

The **WITNESS**

CHICAGO, ILL., AUGUST 28, 1930



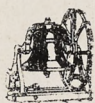
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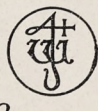
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THE TECHNIQUE OF THE CHRISTIAN LIFE

By

HAROLD HOLT

THE term we most frequently use in talking of our relationship to Jesus Christ is that of "Master." We speak of taking Him for "our Master" in all departments of our life. We speak of ourselves as his disciples. Like all words originally having a very specific meaning we manage to empty the word "Master" of most of its real significance and make the relationship to our Lord a rather indefinite, dreamy kind of sentimental feeling. The word "Master" means that the person to whom we give the title is a teacher of a certain method of procedure which we are trying to learn. He possesses a technique which He transmits to His disciples in order that they may reproduce His interpretation of the art of which He is Master, with only such changes as are made by the personality of the disciple.

A technique means the development of certain habitual reactions which take place without thought when certain situations present themselves. Technique is that which makes it possible for a carpenter to always hit the head of the nail though he may not think about either the nail or the hammer. Technique is that which makes it possible for the expert golfer to make a perfect shot without any particular thought about his hands or his head or any possible movements of his body. It is that which makes it possible for a musician to play music without thinking either of the particular key which he is striking or the emphasis with which he must play any particular note. As he reads the music certain reactions are set up in a musical system which produces the desired result.

WHEN one is learning a technique he starts with conscious thought to imitate that which the Master does. The Master performs certain movements, which, in a crude way, the disciple tries to imitate. The disciple will fail to give a performance which bears any relationship to that of the Master, but

if he labors hard enough he will gradually acquire more and more of the habitual reactions of the Master until some day he will be able to give a perfect performance, but differing slightly from that of the Master by virtue of his own personality.

This is what we mean when we speak both of the art of living and taking our Lord as the Master. We mean that we take Him as the Master of the art of living, and we as disciples attempt to perfect ourselves in His technique.

There are two techniques of the art of living. Our Lord calls them "Mammon" and the "Kingdom of God." He constantly contrasts them "of this world" and "of God." Both techniques if concentrated upon secure success in their particular field. No one can be either successful or happy through attempts to combine the two techniques, for they are antithetical. Most of our failures in the Christian life come from our attempts to make this combination. We fail both as citizens of the world and as citizens of the Kingdom of God because we attempt to live in both realms at the same time. The technique of Mammon is what the economists call "self-interest." That is "I" becomes the center of the universe; all of life must contribute to "my" greatness and fame; all things which "I" do are done from the primary viewpoint of contributing to "myself." The first question which is asked when a decision is to be made is "What does it get me?" "What will I get out of it?" "What interest have I in this situation?" It is the technique of the competitive world. The employer whose eye is constantly upon his business or the increase of his wealth or influence, may be either a ruthless exploiter of his men, or, strange as it may seem, a very benevolent and apparently philanthropic person, for he may see the the exploitation of his men is the very worst policy in making himself great. He may find that by giving his men recreation, higher wages, good working

conditions and all of that, he may increase their efficiency, increase his own markets and thereby add to his wealth. He is using, very successfully, the technique of the world and giving a very fine imitation of a Christian without being Christian at all.

THE technique of the world does bring success, though it does not bring lasting satisfaction. One can become very healthy, wealthy and wise and be thoroughly self-centered. A nation using the technique of the world can become very great. They also inevitably end in distress, wars, and suffering. This is the technique which the world has always used and which the average person calls "practical." It has been built up by the human race and from purely human ideas and has led to most of the sorrow and trouble in the world.

Our Lord's technique which we who truly described ourselves as disciples of the Master are committed to learn and to practice, starts from a very different major premise. "I" recedes into the background. It is not my wishes or interest or desires which are the dominant force in determining my actions, but the good of the world at large, the welfare of my neighbor. I do not ask the question "What will I get out of this action of mine?" but rather "What will it contribute to the welfare of society?" As my Master came not to be ministered unto, but to minister, so I have come into the world to minister to it; to fulfill certain predestined ends in advancing mankind toward the complete image of God. What happens to me is of little importance so long as I have fulfilled that for which I came into the world. If I am an employer my primary object in conducting my business is not what it will bring me, but what it will contribute to the sum total of human happiness. I pay high wages not to increase my market, but to increase the life of my working people. I give my best thought and time to improving the process of manufacture in order to relieve my workmen of soul killing drudgery. I improve my product not that I may sell more and control the market, but that I may give the best possible contribution to the world of which I am capable. This is the secret of continued happiness and satisfaction. This is the kind of life that man was created to live. It is labeled "ideal" and thereby crossed out by those who are of this world. But as a matter of fact it is the more practical plan because it always works and always gives unending satisfaction to those who learn the technique.

THE child on the playground who is of this world always has in the back of his mind "What am I getting out of this game?" and if he is not getting much will leave the game. The child who is learning the technique of God will think "What enjoyment can I give to those about me?" and will stay in the game regardless of his own satisfaction. All good team work must be built on the technique of the Kingdom of God for the technique of the world is purely individualistic.

If you read the Gospel story carefully you will

see all through our Lord's teaching and life the sure touch, the sure mastery of the art of living and when He tells His disciples that they no longer shall call Him "Master" but "Friend" He means that at last they have mastered the fundamental technique of the Kingdom and that they now stand side by side with Him able to give that sure touch of life which makes them immune to all that the world can do to them. They are ready to live each in his own terms, but with an efficient soundness of performance.

News From Lambeth

By

BISHOP JOHNSON and BISHOP WILSON

I. SOUTH INDIA

YESTERDAY was a wonderful day at the Lambeth Conference in the attitude of the Church toward Church Unity as expressed in the resolutions which reflected the varied relationships of the Anglican Communion.

In order to understand the position taken by the Conference, one must first of all understand that which the Greek Church calls "economy."

This expression as used by them means something done out of the regular order to meet a particular emergency and therefore not to be regarded as expressing the regular tradition of the church.

It is a most reasonable attitude to take. The captain on a ship is really under orders from the officers of the line, until an emergency arises. Then he may depart from that regular routine in order to meet the unusual. This has been done by the church in its attitude toward the South India proposition. There are three principles involved:

1st South India becomes an autonomous Church, temporarily outside of the Anglican Communion, and yet in communion with their Anglican brethren.

2nd South India carries on its experiment of Church unity without in any way involving the Anglican Communion in an endorsement of that which is irregular.

3rd The Anglican Communion expresses the hope that the experiment may prove successful and gives its blessing to the endeavor.

The rest is up to South India to work out, and possibly to make its contribution to the cause of Church Unity. This was in nowise objectionable to the Greek Church because they looked upon it as an act of economy and not commitment to a principle which would as such have been distasteful to them.

II. UNIVERSALITY

The contacts made at the Lambeth Conference pointed to an understanding with the Greek Church in its various synods, the Old Catholics, the Church in Denmark and Sweden, as well as a cordial approach to various Protestant bodies.

There was no letting down in the principles set forth in the Quadrilateral, but a willingness to continue negotiations on that basis and to open up fresh interpretations of the same. Church Unity is a very difficult and complex question and there can be no hiving of the bees unless there is something solid upon which they can hive.

The Conference was solidly behind the necessity of a centripetal as well as a centrifugal force.

Rome and Sectarianism alike shut the door in the face of approachment. There is no difference that I can see between the inflexibility of the one and of the other. Take what we offer or stay out.

The Anglican Communion has no doctrines which are peculiar to it; no origin of a personal character; no theory of infallible direction. She stands and waits for an opportunity to present to Christendom, a basis of unity which her historical antecedents have given her in trust. Within the Church you will find nearly all the parties that are without the Church, but bound together by a common loyalty to principles of faith and order which she has inherited, but which she did not create.

She has today a universality which is as great as that of Rome, and which will be greater than Rome, if there can be a union with the Greek and Old Catholic Churches, as the result of this Conference. She has a historic faith and order which is not dominated by a limited hierarchy. She has set forth the principle of the widest freedom coincident with loyalty to common traditions.

III. LOYALTY

That which impresses me most in this Conference is the fact that an agreement reached by Lambeth, while claiming no disciplinary authority is binding on all the bishops. There is a sense of team play as against individualism. Each bishop is anxious not to foist his own views on the Conference, but to participate in a common agreement which is reached by prayer and consultation. There is a supreme faith in the guidance of the Holy Spirit, not by private wire but by common acceptance.

Isolated dioceses acting upon their own initiative without regard to the whole body are frowned upon. There must be synodical action as against individual assertion.

The Conference is the fairest illustration of what it means by the "Unity of the Spirit in the bonds of peace" as contrasted with the Roman and Sectarian idea of the uniformity of opinions in the bonds of prejudice.

I. P. J.

"ODDMENTS"

"ODDMENTS" is what they call them here in England—meaning what we would call remnants, left-overs, or odds-and-ends.

Well, there are sundry oddments to afford a little variety to the Lambeth Conference. Let no one think this is merely a pleasure trip for the American bishops. Every day we meet for prayers at 10:30 a. m.

and sit in Conference from 11 to 1:30 p. m. Then we have an hour off for lunch and sit from 2:30 until 5 p. m. when we have tea. Tomorrow we are called to a special meeting of the Committee on the Unity of the Church at 5:30 p. m. and the Archbishop has announced that the whole Conference must meet again in extra session on Friday at 5:30 after tea and on Saturday afternoon as well. Next Monday will be a "bank holiday" for England but that will mean nothing to us—we go right on with our work.

Yesterday one of the "oddments" was a Garden Party given by the English bishops in Lambeth Palace after we adjourned at 5 o'clock. The weather was showery but did not spoil the party. We were all received (with the ladies) in the Guard Room of the Palace for tea and then roamed about the premises. The garden is beautiful and looked very festive with a couple of bands playing and bishops with their ladies strolling over the lawn.

This afternoon there was another "oddment" after our closing hour. It seems that a year or so ago the Church in India was set free as an independent branch of the Anglican Communion instead of being a missionary department of the Church of England. It is now officially the Church of India, Burma, and Ceylon. In order to take care of themselves they required an endowment and the Church in the British Isles set out last year to raise a quarter of a million dollars as a parting gift to India. The money is practically all raised now and the Archbishop of Canterbury staged a little ceremony of presentation with us all present. He spoke in his usual graceful manner and was followed by Lord Chelmsford, formerly viceroy of India. The Metropolitan of the new Church responded gratefully and we all went home in a happy mood after a long afternoon of speech-making on the report on Marriage, the Family, etc.

Tomorrow night (July 31) the American bishops will contribute their "oddment" in the shape of a reception at the English-Speaking Union to all the bishops and their wives, daughters, etc. After that, there will probably be little opportunity for more extras, as we shall surely have to sit several evenings next week to finish our work.

Any bishop who thought this would be a vacation was wrong. He will need a vacation when it is over.

F. E. W.

Altars

By

HOPE HENRY LUMPKIN

TALKING the other day with a distinguished layman of a community other than our own, he was commenting on the fact that many of the Protestant Churches, Methodist, Presbyterian, Congregational, and so on, are placing altars in their structures which are being built today. He cited the case of his own church, recently constructed, at a cost of some four

or five hundred thousand dollars, where, both in the church proper, and in the chapel, instead of the usual table, they had placed what amounts to an altar, and had placed on the altar in both cases, not only a cross, beautifully carved, but also the two candlesticks.

The conversation was further impressed on my mind by a visit recently made to a very beautiful Methodist church in another city than my own, in which I was very proudly shown by the pastor, the interior of the church itself, with choir stalls, an altar with altar cross, and a reredos placed behind the altar. And in the chapel of that Church, an altar also, with a very lovely colored dossal behind the altar. On both of course, the cross.

The question which this layman raised in beginning the discussion, and which is really the burden of this discussion is this: "Do the pastors who place these altars in their churches realize the implications which belong with an altar?" Stressing the prophetic ministry as they do, are they conscious that an altar presupposes a priesthood? He had, as an intelligent and widely read layman, realized this to the full, but he wondered if his own pastor also realized the same truth.

Now, there are certain points which seem germane to such a discussion.

Is this simply the gratifying of an aesthetic craving, or is there something deeper and more fundamental involved in this recrudescence of altars in the Protestant bodies of this land?

Of course, it need hardly be pointed out, that the Anglican Communion has never ceased to stress the fact of priesthood. Even though at times, the word altar may not occur in her formularies, yet the fact of the presence of the word priest, time and again, necessarily adds the idea of the altar. The whole thought of the Prayer Book is directed to that end. And of course ordination rites complete the idea.

But here is the question. Is there not back of this, as Bishop George Craig Stewart has shown in a recent volume, a fundamental realization that sacrifice is needed to the completion of man's life. And that the thought and fact of sacrifice is as old as humanity itself. Or certainly as old as we can in any way trace the historical course of humanity. Thus, our religion can only find completion, fulfillment, crowning, in the sacrificial idea.

Then comes the second question. If this be true, and if there must come into our religion always, in order to complete and fulfil its work, the idea of sacrifice, and a ministry to portray that Sacrifice, is it not necessary that there be a ministry, commissioned, and authorized to fulfil that type of offering? And who is to give that authorization? Surely not just any group who may determine to erect an altar, or place an altar where formerly there stood the pipe organ in all its multicolored glory.

An altar presupposes sacrifice.

Sacrifice presupposes a priesthood, authorized and commissioned to re-create that Sacrifice.

The Church has steadfastly maintained that that commission comes through an organism, divinely instituted, commissioned and authorized to give the right to men to fulfil this privilege.

What do these altars mean?

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

Did Christ claim to be God according to the Gospels?

Yes! both by His words and His acts. He taught with an authority of His own which the people recognized as different from that of their usual teachers. He took on Himself to overrule the law of the Sabbath which the Jews believed to have been given directly by Jehovah. He claimed power over the forces of nature in stilling the storm, over disease in miracles of healing, over death in raising Lazarus and Jairus' daughter. He assumed absolute command over the lives of men, telling them to forsake all and follow Him. He said He had authority to forgive sins, and was coming to be the judge of the world. And to those who followed and understood Him He made the claim definitely in so many words.

"I and my Father are one." What does that mean?

That is an example of what I mean. He there made a definite claim to be one with God. The Greek word is "one thing," "one in essence." I have heard that explained by scholars as a profession of Monism; that He meant that God is only another name for the universe, and that He, like all other men, were part of one great whole. But nineteenth-century Monism is very different from first-century Judaism. Such an idea is not in the least like the rest of Christ's teaching, and, anyhow, His hearers understood Him to be making a claim to equality with God, and He did not deny the charge.

But didn't He say "Why callest thou me good? There is none good save one, even God"?

Yes, when the young man came making an easy profession without thinking out what was involved. He called Christ "Good master," and He said, "Why callest thou me good? Have you thought out what is involved in that word? Do you mean it in its full sense? There is none really good but God. Are you prepared to give me the title in that sense, and to do all that is involved?" He checked empty professions in people who hadn't thought them out.

What did Christ mean by saying "My Father is greater than I"?

Some people have said that that refers to what now we call the doctrine of the Trinity, that the Son proceeds from the Father if the Father is the source of all things, and so in a real sense the Father is greater than the Son. But this is a matter of later philosophy and theology when men were thinking out all that was

involved in the Incarnation, and would not have been very intelligible to the disciples. The more general interpretation is that Christ is here speaking as man, and that, in the words of the Athanasian Creed, He was "equal to the Father as touching His Godhead, and inferior to the Father as touching His manhood."

Didn't Christ say that He did not know the hour of judgment?

Yes! and the general explanation of those words is that He was then speaking as man. At any rate, in the same passage He ranks Himself as above the angels of heaven.

About Books

THE GOSPEL OF MAIN STREET by Charles R. Brown. The Century Co. \$2.00. A collection of sermons which have been addressed to college students throughout the country by the popular dean emeritus of Yale Divinity School. If you enjoy reading sermons you will like the book.

* * *

STUNTS OF ALL LANDS by Catherine Atkinson Miller. Richard R. Smith Inc. \$1.50. A collection of brief plays which the author has collected in various countries. It will prove a useful book to those who lead clubs and young people's organizations.

* * *

WAR; BEHIND THE SMOKE SCREEN by William C. White. J. C. Winston Co. \$1.50. Mr. Allen gives a picture of modern warfare in all its folly and futility. If anyone still needs to be persuaded that all wars are wrong here is a book that should convince him. The author has done a good job. The printers did not do so well for it is an exceedingly bad bit of workmanship.

* * *

SUMMER SERMONS by Elliott C. B. Darlington. Revell. \$1.00. Ten short sermons which Mr. Darlington preached last summer at the Church of the Heavenly Rest, New York. Worth the money.

* * *

THE QUEST OF EXPERIENCE IN RELIGION by Prof. Edwin H. Byington. Doubleday-Doran. \$2.00. Professor Byington first gives the history of the liturgical development of the Eastern, Roman, Lutheran and Anglican Churches; traces historically the development of forms of worship in the non-liturgical churches and closes his interesting book with chapters on present tendencies and possibilities.

* * *

THE CHURCH AND ADULT EDUCATION by Benjamin S. Winchester. Richard R. Smith, Inc. \$1.50. Dr. Winchester, who is the secretary for

Christian education of the Federal Council of Churches, deplores the fact that religious education is confined so largely to children in our churches. This is a stimulating book, written by an authority, which will be most useful to those who are called upon to develop educational programs for adults. Each chapter closes with topics for discussion which challenge thought and should make for lively class discussions.

* * *

THE BIBLE IN ART by Louise Haskell Day. Scribners. \$2.00. The author gives merely the Biblical passages which have inspired the masters of painting and sculpture. The book would be of much greater value for the average reader if reproductions of the works of art accompanied each story. As it is the book can be of little value to most of us.

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THE WITNESS

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NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

THIS WEEK there closed in Cincinnati for the eighth time the Cincinnati Summer School in Social Service for Candidates for the Ministry and Junior Clergy, which is the too long title for what we all have learned to call Billy Keller's summer school. Billy Keller is a physician of Cincinnati who is a devoted Churchman and thinks that something ought to be done about it. So eight years ago he persuaded four or five students from Bexley Hall to come to Cincinnati for the summer, take jobs in social agencies, and learn as much as possible by actually doing the job. The following year there were a few more, and the school has grown year by year until this year there were twenty-six seminary students enrolled from ten seminaries.

It is really a marvelous institution and it is hardly possible to give sufficient credit to Dr. Keller for this great work. He calls it "my summer golf," doing this while most men are at play. And if it is his summer golf I can testify that he is breaking par consistently. The men are all busy at work on various jobs; the hospitals, the jails, the police

courts, the court of domestic relations, the charity organizations. Thus they are learning first hand something of the way people live in this world. Then three or four times a week they meet together for a couple of hours of discussion, generally with a visiting speaker who is supposed to know his stuff. And where do you suppose these men live? Well some of them live on their jobs but there are no less than fifteen of them living at Dr. Keller's home. "Kind of tough on the house," says Dr. Keller, "and it is a little hard to know just what to feed fifteen huskies, but they are a great bunch of boys and we are having the time of our lives."

The school closed the other day with a service at which Bishop Casady of Oklahoma was the preacher. His son, a student at the General, was a member of the school this year. There is pictured on the cover the director of the school. Above is a picture of the students; in the front row, seated, left to right: Richard R. Beasley, William H. Marmion, F. Randall Williams, Jack B. Walthour, C. Randolph Menger; second row: Sydney Waddington,

Robin T. S. Chen, the Rev. Joseph T. Ware, the Rev. Dr. Gilbert P. Symons, Dr. William S. Keller, Director, the Rev. A. C. Lichtenberger, the Rev. Dr. Allan W. Cooke, Robert C. Denton; third row: Walter P. Plumley, Jr., Lynnly B. Wilson, Jr., W. Carroll Brooke, Alfred L. Williams, P. M. Casady, Nelson W. Mackie, Harold G. Kappes, Reginald G. Willcox; back row: George H. Boyd, Arthur W. Phelps, Albert E. Sanderson, Albert E. Blaney, Dayton B. Wright, W. Scott Eppes, Byron C. Duff, Robert I. Parke, George R. Turney, Kenneth D. Perkins.

* * *

Next Sunday, August 31st, will be observed in thousands of churches throughout the country as Labor Sunday, it being the Sunday before Labor Day.

As in other years the Federal Council's Commission on the Church and Social Service has prepared a Labor Sunday message to be read in the churches on that day. The message this year is in the nature of a discussion of "Religion in a Machine Civilization." Rev. Worth M. Tippy, secretary of the Commission on the Church and Social Service, in an-

nouncing the message stated that economic problems in the United States and throughout the world were now being regarded in terms of religious and social values. "The church," he said, "is more concerned this year in observing Labor Sunday than ever before. This is due to the fact that the machine has created a situation in industry calling for clear visioned Christian statesmanship if the future of the worker is to be made secure."

"Religion today faces no more fundamental problem than that of expressing its faith and life, its ideals and its ethical principles in terms relevant to a society dominated by the machine," the Labor Message for 1930 says. Continuing it is affirmed "by our conquest of nature and our development of power and skill through the machine we have laid the foundations for general well-being such as the fathers had never dreamt of. But the belief that the mere increase in wealth would benefit equitably all portions of society has proved to be mistaken. The great industrial machine overcomes some limitations in modern society but it accentuates others. It is still an open question whether our generation will develop the moral sensitivity and the social insight to operate the system we have created so that it will bless and not curse us. Our industrial civilization has developed with tremendous rapidity. Our modes of thought and our ethical ideas have not kept pace. To express our religious principles in terms of contemporary society is, therefore, particularly difficult and especially urgent."

It is then pointed out that the high productive capacity of modern industry has created an abundance of wealth but that it has given no satisfactory answer to the manner in which that wealth was to be distributed. Taking cognizance of the recent mania for stock speculation the message says, "Profits in stocks have been so large that they excited a speculative mania among investors and tempted a very large proportion of our people to hope for gain where they had made no corresponding contribution to society. While in the fall of 1929 the fever of speculation overreached itself and resulted in disaster, it cannot be said that any large number of people have through this experience become sensitive to the ethical problem involved."

Speaking of the relation between profits, speculation and unemployment this year's labor Sunday pronouncement says: "Large profits, which prompted the speculative mania, were taken from industries

which have, except in rare instances, made no adequate provision for neutralizing the harmful effects of the machine system on the lives of the workers. The high productivity of the machine has confronted America with the problem of technological unemployment. It has made the competitive struggle more intense and has tempted many manufacturers, in the fever of competition, to disregard ordinary prudence in production. It has thus multiplied the evils of so-called over-production and consequent unemployment. Furthermore, machine production by transferring skill from the worker to the instrument has placed a premium upon youthful stamina rather than the experience of age. The result is that middle-aged men find

it increasingly difficult to hold positions. No more serious charge can be made against our generation than that it has been socially so blind and morally so callous that it has been unwilling to divert sufficient profits of modern industry to store up reserves for the protection of the unemployed and the security of the aged."

Raising the question as to old-age pensions it is said: "A recognition on the part of society in general and of industry in particular of its obligations to offer willing men a chance to work and reasonable security of employment must lead inevitably to the acceptance of the principle of unemployment insurance and old-age pensions. It may not be the business of the church

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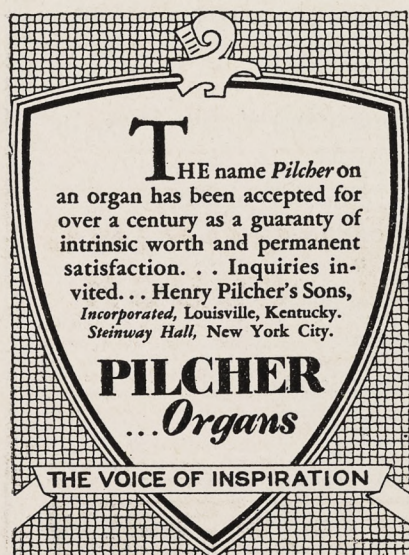
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to define the application of this principle in specific terms but every dictate of religious imagination and common sense forces us to accept this social obligation and to urge those in positions of responsibility to work out its practical applications."

Coming more directly to the religious implications of the problem of industry it is averred that "any spiritual and ethical view of life which does not deal with this obvious problem of social justice which modern industry has created can manifestly maintain neither its own self-respect nor the respect of society. To deal with such a problem requires every resource which religion and education can develop. Religion must develop the moral will to right the social wrongs of our particular age. Education must develop in people who desire to lead the good life, the imagination and insight to know what is implied in the religious life today. The church has resources and obligations for both the religious and educational aspects of this problem."

The philosophy of the church's approach to these social and economic problems is stated in the concluding paragraph of the Labor Message: "There is no short cut to the Kingdom of God. Increasing social and economic complexity makes increasingly difficult the realization of Jesus' ideal of a society in which eminence is achieved by the greatest service. Yet we face no insoluble problems. Genuine spiritual consecration and social intelligence are equal to the tasks which confront us. It is plain that the church must give itself with new vigor and humility to its divinely appointed task of calling men to repentance that they may see the selfishness of their ways,



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NOTICE

COMMENCING at once all news items and articles should be sent to the New York office of THE WITNESS, 931 Tribune Building. Business having to do with subscriptions, bundle orders and books should be sent to the office of publication, 6140 Cottage Grove, Chicago. The issue for next week is to contain the first of a series of articles on liturgical customs and practices written by the Rev. Irwin St. John Tucker. The following week we hope to have the first of a series of articles written particularly for the Laity by Bishop Johnson. We hope that Bundle Orders will be placed at once so that we may start them with the first issue of September.

and of guiding their feet on the way to the city of God."

The Rev. Elmore McKee, chaplain of Yale University for the past three years, has accepted a call to Trinity Church, Buffalo, New York. Mr. McKee is thirty-four years of age.

Bishop Darlington of Harrisburg died at his summer home at Kingston, New York, after an illness of several months. He was born in Brooklyn, N. Y., in 1856, served in several parishes in that city before

being consecrated in 1905. Bishop Darlington was an authority on the Eastern Orthodox Churches, received decorations from several European powers for his services during the world war, and was the author of several books. Three sons are priests of the Church.

* * *

Some months ago when articles appeared in this paper about the strike in the textile mills of Marion, N. C., many letters were received stating that there would have been no trouble if "agitators" and "reds" had not gone into the town to stir up trouble. Such an easy explanation of the workers unwillingness to labor long hours for low wages will hardly explain the strike now on at

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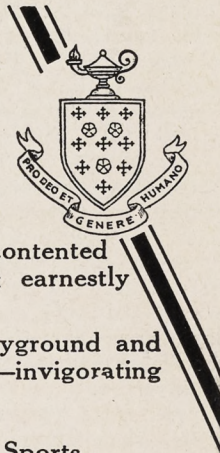
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Bessemer City, N. C., where the workers are not only unorganized, but are so insistent upon running their own affairs that they ran out of the town two union representatives who stated that they were there to help them. "We can run our own strike," they said. The simple fact is, as we stated in the case of Marion, that there will be trouble in the textile industry of the south as long as employers continue to ruthlessly exploit the workers.

* * *

Problems of personal life is the general subject at the Modern Churchmen's Conference, now meeting at Oxford, England.

The Rev. J. C. Hardwick, Vicar of Partington, said: "It would be no exaggeration to say that many people nowadays are as afraid of repression as they are of bad drains and contaminated milk. Just as the fear of hell frightened our grandfathers from the paths of vice, so the fear complex scares us from the path of virtue."

"Practice, fortunately for us all, does not follow too closely on the heels of theory," he continued. "People who hold extremist views often are excessively harmless in practice. The believer in Communism is fidgety about his money, and the theoretical free lover is afraid of his wife. The advanced thinker who advocates the new Chicago—I won't speak of the new Jerusalem—won't tell us how to get there."

"What part is the Church playing in the creative epoch lying ahead? The Bishops have been talking, but the leadership and initiative have passed from them. They are fighting a rear-guard action."

The Rev. A. Myers, who said it might amuse the conference, even if it did not interest it, to hear he was from Tennessee but none the less believed in evolution, declared: "At the same time I believe man evolved out of himself, not out of any lower forms of life." He contended that we could not understand man except in the terms of incarnation. In the words of an American teacher, he said, God was the infinite of what we were, and we were the finite of what God was.

* * *

The Rev. Milo Gates, dean of the Cathedral of St. John the Divine, New York, has been the preacher this month at the Cathedral, Boston.

* * *

The Rev. Frank M. Clendenin, Chappaqua, N. Y., son-in-law of the famous Horace Greeley, died suddenly on August 19th, in his 78th year. He has been active in the plans being made for the 200th anniversary of the founding of the town of Chap-

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paqua, to be held in September,
when the memory of Horace Greeley
is to be commemorated. Dr. Clen-
denin was a leader for a number of
years of the Anglo-Catholic group
in the Church.

The Rev. G. M. Williams of the
Cowley Fathers, who has for a num-
ber of years been rector of St. Paul's,
Brooklyn, has been elected rector of
St. Mary the Virgin's, New York,
succeeding the Rev. Selden P. De-
lany.

The diocese of Vermont is to hold
a field day on Labor Day at Rock
Point, diocesan centre on Lake Cham-
plain. Bishop Booth is the chairman
of the committee in charge.

A clergy conference for the dio-
cese of Milwaukee is to be held at
Oconomowoc the first week in Octo-
ber.

The congregation of Gethsemane,
Minneapolis, was saddened by the
news of the sudden death of Mrs.
Don Fenn, wife of the rector, on
Sunday, Aug. 17th.

Here is a bit of blank verse tak-
en from the Southwest Episcopalian
which perhaps is an argument for
persuading your people, one way or
another, to read a Church paper
each week.

He was a vestryman in his church,
but—

Few people would ever have sus-
pected it.

He thought the General Conven-
tion met every six years.

He still called his missionary quota
an "assessment."

He thought most of the money he
gave for missions was spent in China.

He didn't know the name of the
presiding bishop.

He never even heard of Lewis B.
Franklin.

He thought a "missionary district"
was a small diocese.

He didn't know when the Execu-
tive Council of the diocese met.

And he didn't know what it did
when it did meet.

He didn't know what the diocese
did with all its money.

He didn't know much about any-
thing, yet.

He was a Vestryman.

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He said the Executive Council
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* * *

The Gearhart Summer School of the Diocese of Oregon concluded its Fifteenth Annual Session with an enrollment of seventy-five, under an unusually strong faculty. Ninety-three applications for N. A. T. A. credits have been filed. A Boys Camp held at the same time and place numbered forty-eight boys.

* * *

Two parishes in the northeastern section of Philadelphia will be merged in the near future, and a new church will be built on the Roosevelt Boulevard. They are the Church of the Messiah, Port Richmond, and St. Matthew's, now located on the boulevard near the site of the new church. The Rev. William O. Roome, Jr., who is at present in charge of St. Matthew's, will be rector of the new church.

* * *

To relatives and friends of Missionaries in the Hankow District, and China Missionaries on furlough in the United States.

Delayed cables from Bishop Gilman give us the following information:

Trinity Girls' School, Changsha, wrecked by Communists who captured the city the end of July.

Trinity Church, and the residence of the Rev. Walworth Tyng and family, were damaged, but not seriously.

The Rev. C. L. Pickens and family are returning to the United States on anticipated furlough upon the Bishop's advice.

All members of the Hankow staff are well.

In accordance with the Bishop's request, furloughed and newly appointed missionaries are proceeding to China, as planned, during August and September.

Deaconess Riebe has been recalled from her station at Ichang to Hankow.

Bishop Gilman urges the return of the Rev. E. L. Souder to China, but without his family.

* * *

Emergency need calls for a trained nurse for the Hudson Stuck Hospital at Fort Yukon, Alaska. One of the members of the staff is ill, and the hospital is in the midst of an influenza epidemic. Only the strongest

possible type of nurse is needed, not only in experience but especially in Christian character.

* * *

At a meeting of the Chapter of the Order of the Holy Cross, held at the monastery at West Park, N. Y., on August 5, the Rev. Shirley C. Hughson was elected Superior for the ensuing term of six years. The Rev. John S. Baldwin was appointed Assistant Superior, and he will also continue the exercise of his duties as Master of Novices.

The Order announces that the Sisters of the Holy Name, Malvern Link, England, have decided to go to Liberia and join with the Holy Cross Fathers in their mission work

in the hinterland. There is an important decision for the work. Amongst these primitive people the women can be reached only through the ministry of women. The Sisters expect immediately to open a school for girls, to assist in the hospital work, and to teach the women of the tribes the things necessary in the spiritual and sanitary sphere, to the proper upbringing of a Christian family. Five Sisters expect to go out in February next. This will enable them to get settled before the rains begin in the spring.

Incidentally, a doctor is needed at the Bolahun Hospital. The mission boards generally advise that it is next to impossible to find a doctor

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ready and willing to go to the field. Most of them train their own men in medicine. The Fathers, however, refuse to be discouraged by such complaints, and expect to find a good man by the first of the year. He should not be over thirty-five years old, he should be of rugged health, preferably unmarried, with a genius for hard work, ready to rough it, and with a high sense of adventure. He should be a consecrated Christian missionary first, and a doctor afterwards.

* * *

Last December, a fund of \$400,000 was presented by an anonymous giver, to the Diocese of Pennsylvania, to be used in the erection of a new church. It has now been decided to build this new parish in Haverford Township, Delaware County, a rapidly growing suburban section, which at present has no Episcopal Church. As soon as Bishop Garland returns from his world tour in September, it is expected that work will be started.

* * *

The Rev. John R. Hart, Jr., Episcopal Chaplain of the University of Pennsylvania, was one of the speakers at a conference for young people which was held at Pennsburg, Pa., from August 3rd to 10th.

* * *

The Rev. Carl I. Shoemaker, rector of the Church of the Annunciation, Philadelphia, has tendered his resignation, to be effective October 31st. During his six years rectorship, the church has grown considerably in membership and many improvements have been made to the building.

* * *

The Clergy are warned against a man giving the name of Bernhardt, who claims to represent a firm dealing in Sacramental Wine. His plan is to secure advance payments for wine; but the wine fails to arrive. He has operated in Chicago, and also in the Diocese of Michigan, where he gave the name of "The Italian Swiss Colony, Inc.", Asti, Italy.

* * *

The Diocese of Massachusetts has furnished a delegation of thirty young men, including an orchestra, for the National Junior Brotherhood Convention, Oberlin College, Ohio, August 26th to 29th.

* * *

"To the Glory of God and in loving memory of Francis Smith Robertson and his wife, Stella Wheeler, Mary Robertson Reade and her daughter, Stella, the electric cross on the spire has been erected."

Above is the inscription on a tablet in St. Thomas' Church, Abingdon, Virginia, referring to a memorial cross which was dedicated at the

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morning service on Sunday, August 3rd, 1930. The memorial is an electric spire-cross, four feet in height, of amber glass framed in bronze. It is lighted at night by an automatic clock switch, and will be illumined from eight to eleven o'clock in the summer time and from seven to eleven in winter. The cross was given by Mrs. W. T. Booker and Mrs. J. C. Motley in memory of their parents and other members of their family.

At the dedication service the rector, the Rev. John Simmons Wellford, preached a beautiful and appropriate sermon on "The Meaning of the Cross," taking his text from I Corinthians, 1:23 and Galatians 6:14.

* * *

Many central-city churches in Philadelphia are now undergoing repairs. Among them is the Church of the Holy Trinity, Rittenhouse Square, of which the Rev. Floyd W. Tomkins, D. D., is rector. The entire exterior of this old brown stone church is being renovated, in order to prevent the stone from crumbling in various places.

* * *

A world community of religions has been organized at the summer session of Columbia University. Characterized by Chaplain Raymond C. Knox as "religion in action," it has drawn, from the student body of 14,000, members of practically every faith. The activities, centering in Earl Hall, include addresses, discussions, chapel services and conferences. Clergy of the principal denominations, educators, and representatives of international organizations are members of the lecture staff. International friendship is the central theme of scores of addresses.

Creeds of Asia, Europe and both divisions of the Western Hemisphere are represented among the students. There are Protestants, Catholics and Jews from this country, Canada, South America and Europe; Buddhists and Confucianists from China, Japan and India; Hindus and Mohammedans from Asia and the Near East, and members of the Russian and Greek Orthodox churches.

Religious activities of the summer

session extend into the fields of instruction and personal and social assistance. Chaplain Knox holds office hours in the chapel after each morning service and on each afternoon, except Saturday, in Earl Hall.

* * *

The Christian Advocate of England

relates the story of a little girl who wanted so much to become a missionary. But she was young, and she was busy every day with homely, tiring, colorless household tasks for her mother. She had to make her missionary addresses over the breakfast dishes, not before waiting people

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Sundays: 8, 10 and 11 A. M.

Trinity Church, New York

Rev. Caleb R. Stetson, S.T.D.
Broadway and Wall St.
Sundays: 8, 9, 11, and 3:30.
Daily: 7:15, 12 and 3.

The Heavenly Rest and Beloved Disciple, New York

Rev. Henry Darlington, D.D.
Fifth Ave. and Ninetieth St.
Sundays: 8 and 11 A. M.

Grace Church, Brooklyn Heights

Rev. George P. Atwater, D.D.
Hicks St., near Remsen, Brooklyn, N. Y.
Sundays: 8:00 A. M., 11 A. M., 4:30 P. M.
Church School: 9:45 A. M.

Grace Church, New York

Rev. W. Russell Bowie, D.D.
Broadway at 10th St.
Sundays: 8, 11, 4 and 8.
Daily: 12:30, except Saturday.
Holy Days and Thursday. Holy Communion, 11:45.

St. John's, Waterbury

Rev. John N. Lewis, D.D.
Sundays: 8, and 10:30 A.M., 7:30 P.M.
Holy Communion: Wednesdays and Holy Days, 10 A. M.

Gethsemane, Minneapolis

Rev. Don Frank Fenn, B.D.
4th Ave. South at 9th St.
Sundays: 7, 8, 9:30, 11:00 and 7:45.
Wed., Thurs., Fri., and Holy Days.

St. Paul's, Milwaukee

Rev. Holmes Whitmore
Knapp and Marshall Streets
Sundays: 8, 9:30, 11, and 4:30.
Holy Days and Tuesdays, 9:30.
Wells-Downer cars to Marshall St.

St. Mark's, Milwaukee

Rev. E. Reginald Williams
Hackett Ave. and Bellevue Place
Sundays: 8, 9:30 and 11.
Gamma Kappa Delta: 6 P. M.
Holy Days: 10 A. M.

St. James, Philadelphia

Rev. John Mockridge
22nd and Walnut Sts.
Sundays: 8, 11, and 8.
Daily: 7:30, 9, and 6.
Holy Days and Thursdays, 10.

Trinity Cathedral, Cleveland

Dean Francis S. White, D.D.
Sunday: 8, 11 and 4.
Daily: 8, 11 and 4.

Grace Church, Chicago

(St. Luke's Hospital Chapel)
Rev. Robert Holmes
1450 Indiana Ave.
Sundays: 8, 11:00 and 7:45.
(Summer Evensong, 3:00)

St. Paul's, Chicago

Rev. George H. Thomas
Dorchester Ave. at Fiftieth St.
Sundays: 8, 9:30, 11 and 5:00 P. M.
Holy Days at 10 A. M.

The Atonement, Chicago

Rev. Alfred Newbery
5749 Kenmore Avenue
Sundays: 7:30, 9:30, 11 and 5.
Daily: 7:30, 9 and 5:30. Also Friday, 10:30.

St. Luke's, Evanston

Rev. George C. Stewart, D.D.
Sundays: 7:30, 8:15, 11 and 4:30.
Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

Grace Church

Sandusky, Ohio
Donald Wonders, Rector
Sunday:
8:00 A. M. Holy Communion.
10:30 A. M. Morning Service.

Christ Church, Cincinnati

Rev. Frank H. Nelson
Rev. Bernard W. Hummel
Sundays: 8:45, 11 A. M. and 7:45 P. M.
Holy Days: Holy Communion, 10 A. M.

Church of the Advent, Boston

Mt. Vernon and Brimmer Sts.
SUMMER SCHEDULE
Sundays: Holy Communion 7:30 and 8:15 A. M.; Matins 10 A. M.; Sung Mass and Sermon 10:30 A. M.; Solemn Evensong 7:30 P. M.
Week-days: Matins 7:15 A. M.; Mass 7:30 A. M.; Evensong 5 P. M. Thursdays and Holy Days: 2nd Mass at 9:30 A. M.

St. Mark's, Berkeley, California

Bancroft Way and Ellsworth Street
Near the University of California
Sundays: 7:30, 11:00 A. M., 7:45 P. M.
Tuesdays: 10:00 A. M.

Grace and St. Peter's Church Baltimore, Md.

(Park Avenue and Monument Street)
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The Rev. Harold F. Hohly
Sundays:
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CHICAGO

on a beautiful hillside in a land far away. She could not go forth to conquer the heathen world, for she was young, and it taxed her little strength to conquer the tasks of the house in which she lived. Those walls, furniture and equipment made up her task.

One day her mother was prevented from doing her own share of the work because she had to go to care for a sick neighbor. When she had left, after exacting the promise that she could depend on her young daughter, the child began to think what she might do to satisfy her love of the world. Then she thought of the pantry that needed cleaning and setting in order. She would tackle that job. For hours she toiled, until at last the pantry was set to rights and glowed with cleanliness.

"I'm only a pantry missionary," she sighed, "but maybe if I do like this more times until I grow up I can train to be a good missionary, or help someone else to be one."

"That is the Christian spirit," says a commentator, "which makes a missionary for any task. With such a will lands are conquered, temptations overcome and the important work of the world done."

* * *

A most interesting feature of the work of the American Mission to Lepers lies in the development of modern medical treatment which enables lepers to take their place in society from which they were once outcasts and objects of loathing. The Mission provides financial support for Leper Hospitals conducted by the missionaries of the various Foreign Mission Boards.

The hope of a cure has lured many into the open to consult physicians, and made possible the estimate of 3,000,000 lepers in the world today, according to the annual report for 1929 made by Dr. William Jay Shiefelin, president of the American Mission to Lepers. The advance in diagnosis has enabled physicians to recognize many cases of leprosy which a few years ago would have been diagnosed under a different name.

Segregation has long been recognized as the most effective means of controlling leprosy. It was in practice during Bible times, and the method slowly reduces the number of people afflicted. In the Philippines a long step has been taken toward freeing the islands of the scourge. At Molokai, Territory of Hawaii, there were recently 600 lepers, where 10 years ago there were 1,300. Europe is practically free from leprosy because the policy of segregation was vigorously carried out in the Middle Ages.

Thousands of former lepers are released as symptom-free from sanitar-

iums supported by the Mission, and may return to their families and friends to resume their normal place in the outside world.

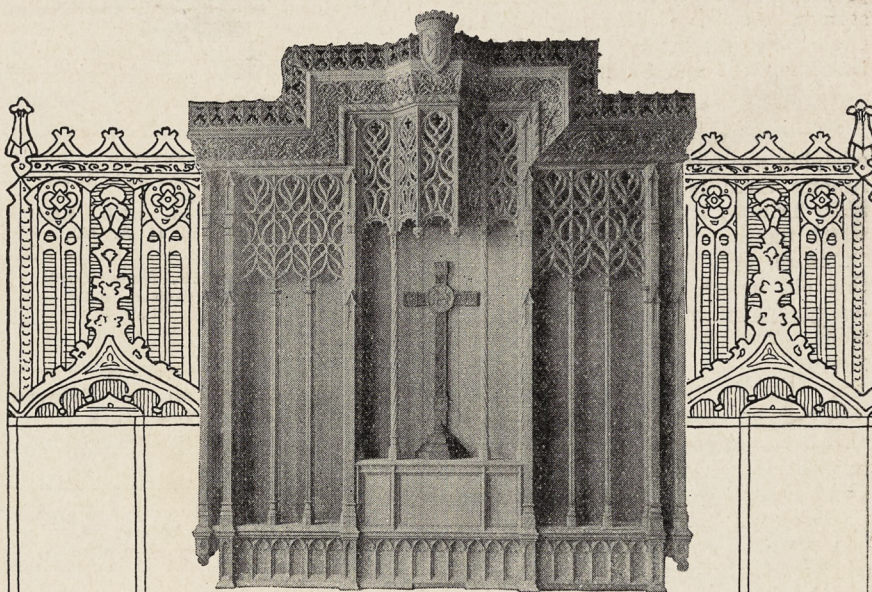
* * *

A fine spirit of fellowship exists among churches at Dover, N. J. Union services, held on the lawn of St. John's Church, on Sunday evenings during July, have been extremely successful. As many as 200 people attended one of these gatherings in July. Other interchurch activities at various times have included

a teacher training class, cooperation of young people's organizations, and noonday meetings during Holy Week and a union Good Friday service.

* * *

Paul Rusch, director of St. Paul's University Chapter, Tokyo, Japan, was chairman of International Night at the National Junior Brotherhood Convention, Oberlin College, Ohio, August 27th. Representative young men of the East Indian and American Indian races, as well as Japanese, Mexican, Chinese, Cuban and West Indian negro races participated.



Reredos, Church of Good Shepherd, Jacksonville, Florida, Milton C. Greeley, Architect

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