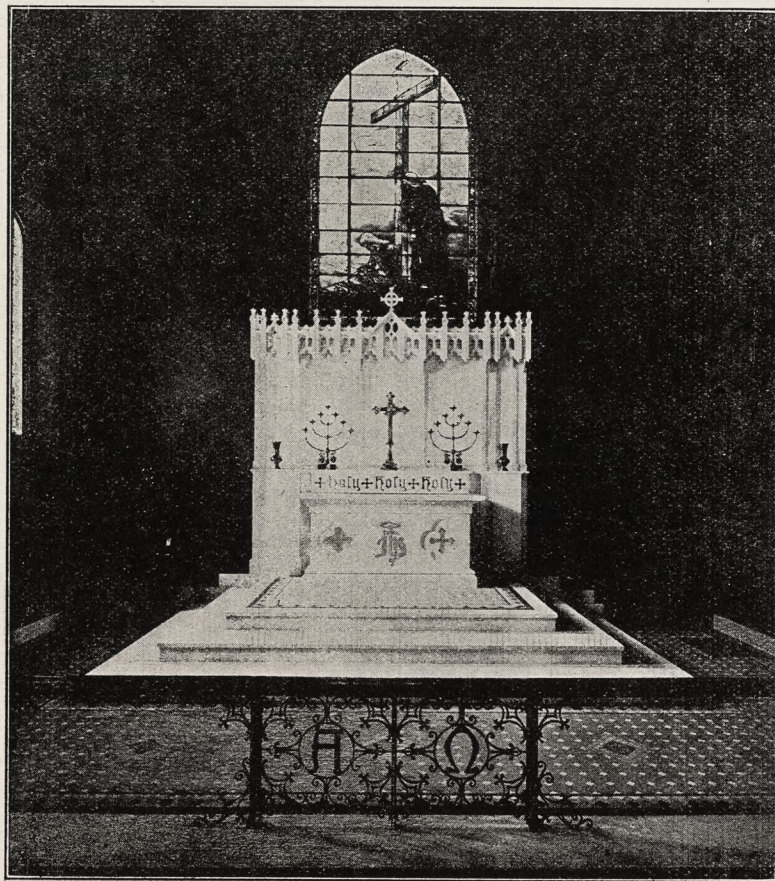


The **WITNESS**

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THE MEANING OF THE ASCENSION

By

THE VERY REV. W. R. INGE

Dean of St Paul's, London

THE Ascension was the happiest of all departures, the most joyous of all farewells.



VERY REV. W. R. INGE

It was the ending of man's spiritual night and the dawn of his unclouded day, because it contains in itself the pledge of the descent of the Holy Spirit and the assurance of the perpetual representation of redeemed humanity at the throne of God. It made the unseen world real. Henceforth, heaven was no dream of enthusiasts, no visionary ideal; for Jesus Christ was there.

No wonder that the disciples, although at first troubled by their loss, returned to Jerusalem with great joy and were continually in the Temple, praising and blessing God; for to them the Ascension appeared the greatest of all the events in the life of their Lord.

AN EVER PRESENT LORD

I will not say that they fully understood the meaning of the words: "It is expedient for you that I go away." If they had, they would not have expected or desired His speedy return in visible form. But they continued to rejoice in His, their own, victory. The sacrifice of praise and thanksgiving was, as it were, a bridge which spanned the interval of His bodily absence; for when they ate the bread and drank the cup they proclaimed to the world, and they realized themselves, both His death and His life.

There were no crucifixes in those days. The power of primitive Christianity was the power of an endless life. They gloried in the Cross, but the Cross was not their shrine. They worshipped a *living* Lord, a Lord alive *forevermore*, ever living to make intercession for them; a Lord touched with the feeling of

their infirmities; a pure and holy Lord, still wounded by their transgressions; an eternal Lord, holding in His hands the keys of life and death;

A Lord who, though absent from their bodily eyes, was still verily and indeed present by the gift of the Holy Ghost, the Comforter, and in His unity with the Comforter very near to them Himself.

VEIL OF THE FUTURE PARTIALLY LIFTED

Such was the faith and the feeling of the first Christians with regard to the Ascension. What is its value to us? Let me suggest one or two thoughts on which we may dwell with advantage.

I think that we regard the Ascension too much as a kind of supplement to the Resurrection. Its true place is rather as the complement, the completion of the Incarnation. That seems to have been our Lord's own view about it. He said, "I came out from the Father and am come into the world." Again: "I leave the world and go to the Father." The purpose of the Incarnation was to unite earth and heaven, the seen and the unseen, the temporal and the eternal. The first step was the activity which brought heaven down to earth, the second was the death and Resurrection, when life encountered death in mortal conflict and overthrew it; the last was the Ascension, which took earth up to heaven. Then the chain was complete. "He that ascended is the same as He that descended." He had raised our human nature to the clouds at God's right hand.

That is the way, I think, in which the older Christian theology generally regarded the Ascension. It was the entrance of Christ into heaven as man. His Ascension is our advancement.

Thus the Ascension reveals to us the spirit of man clothed with the body of the Resurrection and continually dwelling with the ascended Lord in the Father's house. The veil is partially lifted from man's future, and a glorious prospect is disclosed to us.

Secondly, although it is quite natural that we

should think of the Ascension as the triumphal return of a victorious King to His throne above, that picture is poetry and not history. Our joy in the Ascension naturally expresses itself poetically in this way:

*The Head that once was crown'd with thorns
Is crown'd with glory now.*

The Twenty-fourth Psalm lends itself to this imagery: "Lift up your heads, O ye gates, and be ye lift up, ye everlasting doors; and the King of Glory shall come in."

But, as a matter of history, the character of the Ascension scenes as portrayed in the New Testament, is not pomp and glory, but retirement, quietness, and simplicity. It was in keeping with all the rest of our Lord's life. He did not terminate His sojourn on earth by a blare of trumpets and a blaze of light. We do not even know whether His enemies, if they had been present, would have seen anything at all. The incarnate Son of God had once for all disdained and repudiated the parade of human vanity, the advertisement of human publicity. The Nativity was secret, the Baptism was secret, the Transfiguration was secret, the Resurrection was secret, and the Ascension, we may say, was also secret. Only once was a momentous event in His life exhibited to the public gaze. It was when He hung upon the tree of scorn. Once only was the sign given for all the world to see; it was when the Son of God was lifted up from the earth for a sign which should be spoken against, and that is too precious a lesson to be forgotten on Ascension Day. To the very end our Lord teaches us that His kingdom is not of this world, and the Ascension was no exception to this, its essential character.

The Kingdom of Christ neither was nor ever shall be a reign of pomp and pride and triumphant display. Nothing can be more unlike the triumph of a Roman general, a Roman conqueror, than the return of Jesus Christ to His Father's house in heaven.

BEGINNING A SPIRITUAL RELATIONSHIP

Thirdly, what was the direct effect of the Ascension upon the life of the Christian Church?

It was the beginning of that relation between Christ and the believer within which we now stand. On earth He could be in only one at a time; since the Ascension, He is in a thousand. The apostle, of course, without difficulty, passed from fellowship with our Lord in the flesh to fellowship with Him in the spirit. I do not know whether it should be more or less difficult for us who have not enjoyed the sight of His bodily presence to enter this spiritual companionship, than it was for the first disciples. It is difficult, because it requires that we should be really kindred spirits with Him.

In the spiritual world it is not local proximity, but moral and spiritual affinity which makes intercourse possible.

How, then, can we rise to this privilege?

First, I think, by learning to know the historic Christ. What He was to His disciples is what He will be to us. We have no reason to expect that we

shall learn in an experience way anything fresh about Christ and His will, but our experience may make the records more real and more living to us. Our secret lives illustrate the Gospel story, although they add no new feature to it.

We shall find, if we keep the historic Christ in our memory, continual correspondences between His dealings with ourselves and His dealings with His disciples when He was on earth.

LIVING WITH AND IN CHRIST

Again, we are to associate ourselves with Him in a plain and practical way; that is to say, in our work.

In all that we do in our secular as well as in our religious employment we are to try to associate ourselves with Him, to think of Him as alive and among us, almost as if He were our contemporary. I know it is difficult, but so is everything that is worth doing. St. Paul understood it; we have the record of it in those words, "in Christ," which he repeats so often and which are so puzzling to those who do not understand the spirit of the deepest religion of men. Christ in the flesh, that is to say, St. Paul had once known about merely as an historical character; but later he had come to learn what is the true lesson of the Ascension; that is, know Him in the Spirit as the ever-present Saviour in whom the life of His servants is to be lived.

THE FESTIVAL OF CHRIST'S PRESENCE

St. Matthew, who does not describe the Ascension, records the words of my text: "Lo, I am with you alway, even unto the end of the world." That is what the Ascension really means and must mean to us. Therefore I say, in conclusion, it is rather the festival of Christ's presence in the world than it is of His departure from it. But remember again that the Spirit knows no restrictions of space or time and is everywhere at home where it finds what is akin to it.

This truth may be expressed in a different form by saying that, since we are partakers of His Resurrection and Ascension, it is our privilege and duty, as the collect says, in heart and mind *thither to ascend*, and there *continually dwell*, where Christ sitteth at the right hand of God.

The Evergreen Conferences

By

ALFRED NEWBERY

THE Conference for Church workers at Evergreen, Colorado, is unique. In the first place it has its own site. Most conferences adapt themselves to some school or college campus, and cannot avoid that atmosphere which lingers in deserted academic halls. Evergreen is Evergreen and nothing else. It happens to be a beautiful site in the mountains, 7200 feet high with the top of the world to play around in.

In the second place it has a peculiar contribution. It has the usual courses that are given at summer

conferences, and the leadership in them maintains the high average that is to be found throughout the Church in summer conference work. But at Evergreen there is a unique person giving a unique course. Canon Douglas lives at Evergreen and his lovely home is hospitably open to the conference members time and again. He leads the "hikers" with the zest of a school boy and the experience of a seasoned guide, on the recreational walks and climbs. He is host and guide and "life of the party." He is part of the atmosphere. But beyond that he conducts a course in music which is the most helpful instruction and uplifting experience that we remember having had. Under his skilful handling hymns become acts of devotion, tunes become channels of praise, and vocal and instrumental worship become a flexible, elastic, adoptable means of inspiration and power. Tastes are changed, standards are raised, interest is intrigued, and a wealth of possibilities revealed. The conference auditorium is, thanks to him, an admirable setting for pageants, for lectures, for symphonies and a lovely sanctuary in which the choral service is beautifully rendered by a choir of his training.

In the third place the conference members mean business. There is no desire to strive for numbers. The fringe of those who are merely vacationing in Church atmosphere is very small. That means a maximum of stimulation from the group and a spirit of determination and earnestness that is stirring and encouraging.

The quietude, the good fellowship, the advantages of the nearness of the parish church with its lovely daily services, the hospitality of church people living nearby, the accessibility of Denver, only twenty-five miles away, the absence of dressiness, the cottage plan which creates a series of little homes over the conference grounds, the stimulation of the altitude, the clarity of the atmosphere, and the equableness of the weather are all assets which might be elaborated on. But we have tried to confine ourselves to those aspects which make Evergreen a unique conference and which are the basis of our exhortation to all and sundry to consider themselves as lacking an experience of surpassing power until they have made their way to a summer conference at Evergreen.

Advanced Work

By

BISHOP F. F. REESE

THE Advance Work program of the Church, as adopted by the National Council under the author of the General Convention, is one of our important obligations for this year, to the cause of the Church's Mission.

It may be remembered that for several years the annual quotas assigned to the dioceses included both the amounts needed for the maintenance of existing missionary work and an amount needed for renewed and additional equipment in the various missionary

districts, both at home and abroad. Unfortunately, experience showed that most parishes and dioceses were content to contribute only what was necessary for the maintenance. This included mainly salaries of missionaries and the operation of schools and hospitals, with other necessary expenses. Very little was given for any advance work.

It was therefore decided by General Convention in 1928 that the quotas should thereafter include only what was necessary for maintenance and that a special effort should be made during this triennium between the sessions of General Convention, to secure a sum of money necessary for the new equipment, buildings, etc., which are necessary for the growth and development of our missionary enterprise.

It is manifest that if our bishops and other missionaries are successful in their labors, there must be growth, and this growth in the preaching of the Gospel must mean more churches, larger schools and hospitals, and increased facilities and equipment. There must be also the need of repairs to buildings, which as at home, so everywhere, will wear out and need renewal.

The Church sends out its men and women to teach and preach and to heal in the Name of our Lord, and to make Christians, as He commanded. I take it for granted that there can be no good reason from the Christian standpoint that that should not be done. It seems therefore, that all will agree that to send these missionaries for this purpose and then refuse them the necessary equipment for an increasing success is cruel to them and disloyal to the cause of the Kingdom of God, which we, as disciples of our Lord, are presumably obligated and interested in seeing successful.

Advance Work means progress, accomplishment and success. Without advance, there must be loss and failure. The Church must either do the job right, or quit. We must then tell our missionaries that they must do the work with a reserve of energy and devotion: they must do without things which they feel to be necessary; they must use old tools when worn out and ineffective. As long as we believe in Jesus Christ as our Saviour and the Saviour of the world, we cannot quit.

The need for additional and new equipment is recognized in our parochial work and is to a large extent provided. New churches, new organs, parish houses, rich adornment of the parish church—sometimes not necessary—are being generously provided all over the country and large sums are willingly spent for such parochial "advance work." Nobody objects, provided they are not secured at the expense of the Lord's work among the heathen, the poor and the ignorant and suffering in that wide field which He said was "the world." The money spent on these parochial objects runs every year into millions. It is therefore not unreasonable to ask that these same people should give a beggarly million and a half in this triennium, for similar improvements and additions in the whole missionary field of the Church.

Cheerful Confidences

By

GEORGE PARKIN ATWATER

THE MOVIES

THE fight for clean motion pictures is worth while and should be continued without ceasing.

Many a parent would be shocked if their children should attend a prize fight. Yet they permit them to see pictures far more objectionable than a prize fight.

We must not underestimate the value of good motion pictures. They constitute a means of entertainment the most diverting and popular in the history of amusement. The development of the "talkie" has been amazing and brings good actors to every village and hamlet in our land.

I can go to a shop and buy a book for two dollars. I may spend two evenings in reading it. The book has the advantage of making me cooperate, with my intelligence and imagination. But I must really work hard to read well. Good literature is always profitable, but it is the recreation of the few.

I can go to the pictures and see the book dramatized. It may cost me less than a dollar. Let us compare the two experiences.

In the book I must pay close attention to the descriptions in order to visualize the setting of the story. In the picture, countless settings, some of rare beauty and in color, are brought at once to my eye.

In the book I must study the descriptions of the characters and keep each one in mind. In the pictures, I see the character before me almost in the flesh.

In the book I must read the conversation with alert mind and appreciation in order to grasp the intonations, the emphasis, the humor, the pathos, the significance of it all. In the picture this is all done by a good actor, and the narrative lives.

In the book I must pay close attention to the action, in order to grasp the situations. In the picture I see the action and immediately grasp a series of relations which would require a page of description.

The picture has many advantages over the book. So it now has many advantages over the drama with living actors, which I will call the "stage."

In the pictures the figures on the screen are of such size that the person in the back row of the theatre gets the same good view that the person in the front row gets of the "stage."

In the pictures every voice is audible while on the stage many an actor talks chiefly to the orchestra.

In the pictures scores of natural and elaborate settings may be used, while the stage can have but a few imitations of nature and of interior scenes.

In the pictures every play may appear in every town. A few days ago I saw Douglas Fairbanks in the flesh, on the Mauretania, about to sail for Europe. But it is possible that at that very moment he was appearing and speaking in hundreds of theatres in our land.

Let us be grateful for the advantages of the pic-

tures, but let us keep them clean. Their educational and cultural value is very great. So is their capacity for evil.

If a theatre persists in showing pernicious pictures, stay away from it and advise your friends to do so.

Let's Know

By

BISHOP WILSON

CROSS AND CRUCIFIX

COMES a letter asking the following question: "Why not use a crucifix instead of a cross in most places where used in Church and other places?"

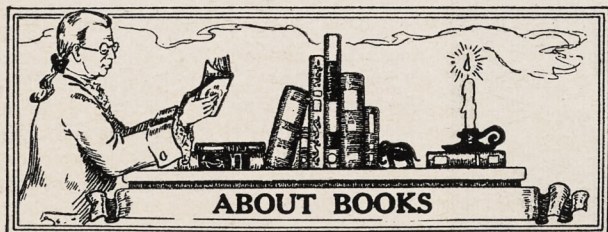
I suppose it is chiefly a matter of preference. There is something to be said both ways, and the history of it is both mixed and interesting. The cross, of course, was preached from the very beginning, and in quite early times the signing of the cross upon the forehead was a means of identification as well as devotion among Christian people. Tertullian writes: "We Christians wear out our foreheads with the sign of the cross," which certainly tells us that by the year 200 it was a widespread custom. But in those early days of prevalent paganism the Christians were frequently reviled for it, so that they did not use crosses in public places. In the Roman catacombs they inscribed modified suggestions of the cross such, for example, as the anchor.

Then with the removal of popular opposition to Christianity under Constantine and his successors, the cross came out into the open. It was inscribed on documents and carved on public objects. Particularly it was the custom to engrave the cross on places or objects which had formerly been used for pagan purposes, as a mark of Christian sanctification. Often these crosses were decorated with flowers and palms and sometimes jewels. But it was not until the sixth century that anything more than the empty cross was in use. Then representations of the crucifixion itself began to appear. For the next three or four centuries such primitive crucifixes invariably represented the living Christ, with no indication of pain or suffering. He was clothed and crowned—sometimes shown in a simple long garment, sometimes in priestly vestments, but always the living Christ reigning from the Cross.

It was not until the tenth century that realism began to make itself felt in Christian art to the extent of representing our Lord suffering and dying on the Cross. It was probably the product of the monasteries. It took hold more readily in the western Church than in the east. Gradually this form of the crucifix became general, but it is interesting to note that in recent times there has been something of a tendency to revert to the Regnant Christ—that is, the living Christ, clothed, crowned and reigning from the Cross.

The empty Cross is a sign of the crucifixion, suggesting "He is not here; He is risen." The crucifix with the living Christ is an actual representation of the crucifixion, but suggesting our Lord's supremacy over death. The crucifix with the corpus, the dead

Christ, is a vivid picture of the crucifixion, indicating that Christ really "died for us men and for our salvation." There is certainly something to be said for each one of them—historically, devotionally and symbolically. But, to my mind, there is still more to be said for the signing of the Cross upon the forehead or breast as an act of personal devotion. This is the earliest Christian custom and is a clear-cut reminder of all that our Christian faith represents. Is there any reasonable objection to it?



SIX ALTARS: STUDIES IN SACRIFICE, by George Craig Stewart. Morehouse Publishing Co. \$1.50.

Sacrifice, Dr. Stewart believes, lies at the heart of God and runs through the whole of His creation. Therefore we find altars everywhere. Now an altar stands for three principles in sacrifice. 1. The offering of the victim, with which the sin of the worshipper is identified. 2. The suffering of the victim, with which the sinful and suffering offerer is identified. 3. The eating of the sacrifice by the offerer in thanksgiving and in communion with God (p. 32). These principles he shows to be illustrated in the Altar in Nature with its vicarious suffering of animal and vegetable life; in the Altar in the Old Testament, the knowledge of whose backgrounds is necessary to the understanding of the Christian Altar; in the Altar on Calvary, where the supreme divine Victim was offered; in the Altar in the Church, in which the other three are "recapitulated, gathered up, transcended" (p. 45); in the Altar in the Home, instituted by Christ at Emmaus; in the Altar in the Life, where one offers oneself to God.

These six brief and rapidly moving chapters are written in clear and colorful English, their meaning brought home to the reader by a directness and concreteness of style that is enriched by telling illustrations. Dr. Stewart is possessed by his great theme and understands how to make it live for others.

Joseph Fletcher.

* * *

SEEKERS AND SAINTS: STUDIES IN RELIGIOUS EXPERIENCE, by W. J. Ferrar, S. P. C. K. The Macmillan Co. \$2.40.

Here is another of the excellent handbooks which the Society for Promoting Christian Knowledge has been presenting to us of late years. Mr. Ferrar has put together a series of papers written without any purpose of linking them into a book, all bearing in one way or another upon Christian Monasticism. This is a field in which the author is quite at home, and he takes the reader into it with ease. Beginning somewhat at a distance he first treats two non-Christian philoso-

phers of antiquity, both of whom were closely allied to the monks in their ascetism; Cleanthes the Stoic, and Porphyry, as that powerful opponent of the Church is revealed in his letter to his wife Marcella. Next comes an illuminating contrast of "The Stoic and the Christian," whence he passes into Egyptian Monasticism—an open door to the whole field of such phenomena as they are seen in the earlier history of the Church. He seems particularly fond of the genial monks of the Celtic Church, and one perceives where his sympathies lie when he brilliantly compares the "Saints of the East and West." Finally he makes a leap of centuries down to George Fox, the Founder of the Society of Friends, and to the modern Irish poet George William Russell, whom he considers in his paper "Some Aspects of A. E."

It is a well-written book, scholarly, thoughtful, penetrating, with a spirit of true piety breathing through it. In the main it is a collection of brief biographs of great saints, and the author makes the reader know them.

Joseph Fletcher.

QUESTIONS AND ANSWERS BY CLEMENT ROGERS

If I want to be a Christian, can't I get a Bible and read it for myself? What do I want Bishops for?

Christianity is more than reading the Bible. It has to do with the whole man. Moreover, man is a social being. He cannot live alone. If he tries to he narrows and starves his life. He finds his full development in joining with others in society. So religion is not a mere matter of saving your own soul. It is a social affair. To be a Christian is to be a member of a church, to join in common worship, in common belief, in corporate action. A corporate body must have officers, and the officers of the Church are the Bishops.

How do we know that we have got a soul?

I think it is misleading to talk of ourselves as "having a soul." Our self is our soul. The question is equivalent to "How do we know that we exist?" and the answer is "By direct knowledge." But I expect what people generally mean by the question is "How do we know that our personality, our ego, survives after death?" That for the Christian is bound up with the belief that life comes from God, and that Christ rose from the dead.

What does it mean when it says that man is made in the image of God?

It is just possible that the original writer thought that God had a visible form, and that man's body was copied from it; but it is far more likely that he meant that man was created a spiritual personal being, and so like God. At any rate, that is the way that the words have always been interpreted by Christians. As God is eternal beauty, wisdom, and goodness, so man is a person, feeling, thinking, and willing, that is "made in the image of God."

NEWS OF THE EPISCOPAL CHURCH

Edited by
WILLIAM B. SPOFFORD

A NUMBER of prominent Churchmen have affixed their signatures to an appeal drafted by the National Unemployment League which has been sent to President Hoover and members of Congress. The Appeal calls attention to the widespread unemployment which exists in our country, with the anxiety, hunger and misery that goes along with it. It then asks the government to do everything possible to turn this unemployed labor into channels of public improvement by making large appropriations for the construction of roads, projects of afforestation, drainage and irrigation of waste lands and the development of water power. The Appeal is signed by a large number of prominent people, including Bishop Freeman of Washington, Mr. Lawson Purdy, layman of New York, Dean Ray of the Little Church Around the Corner, New York, Rev. Robert Norwood of St. Bartholomew's, Canon Chase of Brooklyn, Rev. J. H. Melish of Brooklyn, Helen Phelps Stokes, Churchwoman of New York, Charles Rann Kennedy, actor-Churchman, Edith Wynne Matthisen, actress-Churchwoman, R. Fulton Cutting, vestryman of St. George's, New York, Mrs. Mary Simkhovitch, Churchwoman of New York, George Foster Peabody of New York, Bishop-elect Charles K. Gilbert of New York and Bishop Rogers of Ohio. In addition to many others the appeal is signed by two governors, twenty-five mayors of principal cities, several bank presidents, several judges and many college professors.

* * *

Since a considerable amount of space in this paper has been devoted to the reports of conferences held for the purpose of recruiting men for the ministry perhaps it will be permissible to call attention to the fact that there are clergymen, devout men of ability, who have been lost to the Church, as far as their work is concerned, through the bungling and stupidity of someone or other. Just the other day I had the great privilege of having several precious hours with a man who had given the best years of his life to the Church he loves. I do not name the man. His humility makes that impossible. But as I picked up the threads of the case, once familiar to all Church people, and absorbed some of the spiritual power that radiated from the man as he very quietly, and perhaps reluctantly, answered the questions I put to him about the unconventional



J. HOWARD MELISH
Fights for the Women

work which he did for the Kingdom, I felt pretty much ashamed of our leaders who had forced him to leave it. He was not complaining. But I am. What sense is there in holding great conferences for young college boys, where our "leaders" pour forth words about "the great adventure of the ministry" when we forbid one man to continue his ministry because he treated it as just that. And he is but one, though certainly an outstanding one. I can name a number of clergymen—men of consecration, ability and vision—outstanding men—who have been forced to the sidelines because they had the courage to risk something for the Kingdom of God. Until a place is found in the Church for such men there is little sense in holding recruiting conferences where ringing appeals are made for "outstanding men of ability." Unless they curtailed their ability and vision, judging from the present record, there is no guarantee that the Church could use them for long.

* * *

Bishop Abbott of Lexington, who resigned recently as a protest against the verdict in the Velasco case, has withdrawn his resignation, due to correspondence he had with Presiding Bishop Perry.

* * *

The Rev. J. Howard Melish of

Brooklyn made an unsuccessful fight in the convention of the diocese of Long Island which met last week to give seats in the convention to Churchwomen.

* * *

The 114th convention of North Carolina was held in Christ Church, Rowan County, the first time the convention has ever met in a rural church. Bishop Penick in his convention address dealt largely with the industrial situation in the diocese, and he dealt with it courageously. He said in part "The problem is so enormous and so complex that expert knowledge in economics is required to understand some of its simplest ramifications. And yet it is a human problem. And wherever human beings are concerned, there is the interest and business of the Church. We refuse to admit that business is business. We believe rather that business, like all corporate endeavor, is ideally related to the Kingdom of God for the simple reason that people are involved, for good or ill, in the way it is transacted. Just how the Church should apply the ideals of the Church to the new industrial order, I do not know. But I believe it is our duty to find out."

A committee on this subject brought in a careful report, and a special committee was appointed to study the matter and to report to the next convention.

* * *

New clergyman in the diocese of Kansas: Rev. O. F. Crawford, from Kansas City, Mo., to St. Peter's, Pittsburg; Rev. Samuel E. West, from Greeley, Colo., to St. James', Wichita; Rev. J. B. Matthews, from Florida, to St. Andrew's, Fort Scott. Also Mrs. R. H. Painter of Manhattan has begun her work as diocesan rural worker.

* * *

Sante Fe was the scene of the convocation of the district of New Mexico and Southwest Texas. Much time was given to reports on the work among the Indians and the Mexicans.

* * *

Reports from all over the country indicate record breaking Lenten offerings from the Church Schools. Large crowds are attending the presentation services, now held in practically every diocese.

* * *

Lectures on the psychology of the family have been given recently at St. Paul's, Waco, Texas, by the associate rector, the Rev. E. G. Mullen, at one time on the psychological staff

of the Worcester State Hospital. They were largely attended.

* * *

Officers of the Auxiliary, representing 35 dioceses, attended a conference at Taylor Hall the first week in May. Leaders for the educational secretaries were Dr. Adelaide Case, Miss Margaret Marston and Miss Margaret Read, an English worker in the Christian Student Movement. The conference began with a conference on India, which is to be the lively subject for study next year. The Rev. John W. Suter conducted a quiet day, his general subject being "Peace." On the third day diocesan officers were added to the group, with "Changing Conditions in Our Own Country" being discussed under the leadership of Miss Elizabeth Matthews of Southern Ohio. Mrs. Robert Happ of Northern Indiana spoke on home life and suggested family clinics, training before marriage, and improved marriage and divorce laws. Changed conditions in our work was discussed by Mrs. C. E. Hutcheson of Newark, who said that the Church must help create a public opinion which will press for improved conditions for the industrial worker. Miss Read, recently ending a tour of midwestern universities, spoke on college work. She said that young people have rejected authority in all spheres, are anxious to experiment in all phases of life, and have little regard for spirituality. There is a great desire for sincerity and for facts. She felt that young people's societies are filling a need. Race Relations was dealt with by Mrs. Paul Barbour of South Dakota who spoke on the work with the Indians and the Rev. J. A. Williams of Omaha who spoke on Negroes. He pleaded for fullness of opportunity for the Negro. Rural work was dealt with by Mrs. J. R. Wheeler of Tennessee and Deaconess Maria Williams of Virginia. There are new conditions, due to good roads, the automobile and the radio, with a demand for education from people who previously were indifferent to it. Professor MacNair of Chicago University, formerly of St. John's, Shanghai, spoke on the New East and Miss Read spoke on India, her address being chiefly a defense of British rule.

* * *

The picture on the cover is of the chancel in St. Clement's Church, St. Paul, Minnesota, designed and executed by the J. & R. Lamb Studios of New York.

* * *

The Rev. Fred W. Clayton of Omaha was the preacher at the convention of the diocese of Montana, held at Dillon, May 11-13. He also addressed the house of church women and was the speaker at the conven-

tion banquet. Bishop Faber pleaded for more pastoral work. Bishop Fox, in his address, urged parishes to adopt the monthly payment plan of meeting their assessments. The convention voted to provide a suitable building for diocesan headquarters. It was also voted to accept the Advance Work apportionment of \$2,000. Bishop Faber announced gifts totalling \$40,000 from the late C. W. Goodale, which have been made to several diocesan funds and institutions.

* * *

One hundred delegates attended the spring meeting of the northern deanery of Colorado, held at Longmont, May 15th. There was discussion of work among the isolated, of Girls' Friendly and Woman's Auxiliary work. Bishop Ingley was the leader throughout the day.

* * *

A confirmation class of 45 was presented at Trinity, Huntington, W. Va., all children from the church school.

* * *

The new parish house of Old Trinity, mother parish of Seattle, Washington, was dedicated on May 11 by Bishop Huston. It is a beautiful and well equipped building, a memorial gift to the parish. The opening of

the building was celebrated with a full week of festivities, including a vaudeville show presented by actors out of gratitude for the kindnesses done them by the rector, the Rev. Charles S. Mook.

* * *

The Albany Cathedral Summer School is to be held in Albany, N. Y., June 23-27. Dr. Bernard Glueck of New York is to lecture on psychiatry, Rev. Herbert Parrish on mysticism; Rev. John A. Richardson of the General, Rev. T. B. Foster of Vermont, Rev. C. E. Snowden, Rev. Spence Burton, Dr. L. T. Hopkins are other lecturers.

* * *

Here is an idea: the Ven. Guy H. Purdy, archdeacon of Albany, has prepared a directory of the services of the church throughout the diocese, which is to be placed in all churches, hotels, stations and other strategic places, for the benefit of folks who are on the go during the summer. The idea is that they will pick a church to attend on Sunday morning.

* * *

Bishop Manning of New York, on order of his physicians, has cancelled his engagements in England for this summer, including the Lambeth Conference. Due to his serious illness of

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ROCHE'S
 EMBROCATION

a year or so ago the doctors tell him
 that he must rest this summer. He
 therefore plans to spend the time
 quietly in Maine.

* * *

Four hundred delegates attended
 the convention of the diocese of New-
 ark, held in East Orange last week.

* * *

Dean John W. Day of the Cathe-
 dral, Topeka, conducted four services
 of worship at the state convention of
 the Kansas council of religious educa-
 tion, held May 8-9. There were ad-
 dresses by leaders throughout the
 state.

* * *

The young people of the 7th prov-
 ince are to hold a conference at Wins-
 low, Arizona, June 23-August 5th.
 The leaders are to be Bishop Seaman,
 Rev. David Covell, Miss Esther Fi-
 field, Mrs. E. C. Seaman, Rev. H. A.
 Stowell, Rev. Everett Jones, Miss Dor-
 othy Fischer and Rev. David Haupt.

* * *

A survey has recently been made
 of the work done among the deaf.
 This work is carried on by but seven-
 teen clergymen, especially trained for
 the purpose, some of them ministering
 to whole provinces. An effort is being
 made now to raise a small fund in
 order that more men may be trained.

* * *

Bishop Huston recently laid the
 foundation stone for St. Mark's
 Cathedral, Seattle. One of the fea-
 tures of the church will be an unus-
 ually high tower which may be seen
 for many miles, across the city and
 over the waters of Puget Sound.

* * *

The Olympia summer conference is
 to be held, June 16-27, at Tacoma with
 the following faculty: Bishop
 Houston, Rev. Lloyd B. Thomas of
 Oakland, California, Rev. H. E.
 Henriques of Utah, Rev. F. B. Bart-
 lett, field secretary of the National
 Council and Miss Elizabeth Baker of
 the Woman's Auxiliary. Last year
 the enrollment was 220 persons.

* * *

"No doubt, chaplain, you have read
 in the newspapers of the unfortunate
 riot here recently," writes a man in
 a state penitentiary to his old friend,
 the City Mission chaplain at the
 Tombs, the New York city prison. "It
 was my good fortune, I must say, that
 I was not mixed up in it. I surely am
 glad that God gave me enough intelli-
 gence to preserve an excellent record.
 At this stage of my life I cannot see
 where I should gain by toppling over
 in five minutes what it required me
 four years to erect. I still fill the
 same position in the tailor shop which
 I was assigned to about two years
 ago. That's quite a record for me—
 two years in one job! Why, outside,
 two weeks was about my limit. It is

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strange, too, how I should have become a 'regular' at services. I think that my promise to Judge Allen to attend church services every Sunday worked the change in me. I wish to thank you for the courage you instilled in me."

* * *

The convention of Central New York met in Utica May 13th. Bishop Fiske reported improved conditions throughout the diocese, with advances in finances and work over the previous year. The dominant note throughout was evangelism, Bishop Fiske stressing it in his address, and Bishop Johnson of Colorado, convention dinner speaker, also emphasizing it.

* * *

Fifty alumni of the General Seminary of the diocese of Central New York attended a dinner in Utica at the time of the diocesan convention. They plan to do their share in raising the fund now being sought for the seminary.

* * *

Mow Lan Ho, student at Iolani School for boys, Honolulu, won the first place in Hawaii in the high school contest for a 300-word essay on the Peace Pact, and tied for fourth place in the national finals. Study and discussion of the Parish Pact has engaged the interest of 122,000 students in more than 1,500 high schools during the present school year. The essay contest was a part of the work carried on by the National Student Forum on the Paris Pact.

It would be interesting if distinctions of this sort won by our Church young people, or by students in Church schools, might be more generally reported. The South Dakota Rhodes scholar this year, for example, is a Churchman, Frank M. Adamson, son of the clerk of the vestry of Christ Church, Lead.

* * *

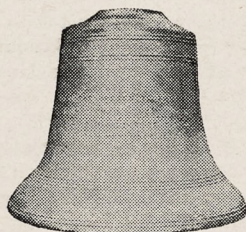
Tom, Dick and Harry were members of the church school in a church of which Bishop McCormick was once rector. He told of these boys at the service for the presentation of the Lenten offering of the diocese of Western Michigan, held at Kalamazoo on May 12th. No report is made about Tom and Harry but Dick has distinguished himself by doing considerable flying—Commander Byrd.

* * *

Dean Jackson of Grand Rapids is conducting a series of meetings in preparation for the 1900th anniversary of Pentecost.

* * *

Representatives of fifty patriotic societies attended a service at Washington Cathedral on May 25th where tribute was paid to the heroic dead. Senators, congressmen and members



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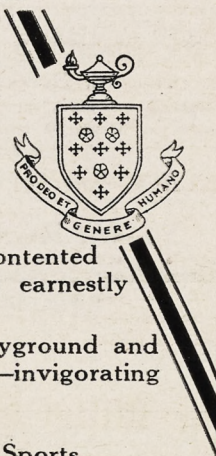
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of diplomatic corps were in the congregation which numbered over ten thousand. Bishop Freeman preached.

* * *

Five hundred nurses attended a service of the Guild of St. Barnabas, held in the Advent, Cincinnati, May 11th.

* * *

Rev. Joseph T. Ware has resigned as rector of St. James', Piqua, Ohio, to accept the position as archdeacon of Cincinnati. He will also be the head of the city mission work and secretary of the social service department.

* * *

Rev. J. Wilson Sutton, vicar of Trinity Chapel, New York, conducted the quiet day for the Church Mission of Help, Buffalo.

* * *

Bishop Davis of Western New York was the speaker at the annual diocesan banquet of the Girls' Friendly Society, held at Trinity Church, Buffalo. Mrs. William Sinclair spoke on the work of the Church in Porto Rico in the afternoon.

* * *

The diocese of Maine is opposed to the proposed plan for clergy placement, reported a few weeks ago in these columns. It was voted at the diocesan convention, held May 13-14 in Portland, that no change should be made in the present system. The Convention recorded its belief that the proposed plan would create an expensive information service that would help neither parish nor priest, that it would involve legal difficulties and that in the end it would prove to be ineffective. At the annual dinner the speakers were the Rev. Edmund Souder of China and Mr. Leon Palmer of the Brotherhood of St. Andrew. The following were elected delegates to the provincial synod: Rev. Ralph Hayden, Dean J. A. Glasier, Rev. A. T. Stray and Rev. W. E. Patterson. Lay delegates: J. S. Rogers, F. M. Drake, C. F. Flagg and C. N. Vroom. Nearly 200 women attended the annual Auxiliary meeting. Mrs. Kenneth C. M. Sill resigned as president after five years of service, Miss Marguerite Ogden of Portland being elected.

* * *

What should young men and women expect of each other was the interesting topic discussed at the young people's conference of the diocese of Newark, held at St. Paul's, Paterson, May 10th. Other topics were "Should the Church attempt to influence political thought?" "What we read, and why," and "The Call to social action." There were close to 200 delegates at the conference.

* * *

A service for nurses was held at

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St. Paul's, Paterson, N. J., May 11th, the Rev. David S. Hamilton preaching the sermon to the nurses graduating from the local hospital.

* * *

Ten Church Army men left Pittsburgh, Pa., on May 12, led by Captain Estabrook, for a hike to Columbus, Ohio. They are to visit 34 parishes en route, located in five dioceses.

* * *

Two of the newly commissioned officers of the Church Army have left for Helper, Utah, to work among the miners in that centre.

* * *

Rev. A. J. M. Wilson, rector of St. John's, Passaic, N. J., has resigned to accept the rectorship of St. George's, Rumson, N. J.

* * *

Twenty nurses were graduated recently from the training school of St. Barnabas Hospital, Newark. Bishop Stearly presented the diplomas and the head of the hospital, the Rev. John G. Martin, made the awards.

* * *

Bishops Ferris and Davis attended the spring meeting of missions held at Dansville, N. Y., May 5-6. There were addresses on all phases of Church work, especially in its relation to rural work.

* * *

A ten day tour of the diocese of West Texas in the interest of the Brotherhood of St. Andrew is being made by Mr. M. A. Albee of Los Angeles, member of the national council of the organization, and the Rev. H. N. Herndon of Uvalde. They are hoping to organize a number of Brotherhood chapters.

* * *

The centennial anniversary of St.

Paul's, New Haven, was celebrated May 11-12, marking one hundred years of vigorous service on the part of a large down-town parish. Today the parish has the largest number of communicants in its history—over 1,500—and is still growing. Among its rectors have been three bishops: Littlejohn of Long Island, Lines of Newark and the present presiding bishop, Bishop Perry. The present rector is the Rev. Howard R. Weir. Among those taking part in the celebration were Bishop Perry, Bishop Acheson, Bishop Brewster and many clergymen of all denominations. A fund of \$85,000 was recently raised as an endowment, in honor of Bishop Lines.

* * *

Nine hundred nurses from seventeen hospitals were present at the

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Florence Nightingale service held at St. Ann's, Brooklyn. Bishop Stires preached. On the same day Dean Robbins preached to two hundred nurses at a special service held at the Cathedral, Garden City.

* * *

A large number of vestrymen, with their rectors, were the guests recently of the Bishop of Alabama at a supper meeting held at St. Marys-on-the-Highlands, Birmingham. This meeting was the first step in an effort that is being made to increase the diocesan endowment fund.

* * *

Busy times last week in the diocese of Long Island; the convention was held at Garden City on the 20th and 21st; on Thursday the spring festival of the Church Charity Foundation; Friday, the annual meeting of the Auxiliary; Saturday, Cathedral Day, when schools of the diocese sent representatives to the cathedral for a day's program.

* * *

Here is a new one: the rector of Trinity, Brooklyn, the Rev. George T. Gruman, presented each scholar in his church school with a nickel at the beginning of Lent with instructions to make it grow. On Easter Sunday they came back with \$336.40.

* * *

Eighty delegates were present at the assembly of the Brotherhood of St. Andrew, held at Wilmington, N. C. Addresses were made by Lawrence Choate, national president, John G. Bragaw of Washington, D. C. and Bishop Darst.

* * *

Archdeacon J. Henry Thomas of Eastern Oregon has been speaking in the East about the work in that district.

* * *

St. Thomas's, New Haven, is to build a new church and parish house. The first unit will cost over \$150,000.

* * *

There were 250 young people at the convention of the young people's society of the diocese of Massachusetts, held at St. Paul's, Malden, last Saturday and Sunday. An award of \$100 was made to George R. Robinson, former president, who is now at Hobart College preparing for the ministry. Also the display of the Life Recruits Banner with eleven gold stars representing former members who are now serving in the Church Army and four silver stars representing young ladies now serving in the Church and twenty-four stars representing boys and girls now preparing for life work in the Church.

* * *

Everybody in the diocese of Maine is familiar with Henry B. Nash, Wiscasset. A layman, he went to that

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town twenty-seven years ago and found his own church closed and without a clergyman. He secured lay readers and with a license from the Bishop gathered a congregation. Throughout the entire period he has held services, rung the bell, stoked the fire, when necessary, and preached, taught and lived the gospel among the villagers. He is said to be the parson of the town "but for the grace of orders." In other words, he has nursed a discouraged and scattered congregation back to a life of independence and self-support. His record is one which it would be hard to duplicate.

* * *

Bishop Creighton of Mexico was the speaker last Sunday at St. Paul's Cathedral, Boston.

* * *

The Rt. Rev. James Craik Morris, Bishop of the Panama Canal Zone, was elected Bishop of Louisiana at a special convention last week. It is reported that he will accept.

* * *

Our Negro Church people in the diocese of South Florida now have fourteen congregations, many of them very large and nearly all in a flourishing condition. Six Negro priests and eight teachers are at work, in churches and schools. There are over 2,500 communicants. St. Patrick's, West Palm Beach, and Christ Church, Miami, moved into fine new churches late in 1929, which are of interest to all who contributed to the Hurricane Relief Funds in recent years, as these churches replace buildings destroyed in the hurricanes. The people of St. Agnes', Miami, with a well planned but only partially built church, are renewing their efforts to finish it.

Bishop Wing writes, as many others have also testified, "I am con-

vinced that the Church can do more for the people of this race than any other religious body. The beauty of her ritual will satisfy their desire to express their religion emotionally, and her emphasis upon the ethical content of Christianity will supply

that which is frequently neglected in much of the teaching to which they are at present exposed."

* * *

Hundreds of Church people throughout the country have been hearing just recently, through Can-

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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.
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Daily: 7:30 and 5. From Chicago, off at Main, one block east and one north.

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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.

St. Matthew's Cathedral, Dallas

Very Rev. George Rogers, Dean
Rev. Edward C. Lewis
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Week Days: 7 A. M.

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on Bridgemen about St. James' Convent on Mt. Zion, in Jerusalem, where he has been teaching. The head of this Convent, Archbishop Tourain, Armenian Patriarch of Jerusalem, who died on April 27th, was not only a warm friend and admirer of the Episcopal Church but a man of international distinction and one who wielded an influence out of all proportion to the size of the little Armenian community. He was a scholar in Oriental matters, with a keen understanding of European affairs, a statesman, a poet, and, above all, a spiritual leader, his deepest interest being the education of his Armenian clergy. He was born in 1860 and was a bishop for more than thirty years. A library, to house the 3,000 invaluable manuscripts in the community's possession, is to be a memorial to him.

* * *

Add to your Heroes of the Faith this story of a lumberjack parson of the far west.

Rev. Claton S. Rice, Congregational superintendent in Idaho and Utah, recounts the story of a minister who felt himself trained for one special kind of unpopular work. He asked for a place among the lumbermen of the Northwest. They would prove to be unpromising and intractable parishioners, but he knew how to approach and handle them. He made for himself a large place in the life of these men and their families—ministering to those in sickness and misfortune, and organizing community life. Then his health gave out. The clinic told him he would die if he did not go at once to a lower altitude. A height of 3000 feet was his limit. He then appealed to Mr. Rice for a church at or below that level. After some time Mr. Rice found a place at a level of

2999 feet—just barely low enough for him. While most men would have hastened to sea level, this man continued to work in an unpromising parish at a level barely low enough to sustain his life. Mr. Rice wrote glowingly of the great six-foot, stalwart men of the North—but said that here was a man who dwarfed them all. Here was a 2999-foot man!

* * *

St. Philip's Church for colored people, Richmond, Va., has a mission, St. Peter's, on Church Hill, which is using a church that was privately built over in New Kent

county before the Civil War. During the war it was used as a hospital, and when the soldiers died, as many of them did, the ends of the pews were knocked off to use as markers for the graves. After the war the church was moved to Richmond, and the pew ends left the graves and returned to their former occupation in the church. You can still read names and dates on some of them.

* * *

The Rev. Kirk O'Farrell, rector of Emmanuel, Cleveland, has been elected Dean of St. Paul's Cathedral, Detroit.

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