

# The Witness

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## Treasurer's Report Shows 1921 As a Banner Year

Church Raised Over Three and One-half Million Dollars; Surplus At Start of the New Year

At the meeting of the Council last week, the Treasurer stated that he was unable to make a final report for the year 1921 until the accounts had been received from the distant fields. He submitted, however, a preliminary report which showed that the total receipts for the year had been \$3,688,581.03.

Final reports of expenditures have been received from the departments at the central office and from certain of the fields. Using these figures and the full amount of the appropriations in the budget for the fields from which final reports has not yet been received, the total expenditures would be \$3,675,735.07, leaving a surplus of income over expenditures of \$12,845.96. There is every reason to believe that this surplus will be increased when the final reports are received, because there will be an unused balance in many of the fields from which final returns are not yet available.

One of the interesting features of the Treasurer's Report was the statement of the large saving in the central office expenses of the several departments from the appropriation figures, due to rigid economy. The largest of these savings was that in the Department of Publicity, for which there was an appropriation of \$209,623.00 and an expenditure of only \$141,330.68, a saving of \$68,292.32. The chief item of saving here was in the cost of printing and distributing "The Church at Work" and other publications.

The Department of Nation-wide Campaign, on an appropriation of \$98,600.00 expended only \$61,832.02, making a saving of \$36,767.98.

The Department of Social Service returned an unexpended balance of \$10,696.65 out of a total appropriation of \$34,450.00.

The largest saving in the field was in the case of China Exchange. The Council makes an appropriation for the salaries and expenses of its missionaries and its educational and medical work in China, in U. S. currency, but in common with the practice of other missionary boards, has for a number of years guaranteed that each gold dollar would purchase two silver dollars in China. Ordinarily, this has been about the par of exchange, but due to war conditions the price of silver advanced very rapidly and at times the silver dollar was worth

## Rapid Gains Made by Churches In Past Five Years

About Half the Population Affiliated With Christian Churches; Episcopalians Show Gains

Every day during the last five years an average of 2,173 persons joined the various churches of America. During the same time an average of three congregations have been organized daily and the average number joining the ministry has been four and one-half persons per day.

The total church membership of the country, according to the latest available figures, is 45,997,199. This is an increase of 4,070,345 over the 1916 census figures and indicates a clear gain of more than a million members for the preceding twelve months.

The various religious bodies report 233,104 congregations manned by 200,090 ministers. This is a gain of 5,617 congregations and 8,294 clergy over the government figures for 1916. While there has been much talk of a shortage of ministers the increase in clergy has been approximately 50 per cent more than the increase in the congregations. The 33,014 difference between ministers and congregations does not indicate a corresponding shortage of pastors, as many ministers, especially in the rural districts, have charge of two or more churches.

Practically all of the major religious faiths have made a gain except the Unitarians, who show a loss of 30,880 members as compared with 1916 figures, their total membership for last year being 51,635; and the Methodist Protestant Church, which shows apparently a loss of 8,623 members for the five-year period. The Roman Catholics show a membership and adherents gain of 2,163,831 during the last five years. They have 16,580 churches manned by 21,643 priests.

The Methodist Episcopal Church (North) reports an increase in membership of 220,870 over the 1916 figures and 62,595 members over last year, its present membership being 3,938,655. It is the largest single Protestant Communion. The Methodist Episcopal Church, South, shows a great gain of 91,315 members for the preceding year with an addition of 231,588 over the 1916 figures, its total now being 2,346,067. The Protestant Episcopal Church has recovered its war loss and now shows a gain of 11,208 over the 1916 figures, of which 7,134 were reported last year. Its total membership is 1,104,029 persons. An interesting fact is that the Salvation Army with a reported membership of 35,969 shows an increase of only 65 persons.

### AN OPPORTUNITY

I use this limited space this week to urge Rectors and Vestrymen to order a bundle of papers for the seven Sundays of Lent. We are making a special offer—100 copies each week for \$15—a loss which we take in order to introduce The Witness. Have the children sell them in the parish, thus raising money for their Mite Boxes by performing a useful service. The people, on becoming acquainted with the paper, will wish to subscribe. A liberal commission will be paid on these subscriptions—another opportunity for the children. The paper in the homes of your people will be a servant to you throughout the year. A special man has been engaged to attend to these bundle orders so that service may be guaranteed. I believe this to be a simple method of introducing a National Weekly into your parish which will prove effective and certainly beneficial to all concerned.

WILLIAM B. SPOFFORD,  
Managing Editor.

more than the gold dollar. At the beginning of 1921 an appropriation was made upon the basis of the existing price for silver. Subsequently there was a rapid decline with the consequent saving of \$230,000.00 in this single item.

Some important facts with regard to the work of the year are to be noted:

The number of missionaries sent to the field was greater than in any previous year.

The largest volume of work was conducted in the history of the Church.

The greatest amount of money received in any year.

While this report is very satisfactory in comparison with former years, the work which has been accomplished represents less than half of what ought to have been done. The reason why these other needs could not be met is that even after all of the educational work which has been done in the last two years, it is estimated that the work of the General Church still receives regular support from less than half of the communicant membership.



# GENERAL NEWS OF THE EPISCOPAL CHURCH

## Successful Work in Alabama

The keynote of the Diocese of Alabama is its Mission work. For nineteen years its Bishop has been striking that chord with resolute insistence. It is not too much to say that at last the note has swelled into orchestral volume and harmony and the Diocese has caught it up.

That is the inspiration of the Diocesan's policy; a policy from which he has never swerved. The N. W. C. found in Alabama soil prepared and not unseeded.

It has been the policy of Bishop Beckwith to rescue and restore moribund and decayed parishes, of which there were several, by bringing them under the control, the encouraging and nourishing assistance of the Diocesan Board of Missions. In his selection of men to cultivate these despondent fields, not a few of which had been for years without a rector because of local organizations that were reluctant to yield their paralyzed prerogatives to the obvious, he has been so careful and successful as to have been recently able to affirm that he had not a single missionary priest not competent to man any parish in his jurisdiction. No one of these men receives less than \$2,400 a year and rectory, with, where range calls for speed, an automobile.

The Board of Missions stands squarely behind the Bishop in this and kindred undertakings, as does the Diocesan Organization of Laymen, which created itself for that purpose.

Soon a communication will be addressed to the Diocese from the Board, with a view of keeping the Church comprising it in touch with what that staff is doing. Every one feels the powerful turn that is swinging the Diocese and all are determined that the untiring work done in the years gone shall be permitted to bear fruit and followed up to accomplishment.

## Preaching Missions in West Missouri

The Rev. Walter E. Bentley, Rector of St. Stephen's Church, Port Washington, Long Island, New York, has held two successful Missions in Trinity Church, Marshall, and Christ Church, Lexington. The Rev. Wm. Turton Travis is in charge of both places. Dr. Bentley addressed assemblies at the colleges, schools and women's clubs on the Relation of the Church to the Theater, and at each gave Shakespearean recitations. These undoubtedly attracted many strangers to the Missions, who otherwise would not have come. All the services and meetings were well attended, ministers of all denominations were present.

Many immediate results are already apparent. There is a deepening of the spiritual life, a better understanding of the Church's position, less local prejudice, and renewed vigor in all phases of parochial activity. It is expected that the confirmation classes will be much larger than usual.

One very gratifying result in Marshall will be a new church building. A fund was started a year ago for this purpose; it is now large enough to commence building operations. The church will cost about

\$15,000. There is enough money on hand to build the shell and complete the basement so that services can be held in it.

Christ Church, Lexington, will endeavor to raise the budget and extend the work of the Church.

Dr. Bentley will conduct Missions at Booneville and Warrensburg before leaving the Diocese.

## Churches to Hold Lenten Mission

The Churches of North Adams, Massachusetts, are uniting for Lenten services. An attractive little note book has been sent to every Protestant family in the city, setting forth the purpose of the meetings and the subjects of the meditations. Meetings are to be held jointly, each Church taking its turn as host. St. John's Church, of which the Rev. Arthur Murray is rector, is co-operating in making the plan a success.

## President of Vassar Endorses St. Stephen's Campaign

Although the St. Stephen's College campaign for \$500,000 endowment and building funds will not start until spring, it has already won such attention and commendation from Churchmen and educators as speaks well for its success.

President MacCracken of Vassar College has sent his good wishes to President Bell and the campaign committee in these words: "Vassar College joins with other institutions in wishing success to your campaign for St. Stephen's College. As your nearest neighbors among collegiate institutions, we have had opportunity of knowing your college through the years, and have always had the highest regard for the scholarly faculty and for the high class of students which your college has drawn.

"Having myself attended a college of less than two hundred, I can speak from personal experiences in saying that I prefer the life of the small college to that of the large colleges where I have later studied and taught.

"We need at this time more, perhaps, than anything else in American education, institutions of high grade and of decided personality and singleness of purpose. Such a college is St. Stephen's, and we wish it all success."

## Church Normal School in Savannah

Definite educational work has been started in the Diocese of Georgia by the new executive secretary of the Department of Religious Education, the Rev. W. A. Jonnard, who came to the Diocese of Georgia the first of January as assistant rector of St. John's Church, Savannah. A Church Normal School was opened on the evening of February 1, which will be conducted for a period of twelve weeks at St. John's Parish Hall, Savannah. The officers and teachers of the four Church schools in the city have enrolled, the registration on the opening night being sixty. It is expected by Mr. Jonnard to have this increased to over one hundred in a short time. The Bishop will present the first night and make a short

address, and he was followed by Mr. Jonnard, who explained the nature of the course, and then talked on "Building Up the Church School." Each evening that the school meets two credit-giving courses will be taught: Course A, "Child Study," by Miss Hortense Orcutt, Supervisor of the Savannah Kindergartens, and Course B, "Principles of Teaching," by Mr. Jonnard. At the conclusion of these courses there will be grade conferences, four courses of the Christian Nurture Series to be taught each Wednesday evening. On certain nights when other educational work is being conducted in the city, as the Methodist School of Methods, the school sessions will be suspended, and the students will be asked to attend the Methodist school.

It is planned by Mr. Jonnard to extend the Normal School next year to other cities in the Diocese and to have educational leaders brought to the Diocese and to visit each school in turn.

## Bishop's Son Succeeds Bishop Shipman

Announcement was made in the Church of the Heavenly Rest, Fifth Avenue above Forty-fifth Street, New York, on Sunday, January 29th, that the Rev. Henry V. B. Darlington, Rector of St. Barnabas's Church, Newark, N. J., has accepted the call to the rectorship, succeeding the Right Rev. Herbert Shipman, D. D., Suffragan Bishop of New York. The Rev. Mr. Darlington will enter upon his new duties on Ash Wednesday, March first. He is a son of the Right Rev. James H. Darlington, D. D., Bishop of Harrisburg.

## Rev. Warner L. Forsyth Leaves Clarksville

The Rev. Warner L. Forsyth has given up the rectorship of Trinity Church, Clarksville, Tennessee, and has accepted a call to take up a larger work at Alpena, Michigan. Under his leadership the historic church in Tennessee had a very noteworthy development, and it is with much regret that his parishioners and town-folks see him go.

## The Church Has Duty to Industry

"Church and Industry, unfortunately, are not coupled up as often as they should be," declared the Hon. James J. Davis, Secretary of Labor, in a message to the recent Annual Meeting of the Home Missions Council and the Council of Women for Home Missions in New York City. "There should be more co-operation and a greater sense of responsibility each for the other."

"Our religion determines our relationship toward the world. In this world the most important thing confronting us is industry. It has always been so. Jehovah saw fit to make it a natural law that by the sweat of our brow we should eat bread. But it was never intended that our relationship to the Creator and the universe should

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Let the Children of the Church School Fill Their Mite Boxes by Selling It.



be overshadowed by the industry in which we engage during the week, for Jehovah commanded, 'Thou shalt have no other gods before me.'

"The best that is in us is possible only when our relationship to God and to our fellowmen is right. That is as true in industry as in church—more so, for we do not live in the church. When Christ gave us the Golden Rule He meant that we should use it in our daily lives—that meant in industry.

"The Church, as the guardian of our religious ideals and institutions, has a great duty to industry, because that is the greatest field for endeavor. We talk about the high cost of living and we blame capital and we blame labor. We say it is the profiteer, and it is, but we fail to properly brand him. He is any man, whether capitalist, or laborer, who seeks more than a just profit; who gives less than a dollar's worth for every dollar received. If a man's heart is right, if he abides by the Golden Rule, he will neither expect nor take what is not justly due him. I speak with emphasis when I say that one of the greatest opportunities of the Church for service to society today lies in instilling into all alike—laborers, storekeepers, manufacturers, professional men, and others—the desire for rendering a just service for a just compensation—that will eliminate the profiteer, and give every man a chance to earn and receive a good living without injury to his neighbor."

#### Present the Ministry to Young Men

The entire Church knows that the need is great for young men in the ministry. On every side we hear of the dearth of students. Everywhere in the Church discussions are in progress as to how this situation can be met most effectively.

In attempting to help supply the need, the Brotherhood of St. Andrew made an encouraging discovery. Its close touch with the youth of the Church through its field secretaries and local representatives has revealed to the Brotherhood the fact that many young men in the Church are turning over in their minds the thought of entering the ministry and making it their life work.

On Washington's Birthday the Brotherhood held a series of meetings for young men throughout the country, at which the call to the ministry was discussed and the privileges and duties of the calling laid before those in attendance, statistics obtained at these meetings showed that many young men and older boys had been thinking deeply on the subject and needed only the added impetus of information and instruction to crystallize consideration into decision.

#### Church Pays Its Quota in Full

St. Stephen's Church (colored), Savannah, Ga. (the Rev. J. S. Braithwaite, Rector), has put forth noble efforts for the Nation-Wide Campaign. This parish was without a rector for nearly two years, but the members continued loyally and devotedly at work in spite of the handicap.

When the present rector took charge, October 1, the parish had paid only \$118 on a \$554 pledge. After the parochial conference the slogan was adopted, "The pledge shall be paid in full," and this was actually done before the new canvass was held. For the current year St. Stephen's has pledged 100 per cent of its \$787.50 quota, the Woman's Auxiliary undertaking to raise \$123 of the amount.

#### Churchmen's Alliance Has Mass Meeting

A mass meeting of the Churchmen's Alliance, attended by eight hundred people, was held in New York on February 8th. The meeting was opened by Professor Tinker of Yale, the President of the Alliance, who set forth the aims of the group. Others who spoke were Bishop Nelson of Albany, Mr. Clinton Rogers Woodruff of Philadelphia, Dr. Vernon, Rector of St. Mark's, Philadelphia, and Father Huntington, Superior of the Order of Holy Cross.

#### Dr. Owen Called to New York

The Rev. W. H. Owen, Jr., one of the most influential clergymen of the Diocese of New York, who has been Rector of Trinity Church, Mount Vernon, for years, former President of the Churchman's Association and Examining Chaplain, has succeeded the Rev. Dr. Harry Nichols in the rectorship of Holy Trinity Church, Harlem, the uptown part of Manhattan Island.

#### Mr. Fenn Succeeds Dr. Kilbourne

The Rev. Don Fenn of Canon City, Colo., has accepted an election as Rector of Gethsemane Church, Minneapolis, in succession to the Rev. Stanley Kilbourne, who goes to Portchester, N. Y.

Mr. Fenn goes to Minneapolis in Mid-Lent.

The Rev. Mr. Kilbourne leaves Gethsemane saddened by the death of his sister, Carrie, which occurred very suddenly and unexpectedly. The sympathy of many friends is felt for Mr. Kilbourne and his mother.

#### Exhibition of Cathedrals in Savannah

A very beautiful collection of world famous cathedrals is being exhibited at the Telfair Art Gallery, Savannah, Ga. There are eighty-six pictures in the collection, twelve of which are of the National Cathedral, Washington.

#### Mr Cox Gives Up Student Work

The Rev. Richard Cox resigned his position as Student Pastor at the Kansas State Agricultural College, Manhattan, Kansas, and priest in charge of St. Paul's Church, Manhattan, and having accepted an offer in Springfield Diocese, is now priest-in-charge of Trinity Church, Mattoon, Ill., with his residence at 405 N. 22nd Street, Mattoon, Illinois.

#### Put The Witness Into the Homes of Your People During Lent.

#### Archdeaconry Meets in Diocese of Harrisburg

The winter meeting of the Archdeaconry of Williamsport was held in Christ Church, Williamsport, the Rev. C. N. Tyndell, S. T. D., Rector, on January 31st and February 1st, 1922. The business session was held at 4:30 p. m., the Archdeacon, the Venerable Robert R. Morgan, presiding. The reports from the various Mission Stations showed a decided increase in attendance and contributions. It was decided to hold a Summer Conference for Episcopal Church Workers in Englesmere next summer, the exact date to be announced later.

The Annual Churchmen's Dinner, one of the features of the winter meetings of the Archdeaconry, was held in Williamsport Community House, formerly Trinity Parish House, Tuesday evening at 7:00 o'clock, with an attendance of five hundred guests. The toastmaster was Edgar Munson, Esq., of Christ Church, Williamsport. The Hon. Joseph Buffington, Pittsburgh, Judge of the United States Circuit Court of Appeals, spoke on "Education's Challenge to the Church," the Right Rev. Philip Cook, D. D., Bishop of Delaware, on "Our American Church," and the Right Rev. James Henry Darlington, Ph. D., D. D., LL. D., Bishop of Harrisburg, "A Pastoral and Benediction."

#### Large Confirmation Class at Oconto, Wisconsin

The largest class for twenty-seven years and the second largest class in the sixty years history of the parish was presented to Bishop Weller on the fifth Sunday after Epiphany by the rector, Father Sidders. Witness readers will be pleased to learn that the interest and success of this class was largely due to the fact that the text book used was "Confirmation Instructions," by Bishop Irving P. Johnson. The rector, Father Sidders, writes: "I heartily recommend the use of this valuable little booklet to our brother rectors who oftentimes are 'up against it' for suitable confirmation class material."

#### Parish Suffers from Disaster

One parish in the city of Washington lost eleven members in the recent collapse of the Knickerbocker Theater which killed a total of ninety-seven people.

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RENEW TODAY



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### LENT

By Bishop Johnson

The word means "spring," and spring suggests work.

But it suggests work that is profitable and for which there is a harvest in which we will reap that which we sow.

Lent is a season in which we are to break up the hard soil by penitence, and so let the Word of God be sown in our hearts that our lives may be fruitful.

And the fruits of the Spirit are love, joy and peace.

Just now the world is reaping its harvest of selfishness, hate and recklessness, and if experience is worth anything, men should have learned that we cannot have love, joy and peace unless we are willing to undergo the discipline of the Christian life. For there is no harder or more stubborn soil than these hearts of ours, and they will never bring forth good fruit unless we are willing to till the ground.

Let us then tend to our spring planting and ask ourselves what we must do.

And first we must break up the soil. "Repent" comes first in spiritual gardening. What is repentance? What is conversion? What is it to be poor in spirit?

The Greek word for repentance means to change your mind.

Not once, but frequently. St. Peter had to repent several times. He repented whenever his assurance made him feel that he was self-sufficient. So many people have one spasm of repentance, after which they settle down to a life of inflexible prejudices. There is just one springtime in their religion and after that hardness of heart and lack of sympathy.

Repentance is a daily need, but especially in the springtime of our Church year, when we need to discover our hardness and do violence to it.

Jesus Christ loved publicans and sinners in spite of their faults; but a religion which repents but once is so hard toward sinners that, having been themselves forgiven, they forgive none who differ from them. We need to break up the heart and mind by

penitence whenever it begins to harden.

Emotional religion lacks the sympathetic note, after it has become assured that its own soul has been saved.

Conversion is to turn around. Every time we find that we have our back towards God's will, we are to be converted and turn to God.

To be poor in spirit is to realize the poverty of our own resources and the inexhaustible resources of the true riches which Christ bestows only on the humble and the meek.

Those who fancy that they are rich, He sends empty away.

Next we must sow the seed.

And the word seed means something that men cannot manufacture. All the wisdom of this world cannot fashion one grain of wheat.

Mr. Burbank may take the potato and make it larger, more edible, more profitable, but Mr. Burbank cannot make a potato out of the elements of the earth. "I believe in the Holy Ghost, the Lord, and the giver of life" and I believe that "the seed is the word of God."

Now it is the grace of our Lord Jesus Christ that He sows the seed eternal life in our souls.

What is the word of God?

It is not only that the New Testament contains the word of God, but the ambassadors of Christ were entrusted with that word.

When a minister of Christ baptizes a child, he uses the word of Jesus Christ, and that word is the same by which all things were made.

Christ gave His Church not merely the written word, but He gave the spoken word to His ministers. Whoever uses the word of Christ to baptize a child acts as the agent of Christ and therefore conveys to the child the power of His word.

So when a priest of the Church celebrates the Lord's Supper, he does not use his own language, but the very words that Christ used in the institution of that sacrament.

This also is the word of God.

So also when one sent by the Master pronounces the words of absolution over a penitent sinner he is merely carrying out the word of Christ, who both forgave sin Himself and distinctly commanded His representatives that they should bind and loose the sins of men.

"Whosoever sins ye remit, they are remitted and whosoever sins ye retain, they are retained."

So when men are ordained, they are sent forth with the very words of Christ.

Lastly, we must cultivate the life that He gives us.

Weeds grow without man's effort, but grain brings forth fruit only as man labors.

Soil that is neglected is far worse than virgin soil.

When men neglected the soil once broken, then came weeds which were of value to neither man nor beast.

The sins of civilization are the sins of neglected opportunities. They are far worse than the sins of the savage.

Now the work of the husbandman is not exciting, but it is most important. So the

means of grace which Christ has provided for the cultivation of spiritual fruits are not attained by hectic efforts, but rather by steady industry.

I wish that Christian people would learn that Christ is more concerned with the little virtues of life than with its heroics.

He who talked of the woman sweeping out her home and the man tending his sheep was more concerned with the faithfulness of everyday acts than He was of the unusual dramatics in life.

It isn't so much that we need always to be rescuing the perishing from horrible damnation as it is that we are to let our light shine steadily, brightly, persistently.

If the Church could only produce men and women who were constant in prayer; who were quick to forgive; who were loathe to wound others; who were kindly interested in others, neither talking cant nor cultivating a stony stare; who felt that every one in God's house was a member of God's family entitled to decent courtesy; who gave their share to support the Church; who did some one thing for Christ and did it faithfully; who confessed their own sins regularly and not everybody else's; who refused to manifest bitterness toward personal injury or neglect; who were instant in season and out of season, not with excuses but service; then indeed would the Church be doing the will of her divine Master, and the lives of Christians would preach louder and better than the most eloquent preachers; and the cause of Christ would not need apology, but would command respect.

Worldly people are dull enough, but worldly Christians are not only dull, but vicious.

Then let us use Lent as a period of training in which we strive to sow the seed which Christ gives us, and to carefully cultivate the soil for which we are responsible. We know that we will never regret it; we are merely too inert to secure the blessing.

Let us not foolishly think that we are some extraordinary soil that produces crops without travail.

There is no alibi for service. You either do it or you don't.

You are either a faithful husbandman or a lazy, shiftless farmer.

Why delude yourself with the idea that you are a special exception to God's universal law?

## The Witness Fund

We acknowledge with thanks the following donations to the Maintenance Fund of 1922:

Mrs. Dunbray	\$1.00
C. M. Perkins	.50
Miss H. L. Young	.50
C. M. Cooper	.50
Mrs. Isaac Hill	.50
Mrs. W. B. Rogers	4.50
Minerva Easton	5.00
M. W. S.	.50
Mrs. Loveland	.50
James Lane	.50
Rev. A. E. Fillmore	.50
H. S. Gregg	3.50
	18.00
Total for 1922	\$78.80



## Cheerful Confidences

By George Parkin Atwater, D.D.,

### THE GENERAL CONVENTION

The General Convention of the Church will meet in September in Portland, Oregon. Every diocese will send four clergymen and four laymen.

I have attended a number of the General Conventions as a deputy from Ohio. This year I withdrew my name from nomination, when the election took place in our diocesan Convention, not because I did not want to go, but because I wanted other men in our diocese to have the opportunity. So I shall not go to Portland as a deputy.

But I hope from time to time in these columns to refer to the work of the General Convention, with the hope that the lay people of our land will arouse themselves to achieve, through their delegations, certain legislation that can be enacted only by that body.

Certain large issues will be fully discussed, no doubt, in the Church papers, and will need no notice here, but there are some minor matters that should not be overlooked.

The General Convention is revising the Prayer Book. As an example of the printers' art, the standard Prayer Book is admirable. We have learned to love the very appearance of its pages. Any reprint that follows the exact page picture is sure of more attention than other less attractive forms.

But it has one or two serious defects as a printed book.

Why need we retain the abbreviations which precede the Gospels and Epistles? Can you tell off hand what is meant by Rom.; I Cor.; Phil.; Heb.; Rev.; Gal.; Isa.; Mal.; and Thess.?

You say every one ought to know these abbreviations. But that is an unwarranted assumption. A grown man told me that Gal. meant Galilee. We lose the entire educational value of these names when they are abbreviated. The page loses dignity.

We know how exasperating abbreviations are when they appear on invoices, and on legal documents. May we not be relieved of them?

There is another matter which needs attention. On page 12 and also on page 25, the great creed of the Church is labelled "OR THIS."

The revisers should provide that this creed be given its name, "THE NICENE CREED." The value of this change needs scarcely to be emphasized.

We have a younger generation of Churchmen arising in our land. Many of them have never known its traditions and its vocabulary. Their grandfathers were not pew holders in the old home parish. Their fathers did not take them into the family pew and teach them the catechism. They have been recruited from all sorts and conditions of religious or non-religious surroundings. They have not been seasoned in our ways, and to some of them we are one of the numerous denominations.

These splendid recruits live, many of them, in the Middle West or in remote

places, where the Church is not strong. Every effort should be made to be explicit and clear in every presentation of the Church. No matter is too trivial for consideration. The weightier matters will not be overlooked. As we revise the Prayer Book, let us weigh its impress, in the details, upon those to whom it is not a family heirloom.

### Bishop Huntington Writes from China

Miaochien is a village in China. Its name means "Temple Front." It lies at the foot of Chiuhuashan, one of the sacred mountains of China. On the mountainside are many large temples visited annually by thousands of pilgrims. Miaochien is one of the most progressive outstations of the city of Anking and the home of a good many zealous Christians. There are now enrolled 33 communicants, 35 baptized adults, 13 baptized children, 61 catechumens and 180 inquirers. Miaochien has given to the Church two catechists, one teacher and one student now in the catechist school.

Bishop Huntington says: "Two years and a half ago, when we made our survey for the Nation-Wide Campaign, we asked for \$3,000 to build a chapel, school and residence for the catechist in Miaochien. We have waited hopefully ever since then, but no help has been forthcoming. The congregation has already secured land for the church and \$300 for their building fund. In addition, the last \$400 has been promised. The church will cost \$2,000.

"Most of the Miaochien Christians are farmers and not at all wealthy. They would be glad to give the full amount for

the church themselves if they could. They need that building and they must have it. The room now used as a church is not nearly large enough to accommodate the Sunday congregation. On a recent Sunday many of the people had to stand and others could not get into the building at all.

"What are we going to do about it? Must we go on telling these people that they cannot have a church? Is it good to keep earnest, generous Christian people like these without the modest church they are pleading for, and for which they have already given generously themselves?"

### Diocesan Secretary Takes New Parish

The Rev. A. Elliston Cole, Secretary of the Diocese of Indianapolis, has resigned as rector of St. John's Church, Bedford, Indiana, to become effective February 15 last. On March 1st, Mr. Cole will assume the rectorship of Christ Church, Bowling Green, Ky.

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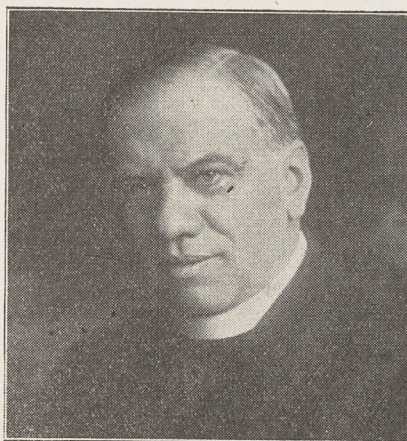
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## An Open Letter To Employers

By the Rev. A. Herbert Gray, D. D.

I am only an onlooker. I am prepared to believe that I do not understand all your difficulties. I at least know enough about them to be able to sympathize acutely with your anxieties. You are trying hard to make the present system work. You may claim that by keeping business going you are producing for the nation the necessities of its life and at the same time are providing work for millions. That may seem to you a quite Christian vocation, and you feel it hard that you should be abused while you are staggering along amidst so many obstacles.

But a mere onlooker may see aspects of a game which are hidden to the players, and I write with boldness and plainness of speech to urge upon your minds a consideration of the really central issue in this whole matter.

You repeatedly say—publicly in measured words, and privately in other words—that the real obstacle to progress is the unreasonable attitude of the workers. Their demands for wages are said to be extortionate. Their willingness to strike on any small provocation is pronounced fatal to settled business. You say they are both suspicious and unreliable; you give the country the impression that you believe them to be greedy, thriftless, ignorant, and selfish; your cry is that they should abandon strikes, settle down to hard work, and let us all get busy making up the wastage of the war.

### Why the Workers Strike

But have you sincerely tried to understand what lies behind this almost universal willingness to strike? Do you really believe it to be simply a proof that greed and laziness have taken possession of the workers as a whole, that is to say, of the majority of the nation? I grant you that on the surface the demands of the workers often seem unreasonable from your point of view, and that they have often broken agreements. But do you not think that some very deep-seated cause must be the real explanation of all these surface disturbances? Your situation seems to me to resemble that of a group of men who have dammed up a great body of water. Such men find that the water tends to break through with terrific force. Though they succeed in blocking it at one point, it bursts through at another. They face a terrific constant pressure, pregnant with danger. So do you. No sooner is one serious situation dealt with than another presents itself. What is this constant terrific pressure in the industrial world that you have to contend with? You suggest that it is the power of greedy men who want to work as little as possible and to receive as much as possible. But that indictment cannot be the whole truth. None of us who really know the rank and file of the industrial world believe it. It cannot be said that men are incurably greedy. And they do not hate hard work. On the contrary, when they are well, they like it—just as you do.

You suggest that the workers are a poor

ignorant herd misled by paid agitators, but that cannot be the real truth either. Agitators cannot agitate a contented people. I know of one who was put into a canal not long ago because he tried to agitate among a body of contented workers. Nor are our people so ignorant and stupid as you would suggest: they are not to be led by anybody in a direction contrary to their own judgment.

No! you employers are up against something much stronger than either the power of greed or the eloquence of agitators. You are up against men and women who are in revolt because they have personalities and want scope for their essential natures. You cannot manage them under this present system just exactly because they are not drudges, or slaves, or dull, plodding clods. They do not make good machines; they never will. You are up against deep-seated aspirations of the spirit after a wider life, after the chance of self-expression, after liberty, and knowledge, and justice. That is the cause of the constant terrific pressure.

Our workers are really very patient. They will not try Russian methods of revolution unless sheer starvation should come to make them desperate. Their best leaders are trying to withhold them from extreme measures, and your knowledge of the British character may make you confident that those leaders will probably succeed.

But the constant terrific pressure is there all the time. The strikes will go on till some other method is discovered of expressing the life-force of our people. And the strikes may paralyze trade, as you say. They may make your task an impossible one.

### The Quest for Life

I suggest that it would be worth your while to sit back and really study this titanic force that confronts you. It is essentially an undying force. Not till the spirit of man is finally broken (a thing unthinkable) will he cease to seek a fuller life for himself. You sought it and found it, and should therefore be able to sympathize.

The essential trouble is that under the present system only the few can find that fulness of life. A few become employers and managers; a few direct and control, and have scope for initiative; a few find their opportunities equal to their abilities; but for the great majority none of these things are true. They are cramped and spiritually starved in those huge workshops you have created. They must act entirely at the bidding of others. When the individual feels that an injustice has been done to him he has no redress. You take the word of managers and foremen against the individual worker. You have to. But foremen and managers are your men and therefore are biased. Some of them are mere bullies to the men while they toady to you. Further, the individual man has no security in his job. When trade slackens through remote causes, out he has to go. When an intimated reduction of wages threatens to restrict yet further the narrow lives of the workers, they have no redress except through the strikes that you abhor. Above all, they have no real responsibility in the huge concerns in which they work, no meas-

interested. To them the whole thing appears to be simply a soulless machine. Of course you big employers cannot show your men. Of course you work through a graded organization of managers and sub-managers. But all this means that to the workers the company seems a heartless leviathan which cares only for dividends, even at the expense of lives.

And it is the finer elements in our humanity which make the men revolt. You would revolt in their circumstances. If only you would believe that, a new day would begin to dawn at once.

You are deeply disappointed that, though you think you have done much for your men, they are not more grateful, and do not alter their attitude. You have really tried to give good wages—at least some of you have; you have suggested schemes of profit-sharing; you have built recreation rooms; you have employed welfare workers; you have started magazines; you have tried to work up a sort of *esprit de corps*. And things are not much better. No wonder you are tempted to strong language. But you have not got down deep enough. No man will ever be content to be merely well-paid, well-housed, well-advised, well-amused, well-tended, wage slaves. No, you have not got down deep enough.

### The Demand for Control

It is true that our workers want a higher standard of material comfort. And they do not believe you when you say it is economically impossible, for they know that the productive capacity of the nation is not nearly fully organized. Further, they are rather suspicious of rapid production just now, because it seems to glut the markets and so to decrease employment. But their entirely defensible craving for a higher standard of comfort is not the heart of this matter. They want a system within which there shall be real scope for their full humanity. They want a real share of control. They want responsible places within the industrial world—industrial citizenship, as

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Mark H. Jackson, 431-H Durston Bldg.,  
Syracuse, N. Y.

Mr. Jackson is responsible. Above statement true.



they call it. And they will always want it till they get it.

Therefore it is another system that they want. It is the control which you love so dearly that they are after. You are willing to be generous, and affable, and very hard working, but you hold on to control like a vice. You have power just now, and you would rather be poor than surrender it. Perhaps you are not really avaricious, but you really are domineering. You have made your way by hard work to the place of power. You have, so to speak, got on to the bridge, and you are determined not to surrender your place. You love it better than life. You honestly believe your business would go to smash if your workers had a share of control. You are sincerely convinced they are not fit for it.

Well, at least that is the heart of the problem. You may hug control, and then strikes will continue. And trade may die.

Would it not be the finest possible use you could make of your power and the position you have won to use them in taking the lead in thinking out and then working out a quite different system; to aim at a system which would give all men at least a share of control, and a responsible interest in the whole concern; to help the workers to become fit for control if they are not now fit; to consent for your part to stand in with the men simply as partners; to use your great gifts in overcoming the tremendous difficulties of starting and working such a system?

At present you are damming up an immense life-force. It is being wasted or doing only destructive work. When you have learned how to give it scope, it will drive the wheels of industry with amazing new power and smoothness, and make British industry a joyous expression of the vitality of fresh souls.

I have looked on for thirty-five years, and I have done it at close quarters. I believe the sands in the glass are running low. The constant terrific force I have spoken of cannot remain dammed up much longer. And if it bursts out it may spread ruin far and wide. But you employers, and especially you big employers have a last chance to do the nation the greatest service it has ever received in its history. You might save us all. After the new system is working you will no longer have large incomes, nor the delightful feeling that you control thousands or even millions of men. But you will have saved us, and that in the hour of our greatest need.

You will be enthroned forever in the grateful memory of a happy nation. Does it not seem worth while?

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## Letters From Witness Readers

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.

#### We Will Be Careful In Reading Proof of This

To the Editor of The Witness:

A pamphlet bearing my name has been circulated somewhat widely in the last week, "Prayer Book Papers, Series II., No. 2." It contains on page 26 a printer's error so painful that I am obliged to ask the courtesy of the Church press to enable me to explain it, and apologize for it. Where I had said that an utterance of a gentleman whom I count among my particularly honored and valued friends seemed to me "hasty and uncaredful," I am made to call it "nasty and uncaredful." I may add that I was not given a chance to read proofs of my paper. If I had had such an opportunity, I could not have been so "uncaredful" as to pass so "nasty" a slip.

Lucius Waterman.

Tilton, N. H., Feb. 2, 1922.

#### Know Christ: Not Merely All About Him

To the Editor:

Since being located in Memphis, I have been a subscriber to the Witness and will continue an ardent boster as long as Bishop Johnson edits it or some other churchman who **knows** Christ—not merely all **about** Him—and is not ashamed to confess Him.

God grant us more leaders of his type and vestrymen who feel the need of that "abundant life" that comes to those who know Christ and His Church. If all vestrymen **knew** Christ, the Witness or some other Church paper would be in the homes of every communicant.

May the Witness go forward "For Christ and His Church," is the sincere wish of one of your numerous subscribers.

Mary Carlson Brennecke.

#### Something on the Negro Problem

The Witness:

My subscription expires February 11th, 1922. I don't wish to renew it. Those articles published a few months ago and signed "W. B. S." were so unjust and so venomous to the South that I was disgusted with a paper professing to be a religious one and at the same time being so partisan.

If the Rev. Wm. B. Spofford would inform himself a little better on true southern history he might change some of his ideas. Mob law is terrible anywhere but the North does not seem to realize or remember that the home of mob law was in New England and other northern states. You will find that Garrison was dragged by a mob in the streets of Boston. New Englanders mobbed officers of the nation-

al government because they tried to enforce the law. A negro was chained and burned at Wilmington, Delaware. One was hanged by a mob at Urbana, Ohio. New Yorkers massacred men, women and children and burned nineteen negroes. If the negroes were as numerous in the North as in the South I am sure there would be more violence shown them than there is in the South. If the North professes so much love for the negro, why did they not take them with them after the war between the states, instead of leaving them to be a burden on the devastated South, made so by Sherman, Grant and Sheridan with the full knowledge and approval of Lincoln? The South has been the negro's friend and has great respect for the old-time negro who showed his love for his Southern friends by his faithfulness during the years of 1861 and 1865. I advise you again to study true southern history.

Mrs. W. O. Temple.

Denver, Colo.

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Something new is being tried in the parish by the formation of an organization known as the Junior Vestry, composed of twelve boys over six years of age. Six of the boys are elected annually by the church school, and six are appointed by the rector.

An Eastern Opinion  
of Anglican Orders

The Church Herald, established in New York by the Metropolitan Meletios, just elected Ecumenical Patriarch, and printed chiefly in Greek, though with occasional translations into English, contains in one of its recent issues, the following mention of a treatise by Professor Komnenos, one of the leading Greek theologians who came to the last Lambeth Conference to consult with the Committee on the Eastern Orthodox churches:

"A treatise of 37 pages about Anglican Orders has been published by the eminent Mr. Panteleemon Komnenos, Professor in the Theological Academy of Halki. The distinguished professor arrives in this study at the following conclusions:

"1. The orders of the Anglican Church can, according to the principle of oikonomia, be accepted as valid.

"2. The Holy Eucharist and the other Sacraments are valid.

"3. The Eastern Orthodox Church could unite with certain churches of our faith without uniting with others.

"4. The administration and reception of the Holy Eucharist, etc., could and ought reciprocally to be permitted between Episcopalians and Orthodox in case of urgent necessity.

"5. The Great Church of Constantinople can and ought to proceed immediately

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