire cost of operation inside of Russia. Russian people of all classes are welcoming and appreciating American aid and are co-operating to the fullest extent to make the relief of their children effective.

"Fourth, under the American Relief Administration system operation, one dol-

Meletios is Elected Patriarch of Constantinople

Bishop Manning Arranges Service In His Honor; Attended By All Denominations

By James Sheerin

Perhaps nothing has intrinsically been of such deep interest in ecclesiastical circles in all the history of the United States as the announcement the week before Christmas of the election of his Holiness, Meletios, who had been living in retirement in New York, as Ecumenical Patriarch of Constantinople. The only possible parallel would be the election of some one in America to be the Pope of Rome. Meletios had been Metropolitan of Athens, and while in that office visited this country and conferred freely with our leading Churchmen as to measures of unity between the Episcopal and Greek Churches. As soon as Venezelos was overthrown as prime minister of Greece, one of the first acts of the new Germanic King, Constantine, was to expel Meletios. Much of his time has been since spent in America. Though King Constantine is opposed to his being made Patriarch of Constantinople, which would put him at the head of Church government in all the Orthodox Eastern Churches, and although the Turkish government has registered its protest, those well informed in such matters have no doubts of his final instalment in the great historic office once held by St. Chrysostom. Bishop Manning arranged a service in his honor at 4 p. m. December 21st, and the Clergy Club of New York, made up of ministers of all denominations, gave him a complimentary luncheon at the Hotel Astor, Dec. 23. He is a handsome man, with patriarchal flowing beard, intelligence, and courtesy as well as good nature being strongly marked in his features. Those able to converse with him in his own language find him unusually well informed not only in ancient matters of theology, but in modern interpretation and hopes of reform. His election is very promising of great things in the way of unity between East and West. It is to be hoped that the ancient St. Sophia in Constantinople, now used as a Mohammedan Mosque, will be restored to the Eastern Church where it rightly belongs since the sixth century, and used again as the cathedral church of the Patriarch. England and France have now a chance to do a generous and just act in this respect, since they are in control of Constantinople.

READ THE ARTICLE ON PAGE SIX

"A reading parish becomes an intelligent parish, and well-informed Churchmen are the strength of the Church in this era of nebulous faith, meager convictions, and confused religious ideas. Some one has well said 'You cannot build strong convictions, leading to great service, upon a confused idea. Secular and semi or quasi-religious periodicals, and a non-religious environment have so greatly diluted Christian truth, that deep convictions are quite impossible for many. I know of no single agency which will more rapidly and effectively meet this issue than to send a Church paper into every Church family's home regularly. Here is a potent phase of Christian education, of which every parish should avail itself."

REV. JULIUS A. SCHAAD.

lar and a half will feed a child for one month."

Former Governor Carl E. Milliken of Maine has been made treasurer of the fund, with headquarters, the Federal Council of Churches, 105 East Twenty-second Street, New York City. Practically every local church in the country has been asked to receive subscriptions to help save the children.

Dr. Stetson Rector of Trinity Church

The Rev. Caleb Rochford Stetson, a native of Boston, formerly rector of St. Mark's Church, Washington, was inducted into office as the 12th rector of Trinity Church, New York.

The ceremony, conducted at the doors of the church, lasted only a few minutes and was the same as that used in 1697, when the first rector of Trinity took office. Richard Delafield, banker, and junior warden of the parish, delivered the keys of Trinity and its several parishes to Dr. Stetson. There followed a formal acceptance, a procession down the aisle of the church, and the rector's benediction.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Church Work on Ellis Island

The Department of Labor has asked all the agencies working at at Ellis Island to submit plans in regard to the follow-up of immigrants. Besides offering a comprehensive plan by which the Church may care for the Anglican immigrants, the Division for Foreign Born has provided for the care of the Orthodox immigrants. The Presiding Bishop and Council have been requested officially by the Eastern Orthodox ecclesiastical authorities to represent them in regard to the reception and follow-up of their immigrants. This means all Orthodox Greeks, Russians, Serbs, Bulgarians, Albanians, Roumanians and Syrians; and also members of the Armenian Gregorian Church and Assyrian Nestorians and Jacobites.

Summer Camp Named "John Wood"

Dr. John W. Wood, Executive Secretary of the Department of Missions and Church Extension of the Presiding Bishop and Council has lent his name to the Summer Camp Conference for the intensive training in leadership of older Church boys which is to be conducted on Long Island during the summer of 1922 by the Brotherhood of St. Andrew.

The plan of naming the camp for Doctor Wood is particularly appropriate in more way than one. As a boy Doctor Wood spent many happy summers on the shores of Long Island near the site of the boys' camp which is to bear his name. In later years he served from January, 1891, to January, 1900, as General Secretary of the Brotherhood of St. Andrew, under whose direction this and several similar camps are to be conducted in various parts of the United States during 1922. The boys who attend Camp John Wood should find an added inspiration and incentive to service in contemplation of the effective life work of the man whose name their camp bears.

Principal Forsythe Is Dead

Among the British religious writers familiar to most American ministers was Principal P. T. Forsythe. He was known for the carefulness of his scholarship and the liberality of his thought. Educated in Scotland, he was in his earlier days a parish minister. Later he went into teaching and became principal of Hackney College. At one time in his student days he studied under Ritschl, reading German with fluency. This grounded him thoroughly in the discussion of the problems relating to modern religion. The news of his death is received in this country with great regret.

What a Battleship Is Worth

The price of a single battleship today is quite beyond the comprehension of the ordinary citizen. Dr. Arthur J. Brown, missionary secretary in the Presbyterian fellowship, has a statistical mind and he recently figured out what a battleship

would buy in missions. He asserts that the entire missionary program of America, reaching sixteen countries, 4,000 cities and employing 24,000 American workers and 109,000 native workers is being carried on at an expense less than the price of one battleship. If the price of several battleships were put into Christian missions, there can be no doubt that peace and good will throughout the world would make larger progress.

Pilgrim Preachers Silenced in London

For two years past twelve pilgrim preachers of varying social position have been traveling on foot through Great Britain preaching to audiences on the streets of the various cities. They arrived in London recently and attempted to hold a service in front of St. Paul's, but were informed by the police that no public meetings of any kind were allowed in front of St. Paul's or in front of Westminster.

Work Among Foreign Born

As a result of the long made plans by the Division for Foreign Born and the Social Service Commission of New York, Trinity Parish has given over the plant of St. Augustine's Chapel, New York City, to become the diocesan headquarters and demonstration center for foreign-born work. This is to be under the Social Service Commission operating with the Division. The Division has found and nominated an experienced layman to head this work.

The national office of the Brotherhood of St. Andrew has agreed to make foreign-born work a definite part of their program under the advice of the division. They have offered to employ a special office secretary to keep this work going. They have also agreed to lend the division one of their lay workers to act as our organizing missionary; they paying part of his salary.

Brotherhood Chapters Get Results

The Rev. Wilmer S. Poynor, the rector of St. John's Church, Florence, So. C., writes with reference to the attendance of men at the Corporate Communion in his church on the morning of the First Sunday in Advent, "It was the best attended that we have had in the parish. I counted 59 at the rail; sixty counting myself. I was very much gratified at the attendance and had the weather been good, I believe we would have had more present. The service was a great help to us all, I feel quite sure." The Director of the Brotherhood Chapter in Zion Church, Charlestown, W. Va., writes concerning the two Brotherhood Chapters in that parish: "One of the boys is now at the University of Virginia, from which he goes to the Theological Seminary at Alexandria; two are superintendents of Mission Sunday Schools; two are secretaries of Mission Schools; and five are teaching in Mission Fields."

Bishops Receive Christmas Checks

The late Henry P. Martin was a communicant of St. Luke's Church, Brooklyn. At his death, his will was found to contain a bequest to the Domestic and Foreign Missionary Society of \$100,000, the principal to be held intact and the income therefrom to be divided among the missionary bishops serving in the domestic and foreign fields.

Every year shortly before Christmas, it is the happy privilege of the Secretary of the Department of Missions to send a letter to all the missionary bishops at home and abroad, enclosing a check from the income of the fund. There was a time not so long ago, when each bishop received approximately \$200. With the increase in the missionary episcopate, the checks unfortunately grow smaller. This is inevitable when the amount to be divided remains substantially the same from year to year while the divisor increases.

We rejoice in the increase of the number of missionary bishops even if it does mean a smaller amount each year from the Martin bequest to each of the larger number of bishops. Some day, somebody is going to follow Mr. Martin's good example. One of the bishops, in acknowledging the gift, says:

"It is a comfort during the year to remember, when some need arises, that at Christmas time this check is certainly coming to meet it. Mr. Martin is surely blessed many times for his forethought of the missionary bishops. I hope there are some, who were dear to him, who remain to know our appreciation of it."

Pageant Given at Grand Haven

With the idea of bringing to the community the spiritual side of the Christmas season, a pageant was given by the Drama Club of Grand Haven, Michigan. The pageant was arranged and directed by the Rev. H. C. Benjamin, rector of St. John's Episcopal Church of that city, and consisted of five scenes: The Prophecies; Annunciation; Shepherds; Nativity; Magi. A chorus of fifty voices told most of the story in song for which the Church hymns and chants were most admirably adapted. No admission was charged and twice was the large armory filled to capacity, several hundred being turned away in the evening. This was the first attempt in the city of anything of this kind, and Mr. Benjamin has been flooded with requests to repeat it next year and make it an institution in the community, for the Christmas season.

News Notes from Georgia

Archdeacon Percy C. Webber held an Advent Preaching Mission in St. John's Church, the Rev. William T. Dakin, rector, Savannah, Ga., in preparation for Christmas. The last evening Archdeacon Webber described the Passion Play which he has witnessed twice pointing out a lesson as he depicted each scene.

St. Paul's Church, Albany, Ga., and St.

Augustine's Mission (colored), Savannah, Ga., have over-paid their pledges to the Nation-wide Campaign, and St. Stephen's Church (colored), Savannah, Ga., has paid its pledge in full.

The Christ Church branch of the Woman's Auxiliary, Savannah, Ga., at its annual meeting in December reported that the amount of its pledges has been paid in full, and that the pledges for next year will be \$135. Two boxes were sent during the year, one to Minnesota and one to North Dakota, total valuation \$163.70. The amount of the United Thank Offering sent to the diocesan custodian was \$150.03. A study class on the Alaskan Missions was held during Lent, and the diocesan Day of Intercession was observed on St. Andrew's Day with continuous prayer. The subject for next year's program is, "The African, in the Community, the Diocese, the Nation and the World," and in the fall, Japan will be the subject.

The Church School Service League of St. Paul's Church, the Rev. G. Sherwood Whitney, rector, Augusta, Ga., is in action and has done something worth while. A Christmas box was sent to a mission school in North Carolina, the girls making a whole menagerie of stuffed animals, and dressing dolls. The Kindergarten pupils made artificial flowers and other Christmas tree ornaments, and the boys made several handsome boxes with hinges and brass cornered, stained and varnished. Every child on the list was also sent a useful present. At the annual bazaar of this parish, \$600 was realized.

Hobart to Limit Number of Students

Next year's entering class at Hobart College, Geneva, N. Y., will be limited to 75 men, President Murray Bartlett announced recently. The 75 highest applicants on the list will be admitted.

Hobart has been obliged, at the opening of its one hundred and first year, to limit its enrollment, because of its desire to remain a small college, featuring intensive personal instruction for each student. There were so many applications this year, and there have already been so many applications for next year, that it was thought necessary to limit the number that will be admitted.

Higher entrance requirements are now being enforced, and students from New York state wishing to enter will be obliged to take comprehensive regents examinations covering preparatory school work in their more important subjects.

The entering class at Hobart this fall was the largest in the history of the college.

Half Fund for Hobart Raised

Mr. F. W. Herendeen, chairman of the Hobart Centennial Fund Committee, announces that one-half the million dollars Hobart needs by its hundredth anniversary in June, 1922, has been raised. This sum of \$500,000 has been contributed by the General Education Board, the city of Geneva, Hobart Alumni of various places, and by friends of the college, including members of the Episcopal Church. Cam-

paigns are now starting in New York City, Philadelphia, Chicago and other cities, to raise the remainder by June, when Hobart's Centennial will be celebrated.

Bishop Johnson's Son Married

In Trinity Church, Boston, on Wednesday, December 21st, Mr. Stanley Herbert Johnson, a son of Rt. Rev. Irving P. Johnson and an instructor at Kent School, was married to Miss Barbara B. Johnson, daughter of Mr. Charles A. Johnson, until recently Senior Warden of St. John's Cathedral, Denver, Colorado. No invitations were issued. They will reside in Kent, Conn.

Dr. Pott Writes About China

Few men in China are so well qualified to interpret the confused political situation of the country as Rev. F. L. Hawks, president of St. John's University, Shanghai. Commenting on the present situation Dr. Pott says:

"Inasmuch as the students of the country are beginning to exert an influence on national affairs, the educational and political situations are closely related. The students have decided to abandon for the time being the policy of 'strikes,' which interfered with the schools so seriously in recent years and hence the work has gone on without interruption. How long the calm will last, no one can say. The central government in Peking is proving less and less efficient and seems to be the tool of the military leaders. Rioting and looting on the part of the soldiery are becoming frequent occurrences. The country is on the verge of bankruptcy. The division between the Cantonese party and the Northern party has become more accentuated by the establishment of a republic in the south by Dr. Sun Yat-Sen. All the elements appear to be present for a general upheaval, or for another political revolution, but the integrity of China and her national existence are still preserved by the tacit agreement among the Great Powers to follow the policy of non-intervention and to oppose the breakup of China.

"The government has been able to do but little for the development of education, owing to the squandering of money on the support of the armies, and there has been a strike among the teachers of the government schools, due to the fact that the payment of their salaries was long in arrears. Thus, many of the schools in the north have ceased to function. Notwithstanding this very unsatisfactory condition of affairs there has been a growing interest in education and large sums have been contributed privately for the founding of schools and colleges.



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THE SINS OF THE CHURCH

By Bishop Johnson

Christ came to a world in which fear, hate and cruelty ruled in the person of the Caesars. Caligula, Nero, Domitian were imperial cowards who feared, hated and cruelly abused those who surrounded them.

When such qualities sat on thrones liberty was in chains and righteousness perished in the arena.

The mob was frivolous, brutal, pitiless. There was no church then to blame.

For three centuries Christians lived in constant dread that their very innocence would cause them to be thrown to the lions or torn asunder by the wolf-pack.

The security in which we live was won by the blood of martyrs who refused to sacrifice their convictions. There was no motto of "Safety First" in the course which they pursued.

They held not their lives dear but gave them bravely, more bravely than soldiers on the field of battle, for the love of Christ.

It is strictly true that the blood of these martyrs was the seed not only of the Church but of constitutional government as well.

"The deepest, nay, the only theme of the world's history, to which all others are subordinate," said Goethe, "is the conflict of faith and unbelief."

To which Mr. Lecky adds:

"The epochs in which faith, in whatever form it may be, prevails, are the marked epochs in human history, full of heart-stirring memories and of substantial gains for all after times.

The epochs in which unbelief, in whatever form it may be, prevails, even when for a moment they put on the semblance of glory and success, inevitably sink into insignificance in the eyes of posterity which will not waste its thoughts on things barren and unfruitful." So speak the great poet and the eminent historian of recent times.

* * *

And this is so because there is but one

motive that is potent enough to restrain men from the selfish lusts which consume them; and to incite them to those active efforts which make possible home and fatherland.

Men who think as superficially about life as do those who exaggerate the value of material success, imagine that by endowing institutions of learning one safeguards best these institutions; but they were not produced by learning nor has the great increase of schools and colleges made the home more sacred or kept our political institutions more holy.

To quote Mr. Lecky once more (and he surely is a dispassionate witness) in speaking of the Church:

"None of the modern influences of society can be said to have superseded it. Modern experience has furnished much evidence of the insufficiency of mere intellectual education, if it is unaccompanied by the education of character, and it is on this side that modern education is most defective."

Yet the whole temper of American life is saturated with the idea that learning is a substitute for grace in the training of future Americans. We Christians send our children to be educated in universities where the atmosphere is cynical of faith, and if we have surplus wealth to leave we endow these institutions regardless of the trend which they may adopt toward our traditional faith or our constitutional government.

We refuse to recognize the value of love as Christ embodied it as an essential factor in Christian education. Why?

Because we do not ourselves possess it, and we do not possess it because we value it lightly.

And yet such love does more to make home and country than any quantity of biological facts arranged in orderly sequence. Mere education may result in more push buttons and better carburetors, but it can no more make homes than can a furniture emporium.

* * *

Faith, hope and charity are the three musketeers which St. Paul summoned to overthrow the false civilization of the Roman Empire and the greatest of these is charity, but for all that they go together, "all for one and one for all," and where one is effective, it is because it is attended by the other two.

In looking around for the forces which the Church needs today to win her victories, let us not despise these three, for without them the Church is impotent to carry on its nation-wide campaign.

It is not primarily a question of cajoling our constituents to put millions in our treasury but it is primarily a question of converting souls to God—so that not only wealth is consecrated, but men, and men will be consecrated only as they believe, have courage and are lovers of mankind.

In all the eager attempts of various denominations to gain supremacy it is curious that none seem to specialize in these qualities for they are sorely lacking in the Church atmosphere of America.

As one priest has well put it, "How can we kindle hearts with coals from the altar when we have to drag them through

a refrigerator to do so?"

Nor is this coldness something of which the Church is guilty and you are absolved. Rather, it is that the Church is cold because your love is cold.

Christ did not endow a cold Church with His Spirit; nor did the Christians who overcame organized paganism do it because they had joined a refrigeration plant.

Put this down as fundamentally true: The Church is cold because my faith is cold and I am no better than my neighbors if I stand still and talk about the weather.

If you will do a fair amount of intelligent exercise you will develop a glow that will not only keep you from the cold but will help to warm someone else.

* * *

Whence then, come these icy drafts? They come from the doors and windows which the Church opens to the world.

The worldliness of a cold world blows through these open doors and chills all who have that pernicious anaemia of little faith.

In the early days the Church was a potent influence in the world. Today the world is a powerful influence in the Church and because we have flimsy garments we get chilled through and through. Let us examine some of these icy drafts which chill enthusiasm and produce goose-flesh instead of ruddy skin.

First, the gospel of the glassy eye, which is so powerful in keeping the requisite distance between caste and caste has invaded the sanctuary of the friendly Nazarene.

We are deluged with prosperous people who regard the treasures of Egypt as greater riches than the reproach of Christ, utterly oblivious to the fact that the hauteur of worldly society is an impertinence in the shop of the Nazarene carpenter.

Social conventions, expensive costumes and frigid demeanor may be an fait in good society but they are *de trop* in the courts of heaven.

When can we learn that we do not go into God's house to magnify ourselves, and that the more exalted we may be among our fellow-men the more humble we must be before the King of Kings.

Our majesty may be very real to us in a gilded salon, but it ought to shrink into its true proportions before His infinite Majesty.

The Christ was often majestic among men, especially important people, but He was always most humble before God.

Just because the Church of Christ must surround its members with the atmosphere of courtesy and good manners, is the reason why we are patronized so often by the four hundred, but it is no reason why priests and prelates as well as Church wardens and vestrymen should so often acquiesce in giving the Church all the frigid dullness of a social function.

We need to lose our self-consciousness in the consciousness of Christ. If we are putting on Christ, we will unconsciously stop thinking of ourselves.

* * *

And then there is the icy draught that comes from the counting house. Christ cleared out the tables of the money-

changers, but He could not drive out their influence.

Before Christ each capitalist or practical business man should be as he is in his own family circle, unless he is altogether mammonized—just himself.

I do not know that skill in handling securities should give a man any special influence in the House of Him who is seeking other treasures.

A Church is not primarily a business concern and while it is perfectly true that business men have the right to help the parish to be conducted along right business lines, they have no right to superimpose the worldly vision of business upon the ideals of the God-man.

Christ did not come to take lessons from financiers but to save them from themselves.

And the third worldly influence that keeps the Church cold is the dead furnace which ought to keep it warm.

I refer to the ranks of labor, from whom were Peter and John and Christ. These suffered gladly for an ideal, but that element which ought to be the backbone of the venture which Christ made, like Peter deny him with a curse.

That which should be the element from which Christ gathers his disciples, seeks a worldly kingdom, follows Godless leaders, whines about its rights, and ditches its responsibilities.

Rich man! poor man! beggar man! thief! The same man, with the same passions until the love of Christ becomes the guiding motive of His life; then his temporal condition is lost in the service of the Master.

He has found the pearl of great price and sold all to possess it.

When will we cease to hear these vapors about the sins of the Church?

She exists to fulfill the purpose of her Divine Master but she can succeed only when those who are violently in love with Christ take it by force and by love make it the force that Christ himself was and that the Church also was when the members who composed it suffered all things for the love of Christ.

If the Church fails, it is because you and I are cold—for there is just one thing which will warm the Church and that is members who themselves are possessed with the love of Christ and this it lacks because men lack love.

What Christ lacked then was not warmth but those who were willing to suffer with Him for love.

What the Church lacks today is not warmth but those who are willing to suffer loss for His sake.

The Church needs men of wealth who do not inflict the Church with the idea that it exists to make securities more secure, but that it exists to make men more human. The Church needs laboring men who esteem the love of Christ as more potent than the wealth they envy, and who have never won any battle by force, but only as they themselves have become conquerors by being more righteous than their masters.

The Church needs men of good manners who esteem the reproach of Christ greater riches than the treasures of society.

Cheerful Confidences

By

George Parkin Atwater, D.D.
AFTER THE WEATHER, WHAT?

The weather is really the friend of man. It is the ever ready promoter of conversation between man and man. It gives him a start. It is like the little charge of gasoline that he puts into the priming cup of his car on a cold day. It gives the engine an initial kick or two.

But the subject is soon exhausted. Then what? Many people find it easy to proceed after the start is made, but many lapse into silence.

Real friends, of course, get on well enough, either in silence or talk, and naturally talkative people have no trouble, but some are ice-bound.

Most clergymen have cultivated the art of talking with all sorts and conditions of people, and beat the hoop of conversation with the stick of friendly question, until it rolls along without wavering.

But after the more prolonged session that really corresponds to the weather period of incidental intercourse, of what do we talk?

It has been my opinion that the clergy have a splendid opportunity for real instruction in their conversations with their people, when they get past the weather period. Most people have many questions on their lips, and only wait an opportunity to ask them.

It has been my experience that men are quite willing to talk on matters relating to religion and the Church, if they are given the proper chance and more than a casual hearing. But they are often fearful of speaking out because they believe that the clergyman is an adherent of a fixed system, and would argue and debate, rather than listen and sympathize and instruct.

The clergy, by a wise attitude, can induce many a reserved man to speak of his difficulties. They are often peculiar. They come from ignorance, misguided teaching of his early youth, false notions about the Bible, incorrect idea about conduct, and a score of other causes.

We do not reach such men by sermons for two reasons. The sermons often just fail to hit the particular target, and again these men are very seldom in Church.

Clergy should give men a chance to talk. We are too apt to take the floor and stifle the other fellow's struggle to give expression to elusive ideas and notions. A discreet silence at a critical time is a wonderful advocate of one's cause. The other fellow will often talk himself into a position toward which he would not be pushed by argument.

Argument is always of doubtful value. Explanation is more valuable. Argument assumes a contrary mind. Explanation assumes an open mind. Argument becomes heated. Explanation remains cool. Argument implies a desire to win a victory. Explanation implies a desire to have the other fellow win his own victory by clear thinking. Argument seems to want to capture a position by force. Explanation implies no lack of respect for the other position but is willing to examine it patiently.

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A NEGLECTED PHASE OF RELIGIOUS EDUCATION

By JULIUS A. SCHAAD

What is the difference between a ton of coal stored in a Church furnace room, and a yearly subscription for a Church paper, as a legitimate expense to be paid by the parish treasurer? There is no essential difference.

Why then should not a vestry subscribe for a copy of a Church periodical to be sent into the home of every communicant in the parish, and pay for it out of the common treasury? There is no good reason why they should not, and every reason why they should do so, if that is the only way in which such a paper can be placed into **every** Church family.

Why do not more vestries appropriate money from the annual budget for this specific purpose? Perhaps they have not thought much about it.

Well then, let us think about it **now**. Consider:

1. A ton of coal is paid for out of the contributions of the communicants as a body. Its purpose is to minister to the welfare of the Church and the comfort of the congregation assembled for divine worship or practical work. But it warms only a **very small number** of them at any one time! Then its benefit is exhausted.

A yearly subscription for a Church paper, however, brings information and inspiration to the **whole** parish **every** week! It reaches not only those who attend services, but also that perhaps larger group of irregular if not actually non-attendants. It penetrates into the seclusion of the indifferent and may interest them. It visits the sick and shut-in and cheers them. It encourages those who are already engaged in Church-work, by the stimulating example or new ideas of Churchmen in other parishes. It brings instruction about Christian thought, faith and life. And, as a result of all this, it will gradually increase the number and zeal both of workers and contributors. In short, it pays—pays in many ways. This is not simply a theory, but an actual experience.

You see, the coal, and the sermon, and the choir, are **limited** in their possible usefulness, to those who attend Church services. But a Church paper, when used in this way, **serves the many**. It reaches and benefits the whole parish. It becomes a "feeder" to the regular services and work of the Church.

2. But perhaps some one asks, "Will people read a paper for which they have not personally subscribed?" Well, that depends somewhat upon the character of the paper. But the proof of the pudding is said to be found in chewing the string. Here is the string: After an experiment of about three years with this plan, we made this discovery: Among other inquiries which we made in an autumn questionnaire was the question, "Do you wish to have The Witness continued to you as at present?" Of all who replied, only one answered in the negative,—and that was a communicant who lived in a C. S. home! This personal verdict merely corroborated a corporate vote to have it so, at the last annual parish meeting.



Rector of Trinity Church,
Bay City, Michigan

Also I have typical assurances from working men and from the heads of very large business concerns, that they "read it from cover to cover, weekly."

Suppose, however, that only half who receive it read it. That is probably a larger proportion than would receive the weekly benefit from the coal or the sermon, for which the parish treasurer pays regularly. And besides, the paper reaches many who cannot come to Church regularly, and establishes a vital point of contact with others who do not come often, or at all.

3. Information leads to interest. When people are interested in a cause, they usually want to co-operate with it. Just that is what we all want, is it not? More workers, larger co-operation, better teamwork.

During our N. W. C., our solicitors had this interesting experience: They were explaining the campaign to a prospective contributor, when he interrupted them by saying, "You do not need to try to sell me on the N. W. C. I'm already sold. I read The Witness every week." Result—A subscription large enough so that if applied to this form of publicity work in a parish it would pay for The Witness to be sent to 300 families (about 650 communicants) for twenty years! Does it pay?

But the financial return is not the only result from the proposed plan. A reading parish becomes an intelligent parish. And well informed Churchmen are the strength of the Church in this era of nebulous faith, meager convictions, and confused religious ideas. Some one has well said, "You cannot build strong convictions, leading to great service, upon a confused idea." Secular and semi or quasi-religious periodicals, and a non-religious environment, have so greatly diluted Christian truth, that deep convictions are quite impossible for many. I know of no single agency which will more

rapidly and effectively meet this issue than to send a Church paper into every Church family's home, regularly. Here is a potent phase of Christian education, of which every parish should avail itself. Propaganda for false doctrine can be met only by vigorous propaganda for sound doctrine. And the latter must be as penetrating and persistent as the former.

To the objection that people should subscribe for Church papers of their own accord, we may answer, "That is true. But there is a vast difference between the things people **ought** to do, and what they **do** do. It is to get our people to know what things they ought to know, in order that they may be induced to do what they ought to do, that I propose the above plan. Oh, it will not be a cure-all for all the ills of a parish; nor will it complete its ministry over night. It is, however, just the publicity which "The Greatest Mother in the World," the Church, needs to enable her to apply her healing remedies to the hurt hearts and minds of men, today.

No other single item in a parish budget will touch so many individuals in so many important respects, so often or for so long a time, at such a small per capita of expense, as will a regular subscription for The Witness for every Church family in the parish. Try it for a year.

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III.

A plan whereby the parish takes a column or two of space once a month for its own news, thus combining a National Church weekly with a Parish monthly; a feasible and economical plan which we will explain in detail to those interested.

IV.

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WRITE TODAY

A New Year Letter From London

By A. Manby Lloyd.

The purpose of the writer of these articles is to give, not the news, but the truth. The two are not identical. Journalism supplies the news, and most of it is cooked. The truth can best be sifted, slowly and painfully, from the diaries of honest men. Historians give us some of the facts, but those of most importance seem to escape them. If we want to get at the truth about things, we are likely to receive most help from Boswell's Johnson or the Diary of Samuel Pepys.

The truth about Ireland is no exception to the rule. It can best be extracted not from the columns of London and Chicago journalism, but from the diaries of travelers and the impressions of seers. If your readers had studied the Diaries of Mr. Wilfred S. Blunt, or the Impressions of Mrs. Philip Snowden and Mr. G. K. Chesterton, they would not have resented my articles on the Irish question.

That men of good-will should differ so grievously on such an age-long topic is easy of explanation. Dust has been thrown into their eyes and blinded them to a cardinal truth. They have been told it was a question of religion—of Catholic versus Protestant. That is untrue. The religious question was there, but it was a side issue. Interested persons fanned the flame, especially in Belfast.

The main fact about Ireland is a factor that has been left out of most of the calculations. It is the fact that Ireland belongs to Europe and not to Britain. We forgot that we were dealing not with a British proletariat, but with a Continental peasantry, like the peasants of France, Belgium and Poland. Capitalistic civilizations always come to grief on the rocks of the peasant proprietor and small ownership.

The German Empire dug its grave in Belgium as the Russian may do in Poland. And only the splendid courage of King George has saved the British Empire from digging its grave in Ireland, for a peasantry cannot be defeated, it can only be exterminated. And that alternative is too much even for the conscience of modern Christendom.

Bearing this principle in mind we can afford to be generous on both sides and congratulate Lloyd George and De Valera on this glorious consummation of their labors.

A Retrospect

So good-bye to 1921, a landmark in history. We look back to a contented Ireland and a wonderful conference at Washington. And yet it is no wonder, for Democracy is emerging from the bondage of centuries, and the "Big Business" men are agreeing with the adversary while there is yet time. In our own country the Autumn has seen something like disaster overtake a well-meaning mountebank, Horatio Bottomley, M. P., the high priest of our lower-middle classes. The

Apostles of Bounce are having a bad time.

In the ecclesiastical world we have seen the retirement of Bishop Gore to his study, from which he emerges at rare intervals to give a trumpet-call to the Church Dormant. Bishop Hensley Henson is as volatile as Lloyd George; and it would be no surprise to see both of them revert to type. For the one began as a High Churchman and the other as a demagogue. And cynics tell us that no man really changes after 40.

Bernard Shaw and H. G. Wells pour out indiscretions, and in "Back to Methusaleh," the former has given the Church of England something to ponder over. The scene of Act I is the Garden of Eden and contains some very beautiful and mystical writing. The later acts show a falling off, and we must not take our Diogenes of the stage too seriously, but he makes one wonderful admission. He reviews the cults of Calvin and Luther and the doctrines of the modern sects. Then he comes to the Church of England. He has many bitter things to say about her—he pours scorn on some of her tenets. But, after all, he says, the Church of England DOES stand for something, even if you don't like what it stands for.

But he finds it difficult to find out what the sects do stand for. Poor Mr. Bernard Shaw. His reaction from a gloomy type of the Belfast Calvinism in which he was brought up is easy to understand. And he really does believe in God the Holy Ghost, for I heard him say so with my own ears some ten years ago. But he must go further back than back to Methusaleh; for he seems to be the victim of a popular error. He thinks eternal life is an extension of time. But it is the absence of time. It is the knowledge and love of God and Jesus Christ whom He hath sent. May 1922 prove to all your readers a Happy New Year.

A Great Scholar and Priest

By James Sheerin

At a December meeting of the Churchman's Association in New York City, Dr. Van de Water, who is assumed to be the author of it, read a remarkable "Minute" on the life and character of the late Rev. John P. Peters, D. D. Not only because it is so well put in clear cut English, but because it gives in briefer form than it can be found anywhere else a stirring picture of an unusual man, I am asking that it be substituted this time for my New York Letter. Many laymen will be glad to know more of a priest and scholar of whom the Church may well be proud, and the younger clergy ought to know more of one of the best clergymen whom those of another generation are glad to set before a new race of Churchmen as one who attained to much which his contemporaries could only admire afar off.

It is a sad thought that the familiar face and figure of John P. Peters shall be seen on earth no more.

To Churchmen he was known as Doctor Peters. To citizens of this greatest city of the world he was almost as well known as to Churchmen. He served both church and state with all his heart and soul and mind and strength.

When he died on Thursday morning, November the tenth, Nineteen hundred and twenty-one, New York lost a dutiful son, and the Episcopal Church one of its most gifted scholars. For more than twenty-five years he was the rector of St. Michael's Church, of which his father and his maternal grandfather and uncle had been rectors covering a period of fully eighty-five previous years. For one family to have retained the rectorship of a parish for nearly a century is so remarkable that more than likely it is unique. Possessed of many virtues and rare accomplishments, of which personal purity and conspicuous holiness were most prominent, Doctor John Peters was noted for his scholarship. Few even of those who knew him best are aware of his manifold attainments.

Born in New York December 16, 1852, he graduated from Yale in 1873 and from Universities of Berlin and Leipsig received the degree of Doctor in Philosophy in 1879. His Alma Mater conferred upon him the degree of Doctor of Divinity in 1895 and the University of Pennsylvania for conspicuous and original archaeological work, and excavations at Nippur and in Babylonia gave him the degree of Doctor of Science in 1899.

He was ordained deacon in 1875 and priest in 1877 and though at different times he was engaged at home in academic work, and much abroad in unearthing the buried relics and libraries of ancient civilizations, he never seemed to be more or less than a clergyman, nor ever failed to exercise his ministry to the fullest extent which conditions allowed.

He was tutor in Yale University 1874-1879, was in charge of St. John's Church, Dresden, 1879-1883; Professor of Old Testament Language and Literature in the Philadelphia Divinity School 1884-1891; Professor of Hebrew in University of Pennsylvania 1888-1893; in charge of this University Expedition to Babylonia, conducting excavations at Nippur 1888-1893, when he succeeded his father as the rector of St. Michael's Church, New York. He was canon of the Cathedral of St. John the Divine from 1904 to 1910. In 1919 he became the professor of the New Testament Language and Literature at the University of the South, Sewanee, Tennessee, which position he held until his death.

His published works are many, some of them standard ones of reference in public libraries, covering fields of seeming wide divergence, such as "Tombs in the Necropolis of Marissa," and "Animals Christmas Tree," and numbering in all more than twelve substantial volumes of ten distinctive titles.

Versatile in his acquisition of knowledge, he is best known by the use he made of his knowledge. He utilized all he knew to make others know God, and God's son, Jesus Christ.

Cherished and well known as was Dr.

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John Peters, in the Church, he was equally well known and highly esteemed in the city of his birth and love. As member of the Century Club he indulged himself in the companionship and profited by its cultured charms. But his citizenship could not be selfish. As member of the City Club and as chairman of the famous Committee of Fourteen, he fought corporate interests whenever they opposed the public welfare, and was to every form of vice and wickedness an enemy and open foe. He could love a sinner while hating his sin. It is due to John P. Peters more than to any one man that Amsterdam Avenue was saved from the four tracks which would have been perilous to the life of children, and had served no other purpose than greed. Many other civic reforms have been brought about through the persistently advocacy and tireless effort of this saintly man, who, while never other than a devoted priest of the Church, he was an equally devoted child of the city and servant of the state. Many clergymen enjoy the luxury of their study and feel no conscience about leaving the management and administration of Church organization to others. Not so Dr. John Peters.

He could not be the son of his father, nor yet the grandson of his maternal grandfather, nor yet the nephew of his uncle, all of them distinguished for their assistance in founding, or their beginning ministerial work in several of the most important of our charitable institutions in this city. To this remarkable family of clergymen we are chiefly indebted for our Orders of Sisterhoods and deaconesses, for the extensive God's acre, St. Michael's Cemetery, and for introducing into all sorts of city institutions, charitable, penal, medical, cleemosynary ones of every kind, even to the insane, the ministrations of divine service by chaplains of our Church.

Dr. John Peters to the very last day of his life was not only deeply interested in but was officially connected with the executive administration of our City Mission Society, and was expecting to collaborate in the preparation of its ninety years of remarkable history and work. The varied character and extensive kind of labor of this eminent man and minister justifies the length of this memorial minute.

Not half has been told of all he did for Christ, his Church, and for country.

We who are left can do nothing better than imitate his virtues, cultivate his zeal, try to equal his reverence, and emulate his devotion.

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