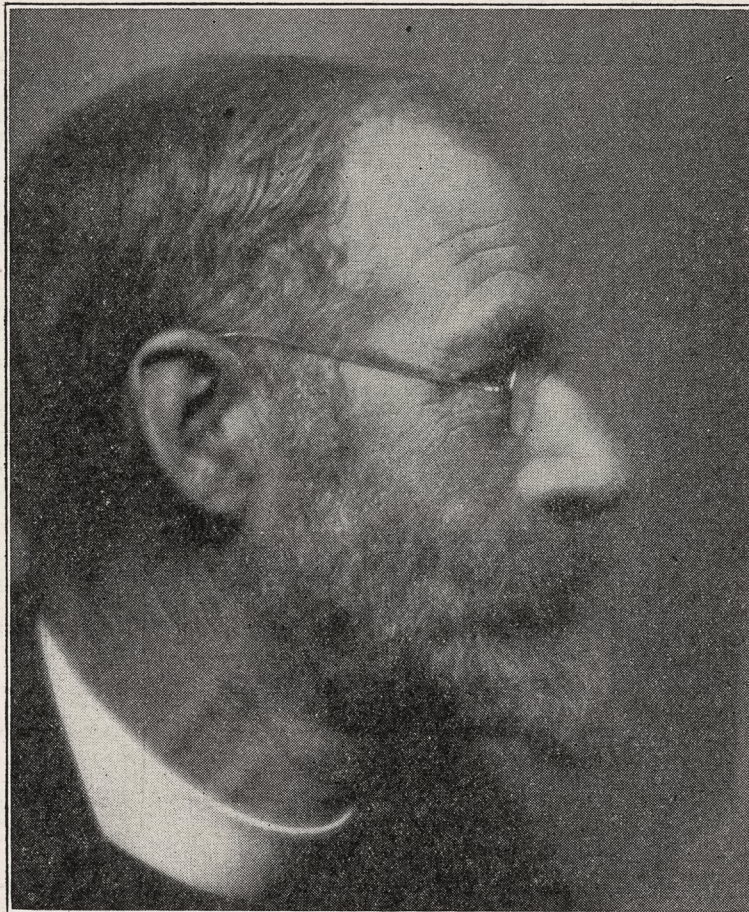


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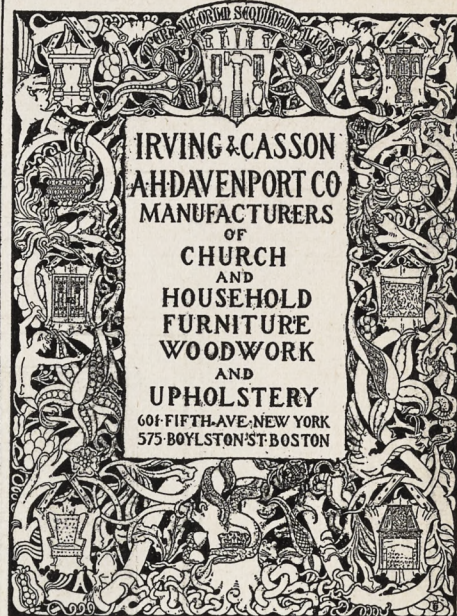
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# THE WITNESS

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## LIFE'S MOST PERPLEXING PROBLEM

### *The Secret of Innocent Suffering*

By

CANON BURNETT H. STREETER

THE Book of Job is a book of the Bible in many ways comparable to one of the great Greek tragedies. In the form of a drama, it introduces dialogues between persons representing individual points of view, yet the issue discussed is one of the foundation problems of human life.

From a literary point of view, Job has by general admission first place in the Old Testament. The problem it deals with is the most difficult, most perplexing problem of life—Why is it that in this world so often the innocent suffer? The problem of suffering, particularly innocent suffering, is proposed in the opening verses and discussed in the pages that follow. It would be profitable to spend the whole sermon on the Book of Job itself, on the many-sided facets of its approach to the main question. But I prefer to suggest that you should read this book in your rooms, and this morning I will endeavor to give you views of the great question of suffering as it is discussed in the Old and New Testaments.

#### IF GOODNESS WERE PROFITABLE

In the formative stages of civilization, when the family or the tribe was the natural unit of moral responsibility, it was natural to explain any remarkable calamity to the family or the tribe as a divine punishment.

Of course, it is a fact that nations do suffer for the mistakes and sins of their rulers, and children for the sins of their parents to the third and fourth generation, also that to the third and fourth generation they profit by good and perfect deeds.

But, as the sense of individuality grows, there grows also a sense that makes one ask: Is it *just* that chil-

dren should suffer for the parents' sins, even if they profit by the good deeds of those that have gone before? From the point of view of individual ethics, this is *not just*. Yet are we quite certain that we should prefer a different state of things? Would the world be not only a more comfortable but a better place to live in if nobody but ourselves was ever hurt by our wrong-doing?

Would a world in which everybody got his exact deserts be an ideal world? Goodness would be always profitable; but would it ever be disinterested? "Satan answered the Lord, and said, Doth Job fear God for naught?"

#### SENSE OF RESPONSIBILITY

In the earlier part of their development the Hebrews accepted the explanation that calamity was to be explained as punishment for misdeeds of prince, leader or parent. But it is obvious that such an explanation must break down as a sense of the importance of the individual improved.

That stage was reached in the days of Jeremiah. "They shall say no more, the fathers have eaten a sour grape, and the children's teeth are set on edge. But every man that eateth the sour grape, his teeth shall be set on edge." This proverbial saying is quoted again by Ezekiel, as he thunders in characteristic style:

"The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son."

#### THE LESSON OF JOB

In so far as any prophet could make each man feel individually responsible for his deeds, good and evil,

there was an advance in ethical apprehension. But, if you go on and say that there is an inevitable relation between desert and prosperity, you say something that is not true. It was this view that the Book of Job was written to encounter. After the colossal calamities summed up in the first chapter, Job sits on a dust-heap outside his tent. His friends say to him:

"God is just. These misfortunes never would have come unless, though unknown to men, there had been exceptional sins."

Job protests that such is not the case. But his friends insist that calamities on such a scale could never come undeserved. They urge him to confess his sin in the hope that God will forgive and restore.

The argument continues. At the end the Lord is revealed. He upholds Job and condemns Job's friends.

The last three chapters describe the wonders of the world and leave us with the impression that the power behind this marvelous universe must aim at purposes high and noble, even if we cannot solve all our problems.

#### A GLIMPSE OF THE VICARIOUS IDEA

We read in the third chapter of Proverbs: "My son, despise not chastening." The leaders of religious thought had seen in suffering only penalty. This idea could not be worked out with satisfaction, and here another line of reasoning is proposed. Afflictions and difficulties are to be thought of in terms of educative love. Man may react to them in such manner as to rise to greater heights. It is an opportunity that he may accept or reject.



The fifty-third chapter of Isaiah advances upon this thought. As the prophet thinks upon the suffering of the righteous people of God crushed in exile, a flash of insight stirs in him the passionate hope that suffering, nobly endured, may become a thing active for the moral welfare of others. In modern terms this might be called the philosophy of martyrdom. It is the idea that through the creative experience of loss, suffering and crucifixion of prophet and reformer, the majority may gradually be led onward and upward. Though it was given to the prophet to penetrate into the life of Christ, is it not an error to limit to that life the prophecy:

"Surely He hath borne our griefs, and carried our sorrows; yet we did esteem him stricken, smitten of God and afflicted."

There is one more important thought on this theme in the Old Testament. It is not necessary for us to seek or to hope to find complete solution of the problem of suffering in our brief life of three score years and ten. The possibility of immortality, unthought of in the earlier books, is grasped in the later.

This life is but a portal to the life beyond. If all questions were answered here, existence would be complete, and nothing would be left for the world to come.

#### JUSTICE NOT THE EQUIVALENT OF MERIT

I go on to consider briefly the discussion in the New Testament.

In religion, you may refute a fallacy, but it has a way of living on. The old notion that calamity was a punishment for sins of an ancestor or an individual was alive in the days of Jesus. Of a man blind from his birth, Jesus' disciples asked Him: "Master, who did sin, this man or his parents, that he was born blind?" Jesus answered that neither explanation was true.

On another occasion, Jesus volunteered: "Think ye that those eighteen, upon whom the tower in Siloam fell, were the sinners above all the men that dwell in Jerusalem. I tell you, nay."

#### QUESTION IN ACUTE FORM

When a ship goes down or men die in a railway accident, many persons feel that those on board were somehow worse than others who arrived too late to take passage; but Christ had no such view. In one sentence he goes straight at the idea that justice is the exact equivalent of merit:

"Your Father in Heaven maketh His sun to rise on the evil and the good, and sendeth rain on the just and the unjust." That is the actual fact. The rain does fall on the just and the unjust.

The greater part of this discussion

of suffering is found not in the actual words of Christ, but in the attempt to understand why He, the best of all humanity, came to the worst of ends—death by torture, failure of His hope that His people would rise to their destiny, desertion by those who had loved Him most, the cry: "My God, my God, why hast thou forsaken me?"

The death of our Lord presents the question of human suffering in most acute form.

#### CONTINUING THE WORK OF CHRIST

Time fails me to develop adequately what the latter part of the New Testament offers on this problem, but its literature is familiar. I need only recall to you two main thoughts.

The conception of martyrdom of the fifty-third chapter of Isaiah is conspicuously applied to Christ, but in far more elaborate form, figured in terms of overcoming. The notion in Isaiah of voluntary endurance for the sake of fulfilling a divine purpose leads on to triumph beyond the grave, an idea morally creative in human life. What the New Testament writers held about the death of Christ set going new standards and ideals, became the center of new inspiration and power.

St. Paul says: "We fill up the unpaid balance of the suffering of Christ." He means that, when we follow Christ, ready to suffer in the face of obstacles, our suffering contributes to one great object, actually continuing and completing Christ's work. "The blood of the martyrs is the seed of the Church"—this is a universalized saying.

In every pioneer work, every inconspicuous service, the spirit of creative sacrifice continues in principle and power the great fact of Christ.

#### GAINING PERFECTION BY SUFFERING

There is yet another thought, though of this the New Testament makes less.

The author of the Epistle to the Hebrews writes: "He was made perfect through suffering." When we reflect on that, we find the author affirming that even Christ did not reach full moral maturity till after the experience of the cross. This opens the field of the life beyond

I think that a great deal of nonsense is talked about the educational value of suffering. Look around the world. There you see that suffering can depress, demoralize, sometimes degrade. Nothing in the New Testament suggests that suffering *per se* is a good thing. Jesus cured disease. He exhorted His followers to fight against evil. Nevertheless, the central point in the reflections of the New Testament writers on the cross of Christ is that suffering, if accepted in the same kind of way in which Christ accepted His, can be made a

good thing and is one form of partaking in the creative life of God.

Is not this borne out by experience? One thinks of the individual men one knows. Whose wisdom, strength, insight, sympathy, help us in our difficulties? Not those who have escaped hardship and trodden a rosy path, but those who have succeeded in facing in the right way losses, disabilities and afflictions. It is like the resistance of air in an aeroplane. Turn the air one way, and you go up. Turn it the other, and you go down.

#### BECOMES A MORAL FORCE

To conclude: You do not find in the Old Testament any solution of the problem of pain and evil that is intellectually satisfactory.

You are left at the end of Job with a problem of good more difficult than that of evil. It is harder to explain this wonderful world, its heights of achievement and personality, than it is to explain evil. But you do get searchlights that illumine the darkness. Back of the intellectual is not a solution, yet two-thirds of a solution.

But the New Testament offers a way out, the way of overcoming, making evil a condition of positive profit, of doing something that couldn't be done without it.

This solution applies to those who in mind, will, spirit and body are in a position to be active, to go out into the world and battle for good in the spirit of the soldier meeting the chances of the field. And the solution applies also to those frail in body, ungifted in mind, who suffer perhaps from great and crushing disabilities. I have visited those laid for years on beds of sickness and have come away humble, having sat at the feet of souls that had overcome.

Suffering, accepted and endured, can make a man or a woman a focus of creative moral force. Not for his controversial treatises nor for the great poems that few of us read do we remember Milton, but for the line running out of his blindness:

*"They also serve who only stand and wait."*

Captain J. L. Fritzsche, U. S. A., retired, was ordained deacon by the Rt. Rev. Fred Ingley, Bishop Coadjutor of Colorado, in St. Thomas Church, Denver, on the first Sunday after Trinity, June 10, 1928. The candidate was presented by the Very Rev. B. W. Bonell, the Rev. W. McMurdo Brown preaching the sermon. Other assisting clergy were the Rev. C. H. Marshall and the Rev. Herald F. Gardner. Captain Fritzsche will be assigned for the present to St. Michael's Mission, Washington Park, Denver, which is under St. John's Cathedral.



# WHAT CONSTITUTES PROGRESS

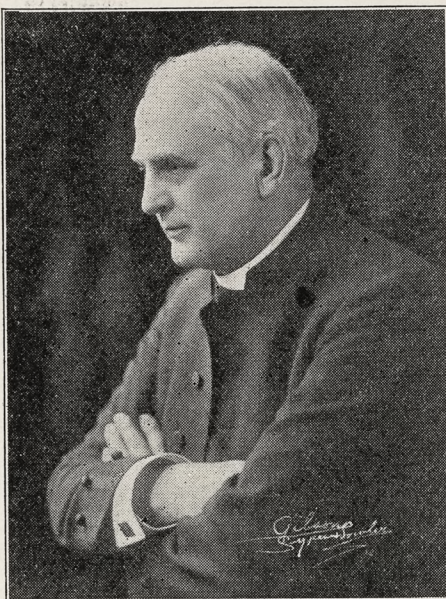
## *Three Attributes of God*

By

BISHOP CHARLES P. ANDERSON

IT IS a commonplace thing to say that this century in which you and I are living is one of the most remarkable centuries in the history of the world. There have been ages when civilization reached a high level. Then it subsided. That was an extraordinary century when Plato and Aristotle lived, when the Greek architects were giving us their permanent and important work. It was a great age when Roman genius was laying the foundations of law and organization and legislation. Those two civilizations have left inheritances which we of the present age are still enjoying. Of course, the greatest century in the history of the world, from the point-of-view of its effect upon the human race, was that century in which our Lord Jesus Christ lived and walked up and down the lanes and streets of this world, when St. Paul was on his missionary journeys, and when the New Testament was being written. That did more to change a large part of the world than anything that has happened in any other age. But amongst the great centuries of history, the one in which you and I are living and taking our part stands out. Those of our contemporaries who are nearly one hundred years of age have witnessed with their own eyes more discoveries of a constructive sort than almost all previous generations.

That is a startling thing to say. One of our great modern scientists has made the statement that there were more epoch-making discoveries in the last hundred years than in all previous centuries. By epoch-making discoveries he meant things which changed our method of living, the structure of our life, and our outlook on the world. If you were to take the fifty greatest discoveries of the ages you would probably find that about thirty of them were made during the last hundred years, and the other twenty in all the years that went before. My authority for this statement was not merely guessing. He enumerates some of the great discoveries of the past and the present. I do not have to recall them. You can do so as well as I. In the past the use of matches, the compass which has meant so much to international commerce and navigation, the thermometer and barometer, the differential calculus (which some of



BISHOP ANDERSON

our boys and girls in high school and college wish had never been discovered at all), the law relative to the circulation of the blood, the law of gravitation, and particularly the invention of the art of printing. These were some of the things that belonged to past ages.

Coming almost within our own memory think of what has taken place—the automobile, the aeroplane, turbine engines, wireless, telegraphy, the radio, the germ theory of disease, the use of anaesthetics and antiseptics, the law of the conservation of energy, but perhaps the most important of all—the discovery of the structure of the atom, which lies at the very basis of the universe. These and many other wonderful discoveries belong to our own days.

Such reflections as these may perhaps tend to move us with compassion for our forefathers and to give us a good deal of conceit of ourselves. Let's be proud of our own day and generation, but let us not be conceited. Just to prevent our becoming conceited there are two reflections I would like to make.

First, the difference between our age and previous ages consists largely in our increased knowledge of things rather than of persons. We know more about stars and planets and distances and germs and laws

and all that sort of thing—ever so much more than our forefathers. But human nature has remained very much what it always has been. *The calibre of men and women, the qualities that go to make up manhood and womanhood, have not undergone very much change.*

Second, it is well for us to remember what a debt we owe to our fathers in by-gone days. Have we produced another man like Plato—one of the great minds of the world, who lived long, long ago? Have we produced poets in the last hundred years equal to Homer or Virgil, or later Shakespeare or Dante? Have we produced greater architects than the ancient world, greater lawmakers, greater men or religion—men greater than St. Paul or saints better than St. Francis or St. Theresa or St. Augustine?

The things that make up life are religion, art, philosophy, literature. In those things we can still follow the injunction of the text: "Let us praise famous men, and our fathers that begat us."

What bearing has our own particular century and its accomplishments upon the progress of the human race? Is the world getting better, or is it getting worse? I believe it is getting better; but it would not be as easy a thing to prove as we sometimes think. A good many people have the idea that progress is inevitable—that you cannot stop it, that all one has to do is to get in the band-wagon and ride forward to progress. That is all a delusion. Retrogression under some conditions is just as inevitable as is progress under others. There has never been a single bit of progress in the history of the world apart from human endeavor along right lines. You cannot separate progress from moral and spiritual aspiration and effort. It is utterly impossible. There are no subterranean passages toward progress. There is no other way to it than the royal road of hard, personal toil. There is no such thing as impersonal progress. Progress and personality go together. Give us great personalities and you will get progress. But without personality progress is impossible.

There are some who have the idea that evolution guarantees progress. I speak as an evolutionist. I hope none of you entertains the idea for a moment that there is any essential con-



lict between religion and science. I admit that there may be conflict between some formulas of religion and some formulas of science, but not between the two things themselves. Science treats of facts and religion treats of values, and it is pretty hard to compare the two fields. Some people have the idea that evolution guarantees progress. They think back to primitive conditions and they contrast these with conditions today—our laws, governments, libraries, books, pictures, schools. What wonderful progress! It is quite true. But evolution itself tells the story of downs as well as ups. There have been some wonderful orders of beings which are now extinct. They didn't survive. There have been some wonderful civilizations. They did not survive. There have been extinctions as well as survivals. Evolution is simply the story of both ups and downs. Of course, taking the whole sweep of the ages the ups have the advantage.

And then, some people have the idea that all our inventions somehow or other make necessarily for progress. They may, and they may not. It depends upon the use to which they are put. Progress depends not so much upon the kind of a machine that a man rides in as upon the kind of man who rides in the machine. Let's get it perfectly clear that the only thing that really counts for certain progress is better and abler people. You cannot separate progress from personality. Progress is not mechanical; it is personal. It is curious that the science which has to do most particularly with human progress is the most unpopular science of all—eugenics. There are people who should never have been born. There are people living today who should never beget children. If they do, they will bring the race down instead of lifting it up. If a dairyman wants to improve his dairy business, it won't help him a bit to buy new machinery for milking his cows if the cows won't give milk. The thing that will make for progress is improvement in the breed of his cattle. Progress in the human race consists of improving the breed.

What is progress? It is not such an easy thing to define, but let me venture a definition. Progress consists of an increasing ability on our part to receive and to transmit truth, beauty, and goodness.

When I say truth I mean more than truths. There are two kinds of knowledge. There is a knowledge that is simply an aggregation of facts. There is another knowledge that grasps in a single focus the meaning and the purpose of things. That is truth. Truth makes for progress, not only what we call religious truth, but scientific truth, the truth of mathematics, the truth of

physics, the truth of psychology. Truth makes for progress. Lies make for retrogression.

Second, the capacity for appreciating beauty. Isn't it amazing that people can stand in the presence of beauty and not know it? A person who is not moved by the starry heavens, by the snow-capped mountains, by the rippling brooks, by the gorgeous flowers and sunsets, by the mirth of innocence, by the songs of birds, by the laughter of children, is not progressing. Knowledge of beauty—how to appreciate and to impart beauty—beauty in act, beauty in deed, beauty in workmanship. Is not our mechanical industrial civilization in danger of losing the sense of beauty? A man goes to work to earn money, rather than to do a bit of work that is fine, honest and true. What we do as Christians is not merely to earn money. It is a material philosophy and unworthy of a Christian man that all there is to life is making money. Going down to our offices and factories to do a fine, honest, dependable bit of work—that's beauty. That's progress.

And then, goodness—because of course there cannot be progress by badness. Badness makes the world go back.

Now, Truth, Beauty and Goodness are the attributes of God. Their greatest exponent is Jesus Christ. Therefore, I say that our civilization can make progress by adhering closely to the principles and precepts of the Person of Jesus Christ. Wherever His religion has touched mankind you have progress. Compare the Roman Empire before the Christian religion touched it with that Empire after it had come to know Jesus Christ. Contrast man with man, book with book, building with building. Contrast the Pantheon with a Gothic cathedral; contrast Minerva with Madonna; contrast Marcus Aurelius with St. Paul or St. Francis; contrast Christ with St. George, and you see that religion brought to civilization something that enabled it to reach down deeper and to reach up higher than it ever did in the palmiest days of the Roman Empire.

Go over where Bishop Campbell is in the hinterland of Liberia, dealing with backward, crude peoples. You can see how those people in a few short years have begun to rise in the scale of living through the influence of the Christian religion. And where did those great civilizations of China and Japan and India get their ideas of hospitals and homes and charitable benevolences except through the beneficent influences of the Christian religion.

So let us not think of progress as an arbitrary, mechanical thing. Think if it in terms of persons. It means improving the mental, moral

and spiritual calibre of men and women. And when that is done we are on the onward march toward the Kingdom of God.

## Cheerful Confidences

### CLERICAL SALARIES II

By Rev. George P. Atwater

LAST week I wrote on the subject of clerical salaries, and of the conditions of our work. Today I wish to indicate some steps which I believe to be worthy of consideration, as a means for improving the chances of our Church to grow steadily in our land.

First, we must banish certain ideas as both unworthy and untrue.

It is not true that a poverty stricken ministry is a more godly one. To believe that because a man wears a threadbare coat, or cannot send his son to college, it induces in him a spirit of gentle resignation which has high spiritual value is to mistake the temper and spirit of our day. "The poor in spirit," that is, those that have the simplicity, the devotion, the sympathy, the humble-mindedness that we associate with those deprived of artificial importance because of possession, "the poor in spirit shall see God." One of the richest persons I know is "poor in spirit." If a brilliant writer could portray that life, our Lord's statement would be clear as crystal.

There must be an appreciation of the minister's work not only as a spiritual teacher, but as a producer of actual and substantial wealth, in the satisfactions of which he should share. It is all very well for the comfortable to announce in pious tones that no man enters the ministry with the expectation of accumulating money in the profession. That may be true, but the man will not do his best work unless he has freedom from burdensome financial worries. The times have changed. When the minister was poor in the midst of countless people who made sacrifices similar to his own, he might have been content. For him to be underpaid in the midst of a community that treats him as sufficiently paid, is intolerable. And the ill-advised doctrine that the clergy must be constantly dependent is fondly fostered by all who profit by such dependence. The Church will never be able to exercise its collective power until its clergy have their labors dignified by the possibility of the same security against future want that men have in other professions.

The next misconception is that we can cover our land geographically with only 4,300 clergymen, most of



whom are underpaid, and willing to move on if a better place offers. The Church is not going to progress by any frenzied effort to be represented, no matter how feebly, in every community. We must make up our minds to pass by some opportunities, in order to grasp others effectively. To

half grasp twenty opportunities is far less productive than to grasp ten opportunities effectively.

The next misconception is that we are growing in strength in the same degree that we are growing in numbers. That is not necessarily true. We have an enormous percentage of

dormant communicants, and of communicants below the age of self support.

Next week I shall venture to offer a few suggestions as to general policies that might strengthen our position for the future.

(To be continued.)

## MERCY TO THOSE WITHOUT

### *Show Forth the Spirit of Christ*

By

BISHOP JOHNSON

WE ARE a parcel of sinners asking that God will have mercy upon us for our offenses—not merely for breaking the ten commandments, but also because we are unprofitable servants, making a sorry use of all the blessings that he has showered upon us. We are guilty not merely of ungodliness but of selfishness.

I am of the opinion that it would be far better for us to die poor and generous than it would be to die rich and self-centered.

I am afraid that a good many of us are stunted in our spiritual growth because we do not expand according to our opportunities. And I am also afraid that we will receive mercy as we extend it.

I do not think that religious people are as a rule particularly merciful nor extraordinarily generous. Of course there are many exceptions to this rather sweeping statement, and yet one who is fairly conversant with all sorts and conditions of people must acknowledge that some publicans and sinners are apt to be less severe in their judgment of others and more open handed in their contacts with those in trouble than many Christians. Perhaps it is because the virtue of thrift easily breaks over into tightness and the virtue of self-restraint into severity.

The effort to acquire these virtues is very apt to cross over into the vices which lie across the border.

When a minister, presumably acting according to the example of the Master, sets out to be merciful to sinners; to eat and drink with them or to stretch a point in the discipline of the Church, telling them to go and sin no more; he is often reminded that he isn't fair to his own people and does not give them the consideration that he gives to outsiders.

This is nowhere more evident than in the administration of the divorce discipline of the Church.

I envy those ecclesiastics who follow the letter of the canon strictly and who say, "No remarriage after divorce under any circumstances." I

think their position is a perfectly consistent one and probably in the long run is best for all concerned.

I agree, too, with those who would make no exception to this rule, not even in the case of unfaithfulness. If the Church nails up the door, then there will be no trouble in keeping it shut. But what is Holy Matrimony? Can unbaptized people receive that sacrament? Can Justices of the Peace administer it?

Does the law apply to those outside as well as those inside the Church?

If, like the woman of Samaria, a pagan has had five husbands according to the law of nature, and then becomes converted and applies for admission to the Church and then asks to be married by the Church, what does the Church decree? Was she under the canons of the Church during her pagan career?

Was she not on a par with those people in the old dispensation to whom Christ said divorce and remarriage were permitted because of their invincible ignorance. Or will the Church say, "Go to a Justice of the Peace to be married and possibly you may enter the Church afterwards"?

And is marriage by the Justice of the Peace any more a sacrament than common law marriage or mere cohabitation.

It is unquestionably more respectable and more legal, but is it sacramental in the sense that Holy Matrimony is?

At any rate, several times the question has been brought before me, and for the life of me I could not refuse Holy Matrimony to those who desire to enter the Church after the transgression. And I cannot regard marriage by a Justice of the Peace as that which is meant when the Church says "those whom God has joined together." Great is the State but the State isn't Christ's body.

I have ruled that folks are not under the law of the Church before they become members of the Church, and in two or three instances, where

the matter has been one of public note, I have been told that it is not fair to Church people to give more consideration to outsiders than one does to the members of the Church. It is because of this comment and not to discuss the divorce question that I have written this.

It seems to me sometimes that Church people ought to realize that the Master was far more tender to publicans and sinners who never knew the law than to the Pharisees who knew it and defied it. He seems to have judged men according to their opportunities rather than by a strict standard.

I wonder if our attitude should not be one of joyousness in administering His mercy to those without a background, as well as that of conscientiousness in administering His law to those who have accepted His yoke.

Why should the righteous be jealous and envious of any mercy shown to those without? If we ask so frequently for mercy as we ought, should we not feel joyous at any mercy extended in His name? I am not arguing the divorce question but rather the attitude of Christians toward those without.

Christ Church, the little stone House of God in North Hibbing, Minn., Diocese of Duluth, is one of the smallest, one of the most beautiful and historically one of the most interesting church buildings in America. It was built in 1894. Time passed and men dug more and more feverishly into the earth for the iron ore that lay under its surface, until a yawning pit reached almost to the doors of the church. The beautiful little building appeared doomed—but there were those who went in and out there who resolved that it should not perish. It was taken down, stone by stone, and built up again in another location—stone by stone, the same plans, the same stone, the same church. That was in 1912 and today the church still stands and regularly opens its doors to those who would worship the Lord their God within.



## Let's Know

### SUICIDE

By Rev. Frank E. Wilson

HERE is a questioner who wants to know "what the Church and the Bible teach about the terrible sin of suicide; and why the first rubric in the Burial Service is to be omitted in the revised Prayer Book?"

Suicide is a counsel of despair and a repudiation of faith in God. Generally speaking, among people where religion is vigorous suicides are at a minimum, but among those people where religious conviction is shallow, suicides are much more prevalent.

Probably that is the reason the Bible has little or nothing to say directly on the question of suicide. It was an almost unknown occurrence among the Jews because of their indomitable faith in the sovereign power of God. In the Roman world, however, it was quite different. With the total collapse of classical paganism at the opening of the Christian era, moral responsibility went glimmering and suicide became a common occurrence. It was openly justified by many of the Roman philosophers, notably Seneca, and was looked upon as a respectable escape from the problems of life when they became too complex. Christianity, therefore, soon found it necessary to apply the Gospel to this particular question in no uncertain terms. The only conclusion possible for Christians was that suicide was wholly contrary to the Christian faith.

The sixth Commandment ("thou shalt not kill") applied to self-destruction just as much as to the destruction of another human life. "None of us liveth to himself, and no man dieth to himself," said St. Paul, "for whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's." Or, again the same Apostle says—"know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

The whole burden of Christian teaching is that human life belongs to God who created it; life in this world is given to each one of us in trust; it is not our own, to do with as we please; it is a trust for which we shall be answerable to God; suicide is a violation of that trust and is bound to bear its fruits in eternity; for human life in this world is a preparation for eternity—it is not a separate thing by itself; suicide is snatching authority out of the hands of God, a kind of spiritual theft against the Creator.

The rubric at the beginning of the

Burial Office says: "Here is to be noted, that the Office ensuing is not to be used for any unbaptized adults, any who die excommunicate, or who have laid violent hands upon themselves." This rubric was introduced into the Prayer Book in 1662, giving formal statement to the custom which had prevailed for a long time before. It was always understood that this provision did not apply to those of unsound mind who might have taken their lives in a fit of insanity. Of course, it is difficult to determine with much accuracy how far insanity may have influenced anyone to suicide. Many people think that suicide itself is an indication of insanity and that they are all of an unsound mind. I believe that this idea (together with a desire to be as charitable as possible) was back of the action of the last General Convention which substituted the following rubric: "It is to be noted that this Office is appropriate to be used only for the faithful departed in Christ. Provided, that in any other case, the Minister may, at his discretion, use such part of this Office, or such devotions taken from other parts of this book, as may be fitting." This change has yet to be approved by the next General Convention.

One could wish that the Church's attitude toward suicide might somehow be stated in connection with this rubric. There were 12,000 suicides in the United States in 1925.

## Notes on Worship

### THE DOSSAL

By

Rev. Irwin St. John Tucker

Why is a curtain hung behind the altar, in many churches?

THIS curtain, known as the dossal, is a reminder of the tabernacle in which the Ark of God was housed, during the journey of the Israelites through the desert. The Ark remained under a tent until the Temple of Solomon was built. In the book Leviticus will be found detailed descriptions of the manner of hanging the curtains, and of their colors. In our usage, colors of the dossal may vary with the season. Where only one curtain is used, it is commonly red, as expressing the continual presence of the Holy Spirit.

The curtains also are reminders of the temporary nature of this life, as a tent pitched in journeying through the desert.

There are many hymns dealing with the journey through the wilderness which may be used in illustrating this teaching.

In the Temple of Jerusalem a curtain, or veil, was hung in front of the Ark. This was rent at the time of

the death of Christ. For this reason there must be nothing between the worshiper and the altar now, except in some cases a rood-screen, easily seen through.

## Preacher, Pulpit and Pew

By E. P. Jots

"Use 'despair' in a sentence."

"We had a flat tire today and Pop had to use despair."

\* \* \*

Getting out a paper is no picnic.

If we print jokes, folks say we are silly.

If we don't, they say we are too serious.

If we publish original matter, they say we lack variety.

If we publish things from other papers, we are too lazy to write.

If we are rustling news, we are not attending to business in our own department.

If we don't print contributions, we don't show proper appreciation.

If we do print them, the paper is filled with junk.

Like as not some fellow will say we purloined this from another paper.

We did—and we thank him.

\* \* \*

"I'm awfully sorry that my engagement prevents my attending your church benefit concert, but I shall be with you in spirit."

"Splendid," replied the friend; "and where would you like your spirit to sit? I have tickets here for 50 cents, \$1 and \$2."

\* \* \*

The hotel was much frequented by commercial travelers who thought they had found a good target for their humor in a clergyman who booked a room there.

Day in and day out, at the table and in the lounge, he received all their jests with irritating indifference.

"I wonder you stand those youngsters so well," said an older man, after a particularly foolish joke at the dinner table. "Don't you hear what they say?"

The clergyman smiled gently at the grinning faces waiting for his reply.

"Oh, yes," he answered, "but then, you see, I am chaplain at a lunatic asylum, so I'm used to this sort of thing!"

\* \* \*

"Now, then, what should a polite little boy say to a lady who has given him a penny for carrying the ashes out of the cellar?"

"Well, ma'am, Dad told me he'd lick me if I ever used that kind of language."



# NEWS OF THE EPISCOPAL CHURCH

THE jeweled morse, pictured on this page, was presented to the Church of the Transfiguration (Little Church Around the Corner), New York, by Mrs. Charles F. Swan, in memory of her husband and son. It is hand made of gold, inlaid with family jewels. It was made in the studios of Calvert, Herrick and Riedinger of New York.

Rev. T. J. Shannon, rector of Immanuel Church, Ansonia, Conn., recently observed the twenty-fifth anniversary of his ordination. The church has nearly completed a \$100,000 building fund under Mr. Shannon's leadership. Mr. Shannon, who has served the church for six years, was given a purse of gold.

St. Andrew's Church, Hopkinton, N. H., Rev. Alfred W. Griffin, rector, will observe the 125th anniversary of the founding of the parish and the 100th anniversary of the present church edifice, June 24-25. Bishop Dallas of New Hampshire and Rev. Samuel S. Drury, headmaster of St. Paul's school, Concord, will participate in the ceremonies. St. Andrew's has had fourteen rectors, including the present incumbent.

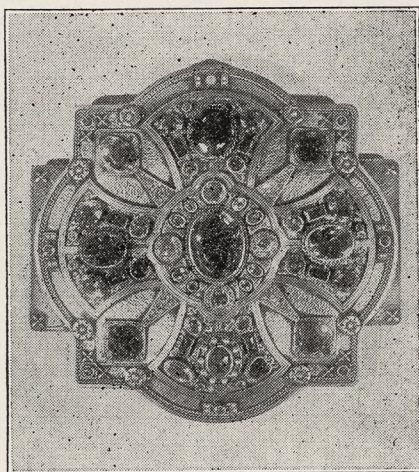
Rt. Rev. Julius W. Atwood, retired, formerly for many years missionary bishop of Arizona, was the preacher in Trinity Church, Boston, on Sunday, June 10. Bishop Atwood started in Arizona with a small group and gradually made that Southwest country into a strong missionary diocese.

The Ven. Benjamin Franklin Root, archdeacon of West Tennessee, received the honorary degree of Doctor of Divinity. Dr. Root came to Memphis from St. Stephen's Church, Brooklyn, N. Y., in 1923.

St. Andrew's, Tampa, Florida, has met its missionary quota in full during the past two years, and so far this year, it has already paid three-fourths of its 1928 missionary obligations.

The third annual summer school for church workers, combined with the Diocesan Young People's Fellowship, will be held June 24 to 29, at The Mission, Cass Lake, Minn., the Rev. Donald G. Smith, chairman.

An unprecedented number of alumni returned to the Berkeley Divinity School on June 5 and took part in the opening exercises of the seventy-second commencement, the last to be held in the old surroundings at Middleton. During the summer the semi-



JEWELLED MORSE  
*Gift to Transfiguration, New York*

nary will move to its new site in New Haven, close to Yale University, where the school will open next September on the 200th anniversary of Bishop George Berkeley's historic voyage to America.

On May 13, Bishop Fiske came to Emmanuel, Norwich, N. Y., to administer the Sacrament of Confirmation. The Rev. L. S. Charters presented to him that day a class of 33. Nothing startling about that but this number brought our total number of confirmations within a period of 11 months up to 147. This 147 is composed of: Men, 46; women, 63; boys, 15; girls, 23.

Trinity Sunday was made memorable for Trinity Church, Anderson, Ind., by choral evensong rendered by the choir of Christ Church, Indianapolis.

The largest confirmation class in forty years in old All Saints' Church, Cleveland, Ohio, Rev. James A. Midgley, rector, was presented to Bishop Rogers; and seven adults were received from the Roman Communion.

Interesting facts concerning this event are as follows:

A grandmother and her two grandsons were confirmed together; in three cases, mother and son. Four wives joined the church of their husbands, one husband, the church of his wife, and a husband and wife, of different churches united with ours. Five boys and three girls from the Church school were influential in having seven parents and grandparents come into full membership. Four Roman Catholics, three Methodists,

two Lutherans, and one of the United Brethren were baptized with twelve others.

Eighteen more would have been in the class but owing to sickness, working conditions, etc., they failed to appear.

Bishop Naide of Osaka has sent further details regarding the death of Bishop Motoda of Tokyo, which occurred in Osaka on April 16. Bishop Motoda, in spite of many responsibilities at home and though not in good health, had gone to Osaka to preach at a memorial service on April 10 for the late Rev. T. S. Tyng, in whose school many years ago he was drawn under Christian influence and was baptized. He was taken seriously ill on the night train and was unable to attend the service. His sermon was read, while his friends were deeply troubled by his condition, though it was not alarming. He had had similar attacks recently, resulting from heart and kidney trouble. He was cared for by Dr. Southworth in St. Barnabas' hospital and recovery was expected, for a week, but the end came suddenly on the afternoon of the 16th. Mrs. Motoda had been sent for that morning. She and two sons arrived next day. A service was held in the chapel of St. John's Orphanage, and the body was taken to Tokyo for burial, attended by two Tokyo clergy and other friends. At Kyoto many of the clergy and Christians came to the station when the train stopped there.

Deputies to the General convention from South Florida are the Revs. F. A. Shore, James G. Glass, R. T. Phillips and Willis G. Clark; Messrs. M. P. Cornwall, John W. Claussen, Floyd L. Knight and J. C. Valentine. The members of the standing committee are Revs. G. I. Hiller, Mortimer Glover, Willis G. Clark; Messrs. T. W. Bethea and B. F. Whitner.

Bishop Stires officiated and preached at the celebration of the seventy-fifth anniversary of Christ Church parish, Bay Ridge, Brooklyn, N. Y., on June 4. Besides the rector of the parish, the Rev. John Henry Fitzgerald, the venerable rector-emeritus, Bishop Falkner, now in his ninety-fourth year, was also present. There were eight or ten of the clergy of Brooklyn in the chancel.

A memorial service for Bishop Williams, Dr. John Binney and Dr. Samuel Hart, former deans of Berkeley Divinity school, was held beside Bishop Williams' grave in the Indian Hill cemetery. Rev. George T. Lins-



ley, rector of the Church of the Good Shepherd, Hartford, Conn., spoke on Bishop Williams, and Dr. Theodore Sedgwick, rector of St. Andrew's Church, Yonkers, N. Y., on Dr. Binney. The Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut, presided at the service.

A need of many years has been met at St. Mary's school, Concord, N. H., by the erection of a commodious study building with school rooms, recitation rooms, laboratories and a studio. The building is of brick and along lines suggestive of days gone by. It was dedicated on Monday, May 28, by Bishop Dallas in the presence of the trustees and many friends of the school. The campaign for this building leaves a surplus large enough to buy a farm for recreation purposes outside the city.

The Sunday school of St. Andrews' parish, Tampa, Florida, presented the largest Easter offering in the history of the diocese, it being \$755.34.

Commencement this year at Howe School brought together the largest group of people ever assembled on the campus. Bishop Gray gave the baccalaureate sermon and Dean White of Cleveland made the commencement address. The Alumni association is raising funds for the erection of a natatorium to be a memorial to the sixteen Howe boys who died in the world war.

The Sunday school of the Church of the Resurrection, Cincinnati, Ohio, after holding for three years the second place in the Diocese of Southern Ohio, this year gave the largest per capita offering and now stands first with \$7.23 per scholar.

The Madison School for Rural Clergy will open with a dinner for both men and women at Luther Memorial hall, Monday evening, June 25, at 6 o'clock. All persons expecting to be present at the dinner should notify Professor J. H. Kolb, Madison, Wisconsin, to that effect. The spiritual life of those attending the schools and conferences will be cared for by

daily celebrations of the Holy Communion, Corporate Communion, vesper services, closing prayers, addresses and meditations. Separate group conferences will be held daily in the respective fraternity houses and jointly as opportunity warrants.

Clergy are urged to bring vestments and all are asked to bring towels, notebooks, bathing suits, automobiles.

Registrations and requests for scholarship aid should be made through the Rev. H. W. Foreman, Secretary for Rural Work, 281 Fourth Avenue, New York, N. Y.

In spite of the comparatively large number of people who have moved away from South Florida since the boom, the church has shown a net gain in its numerical strength. In

St. Andrew's alone there have been added 148 during the past year, and the number of subscribers to the parish budget and the church's program has increased proportionately.

The Rev. George P. Atwater has declined his election to be Suffragan

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CHURCH DECORATIONS AND APPOINTMENTS



Bishop of the diocese of Long Island. In a letter to Bishop Stires and the members of the convention, dated June 5, he expresses his deep sense of the honor done him by his election, and sets forth the obligations that bind him to his parish. "The members of Grace Church," he says, "have fulfilled their part of a mutual undertaking with exceptional devotion, while the fulfillment of my share of that enterprise is still in its initial stages. . . . I am convinced beyond the shadow of a doubt that I cannot honorably relinquish my rectorship of Grace Church. Therefore, not by a choice between possible alternatives, but by an obligation which binds me to my present office, I must decline my election as Suffragan Bishop of Long Island." Bishop Stires, in a letter which accompanies that of Dr. Atwater, says: ". . . I am fully convinced that his decision is actuated solely by the very highest motives. I am compelled to confess that at present he cannot come to our aid. . . ." Bishop Stires intimates in the same letter that at an appropriate time he will request a special convention to "consider what we ought to do." There is great regret throughout the diocese at Dr. Atwater's decision, but only increased respect for him, in view of the reasons he gives.

\* \* \*

At the Trinity ordinations recently six deacons and three priests were ordained. One of the deacons, Mr. A. Grant Noble, was ordained for the Bishop of Central New York; but the other eight men all belong to the Long Island diocese, as do two others ordained deacons about a month ago.

Of the priests ordained, the Rev. Charles Lawson Willard, Jr., will continue as assistant to the Rev. E. M. McGuffey at St. James' Church, Elmhurst; the Rev. Philip DuMont Davis is in charge of St. Luke's, Forest

Hills; the Rev. E. Warren Cromey continues in charge of St. Lydia's, Brooklyn. Of the deacons just ordained, the Rev. David Thomas Atwater will assist his father at Grace Church, Brooklyn Heights; the Rev. Roy Lawrence Webber will be assistant to the Rev. Arthur R. Cummings at the Church of the Resurrection, Richmond Hill; the Rev. George Robert Lewis is in charge of Christ Church mission, Stewart Manor; the Rev. Rexford C. S. Holmes will continue his studies, taking graduate courses next year, and the Rev. Parker C. Webb will be associated for July and August with the Rev. J. Clarence Jones, S. T. D., at St. Mary's, Brooklyn.

\* \* \*

Diocesan treasurers have made a good response to the request of the National council relative to forwarding all of the Church school lenten offering. As a result our receipts to June 1 are \$36,727.67 larger than last year, though still below 1926.

Out of 97 dioceses and districts, 41 have sent in 100 per cent of the amount due. This compares with 42 last year and 44 in 1926.

\* \* \*

Conditions in South Florida are getting better. There were more per-

sons confirmed in the diocese during the past year than in any other diocese in the Province of Sewanee. The three parishes of Tampa broke their record in confirmations. At St. An-

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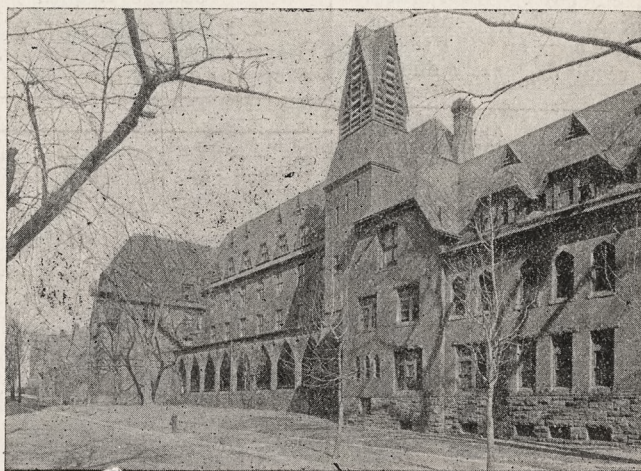
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drew's there were sixty-five confirmed, divided almost evenly between men and boys, and women and girls.

The Cathedral schools, St. Paul's and St. Mary's, had their commencements in the same week this year. At Evensong in the Cathedral on Trinity Sunday the baccalaureate sermon to both schools was preached by the Rt. Rev. Nathaniel S. Thomas, D. D., formerly Bishop of Wyoming. On Tuesday was St. Mary's commencement, and on Wednesday St. Paul's.

Bishop Gilman tells of "a bright little boy" who in 1905 came fresh from a Chinese village to wait on table in his house. "I judged him to be far above the average in intelligence, and promised to his uncle, one of the other servants, that I should send him to school. The boy's father was consulted and refused to consent as he said that he needed the five Mexican dollars which the boy was able to earn. I proposed to pay the father five dollars a month to allow the boy to go to school. The boy went with me to Hunan for five years and returned with me to Wuchang. He finished the high school and he finished the college. He became a teacher in the very well managed St. Joseph's School for Boys. Several years later I noticed that the graduates from this school always took first place in our Boone high school entrance examinations. Several of the boys wrote such perfect English that our foreign ladies found it impossible to find points for correction. Boys from other schools often did very badly. I inquired of the principal of St. Joseph's school what new method they had worked out to teach English to their boys. He replied, 'We have encouraged the spirit of work among the boys and the teachers and this result is mostly due to

the persistent faithful work of the boy whom you have trained.'

"This young man has educated his brother and two sisters. Some years ago, during a visit to his country home, he had a very severe attack of malaria, which permanently weakened him. He was caught in the siege of Wuchang and I returned from America nine months later to find him a bed-ridden invalid. A few days ago he died, leaving a widow and four children.

"He had been able to save only about two thousand dollars, for he had consented to work all these years for a small salary. Now his family will need to be cared for. I shall do all in my power to help them, because in every way I have found that he was faithful to the gospel which he received and that he used himself freely in the service of his fellow men."

At St. Paul's Church, Clinton street, Brooklyn, there was a Corpus Christi procession on the first Sunday after Trinity, and the rector, the Rev. Granville Mercer Williams, preached.

Dean Robbins of the Cathedral of St. John, Diocese of New York, will preach at the Cathedral of the Incar-

nation, Garden City, on Sunday afternoon, June 24.

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all the rest of the Christians have remained firm.

\* \* \*

Bishop Graves had 102 confirmations between March 25 and April 15; at All Saints, Shanghai, 26; St. Peter's, Shanghai, 23, and Miss Mary Walker at St. John's; at Soochow, 19; St. Paul's, Shanghai, 33. Those at Soochow included several from out-stations. A Quiet Day was observed there, with services in the morning and afternoon, the confirmation taking place late in the afternoon, in a spirit of reverence and devotion.

\* \* \*

There is a place east of Changshu, China, with the memorable name of Zi Z. The Rev. Y. C. Wu writes of it, "Most persons will perhaps not think at this time of starting to build something. But our country people think otherwise. We have at Zi Z a catechist stationed, Mr. Ko, who looks on the place as very hopeful. The Christians want a church of their own. They have bought a piece of land for \$150, entirely at their own expense. Now they ask for a catechist's house and a church on this lot. They expect to raise \$800, half of this amount by their own efforts from among their own number. They have already secured \$200 and within two months they hope to reach their goal."

\* \* \*

At St. George's Church, Astoria, N. Y., the Rev. A. P. Nelson, rector, after an evening service on a recent Sunday, the Rev. Harry Greenberg of the Jewish Mission of the Holy Comforter lectured upon the Jewish Passover and its intimate relation to the Christian Eucharist. The lecture was illustrated with the articles used in the orthodox Jewish ceremony. It was most interesting, and a number of friendly Hebrews of the vicinity not only accepted an invitation to attend, but expressed themselves as in no way objecting to what had been said.

\* \* \*

Bishop Creighton's house was robbed a few weeks ago for the fifth time. One of the articles, a cross given him by his first congregation in

the United States, was later found by Mrs. Creighton in the national pawn shop, and bought back for \$12.

While the Bishop was in the United States last year, one of his clergy, the Rev. J. A. Carrion, of Xochitenco, Mexico, wrote that the roof of his church needed repair so badly that he could hardly hold services. The Church school of the Church of the Incarnation, Brooklyn, hearing about this, pledged the cost of the new roof. Things move slowly in Mexico, but less than a year later the Bishop was invited to visit as all the repairs were finished. A large congregation of well instructed people attended the service of the Holy Communion, some coming over from San Agustin, where Mr. Carrion has established a preaching station. The motor which the congregation had ordered did not arrive, and the return journey had to be made in a truck crowded with Indians. "Sr. Carrion and I sat on the tailboard with our feet hanging over. My undignified position gave Sr. Carrion much pain, as he frequently told me, but to me it was a lark. We arrived a little tired and covered with dust, but glad of the privilege of visiting the congregation once again and seeing the splendid work Sr. Carrion is doing."

\* \* \*

The Convocation of the American Churches in Europe was held in the Guild hall of the American Cathedral Church of the Holy Trinity, Paris, May 29.

Previous to the opening session the Holy Eucharist was celebrated by Bishop Lawrence, assisted by the Rev.

Dr. Beekman and the Rev. Everett P. Smith.

After the service Bishop Lawrence addressed the clergy, lay delegates and a goodly number of the parishioners, urging, by aid of the Holy Spirit, a greater effort of service to the accomplishment of the work of the American Churches in Europe.

It was an inspiring address, delivered in the Bishop's quiet but forceful manner, and most helpful, as all present felt that they were listening to one who understood their needs, difficulties, and sympathized

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Weekdays, 8 A. M. and Noonday.  
Holy Days and Thursday, 11 A. M.

**Trinity Cathedral, Cleveland**  
Dean, Francis S. White, D.D.  
Sunday, 8, 11 and 4. Daily, 8, 11 and 4.

**Grace Church, Chicago**  
Rev. Robert Holmes  
St. Luke's Hospital Chapel until new church is built.  
Sundays: 7, 10:30 and 7:45.

**St. Paul's, Chicago**  
Rev. George H. Thomas  
Dorchester Ave. at Fifth 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. Chrysostom's, Chicago**  
Rev. Norman Hutton, S.T.D.  
Rev. Taylor Willis  
Sunday, 8, 10, and 11 a. m.  
Sunday, 4 p. m. Carillon Recital.

**St. Luke's, Evanston**  
Rev. George C. Stewart, D.D.  
Sunday, 7:30, 8:15, 11 and 4:30.  
Daily, 7:30 and 5. From Chicago, off at Main, one block east and one north.

**The Ascension, Atlantic City**  
Rev. H. Eugene A. Durell, M.A.  
Pacific and Kentucky Aves.  
Sundays, 7:30, 10:30, 12 and 8.  
Daily, 7:30 and 10:30.

**Christ Church, Cincinnati**  
Rev. F. H. Nelson and Rev. W. C. Herrick  
Sundays, 8:45, 11, and 7:45. Daily 12:10.  
Holy Days, Holy Communion, 10.

**St. Matthew's Cathedral, Dallas**  
Dean Chalmers and Rev. R. F. Murphy  
Sunday, 8, 9:45, 10:45 and 7:45.  
Daily, 7, 9:30, and 5:30.

**Christ Church, Eau Claire, Wis.**  
Rev. Frank E. Wilson, S.T.D.  
Sundays: 8, 9:45 and 11:00 A. M.  
Holy Days: 10:00 A. M.

**St. John's Cathedral, Denver**  
Very Rev. B. D. Dagwell  
Rev. Wallace Bristor  
Rev. H. Watts  
Sundays, 7:30, 8:30, 9:30 and 11:00 A. M., 5:00, 6:15 and 8:00 P. M.  
Church School, 9:30.

**St. Mark's, Berkeley, California**  
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Tuesdays: 10:00 a. m.

with the efforts of the clergy in caring for Americans in a foreign country, their chief reason for being here, and in promoting friendly relations with other Communions.

In regard to our having a permanent Bishop, all members of the Convocation felt sure that Bishop Lawrence will present our case clearly before the Presiding Bishop and General Convention in October.

The session began at 11 a. m. with prayer, followed by the regular order of business.

As clerical members, Dr. Beekman, the Rev. John M. Page, the Rev. Everett P. Smith, the Rev. Killian A. Stimpson were elected on the Council of Advice, the lay members being Mr. Herbert L. Kean, Mr. F. G. Fenton, Mr. Charles B. Curtis, Mr. F. B. Keene of Rome.

The afternoon session was taken up largely with five-minute talks by each of the clergy on work done in their respective parishes, and discussion of administration of the Churches in Europe.

In regard to the latter, after much discussion, the following resolution was unanimously adopted: "Resolved: that the members of this Convocation reaffirm their belief that the principles of our Memorial of the year 1922, repeated in 1924, and presented to the General Convention in 1925, still hold good; and we are convinced that the continued supervision of the situation in Europe by a bishop of wide sympathies and hopes for Church unity is needed, giving full time, or if the General Convention feels that the plan of our Memorial has not as yet been fully tested, we urge that the outstanding character of a Bishop of special qualifications is the most important factor to be considered."

The following Resolution offered by the Rev. R. H. Wadleigh was also adopted. "Resolved; that this Convocation recommends to the Rectors of the nine churches a careful study of the reasons for and against the use of intinction."

\* \* \*

A cable from Japan on June 11 announced that the Rev. Yonetaro Matsui has been elected Bishop of the Diocese of Tokyo to succeed the late Bishop Motoda. The Bishop-elect is rector of St. Paul's church in the city of Tokyo, one of the churches which was originally established by the Church Missionary Society of England, and formerly a part of the English Diocese of South Tokyo.

Mr. Matsui received his preliminary education in Japan and took post-graduate work in theology at Wycliffe College, Toronto, where he was graduated in 1898. His congregation is one of the self-supporting congregations of the Nippon Sei Ko Kwei.

\* \* \*

Far up in the mountains in the State of Jalisco, Mexico, is the little

## Services

**Cathedral of St. John the Divine, New York**  
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Sunday Services: 8, 9, (French), 9:30, 11 A. M. and 4 P. M.  
Daily: 7:30 and 10 A. M. and 5:00 P. M.

**The Incarnation, New York**  
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Rev. H. Percy Silver, S.T.D., Rector  
Sundays, 8, 10 and 11 a. m., 4 p. m.

**Trinity Church, New York**  
Rev. Caleb R. Stetson, S.T.D.  
Broadway and Wall St.  
Sunday, 7:30, 9, 11, and 3:30.  
Daily, 7:15, 12, and 4:45.

**The Heavenly Rest and Beloved Disciple, New York**  
Rev. Henry Darlington, D.D.  
Sunday, 8, 11, and 8. Church School, 9:30.  
Holy Days and Thursday, 7:30 and 11.

**Grace Church, Brooklyn Heights**  
Hicks St., near Remsen, Brooklyn, N. Y.  
Rev. George P. Atwater, D.D.  
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.  
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Holy Days and Thursday, Holy Communion, 12.

**All Saints' Church, New York**  
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Holy Days, 9:30.

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village of San Sebastian. Our missionaries from Guadalajara have ministered for years to our congregation there. The Rev. Josue Diaz, when a deacon, was in charge of San Sebastian and Tlajomulco, living in the latter place until he and his mother and sisters were driven out by the rebels. For a time it seemed that both missions would have to be closed as the persecutions eventually extended to our people in San Sebastian. They have been insulted, threatened and even imprisoned, and yet they have never wavered in their loyalty and devotion. And somehow these poor Indians out of their penury have always paid their quota for the general work of the Church.

\* \* \*

Construction is now under way of a \$250,000 building which will be occupied as a permanent home by the College of Preachers. Its erection was made possible by a gift from a prominent layman, who also is providing an income of \$50,000 annually to be devoted to the activities of the college. In addition to the four summer conferences, this unique cathedral institution has sponsored gatherings which have been concerned with preaching the messages of the various church seasons. The Rt. Rev. Philip M. Rhineland, former Bishop of Pennsylvania and Canon of Washington Cathedral, is warden of the college.

\* \* \*

Rev. B. L. Ancell, D. D., founder of our fine mission in Yangchow, China, has been spending some time there in a heroic effort to rehabilitate and claim our property. For more than a year it has been occupied by one group of soldiers after another.

Writing on April 17, Dr. Ancell says:

"As one gradually gets one's bearings here the situation becomes more complex rather than more simple. It is plainly out of the realm or limit of reasonableness to plan for an early resumption of a large school work here. Patrons and old students are urgent, very urgent. Petitions come daily from east and west and north for the resumption of Mahan School. But the political situation is very grave, and each day adds to the financial cost probability. Nothing is in condition for a resumption; repairs, repairs, until I am heart-sick. As we proceed with the cleaning, which is now beginning to show results, I am assembling the poor fragments of desks, the only thing left, into convenient places; and while there seem to be a good many of them, all are rickety and need repairing. The time has not yet come to begin that; I mean, in our order of procedure, cleansing is the one thing under consideration now. When we do come to the matter of repairs, we will have to face the question of what is worth while and what had better go into a bonfire."

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