

The **WITNESS**

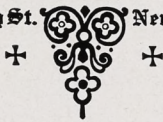
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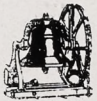
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JESUS' ESSENTIAL RIGHTNESS

By

RICHARD ROBERTS

THE LATE Sir Cecil Spring Rice said in a speech—it was soon after his retirement from the British Embassy in Washington—that “the cross is a sign of patience under suffering but not of patience under wrong.” Sir Cecil was a man of insight who read the signs of the times with singular understanding; but on this occasion he was as completely at fault as a man could be. For the abiding significance of the cross is just that it was the supreme instance of patience—and something more—under wrong. The world had no need of the spectacle of patience under suffering. That story had been told once for all in the Book of Job. But the world did need the spectacle of the patience and the victory of love in the face of wrong, and the patience and the victory of faith in the face of the sense of defeat. And that was what it might have seen in the cross. Some day it will see it and lay it to heart. But it is plainly a difficult lesson to learn—since even so sensitive a spirit as Cecil Spring Rice could, at this time of day, miss it.

IT WOULD be difficult to describe with any precision the impression that Jesus made upon his first disciples. Perhaps we may say that they recognized a certain *essential rightness* in Jesus. I put it in this vague fashion because I know of no better way of putting it. Matthew looked at him and said, “That’s the man for me. I am going after him.” His moral insight divined what I have described as the “essential rightness” of Jesus. The merchantman seeking goodly pearls came upon the pearl of great price and recognized it on the spot; and it was in a similar fashion that the disciples discovered Jesus. And in much the same way, men discover him still. It is stranger than fiction that even in the mere story of his life Jesus still casts this spell over men. Here is H. W. Massingham, great soul and one of the bravest journalists of our time, towards the end of his life,

making a fresh study of Jesus. And here is his report of it: “Going back to the Bible, and with the aid of modern criticism, simplifying the story of His life, as the imaginative reader loves to simplify it, I saw that it was elemental stuff and that out of it was made all the goodness I have ever come in contact with.” *Elemental stuff*, please observe! That is Massingham’s way of saying what I have called “essential rightness.” It is Massingham’s way of saying, “That’s the man for me.”

Massingham looked upon Jesus with moral insight. There are to be sure, other insights, intellectual, aesthetic, practical. But when men turn any of these insights on Jesus, they see the same thing, his “essential rightness.” J. Middleton Murry turns upon him the poetic insight—he says, too, “That’s the man for me.” Jesus is the supreme poetic genius. William Blake had found the same thing out for himself a century and more earlier. And so it has come to pass that men have called Jesus the supreme prophet, the supreme poet, the supreme teacher, the supreme reformer, the supreme gentleman, the supreme working man. And Bruce Barton seems to have discovered in him the supreme business man. I am not now going to inquire into the ultimate significance of this circumstance. I wish to point out, merely, that a person who can be placed in all these categories must be more than any or all of them; that there must be some other category that embraces them all, and that it has only one member, namely Jesus.

I AM for the moment only concerned with the essential rightness of Jesus, in its ethical aspect; and since the limits of this article do not allow me to do otherwise, I invite you to look at once upon this unique personality in the moment of its supreme crises. Now the thesis I am about to lay down rather abruptly is the one that can be verified easily by a study of the

gospel narrative and an effort toward an imaginative understanding of it. It is this: that when you come to the cross you find yourself in the presence of something like an absolute ethical antithesis. In our human conflicts and crises we are never confronted by issues of simple right and wrong; there are endless cross currents and confusions of motive. Our choices have to be made not between black and white, but between shades of grey. But on the cross—and nowhere else—we find the contrast stark and absolute, black against white, midnight against midday, with no twilight zone. On the one side is the essential rightness of Jesus; on the other the forces that were bent on destroying him. That is what the writer of the fourth gospel meant when he said, "Now is the judgment, (the *crisis*) of this world," and that still holds. For the cross forces even to this hour a moral choice on man and societies. For there the eternal antithesis of right and wrong is focused down into one terrific apocalypse.

Now, I cannot undertake to analyse this antithesis. It will be enough if here and now I suggest the way the analysis should take. There are personalities in the scene who are symbolical of "this world's unspiritual gods"—Barabbas the preacher and practitioner of political violence; Pilate, the guardian of civil peace at any price; Herod, the idol of the fast set; Annas and Caiaphas, the crafty protagonists of vested interests; and the same old crowd that we know so well—ignorant, gullible, easily led by the nose, and fooled into shouting the catchword of the moment. Just the same violent, shrewd, vicious, selfish, stupid world that we have with us still. And over against all this, the antithesis of it at every point—Jesus. Brood a little over this, and my point will become quite obvious.

HOWEVER you try finally to explain the phenomenon of Jesus, one thing will stand: Jesus is the crown of manhood, the "C major" of the human race. Edward Caird refers to God as a "self-determining principle which manifests itself in a development which includes nature and man." That is indeed hardly more than a truism if we are going to take the religious view of the world; and that I take not to be in question between us here. But I would add to it the two words, "and Jesus." By which I mean that God manifests his own moral character, his own "righteousness," supremely and uniquely in what I have called the essential rightness of Jesus; and that in the cross by reason of the stupendousness of the event, that righteousness is declared entire, once for all. In other words, the essential rightness of Jesus, unclouded and uncompromised, on the cross is the revelation of the moral mind of God and therefore of the moral order of the universe. It is the abiding touchstone of right and wrong.

But at the cross you have right and wrong face to face. And what does right say to wrong? It

is plain to see what wrong is doing to right: it is endeavoring to stamp it out. And what is right's reaction? It is a word of forgiveness for the wrongdoer. I am not going to dwell upon this: it is a moment before which one has to bow one's head in wondering and worshipping silence. Its point for us is, if our argument so far is sound, that the first reaction of God to human wrong-doing is unconditional forgiveness. I say "unconditional forgiveness" because I want here and now to make clear, first, that there is no bargain, no payment, no satisfaction, no propitiation, involved in the divine forgiveness of the sinner; and second, that God does not wait for our repentance before he forgives. He forgives in order to provoke our repentance.

Upon this question of forgiveness there are two things to be said. First, that forgiveness is of sinners rather than of sin. In a sense the sin committed cannot be forgiven—there is a principle of continuity in the moral order which secures infallibly that what a man sows that shall he reap, that the sin of the father is visited upon the children. For the sin, done in the mind or in the body, we shall pay to the uttermost farthing. The entail of sin is never cut; but it does not go on for ever. The time comes when it works itself out. Second, that forgiving the sinner does not mean letting him off the consequences of his sin; it is restoring him to a footing of rightness with God; it is reconciliation: and therefore, it is giving him a fresh start—all this implying that his disposition to sin may be annulled. Forgiveness is the healing of a broken relationship; it is God's way of turning the enemy into a friend.

BUT perhaps it will be said that all this talk of sin is beside the point. Nowadays we have grown out of it. Well, it may be true that theological disquisition on sin has made it somewhat unreal. But we had better not fool ourselves just here. There is right and wrong; no psychology can ever alter *that*. It is certainly true that the line which separates right things from wrong things has not always been drawn in the same place; there is always a no-man's-land between the two. But that the broad distinction of right and wrong exists only a man or woman who is playing with life will deny. There are some things we know to be wrong—excessive self-indulgence, cruelty, cheating, bootlegging—these things are wrong and cannot even take whitewash; and on the other hand, kindness, self-control, courtesy, forgiveness—these are always and eternally right. And the cross is still in the world to tell us that love to the uttermost, even of enemies, the forgiveness of injuries, and honor toward the highest are the power and the wisdom of God for the life of man. It stands on our skyline as the abiding criterion of character and behavior; it forces men to the supreme moral choice—whether they stand on this side or that. But it also tells them that there is room and welcome for those on that side who choose to come over to this.



THE DUBOSE SCHOOL AT MONTEAGLE

By

THE REV. A. G. RICHARDS

The Dean of the DuBose Memorial Training School

THE DuBose School is situated on the very beautiful grounds where the Fairmount School for girls was for many years conducted by the daughters of the well-known Dr. DuBose. Here also was Dr. DuBose's summer home, six miles from Sewanee, on the top of the Cumberland Plateau, over two-thousand feet above sea level, and with a climate that is delightful, especially in summer. The campus consists of over ten acres, covered with large oaks and many native and imported trees and shrubs. The lawns are well-graded and kept in good condition. In addition to the campus the school owns and operates a small farm where it produces its own vegetables and milk (partly by student labor) and a considerable portion of its meat. Altogether the school owns seventy-five acres of land and a splendid group of buildings.

The school began in 1921. Since then sixty-two of its students have been ordained. Twenty-eight others are now continuing their studies in colleges or seminaries, that is, ninety of its students are either already efficient clergymen, or soon will be, whereas

but for DuBose not one of them could ever have entered the ministry. Fourteen others have been prepared for special work, making a total of one hundred and four men now serving the Church, as they could not have done without the training received here. Thirty-seven have given up their attempt to enter the ministry, at least for the present. This means that here we test a man's vocation for the ministry pretty thoroughly; and when we think he has no such vocation we generally succeed in saving him from the tragic experience he would be sure to have were he ordained. This is shown by the large number (over 26% of all students) who have given up their pursuit for orders. We are thus serving the Church just as well in keeping out those unsuited for the ministry as we are in helping those who have the vocation for it.

OF the sixty-two of our men already ordained fifty-five have regular employment in some parish or mission. Of the seven others, three are continuing their studies in different seminaries; two have had a

physical breakdown and have had to take a temporary rest; that leaves only two now out of regular employment and who desire such employment. Yet even these two have temporary supply work. This proves that the DuBose men are making good in the ministry.

We take men of more mature years, some of them married, and who bring their wives and small children. Such men could not be received and trained for the ministry anywhere else. Our record shows that they have made good. We keep in touch with all of them, know where each one is, and generally something about what he is doing. We follow every one of them with our interest, not only while he is here, but after he has left. A number of bishops have written unsolicited letters, saying that the DuBose men are their very best clergy, and some adding that our men have gone and done splendid work where no one else would go.

We are not competing with any seminary, for we take men who could not go to a seminary but for us. Fifty-four such men have been prepared to enter college or seminary, whereas without DuBose not one of them could ever have entered these institutions of higher learning. We have thus enabled men to enter Sewanee, the General, Berkeley, Philadelphia, Alexandria, the Western, Nashotah and Seabury.

AS TO our courses of study, we shall endeavor still more in the future than in the past, to adapt the courses to the men rather than the men to the courses. We take some men with little academic education, and some who have been to college, and by using the tutorial system with each one so far as he needs it, we bring them all up to the Canonical requirements for examinations. Obviously this requires a longer time for some than for others. Therefore, while we have a theological course for two years, we have no set time for the academic course. It all depends on how much education the student has and his capacity for study.

In addition to the class work the students are given practical training in different missions in the mountains of eastern Tennessee. Ten such missions are now served by students from this school whose only remuneration is the training they receive. These missions seldom see a priest of the Church; but they see one-in-the-making every Sunday, or nearly so. In the winter time (which is our vacation or non-resident period) the students devote themselves entirely to parish work either at home under their own bishop's direction or under some other bishop or priest who needs such assistance.

At DuBose we always place a special emphasis on the spiritual life so as to make it as continuous and strenuous as the intellectual. Accordingly at six o'clock every morning the bell arouses the entire school. At six-thirty there is the daily eucharist at which men of all schools of thought in the Church assemble in the House of God and worship Him as the Father and Saviour and Sanctifier of all. At 8:10

there is daily morning prayer; at 5:45 evening prayer or litany.

We aim continually to give our students not only the knowledge *about* God, but the knowledge *of* God; so that when they go forth they will not go alone, seeking their own pleasure; but God shall go with them, filling their hearts with joy and power, and enabling them day by day to bring the Kingdom of God a little nearer, and to contribute their full allotted share to the great Temple of God's building.

Race Relations

A Lambeth Resolution

WE have spoken of the family. But every family is a reflection of that great human family, of which God is Father, and of which the nations and races are the members. We who address you are ourselves representatives of that great family. For among the Bishops here assembled there are representatives not only of the Western races, but of the races of Japan, of China, of India, and of Africa. We have found our brotherhood in Christ, and we are sure that only in His worldwide community can that brotherhood be securely established. No vague humanitarianism is enough. When men of different races and nations can say "Our Father," believing in God Who was made visible in Jesus Christ, then a unity begins to be felt which transcends the differences of color and traditions.

We must confess that as Christians we have only imperfectly realized this family life. There still survives among Christians the peculiar form of pride known as race superiority. Anglo-Saxons, perhaps, are specially liable to this infection. But it is one that must needs be cast out in a day when races and nations are coming to a self-consciousness, which, though somewhat exaggerated, calls for understanding and sympathy. Questions of exceeding difficulty, both in politics and industry, are waiting for an answer. Everything depends, humanely speaking, on the spirit in which they are approached. We confess that in many parts of the Church men have been blind to what is implied in the all-embracing manhood of the Son of God, and to the full meaning of life in the Body of Christ, the Body in which there can be neither Jew nor Gentile, Greek nor barbarian, bondman nor freeman, but Christ is all and in all. In that Divine community we can afford to recognize differences fully and frankly, just because in Christ there is that which transcends them. Into that community every nation can bring its traditions, gifts, experiences, characteristics, knowing that they will be welcomed as treasures contributed by the members of the family, to be tested and used for the welfare of the whole. The issue is vital for the future of the world. To fail here would be to leave the door open to racial and national animosities, the outcome of which it is awful to con-

template. Here again, the witness of the Church must be given. This may mean a drastic revision of thought and action on the part of many of its members. It certainly means a humble response to the leadership of the Spirit. It is a real test of our own membership. For as many as are led by the Spirit of God, they are the sons of God.

St. John's, Greeley

By

BISHOP JOHNSON

ST. JOHN'S COLLEGE, Greeley, Colorado, will open on September 29th. Any layman who feels a vocation for the ministry and who has the commendation of his rector may apply for entrance by writing to the Rev. C. A. Burritt, warden. St. John's is a school for those who, having a vocation for missionary work, lack the academic training necessary to admit them into the other seminaries. It offers a five year course of training at a total cost to the candidate of \$250 a year. Those who have finished high school may receive their college work at Colorado Teachers College and their theological training at St. John's.

This school is dependent upon the generosity of those who believe that an opportunity should be given to men who have not had college training to prepare themselves for work in the mission field. It has thus far sent out some thirty missionaries of whom only two or three are working east of the Mississippi and most of whom are giving excellent accounts of themselves in this western country. Before assuming that their preparation is inadequate I would invite anyone to write to the Bishops of New Mexico, Nevada or Salina as to the calibre of those who have graduated from St. John's. Personally I take exception to the implication that they are in any way inferior to other clergy.

I must again ask those who approve of this effort to send me at 1313 Clarkson Street, Denver, such financial assistance as they can in order that the school may be kept open. Thanking you for past support I am hopeful that you will continue to carry on this venture.

What's the Use

A Study in Liturgical Origins

By

IRWIN ST. JOHN TUCKER

CASSOCK AND AMICE

WHY do ministers wear that long black robe? And what is the big white collar they tie around their necks?

The long black robe, called the cassock, is the

foundation of the church uniform. It covers up all irregularities or varieties of garments beneath it, and was the ordinary garment, worn on all occasions, of the clergy up to a short time ago. It was inherited from the Orientals. Egyptians, Arabs and Palestinian Jews still wear it as their chief every day garment.

Symbolically it is intercepted to mean humility, its black color signifying penitence for sin. But actually, black is worn because it shows dirt much less, and can be worn for ten times as long as a white robe of the same make, without washing. Try it and see.

The "cincture" or sash around the waist, is one of the oldest bits of wear referred to in the Bible. Abraham is said to have "girded up his loins," which merely means that he tied his sash around his waist and started off.

In Job, the expression "Gird up thy loins and answer me if thou canst" might be interpreted, "Tighten up your belt: you've got a job to explain this."

The amice, or big collar, is fancifully interpreted as signifying the "helmet of salvation." But a little examination will suffice to show that it is merely a sweat-band, intended to keep the silk stole and white linen surplice, or the ornamented chasuble, from being stained by perspiration of the neck in hot weather. As such, it is extremely useful and economical.

When the amice is ornamented with embroidery, it has the same effect as painting pretty flowers on a coal-shovel; namely, a waste of time and effort.

Let's Know

By

BISHOP WILSON

PREJUDICES

I AM writing this from the old city of Nuremberg in southern Germany. I spent the morning visiting a couple of very interesting churches, the old castle with its gruesome relics of the chamber of torture, and the old 16th century clock from which the seven electors of Germany march out to salute the Emperor whenever the hour strikes. Also I devoured sausage and sauerkraut in an old tavern which has been feeding the hungry since the year 1313.

All of this is most interesting. But what gave me most food for thought was the church of St. Sebald. So often I hear remarks made that the Episcopal Church is becoming romanized because it sometimes makes use of a few candles on its altars or a few extra vestments. There are always some defenders of Protestantism who delight in viewing all this with alarm. Well here in Nuremberg is St. Sebald's which is Lutheran. It has a dozen altars surmounted with crucifixes and paintings of the Madonna. Figures of the saints are sprinkled about everywhere. The high altar bears fourteen candles and before a side altar hangs a red sanctuary lamp, constantly burning. There is also a stone tabernacle. And in the center

of the choir is the tomb of St. Sebald, a huge brazen piece of work after the approved pattern of large reliquaries to honor the relics of the saints. There are two carved figures of the Virgin, one in bronze and the other in wood.

This church, to be sure, was built in the 13th and 14th centuries and it might be said that all of these romish appointments were carry-overs which could not very well be removed by the Lutheran reformers. But it must be added that the exterior was restored as late as 1888 and the interior was all done over at the very recent date of 1903-1906. Surely this would have been a very suitable time to dispose of any such undesirable things if they interfered with the integrity of pure Protestantism. Yet there they are today.

Now there is no church in the world which stands

for such sound, undiluted, anti-papal Protestantism as the Lutheran Church. But these people can carry on their reformed worship in St. Sebald's apparently with complete propriety.

Certainly it suggests that some of our American sects who cry out in pained alarm at a candle or a vestment are nursing prejudices more than maintaining principles. Of course I would not advocate introducing all of these things into our Episcopal churches just because continental Lutherans can be happy with them. But the next time some defenders of Protestant prejudices begin viewing with alarm some of these inconsequential accessories of worship in my presence, I will surely tell them of St. Sebald's which stands as a Protestant strong-hold in the heart of the region where Protestantism was born.

NEWS OF THE EPISCOPAL CHURCH

Edited by

WILLIAM B. SPOFFORD

LABOR Sunday was celebrated in some churches, perhaps many, with discourses of various degrees of wisdom. At the Cathedral in Washington Mr. William Green, who is the president of the American Federation of Labor, told his listeners that there must be a wider application of religious principles to human relations in industry.

Mr. Green said that without "service rendered by the heart, hand and brain of labor civilization would perish, while cities and towns would become desolate.

"If capital and labor are to carry on a relentless industrial class warfare, then religion has ceased to operate and a sense of individual moral responsibility has been destroyed.

"The American Federation of Labor steadfastly refused to embrace such a philosophy or to accept such a pessimistic theory."

The pulpit of the Cathedral of St. John the Divine, New York, occupied last Labor Sunday by one of the outstanding representatives of labor, this year was filled by the Rt. Rev. H. P. Almon Abbott, bishop of Lexington. He said that Christianity constitutes the sole necessary agent for social reform and that all that is needed to make this world right is to see that the rich man is converted to Christianity. Meanwhile Dr. Bernard Iddings Bell, the head of St. Stephen's College, was really saying something in a sermon preached in the church at Southampton, Long Island. Modern industry has killed creative individuality, has



BERNARD IDDINGS BELL
Living in a tawdry world

commercialized amusements until they are no longer amusing, has debauched the home and weakened religion, he said.

We live in a "tawdry and dingy" world in which the poor suffer from misery and the rich from boredom all because of a misguided industrialism, Dr. Bell went on to say. Human beings have become little more than "dehumanized cogs in a machine" and instead of producing "free and dig-

nified" men and women, industry has been operated on the "stupid" notion that it should produce cheaply large quantities of goods.

"Industry run for goods and not for men has resulted in some few people being not reasonably wealthy but so stuffed with money properly unspendable as to have resulted in a vast vulgarity and arrogance which have debased good taste and even further obscured the worth of the human spirit," Dr. Bell continued. "On the other hand, the vast portions of our population live in constant anxiety about the future, a precarious existence day by day. And all of this deadening and dulling of the human spirit have been due to our having esteemed the produce more precious than the producer."

"Our civilization gives no more real joy to the wealthy than to the poor. The one class is bored and the other class is envious of that boredom. What dull and clumsy people we have been, with our eyes glued to possessions, making a crude and unimaginative stolidity out of God's good earth and the fruits thereof, and out of our own lives, those lives that are filled with unrealized possibilities.

"We add insult to injury by trying to compensate those whom we have thus robbed of the dignity of being creative master workmen by increasing their wages a bit—that is to say, by giving them a few more things. In order that the vast machine may run at higher speeds and produce more vastly, we have seasons wherein men and women must overwork like

beasts and then long periods of anxious unemployment while the world absorbs the overproduction."

Meanwhile I was sitting in at a conference of about a hundred labor leaders at Brookwood Labor College—a hundred men and women who know very well that if the conditions which Dr. Bell describes so graphically are to be corrected, others besides the rich men mentioned by Bishop Abbott will have to be converted. They know that the "fundamental change in our social and economic system" which the Bishops at Lambeth tell us is essential is not to be brought about so long as we allow machines to enrich the few and enslave the many. They therefore spent three days in discussing practical plans to persuade the masses of the people of the truth of the Lambeth Resolutions, feeling apparently that they will be more apt to do something about it, once convinced, than the rich. I do not mean to say that any mention was made of bishops or Lambeth Conference resolutions at this pow-wow of labor leaders. But I do mean that they all want, most earnestly, the sort of a society which the bishops at Lambeth tell us is a desirable one. What is more, the three days with them was enough to convince me that they are eager to work hard and to sacrifice much to further that end. Indeed though they were entirely unconscious of it, and though there was no prayer and some profanity, I came away feeling that I had been in the midst of genuinely religious people. One doesn't always leave Church conferences feeling that way.

* * *

Several score of secretaries of various rankings met at Asbury Park, N. J. last week under the direction of chief secretary C. E. Snowden of the field department of the National Council. It was a pep meeting in preparation for the fall efforts in behalf of the Church Program.

* * *

The Rev. Howard Harper has gone to Reno, Nevada. He was graduated recently from Bexley and has gone out there to take charge of the student work at the University. There is now a chapel there solely for student use. Formerly it was the home of Trinity Cathedral parish but with the building of the crypt of the new cathedral this church, a block from the campus, is to be devoted to student uses.

* * *

Rev. C. G. Fox, rector of Christ Church, Springfield, Missouri, was recently elected state chaplain of the American Legion for the fourth term.

* * *

Also in North Carolina the Church

AN ANNOUNCEMENT

THERE has been mailed to every clergyman of the Church an announcement of forthcoming features. With the announcement there is a prepaid postal card which we hope will be returned promptly, informing us of your wish to adopt the Bundle Plan. The first of Bishop Johnson's series of articles on "Religion for Laymen" will appear in the next issue of the paper. Make it possible, by sending in your Bundle Order at once, for your parishioners to read this first article. We are confident if they read this they will wish to continue reading the series. The following week we will publish the first of the eight remaining articles by G. A. Studert-Kennedy. Under the Bundle Plan ten or more copies are sent to one address. The papers are sold at the church for a nickel; we send a statement quarterly at three cents a copy. The order can be cancelled on ten days' notice. Try it.

was represented at the annual convention of the Legion by the Rev. Robert E. Gribbin and the Rev. A. S. Lawrence. Mr. Lawrence is the chaplain and conducted a memorial service the evening before the convention opened.

* * *

An urgent appeal has gone out from St. Andrew's Mountain Mission, Marshall, Virginia. Because of the drought the people of the mission have no feed for their stock. There is an opportunity now to purchase this at a reasonable price and the Rev. W. B. Everett, in charge, is hoping to raise the money for the purchase, handing out the feed during the coming winter as the people need it. Says he, "Not only will the lives of stock thus be saved, but probably also the lives of children who must have the milk". He asks for your help.

* * *

Are you a clergyman? You have received from THE WITNESS an announcement of forthcoming articles, together with a postal on which we hope you will enter your Bundle Plan order. Have you dropped yours in the mail yet? Please do.

* * *

Central New York has it all over the rest of the Church in the matter of church robberies. Other places may have had thieves break open the poor box, but at St. Philip's, Syracuse, some one pried open a space around the corner stone, lifted the stone out, opened the copper box

within and rifled it. The rector says that \$25 in various coins were deposited in the box at the time of the corner stone laying years ago and that the theft must have been the work of someone who remembered the list of the contents as published at the time. Bishop Fiske, who laid the corner stone, says he doesn't remember about the coins but he thinks the thief deserves a ranking with the mythical individual who walked off with a red hot stove. He hopes that the thief will be converted and such unusual initiative, resourcefulness and energy turned to legitimate use. What growth the Church would show if all could thus make to themselves friends of the mammon of unrighteousness.

* * *

Tahoe summer school in Nevada has just closed a fine session with an attendance of eighty-one. The conference is held on a fine property located on the shores of Lake Tahoe, which was given to the Church last year. A fine group of young people had special classes conducted for them by the Rev. K. A. Viall, Cowley Father from San Francisco, who was also the chaplain, and by Miss Mary Sanford, Girls' Friendly secretary. Others on the faculty were Dean Ramsey, Deaconess Newell of St. Margaret's House, Berkeley, Dean Jones of Reno, Rev. A. S. Kean of Las Vegas and the Rev. F. B. Bartlett, field secretary of the National Council.

* * *

The annual convocation of Negro Church Workers was held at Edenton, N. C. recently, with several of the white clergymen of the diocese attending.

* * *

Next week: the first of the series of articles for laymen by Bishop Johnson. Be sure to get your order for a Bundle in at once.

* * *

About 400 young men attended the Junior Brotherhood of St. Andrew Convention, meeting at Oberlin, Ohio, August 26 to 29, thus breaking several attendance records. The climax of the sessions was reached when the young men drew up resolutions, sent to the Presiding Bishop, challenging the Church to aid in an effort to enlist a hundred thousand young men "in a new vision of their spiritual opportunities and responsibilities." As a part of the plan they call attention to the Faith and Youth program which the Brotherhood is to carry out in November the purpose of which is to increase the number of boys and young men in the Church and to enlist them in active service. See the last page.

One of the high lights of the con-

ference was the address by Col. Raymond Robins.

"Leadership of one's self is the first great prerequisite to success," he said. "Every young man should make an earnest effort to know his own mind and to know what he wants in life. And the greatest consideration in attaining this leadership of self and ultimately leadership of others is a close fellowship with Jesus Christ."

There was another thrill when a telegram was read by President Lawrence Choate from Admiral Richard Byrd expressing sympathy with the ideals of the Brotherhood.

The largest delegation was from the diocese of Michigan, with 76, but the prize should go to the Massachusetts delegation who travelled to and fro from Boston in a bus, bringing with them an orchestra which supplied the convention with music.

* * *

St. Thomas Church, Hollywood, California, have just broken ground for a beautiful new church, the service being held on the tenth anniversary of the incorporation of the parish. The Rev. A. H. Wurtele is rector.

* * *

The Church in Texas receives large gifts from the will of the late E. D. Farmer, Fort Worth. Mr. Farmer left a valuable property, estimated to be worth a million and a half dollars. This is to be sold and the proceeds distributed among Episcopal Churches and charitable organizations, the sum of \$50,000 goes to the diocese of Dallas for missions and church extension; \$250,000 to the University of the South; \$200,000 to St. Andrew's Church, Fort Worth; \$100,000 to Trinity, Fort Worth; \$25,000 to St. John's, Fort Worth, and \$75,000 to All Saints, Weathersford, Texas. The will provides that 50% of the income derived from the church funds shall go to charities in Fort Worth. Mr. Farmer was the son of a clergyman of the Church of England.

* * *

Iolani School, Honolulu, has a photograph of Dr. Sun Yat-Sen, taken many years ago, inscribed and signed by Dr. Sun himself, who was for six years a student at Iolani.

* * *

Aid in theological education for young men in the Hawaiian Islands, of various racial stock, is a need expressed by Bishop Littell, who has already made a beginning at recruiting the Islands ministry locally.

* * *

Seventeen young Filipinos have recently been baptized by the Rev. James Walker at Kohala, Hawaiian Islands. Mr. Walker is a former

Church Army man. He has four missions. He started on furlough early in July, and before his departure, all apportionments and dues, diocesan and general, had been paid in full for 1930, in each of the four missions.

The Hawaiian district as a whole is up to date in its payments.

* * *

By the will of the late Richard Delafield, trustee of St. Stephen's College, the College is to receive \$25,000, the income to be used for the educational purposes of the College. Mr. Delafield also left \$5,000 to have painted a portrait of John Bard, founder of the College, and \$500 for a memorial tablet to be erected in memory of the Bard family.

* * *

The World Conference for International Peace, at a meeting of the executive committee in Berne last month, selected Washington as the place for the convention to be held in 1932. The conference will be attended by about 300 delegates, representing all the great religions of the world.

* * *

A beautiful stone church, memorial to Florence C. Ivie Abbott, was dedicated last Sunday at Bethlehem, N. H. by Bishop Dallas. The sermon was preached by the Rev. William Ivie of Brooklyn, brother of Mrs. Abbott, with the Rev. Joseph Ivie, another brother, taking part in the service. The chapel is the gift of Alvin E. Ivie, father of Mrs. Abbott.

* * *

Speaking at St. Thomas's Church,

New York, Bishop Tyler of North Dakota said: "It is true that the Church has no place in politics but Christian men and women have a place in them. It is not a question of taking the Church into politics but of seeing to it that politics are in the hands of church men and women, that is our problem today. Which is more selfish, a politician who avowedly seeks office with the intention of getting the most personal gain from it, or the respectable God-fearing citizen who thunders condemnation at political corruption yet claims petulantly that he cannot spare the time to vote? Politics we have got to have. But there is no law that prohibits their course being shaped by church men and women who will have the courage to take their religion into their duties."

* * *

Hon. John E. Weeks, governor of Vermont, recently speaking at the Old Home Day service in Montpelier Center, Vt., compared the activities of churches of the earlier days with those of the present. He referred to the difficulties which the fathers had to meet and to their devotion to the church. In closing, he urged the importance of using modern methods in church promotion and said: "Millions of dollars are spent annually for advertising. Other millions are invested in promoting industries and real estate. The daily papers proclaim the qualities of almost everything from handkerchiefs to airplanes. But how about the church? This organization has a product that is needed in every life and home. Why does it not become a staple



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* * *

With all the progress that has been made in the Philippines, old customs still die hard, especially among the more primitive people in the remoter regions. Birth and death, great mysteries that they are everywhere, are attended with superstitious rites and practices over which Christianity is winning its way, through the patient missionaries. Miss Dorothea Taverner, running a dispensary and kind of visiting-nurse service at Sagada, heard shrieks from a house one day not long ago and went in to discover the trouble, to find that a young woman had given birth to a beautiful little baby, attended only by the woman's father, who was the community "midwife," neither authorized nor trained but generally recognized. The young mother died next morning, and her death could probably have been prevented had Miss Taverner been called in. The baby died shortly after.

Other babies have been saved, and their mothers too. At present Miss Taverner has a wee orphanage of four babies, each a few months old, whose mothers have died and who have been brought to the dispensary by friends or relatives.

From St. Anne's Mission, the Rev.

Vincent Gowen writes of the old men who oppose every Christian burial and bury the dead around the houses of the living, in defiance of government law as well as in opposition to Christian teaching.

* * *

It is naturally difficult to keep in touch with the thousands of patients who pass through any city hospital: still more so to measure the effect or result of the chaplain's work among them. The Rev. C. F. MacRae, chaplain of St. Luke's Hospital, Shanghai, was cheered by finding, in the course of an afternoon's visiting, a former patient who has a room in his house fitted as a chapel, where he has daily prayers with his family and the workmen employed in his business. Another man, brought in by this former patient's agency, gives a room in his house for a weekly neighborhood Bible class. Another former patient, living in a village some miles from Shanghai, has interested a group of his neighbors, and in his house every Sunday afternoon they attend service held by the Chinese chaplain or

catechist from the hospital. A wounded soldier who spent several months in the hospital had never before come under the influence of Christianity; at his earnest request he was baptized in the hospital chapel before he returned to the army. St. Luke's has a Chinese chaplain also, the Rev. S. E. Shen. Two of his sons are doctors in a hospital elsewhere in China, and Mr. Shen was invited to become chaplain in their hospital, but declined. Mr. MacRae went to China in 1899.

* * *

On the list of this year's graduates of the Trinidad Agricultural School, a government institution near Baguio, in the Philippines, one of our Baguio mission school girls, Rosario Rodriguez, was valedictorian; one of the Church boys, Pascual Gaki, was salutatorian; four others,

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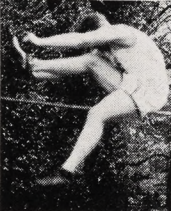
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all members of the mission, were honorably mentioned, and there were no other honor graduates.
 * * *

A message to the churches on evangelism and the cultivation of the spiritual life was recently sent out by the Federal Council. The message is the outcome of the annual conference and retreat, held under the auspices of the Federal Council's commission on evangelism.

The message is in two parts, dealing, first, with points of needed emphasis; and second, with a suggested program for the local church. In both parts one of the special notes is the emphasis given to Pentecost, which appears as a result of the nineteenth-hundredth anniversary, to have won a permanent place in the church calendar of many denominations.

The message is, in part, as follows: "We believe in an every-member evangelism, in a personal witness by everyone who takes upon himself the name of Christ. Consequently, we suggest a revival of witnessing for Christ by word and work, by lip and life.

"We are persuaded that only a united approach on the part of Christians of all communions can make a religious impact upon the world with any measure of effectiveness. We rejoice in the many evidences of a closer cooperation in the work of evangelism, as in many other fields of Christian service.

"The conservation of church members has long been a baffling task. We need to hold those whom we have, quite as much as to secure new converts. We recommend that there be a closer 'follow-up' system of people who move from one community to another and who are generally known as 'non-residents.'

"We also recommend that the Commission prepare a pamphlet on the further teaching and training of new members, with a view to establishing them in a normal Christian family life, in the building of Christian communities and a social order that shall embody and reflect the spirit of Christ.

"Inasmuch as stewardship involves the enlistment and investment of life, as well as of property, for Christ, we recommend that in this year's program of evangelism Christian stewardship find a large place so that there may be a commitment of every life and of all of life to Christ.

"We rejoice that the 'Fellowship of Prayer' has had such extensive use during the past year. We recommend that it be published again, and, in order that its usefulness may be widened, that there be prepared daily selected scripture readings covering the period from January first to the beginning of Lent, a Fellowship of

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Prayer during the Lenten season, and an Upper Room Fellowship for the season between Easter and Pentecost.

"Believing that great good by way of inspiration and fellowship is being accomplished by evangelistic conferences in the large centers of the country, we recommend that the officers be instructed to arrange for one or more series of visitations by the secretaries during the fall and winter months, and that the secretaries of the various denominational agencies be urged to cooperate by giving as much of their time and service as possible to this phase of the work.

"We desire to register our satisfaction in the generous response with which our churches entered into the observance of the 19th-hundredth anniversary of Pentecost. It would, however, be a serious mistake to stop with a mere celebration of an historic event. It is required that Pentecost shall be perpetuated and that we shall have a continuing Pentecost. We strongly commend the making of Pentecost, instead of Easter, the climax of our activities so that the period of a sustained church life may be extended by at least fifty days, and that the post-easter season be utilized in spiritual preparation for the culmination of the year's work on Pentecost.

"We begin another century in the history of the Church. Will this era just ahead be Pentecostal in its life and results? Will we put first things first? We feel strongly that separately each denomination should call the membership of the Church to a new enthusiasm for home and worldwide evangelization and that unitedly as churches we should manifest as never before the unity of believers, that the world may believe that Jesus Christ is the Son of God and, believing, may have life in His name."

* * *

One of our clergy, who is the son of a navy officer and was born at the Naval Academy, has recently been supplying in a city parish during the absence of the rector. He found one of the parishioners who is a chronic invalid and a "shut in" and administered the Holy Communion to her

regularly in a hospital. This lady's husband is a retired naval officer and in the course of conversation they discovered that when the parson was born, the officer was a student of his father's, who was an instructor at Annapolis! The wife confided to the parson that her husband had never been baptized and they two conspired together to bring this about. The prolonged and serious illness of his wife and his own advancing years had made the officer realize that something had been left out of his life and at seventy-three he turned to the consolation which membership in the Church offers. The upshot of the

matter was that the parson arranged with the Bishop to go to the hospital and at the wife's bedside the husband was baptized and confirmed and made his first communion at the parish church on the first Sunday of July.

* * *

Rev. J. Z. Hodge, Secretary of the National Christian Council of India, writes as follows about conditions in India:

"These are troubled days in India, and the political issue overshadows all others. With the exception of the large province of Gujerat, it would appear that the great rural commun-



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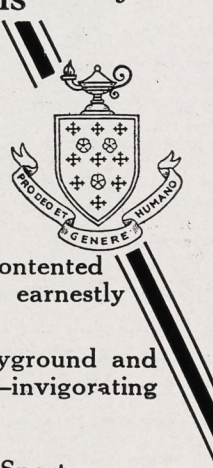
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ities of India have not yet been affected to any great extent. As far as I can judge, the Civil Disobedience Movement headed by Mr. Gandhi has demonstrated that there is a very large volume of opinion, and particularly Hindu opinion, that will be satisfied with nothing short of full Dominion Status within say five years. On the other hand, it is significant that the Mohammedans as a whole are standing aloof from the Civil Disobedience Campaign; mainly, I judge, from the fear that immediate Independence, or full Dominion Status, would inevitably mean Hindu supremacy. Altogether, the situation is an extremely baffling one, and it is practically impossible to arrive at a true appreciation of the rights and wrongs of the controversy. Personally, I agree with most Britishers that any united demand put forward by the people of India will be granted without any hesitation by the British Government. The difficulty at present is, in view of the welter of conflicting opinions, to know what the people of India really want."

* * *

At present neither the importation nor the publication of Bibles in Russia seems to be allowed by the government. For more than a hundred years, from 1806, the British and Foreign Bible Society published and circulated the Scriptures in Russia. After the revolution, the work became increasingly difficult; by 1919 the stock of Petrograd was exhausted and could not be replenished. A few issues have been printed, but since 1928 all the information obtainable indicates that the importation of Scriptures into Russia is effectually prohibited, and permission for the publication within Russia cannot be secured. In Europe some persons have tried to send Bibles across the border by mail but few have arrived and many have been returned to the senders.

"Those who are familiar with the history of the circulation of the Scriptures in times of persecution," says The American Bible Society Record, "have little doubt that the copies of the Scriptures that are in Russian hands are more eagerly read and prized than ever . . . They will also remember that such prohibitions upon the circulation of the Scriptures have eventually been discarded. How far away or how near that time is in Russia, the wise man will not prophesy. But it will surely come, and come out of the influences which the Bible itself has created, fostered, and guided in Russia. Meanwhile, the Bible Societies eagerly watch for the time and the occasion."

* * *

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ing for somebody to do is to compile information showing how many negro congregations there are in the Episcopal Church. It is one of the few ecclesiastical facts which cannot be learned by a glance, or at least by a searching glance, in The Living Church Annual. The Colored Churchman has now done this, publishing the number of congregations, priests and members in dioceses having 500 or more Negro Churchmen. For various reasons the figures cannot be exact but are certainly substantially correct. To quote only the totals, there are in fifty-seven dioceses and districts, over 40,000 colored Churchmen in 310 congregations, with 158 colored priests. This does not include colored people who are members of ordinary parishes.

Thirteen of the largest colored congregations are:
 Pittsburgh, Holy Cross, 504 members.
 Cleveland, St. Andrew's, 520.
 Baltimore, St. James', 582.
 Brooklyn, N. Y., St. Augustine's, 630.
 Boston, St. Cyprian's, 645.
 Washington, D. C., St. Mary's, 690.
 Baltimore, St. Mary the Virgin, 706.
 Washington, D. C., St. Luke's, 729.
 Philadelphia, St. Simon Cyrenian, 786.
 Miami, Florida, St. Agnes', 827.
 Detroit, St. Matthew's, 869.
 Chicago, St. Thomas', 1,633.
 New York City, St. Philip's, 3,305.

* * *

Heaven and earth were moved last week in Glendale, Ohio. St. Edmunds School is there and the director, Mr. Eric Gibberd, arranged for lectures by experts in the field of science which thrilled the lads. First the head of the astronomical society of Cincinnati kept the boys up half the night as they explored the heavens

through a powerful glass that he set up for them. Then the next day a zoologist took them into their own back yard and showed them the wonders of things growing under their very feet. Finally Dr. W. S. Keller told them of their own bodies

and of the utter wonder of the human eye.

* * *

Church School workers of the diocese of Chicago are to hold a conference at the Mediator, Morgan Park, September 6 and 7.

Services of Leading Churches

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 Rector
 Rev. H. Percy Silver, S.T.D., LL.D.
 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)
 The Rev. Robert S. Chalmers
 The Rev. Harold F. Hohly
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 8:00, 9:30 and 11:00 A. M.; 8:00 P. M.
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