

The Witness

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Plans Announced for Social Service Conference

Second Annual Meeting to be Held at Time of the National Conference of Social Work

The plans for the Second National Conference of Social Service Workers of the Episcopal Church are rapidly nearing completion.

This year, following the plan of last year, the conference meets immediately preceding the National Conference of Social Work, probably the greatest meeting of trained social service workers in the world. This conference will meet at Providence, R. I., from June 22 to 29. Our conference meets in the little town of Wickford, about 20 miles from Providence on Narragansett Bay. Wickford is one of the old and unspoiled towns of New England, with a church, dating back to 1700, complete even to the gallery for the slaves. The little town promises to be a charming setting. The conference begins on Monday, June 19, and ends on Thursday the 22d. The program as drawn up will be as follows:

Monday, June 19, at 3 in the afternoon a reception, meetings of committees and of those appointed to prepare papers. In the evening Bishop Gailor, Bishop Perry and Mr. Robert W. Kelso, president of the National Conference of Social Work, will say a word of welcome, and there will be reports from committees appointed last year. On Minimum Standards for Church Institutions, Dean Elliott White of Fon du Lac, the chairman of the committee, composed of himself, Rev. Augustine Elmendorf and Rev. L. E. Sunderland; on The Relation of the Department and Diocese to the Province, Rev. Charles K. Gilbert.

Tuesday, June 20—The morning will be given to a consideration of Rural Work. The first paper on Rural Work will be as it is in practical operation, followed by suggestions for co-operation with the local community, the Grange, etc., by a representative from the Department of Agriculture of the Federal Government, with a final paper on What Must We Do to Develop Rural Work.

In the afternoon the question will be discussed as to the Contribution the Church has to Make to the Problems that Modern Industry Presents. The speakers will be announced at a later date.

On Tuesday evening will be the preparation for a Corporate Communion, the Chaplain of the Conference, the Rt. Rev. William T. Manning, D.D., Bishop of New York, making the address.

Church Congress is to Meet in Baltimore in April

Leaders of the Church to Gather in Southern City to Discuss Important Questions

The Church Congress is to hold its annual meeting in Baltimore in April. The Conferences open on Tuesday evening, April 25th, the subject for that evening being: "What are young people seeking in their apparent revolt from the moral standards of an earlier day?" The speakers on this subject are to be Mrs. Augustus Trowbridge, Mrs. L. Frederick Pease, Dr. Samuel Drury, rector of St. Paul's School, Concord, and Rev. Bernard Iddings Bell, the president of St. Stephen's College.

The following morning the subject of Creedal Requirements and Church Reunion is to be discussed, the leader being Bishop Fiske, others speaking being Rev. Frank Gavin, Rev. Robert Johnson, and Rev. Ralph B. Pomeroy. That evening Professor Easton is to lead in a discussion on the following topic: "The Second Coming of Christ; the Significance of Current Expectation." Others taking part in this discussion are Rev. John F. Carson, Rev. W. Cosby Bell, and Rev. Floyd Tomkins.

Thursday morning the subject of "Psychoanalysis: Its Value and Its Dangers," is to be discussed, the leaders being Dr. Batten, Professor Jared Moore, Dr. Worcester, and Dr. William A. White. The evening session is to be devoted to the labor problem of unemployment, the Hon. William C. Redfield, Rev. Norman B. Nash, Rev. Samuel S. Marquis and Mr. William Hard being the speakers.

Friday, the closing day, the morning session is given over to a discussion of the Ministry and the problem of securing men for it. Dr. Charles Lewis Slatery, the general chairman of the Congress, is to lead the discussion; others speaking being Bishop Jett, Mr. Edwin W. Martin, and Rev. Henry W. Hobson. The closing meeting that evening is set aside for a discussion on the subject of Prayer and the need of guidance of the present revival. Professor Drown is the leader; others speaking being Rev. Laird W. Snell and Rev. William Austin Smith, editor of The Churchman.

The Rev. Samuel M. Dourance, 316 East 88th street, New York, is the secretary of the Congress, and all communications and requests for information should be addressed to him.

CHRISTIANITY A Man's Religion

I wish in this series to develop the quite obscure fact that Christianity is pre-eminently a man's religion: Its Founder and Associates were virile men,—and such men: Its Ministry is a challenge to red-blooded men. Its message has a direct bearing upon men in modern times. Its principles are the supreme test of strong men. Its privileges and duties are consistent with masculine dignity and honor. Its deepest spiritual experiences are suited to men's personal needs.—Julius A. Schaad.

Wednesday, June 21—In the morning will come the Corporate Communion, Bishop Manning the celebrant. The discussion of the morning will be a consideration of the program for the coming year for diocese and parish. Careful plans are now being drawn up to make this discussion of effective and practical help in getting social service into the parishes of the Church. Wednesday afternoon will be given up to special conferences, City Missions, Prisoners' Aid, Rural Work, and any other group who wish to discuss some common problem. On Wednesday evening there will be a model Discussion Group.

Thursday, June 22—The morning will be given to the important question of the co-ordination of the various social service activities of Church organizations, Woman's Auxiliary, the Girls' Friendly, the Brotherhood, etc., first with one another and second with secular and religious agencies.

The Program Committee has arranged to take over a hotel for the three days. The charges will be \$10 for meals and lodging for the entire period beginning Monday afternoon and ending Thursday afternoon, with two people to a room. Accommodations are limited and people are asked to make reservations at the earliest possible moment. It is necessary in making reservations to ask for a payment of \$5, which will be refunded if reservations are withdrawn before June 10.

GENERAL NEWS OF THE EPISCOPAL CHURCH

Kansas Is Going Ahead

The Diocese of Kansas has just finished what might be termed a "whirlwind week," in keeping with the reputation of Kansas.

On Thursday, February 2, the Annual Clerical Retreat for the Clergy of the Diocese was opened with a meditation at 8 p. m. in Grace Cathedral Chapel, Topeka. The Rev. Henry W. Mizner, rector of St. Stephen's Church, St. Louis, conducted the retreat. It lasted through Friday and closed with a celebration of the Holy Communion on Saturday morning, February 4. This was also the opening service for the meeting of the Bishop and Council, which convened that day.

The Bishop and Council spent most of the day in a conference over a \$19,000 Forward Program for the Diocese. A large map of the Diocese with Church towns, their population marks, was used in demonstration. This program calls for two new men as itinerant missionaries to take up work in the Diocese, where churches have been closed or receiving only monthly ministrations from the Archdeacon, besides strengthening places already open. Enough cannot be said of the untiring efforts and work of Archdeacon Leonidas W. Smith and in appreciation for his services the Council recommended to the Diocesan Convention a very substantial increase in his salary, which was granted. This program looks forward to the opening of a Week-day School of Religious Instruction in Lawrence and the placing of an assistant in Lawrence, also to help the Rev. E. A. Edwards, who is doing such a wonderful work among the great student body of Kansas University. The Publicity Department reported that the Curiosity Campaign was going forward and sets of the cards may be obtained from the chairman, Mr. Charles Haynes, Emporia, Kansas.

Methodist Minister Ordained at Bay City

Bishop Williams at a service held recently at Trinity Church, Bay City, ordained to the Diaconate Mr. E. R. Stevenson and Mr. J. R. MacFarlane. Mr. Stevenson was formerly a minister in the Methodist Church and will be in charge of a community work, which has been established at Kawkalin, Mich., in addition to assisting the Rev. J. A. Schaad at Trinity Church.

Mr. MacFarlane will continue for the present in secular employment, assisting in the Sunday services at Lapeer, Mich.

Meeting of Auxiliary in the Diocese of Harrisburg

The Seventeenth Annual Meeting of the Harrisburg Branch of the Woman's Auxiliary to the Presiding Bishop and Council, was held in Trinity Church, Williamsport, Tuesday and Wednesday, February 14 and 15.

The opening service was the Quiet Hour, conducted by the Rev. Robert F. Gibson of the Church Missions House. At this service was sounded the keynote

of the entire meeting: "the desire for faithful and intelligent service."

The Rev. Dr. Jeffreys of the Philadelphia City Missions, held discussion classes on Tuesday from 4 to 5 p. m. and on Wednesday from 10:45 a. m. to 12 noon, taking as his subjects "The Aim of the Church" and "The Philosophy of Obedience." The mass meeting was held on Tuesday evening, the Right Rev. Hugh Burleson, D.D., Bishop of South Dakota, preaching the sermon. At the conclusion of the service, Bishop Darlington spoke briefly to the people and pronounced the benediction.

Healing Mission in Washington

A Preaching and Healing Mission was held at St. Mark's Church, Washington, D. C., for eight days from February 12 to 19, by the Rev. Henry B. Wilson, director of the Society of the Nazarene. The Mission was planned by the former rector, Mr. Stetson, nearly a year ago and the splendid preparation of the congregation was a great factor in the success. At nearly all of the services the attendance was very large and the capacity of the Church was taxed to the utmost on the closing day at both services.

Very remarkable cases of healing were reported all through the week. Some who had to be assisted to the altar walked back to their seats unaided and several asked that their testimonials be read to the people. One lady reported her hearing completely restored. Mr. Wilson will hold a Mission in Rochester in March.

Boys Choose Ministry Before Entering College

If the Church is to recruit its ministry from the young men of the country, it must reach them while they are in their teens.

This conclusion is based on recent investigations at St. Stephen's College which indicates that men who are going into the ministry make their choice before coming in college, in high school days, or even earlier. St. Stephen's is a college of liberal arts and sciences for men, conducted under the oversight of the Episcopal Church, which has sent many of its graduates to the theological seminaries, though it offers no courses in theology.

Of thirty-three men now at the college who intend to enter the ministry, only three made the decision after coming to college. Each of the other thirty conceived the idea long before entering St. Stephen's.

Novel Plan to Help Students

In an effort to help recruit candidates for the ministry of the Church, the Woman's Auxiliary at St. Columba's Church, Detroit, has undertaken a novel plan. It is their intention to secure twenty-five subscribers who will contribute five dollars yearly for four successive years and to secure twenty-five others who will contribute one dollar in the same length

of time, bringing the total by that time to \$600. This amount is intended to make it possible for at least one candidate to leave the parish every four years.

This scholarship is intended to be an inducement which will enable young men, who, because of pecuniary circumstances have been unable to secure sufficient education to fit them for the priesthood, to enter some seminary or institution where the proper training can be procured.

Cleveland Rector Goes to Detroit

Announcement has just been made of the acceptance by the Rev. Robert W. Woodroffe, rector of Emmanuel Church, Cleveland, of the vacant rectorate of St. John's Church, Detroit. Mr. Woodroffe has been for the past ten years at Emmanuel Church, Cleveland, having gone to that parish from several years' service in Philadelphia.

He will succeed the Rt. Rev. H. H. H. Fox, who resigned the charge of the parish a year ago to become Suffragan Bishop of Montana.

It is interesting to note that, with but one or two exceptions since the establishment of St. John's Parish more than fifty years ago, almost every rector who has left the Church has done so to assume the office of Bishop in some diocese of the American Church, prominent among the Bishops who have been consecrated at the church being the late Bishops Worthington and Armitage and in recent years the three last rectors of the church, Bishop Woodcock of Kentucky, and Bishops Faber and Fox of Montana.

Mr. Woodroffe will assume his new work May 1.

Washington's Birthday at the Church of the Holy Communion

It is an interesting fact that the religious observance of Washington's Birthday is steadily gaining ground. Twenty-four years ago the Church of the Holy Communion, New York, made public announcement that in honor of "the Father of his Country," a service of commemoration would be held on the anniversary of his birth; that this service should take on all the dignity and splendor ordinarily associated with the festivals of Christmas and Easter; that should be the expression of the sublimist praise and thanksgiving; and that the message from the pulpit should be delivered, not by an ecclesiastic, but by a well known layman of eminence. This method has been lived up to faithfully; and the result is gratifying in high degree. Men like Dr. Finley, Mr. Henry W. Taft and Ex-Attorney General Wickersham have so presented phases of Washington's life that a new ardor, a deeper interest and a more real appreciation has been created.

This observance has become much more than the expression of our sentiment; rather that is, it is a stepping stone to a higher appreciation of patriotic citizenship. This year the service in the Church of the Holy Communion was unusual; and the address was de-

livered by one of New York's most respected citizens, Col. William Barclay Parsons.

Among the societies having delegations present were the Sons of the American Revolution, the Colonial Dames, the Sons and Daughters of the Cincinnati, the Society of American Wars, the Loyal Legion of the United States, the Grand Army of the Republic, the American Legion, the Roosevelt Memorial Association, the Sulgrave Institute and the Woodrow Wilson Foundation.

Notable Event at St. Mark's, Grand Rapids

The Very Rev. Charles E. Jackson was installed as the new Dean of St. Mark's Pro-Cathedral on Septuagesima Sunday, February 12. On Monday evening the vestry and people of the Pro-Cathedral honored their new head and at the same time celebrated the sixteenth anniversary of the consecration of the Bishop of Western Michigan by a banquet held in the Pantlind Hotel. Five hundred persons were seated, including the clergy with their wives from many of the parishes and of the diocese and a number of the pastors of the city churches. Many more unable to obtain seats attended the reception which followed when the hall was cleared of the tables. Mr. Benn C. Leavenworth acted as toastmaster.

Bishop McCormick on behalf of the parish and the diocese, welcomed the Rev. Mr. Jackson to his charge and reviewed the field of Christian work that Grand Rapids afforded, assuring him there was no better place in which to live and serve the Master. The Dean responded happily making a favorable impression on both clergy and lay people. He said that he felt this to be not only a reception but a dedication of all present to the welfare of the community. He pleaded for Christian co-operation on the part of all the churches in the one task of making the city a still better place in which to live. There was no music, it having been announced that the cost of providing an orchestra had been devoted to the Welfare Union for civic welfare, the city being then engaged in a drive to raise a large sum for this object. The occasion was, however, one of the most brilliant in the history of the Diocese.

On Tuesday, the sixteenth anniversary of Bishop McCormick's consecration, there was a celebration of the Holy Communion at St. Mark's attended by the clergy and others, both men and women. Breakfast was served by the Campbell Fair Guild in the Parish House, and this was followed at 10 o'clock by a Quiet Hour conducted by the Bishop and Dean Jackson—a helpful spiritual conference.

Baltimore Parish Makes Improvements

That the light that shines farthest shines brightest at home has received abundant illustration recently in Grace and St. Peter's Church, Baltimore, Md., Rev. H. P. Almon Abbott, D.D., rector. In the past two years this church, assessed annually \$24,000 "for others" has overpaid its quota to the Nation-Wide

Campaign and has increased its annual revenue from \$18,000 to over \$80,000. In addition to this, it is undertaking at the present time extensive improvements in its building fabric. Contracts have been signed with Woldemar H. Ritter, architect, Brooklyn, Mass., and the Austin Organ Co., Hartford, Conn., for the erection of a working and clergy Sacristy, a Chapel, and Chapel Altar and reredos, and the rebuilding and modernizing of the organ, at a total cost of \$92,000. Of this sum, \$45,000 has already been pledged. The work of renovation and addition is to commence early in April and to be completed by October, 1922. The designs for Chapel and Sacristy call for exquisite and commodious structures, and will place Grace and St. Peter's among the first ranks architecturally of the Episcopal churches in this country.

Annual Convocation in Spokane

The Thirtieth Annual Convocation of the District of Spokane was held Tuesday, February 7, and continued until the 10th inst., concluding with Woman's Auxiliary Day. A full attendance of clergy was in evidence. Its leading feature was the number of conferences which were held, each attracting those most interested in the topics under discussion. The Rev. G. W. Laidlaw led the conference on Church Furnishings, and a Personal Religion Conference was held by the Rev. Floyd J. Mynard. Bishop Herman Page held two sessions with the Bishop's Committees, and the members were led to feel a deeper personal responsibility in the work of the churches they represented. The Venerable George H. Severence held two conferences on The Community Church and Service. The Rev. Lindley H. Miller, the principal of the Church Normal School, held conferences on Child Nature, and he was assisted by other conferences on Work with Boys by the Rev. D. Vincent Gray, Work with Girls by Miss Agnes D. Roberts, Christian Nurture Methods by Deaconesses Christabel Corbett, Rev. Herman Riddle Page, and Miss Laura Jackson, Mrs. F. J. Mynard led groups on the methods for leaders of Bible and Mission Study. Church Publicity Conference was conducted by Mr. George W. Stewart. Thus practically the whole field of Church and community work was well outlined and discussed by those most interested.

An Active Men's Club

The organization of a Boys' Club within the parish and a discussion of the needs of the educational system of Waycross, Ga., were the chief topics at the February meeting of the Men's Club of Grace Church. In commenting on the meeting in an editorial, the Journal-Herald of that city said: "It means much for the future of Waycross that clubs such as this men's club in their discussions are talking about the things that are of practical import to the community in which their church is located. In this way the influence of Grace Episco-

pal Church is spreading itself and making itself felt not only in the religious and moral life of Waycross, but is showing that Christians can be not only religious but practical. We are convinced that, in the opinion of one who is not a member but a well-wisher, Grace Episcopal Church Men's Club is proving itself a helpful and practical factor for the future of Waycross.

Lenten Services in Baltimore

The preachers at the midday Lenten services at St. Paul's, Baltimore are as follows:

Rt. Rev. John Gardner Murray, D.D.; Rev. Beverly D. Tucker, Jr., D.D.; Rev. H. P. Almon Abbott, D.D.; Rev. Bernard Iddings Bell, president, St. Stephen's College; Rev. Wyatt Brown, Litt. D.; Rev. Clifford Gray Twombly, D. D.; Rev. George Craig Stewart, D.D., Evanston, Ill.; Rt. Rev. Charles Fiske, D. D., Bishop Coadjutor of Central New York; Rt. Rev. Alfred Harding, D.D.; Rev. Wm. H. Van Allen, D. D., LL.D., Boston, Mass.; Rev. Hugh Birkhead, D.D.; Rt. Rev. Henry Judah Mikell, D.D.; Fr. Shirley C. Hughson, O. H. C., and the Rector, the Rev. Arthur Kinsolving, D.D. St. Paul's is now the only church in Baltimore to hold midday services during Lent.

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THE PROBLEM

By Bishop Johnson

The problem before the Church is not primarily a financial one.

Money is an index of our interest in God's work, but is not a means of grace generally necessary to salvation. In fact, the best work that the Church has ever done, in the influence that it has had upon human lives, was done when the Church had the enthusiasms and the poverty of youth.

Today we have the conservatism of prosperous adults which has a tendency to quell the enthusiasms of youth.

And if money is an index of interest, then the interest of these prosperous adults is in secular educational institutions, rather than in promoting the ideals of Christ. The thing works in rather a vicious circle.

The Church furnishes the moral atmosphere in which prosperous men become more prosperous: they in turn bequeath their superfluous wealth to educational institutions; they in turn quell youthful enthusiasm with a more or less cynical philosophy. Of course there are exceptions, but in the majority of cases the religious enthusiasm of sixteen becomes the philosophical cynicism of twenty-one, and it is the college atmosphere that has done it.

It is difficult today adequately to finance the Church so that it may confer a religious education that can compete with the metaphysical bias given so generally in academic circles; and this in spite of the fact that psychologists are usually wrong and Jesus Christ is generally right.

It is further a significant fact that in those centers of population where the wealth of the country eventually gathers, the proportion of money given for general Church purposes, is shockingly small, and the attitude toward the general expansion of the Church's mission is correspondingly indifferent.

Again I say the problem is not primarily a financial one, but an educational one.

When people have confidence in the

work of an institution, they adequately finance it.

When they withhold money, it is because they lack confidence. How then can the Church gain the confidence of those people who are usually generous to their parochial demands but simply indifferent to any world-wide vision?

Certainly not by lowering our standards, but rather by a more adequate method of reaching our people.

I have never believed that the gospel of Jesus Christ could be run into the mould of a modern corporation and keep its human touch, however much it might have a certain kind of efficiency.

Corporations are necessarily soulless and the Church of Christ must possess the soul of Christ.

We cannot sell this essential characteristic of the Church for any number of millions, for what could the millions profit?

We need to convince the man in business that the Church exists to preserve the humanities in what is becoming more or less of a mechanical world.

That it's very unworldliness is its greatest asset.

This does not mean that the Church is to ignore business methods or the business that it has to do, but rather that those business methods must be secondary to its spiritual functions, and important in so far as they keep the Church honest and solvent.

The present organization of the Church in its National Council is an effort to use the machinery of method to this end, but it must guard against the tendency to become a hierarchy acting for the Church beyond necessary administrative functions. It must not kill personal initiative. It must not assume arbitrary powers. It must not follow the analogy of modern business corporations to the point where it ceases to be truly representative.

The Presiding Bishop and Council is an instrument for gathering and using the energies of the Church, but not a paternal substitute for such energy.

It can plan, direct, utilize, but must not dominate. We want no college of cardinals, acting secretly, even though in so acting they may be acting effectively.

The liberty of the Church is more vital than its efficiency, and there is no price for which we can or will sell that liberty.

The slave to a system is rarely discontented. The greatest mark of liberty is the dissatisfaction with what we are.

The most hopeful sign of this Church is that it is the outstanding ecclesiastical organization that is perpetually dissatisfied with its own accomplishments.

The Nation-wide Campaign has so educated the Church that the income of 1920 (34 millions) was nearly double that of 1918.

But again have the various units of the Church treated their mother fairly. Parochial incomes have been more than doubled; diocesan incomes have generally been doubled; but the added increment of the general treasury has been much less than the figures seem to indicate. The \$600,000 that was raised

must be included in the total figures of 1920, for this amount was assumed by the Board.

I am inclined to think that the amount given in our largest and wealthiest cities for the general work of the Church is not so great as it was in 1918, for in that year the \$600,000 was largely raised in those centers.

Is this playing fair, and if not, how can the matter be rectified?

It can be done only in one of two ways: Either our Missionary Bishops must again go begging, or else there must be a fairer method of treating the general need. The Church is greater than any of its parts, and if it is to protect strong dioceses from personal exploitation by Missionary Bishops, then they ought cheerfully to recognize that the General Board has the right to expect that the added impetus given to large parishes shall not be unfairly consumed in additional parochial projects.

If we tap a wire for purposes of heat and light and energy, then we should maintain the plant that furnishes the power.

It is undoubtedly true that all money contributed to the Nation-wide Campaign has not been spent as wisely as it could be spent after three years of experimentation.

Experiments are both necessary and costly.

But one wonders how powerful the influence of the Church would be if its own members had confidence enough in its mission to give as much as they give to projects outside the Church.

Money is not a means of grace, but it is a source of power, for it represents the interest, labors and confidence of its members toward its mission. Anyone who will read Miss Emery's book will at once exclaim, "How poverty-stricken the aggressive work of the Church has been! How little confidence its own members have had in its great mission!"

And the pity of it is that there is nothing this country needs so much as the reverence, sanity and comprehensiveness that this Church has to offer.

But this country will never have this influence until our own members are convinced that the religious devotion which they enjoy is something that they must needs impart.

(Continued on next page)

The Witness Fund

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

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Cheerful Confidences

By George Parkin Atwater, D.D.,

A LAYMAN'S STUDY

One of my earnest laymen, Mr. James V. Blake, the son of the Rev. J. H. W. Blake of Washington, D. C., has been making a study of the number of New Testament passages which appear in the Book of Common Prayer. This is most interesting, as it confirms the usual belief that the most important passages of the New Testament are incorporated in the Prayer Book.

I shall give a summary of the results of Mr. Blake's study.

Of the 1,071 verses of St. Matthew, 361 are in the Prayer Book. Also, there are 179 verses in St. Matthew whose meaning is equivalent to verses which appear in the other Gospels and which are likewise in the Prayer Book. Consequently about 50 per cent of the substance of St. Matthew appears in the Prayer Book.

Of the 678 verses of St. Mark, 146 are in the Prayer Book, and 194 have their equivalent in other Gospels. Total, 50 per cent.

Of the 1,151 verses of St. Luke, 420 are in the Prayer Book and 171 have their equivalent. Total, 51 per cent.

Of the 899 verses of St. John, 275 are in the Prayer Book and 69 have their equivalent. Total, 38 per cent.

Of the 3,799 verses of the four Gospels, 1,202 are in the Prayer Book and 613 have their equivalent. Total, 48 per cent.

Of the 4,178 verses of the New Testament, other than the four Gospels, 827 verses are in the Prayer Book, or 20 per cent.

The Old Testament has 57 verses beside the Psalms.

A very close study of every page of the Prayer Book would reveal a few more verses, as offertory sentences, opening sentences, and such scattered material.

This is a most interesting compilation. Other compilations of similar nature might well become a fascinating way of learning more of our Prayer Book. Who will hunt out all the proper names that appear in the Psalms? Perhaps we could persuade the editor of The Witness to print them, with their meaning? The name, the psalm and the verse, should appear in such a list.

Again, who will hunt obscure phrases in the Psalms, such as "Over Edom will I cast out my shoe." What does that mean? A list of obscure phrases, with the meaning, would enhance the value of the reading of the Psalms.

This suggests another matter. In many places in our land you see the sign, "Ask Mr. Foster." Mr. Foster is really a corporation, I believe, and he studies to make himself proficient in branches of information not readily accessible to the average man. If you wish to know the hotels in Medicine Hat, or how long the Santa Fe trains stop at Albuquerque, or how long it takes to climb Mt. Washington, ask Mr. Foster.

The parish slogan should be "Ask the rector." Why remain in ignorance about

practices, habits, customs, history or teaching of the Church. "Ask the rector." If you do not understand any part of the service, or the reason for any practice, give him a chance to explain. The rector welcomes such inquiries. He may not know, offhand, what you wish, but he can find it for you.

THE EDITORIAL

(Concluded from preceding page)

Either they have deliberately chosen a poor thing for themselves, or they have something which is worth giving to others. I once asked a churchman who gave liberally to the Salvation Army and meagerly to his own church, why he did this, and he replied, "Because the Salvation Army is doing a better work than the Church."

Then I asked, "Why do you not send your own sons and daughters to be trained in the better way?"

But that was different. In his mind the heroics of rescuing the down and out was more important than that thorough training which kept youths from going down and out.

The work of the Salvation Army has been often blessed, but how often because the Church had not the means to do a better work among the poor than the Salvation Army could do.

For I believe that the poorest child in town is entitled to the same spiritual atmosphere which your daughter is entitled to, and what is more she can have it if you do your duty.

I well remember thirty years ago being conducted through St. Augustine's Sunday School, New York City, by a

young girl, living in a poor tenement, who was as lady-like and as spiritually informed as any young lady in New York.

She had not missed a session of the Sunday School in seven years.

It is expensive to give the finest to the poor, but it is more efficient as prevention than rescue work, however heroic, can ever be, for the ultimate salvage of nearly all rescue work is but a fraction of 1 per cent, whereas the percentage of preventive work is very large.

The discipline and worship of this Church is the greatest need in society today, because it believes in thorough training; and wherever the Church has a work, that is adequately supported, it need not be ashamed of the results.

One cannot portray preventive work in the movies, and it does not produce the thrill of satisfaction that rescue work can invoke. If the Salvation Army does the work that we neglect, all honor to them, but the work that we neglect is neglected because we have too little confidence in the power of the grace that we enjoy.

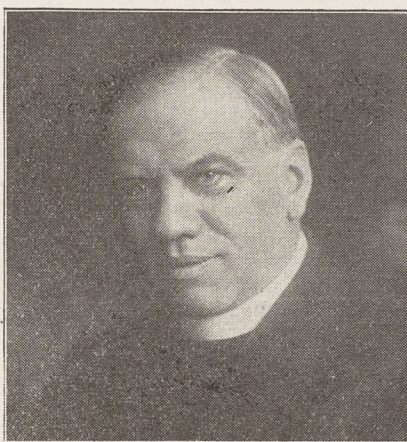
Do not condemn the work of the Church until you yourself have done your full duty to its demand upon you; and when you have neglected your duty do not wonder if others are profiting by your neglect.

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CHICAGO

Christianity a Man's Religion

By Julius A. Schaad

I

Is religion good only for women and children?

Thank God it is good for them,—if they have enough of it in their environment and in their souls.

We should not care to have our mothers and sisters and daughters to be compelled to live in a country where the Christian religion is not a strong influence in shaping the civic and social conditions.

And I think that very few men really care to have, as the wives and mothers of their children, women who are devoid of the instincts and refinements which the Christian religion imparts and fosters.

But this is not equivalent to saying that Christianity is good only for women and children—as so many men nowadays declare by their seemingly Christless lives, if we may judge by their utter disregard for His will in the worship and work of His Church.

Granted everything that may truthfully be said about the new status and place which Christ gave to women in His Church and by His religion:

It does not therefrom follow that He came to establish a religion for the prime purpose of emancipating womanhood; and that His religion is good enough only for them.

As a matter of fact, it looks strongly as if the emancipation of women were only a natural result from the regeneration of man through the Christian religion. And there is large question as to whether woman would long retain her present high place in our civic and social order, after the regeneration of man falls below a certain per cent in our population. May that time be more remote than the present trend indicates.

I wish in this series to develop the quite obscured fact that Christianity is pre-eminently a man's religion: Its Founder and Associates were virile men—and such men! Its ministry is a challenge to red-blooded men. Its message has a direct bearing upon men in modern times. Its principles are the supreme test of strong men. Its privileges and duties are consistent with masculine dignity and honor. Its deepest spiritual experiences are suited to men's personal needs.

Think first of the Founder of Christianity. Forget the Christ of the stained glass window with its anaemic face, its effeminate hands and its often repellent implications. Rather think of the Christ whose strong face and bearing abashed the Roman soldiers, made Pilate quail and Peter weep. Think of the Christ whose hands not only made the yoke, but which when laid to the plow never turned back.

Think of the Christ who went fishing with men, loved the mountains and desert, thought in terms of rugged life, and never winced at pain.

Think of the Christ who dared to condemn entrenched wrong in State and Church, defy hypocrisy and conventional

shams, and went to the Cross without a murmur.

Think of the Christ who was indifferent to personal comforts, scrupulously paid His taxes, obeyed law on principle, and was able wholly to control himself under all the critical circumstances of His turbulent life.

Then you will begin to have before you a picture of the strong Man who founded the Christian religion.

It is singular that only four out of over forty of Christ's parables were spoken of women, or of things pertaining especially to them, the remainder being concerned with the active affairs of men.

It is worthy of note also that only a sixth of Christ's miracles were directly connected with women.

And it seems beyond question that no woman was present at the institution of the Lord's Supper, the admission of women to that sacrament being a later development within the Christian Church.

To the glory of women it must be said that no woman either denied or betrayed Christ, as did some of the men whom He had so highly honored by choosing them as His apostles.

Also we remember with thankfulness the ministrations of the women in the Bethany home, the woman with her alabaster box, the sympathetic women along the Via Dolorosa, the loyal women near the Cross, and the hopeful and believing ones at the sepulcher. Their acts of devotion will be spoken of as a memorial wherever the Gospel is preached.

We are thinking now, not in derogation or disparagement of women, but of the fact that Christianity was originally addressed to and founded by men. And we are glad to acknowledge that, in all the ages since then, man has proven his spiritual regeneration in nothing else so much as by the fact of his changed attitude towards womanhood. For proof look at the status of women in any land where Christianity is not a strongly influencing factor in domestic and social life.

Yes. Christianity is a man's religion. Its Founder was a real man. And it makes real men of males who follow Him as their Lord and Master.

New York Churches Destroyed by Fire

By James Sheerin

Two fires have afflicted New York churches since Christmas, one of them very serious. Zion and St. Timothy was a complete loss, and the congregation has to worship in the nearby Y. M. C. A. hall on West 57th street. The loss is more serious than the mere material gone to the value of about \$300,000. The building was not over attractive on the exterior, being crowded in by houses in the middle of a block, but the interior was vast and imposing, and was one of the most impressive designs of that architectural genius, the late W. Halsey Woods, whose "Jerusalem the Golden" plans for the New York Cathedral were more generally admired than any others submitted in the original competition. The New York Diocese has therefore lost one of its great works of ecclesiastical art. The other church attacked by fire was the Church of the Holy Apostles, a plain old brick building without any unique distinction except that it preserved in downtown New York a village-like ecclesiastical edifice, and was the center of a good deal of excellent parochial and community work. Fortunately the building was not burnt down, and the work and services go on as usual, under the skilled rectorship of the Rev. L. A. Dix Edelblute.

It was in this church that Bishop Paddock of Eastern Oregon was rector from 1902 to 1907, when he was made Missionary Bishop. He has been visiting New York lately and preached in his old parish as well as addressed several clerical gatherings. The unique thing about this visitation of a Western Missionary Bishop is that he makes no appeal for money and is understood to refuse "Eastern" help, except in Eastern Oregon. He has declared his purpose to continue the experiment of seeing whether or not one missionary district may be made to support itself while developing all its own latent possibilities. Numbers of his hearers wonder at the inscrutable decrees of the ecclesiastical authorities who chose

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an entirely city man, city born, and eagerly fond of dealing with city problems, for this rural and primitive district in Oregon, when the great metropolis never has enough such men at work in its midst. Nevertheless, Bishop Paddock has proved himself a Christian in that he obeyed the Church's call without hesitation, and has made good in the immortal field, even though not always pleasing Episcopalians of the stricter sort.

Two Sons of a Bishop

They sometimes say that an able father seldom has able sons, this being supposedly true especially in the intellectual or oratorical field. Just now there is a notable exception in New York. Bishop Darlington was another New York City man born who was allowed to wander off to a semi-rural diocese, though he has so many social and family connections in the great city as to compel his frequent presence. In view of this Bishop's truly great work in harmonizing Anglican and Eastern orthodox relations, a good many interested in these great matters have wished that he had been Bishop in one of the metropolitan dioceses, although in these days of train and quick automobile service, distance is not so serious a handicap. It is interesting that this active, versatile near metropolitan Bishop has two sons in the ministry, both with that healthy color in the cheek for which their father was noted in his Brooklyn days. One of these sons, the Rev. Gilbert S. B. Darlington, has a peculiarly responsible position as treasurer of the American Bible Society, and has an office in the famous old Bible house opposite Wannamaker's on 4th avenue. This position gives him unique opportunities to be influential in fundamental Christian ways. The other son, the Rev. Henry V. B. Darlington, has for years been rector of St. Barnabas' Church, Newark, N. J., and has taken part in many of New York's chief functions. He is considerably above the average as a speaker, and may yet be heard from in greater ways as such. Not long ago he made a spontaneous speech on the Near East question, with special reference to Serbia, which he had visited. The clearness of his ringing sentences and vigor of his enunciation came as near bringing a body of clergymen to their feet in enthusiasm for the cause he championed as it may be possible to do in a social clerical meeting not expecting to be aroused to serious decision. This young man is now called to succeed Bishop Shipman as rector of the Church of the Heavenly Rest, on Fifth avenue, which may prove a good "rest" for some pretty sure-shooting in moral aims of a high sort.

NOTICE!

We have received a number of important communications from Witness readers which we would like very much to print in this issue, but lack of space prevents it. They will therefore appear in subsequent issues.

The Managing Editor.

Another Storm In a Tea-Pot

By A. Manby Lloyd

The Major-Douglas controversy has abated somewhat, and Dr. Orchard of Kings Weigh House Chapel is the center of the latest. He is one of the leaders of the Free Catholic Movement—a symptom of dying Protestantism. He wishes to give his congregation the best of everything—to establish the Catholic faith, sacramental worship, evangelical experience and social application. He reckons that a minister of the Church of Christ should embrace the three historic types: Congregational, Presbyterian and Episcopal. So he has sought ordination in all three directions.

It is his ordination by Bishop Herford, a peripatetic Bishop of the "Old Catholics" that has just come to light and caused a flutter in the Protestant devotees. For R. J. Campbell to seek ordination at the hands of Canterbury was bad enough; that was at least open and above-board—but this secret ordination by a Bishop whose orders are disputed by Anglicans and Romans, and whose claim to jurisdiction is an impertinence, has aroused the suspicions of Mr. Kensit, the Protestant champion, and the indignation of the Congregational Union.

* * *

In his reply, Dr. Orchard retorts that he is unaware that he has done anything that really conflicts with Congregational principles. At any rate, he has not denied any article of the Catholic faith.

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Dr. Orchard provides a form of Mass; Reservation, a service of benediction and sacramental confession are all in use.

He adds in a final letter: "During a week of somewhat humiliating publicity when I have been able to prostrate myself before His Sacramental Presence, and carry Him near my heart to comfort dying souls, I have felt that it was worth while."

Shades of Martin Luther, what are we coming to! The Oxford movement dead—and here are ministers of all denominations clamoring for the old faith, the old discipline and the old worship! The truth is that the great war has undermined the mushroom religions and the churches build on sand are being washed away.

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Consecrate the Church
Started in a Barn

A story of economic and historic in-
terest is connected with the founding of
St. Simeon's Church, Bronx, New York,
the Rev. Ralph Jervis Walker, rector,
which has just been consecrated by
Bishop Manning. Laymen selected the
field, and found in it a carriage house
available, if remodeled on the interior,
for the holding of the first services.
Members of the Archdeaconry of New
York of that day included the Rev. Dr.
H. Greer, and the Rev. Dr. J. Lewis
Charles C. Tiffany, the Rev. Dr. David
Parks. They feared to authorize a start
in a barn, feeling certain people would
not attend, and the work by laymen, then
in more critical stage than now, might
fail. For six months the work was de-
layed. Finally the laymen brought for-
ward the incident of Christ's giving the
Parable of the Sower, seated in a fish
boat. If a fish boat served Jesus Christ,
a barn must serve the Church, the Arch-
deaconry concluded. The lesson was the
beginning of a study of Christ's econ-
omy, a textbook on the subject later hav-
ing introduction by Bishop Burch, writ-
ten after Bishop Greer had read and
approved practically all of the chapters
in manuscript. The book is now the
standard one on the subject, used in col-
leges and seminaries. It got its start
from the barn, from the Archdeaconry
of New York, and from St. Simeon's.

Bishop Manning, Bishop Shipman, and
many clergy familiar with the early days
of St. Simeon's, took part in the conse-
cration of the splendid Church on St.
Matthias' day. The Bishop preached the
sermon, and a brief historic address was
given by the rector, the Rev. Mr. Walk-
er. Canon Nelson, the Rev. Dr. Slattery,
the Rev. Dr. Olin S. Roche, the Rev. Dr.
Nathan A. Seagle and others were in the
procession

Dr. Franklin
Visits Georgia

The Diocese of Georgia has been great-
ly honored by having a visit from the
newly-elected vice president of the Pre-
siding Bishop and Council, who is also
the treasurer, Mr. Lewis B. Franklin.
Mr. Franklin came to Savannah on per-
sonal business, and consented to give
three addresses. The Episcopal Church
Club gave a supper in his honor when
he addressed the business men of the
Church, about forty being present, and
Sunday morning he spoke at St. Paul's
Church, and Sunday evening, February
12, he spoke at St. Stephen's Church
(colored).

Bishop Manning Lectures
On the Creed

Lectures on The Apostles Creed are
being delivered on Fridays in Lent at
the Cathedral of St. John the Divine by
Bishop Manning. The lectures are given
under the auspices of the Church Club
of New York and are addressed pri-
marily to communicants of our own
Church, though all are welcome to at-
tend. The lectures commence promptly
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