

The Witness

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The Great Auxiliary Leader's Work Is At An End

Bishop Rowe Pays Tribute To Miss Emery, For Years The Secretary Of The Auxiliary

Julia C. Emery, for forty years General Secretary of the Woman's Auxiliary, died Tuesday, January 10th, at her residence in Scarsdale, New York.

The burial service was held on Thursday afternoon, January 12, at the Church of St. James the Less, Scarsdale, the rector, the Rev. Alan R. Chalmers, and the Rt. Rev. Peter Trimble Rowe, D. D., Missionary Bishop of Alaska, officiating. Interment was made in the cemetery adjoining the church. Among those present at the services were Miss Grace Lindley, Executive Secretary, and others from the Woman's Auxiliary, Dr. John W. Wood and others from the Department of Missions, Mr. Walter E. Roberts, for many years assistant treasurer of the Board of Missions, and many representatives of Diocesan branches of the Woman's Auxiliary.

Miss Emery was known and beloved by several hundreds of thousands of women throughout the world who are affiliated with the Auxiliary. For all but ten years of the existence of the organization Miss Emery was its active directing head. The story of the Woman's Auxiliary with all of its wonderful achievements, is the story of Miss Emery's life; or, more properly speaking, the story of the lives of three devoted sisters who, through fifty years in various capacities have been the guiding spirits of this great adjunct of the Church, which numbers in its membership close to 400,000 women communicants.

Miss Emery lived to see the Auxiliary grow from a meagre organization in 1874, of sixty-six women representing five Dioceses, to a gathering in 1919, of representative women from ninety-two Dioceses and Missionary Districts throughout the world. Designed especially to further the missionary cause through voluntary contributions she saw the annual gift of the Woman's Auxiliary mount from \$60,000, in the year 1872-1873, to \$620,000 in the year 1918-1919. During the fifty years of the existence of the society, whose semi-centennial was celebrated last year, its annual gifts totaled \$14,000,000; and this does not include the sum of the United Thank Offering made at the recurring Triennial General Conventions of the Church which have crept from \$2,000 in 1886 to \$168,060.41 in 1919.

Eastern Laymen Organize For Closer Fellowship

The Leaders Say That They Plan To Drive The Sleeping Sickness Out Of The Church

Plans for mobilizing thousands of Episcopal Church laymen of Pennsylvania, Delaware, Maryland, the District of Columbia, Virginia and West Virginia into a Federation of laymen's associations was launched in Philadelphia last week.

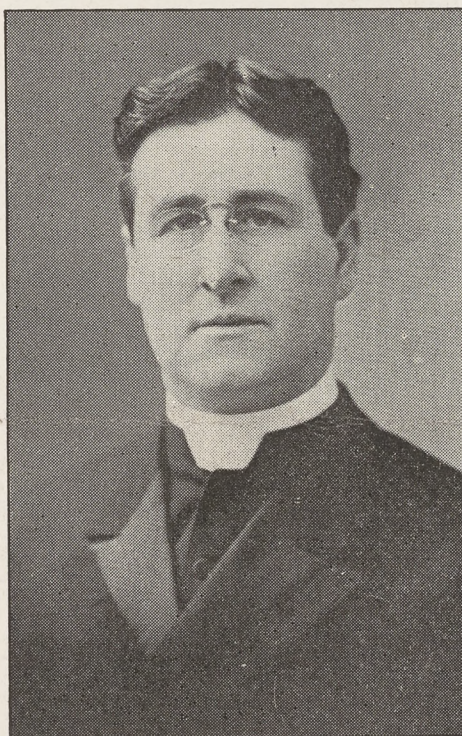
Development of increased lay activity in the Church's work and the promotion of closer fellowship with all Christian bodies are direct result of action taken by the Synod of the Province of Washington at its meeting in Wilmington, Del., in November.

The Synod commended the movement and named a committee consisting of one representative from each of the thirteen Dioceses comprising the Province. That committee was called together for its initial meeting recently by the Hon. Ira W. Stratton, of Reading, Pa., chairman, and representing the Diocese of Bethlehem. The meeting was held in the Church House of the Diocese of Pennsylvania.

Philadelphia was chosen for the first meeting because in this city 100 years ago was born the Domestic and Foreign Missionary Society of the Episcopal Church and which has carried the Gospel to the uttermost parts of the earth. As a first step in the utilization of the man-power of the Dioceses represented at the meeting of yesterday it was decided to request each Bishop issue a pastoral to his laity calling attention to the movement. There will be a further meeting held in the city of Washington at which each member of the committee will report on the various lay organizations and their activities and methods of work.

"The movement is not to revolutionize things," explained Mr. Stratton. "It is to get our laymen working and get into closer fellowship with all Christian bodies and Christian men. The Church is a going plant but it is not running on full time."

"Here and there it is apparently suffering from 'sleeping sickness.' We laymen must catch the germ and isolate it. We laymen have in many instances been sitting in Church as we do in an observation car, with our backs to the engine, and we never see things until they have passed us. Conditions have been in other instances like an automobile turned turtle with the wheels going around but not getting anywhere. The purpose of this laymen's movement is to get results."



REV. JAMES SHEERIN,
New York Editor of The Witness

The inspiration of Miss Emery's devout zeal was the driving force behind these financial achievements, and in addition she had a large share in the many missionary activities of the Auxiliary which extended throughout the world. In a measure Miss Emery leaves three monuments in her memory. One is the Woman's Auxiliary itself. Another "A Century of Endeavor" which is the history of the first hundred years of the Domestic and Foreign Missionary Society of the Episcopal Church which she published last year in commemoration of the centenary of the society. The third is the Emery Fund, named in honor of the three Emery sisters, designed by the Woman's Auxiliary to be used for missionaries at home on furlough, for board, medical care, study or recreation. This fund was raised by the Auxiliary to commemorate its semi-centennial. It was planned that the fund should amount to \$50,000, but it has now attained the \$91,000 mark and is still growing.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Well-Known Speakers at St. George's, Chicago

Bishop Paul Jones, formerly the Bishop of Utah, at present the secretary of the Fellowship of Reconciliation, was the preacher at the morning service last Sunday at St. George's Church, Chicago. St. George's had a very successful year in 1921. Besides building and practically paying for a new parish hall which cost \$8,000, it made several other improvements in the property. Last winter a successful Open Forum was conducted, which was addressed by nationally known leaders. The church is now preparing for a Mission to be conducted by the Rev. Irwin St. John Tucker, the Socialist priest. Mr. Tucker opens the Mission on Sunday evening, February 5th, and it is to run for two weeks with meetings on Tuesdays, Fridays and Sundays. Later in February it is expected that the Rev. Richard W. Hogue, D. D., the secretary of the Church League for Industrial Democracy, will visit St. George's. He is to be in Chicago from February 10th to 20th, his speaking engagements being arranged by William B. Spofford, in charge at St. George's. Any clubs or churches which care to have Dr. Hogue can make arrangements by writing Mr. Spofford in care of The Witness.

Report of Commission on Church Schools

A meeting of the Commission on Church Boarding and Day Schools was held in New York City on January 5th and 6th. Members from all sections of the country except the far west were present at this meeting. The report on school conditions in all of the rural sections, and of city schools which depend upon the farming population was very disturbing. One headmaster in the middle west described an interview with a father who could not afford to send his son back to school last fall. This father explained that his money was all tied up in wool and that while his bank was ready to back him to the limit in furnishing funds to carry on his business, it refused absolutely to advance one cent for any other purpose. A like condition was reported in the far south. In a country village which boasts of three banks and a factory with a weekly pay roll of seven hundred and fifty dollars, the resources of all three banks were called upon to cash a check for the weekly wages, although the owner of the mill had funds to his credit in one of the banks.

This shortage of money is reflected in the enrollment of many of our schools which in normal times are able to pay expenses, and it falls with crushing force upon the schools that are struggling even under favorable conditions. The failure of a large part of the Church to meet its quota in the Nation-Wide Campaign has compelled the Presiding Bishop and Council to withhold the financial help which two and a half years ago it was expected would be given to many of the schools.

In spite of the hard times many of our eastern schools report an unusually prosperous condition. Three

Dr. Thayer of St. Mark's, Dr. Peabody of Groton, and Dr. Drury of St. Paul's, who have recently raised in the neighborhood of four million dollars as endowment for their respective schools—have volunteered to use their best efforts to raise one hundred thousand dollars for distribution among the schools recommended by the Commission for this assistance. The Commission is engaged in preparing a Church School budget for the next triennium.

In spite of its failure to secure financial aid for the schools the Commission feels that much valuable work has been done in making the survey. Its records are now in such shape that it proposes to publish an annual bulletin containing the name, address, and salient features of every Church School in the country. In all of these matters the co-operation of the schools is very necessary and it is hoped that the Department of Religious Education will be fully posted of any changes that may occur.

Cannibalism Now General in Volga Region

Riga, Jan. 16.—Cannibalism, reported as existing in Samara province by a delegate to the ninth congress of the Soviets three weeks ago, has become general in the Volga region, according to Rosta reports. Reviewing the latest reports from the famine districts, the Russian wireless news service states that cases of parents going insane and eating their children are frequently mentioned.

"It does not matter how soon help comes, it will fail to save hundreds of thousands of peasants," the statement continues.

"The horses have all been eaten, and the trees for the coming year will be leafless, for the buds have been eaten. All food substitutes are gone. Famine and disease rule supreme."

Winter Meeting of the Archdeaconry of Harrisburg

The winter meeting of the Archdeaconry of Harrisburg was held at St. Paul's, Harrisburg, on Tuesday, Jan. 10, Bishop Darlington, Archdeacon William Dorwart, and 14 other clergymen being in attendance. Two reports that were of unusual interest were those of the Rev. W. M. Parchment, priest-in-charge of Holy Cross Church, Harrisburg, and the Rev. Henry B. Marks, rector of Trinity Church, Chambersburg. The Rev. Mr. Parchment is developing a considerable institutional work in his parish, and is also devoting himself to the work of ministering to prisoners in the Dauphin County Prison. He is doing this work voluntarily, and in addition to his general parochial work. Needless to relate, his efforts are meeting with a splendid response. The Rev. Mr. Marks, in addition to his work as a parish priest, is also acting as pastor of the Church students attending Wilson College, and Penn Hall School for Girls, Chambersburg. A short time ago there were but comparatively few Church girls attending these schools,

of the Church at the college, and there are also a few from Penn Hall who attend the Episcopal Church as a matter of choice. The local parish has tendered several receptions to the Church students, and the rector and his wife are trying to do all they can, by social contact and personal interest, to arouse the girls' interest in the Church and its activities. The rector's home is open to them, and they are frequently invited to come and enjoy refreshments together, and spend a social hour, and often this is the only contact with home life some of them have while at school. Just before Christmas the students and teachers of Wilson College tendered a reception to the Rev. and Mrs. H. B. Marks, as a token of appreciation of their interest, and to give them an opportunity to meet the new students. It is planned to organize a parish society for further work among the college students as the college rules do not permit Church organizations of any kind within the college.

During the afternoon session a conference in the interests of the Nation-Wide Campaign was held under the leadership of the Executive Secretary, the Rev. Archibald H. Judd. Among the subjects discussed were Fall Campaign Conferences, the Annual Canvass, the Diocesan Program, Regional Meetings, and Missionary Programs. It was felt that the Nation-Wide Campaign has left an indelible impression on the diocese, and the Church in general, and that our people are leaving far behind all petty and parochial types of policy, realizing their obligation to the whole work of the whole Church.

Rector's Disappearance a Mystery

A great deal of newspaper publicity was given to the mysterious disappearance of the Rev. William Taylor, Priest-in-charge of St. Christopher's Mission, Oak Park, Illinois, the Chicago papers running scare heads for several days. On Saturday, the 14th, he informed Bishop Anderson that he was leaving the Church and asked him to send "a supply" for his services on Sunday. He then asked Dr. George Craig Stewart, his brother-in-law, to look after his family, as he was obliged to be out of the city for a time. He then dropped completely from sight. His family soon became alarmed, called the police, and a search was started for him. Late Wednesday afternoon Mr. Taylor called upon Bishop Anderson, handed in his resignation, which was accepted, and then returned to his family. Why he disappeared and where he was, is still a mystery, as far as the newspapers and the public are concerned. It is known that Mr. Taylor had been, working very hard to build up the mission, and had received an almost impossible salary—far too little for a person to support a family—and this is offered as a cause for his breakdown. Mr. Taylor is forty-nine years old and has been a priest of the Church but a year, giving up a very attractive business position in the ministry.

Clergyman Invites the Strangers

In an effort to carry the Church to the people of the community, the Rev. P. M. Prowell-Carrington, vicar of the Church of the Good Shepherd, Thomasville, Ga. (colored), sent out a letter to the colored people of this community stating the purpose of the Episcopal Church in Thomasville. "To set forth Christ as the only standard of all life is our purpose, therefore at no time in our ministry," he said, "have we set up denominational prejudices. We are in the community as a servant and not for you to serve us. The example of Jesus, the lowly Nazarene, is all we point you to, as essential to spiritual development. In the name of Him who died for us all, we ask that you think of the Episcopal Church and her mission among you as worthy and do not allow prejudice to interfere with the realization of the fact as set forth here. In my ministry I have met with many who have asked, 'Can anyone who is not a member visit your church?' How can we call any place the house of God where all people are not allowed in worship to God?"

"The Episcopal Church on Oak Street is as much your house for prayer as it is mine. A glad welcome awaits every one. The preaching of the word of God is according to God's command. Every sermon is prepared to meet the need of all sorts and conditions of men.

"We are here to serve you as has been manifested throughout our whole ministry. Cast away all prejudices and after being loyal to your own church, say, 'I must pay a visit to the Episcopal Church as a Christian duty.'" The Vicar reports the plan has increased attendance.

Missionary Institute in Diocese of Chicago

The Missionary Institute for the Diocese of Chicago is to be held on three days of next week—February 2nd, 3rd and 4th. The leader is to be Miss Tillotson; the educational secretary from New York headquarters and the object of the meetings is to train leaders in Mission study work. "The Survey" is to be used as a text-book. The first meeting is to open on Thursday at 11 o'clock in Roosevelt Hall, on the 12th floor of the State-Lake building. A luncheon will be served at noon and the session will be continued in the afternoon. The meetings on Friday and Saturday are to be held in the LeMoyné building at the corner of Wabash and Lake streets. Delegates to the Institute from outside of the city will be entertained in the homes of Chicago members.

A Generous Society

With a membership of forty-two, sixty per cent of whom are active, the annual report of the Bishop Elliott Society of St. Paul's Church, Augusta, Ga. (the Rev. G. Sherwood Whitney, rector), shows a remarkably active year of varied service, including hospital visiting, distribution of Christmas and Easter cards, delivering thirty Thanksgiving baskets and donating between nine and ten dollars; decorating

one ward in a hospital at Christmas and distributing six stockings, thus helping the Hospital Auxiliary. In "service week" taking nurses to ride, sewing, and distributing ice cream, flowers and magazines to wards, and assisting in two entertainments for patients in the Lenwood (government) Hospital. Supporting French orphan, gift of \$100 to the parish church debt, \$50 for the Church school piano, contribution of coal to the Widows' Home, \$50 to Christ Church Mission, Augusta, and a gift to a Divinity student at the DuBose Memorial School. In addition to this two large dinners and one lunch have been served, and two members each week have assisted in distributing china for the Kiwanis luncheon.

Pushing the Nation-Wide Campaign

In the Archdeaconry of Ogdensburg, to set forward the Nation-Wide Campaign, four teams of the clergy were organized, consisting of Archdeacon White and the Rev. W. N. Braithwaite, the Rev. Messrs. W. J. Hamilton and J. A. Atkins, W. W. Silliman, and Albert Gale, S. C. Graham and R. C. Joudry. Each team visited a number of parishes and missions for week-day conferences, afternoon and evenings. Then on one Sunday there was a general exchange of pulpits. This was followed by the visit of the president of the Diocesan Woman's Auxiliary to certain centers, to which the women of neighboring parishes and missions came. This was very helpful and one new branch of the Auxiliary was organized at Grace Church, Canton, New York.

The winter meeting of the Archdeaconry is to be held in Trinity Church, Plattsburgh, January 31 and February 1, with Bishop Nelson as the preacher. The topics for discussion are "Recruiting for the Ministry," essayists, Rev. S. C. Prout and Rev. S. T. Ruck; speakers, Rev. W. J. Hamilton and Rev. Albert Gale; and "The Devotional Life of the Clergy," essayist, Rev. S. C. Graham.

Bishop Tucker Writes from Kyoto

Bishop Tucker of Kyoto, writes that, "on November 6th special services were held in all the churches of the diocese in connection with the one hundredth anniversary of the missionary society in the American Church. Special offerings were taken at all the services. Though the amount may not be large, it will be a token of the gratitude of the people here for all that has been for them."

On November 15th a conference was held of clergy, catechists, Bible women and lay delegates from all the churches in the Diocese of Kyoto. Its purpose was to commemorate the one hundredth anniversary and at the same time to consider the evangelistic conditions in the diocese and ways for bettering them. American Churchmen would have been gratified could they have heard the appreciation expressed by the various speakers for the part which the American Church has taken for the development of Christianity in Japan. Many practical points were considered. One definite thing that was ac-

complished was the organization of a man's society somewhat corresponding to the Woman's Auxiliary. There seemed to be a determination on the part of both workers and lay people to push ahead with the work. They all felt that this would be the best method in which to show their appreciation of what has been done for them.

Hobart a Real Church College

Hobart's connection with the Church was named by members of this year's entering class, the largest class that ever entered Hobart, as one of the three most powerful factors in influencing new students to come to Hobart. The two other principal factors were the influence of Hobart alumni and of Hobart students, the influence of the Church standing first among "impersonal factors."

This information was gleaned from questionnaires, filled out recently by every new student at Hobart, giving the reason why he came to Hobart.

Hobart's connection with the Church was mentioned by fully as many men who do not intend entering the ministry as by postulants. Other factors named were democratic spirit and low expenses.

Actor Preacher Conducts Missions

The Rev. Walter E. Bentley, rector of St. Stephen's Church, Port Washington, Long Island, and secretary of the Actors' Church Alliance, is holding Missions at Marshall, Warrensburg, Lexington and Boonville, in the Diocese of West Missouri. During his absence the Rev. Dr. Charles F. Canedy is officiating at Port Washington.

We Supposed Parrots Always Swore

A parrot, born in the Belgian Congo, which can say the Lord's Prayer in English and in the native Congo language, was brought from the wilds of Africa by Miss Beulah McMillan, Baptist missionary, on the Kroonland.

Miss McMillan traveled 500 miles into the "cannibal country." She is the fourth white woman to penetrate that far.

The parrot was given to her by natives two years ago. She also taught the bird numerous hymns in various Congo dialects.

BISHOP JOHNSON'S Historical Development of the Church

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THE MISSION OF THE WITNESS

By Bishop Johnson

The Witness has now been in existence for over five years.

It was started by a group of clergy at the General Convention of 1916 in St. Louis.

It was intended to be a brief paper which would enable busy people to read the more important news of the Church, a sort of quick lunch for busy people.

It was intended to be a reflex of the whole life of the Church, and not of any particular party.

It was intended to avoid theological controversy as much as possible. It was intended to furnish plain people with a paper that they could afford to buy and in language that they could understand.

Of course none of these intentions have been perfectly carried out. The paper was without capital and has never had a margin in its favor since it began.

It could not have been published unless those who printed it were willing to risk a loss in doing so.

It has never paid any salary or dividend except to those who were actually engaged in printing it.

It has never paid for any articles contributed.

It was a venture of faith and has been entirely supported by subscriptions, a limited amount of advertising and the generous contribution of its friends, sent through the daily mail.

Its liabilities now exceed its assets by nearly a thousand dollars. Its editor lives in Denver, it is published in Chicago and its associate editors live in various parts of the country.

It has had periods in which the subscription price did not cover the cost of printing.

It has been hampered by a lack of office force.

It has made many mistakes for which it is sorry and has sometimes been full of typographical errors, due to haste and the bad pen of the editor, writing on railroad trains.

It has been criticized severely by the

high for being broad, by the broad for being narrow, and by the low for being high.

If the editors worried over criticism they would have been nervous wrecks four years ago. If the editors could have lived on praise they would have been lifted up to heights of egotism; but fortunately the criticisms have always come in to temper the praise, and the praise to save the criticism, so that the editors have enjoyed normal health.

We have learned a lot about people since we went into the Church newspaper business. We were told that we would and we have, and while you may think that we are queer, you should put yourselves in our place and learn how ubiquitous queerness has become.

We have learned that a large proportion of Church people are not interested enough in the Church to which they belong to read any newspaper.

We have four weekly papers in the Church, different in kind and in emphasis. The Living Church, the Churchman, the Southern Churchman and the Witness, to say nothing of the Chronicle, the Holy Cross Magazine, the Spirit of Missions, and other publications. The variety is sufficient to satisfy the most fastidious. In a Church that numbers one million communicants, it is safe to say that there are not fifty thousand who take any of these publications.

In other words, not one family in ten belonging to the Protestant Episcopal Church takes any other religious publications than a diocesan or parochial paper.

We believe that this marks the highest percentage of ecclesiastical illiteracy of any church organization in America.

It means, as I have long suspected, that we are more congregational in our interests than the Congregationalists and less literary in our proclivities than the Roman Catholics.

Now it may be true that the Witness fails to appeal to the general reader for obvious reasons, but we happen to know the editors of the other papers personally, and we know them to be men of unusual ability and considerable skill in making up their various publications.

This lack of intellectual and spiritual curiosity is partly due to the fact that we have no official pressure in the Church to do that which is done among Methodists, Roman Catholics and Christian Scientists, who make the taking of a Church publication a matter of duty.

Of course they have an advantage in that their papers coincide with their prejudices.

In the Episcopal Church there are all kinds of opinions about the Church and religion. No one paper could possibly suit them all, because each paper is bound to offend some if it pleases others; and when one is offended the easiest solution is to stop the paper. Thus righteous indignation and fiscal economy are met together and prejudice and anger have kissed each other.

Permit me to be frank regarding the policy of the Witness so far as I control the same.

The editor claims the right to put forth his own ideas on the page for which he is chiefly responsible.

The editor concedes to the contributing editors the right to express themselves in the same irresponsible way. The editor concedes to the managing editor the right to express himself as he thinks.

The editor concedes to the reader the intelligence to read an article, to agree with it or to differ from it, and trusts rather to the innate ability of truth to commend itself and of error to condemn itself, than he does to his own powers of censorship, which he has neither the time nor the inclination to assume. Besides the beauty of serving without pay is that one can evade disagreeable jobs with a good conscience.

Probably, therefore, the Witness is not a safe paper to put into the hands of a protected constituency, which is never allowed to read error in order that it may be built up in innocence.

Innocency is good but righteousness, we think is better, and the difference between innocency and righteousness is that the latter has met temptation and rejected it.

We do not aim to promulgate that which is contrary to the doctrine of this Church, but we concede that such contradictions do creep in. Our police force is inadequate. We do not guarantee to furnish readers of delicate digestive apparatus a regular diet of predigested spiritual food.

We aim to furnish a wholesome variety.

It is more of a lunch counter than a table d'hôte.

If you do not like the occasional dish of pigs' feet and sauerkraut, don't eat it. We try to serve also the regular diet of dry toast and coffee sweetened to the taste.

It has been a lot of fun to edit the Witness and not the least of the excitement is the variety of comments that the mail brings in, especially when the editor receives a letter which ought to have gone to Chicago, and the manager receives a letter which ought to have gone to Denver.

In a way the Witness is not responsible. No one really owns it, no one really censors it, no one really profits by it. It is like the ordinary person, who just makes his own living and keeps out of jail.

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Cheerful Confidences

By

George Parkin Atwater, D.D.

CROWDING THE CHANCEL

The Chancel of the Church and the pews have a natural tendency to fly apart. The chancel sings, preaches and administers; the pews mildly follow, sit and heed, or heed not as the case may be.

In the conduct of the services we emphasize the chancel. We educate the ministry, we train the choirs, we give punctilious care to the details of the service.

But the greatest care must be taken lest we draw so far apart from the pews that we leave the congregation adrift and the services become a musical pageant.

The congregation should receive the same careful attention as the chancel. Every denominational minister in town is preaching at the other end of the nave of our Churches. And he is minimizing what corresponds to our chancel, and he is exalting the congregation. In spite of our claims to have congregational worship, he is producing far more congregational solidarity and warmth than many of our Churches are able to do. Of course he is losing something of inestimable value in his methods, but nevertheless he is effective in building up a congregation.

The pews are often overlooked in making careful provision for the conduct of the services. Many churches have inadequate Prayer Books, with the page numbering so blurred that one cannot take advantage of the announcement of a page even if the chancel condescends to announce the page.

I was recently at a function where the chancel service had been most carefully planned. There was a large congregation. Six hymns were sung, but, by some oversight, there was not a hymnal in the pews. Psalms were read, but there were no Prayer Books. The congregation wearily watched the chancel have its little private service and longed for the hour of dismissal.

In the Middle West, at least, there should be constant and reiterated instruction as to the services. We have many new communicants, Confirmation classes are too often neglected. Many people are hazy as to the most simple things. If you wish to be enlightened on this point, try a simple questionnaire. Go to the meeting of an active organization with the following questions written on slips of paper with spaces for an answer. Read over the replies and form your own judgment. Here are the questions:

- (1) What is the first service in the Prayer Book?
- (2) Where is the Litany to be found?
- (3) What is the Psalter?
- (4) What is the Epistle?
- (5) In what service do we use the Gospel and Epistle?
- (6) How many lessons are provided in Morning Prayer?
- (7) What anthems may be used after the First Lesson?

(8) What is the name of the second creed as printed in Morning Prayer?

(9) Where is the "Gloria in Excelsis" to be found?

(10) How many orders of Ministers are there in the Church?

If we could clip about ten minutes from over long sermons, soaring anthems, long psalms, over abundant prayers, and give the pews some instruction, during the notices, we might, perchance, develop a co-operation that would startle us.

Missions in Kansas

This Month

During the month of January Mr. E. C. Mercer and Mr. H. H. Hadley conducted four Missions in the Diocese of Kansas. There were in Trinity Church, Arkansas City, (Rev. F. F. Busch, rector), January 1-8; Grace Cathedral, Topeka, (Very Rev. J. P. deB. Kaye, dean), January 8-16; Trinity Church, Lawrence, (Rev. Evan A. Edwards, January 15-22 and St. Paul's Church, Kansas City, (Rev. Carl W. Nau, rector), January 22-29.

The Witness Fund

The Maintenance Fund is an essential part of the Witness. The margin of profit from a subscription is so slight that at the present time it does not pay the overhead expenses of the paper. Therefore, until such a time as the circulation of the paper is 20,000, it will be necessary for us to call upon our friends for aid. Donations, however small, are thankfully received. We acknowledge with thanks the following Donations to the Maintenance Fund of 1922:

Miss Charlotte Drexel	\$0.50
M. Ella Hooper50
A. M. B.50
M. W. Pounelle	1.00
G. A. Swanley	1.00
W. B. G.50
From Detroit	1.00
Total	\$5.00
Total for 1922	\$32.00

The Personal Christ

— A Message for Lent —

By

RT. REV. IRVING P. JOHNSON, D. D.

BISHOP OF COLORADO — and — EDITOR OF THE WITNESS

A book of meditations upon the need of the personal Christ as a real influence in our lives, with a suggested series of Bible readings for each day in Lent.

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The Church and The Home

By Rev. W. A. Archibald Shipway

The pastoral side of a clergyman's work is that which brings Church and Home most closely together. It is that which receives more criticism, perhaps than any other.

It is even said that lack of visitation is the cause of the weakness manifest in the Churches, but where so many causes are assigned, it is dangerous to single out one.

It is true, there must be personal contact between clergymen and laity, if there is to be mutual understanding and friendship.

Today there is less of the stiffness of manner and aloofness of attitude, which seems to have characterized the clergymen of a former generation. There is, indeed, an almost painful anxiety to eschew every sign and symbol of the clerical office as to setting the clergyman above the people. The distinctions between clergy and laity have been reduced to a vanishing point, and there are men who would even wear a tweed jacket and red tie to signify their abhorrence of everything official and clerical, and yet all is not well.

In spite of these desperate efforts, the people are not satisfied. We hear the days recalled with pride and longing when the pulpit was occupied by the clergyman of the fine old gentleman type, with his high manner and dignified bearing, and it exerted an influence and had a power which it seems to have lost.

It is doubtful if we have gained much by the change, for the busy, meeting driven, engagement haunted clergyman of today succeeds even less in his pastoral office, than did his predecessors a generation back. He may see more of his people in the mass, but he does not know them individually any better. He may be freer and friendlier in his manner, but his personal influence is not any greater.

From their greater seclusion, they nevertheless exercise a greater influence upon not only individuals, but the whole community. Many of them, moulded the characters of a whole generation of men; their influence was felt throughout the length and breadth of the city, and some of the strongest and most stalwart leaders of civic life acknowledge gratefully the debt they owe to these men for the fashioning of their lives.

If the work of the preacher is to make strong character, to build men up in faith, and send them out with fixed convictions, a clear conscience and a consecrated will, to take their part in the business of the world, it is not necessary for him to have his engagement book filled, nor spend every night attending meetings, and there can be no question at all that today, a great part of a clergyman's time, is squandered in perfectly unnecessary and useless engagements.

If the people who are always clamouring for meetings and fresh organizations and estimate the "aliveness" of a Church, by the number of announcements read out on Sunday, will only stay at home

and take up some course of solid reading, they will not only find their time much more profitably spent, but discover that they are capable of rendering a far greater service, both to the Church and to the community.

We need, of course, companionship of mind, and the impulse and inspiration which others can give us. It is a matter of balance, as truth and strength always are, and it is only because the balance, has been so preponderately disturbed, that the attempt must be made to rectify it.

A clergyman may have to be, and to do, many things, but he can render his people no better service, and pay them no higher honor, than to give his very thought to preparing for the worship and message of Sunday, and the people are wise who show that this is their first expectation.

They do not seem to realize, however, what this entails. There is a mental and spiritual strain put upon the man who has to prepare the whole order of worship and so study its scope and aim, that it shall make a comprehensive whole. How many in our congregation understand the burden that prayer imposes upon a man's soul, and the hours of thought he gives to this part of the worship alone?

Moreover, sermons take time to prepare, with most men at any rate, and if a man is to preach well, he must read a great deal.

But books, such as he must read, cannot be read in a morning, or a week of mornings, and when a hundred and one things happen to claim his attention and occupy his time, reading is difficult, and the preparing of sermons is not easy.

So long as the clergyman appears at the right time with his sermon case in hand, nobody thinks what it has cost to prepare, what is in it. Sermons, it is thought, are made anyhow at odd moments, in the middle of the night; and truth to tell, modern conditions are tending to make this more and more the case, for in his eager desire to spend more of his time with his people, the clergyman often finds that he is left with too little time to spend with God.

Visitation is undoubtedly a necessary and good thing for both clergyman and people. And many and many a sermon has been inspired by the experiences or gained in this way.

Yet it would be generally admitted that this is the most difficult and distasteful part of the clergyman's work. Not indeed, when there is any case of human need. Sickness, trouble, sorrow, infirmities of age always appeal to the sympathy, and seldom, if ever, go unministered to; but there is the general visitation of people of a purely formal and official kind, undertaken simply to keep things going, which stands in a different category, and is viewed by a clergyman in a different light altogether.

Much of it is felt to be pleasant enough, but unsatisfactory; there is no real approach to better understanding or closer friendship, time and circumstances do not permit of more than the most superficial conversation, and when it is a case of looking up someone who has been absent several Sundays from Church, the

whole point of it is destroyed, for the desire to seek their greater friendship, is turned into a miserable fear lest they be leaving the Church.

Visitation, which is simply a hunting up of people who are irregular in their attendance, cannot be anything else, to a man of spiritual refinement, than a repulsive and degrading task, and it is one which ought never to be expected from him.

But how many people send any word? In case of illness they send for a doctor and pay him every visit he makes, but they seldom let their clergyman know. And if it happens that some days or weeks elapse before he hears of it, they think he is not fulfilling his pastoral office.

By some mysterious clairvoyance, a clergyman is supposed to hear all that is transpiring in a hundred and one homes and it is forgotten that even in wireless telegraphy, a message has to be first sent before it can be received and acted upon.

It is not only in cases of illness and trouble, however, that there is lack of forethought, but in ordinary intercourse and friendship, there seems to be a very general idea, that to ask a clergyman to come and spend a quiet evening in the family circle, which is what he really desires, involves some form of entertainment, and some special preparation to feed him.

It is almost necessary to insist, that this is not his desire at all, and while the entertainment of the board is not without its influence, and family life largely centers around it, what he desires is to be admitted as freely and closely into the homelife as possible; to come, not to pay a formal call, but as an invited friend; not knocking at the door, fearing that his visit may be untimely, but knowing

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that a cordial welcome awaits him within.

To call when one knows one is expected and the visit desired, makes all the difference in the effect of it. There is naturalness, ease of mind, and frankness and openness of heart at once, and something is done to create that friendship which makes the relations between clergyman and laity so real and helpful.

How different too is the effect of such a visit, upon the children and young people, when they know their clergyman as a friend, and see him sought out by their parents, and given a warm welcome in their home.

Anyone who has been brought up in a home, where this relation was cultivated, and the clergyman made a true friend, knows the influence it has in after years for good.

That is the sort of visitation which tells—which is most lasting. It is that also, which every true clergyman would gladly engage in, but if the door is closed against it, it is not by his doing; the door must be opened from within.

May the Lord Himself grant that each of us shall realize more and more the dignity and the purpose of his calling, and seek the grace of Jesus Christ to be a faithful clergyman and friend to the people over whom, in the Lord, he has been placed.

Let me close with a quotation from a sermon by Reginald J. Campbell, addressed to the clergy:

"Every soul under your care is one for whom you must give some of your life blood, must feel, and think, and labor, and pray.

One often smiles at the superficial verdicts which are passed upon the "Comfortable" lives of ministers of Christ.

Every true ministry is an intense joy and a continuous sacrifice."

The Introducer

By Rev. Thomas F. Opie

In *The Friendly Road*, a book well worth any man's careful reading—brim full of wholesome fun, philosophy and preachment—the author represents himself as being accused of being a Socialist. This he seems to deny, and is asked, "What, then, are you?" He replies, "I would like to be known as an 'Introducer!'"

Now, unless you have read this refreshing novel, you would never guess what he was driving at. He contends that friendship, fellowship and understanding are needed if the industrial relations of a chaotic world are to be rightfully adjusted. In fact, he avers that friendliness is the only achievement in life really worth while—and that unfriendliness is the only real tragedy in life!

In the role of Introducer, then, Mr. Grayson would present Mr. Blacksmith to Mr. Plutocrat. He would assay to have them not only know each other casually, but become intimate each with the other's character and with his point of view. He would have them discuss life's problems together and would promote close understanding and friendliness with each other. He would create a friendliness and a comradeship that would grow out of exchange of ideas and that would dispel prejudice and aversion.

There is a good deal in it. To most of us the "other fellow" is the meanest thing in the world—because we really do not know him! Every man, I believe, is a little bit better than we give him credit for being. If individuals and classes of different strata of life could only bring themselves together, to meet each other on an equality of merit, without preconceived prejudice, each with the soul bared of hypocrisy and make-believe, and of all hatred and animus, then, class prejudice and class feeling would soon vanish.

The much discussed attitude of Capital and Labor, which is constantly manifesting itself in strained relations and in actual hostility, would begin to improve at once upon the launching of conferences, meetings, and democratic relations between the two factions. Capital has its problems just as has Labor; and friendly discussions would benefit both. It would seem that some one or some class must make this adventure in sociology and take up the role of Introducer if we are ever to adjust a chaotic and strike-ridden industrial order. And the same holds as to the relationship of different races that are thrown together in America.

A Million Barrels of Flour for Russia

The nation has been asked to give a million barrels of flour to the 15,000,000 starving people of Russia, to be distributed by the Quakers, who for a year have maintained relief in Russia. Every miller of the country has been approached and asked to give, and the great flour weekly papers, *The Northwestern Miller* and the *Modern Miller*, have editorially commended the appeal, and have given free pages of advertising to it.

The plan as outlined by the American Friends Service Committee is, each miller will be asked to make a direct distribution in flour to the campaign, and with this as a nucleus, to solicit and accept contributions from the community about him. He will sell at cost the flour which the community buys from him, thus making every dollar buy the greatest amount of food possible. In the community all agencies will be asked to contribute. The bankers, the chamber of commerce, the Rotary Club or Kiwanis Club, the women's club, the lodges, the grange, the labor unions and the churches will be asked to take their share in raising this amount of flour. The basic cost of a barrel of flour will be put at five dollars and each organization will be asked to contribute one barrel for every ten members. The address of the Friends' Committee is 20 South 12th Street, Philadelphia.

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By BISHOP JOHNSON

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A column for comments. Write what you will—opinion, criticism, or a message you have for the Church. Only signed letters will be accepted. As the space is limited we reserve the privilege of abridgement when necessary.

Peace at Home as Well as Among Nations

To the Editor of The Witness:

Kindly permit me to call attention to two great questions which editors and readers, especially of Church papers, should not fail to consider carefully during the next few months.

1. First of these is the platform adopted unanimously by the Executive Committee of the Federal Council of Churches, which claims a constituency of fifty million adherents in thirty communions, but of which this Church is not officially a member. This strong and yet temperate document, put forth by Christian men of many religious and political faiths, is by far the most cheering sign of the triumph of a national conscience over political narrowness and partizanship since the close of the Great War. While cordially commending the Washington Conference or Armaments, it holds to the truth that the vision of peace and good will must have nothing narrower than a horizon that is world wide. The opening paragraph gives the gist of its creed. It reads:

"We believe that the Government of the United States should associate itself promptly with the other nations of the world to establish permanent institutions for the formation of international law, for the effective operation of the International Court of Justice and Boards of Arbitration and Conciliation, for the assurance to law-abiding and peace-loving nations of security from attack and spoliation by any lawless and aggressive nation, and for the provision of fair treatment and equal economic opportunity to all individual citizens

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Mr. Jackson is responsible. Above statement true.

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of law-abiding and peace-loving nations."

Then it goes on to name some of the
grounds on which it bases its confession
of faith: "First, that practically every
important nation in the world has commit-
ted itself to the idea of a permanent or-
ganization of the nations for world peace,
and many of them have associated them-
selves in a League of Nations for that pur-
pose. Second, that President Harding has
repeatedly committed himself and his ad-
ministration to a permanent association of
the nations for world peace."

This proclamation of what the Federal
Council of Churches believes concludes
with an equally explicit statement as to
what it does not believe, which reads, "We
reject with indignation a policy of taking
all possible economic advantages in all parts
of the world, while shirking international
responsibilities and obligations."

2. The second matter demanding our
earnest attention is the proposal of a
Twentieth Amendment to the Federal Con-
stitution, empowering Congress "to estab-
lish and enforce uniform laws as to Mar-
riage and Divorce." This bill is now under
consideration by the Senate Committee on
Judiciary, of which Senator Wesley L.
Jones, the introducer of the bill, is chair-
man. The State of Washington, which
Mr. Jones represents, equally with other
States on and near the Pacific, is becom-
ing alarmed at last at the ravages caused
largely by our pagan and chaotic legisla-
tion concerning the very foundation of our
whole social and national life. How many
of us, for instance, are aware of the fact,
revealed by official statistics, that the ratio
of divorces to marriages in those States
ranges from one divorce to 5.56 marriages
in California, to one in 4.01 in Washing-
ton, one to 2.51 in Oregon, and one to 1.54
in Nevada! It is true that uniform and
better laws can not do everything to rem-
edy the evil. That can only come from
some mightier power than human law. But
surely nothing that can be done by human
effort to save the nation from moral ruin
and disgrace should be ignored. This
movement, as well as that for world peace,
is a matter that should receive the sup-
port of every Diocesan Convention, and
every other Church association of men and
women. Their judgments on both sub-
jects, World Peace and Marriage, would
be sure to receive respectful consideration,
and have much more weight, at the hands
of Congressional Committees.

In this connection, let me add, that the
Sanctity of Marriage Association makes
its urgent appeal for funds to reprint the
two admirable papers of Bishop Moreland
of Sacramento, entitled, "Is Marriage
Worth Saving?" and "Five Divorce Rem-
edies," the second of which contains a well
considered and practical method for Fed-
eral legislation, in case the amendment
should be adopted.

WALKER GWYNNE,

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