

# *The* **WITNESS**



CHICAGO, ILL., AUGUST 7, 1930

## Your Own Light

*By*

BISHOP JOHNSON

OF COURSE there are parishes that do not seem to be very good transformers. Perhaps you need a new plug somewhere. A conceited or opinionated priest; a worldly or infallible warden; a secular or lazy vestry; a guild of malicious busybodies; a dull or slovenly Sunday School may affect to a certain extent the lighting capacity of your parish. But do not be over anxious so long as some of the connections are possible. It is your business to let your light shine, not to reorganize the parish. If you will give the same anxious effort to establish your connection that you are apt to do in reforming someone else you will help to keep the light shining in a dark place during a dark period.

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## CHRISTIANITY AND SCIENCE

*An Address By*

SIR OLIVER LODGE

*Before the Industrial Christian Fellowship of England*

THE conflict between Religion and Science has been mainly due to the fact that in science we are studying mechanism, the physical processes which go on around us, their actual working without regard to their aim and object; whereas in religion we are attempting to grasp something of the inner meaning and purpose of the Whole. In science the fundamental meaning and purpose are not attended to. So much have they been ignored that some philosophers have spoken of occurrences as if they were the result of a random distribution of matter; and the effort has been made by some scientific men to picture the universe as a mindless product of elemental forces acting on material particles with no aim or object in view—just a fortuitous concourse of atoms, which by chance have grouped themselves into patterns and display their results. Stated in this crude fashion, it seems quite nonsensical and absurd. Yet every attempt to force a meaning into the Whole is brought up against certain problems, like the problem of Evil; and the fact that most of the mechanism, perhaps all of it, is automatic and self-working, has brought certain logical minds to accept the position which, though false, must have some plausibility about it, otherwise intelligent people would not have been deceived.

The other group, moreover, seeking to see a Divine Purpose running through the whole of existence, a guiding and directing principle, or entelechy, controlling all phenomena, are puzzled by the mistakes, the experiments of evolution, and so have been led to postulate an opposition force, a principle of Evil acting against the principle of Good.

Christianity may be thought of as an attempt at a halfway house, an intermediate stage between a benevolent all-powerful despot, on the one hand, and cosmic chance or randomness, on the other. For it postulates a striving energising God, whose creations get

out of hand, whose objects are not fulfilled. In old days he was represented as changing his mind, repenting that he had made man upon the earth, and destroying his own handiwork, save a few faithful souls who were instructed in the art of shipbuilding. When things got too complicated for that conception, the power of the creature to spoil the scheme of the Creator was still fully admitted. The Deity was not represented as Almighty, but as like a striving worker in the midst of alien material, which had to be coaxed and manipulated for a long time before it showed any tendency to proceed along right lines; and when it went wrong it had to be coaxed back again. All this entailed constant labour, continual effort. "My father worketh hitherto, and I work." That was an authoritative statement, showing that there must be some truth in his view, however crudely it may be misapprehended.

Crudely misapprehended it has been; for one doctrine teaches that when creation goes wrong God has to punish himself in the person of his Son, in order to satisfy his own sense of justice. Hence arose the doctrine of the Vicarious Atonement, the idea of substitution, the punishment of the innocent for the guilty, an idea which in various forms still holds a large part of humanity, and has a wonderful saving influence. The idea that God came down, took our sin upon him, and suffered as if he were guilty, seems to be acceptable to a certain type of mind, and has had the acted parable of the scape-goat to illustrate and enforce it. That wretched creature, necessarily guiltless of sin, had all the sins of the congregation of Israel planted on its head by the power of the priests, and was then driven out to perish in the wilderness. That a doctrine thus crudely stated has held humanity in its grip must seem strange. In a modified form it is the basis of evangelical Christianity today; but its



illegal, illogical character has turned many thoughtful minds against Christianity altogether. And surely in its original form the idea of an atoning sacrifice for sin is unthinkable.

**H**OW else can the incarnation of a Divine Being in human form be regarded? We must first of all admit the fact of free-will. We must see that at a certain grade of development an organic creature developed a power of choice, a faculty of knowing the right and yet doing the wrong, which, though in some respects likening him to gods, had to be fought against and corrected. It was as if the Divine Being said to himself—if we may put it thus crudely—I will show them that they have the power. I will find out for myself what temptation is like when in that form. I will live as man, and if need be will suffer the consequences.

Put it that way, though still absurdly crude, it becomes more intelligible. The incarnation took place, and man was shown what life could be like on the earth, by one who felt the temptations and overcame them, who in all points was tempted like as we are yet without sin.

In some forms of the belief the incarnation was exceptional, and the Being was not completely human. Yet it was felt that to do the work he had to be completely human, and so the creeds emphasised the humanity, even though some of the asserted facts did not. But the records that have come down to us concerning this Personality, have shown clearly enough that he was sensitive to suffering, and that, though in the exaltation of his spirit he roused the enmity of what was then the Church, yet his exaltations were accomplished by fits of depression, in which he feared the consequences, and asked to be delivered from them, provided that omission was consistent with the whole scheme, provided, that is to say, that it was in accord with the will of his Father. The agony and bloody sweat was no play-acting; undoubtedly he dreaded the pain and torment of the end, however much he might brace himself to bear it.

In this mode of regarding the incarnation, the emphasis is taken away from the idea of punishment: it is not so much human sin that has to be atoned for, as human weakness that has to be encouraged. The Perfect Being, let us say, has lived a human life on earth, has thereby shown that it can be done. He has not held himself aloof from the weak and the sinful; he has made friends with them rather than with the "unco-guid"; he has allowed himself to be spoken of as a gluttonous man and a wine-bibber, a friend of publicans and harlots. He has not lived an ascetic life. He has injured no one, but has had friends who have been fond of him. I do not know that we fully apprehend the full meaning of his life on earth even now.

**E**VERYTHING in existence is part of the Divine Plan, and the feelings we have, though they may be sublimated, are not to be despised or abused. Wisdom is justified of her children, whether they take an

ascetic or a more human line. In the comprehensiveness of the Deity all can be welcomed. The incarnation was intended to show us something of the nature of the Personality ruling the Universe. From this Personality nothing is excluded except rebellion. The feelings with which we are endowed are to be exercised and gloried in, and not denounced.

It is as an incarnation of a Divine Spirit that the Whole has to be regarded. But the term "incarnation" is anathema to orthodox science. Scientific men as a rule, studying as they do mechanism, the mechanism of the human body for instance, do not pursue the subject beyond the brain. There they would have to leave mechanism, and enter another region, the mental realm where their ordinary methods of investigation fail, a region in which there is nothing that makes an appeal to the senses, and yet which we can infer as we infer so much else in science, not only clearly but more clearly than we can infer the ordinary behaviour of molecules.

Our apprehension of consciousness is a primary experience, open to all. Matter and the whole material world is an inference, not a direct apprehension. In respect of consciousness the experience of the average man is superior to scientific theories.

To think of incarnation is to think of us as in some sort pre-existent, as of something which at a certain stage took flesh, and entered into relation with matter. That is the doctrine of orthodox Christianity. So also the special Incarnation was of one who took our nature upon him, took flesh and dwelt among us. Undoubtedly there are difficulties about the process of incarnation; it does mean some kind of pre-existence, though not in most cases of an individual kind. As individuals we have not existed before, but the slow gradual process of evolution will not allow that we sprang into being a few months or years ago. We are the heirs of all the ages, in our bodies literally, as well as metaphorically in our opportunities. The notion involves difficulties; but difficulties are things to overcome. Jesus of Nazareth had not pre-existed, but the Christ Spirit had. It had existed before all worlds, it had taken part in their construction. As much of it was incarnate as a human body would hold. Not much—no, the animal body is not adapted to so lofty an incarnation, but enough. Enough to display the attributes of God, such as could be displayed by a human form, and Jesus of Nazareth came into being.

This was or may be thought of as the Divine plan for the help and salvation of man; that is, it was a special effort on the part of the Creator, involving hard labour and much suffering, but it was thought worth while. The Universe is majestic, and all that exists is in it. Who are we to formulate the workings of the Infinite Mind! Yet we try.

**T**HE diversity between the scientific and the religious point of view is well marked. Religion is full of adaptation of means to ends—it is full of teleology. Science, on the other hand, eschews teleology. It knows nothing of "one far off Divine event to which the whole creation moves;" that is the



language of poetry, of vision, of religion. Science takes things as it finds them, and studies their working. If a scientific man is religious he may admit that God is behind everything, everything without discrimination, but he does not say so when speaking scientifically. To be perpetually appealing to the Ultimate Cause would be a throwing up of the sponge, it would be a confession of impotence; it would be what Eddington has called untidy. He says, in his Swarthmore lecture:—

“It is not irreligion but a tidiness of mind, which rebels against the idea of permeating scientific research with a religious implication.”

Science does not accept a spiritual world at all. Sometimes it presumptuously seeks to deny it. Whether we can enter into connexion with it, whether we can communicate with such a world, is a question which science regards as coming within its purview, and at present it is scornful. But truth has a habit of making its way in spite of rebuffs. I know that a spiritual world is a reality, that we are surrounded by invisible intangible intelligences as we are surrounded by speech and music from sending stations, and yet we cannot apprehend any of it unless we have a suitable receiver. So also unless we have a receiving faculty, or find someone who has that faculty and is willing to put him or herself at our disposal, we can know nothing about the denizens of the spiritual world. Yet they are there, and under difficulties they can do things as well as communicate. Strange that they can act on matter.

Yet we can act on matter and can move things, though it is all we can do. And we ourselves are not material. Our faculties are only displayed by matter, they belong to another region. Our nerves and muscles can be examined by biological science, but they do not explain ourselves. They are our mechanism, and science in the narrow sense is limited to mechanism. The meaning and purpose of existence are beyond it.

Yet who that has realised the beauty of creation, and the marvellous complexity of it all, can imagine that it is the result of chance. And if not chance, then it must be the result of a plan, a design, a purpose. With that purpose we can put ourselves in harmony; and then our path is easy, our service then becomes perfect freedom. Or we can rebel and seek to frustrate the will which is responsible for all. Then we struggle; it is hard for us to kick against the pricks. The Hound of Heaven pursues us, and with infinite wisdom and pertinacity shows us the error of our ways, until of our own free will we turn and mend, and are received even as the Prodigal Son was received. That is our present doctrine of salvation.

It is no legal fiction, no punishing of the innocent for the guilty, it is a plain highway in which the way-faring men and the fools need not err.

**S**HALL I tell you of how the Universe appeals to me and what Science has taught me of Christianity? Not matter alone is suffused with life. Not matter alone is animated. The whole of Space is pulsating with life and mind, with intelligence, with

benevolence. Existence is the most magnificent thing we can conceive. Nothing is too good or too high to be true. “All we have willed or hoped or dreamed of good shall exist; not its semblance, but itself . . . . When eternity affirms the conception of an hour.” The physical world has been called the living garment of God: it is His mode of manifestation. In extent it is practically infinite; in complexity it exhausts our utmost attention, in beauty it is supreme. This majestic universe is throughout dominated by One Supreme Spirit, it is His Incarnation. Like a cathedral or any other work of Art, it was conceived in the mind and then uttered in incarnate form; it was conceived by the Holy Ghost.

The great drama of Redemption was part of the original plan.

“And so the Word had breath, and wrought  
With human hands the creed of creeds,  
In loveliness of perfect deeds  
More strong than all poetic thought.”

On the mystery of the Incarnation we need not speculate, and what he was before the Incarnation we hardly express. Of himself he said: “Before Abraham was I AM.” Let that suffice. The best attempt to express it modulates the Creative theme, “In the beginning God created the heaven and the earth, . . . And the Spirit of God moved upon the face of the waters,” into poetic utterance still more magnificent: “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him; and without Him was not anything made that was made . . . . And the Word was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.” His mission was to teach us what the Kingdom of Heaven was really like. If only our human will could get into harmony with the Divine Will, if the will of God could be done on earth as it is done in heaven, the Kingdom would have come, earth and heaven would have become one, and the joy of existence would be supreme.

## *Social Service in the Seminary*

By

WILLIAM S. KELLER, M. D.

**T**HE seminary graduate who is not content to limit his time to social functions, pink teas and the chatter of gossiping parishioners, yearns to attack the many real problems with which he is confronted and yet finds himself unfitted to deal with them. Truancy, lying, petty theft, sex misconduct and many kinds of social maladjustments come to him as more or less of a surprise for which he has but a vague solution. Sooner or later he finds out indirectly, or by chance, that several families in his parish have broken. He attempts to ascertain the cause and finds the problems deeply



involved in a family boarder, bootlegging, or, mental and temperamental incompatibility. He studies the Church's attitude regarding divorce. He then thinks of the underlying cause and pathology of divorce in all its complexity. Shall he inveigh, denounce, prohibit or punish the sufferers? At this point he either turns upon the indecencies of the social order and as a means of escape, limits his time to his services and in calling on his pitifully small congregation, or, he begins to take stock of his equipment. "He faces the world with bare hands and a few books that mock him with their apparent otherworldliness."

The physicians and surgeons, men no older than himself have had the advantage of bedside instruction, clinics and surgical pavillions followed by a year or two of internship.

The younger lawyer has had two years training in the local Legal Aid Society where he has studied the social and economic status of families as well as court procedure and practice.

The engineer has spent his college training in a co-operative scheme of education whereby he works in pairs, going to school for one month and then rotating with his partner who has worked a month.

In every profession he finds that "doing it" has been the best method of "learning it." He begins to realize that his profession is substantially not different than many others because after all "people" is the "stuff" with which he works, but that he has not been given a technique. He sees that theological education in most instances has been characterized by three years of theory. He sees he has received a laboratory training for ceremonies and functions which after all are not his main work and take but small part of his time. He finds himself out of touch with many social humanitarian agencies which are giving relief and advising the underprivileged in his own community, indeed, some times in his own parish. He wants to help, he tries to apologize and explain, and frequently finds that the greatest obstacle he has to overcome is the record of the inertia and ineffectiveness of those of his own profession who have preceded him.

The picture is not overdrawn. Many clergy as a means of escape go into teaching, some bury themselves deep in mysticism, some take to fads in religion, while others try spiritual healing because of its supposed kinship to their training. The far greater number who do not succeed in breaking through the barrier develop a mild melancholia and disappointment from which they may not emerge. Not a few good men have lost heart and sometimes quit in an honest sense of futility.

Some places should be found in the Seminary curriculum for a graduated course in modern social values. Socializing and humanizing a curriculum need not displace any subject, but it can permeate all subjects and unify them.

With this constant vision, all subjects can be reallocated, given point, fructified and made purposeful. Certain subjects are thrust upon us by modern science—such as:

I.—Basic study of life in our present Western World.

II.—The Family—love, courtship, marriage and parenthood (sex education, family disorganization, divorce).

III.—Working knowledge of normal and morbid psychology (refresher course with point in it).

IV.—Principles of case work—fundamental concept of social work. (Principles and methods of good technique).

V.—Methods of co-operation with existing agencies and the constructive relief of poverty.

VI.—Human factor in industry—unemployment.

Lecturers can be brought in at regular intervals who will willingly speak to the students on specialized subjects. The Dean would arrange with a nearby Family Agency so that the men could do field work, under direction of a case Superior for two or three afternoons a week during their middle or senior year.

The first help will come from the Seminary trustees. They must co-operate with the Deans and recognize that the students are not being trained to be social workers, but trained to have a social awareness and a social consciousness that will give them a technique to enable them to work intelligently with existing agencies in making the proper placement of cases; trained also that they may make purposeful and socially intelligent house to house visitations.

The Bishops will help the Deans by asking them the needs (social, moral, physical and spiritual) of an individual candidate, also permitting the Dean to recommend such training for the summer recess or for a clinical, or diaconate year that will make for a well rounded and whole man. It is well known that some of the finest material for the ministry turns away to so called "altruistic secular vocations" because of an inability to accept the program that organized religion offers.

There is nothing wrong with the ministry except for the fact that we have too frequently been guilty of training men for canonicals rather than for life work. The Cincinnati Summer School in Social Service for Candidates for the Ministry and Junior Clergy was organized in 1923 to be used as a laboratory in applied religion for a seminary that is located eight miles from a city that has ten thousand people and sixty-five miles removed from a city of one hundred thousand. The Summer School has had a gradual growth beginning with four men from one seminary to eighteen men from ten seminaries. This summer we shall have an enrollment of twenty-five men.

Seventy-five men have attended the Summer School during the past seven years. Every summer (shortly after the opening of the school) depending upon the size of the group, a certain number of men approach the Director with the statement, "If I like social work and the social agency cares for my services, I think I shall remain in social work and not return to the Seminary." They are so surfeited with the unreality of theological education as they have found it up to that time, they are ready to quit. After they are shown the potentialities of their profession that as clergymen,



they may be good social workers, plus, they inevitably return to their respective seminaries restored to their vocations, inspired and greatly encouraged. That we have saved fifteen of these men for the Church is due only to the fact that we have been able to prove to them that religion can be related to life and life's problems.

I am very sure that the men who have worked in the Social Service Department of the Cincinnati General Hospital with its nine hundred patients know more clearly than before the economic status of families, especially under the stress of illness and misfortune; that disease may be a corollary to poverty, ignorance, bad housing and despondency. Men who have spent the summer in the receiving ward at Longview Hospital where two thousand patients are detained for mental illness, will be ever mindful that mental breakdown may be augmented by complex social condition, bad housing and vicious inheritance. Their ministry will be much more alert to the vast problems of mental hygiene that are making increasing demands and serious inroads upon our highly organized civilization. Emotional tendencies and religious experiences are also studied in their relation to religious manias.

Men who spend the summer as Probation Officers in the Adult Probation Department of the Common Pleas Court studying the causes of crime in more than three hundred cases have a great opportunity of uncovering whence come the weaknesses of human nature. Motor car stealing, larceny, burglary and forgery may be due in part to inherent traits but it is more likely that poverty, illness, broken homes, unemployment and low grade mentality play an important part in the cause of crime.

Men who have devoted their time as Probation Officers in the Juvenile Court have in consequence a much clearer idea about the relationship of crime and delinquency in the home. Visits to the home repeatedly disclose the fact that mother and father are both forced to be away at work, or that the widowed mother is the bread winner, the children being without supervision or raised in the streets. These men do not question the value and need for sex education. In the Juvenile Court as well as the Adult Probation Department they see the relationship between physical disability and crime, the consequent imperative need for physical, psychological and psychiatric examinations.

Seminary men who were sworn in officers at the Cincinnati Work House where more than six hundred men and women are incarcerated have an opportunity for welfare work with humanity at its lowest. Illiteracy, disease and low-grade mentality are found to be directly responsible for criminal tendencies. Classes are formed in elementary English and reading, and lecturers secured for classes in citizenship and health education. Baseball teams are organized so that prisoners are not obliged to go to their cells in the early evening hours as was formerly required. Ample time is provided for personal work and many families have been reestablished and their church affiliation restored.

In closing, may I say briefly—the essential principles

and necessary steps of any scientific method are very simple. "It consists of observing under whatever controls are necessary, what consequences follow what conditions." This is just as true in religion as it is in science. On this basis Modern Medicine has converted private health into Public Health. By the same token religion must convert inspiration, aspiration and self dedication into objective expression and practical achievement in accordance with the most enlightened knowledge of each generation. Religion is not an end, but a means by which the clergy of the future must be trained to be "Social Diagnosticians," "Social Engineers" and "Scientific as well as Spiritual Leaders of Men."

## News from Lambeth

By

BISHOP WILSON

HAVING completed our first week when the main subjects under consideration were presented to the whole Conference, we are now divided into Committees to consider those subjects separately.

The Conference is so large this year (more than 300 of us being present) that the chapel in Lambeth Palace could not accommodate us all for the daily devotions while we were all together. Therefore, during the first week, we met each morning in the Lambeth Parish Church which also is inside the Palace grounds.

Our Committee on the "Unity of the Church" continues to hold its sessions in the Palace library where the general Conference has been in session, while other committees are meeting elsewhere. This makes it possible for us to hold our opening devotions each day in the chapel of the Palace.

I suppose we all feel a real touch of sentiment in this arrangement. A century and a half ago, when the Episcopal Church was just setting up house-keeping for itself, we sent Dr. Seabury over here to be consecrated as our first bishop in the United States. This consecration took place in Aberdeen at the hands of Scottish bishops. But, of course, we had to have three bishops in order to function on our own. Therefore, a couple of years later Dr. White of Pennsylvania and Dr. Provoost of New York were sent over to be consecrated in England.

The interesting point to us is that these two priests were made bishops in this very chapel in Lambeth Palace in 1787. It does give one a sense of the stability and security of the Church when so many of us American bishops today can gather in furtherance of the Church's work in the very place where those two bishops received the Apostolic Commission to start us on our way.

As the days pass, one is increasingly impressed by the marvellous care and foresight with which the preparations for this Conference have been made. Months ago literature began to reach us at home with



outlines, suggestions and references on the subjects which were to come before us. More of it keeps coming to us as we go on. We are not only named but also numbered so the secretaries can tell who we are and how to reach us. We begin our sessions on time and end them also on time. We are lunched with great promptness, so that we have usually half of the single hour of our lunch period for walking about the gardens and getting acquainted. Minutes are carefully kept and read every day, stenographers take down everything that is said, and the roll of attendance checked daily by the secretaries without calling names or scrambling over our feet.

The trip to Liverpool over the week-end of July 13 was managed with an attention to detail which any efficiency expert might envy. For instance, when we came out from the magnificent banquet given Saturday evening by the Lord Mayor of Liverpool, the cars to take us to our respective quarters were parked by number along several blocks and policemen were on hand to direct us to our proper numbers as pasted on the windshields. But to avoid the need of stepping into the street to see the numbers on the windshields, they were also marked in chalk on the sidewalk. It was hard to get lost in Liverpool. However, Bishop Johnson has written something about that, so I must not trespass.

\* \* \*

## Questions and Answers

By CLEMENT ROGERS

*Do you think anybody has ever worked miracles contrary to natural laws?*

Not contrary to them. A miracle is a working of a higher law overruling a natural law. Miracles are supernatural, above Nature, not contra-natural, against Nature. Natural laws are the laws of God's ordinary working in the world. They are often overruled. Every time we lift a thing we are exerting a power above the law of gravitation. We do not call that a miracle, because it is only the action of a human will. When a still higher law overrules the ordinary course of things, and shows the working of a spiritual power more than human, we call it a miracle. I believe that in this sense Christ worked miracles.

*Don't you think that these so-called miracles are merely the working of an unknown law?*

In that case they would not be miracles at all, and to pretend that they were signs of authority would be dishonest. In a sense we may talk about a gun being a miracle to a savage, but that is only a figure of speech. I once read of a traveller who gained his point with an African tribe by suddenly opening a soda-water bottle, which to them seemed a miracle. Such an act is as immoral as it was dangerous. They were bound, sooner or later, to find out what soda-water was, and then their whole faith in that man, and probably in all white men, would be gone, with disastrous results. It is difficult to believe that Jesus of Nazareth was guilty of an act at once so foolish and immoral.

*If someone came and told you that he had seen a man alive three days after he was buried, would you believe him?*

If the man he was speaking of was a man like Jesus of Nazareth I should be quite ready to believe him. And if I found that numbers of people had seen him, and that, as a consequence, their whole lives had been changed and that they were prepared to face anything, even death, for their belief, I should be quite certain that it was true. The evidence both for the miraculous birth of Christ and for His resurrection is sufficient, but we believe in them because we believe in Christ. He being what He was, they are both just what we should expect.

*Wouldn't you say that the miracles were due to supernatural laws which Christ understood the meaning of?*

If by "supernatural" you mean spiritual, yes. That is what He claimed. But He understood them not as a magician might, but because He was master of them, and because they were part of His will. If you mean merely that He had special knowledge of, for instance, the laws of healing by suggestions, I don't think that would explain more than a few of them. He distinctly claimed power over Nature, over diseases and death, in His own right. If He was merely a clever hypnotiser His actions were fraudulent and blasphemous.

*Don't you think that there are a large number of parsons who do not believe in the Virgin Birth?*

I have no means of knowing. When they say the Creed they say they do, though it is possible that they interpret the words differently. But in the great majority of cases where men disbelieve in the Virgin Birth it is because they disbelieve in the Incarnation. Given that Christ was what He claimed to be, and what Christians have always believed Him to be, it seems to me the most natural thing in the world that He should have been born differently to other men.

*Why are there no miracles now?*

I should be very sorry to say that there are none, but, undoubtedly, God seems to show us that in the ordinary course of things His will is to govern by fixed laws. When people expected miracles it was, no doubt, natural that false reports about them got about, but it was also more natural that God should have worked them. Today when we have the whole experience of the Church for two thousand years it is easier to believe without them. At the outset miracles were perhaps needed more, though even in the Gospels they are only put forward as a lesser reason for believing.

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THE WITNESS



# NEWS OF THE EPISCOPAL CHURCH

*Edited by*  
WILLIAM B. SPOFFORD

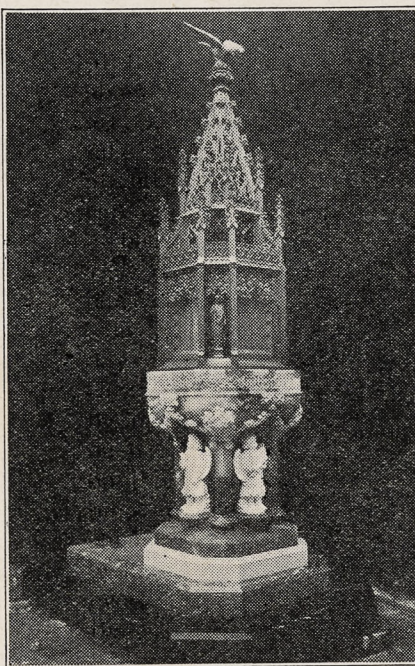
THEY SEEM to be firing people rather wholesale at the offices of the National Council. "Firing" is not a nice word so in the official announcements that come from 281 Fourth Avenue we are told that Mr. So-and-So has resigned to accept a call to some new work. But it is nevertheless a fact that within the past few months a number of very effective workers have been told, in the interest of so-called efficiency and economy, that their services are no longer required. The last to be added to the list is the Rev. Harrison W. Foreman, secretary of the rural division, who has done pioneer work in this important field. He is to become the archdeacon of the diocese of Erie on October first.

This leaves the Rev. Charles Lathrop as the only secretary of the department of Christian Social Service, since the Rev. Harold Holt resigned some months ago. Mr. Holt was doing valuable work with Church institutions throughout the country and had a carefully thought out program for a federation of them all which would make for greater efficiency and more up-to-date methods, but it was felt by the powers that run affairs that such work did not justify his existence as a social service secretary. So they kicked him out, and into one of the finest parishes in the middle west.

Now the remaining secretary, Dr. Lathrop, asks whether the annual social service conference should be continued. Writing in the Spirit of Missions he says:

"Now that the social service department has been so radically reorganized and depleted in its personnel, the question has been raised as to the wisdom of continuing these national meetings. With the changes in the department a new method of work will inevitably be necessary. Our work with institutions and probably the relations with social work agencies will be much less. The department for several years has been trying to raise the standards of our orphanages and old people's homes. The work has been going on quietly, but efficiently, until we have some of the best-run institutions in the country. That work will now have to be done by the dioceses, as will also the making available of case-work technique to the clergy.

"The question that faces us is: Can this be done by the national conference, or would it best be done in provincial meetings of diocesan chairmen and heads of institutions? We ask



THE BAPTISTRY  
*At Grace Church, Oak Park, Illinois*

you to think it over and let us know. It would not be possible for the one secretary left in the department to cover all the meetings, but the work could be done by leaders in each province. Fortunately such men are available. Let us have your ideas."

Mrs. Henry W. Boone died at her home in San Bernardino, California, on July 1st, after a painful illness of many months. She will be known to many church people as the widow of Dr. Henry W. Boone who for so many of the earlier years of St. Luke's Hospital, Shanghai, served as its chief physician. As a young woman of twenty-two Mrs. Boone went to north China as a missionary, in 1879, from the congregation of which the famous Henry Ward Beecher was pastor. Four years later she met and married Dr. Boone, and until his retirement in 1910 cooperated with him in every way for the welfare and development of the important medical work of which she was in charge. Since her return to California she has been a member of St. John's Church, San Bernardino.

Miss Florence Sanford, for the past three years a field secretary of the national Church Mission of Help, has accepted a position as head of

Williams House, Detroit, a Michigan diocesan institution for girls, which is used by the social agencies of the city. Miss Sanford goes there in September.

Believe it or not the first boy choir has but recently been organized in the diocese of Southwestern Virginia. It is at St. John's, Roanoke and was organized by Mr. D. A. McKibben, who recently come there as organist and choir director. The choir is arousing a great deal of interest.

There is pictured on this page an unusually beautiful font which was placed recently in Grace Church, Chicago. It is the work of J. Wippell and Company of London.

The Rev. William R. Blachford of Wayne, Michigan, recently celebrated the 45th anniversary of his ordination. In that time he has served twelve parishes comprising twenty-eight congregations. He was ordained in Ontario in 1885.

The Rev. Lane W. Barton, rector of Trinity Church, Newark, Ohio, is showing a most wonderful missionary spirit. Mr. Barton is spending his vacation in the mountains of Western North Carolina for the month of August and has made all arrangements with the Rev. Leicester F. Kent, missionary in charge of three of the counties in the diocese and rector of the Valle Crucis School, to take charge of the Ashe County missions. Mr. Barton is giving his services free of charge and will look after St. Matthew's, Todd, St. Mary's, Beaver Creek, and Holy Trinity, Glendale Springs. It is not very often that we find a young successful clergyman who is willing to give himself in this manner.

The Rev. Almon R. Pepper of the New York Mission Society has accepted the position of executive secretary and field worker of the social service department of the diocese of Ohio. He is especially well equipped for this work.

The Rev. Dr. Arthur M. Sherman of this district of Hankow has been elected rector of St. Clement's Church, Honolulu.

This year 1930 is a significant one for work in Central China. It marks the twentieth anniversary of the opening of Boone Library to the pub-



lic. It is not too much to say that Boone Library was the first public library in China in the modern sense of the world. The Chinese character for library means literally "a place for the hiding of books." For centuries that was the Chinese idea of a library. Boone has been successful in changing this idea. An important factor in accomplishing this has been the school for the training of Chinese librarians. This school observes its tenth anniversary this year. Through the library and the library training school, the name of Miss Mary Elizabeth Wood, who was responsible for starting both institutions on their way, is widely known in China and will long be held in remembrance as the name of one who has made a very unusual contribution to Chinese life. This year she completes thirty years of service in China.

\* \* \*

The corner-stone for the new Emmanuel Church, Detroit, Michigan, was laid on Sunday, July 13th. This mission was located near the old Ford Motor plant and recruited its membership among the Ford workers. With the removal of the plant, its future became exceedingly uncertain. The Rev. Edward Collins, one of the oldest clergy of the diocese, gave the last four years of his active ministry to this mission, and was followed by the Rev. R. E. Randall. So splendid has been its growth that with its old building utterly inadequate, in the face of the depression, a campaign was launched to raise \$12,000. The new building was to be one of three standardized set of plans created by the bishop and the commission of architecture, providing for the maximum of accommodations for a balanced work. It contains a large basement guild hall, with choir, furnace, kitchen and class rooms; upstairs a chapel seating about 200 people, with class rooms adjoining. The use of cement block with stone trimming and carefully planned materials makes its possible to build such a building for approximately \$16,000, with equipment costing \$22,000. The Diocese granted \$10,000 conditional upon the people pledging \$12,000, but they passed the goal by \$7,000. In the absence of the Bishop, the Rev. Edward Collins laid the corner stone assisted by the Rev. Mr. Randall with clergy and laymen from the neighboring parishes of Ferndale, Highland Park and St. George's, Detroit, attending. It will be ready for occupancy in September.

\* \* \*

Selma, Alabama, is the center of a rich agricultural region that has suffered considerably from drought and heat this summer. April, May, June

and the early part of July were all dry. By mutual agreement, July 23 was set apart as a day of community prayer for rain, which had become an imperative necessity if the crops were to be saved from ruin.

A great crowd of all denominations came together at the hour appointed for the prayer service. Rain started before the service was over, and the worshippers experienced a downpour on their way home.

"Let those smile who will," writes the Rev. J. M. Stoney, secretary of the field department of the diocese.

\* \* \*

According to a report from one who is well informed there were no less than seventy-six summer schools and conferences for workers of the Episcopal church during June and July, and they must have reached a total enrollment of nearly ten thousand, if not more.

It is doubtful, however, if any groups met in such an ideal setting as Kanuga Lake, North Carolina, where a property, consisting of 400 acres of land, a beautiful lake, modern and convenient hotel and thirty cottages, is owned by the Church, and for six weeks is used exclusively for this purpose.

The Young Peoples Service League Conference on June 14th with an enrollment of about 270 consisting of young people from the Carolinas and Virginia, and giving courses in the Life of Christ, Outline of the Bible, Social Service, Y. P. S. L. Activities, Missionary Heroes, and various phases of Sunday School work.

On June 28th, the young people gave place to the adult group with a registration of about 150, and a faculty that included Rev. G. Warfield Hobbs from New York, Dean Wm. H. Nes from New Orleans, Dr. Homer W. Starr from Charleston, S. C., and Mrs. John Loman of Pittsburgh, Pa., and other church leaders in every field of Christian activity from thirteen different dioceses and cities within the above limits.

The Junior Camp made up of boys and girls between 12 and 14 had a registration of 267, making a total of nearly 700 in attendance during these six weeks.

The acquisition of this property by the church is a long story of prayerful effort and practical negotiation by the Rt. Rev. K. G. Finlay, Bishop of Upper South Carolina, and his able Assistant, Rev. A Rufus Morgan, Executive Secretary for that diocese. The property is now owned and almost paid for by the church, and from August 1st to September 10th is operated as a summer resort. By careful management during this period, the Bishop is able to clear a sufficient amount to run the conferences at a

wonderfully cheap rate (\$22.00 per person for the two weeks) and to have a considerable sum for maintaining and improving the property.

By his own indefatigable industry and effort, he has created a wonderful spirit of service in the young people of his own and adjoining dioceses, so that they may volunteer for all sorts of duties in connection both with the conferences and summer hotel. He offers "dining room scholarships" which means the opportunity to wait on the table for nothing, and they are eagerly sought after by the best and wealthiest boys and girls of this section, thereby greatly reducing the number of paid employees, and increasing the profits to the church.

One of the most attractive features of these conferences is the "twilight service" conducted every evening on the lake shore in the most wonderful setting of water and mountain scenery. At one of these services, a rainbow appeared with both ends in the lake and arched over "Pinnacle Mountain" in the background. It was indeed as though God had smiled upon his children's efforts of prayer and praise.

No place in the country can offer greater inspiration, more practical instruction or better examples of efficient service than Kanuga Lake.

\* \* \*

About two years ago, a congregation was formed in one of the newer sections of western Detroit in a rented store-room. Under the care of the Archdeacon Hagger and Mr. John Strachan, a lay-reader of St. Alban's, Highland Park, St. Timothys grew so rapidly that a site was secured for a church. The mission was admitted into union with the convention early this year, with about 40 families, 50 communicants, and a larger Church and flourishing young peoples organization. Mr. Strachan is now a student at Western Theological Seminary, and Dr. Ward, of the Parke-Davis Laboratories, a vestryman and lay-reader of the Church of the Messiah, Detroit, is in charge of the mission. The building will be another standard building of the commission on church architecture, of frame construction.

\* \* \*

The Rev. Thomas A. Sparks, rector of St. Clement's Church, New York, has accepted a call to the rectorship of the Church of the Good Shepherd, Rosemont, Pa. He succeeds the Rev. Charles Townsend, Jr., who has become rector of St. Stephen's, Providence, R. I., succeeding, in turn, the Rev. Frederic S. Fleming, vicar of the Intercession, New York.

\* \* \*

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Bishop Coadjutor of Pennsylvania, who is now in Europe, will make a tour of Soviet Russia during the summer, accompanied by his brother-in-law and sister, the Rev. and Mrs. Martin Aigner, of Franklin, Pa. This is the second group from the Diocese of Pennsylvania who will penetrate Russia, as the Rev. Joseph Fort Newton had also planned to visit that country with Mr. Sherwood Eddy and Mr. Kirby Page.

\* \* \*

Seventy-three seamen from the Seaman's Institute, Philadelphia, were given a day in the country recently when they were entertained by the Church Farm School at Glen Loch, Pa., of which the Rev. Charles F. Shreiner is headmaster. The Rev. Percy R. Stockman, superintendent and chaplain of the Seamen's Institute is being assisted during the summer by the Rev. Charles H. Urban, a middler at the Philadelphia Divinity School.

\* \* \*

The parish house of All Saints' Church, Wynnewood, Pa., is being enlarged this summer, in order to make room for more activities of the Church School next winter. A new organ is also being installed in the church, and will be dedicated on Sunday, October 5th. The Rev. Gibson Bell is rector of All Saints' Church.

\* \* \*

The Rev. Samuel E. Wells of Deadwood, South Dakota, has accepted a call to become the rector of St. John's, Camden, Arkansas.

\* \* \*

The Rev. E. L. Malone of Florence, Alabama, has become the rector of All Saints, Grenada, Mississippi.

\* \* \*

Here's something. At Good Thunder, which is the attractive name of a town in Minnesota, there is a church with but eight communicants. But these enterprising communicants started a Sunday School recently and it now has an enrollment of thirty.

\* \* \*

Arrangements are being made by Brotherhood of St. Andrew leaders, Massachusetts, to charter a special bus to carry the Massachusetts delegation to the national junior convention to be held at Oberlin, Ohio, August 26-29. Plans have been practically completed and a large delegation is already assured.

\* \* \*

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\* \* \*

Dean Inge has been made a knight

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by King George. But though he can now write K. C. V. O. after his name (i. e., Knight Commander of the Royal Victorian Order), he will not be known as "The Rev. Sir William R. Inge," for a clergyman is still considered to be a man of peace and cannot use the title of ancient military chivalry. Several Anglican ministers, however, are both "Sir" and "Rev.," but they are baronets. In this case the title is hereditary and has no military significance.

\* \* \*

Central New York will send a caravan of at least eight automobiles full of boys to the National Junior Convention of the Brotherhood of St. Andrew, at Oberlin, Ohio, August 26-29. Plans for the delegation were discussed at the recent meeting of the Assembly, and it is expected that this diocese will have one of the largest delegations at the Convention.

\* \* \*

The rector of Grace Parish, Galesburg, diocese of Quincy, the Rev. R. Y. Barber, is spending his vacation these hot days in the croft of the church with a can of putty, paint and varnish, trying to make the place look more attractive for the child-life of the city. Two nights a week four or five of the men of the parish come in and have rebuilt tables, scrubbed walls and helped to repaint them. The funds have come from an appeal to the public to make the croft attractive for the child training campaign that is going on all the time.

\* \* \*

One of the liveliest bishops at the Lambeth Conference is Dr. Aglionby, bishop of Acera, on the Gold Coast, West Africa. He has always some amusing incident to tell of his experiences. The last he has brought home is of a discussion among his boys as to whether he was old enough to have known Noah! (The bishop, as a matter of fact, is only forty-six.) As the bishop tells the story, "one boy said, 'I bet £1000 he was eighty years.' Another, more business like, I suspect, shouted back, 'I bet a penny he has seventy years.' Of course, I could not give away my meagre age and forfeit my chief title to respect, so I said: 'If bishop has eighty years he will soon die, so you must do everything he tells you while he lives!'"

\* \* \*

The popularity of Eugene Field, the children's poet, is growing rather than diminishing as the year's go by, according to the Rev. Leland H. Danforth, rector of the Holy Comforter, Kenilworth, Illinois. Mr. Danforth bases his statement on the growing interest shown in the Field shrine, which is connected with the church. The shrine is attracting more and more visitors, particularly during

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the summer season, Mr. Danforth said. Especially do young people and children take pride in visiting the place where the noted writer lies buried.

Beautification of the shrine has just been completed, adding greatly to the attractiveness of the place. Field is buried in the center of the cloister close at the Kenilworth church. Nearly 100 shrubs and trees have been set out in the close and other landscaping completed.

\* \* \*

East London is a regular "nursery of bishops." At the jubilee festival of the East London Church Fund there were present the Archbishop of Canterbury, the Bishop of London, the Archbishop of Perth (Western Australia), the Archbishop of New Zealand, the Bishops of Salisbury, Chester, Southwell, Stepney, Willesden, New Guinea, Bermuda, Barbados, Bathurst, Calgary, North Queensland, Riverina, Guiana, Kobe and Kalgoorlie, all of whom had worked in East London some time during their ministry.

The Bishop of London said that they in East London were the bishop-makers of the world. He had sent out thirty or forty priests to Australia, and eight of them had been made bishops.

\* \* \*

The Commission on Rural Work held a three day conference in a cottage on Lake Minnebelle, near Litchfield, Minnesota. The diocesan rural work was discussed and a program planned. Rev. C. W. Baxter is chairman.

\* \* \*

The British premier, Mr. Ramsay MacDonald is a great lover of religious music. Speaking a day or two ago to a gathering of the Guildhall School of Music in London, Mr. MacDonald told his hearers how often he had spent his Sunday afternoon listening to the wonderful broadcasts of Bach's church cantatas from the school.

"I confess," he said, "that whether I am at home in my quiet, peaceful house in Hampstead, or down at Chequers, (the official country home in Buckingham of British premiers) I make it a rule to issue an order—and I am not given to that very much—that there shall be no engagement, no interference, no business, but that my friends and I shall retire to a quiet corner and spend a very inspiring, comfortable and peaceful half-hour listening to the broadcasts. To a weary man there is nothing more refreshing."

\* \* \*

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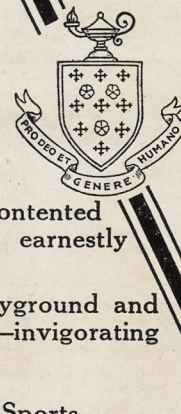
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High Mass to be celebrated on the Chelsea Football Ground. Protests were made by Mr. J. A. Kensit and other Protestants, but the Bishop of London refused to prohibit the service; at the same time he also declined to take part in the celebration. About 15,000 people were present, all of them in sympathy with the Anglo-Catholic movement and others were not admitted. The whole depth of the ground facing the stand was converted into an open-air sanctuary. On the far side stood the altar approached by steps on every side and surmounted by an enormous canopy of cream and gold. The Bishop of Nassau, was the celebrant; he has taken the place of leadership among the Anglo-Catholics formerly held by the Bishop of Zanzibar. During the service three of the massive candlesticks before the altar were blown over by a sudden gust of wind. One of them narrowly escaped the celebrant. No damage was done and the service was not interrupted. The Anglo-Catholic Congress of which this celebration was part, had for its subject "The Church, One, Holy Catholic and Apostolic." The spokesmen disclaimed all intention of putting pressure upon the Lambeth Conference. "Rather is it our part," he said, "to energize with all our might and main for the guidance of the Holy Spirit upon bishops, priests and laity alike in these difficult days."

\* \* \*

The Rev. Arthur Lee Kinsolving, rector at Amherst, Mass., has been called to be the rector of Trinity Church, Boston, and has accepted. He takes up his work there in October. Mr. Kinsolving is but thirty-one years of age

\* \* \*

Twice each month the national office of the Church Army send to their thirty and more men scattered over the country, a message from headquarters written by Captain B. F. Mountford, the executive head of the organization. His recent message was on the subject of preaching and is printed here for the benefit of the clergy who will want to know how the lay preachers set to work in preparing their sermons. Here 'tis:

Recently I wrote you of the need of *Leaders*. We need also *Preachers* in C. A. Whilst we quite rightly keep "*Witnessing*" to the fore, yet to each of us come calls to conduct missions, and those who gather at such services expect preaching.

God had only one Son, and He made Him a Preacher. The Incarnate Word placed great value upon the spoken Word, and in His great Prayer we hear Him saying "As Thou hast sent Me into the world, even so have I also sent them into the world."

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John 17. 18. That places the Mission of the Galilean fishermen in line with the redemptive Mission of the Son of God.

The glory which I had with Thee before the world was." Muse on *that*. Consider "He emptied Himself." "The Word became Flesh," "As Thou hast sent Me into the world." Get back to the Eternal Glory of Jesus, and then, "I also have sent them into the world." That association is the exaltation of your job and mine. The same holy commission that wrought in the redemptive ministry of the Son of God, works also in us. "As Thou hast sent Me, so have I sent them."

That lifts our work very high, and though that does not necessarily refer to preaching, yet preaching has so large a place in our work that I invite you to consider a few things relative to it.

All preaching should be *perpetually biblical*, but especially that of evangelists. Our message must be based on "Thus saith the Lord." Preaching which is hesitant concerning the authority of Scripture, cannot be fruitful. The Bible grows more interesting the more it is read, and those upon whom it casts a spell, will in turn, cast a spell upon the people.

Preaching which is Scriptural meets at one time or another *all* the needs of every hearer. Brothers, let us keep to our Bibles. *Ps* 119.13.

Then also, no preaching is lasting in its effects which is not aflame with Redeeming Love. Certain notes need to be dominant all the time. Go back to the cardinal words in *Luke* 4, 14, and following verses, as descriptive not only of action but of preaching too,—“preach,” “heal,” “deliver,” “give liberty,” “proclaim.” Keep Redeeming Love prominent in all your preaching.

We have a service of good news for the needy, and we have the good

news of service for Christians, but our primary job is to be tellers of good news, heralds of salvation. "As ye go preach." Preach good news about God, about the Son of God; good news about the vanquishing of guilt and the forgiveness of sins; and of the stingless death and the beaten

grave. As preachers we are to be carriers of good news.

Let our preaching be rich too, in tenderness. People have a hard battle to fight, every one of them, and they do not come to our Mission services to be scolded. They have tragedies within and without. Have a tear

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\* \* \*

An interesting experiment is being tried in the Diocese of Milwaukee. A group of six parishes, namely, Madison, Whitewater, Janesville, Beaver Dam, Watertown and Lancaster are holding a series of open air services during the months of July and August.

Briefly the general plan of the service is as follows:

The clergy of the participating parishes gather at one of the parishes named above on a Sunday evening

which has been designated for that particular parish. The rector of the parish has arranged for the place of service usually on the corner of some prominent street. The clergy meet at the parish church and with the choir all in vestments march from the church to the place of meeting. If possible the music is provided by either a small organ or by a few musical instruments. The singing is led by the choir and this is followed by a brief devotional service. Two or more short talks are given at these services, at least one being given by a layman of the parish in which the service is being held and the principal address of the evening is given by the rector.

The first service was held on the lawn of Grace Church, Madison, Sun-

day evening, July 6th. Addresses were given by the Rev. F. J. Bloodgood and the Rev. H. H. Lumpkin, both of Madison. Other clergy participating were the Rev. Messrs. Charles Hawtry, Donald Gury and the Rev. C. W. Brown.

These services are the outgrowth of an open air service held on the Cathedral Close, Washington, D. C., last May, under the leadership of Captain Mountford of the Church Army, and was held in connection with the spring conference of the College of Preachers. The Rev. C. W. Brown, rector of St. Luke's Church, Whitewater, was in attendance at that conference and in telling of this outdoor service to the clergy of the Madison district it was decided to hold similar services during the summer months.

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