

# The Witness

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## Illinois Students Insist on Having Chapel

Feel that the Church will be aroused to the Pressing Need at University

Bishop Irving P. Johnson of Colorado spoke last week at a mass meeting of the Episcopal students and residents of the University of Illinois. The meeting launched a campaign to secure 200 student subscriptions of \$50 each to build in memory of the Rt. Rev. Granville H. Sherwood, late Bishop of Springfield, the porch and vestibule of the new University Chapel.

Bishop Johnson's topic was "This kills that." The audience, composed largely of students, was gathered in the same Auditorium which has to be made into a church before each service held at the University.

The project to build an Episcopal Chapel at the University of Illinois has been under way for 14 years. The minimum cost of an adequate plant as estimated by Architect J. E. O. Pridmore of Chicago is as follows: Chapel, \$160,000; Student Center, \$70,000; Rectory, \$20,000.

The University at the present time has 9,000 students, over 350 of whom are of the Episcopal Church. There are also about 200 members of resident families in the Chapel congregation. Owing to the transient character of students and faculty a permanent endowment fund is also necessary. By an investigation of the cost of upkeep of the other major University churches, all of which have church buildings and parlors for their students, it is estimated that a minimum endowment of \$100,000 will be necessary. Of the total building fund of \$250,000, \$54,000 in cash and pledges is already in the Chapel Treasury and \$11,000 of the endowment has been raised.

The Chapel site on the corner of Wright St. and Armory Ave., immediately adjoins the Campus in the most strategic location of the University community. At the present time a frame house two lots north of this corner is owned by the Church and is operated as a Student Center. The Center is being financed this year to the extent of \$500.00 by the Women's Auxiliary of the Diocese of Springfield. The Rev. J. M. Page, student chaplain, is occupying the corner house until such time as ground is broken for the Chapel. An option on the intervening lot is held and will be taken up as soon as the owner will sell.

Just previous to Bishop Sherwood's death a movement was inaugurated to ap-

## All Cincinnati Honors the Rev. Frank Nelson

Leading Citizens Pay Him Honor for His Twenty Five Years of Service to City

By Rev. Charles G. Reade

Loyalty to a great city is a characteristic of some of the greatest sons of the Church.

Their Master loved the wondrous city of Jerusalem and wept over it.

It was in February, 1906, that the City of Cleveland honored itself and Bishop Williams, late of Michigan, who had served the Church and the community faithfully for many years, with a complimentary banquet at the Hollenden. There were speeches by labor leaders and capitalists, by a famous Jewish Rabbi and noted Christian ministers, by Social Service leaders and Welfare workers.

History repeats itself when on December 3rd at the Hotel Gibson in Cincinnati a dinner was given in honor of the Reverend Doctor Frank H. Nelson, rector of Christ Church as a recognition of his twenty-five years' devoted service to that Church and City.

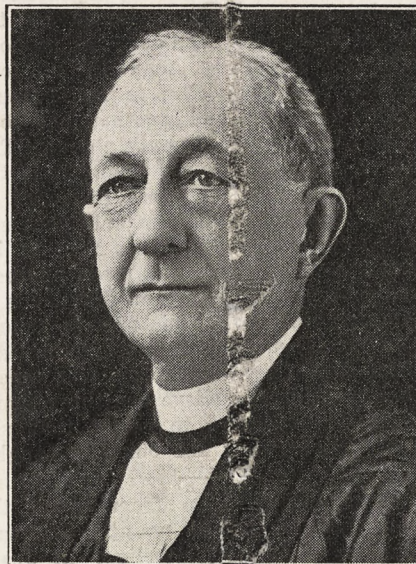
Once more there was a remarkable gathering of men and this time also of women (so the world has moved), representative of the Church in all its varying shades of belief, the city with its Chief Officer, the Mayor, Capital and industry, business and banking, philanthropy and social service, Jew and Gentile, Catholic and Protestant, Rabbi and Priest, University President and Manufacturer, the Bishop of the Diocese, a Methodist Bishop, and the leading Baptist clergyman.

Wolsey's bitter lament: "Had I but served my God as I have served my King" finds no place in this happy event. The career of "Mr." Nelson as the invitations, democratically and his people affectionately call him, is an object lesson in serving God by serving the people and the community. Never has this servant of God taken the line of least resistance but has ever followed his highest ideals in both public and private conduct.

The thousand and forty-seven men and women who gathered at the hotel, famous for its patriotic service during the war, when it cared for the great gatherings connected with the many drives to secure public support for the Nation's task, seemed imbued with one spirit; loyalty to a standard bearer who had ever led them to higher and nobler ideals.

Dr. Frederick C. Hicks, president of the

(Continued on page 15)



Rt. Rev. J. R. Winchester, D. D.

point an Inter-Diocesan Committee of three Dioceses of the State. Bishop Sherwood appointed Mr. H. E. Halliday, of Cairo. Dr. I. W. Metz, of Springfield, Mr. A. R. Crathorn of Urbana to act on the Springfield portion of the committee. Bishop C. P. Anderson has appointed Mr. Britton I. Budd as chairman of the Chicago Committee and Bishop Edward Fawcett has appointed Mr. C. S. Cockle of Peoria, chairman of the Quincy Committee. The other members of these committees have not yet been announced.

The students are undertaking their campaign in the hope that they will awaken the entire state to the necessity for the immediate construction of the Chapel. They are dedicating the porch of the Chapel to Bishop Sherwood because of his untiring efforts to complete the project.

### Bishop-Elect Given Doctorate

To the Rev. Yasutaro Naide, Bishop-elect of the newly erected Diocese of Osaka, and to the Rev. J. H. Koboyashi, Principal of St. Margaret's School, Tokyo, the Board of Trustees of the Virginia Theological Seminary have given honorary degrees of Doctor of Divinity. The University cabled the information to Japan, that it might be known at the time of the approaching consecration.



## Cheerful Confidences

By Rev. George Parkin Atwater, D.D.

### DEBTS

Some of our national leaders have been discussing the question of debts.

This is a subject very near to the heart of many people, no doubt. I will take a moment to explain the question at issue.

The Nation-Wide Campaign Department of the National Church has apportioned to each diocese a certain part of a total of about Seven Million Dollars, and the diocese has been asked to collect that apportionment, as its share of the total.

The diocese in turn apportions to each parish a share in the diocesan total, and expects the parish to raise its share.

The parish in turn asks each person in the parish to make a pledge toward the parish apportionment. The sum total of parish pledges is then reported to the diocesan treasure, and is reckoned as a parish pledge.

The question has arisen whether or not the sum asked from the diocese for the national work, is a debt upon the diocese. Now it is very perilous for one who is not a lawyer or a financier, to venture an opinion on this subject. It would be showing too materialistic a side of our nature if we ventured to go beyond St. Paul's judgment that we "see through a glass darkly," especially in affairs of finance; in which the clergy are expected to be novices.

And we are perplexed by our lack of knowledge of the scope of the power of the National Council. We know that Congress can pass a bill that makes millions of persons debtors to the government, in the form of income taxes.

Leaving to others this weighty question I wish to turn to the pledges of parishes to dioceses. The plan is for committees to go from house to house in the parish, take pledges, and report the total to the diocesan treasurer. This pledge unquestionably becomes a debt. If we secure pledges for general work of \$3,214.56 from our people, and report it, the parish owes the diocese \$3,214.56. If the parish pays \$2,000 of that sum, it owes \$1,214.56.

Far be it from me to suggest to the tens of thousands of business men of our Church that their business would be in danger if "accounts receivable" could be scaled at the will of the debtor. I have forgotten logarithms, trigonometry is a memory, algebra is a confusion of letters, and higher arithmetic looks forbidding. The Einstein theory has upset old calculations, and the fourth dimension opens up new avenues of escape, and the German mark has taught us the expanding capacity of money. But it was formerly the case that when we promised \$3,214.56 and paid \$2,000, then some treasury ran low, especially if the balance of \$1,214.56 had been spent in advance by the creditor.

Consequently I am under the old fash-

ioned delusion that each parish, as a whole ought to underwrite and pay what it pledges to the diocese. It may be that printed figures would not reach such magnificent proportions, but there would be a saving of printers' ink, of red ink, of bromides for diocesan headaches, and perhaps a saving of a loss on premature enterprises.

If a pledge is merely an expression of good will, like a Christmas card, we ought to say so in an appended clause. If it is a debt, as we believe, we ought to pay it.

## Current Comment

By the Observer

Everywhere one hears open rejoicing over the Pastoral Letter issued by the House of Bishops at Dallas. Let us hope it will be faithfully read in all our Churches. This rejoicing is not because one side has won and another has lost. That sort of thing is entirely absent. The rejoicing has a far deeper note. It is the expression of a great sense of relief in knowing that the Church means what she says. It is bad enough when men as individuals say one thing and mean another. It would be nothing less than disastrous if the Church were to permit men to believe that in the solemn affirmations of the Central Creed of Christendom she was teaching her children to believe one thing while allowing her teachers to assert that she did not believe what she officially taught.

That is the dilemma from which the Bishops have delivered us all. We say, Sunday by Sunday, "I believe in Jesus Christ His Only Son who was conceived by the Holy Ghost, born of the Virgin Mary." Some people said it was legitimate to go on saying that even if we did not believe it, but preferred to believe that St. Joseph was Our Lord's human father. Now we know. The Bishops do represent the Church. And they have spoken clearly.

And no one is being persecuted, or hardly treated. It is simply a declaration that this Church means what is said in her creeds, and expects her authorized officers so to affirm and so to teach. They were explicitly informed of this before they received their commissions. With equal explicitness they affirmed their belief, in the most solemn service of their whole lives. So much would seem plain, and beyond reasonable doubt.

Some months ago I wrote in this column about the "Pilgrim," the English quarterly magazine edited by the Bishop of Manchester. It is called a "Review of Christian Politics and Religion." The October number has only now come into my hands, and it contains the promised Symposium on the Kingdom of Heaven. It surpasses even the highest expectations, and gives us the most penetrating thought-compelling study on this greatest of all subjects, that we have had for many years.

After reading a magazine like this, how trivial and insincere seems so much that

passes for religious literature in our day! Last year I had the temerity to suggest books which might be welcomed by the clergy as Christmas gifts. Right here, I wish to bear personal testimony to the fact that no single book that I have read this year, not even books costing three and four times the amount has given me so much food for thought as this issue of the Pilgrim. I commend a subscription to the Pilgrim as a mighty fine Christmas gift for any clergyman, or for any layman who is thinking seriously about his religion.

Here are some gems from Mr. Studdert Kennedy's article on "The Kingdom and the Social Order."

"The popular monger of clap trap is wrong when he tries to rewrite the first two great Commandments, something like this: 'The first and great commandment is, Thou shall love thy neighbor as thyself; and the second is like unto it, that, if you are a queer fish and religiously disposed, you may, if you like, love your God more or less—preferably less, because if you go too far you may become peculiar, which is an unforgiveable sin.'"

"Independence by dominance, which is what the world calls freedom, is just a lie, and, like all lies, it breeds disaster."

"There ought to be a special clause in the Litany for independent ladies and gentlemen, and they might fittingly be combined with paupers and lunatics whose social status they really share."

"The issue of a Marxian Revolution would not be a workers' haven, but a workless hell."

But, notwithstanding the "pep" of Mr. Studdert Kennedy's contribution, to one reader at least the most helpful of all the essays, the most deeply spiritual, the most prophetic in its range and outlook is that by the Bishop of Pretoria on "The Kingdom and the Church."

"Twice in the lifetime of the elder French citizens the German soldiers have marched into France, displaying the insolence of conquerors and the brutality of men escaped from civilization. A third visit is not desired. Fear is always unreasonable. It seeks security, and can recognize no security which is not physical. The threatening enemy must be held back by force far behind his frontier. It is only the man free from fear who can ever take into serious consideration the security that would be won if the enemy became a friend. Suppose he were to attack you as you offered to embrace him? Well! there is that risk; and risk is just what frightened men want chiefly to avoid. The attitude of France is perfectly intelligible. \* \* \* But it is intelligible exactly as the militarism of Germany in 1914 is intelligible; that is to say, its causes are discoverable; it remains deplorable. France, in pursuit of an immediate security, is making as certain as it can be a renewal of European war, for she is fostering the war spirit in Germany."—The Rt. Rev. William Temple, Bishop of Manchester.



*Let's Know*

Rev. Frank E. Wilson, S. T. D.

## A CHANCE TO HELP

Dr. Keller in his Social Service column a few weeks ago ends up with the following: "Has any one ever seen in the Church of God a Service Flag for those who have entered Christian Service?"

Yes, Doctor, for three years we have had one on the side wall of our Church in the most conspicuous place we could find. It is five by three feet, made of heavy banner satin, blue with gold fringes and tassels, and a large white panel in the center upon which are placed four blue crosses to represent the four men who have taken Holy Orders from this parish. There is a flap across the top of the banner with the following words embroidered on it—"Christ Church, Eau Claire, Wisconsin—In Holy Orders." The banner was formally unveiled by the Bishop on the occasion of his regular visitation and it is explained to the children whenever the Ember Days come around. We are proud of it and hope to add more crosses.

The Ember Days themselves have rather a shadowy origin. They seem to be a development out of four seasons of fasting which were probably in use in the Western Church in the fourth century. One of these seasons was very likely identified with Lent in the beginning. The others were observed early in the summer, early in the fall and early in the winter. They came to be called the fasts of the four seasons—"Quatuor Tempora" in the Latin, "Quatre Temps" in French, and "Quatember" in German. Somehow out of these variations came the English "Ember Days." Some etymologists associate the term with an old Anglo-Saxon word "Ymbren," meaning revolution or circuit, and referring to the regular quarterly recurrence of the fast days. For they seem to have been grouped as Wednesday, Friday and Saturday from very early times.

At first the purpose of these fast days was in connection with special prayers for God's blessings on the four seasons of the year as each one put in its appearance. In the course of time, the solemnity attached to these days designated them as fitting times for the conferring of Holy Orders. So the habit grew up in the Western Church of ordaining to the sacred ministry at the Ember Seasons. The custom never seems to have prevailed in the Eastern Church.

Our present Church calendar gives us four groups of Ember Days each year—namely, Wednesday, Friday and Saturday after the first Sunday in Lent, after Whitsunday, after September 14th and after December 13th. The Prayer Book says that these are fast days which require "such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion." To say the least, this should mean that Church people on these days ought to pray for their clergy and for the increase and strengthening of the ministry.

For the past three or four years our bishops have been faced with a serious shortage of clergy. It was the war, of

*Our Bishops*

James Ridout Winchester, the Bishop of Arkansas, was born near Annapolis, Md., on March 15, 1852.

He was prepared for college at the Episcopal High School and in 1874, was graduated at Washington and Lee University, where General Robert E. Lee and his son, Curtis, were successive presidents. As a lad the Bishop was one of the guard of honor at the bier of General Lee. Three years later, 1877, he was graduated from the Seminary in Virginia.

After serving as rector at Union Town, Ala., Wytheville, Va.; Macon, Ga.; Nashville, Tenn.; St. Louis, Mo., and Memphis, Tenn., he was consecrated in 1911, as Bishop of Arkansas. Honorary degrees have been conferred upon him by Washington and Lee University and the University of the South.

Bishop Winchester has been elected to General Conventions continuously since the epochal Convention of 1886, with the exception of the Baltimore Convention in 1892, when he was first alternate.

As a deacon under the late Rev. Dr. Joshua Peterkin at Richmond, Va., Bishop Winchester had a negro congregation which is now the independent parish of St. Phillip's Church. As a Bishop in the Church, Dr. Winchester was the first to elect and consecrate a negro suffragan.

course, which nearly depopulated our theological seminaries. Next spring, however, ought to see the graduation of one of the larger classes which entered after the war was over. It is comforting to know that most of our seminaries are packed full now and therefore still larger graduating classes are to be expected. But it is not so comforting to realize what a large proportion of our clergy are being recruited from other communions than the Episcopal Church. In the three years 1919 to 1922 thirty-nine per cent of those ordained were from other Christian bodies. One out of every eleven had been a minister in some other denomination. It means that our own Church people are not supplying their own ministry. There is need of a revival of the Ember seasons.

One thing more. To the laymen and laywomen—your rector needs and wants your prayers. It is easier to criticize him than to help him. He probably knows his own faults very well and frequently confesses them to God. Sometimes very likely he ought to be criticized. But he does ask that if occasionally you feel disposed to rake him over the coals, you will also feel disposed to pray for him at least four times a year.

**How Much  
By Christmas?**

The Emergency Relief Fund for Japan on December 1st totaled \$459,000.

*Our Young People*

By Rev. Gordon Reese

## ANOTHER PROGRAM

Topic: Our Time for Christ Program.

Music before the opening of the meeting, by pianist.

Opening Hymn—Come Thou Almighty King. 388 Old Hymnal.

Sentence Prayers—By ten "one-minute men and women," chosen and notified in advance.

Bible Reading in Concert—Ecclesiastes 12:1 to 7.

Answer roll call by stating approximately how many minutes you have given during the week to work for others.

Hymn—Awake My Soul, Stretch Every Nerve. 503 Old Hymnal.

Dealing with topic—divide those present into three groups: "One-minute men," "ten-minute men" and "thirty-minute men." Call the one-minute group to the front and with a brief introduction, ask them each to tell how one minute may be used for Christ. Do the same with each group. For suggestions, see below.

Prayer—For consecration of our time.  
Closing Hymn—Just As I Am.

One minute may be used for Christ:  
In prayer for a definite thing.  
In speaking a pleasant word of cheer.  
In smiling, not frowning.  
In giving a cordial handclasp of welcome.  
In speaking to the point, at your Y. P. S. L. meeting.  
In starting to sing with the first word.  
In answering the roll call enthusiastically (Did you ever hear the soldiers in our army camps answer roll call?)  
In being present exactly on time.  
In inviting some one to come with you to the meeting.  
In counting 60 before you speak harshly, impatiently or slanderously.

Ten minutes may be used for Christ:  
In reading the daily Bible readings.  
In phoning three absent members.  
In calling on one absent member.  
In calling on one sick member.  
In speaking on an assigned topic.  
In serving as Welcome Committee.  
In making a live report of work done.  
In stopping by for an uncertain member.  
In prayer before coming to the meeting.

Thirty minutes may be used for Christ:  
In preparing to speak one minute.  
In a Prayer Circle.  
In conducting a meeting.  
In visiting a shut-in.  
In Bible study daily.  
In reading a chapter of a worth-while book.  
In planning committee work.  
In writing a letter to home-sick student.  
In helping a younger boy or girl to prepare his or her talk.  
In a real good-time social.



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## Pastoral Letter of the House of Bishops

(THE OFFICIAL COPY)

Brethren of the Clergy and Laity:

Grace be unto you and peace from God our Father and the Lord Jesus Christ.

We are aware of the widespread distress and disturbance of mind among many earnest church people, both clerical and lay, caused by several recent utterances concerning the Creeds. Moreover, as the Chief Pastors of the Church solemnly pledged to uphold its Faith, we have been formally appealed to by eminent laymen for advice and guidance with regard to the questions thus raised.

We, your Bishops, put forth these words of explanation and, we trust, of reassurance.

1. A distinction is to be recognized (as in the Catechism) between the profession of our *belief in*, i. e., of entire surrender to, the Triune God, and the declaration that we *believe* certain facts about the operations of the Father, of the Son, and of the Holy Ghost, our Creator, Redeemer and Sanctifier. The former is far more important as expressing our relation and attitude towards the Personal God. But the affirmation of the facts, declared by Holy Scripture and a part of the belief of the Christian Church from the beginning, is of vital importance to faith and life. The Christian faith may be distinguished from the forms in which it is expressed as something deeper and higher, and more personal, but not by contradicting the terms in which it has always been expressed.

2. The Creeds give and require no theories or explanations of the facts which they rehearse. No explanation is given of the Trinity, *how* God is at the same time One in His Spiritual Being, and yet exists in a three-fold manner; nor concerning the Incarnation, of the *manner* in which the Divine and Human natures are linked together in the One Person of our Lord Jesus Christ; nor of the *nature* of the resurrection body, Christ's or ours.

3. The shorter Apostles' Creed is to be

interpreted in the light of the fuller Nicene Creed. The more elaborate statements of the latter safeguard the sense in which the simpler language of the former is to be understood, for instance with reference to the term, "The Son of God."

4. Some test of earnest and sincere purpose of discipleship, for belief and for life, is reasonably required for admission to the Christian Society. Accordingly profession of the Apostles' Creed, as a summary of Christian belief, stands and has stood from early days, along with Renunciation of evil and the promise of Obedience to God's Commandments, as a condition of Baptism.

5. A clergyman, whether Deacon, Priest or Bishop, is required as a condition of receiving his ministerial commission, to promise conformity to the doctrine, discipline and worship of this Church. Among the offences for which he is liable to be presented for trial is the holding and teaching publicly or privately, and advisedly, doctrine contrary to that of this Church. Individual aberrations, in teaching or practice, are regrettable and censurable; but they ought not to be taken as superseding the deliberate and written standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to the facts and truths declared in the Apostles' Creed.

6. To deny, or to treat as immaterial belief in the Creed in which at every regular Service of the Church both Minister and people profess to believe, is to trifle with words and cannot but expose us to the suspicion and the danger of dishonesty and unreality. Honesty in the use of language—to say what we mean and to mean what we say—is not least important with regard to religious language (and especially in our approach to Almighty God), however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under perhaps exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

7. Objections to the doctrine of the Virgin Birth, or to the bodily Resurrection of our Lord Jesus Christ, are not only contrary to the Christian tradition, but have been abundantly dealt with by the best scholarship of the day.

8. It is not the fact of the Virgin Birth that makes us believe in our Lord as God;

but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

9. The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on Whom and on faith in Whom depends the whole world's hope of redemption and salvation.

10. So far from imposing fetters on our thought, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisitions, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The Truth is never a barrier to thought. In belief, as in life, it is the Truth that makes us free.

### Tells Women of Value of Religious Study

Marguerite Wilkinson, poet critic and lecturer, who was one of the students at the Berkeley Divinity School for Women last summer, told a group of young women of the value of such study last Sunday evening at St. Mary's Church, New York. Mrs. Wilkinson told what the course was like at Berkeley, and what it might mean to those who desire a better intellectual grasp of the Christian faith.

### From the Bulletin of ST. ANDREW'S CHURCH Berlin, N. Y.

MANY parishes are arranging to have copies of Church papers sold at the Church door on Sundays. One of the best weekly Church papers is "The Witness," which sells for only five cents a copy. The Rector wishes that every family would read it each week. It is not only very interesting, but it contains such valuable information concerning the life and work of the Church that every one should have it. No one can be a well-informed Church member who does not read a church paper. Subscriptions will be received by the Rector for three months at fifty cents, or at two dollars for the year.

Bishop Johnson, of Colorado, the chief editor of *The Witness*, is writing a series of special articles, entitled "The Way of Life" that began in the issue of Dec. 8th. There are also several "Witness Books" which may very well be added to your library. If you have no Church books in your home, send for some of these.

REV. HENRY HALES GIFFORD

Rector of St. Andrew's.

### THE WITNESS FUND

Each year our readers donate a substantial sum to enable us to send *The Witness* to several hundred clergymen and lay communicants who would otherwise be obliged to be without the paper. The total received last year was \$250.00.

We acknowledge with thanks the following gifts to this year's fund:

Mrs. Joseph Taylor	.....\$	.50
Edgar A. Fuller	.....	1.50

Total for 1923 .....\$165.50



## THE WAY OF LIFE

By Rt. Rev. Irving P. Johnson, D. D.

### II. Repentance

The road to Christian discipleship is not an easy one and so it is not surprising that "few there be who find it."

It is hard enough to get ourselves into a humble frame of mind, but when we do succeed in making this approach, the first reaction is apt to be bewildering. The gulf between the seeker and Christ is such that one is driven from humility to despair. "Depart from me for I am a sinful man, O Lord!" is the natural expression of the hopelessness of it all.

No one can face this real difference between holiness and sin without desiring to escape from the agony of the comparison.

We naturally desire to get away from anyone whose character and life is a conscious rebuke to ours.

This is noticeable in children who respect and admire their parents.

When a child has wilfully disobeyed a good parent, the child is anxious to escape from that parent. Nothing so dreadful as the presence of the one whom the child loves much and therefore fears greatly.

"Thou art a merciful God, therefore art thou to be feared" expresses exactly the confusion of mind with which a child dreads such an interview with his best beloved.

It is the tendency of the one who is in the wrong to avoid the one who is in the right and to keep out of his way.

The author of Genesis is expressing this consequence of sin quite correctly when he tells us that Adam hid and did not want to see God's face.

There is nothing that the ordinary man dreads as he dreads the acknowledgement of sin.

Far better to occupy oneself in seeking an alibi than to confess the facts.

So Adam lays the blame on Eve and Eve upon the serpent.

So the outstanding expression of religion in America today is that of confessing the other man's sin.

There is no confusion or shame in that. It is too much the fashion of the pulpit today to paint the sins of the drunkard to a highly respect-

able congregation. It is quite the fashion of reformers to reform the other man, but it does not go in the presence of Christ as it does not go in the face of justice.

It is no defense for oneself to be able to accuse others.

"Thou art the man" who is facing the Christ.

It is right here that you determine whether your religion is to be a reality or merely a deceiving of yourself. The road to Christ must pass through this spiritual reality. If you deflect from a confession of your own sin and take refuge in accusing others, you are on the road to hypocrisy which is the perversion of religion.

The one thing which approved itself to Christ, even when that was about the only thing, was the agonizing cry, "God be merciful to me a sinner."

It is essential to right living that a man be ready to face facts concerning himself, even when those facts are disastrous to one's self-conceit.

What is sin?

"It is a disease" says one. Then it should be cured before it ends in death.

"It is an error of mortal mind," says another. Then it should be corrected.

"It is a violation of the law." Then it will end in destruction and should be rectified.

"It is rebellion against God." Then it is necessarily a bar to union with God and should be removed.

It is more than that. "It is," as St. Paul says, "a condition of bondage."

The only child who is free is the one whose relations with his parents is that of a healthy truthful obedience and of joyous confidence.

We are called to be Sons of God and therefore should remove at once that within us that creates a barrier between son and father. This is what Christ came to do.

"Behold the Lamb of God that taketh away the sins of the world."

How can he take them away? Only when we place ourselves in the relationship which enables him to cure the disease; to rectify the error; to establish the law; to be the mediator between man and God.

So long as sin remaineth there cannot be faith and hope and love; but doubt and despair and bitterness.

Christ and His Church and His ministry exist to put away sin, for

unless that be done what does it avail us to seek after God.

It is for this reason that the Gospel of Christ may be said to start with the word "Repent!" Repent for then the Kingdom of Heaven is within your grasp. Refuse to repent and there is no opportunity to begin. What then is repentance?

It is the simplest and the hardest thing in the world.

It is to examine yourself pitilessly to find within yourself the root of bitterness.

It is to freely acknowledge what you find regardless of the shame.

It is to confess it in words to Christ, and if you are unable thus to quiet your own conscience, then to be sufficiently in earnest to go to some minister of God's word to receive from him the pardon which Christ has given through His Church to such as are really penitent.

The ministry is a ministry of reconciliation and if the minister refuse to be a minister of reconciliation when sought by the penitent, he is unmindful of his office.

It is to feel such sorrow for sin that there is no shame so great as the shame of going on in sin.

It is to be willing and glad to make such restitution for sin as your conscience may dictate or your spiritual guide may direct.

Neither Christ nor His Church has the desire to compel a man to make confession; nor have they the right to turn aside from hearing the confession of one who is earnestly striving to put away sin.

If one from the planet Mars was to come on earth and see the attitude which men take relatively to disease of the body and the sin of the Soul, he would say that men are terribly in earnest when they are afflicted with disease and not at all alarmed when they are steeped in sin.

And yet men know that disease can destroy only the body, whereas sin can destroy the man, robbing him of all that God has promised to bestow upon him.

I shall never forget the confusion and shame when as a young man, I made my first confession, because my sins troubled me; and the feeling of exaltation when I received the absolution, because I knew the deadly nature of my sin and I believed that God had given power and commandment to His ministers to declare and pronounce to the penitent,



the absolution of their sins.

I make no statement beyond that which this Church declares in her formularies and that is that those who cannot quiet their own conscience should go to some minister of God's word, and I make no apology for believing that if the Church has given her ministry the power of pronouncing a collective absolution, she has not deprived her ministry of pronouncing a specific one. One thing I do know and that is that men today seem to be lacking entirely in the sense of the fatal character of sin in themselves, although widely conscious of the iniquity of sin in their neighbors; and more than that I am convinced that a nation so widely guilty of confessing their neighbor's sin is on the way to a carnival of hypocrisy unless they are more concerned as individuals with those sins which are destroying the joyousness of their own lives.

Penitence is that act of self accusation and self crucifixion by which a man dies daily in his self-humiliation.

Of course it fills us with shame, but the shame lies not in the act of confession but in the fact that the sin is there.

It is for this reason that the Church bids us to examine ourselves before we presume to eat of that bread or drink of that cup. As St. Paul says we are to judge ourselves that we be not judged of the Lord.

I am more and more convinced every day that people live and die without the joyousness of faith and the comforts of God's grace, because they are unwilling to drag themselves before the tribunal of their own conscience.

They do not escape the shame of sin; that cannot be avoided, for that which man does in secret and of which he fails to repent, shall some day be known of all men because it shall be proclaimed upon the house-tops.

God loveth a contrite heart as any father does and a sincere and earnest penitent even though he or she might have been a great sinner, Christ never rebuked.

If therefore we are to put first things first in one spiritual combat, let us not imagine that God will reveal Himself to mere intellectual curiosity for He will not. "God resisteth the proud and giveth grace to the humble" and the first sign of our true humility is to be found in the sense of our own unworthiness when we come into the presence of Jesus Christ.

It is the supreme test of our spiritual sight that we can see the comparison and find our first reaction in the profound consciousness of our own unworthiness, when we come into Christ's presence.

God does not separate men into the sinless and the sinful for there are no sinless; but God divides sinners into those who are really sorry for their sins and are willing to confess them; and those who are unconcerned about their sins and are content to die in them.

Those who confess their sins have an acute pain at the time; whereas those who conceal their sins, even from themselves, are never free from the chronic condition of a wound not healed.

It is tragic to see elderly people bound and chained with the fetters of a sin which if they had ever had the courage to face truthfully and to confess penitently, Christ would have released them from their bondage.

Even now it is not too late if they can bring themselves to see that

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## Social Service

By William S. Keller, M. D.

### WHO'S WHO—IN CHILD PLACEMENT

In the consideration of social problems, there is a distinct advantage in knowing actual figures within a certain radius.

The Cincinnati Children's Home is, and always has been, a non-sectarian placing agency. A recent survey made by the officers of this institution consists of current cases of placed-out children numbering 1,073 (Girls 549, boys 524). This includes children under twenty-one years of age, at the present time, under the supervision of the Home.

The average length of stay of the child in the Children's Home prior to placement, is six months. This is a very busy six months. Legal findings and adjustments are made in nearly every case after the child comes to the institution.

A careful investigation is made of the family from which the child comes. Medical and mental tests, corrective operations and treatment are all attended to before the child is placed in a home.

Social workers, matrons and superintendent try every possible means to become acquainted with the child. They discover from its temperament and ability, for what sort of a foster home the child is fitted. It is obvious that a "pint" size child should not be put into a home where "gallons" of opportunity will be available for its training. Nor is it wise to put a "gallon" capacity child into a home that cannot supply its demands for an opportunity.

Every child must have a good home, a fair chance, its capacity for assimilating opportunity must be considered both from the angle of the child's ability and its limitations.

The available homes are studied and an earnest effort is made to put the child into the right home, rather than to fill applications for children in order that the applicants are hurriedly supplied. There is one rule that largely governs their efforts, that the religious complexion of the foster home shall be determined, as far as possible, by the religion of the home whence the child came. When there has been no church connection, as is often the case, the child is given the benefit of the best family available irrespective of its (protestant) denomination.

Roman Catholic and Jewish religious organizations have in this community, as in most other communities, taken care of dependent children of their own faith, in such excellent fashion, that comparatively few children of these faiths pass through a non-sectarian agency. Kindly keep this in mind in the consideration of the following figures.

It is found that 883 placed out children from the Cincinnati Children's Home are actively affiliated with some church; 109 have no religious application, as far as can be determined.

In this entire number, the denominations

are represented in the following manner: Methodist, 246; Presbyterian, 127; Christian, 111; Baptist, 90; United Brethren, 67; Lutheran, 57; Episcopalian, 37; (Catholic), 35; Congregationalist, 26; Evangelical, 16; Reformed, 14; (Jewish), 12; Christian Scientist, 10; Friends, 7; New Thought, 4; Dunkard, 4; Unitarian, 2; Miscellaneous, 18.

It is interesting to note that the occupations of the foster parents are as follows:

Farmer, 231; salesmen, 76; skilled mechanics, 55; railroad employes, 40; managers, 39; medical profession, 33; merchants, 30; foremen, 30; building trades, 28; laborer, 26; skilled laborer, 26; carpenter 23; etc.

These figures represent an interesting study and are most illuminating and significant in the analysis of groups, who are assuming the responsibility of this phase of a child welfare program in a given community.

We have every reason to believe that these figures are comparable to other communities of similar size and social importance.

In the social service columns of the Witness you will quite often find articles on "Child Welfare," "Child Psychology," etc. We are firmly convinced that, in the child, lies the great hope of the future.

There are many questions now-a-days which bother educators and sociologists. It is often said that one of the greatest hindrances to continuous, uninterrupted, human progress is the lack of understanding, and break between the generations, because each new generation has to start over again, in part forgets, and is scornful of the wisdom of the past. If men could live much longer it is argued, they would know how to live much better. One can, in a measure, excuse some of the mistakes of youth.

Mature adults, however, often con-

firmed in their mistakes, unwilling to learn, represent an entirely different group. The Episcopal Church has spent a great deal of time, in convention, discussing the divorce problem. Sociologists have repeatedly told us that, "the child is the tie that binds" and that "childless marriages are prone to be unhappy marriages," etc. We fully appreciate the causes for childless marriages. We acknowledge with becoming humility the delicacy that is required in handling this problem.

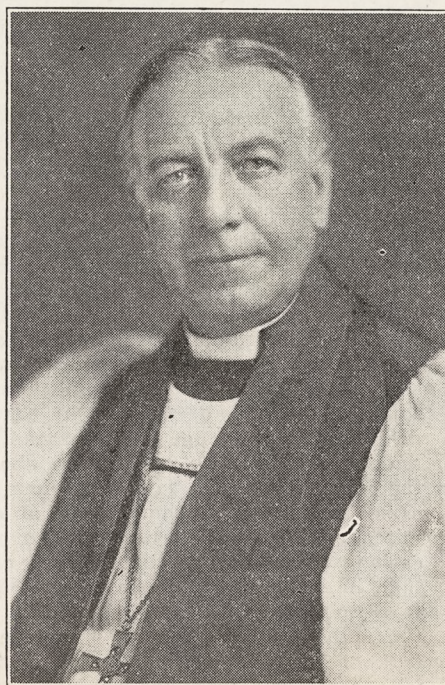
The sociological facts, however, leading to divorce, must be handled intelligently and in no uncertain terms.

The Episcopal Church has among its church institutions a vast number of child-caring agencies, probably more than any other protestant denomination. Except for the Church Home Society in Boston, under the splendid direction of Miss Katherine P. Hewins, we have yet to find an institution in the Church that will measure up to modern standards, and pursue a scientific program. Scientific, sociological facts do not change to any marked degree.

The Church is either not seriously interested in divorce, or it is wilfully determined to pursue a sentimental rather than a scientific program. It is quite reasonable that we should expect from our leaders a modern, scientific, sociological program. This statement is not a reflection on the Executive Secretary of the National Department of Social Service.

No one knows better than I the obstacles he has met. After all, he cannot go any further, or faster, than the Bishops and members of the National Council will permit.

In the meanwhile, the Church will fail to prove to the scientific secular world, or, to the enlightened Christian world, that it is vitally interested in divorce, or, many other social problems.



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## VOCATION AND AVOCAATION

BY MOTHER EVA MARY

Superior of the Community of the Transfiguration

With the young people on the threshold of active life while still in the academic vestibule of preparation, the really burning question with all who are serious, is the great decision as to what they will do with the life that stretches out before them in an almost limitless range of opportunity.

Opportunity radiates like the spokes of a wheel. When we choose one line of development we cut ourselves off from others, so that every choice narrows us down to a single line of achievement. And the choice has to be made while we are so young, the faculties of judgment and calm decision so undeveloped and so easily unbalanced by some rush of emotion or passion. It seems so strange that the most vital and far-reaching decisions of life have to be made at its beginning before the mellowing of experience. What a wonderful trust God puts in youth. Our elders, parents, teachers, friends do not at all have the same confidence and trust in the ability of the young to make their own life decisions. They are ever trying to control or to thwart what they feel to be green inexperience and instability of purpose in those for whom they assume responsibility. This is far more marked in the irreligious than in the religious educators of young people. It is the educators opposed to the principles of religion, who are most eager in the exploitation of their views, perhaps to justify to themselves their position in the reflection from the limpid mirrors of young minds under their influence. Really Christian parents or teachers learn to have the same sensitive regard for the sovereignty of the human will, its right of choice, that God shows us in His Providential dealings with us.

Always He allows choice. And He gives us the opportunity to choose, and that means, of course, something of His own to choose, or to refuse. And this we call Vocation, because it is the secret voice of God within us telling us what choice it would please Him for us to make, yet not compelling us in any way to do His will, leaving us free to disregard His Vocation, if we choose and follow some Avocation more immediately pleasing to us.

There has been some loose usage of these two words in this last generation, which tends to obscure their real meaning. We hear of vocational schools and find to our surprise that in the minds of those who devised them they are trade schools. We hear of young people urged to choose their vocation in life and then prepare themselves for it, and to our confusion we find some business or profession, some way of making money is meant. It is, of course, an entire misuse of terms. Avocation would be the proper word to use in such connection, for vocation means distinctly the call or urge of an inner voice to do some work for God, some service for mankind, and has nothing whatever to do with earning one's living or making money.

Now the young soul is particularly

adapted to hearing that inner voice of God, before it is dulled and hardened by selfishness and many contacts with the world—disillusionment as we are apt to say of a soul that has lost its ideals. As if ideals were illusions! Even the Platonic philosophy concedes they are the real things, even Hegelians build the universe of them. But our modern materialists call them illusions. And it is because they themselves have lost them, have impoverished themselves so vastly that they can no longer call their souls their own, nor even think in soul terms at all. This is why God trusts the young with the priceless gift of vocation. They have not yet sold their souls to the world. They may do it, many are intending to do it, but it is not yet done.

There are varieties of vocation, the Apostle tells us, but One Spirit. That is all the differences in vocations are but different forms of one consecration. All Christians are called to be saints, that is the common vocation, but as there is great variety in the company of the saints, so there is difference in the line of vocation. But recognizing that fact, I would like to consider it for this brief paper under one aspect, the vocation to the Religious Life, and especially in its appeal to women.

The Religious Life means a life bound by rule to certain religious observances. It can be lived in solitude, but it is more easily and naturally lived in Community, and so, various Communities have been voluntarily formed in the Church for fostering and protecting the life of vocation and bringing it to its full fruition. These various Communities, while having one fundamental principle, are formed on varying rules of life, emphasizing different aspects of the original spiritual concept of personal and corporate consecration to God. This introduces the note of variety into the Religious Life and opens a considerable choice in the line of vocation itself. Vocation to the Religious Life comes primarily from God, choice of some special Community in which to fulfill that vocation is quite within the human will. The special forms of work of one Community may offer special outlet to personal gifts or tastes not so readily found in another; the spirit of one Community may be more genial, more socially developed than that of another; prayer may take a more prominent, perhaps a more intercessory character in one Community than in some other. This does not mean that it is desirable to go from one Community to another to try each one before choosing the one you like. There is a specious form of self-will in such a thought and an entire misconception of the true character of vocation, which is rather that of being chosen than of choosing. It does mean that before the step is taken of going into some Community for training, it would be well to know something about it, get in touch with some one who has personal knowledge of it. All gifts can be utilized to God's glory and the service of humanity

in any one of the established sisterhoods of the Church, and we need not be much afraid of choosing wrong, for in so important a matter as vocation, if we give ourselves into the hands of God, we shall be guided aright.

The pursuit of a happiness is declared in our Independence document, as one of the inalienable rights of humanity. Significantly it is stated there, "the pursuit of happiness"—not its attainment. "Call no man happy until he is dead," cried Croesus condemned to a miserable death after a life of selfish splendour. But in the life of vocation, there is happiness. All human joy lies in the heart of God. Those who dare to believe that the path of sacrifice leads to happiness, may gather its beautiful flowers in this life and without pursuit, simply in their ordinary course. It is not the goal, it is simply the accompaniment of the consecrated life. It is because any soul really given over to God cannot be anything but happy. It is its natural condition. The privilege of the secret vocation to the Religious Life, the extraordinary fact that God wants me and is wooing me to His love and His service, is an overwhelming thought of itself. That the life He calls us to is not one of blank ease, but has its difficulties is a challenge to the eager soul. And the fact remains that He can use me for greater and higher service than we could ever imagine for ourselves in all our day dreams.

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## The Church in the Philippines

Bishop Mosher, writing about matters in the Philippine Mission, says:

"We are getting a curious condition. During the present year we have been so fortunate as to have six women appointed to this Mission, thus filling all but a few of the vacancies in our existent work. But not one man has yet been appointed, either clerical or lay, though we have constantly appealed for several. We have many openings for new work and should take advantage of them as rapidly as possible, but not, we believe, if new work, when begun, cannot be rounded out by Church services and sacraments, for which we must have more clergymen.

"If the latter would come, then we should ask for still more women, for we very much need to adjust our present activities and get away from the unbalanced condition in which the Mission now is. This would be brought about by re-commencing work among Filipinos, enlarging our work among the Chinese, steadying that among the Americans, and 'lengthening the cords' in the Igorot country and among the Moros. Until this is done it must be considered that our work lacks balance and is not substantial."

In another letter the Bishop gives certain details of the very interesting positions for which these priests are needed. Two are wanted for work among Chinese. There are perhaps 80,000 Chinese in the islands, and they form a most important element in the business life, as they carry practically 90 per cent of all the retail trade of the archipelago. In addition to this retail trade they are also in some of the largest ventures here.

Twenty years ago we began church work among them, and by common consent they have been left to us as particularly our field. After all these years we have only one congregation among them, a splendidly flourishing one, but still only one.

We have recently begun services in the Cantonese dialect (spoken by one-tenth of the Chinese here) by using a Chinese lay reader. We should have an American priest capable of speaking that dialect and of developing a parish using it.

We need also another priest to work among the Amoy-speaking Chinese; we contemplate a second parish in Manila when we have the priest, and the extension of the work to the Chinese in the other islands of the group. At present our entire work depends absolutely on the Rev. H. E. Studley and Mrs. Studley, who began and developed it. They are the only missionaries in the islands who speak Chinese. We need two priests, young men, bright, able to learn a difficult language, and devoted.

Second—two priests for work among Filipinos. In the twenty-one years of our Mission's history we have done but little for the Filipinos themselves. Conditions have changed since the American occupation, and now there are many of them who are lapsing into unbelief. We should be at work among them, and aggressively so. Our first need is for a priest who is a trained teacher and capable of developing and carrying on a high-grade school. It

is not worth our while to open a school unless it can maintain the good standards reached by the public schools. But here will lie a splendid opportunity for missionary work.

St. Luke's Mission in Manila is in a part of the city where a missionary and settlement work combined could be a great power for good. A priest is needed immediately for the Mission chapel and also to act as chaplain in the hospital, which is located on the same compound, as the Rev. G. C. Bartter will shortly be transferred to Baguio and the parish will be vacant.

Third—All over the islands our own fellow-countrymen are scattered, surrounded by influences that are everything but Christian. We should not forget them or permit them to forget God. There should be, connected with the Cathedral, a canon missionary who would go about the archipelago and minister to them. It would be a hard, discouraging work, the results of which could never be shown in a tangible way such as a parish organized or a church built—but nevertheless it would be a service no whit the less valuable to the Master whom we serve.

If we had these priests at work now, in addition to our present staff, it would be felt that we had established a work that was well rounded out and that could be made effective. At present we are so hampered that even what we are doing is not being well done. The work is delicate and difficult, and is such as can be done only by men of real ability, as well as of deep consecration.

### Bishop Longley Ordains His Son

The Rt. Rev. Harry Sherman Longley, D.D., Coadjutor of Iowa, ordained his son, Harry Sherman Longley, Jr., to the Priesthood on the first Sunday in Advent at Trinity Church, Iowa City. The Rt. Rev. Theodore N. Morrison, Bishop of Iowa, preached the sermon on the text, "Heaven and Earth shall pass away; but My Words shall not pass away." The Rev. Edward H. Rudd of Iowa Falls presented the person to be ordained. The Rev. Felix Pickworth read the Epistle and the Rev. Walter E. Stockley read the Gospel.

The Rev. Harry Sherman Longley is rec-

tor of Trinity Parish, Iowa City, giving part of his time to work as Student Pastor for the Episcopalians at the State University.

### Bishop McElwain Ordains

#### Rev. John Temple

On November 27th, in St. John's Church, White Bear Lake, Minnesota, Bishop McElwain advanced the Rev. John Temple to the Priesthood. The ordained was presented and the sermon preached by the Rev. C. W. Sprouse of St. Mary's Church, St. Paul. Four other clergymen united in the laying on of hands.

### Mission Stations

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## GENERAL NEWS OF THE EPISCOPAL CHURCH

### Mr. Chalmers Goes To Dallas, Texas

The Rev. Robert S. Chalmers, Rector of St. Mark's Episcopal Church, Toledo, Ohio, has been called to be Dean of St. Matthew's Cathedral, Dallas, Texas to succeed the Very Rev. J. H. R. Ray, and has signified his acceptance of the call. He will enter upon his duties about the Feast of the Epiphany.

Mr. Chalmers is completing his sixth year as Rector of St. Mark's Church, Toledo. During his ministry there the Parish House has been practically remodeled, the Chancel of the Church completed and an organ installed and a new Rectory purchased. The total amount expended on improvements exceeding \$80,000.00. The Church School has become noted for the high standards maintained and particularly for the system of week-day religious education carried on in co-operation with the public schools of Toledo. Miss Edith H. James has been in charge of this work, which has been also under the supervision of the National Department of Religious Education.

Mr. Chalmers' departure for the Southwest will mean many changes in the Diocese of Ohio. He is a member of the Diocesan Council, Chairman of the Department of Religious Education, a member of the Department of Nation-Wide Campaign, and also a member of the Committee on Appropriations. He has been largely responsible for the inauguration and rapid growth of the Gambier Summer Conference, of which he is the Executive Chairman. He has also been actively identified with all Summer Conference work in the Province of the Mid-West. As head of the Department of Religious Education he was largely interested in the young people's movement and not only inaugurated the Diocesan Society in Ohio, but was Chairman of the Advisory Committee of the young people's work in the Province of the Mid-West. Mr. Chalmers was a Deputy to the General Convention at Portland in 1922.

### Religious Education Mission In Grand Rapids

St. Mark's Pro-Cathedral and Grace Church co-operated last week in a notable movement taking the form of a Religious Education Mission conducted by Mr. Edward Sargent of New York, Secretary of the National Department of Religious Education, and Miss Mabel Lee Cooper, Psychologist of the Memphis Public School

System, Professor of Education at the Tennessee State Normal School, and also connected with the National Department. The meetings of the week may supplement, or perhaps for a time supercede, the Diocesan Normal School that has been in operation the past two winters. The general purpose of this week is that parents and teachers may be enabled to know in a scientific and intelligent way "The Child—his Development; and the contribution parents, home, school and the Church should make to this development."

The first session of the Mission was held Monday, December 3, at Grace Church, beginning with a brief service followed by supper in the Parish Hall immediately after which Miss Cooper spoke on "The Importance of Religious Education." She was followed by Mr. Sargent, whose topic was "The Problem of Education." Miss Cooper closed the meeting by telling two delightful stories for children illustrating the nature and origin of the myth and fairy story and their essential value in education. There was an excellent attendance of about two hundred persons and the speeches of both speakers were so valuable, impressive and interesting that the enthusiasm created must have the effect of greatly increasing the attendance at subsequent meetings. Mr. Sargent's subjects for discussion during the week are "The Problem of Education," "The Rhythmic Unfolding of Personality," "The Boy by Ages," "The Girl by Ages," "Religion the present Need."

Miss Cooper's subjects are "The Importance of Christian Education," "What Constitutes a Teacher?" "The Religion of Childhood, Youth and Maturity," "Discipline vs. Punishment," and "Christian Nurture; the Contribution of the Church to the Above Needs." The Mission prom-

ises one of the greatest benefits ever enjoyed by the Diocese and it is hoped that large numbers of Church people from neighboring parishes will be able to attend the sessions.

### Consecrate Church In Cincinnati

Rejoicing marked the consecration of the Church of the Nativity, Price Hill, Cincinnati, Rev. James Howard Fielding, B. A., Rector., on the Sunday next before Advent. Bishop Reese was the consecrator and on the previous evening was the guest of honor at a Parish supper. The Parish dates from 1875, when it was founded by the Rev. J. M. Kendrick, who was later Bishop of New Mexico and Arizona. The cornerstone of the present beautiful stone church was laid in 1891 and the church opened for services a year later, Bishop Vincent officiating at both services. The church has fine parish house, the materials for which came from the old parish house of Christ Church and which were given by Mrs. Mary Emery. The parish is in a very satisfactory condition, thanks to the combined efforts of the rector and his loyal congregation.

### Bishop Webb Ordains Deacons at Nashotah

At the Chapel of St. Mary the Virgin, Nashotah House, Nashotah, Wis., on Tuesday, November 27th 1923 the Rt. Rev. William Walter Webb, Bishop of the Diocese, ordained to the Order of Deacons Harold Rushton Bell, Edward Leonard and (acting for the Bishop of Chicago) Harold Franklyn Morton. Rev. Mr. Leonard sang the Gospel. The ordinands were presented by the Vy. Rev. Benj. F. P. Ivins, D. D., Dean. The Litany was read by the Rev. Fr. Stewart, M. A. The Rev. Messrs. Bell, Leonard and Morton will continue in

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their course at Nashotah Seminary until graduation, next June.

### St. John Cathedral to Have Only One Spire

The question of spire or spires, tower or towers, of the Cathedral of St. John the Divine, New York, has been definitely settled. A design drawn twenty or more years ago called for one great tower. Later architects declared foundations thus far planned were inadequate. A design was then submitted that called for two central spires, and many supporters of the Cathedral plan favored them. Still further architectural ability and study have fixed upon one spire, but of smaller proportions than the original one drawn, and much loftier. It is now settled that the New York spire will exceed in height St. Peter's at Rome and all other Cathedral crosses, save only the companion crosses that surmount the great edifice at Cologne, Germany.

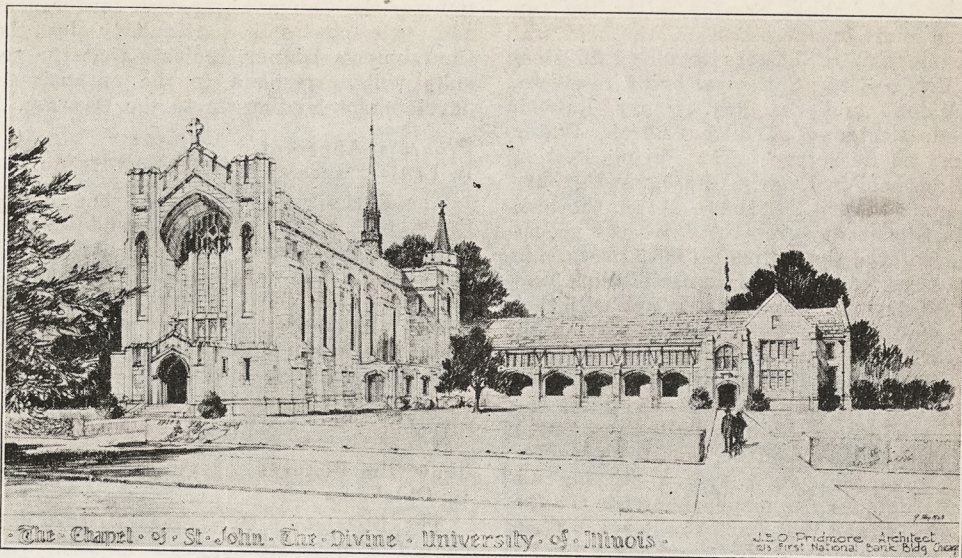
A movement is to be entered upon at once to secure funds with which to complete the nave. It is claimed that such accommodations are much needed, since attendance at the Cathedral is now running 200,000 persons a year. The original cost a quarter of a century ago was set at \$10,000,000. At the time a Vanderbilt said \$1,000,000 was enough to put into such structure and offered the amount. Now the sum said to be required may reach \$25,000,000, the same to include some endowment, however, for already the expense of maintenance is well toward \$100,000 a year. In ground space covered the New York edifice will be 109,082 square feet, which is exceeded only by St. Peter's, Rome, and the Cathedral at Seville, Spain. Announcement has just been made of a pledge of \$100,000 toward endowment of a Synod House, one of the buildings auxiliary to the New York Cathedral.

### Broadcasts the Message Of the C. L. I. D.

At the invitation of the Crowley manufacturing Co. of Cincinnati (Station WLW) the message of the Church League for Industrial Democracy was broadcasted last Friday afternoon by a secretary of the League. A few minutes after the broadcasting a telegram was received from Seattle, Washington, stating that the message had been clearly heard there.

### Mr. Schaad Reaches Them In the South

In October and November the Rev. Julius A. Schaad, National Missioner, conducted a unique series of mission services and conferences in the Diocese of Tennessee. There was an eight-days' preaching mission in each of the three Convocations of the Diocese, held in St. Luke's Church, Cleveland, Grace Church, Memphis (this being a city-wide mission with all the local parishes co-operating), and St. Peter's Church, Columbia. Bishop Maxon had arranged that the several Convocations should hold their fall sessions at these churches during the mission periods, and Mr. Schaad gave in each a most illuminating presentation of the Church's program, and also addressed the members of the Auxiliary and other women's organizations, holding their convocational meetings at the same time. He also conducted for the



clergy of each convocation a "clinical conference" on the holding of preaching missions.

The sessions of the Convocations were the best attended in years. Every Priest of the Diocese in active parochial work was present; every parish and organized mission in East Tennessee was represented by one or more lay delegates at the Cleveland meeting; and almost all those of West and Middle Tennessee at the Memphis and Columbia meetings. A greatly increased enthusiasm for the Church's program, both diocesan and national, was aroused, and a determination was shown to exert every effort in the coming canvass to secure pledges to meet in full the diocesan budget for 1924, about 25 per cent larger than that of 1923, as well as Tennessee's quota for the General Church program.

The Bishop Coadjutor is planning to secure Mr. Schaad's services for a similar series of missions, one in each convocation, before Lent, and to arrange a third series for later in the spring.

### Playing the Game According to Rules

"Congratulations!" writes the rector of St. James' Church, South Pasadena, to his people. "Your offerings toward the General Church Program this year have been so generous and so regular that the treasurer is already able to report that our entire quota, amounting to \$3,256, has been paid in—almost two months before the end of the fiscal year." (In fact, the total fig-

ure was then over \$3,400 with more to come).

"Only one thing," he continues, "could have brought this about and that is a generous and whole-hearted co-operation from practically every communicant of the parish. The attainment of this goal for the first time since the Nation-Wide Campaign was inaugurated in 1919 is achieved because of the faithfulness of the individual giver."

With this may be quoted the same rector's statement to the diocesan Men's Club when he declared his parish had demonstrated that "any church playing the game according to the rules and following the plans of the National Council is sure to succeed, but individual effort at cross-purposes brings failure."

### Hold Festival Service in Cathedral

The Annual Festival Service of the Servers' Guild Union of the Hartford Archdeaconry was held in the Cathedral in Hartford, Conn. One hundred and fifty boys and young men were present with their rectors, some coming from long distances. A supper was served in the Parish House preceding the service. This

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being the Annual Service, after the supper a short business session was held with the election of officers resulting in Dean Colladay of the Cathedral being re-elected President and the Rev. Henry Baldwin Todd, Rector of Trinity Church, Waterbury, as Secretary. The Spring Festival will be held in Trinity Church, Waterbury, Conn., on April 23, 1924. After the business session at seven-forty-five the procession entered the Cathedral with processional crosses and banners the Guild from Trinity, Waterbury, being first in line with their Crucifer leading by reason of having the largest representation present. This honor has been accorded Trinity Guild the last four gatherings.

Rev. Bernard Iddings Bell, President of Saint Stephen's College, was the preacher, and gave the young men a stirring and memorable sermon emphasizing the thought of service and that from the Servers' Guild we might well look for candidates for the Priesthood. It was a most impressive sight to see this splendid and large company of manly young men and boys committed to serve at the altars of our Parish Churches and as need requires.

#### Working Under Handicaps

A heavy snowstorm, which was most severe in the capital district, covered the Diocese of Albany very generally on November 25th, the Sunday appointed for the diocesan-wide Every-Member Canvass. This necessitated postponement of the Canvass in various places, although in many parishes it was made practically according to schedule. Consequently the returns are not yet definitely known; but the prepara-

tion for the Canvass by parish conferences and meetings and particularly by the Churchmen's Dinner, indicate that the results will correspond to the enthusiastic development leading up to the Canvass.

#### Progress Apparent In Little Places

The Executive Secretary has been going the rounds lately with the Archdeacon of Western Oklahoma, the Ven Joseph C. Jamison. Visits were made to Clinton, Hobart, Mangum, Alva, Woodward and Anarko. If one wants to become enthused about the work of the Church, take a trip with your Archdeacon and see some of the progress being made even in these little places!

#### Show 'Em Pictures In Oklahoma

The District of Oklahoma has just purchased a new stereoptican lantern with which it is planned to show the pictures of the Church at work throughout the world.

#### Thanksgiving Union Service At Albany Cathedral

On Thanksgiving Day the various parishes in the city of Albany united in a praise service held at the Cathedral of All Saints. There was a large congregation that nearly filled the center of the cathedral. Dean Carver preached the sermon, and both Bishops, together with the various rectors throughout the city, were in the chancel.

#### Bishop Thurston Opens New House

Bishop Thurston officially opened the

new Parish House of St. Matthew's Church, Enid on St. Andrew's Day and in connection with the visit confirmed a class in Confirmation. St. Matthew's is fast taking its place as one of the most active congregations in the District and wonderful progress is being made, all under the leadership of its devoted minister, the Rev. Charles K. Weller.

#### Bishop McDowell Gets Real Co-operation

When Bishop McDowell visited Livingston, Alabama, this fall, the Methodist pastor offered his church for the service, all other services in the town being suspended. Twenty-two years ago the same pastor gave

## By Far the Best

A BISHOP of a mid-western Diocese writes *The Witness* as follows: "I am enclosing a copy of the list of my clergy. Would it be possible for you to check off those who take *The Witness*? I would like very much to send those who do not take it copies of it for Christmas. I think it is by far the best family Church paper we now have."

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his church to Bishop Barnwell, and Livingston still remembers the sermon.

**Mr. Franklin Stirs Atlanta**

Mr. Lewis B. Franklin has visited the diocese during the past month in the interests of the Nation-Wide Campaign. He held many conferences with individual vestries and then attended and addressed a large banquet in Macon and a well attended luncheon in Atlanta. The result of his visit has been that the people have taken a greater interest in the work of the Church than ever before and though the program this year calls for a larger amount than ever before it is earnestly believed that that amount will be subscribed.

**Florida Parish Suffers Severe Loss**

Fire occurring before daylight on November 27th completely destroyed Holy Cross Church, Sanford, Florida, together with the parish house and rectory. The total loss is estimated as nearly \$60,000 and the insurance is \$20,000. Both the parish house and the rectory were burning when the alarm was given, the fire starting from the bowling alley, supposedly from a lighted cigarette dropped there the previous evening.

The three buildings and a nearby residence which shared their fate, were all of wood and burned with great rapidity while the fire department was helpless through lack of water pressure. Rev. Mr. Peck and his mother (who is eighty-two years old) were awakened by the fire and narrowly escaped personal injury, Mrs. Peck having to be carried out of the rectory, almost overcome with smoke. Part of her belongings on the first floor were saved, but Mr. Peck lost everything, his clothing, his library and all the parish records, with much also which cannot be replaced.

Chancel furniture, the Eucharistic vessels and some of the pews were removed from the Church, but all of the excellent equipment in the parish house was destroyed, this including a recently added radio outfit.

On the morning following the fire, Mr. Peck held an early celebration of the Holy Communion beside the still smoking ruins,

using the stone steps, which alone remained, as the altar.

Offers of help and expressions of deep sympathy have poured in from the whole town, from all congregations and from many not connected with any Church. The Knights of Columbus sent a resolution of sympathy with the offer of their parish house. Use of the Congregational Church, of the public library building, of the Presbyterian buildings, of the Women's Club-house, and of a new theater are part of the offers made.

*Church Service Notices*

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formerly Archdeacon of Salina

Dec. 10, 11, 12, 13, 14; The Very Revd. O.  
F. R. Treder, D. D.  
Dean, Cathedral of the Incarnation, Garden  
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### Newark Loses Two Prominent Laymen

The Diocese of Newark has been greatly afflicted in the loss almost in one day of two outstanding laymen. Hon. Richard Wayne Parker died in Paris on the 28th of November, having been traveling abroad this autumn. He was the son of a very distinguished lawyer and Churchman of New Jersey, Mr. Cortlandt Parker. He was born in 1848, graduating at Princeton in 1867, serving twelve terms in Congress from a Newark district and holding important positions in the House of representatives, practicing law from 1870 in Newark. While absent from the city, in public service much of his time, he was a devoted member of Trinity Church and its generous supporter, like his father before him and his brothers, who remained in Newark. He was a man of unusual knowledge upon a great many subjects. He represented his parish in the Diocesan Convention regularly as his father had done.

Mr. William Read Howe who would for many reasons be called the first layman in the diocese, died on November 29th. He graduated from Yale in 1875. He had represented the diocese in three General Conventions. He had served as a member of the Standing Committee of the diocese from 1913 and was a moving spirit of the Cathedral Chapter. He had for ten years been Chancellor of the Diocese and very active in diocesan undertakings. He was a warden and treasurer of his own parish of St. Mark's, West Orange, and had served the community in a great many ways, and was an officer of one of the principal banks. He was deeply interested in the House of the Good Shepherd, the House of the Holy Comforter, and with Mrs.

Howe, in the Guild of St. Barnabas for Nurses. It would take long to state his many acts of service of the Church, the Diocese and the community, and his death will be felt by a large number of people to be a great bereavement.

### Parish Says Good-Bye to Dr. Flinchbaugh

A beautiful mahogany desk was presented by the Cincinnati Clericus to the Rev. Dr. Frederick L. Flinchbaugh, rector of Calvary, Clifton, who leaves this city during January to accept the rectorship of St. Stephen's Church, Wilkes-Barre, Penna. Speeches were made by Bishop Vincent and Bishop Reese, Dr. Nelson and others regretting Dr. Flinchbaugh's departure and speaking of his fine record of sixteen years service to the diocese, the community and his parish. A joyous note at the meeting was the appearance among his brethren of the Rev. George T. Lawton, rector of the Church of the Good Shepherd, Nor-

wood, who is convalescing after a long and severe illness.

### Bishop Mikell Preaches in Prison

A Bible Class is to be started at the Federal Penitentiary on Dec. 9th at the request of the Churchmen incarcerated there. Bishop Mikell is also to preach at the institution on December 23rd.

### Church Has Social Workers in Pittsburgh

Sixty-two professional social workers who are members of some parish in the Diocese of Pittsburgh are listed in the Pittsburgh Church News.

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## Honor Dr. Nelson

(Continued from front page)

University of Cincinnati, was the toastmaster and the Right Reverend Boyd Vincent, D. D., bishop of the Diocese, invoked God's blessing on the dinner and the event which occasioned it.

Christ Church choir was present and sang several choruses, Fenton Pugh offering two fine tenor solos.

The Right Reverend Theodore Irving Reese, bishop-coadjutor of the Diocese, made the principal address of the evening. He described a minister as one who expresses religion through the preaching and teaching of the moral and fundamental truths and through personal service. Dr. Nelson had done both in a large degree and in this ministry had identified himself with the life of the whole community.

The Hon. George P. Carrel, Mayor of the city, bore testimony to the public spirited efforts of Dr. Nelson as an inspiring leader in all efforts to sustain the government during the world war. He spoke of his visit to France and the message he brought back from the front, organizing and leading in all movements to sustain the boys in the trenches.

Speaking for the social agencies of the city, George Dent Crabbs, manufacturer, gave the palm for good citizenship and self-forgetting devotion to the public weal to the guest of the evening.

Dr. William S. Rainsford of New York, tenderly reminiscent, spoke of Dr. Nelson as one of his boys. He spoke of the present occasion, not as a glorification of one man, but rather as an expression of the growing unity in the search for truth and the desire to do service to humanity.

Dr. Nelson in voicing his thanks for this tribute to his companionship, in the forward movements in this, his adopted city, not leadership, he suggested, also thanked the loyal congregation of Christ Church for having so generously loaned him and his services to the movements for the public welfare. He drew a wonderful word picture of the city taking issue with the old saying that God made the country and man made city, he said the sons of God were making the city and joining in the fine adventure of bringing the city into the kingdom of God. He mourned the attitude of cynicism taken by so many of the young people of today and while he admitted there had been and were causes for it, yet it must be the function of religion to remove those causes and pour into the mind of the city all it has of spiritual energy so that it may be more loving and more loyal to the truth.

Doctor Nelson's career has been one of growth. Coming to Cincinnati as a co-worker with one who had a vision of future usefulness, he picked up the banner when it fell from the dying hand of that prophet of wider service: Alexis Stein, and carried it on. Christ Church has become a center of all sorts of helpful activities and has stretched its ministrations far beyond its congregation.

Leading the great Community Chest campaign, which has revolutionized the charitable work of the city or urging the Nation-

wide Campaign which has meant so much to the Church, he has been equally inspiring. He has won such fine confidence among Cincinnatians and among Churchmen that his endorsement of any project is of the utmost value.

The Diocese has been represented at four General Conventions by Doctor Nelson. He has been a member of the Standing Committee for many years and has served on the Social Service Commission and as chairman of the Department of Strategy and Finance. He has served longer in this Diocese and in this city than any other presbyter in active service, save one, and that one is at present taking temporary duty. He has given time and service to the Juvenile Protective Association of Cincinnati. His aid to the Clericus has been very valuable and he has helped and endorsed the City Mission very generously.

"Having done all, to stand" would be an appropriate motto, were Doctor Nelson to invent a coat of arms, but as very Democratic American citizen it well represents his fidelity and loyalty to Church and State, to City and Parish, to Diocese and Community. His parish is a really representative cross section of American city life and the amazing loyalty of his people and friends is not surprising. It would be well to note here for the benefit of some who talk of the drudgery of calls, that Doctor Nelson has never neglected his personal and pastoral duties in responding to the insistent calls upon his time and strength made by apparently larger activities. No worthy person or cause has ever come to him in vain. To spend and be spent seems to be his ideal of life.

Cincinnati's tribute to Doctor Nelson is not only a honor to him and to the Church which he serves but also does the city honor. It shows that once again the ideal of self-sacrifice service is placed above the mere gathering of material possessions and that the leaders in that city recognize spiritual values as pre-eminent.

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