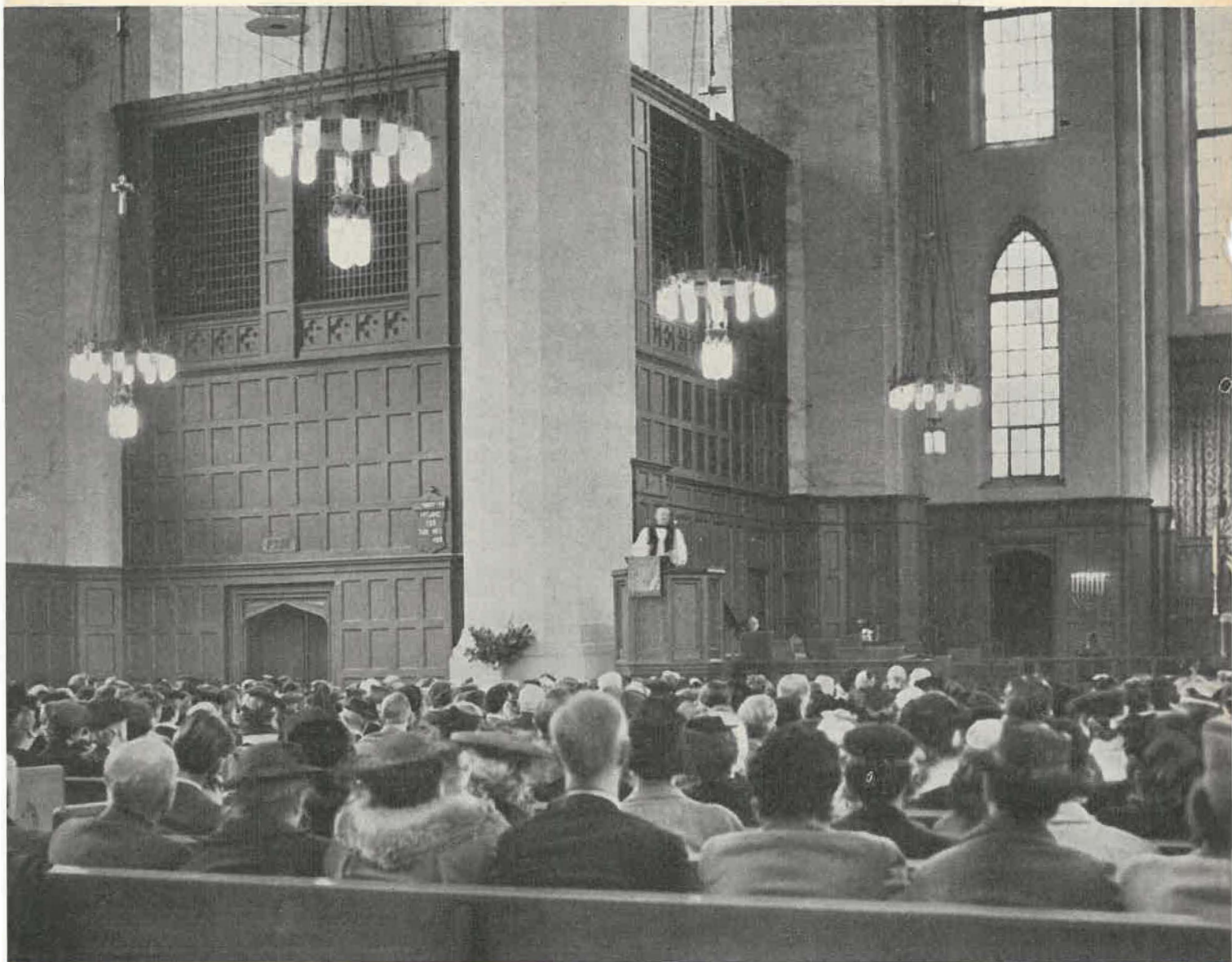


# The Living Church

*A weekly record of the news, the work, and the thought of the Episcopal Church*



*Seattle Post-Intelligencer*

## God With Us

### I. The Dynamics of Salvation

*Laird Wingate Snell*

## REOPENING OF ST. MARK'S CATHEDRAL, SEATTLE, WASH.

It was a day of great rejoicing when Bishop Huston led the congregation of the Cathedral in a service of thanksgiving and rededication. The Cathedral has been returned to Church use after a period of foreclosure. [See page 20.]

Coming October 2nd

## The American Lectionary

By BAYARD H. JONES, D.D.

HUNDREDS OF CHURCHMEN ARE AWAITING THE PUBLICATION OF THIS BOOK! It is by far the most important book for the clergy and for layreaders that will appear this year. Dr. Jones says in the Preface: "Its primary motive is to furnish to the clergy of the Church a convenient guide to the choice of suitable sets of lessons. This book is designed to further the understanding, and facilitate the use, of the new official Lectionary, adopted by the General Convention in October, 1943."

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New Books

## Traveling The King's Highway

A Book of Sermons Especially Suitable for Lay Readers  
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Ready October 2

TWO years ago Dr. Gifford's *Building The King's Highway* appeared. "Many clergy, as well as many laymen, derived great pleasure from Dr. Gifford's first volume; I am confident that this new volume will also be read throughout the Church." These words are from the Foreword to *Traveling The King's Highway* and they were written by *The Right Reverend Oliver James Hart*, Bishop of Pennsylvania. Altogether there are 31 sermons, seven of which are devoted to *The Lord's Prayer*. There is a special sermon for Christmas, Lent-period, and Easter. And, of course, there are a number of sermons of a general character. Price, \$2.50

## The Church and The Papacy

By TREVOR GERVOSE JALLAND, D.D.

These are the famous Bampton Lectures for 1942, delivered before the University of Oxford.

In a recent review of this book the *London Church Times* has this to say: "This is, in fact, a book of outstanding importance, essential to the library of the scholar, and not beyond the intellectual compass of the common reader. Dr. Jalland has produced a great book, and one that carries matters a long way forward: a work as memorable for its objectivity as for its learning." 568 Pages, Price, \$7.50

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LATEST  
PUBLICATIONS

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**The Race Problem**

TO THE EDITOR: May I say that as an Episcopalian I took particular pride in the September 3d issue of THE LIVING CHURCH.

I picked up the magazine today after being out of town and noticed first the cover with a photograph of Negroes gathered at a Wisconsin Church.

I finally read your splendid editorial, called A Northern View of the Race Problem. It may be a northern view but it gets a hearty Amen! from this southern corner. I entirely agreed with the point of view expressed in it.

May I also say on the question of race relations that I am a young man who is 4-F. I received my Master's degree from Columbia University seven years ago. I went to college at Columbia with Negroes and one of my college mates there is now president of the State Teachers' College for Negroes here. He, of course, is a Negro. He is an extraordinarily able speaker, and I heard a sermon preached in New York City at St. Thomas' Church upon President H. L. Trigg's address at the national convention.

Being young and knowing many boys of numerous nationalities from all over the entire country, I do not feel that we find among young college educated men the prejudices and silly notions rampant among grandfathers who are still trying to win the Civil War for the Confederacy. I have every confidence that race relations in the South are going to improve immensely before this century expires. Our state, you know, now pays Negro teachers exactly the same salary as White teachers are paid.

I write a daily newspaper book review column, and I find excellent reviews of religious volumes in your publication to which I am deeply devoted. Keep up the good work!

JOHN PEELE.

Elizabeth City, N. C.

TO THE EDITOR: I cannot describe the deep sense of gratification felt after having read your editorial in the September 3d issue entitled "A Northern View of the Race Problem." It gives me a due sense of pride to know that the Church, our Church, is taking a stand on the racial issue in America.

Certainly we cannot expect immediate results. Certainly we cannot expect all, even Christians, to share the sense of obligation we feel at this time toward solving the problem which confronts us. But certainly

**The Living Church**

Established 1878

*A Weekly Record of the News, the Work, and the Thought of the Episcopal Church*

- CLIFFORD P. MOREHOUSE.....Editor  
(On leave for service with U. S. Marine Corps)
- PETER DAY.....Acting Editor
- JEAN DRYSDALE...Managing & Literary Editor
- ELIZABETH McCracken....Associate Editor
- LEON McCAULEY.....Director of Advertising and Promotion
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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscriptions \$5.00 a year. Foreign postage additional. New York advertising office, 14 E. 41st St., New York 17, N. Y.

articles such as yours are thought inspiring and take some minds by the hand to lead them down the path of Christian thinking—the path which we all must eventually travel if our world is ever to know peace.

When the Church stands unequivocally on an issue, the Church is criticized, but the respect won exceeds the criticism. When we shall have taught brotherhood and justice and love and exemplified the same, Christianity will be as tangible as the communion rail. When we shall have done our bit to usher in the era of the brotherhood of man—Christ will come again.

(Rev.) THOMAS W. S. LOGAN.  
Philadelphia.

**The Catholic Church**

TO THE EDITOR: There is in my possession a confirmation certificate signed by William Rollinson Whittingham, Bishop of Maryland (1840-1879) over date December 12, 1860. The service was held at St. Andrew's Church, Princess Anne and the certificate reads as follows:

"In the name of the Holy and ever blessed Trinity, God the Father, Son and Holy Ghost, and conformably with the godly order and administration of the Catholic Church of Christ in the United States of America (name of confirmed person) has this day received the Seal of Confirmation by laying on of hands with prayer, having openly before the Church ratified, confirmed, and solemnly assumed baptismal vows and obligations in presence of me

[sgd] William Rollinson Whittingham."

Query—Was there a time in the history of the Episcopal Church when it was legally entitled to be spoken of as "the Catholic Church of Christ in the U.S.A." and, if not, by what authority did the good Bishop issue such a certificate as the above? Would you please enlighten me?

Personally when one considers how, by careful propaganda the Roman Catholic Church has monopolized the name "Catholic" it is interesting to know that evidently at one time the (Prot.) Episcopal Church did not hesitate to use its claim to the name as well.

(Rev.) ERIC O. ROBATHAN.  
Pendleton, Ore.

**Editor's Comment:**

The certificate described above, being a document of spiritual rather than legal import, properly used a name for the Church which shows forth the Church's claim to spiritual authority. Christ did not found the Protestant Episcopal Church as such, and many of us regret that our legal label turns attention to the ephemeral controversies of the Renaissance rather than the Church's eternal foundation.

**Dr. Bell's Schedule**

TO THE EDITOR: In order to clear up misunderstanding and save the time of my correspondents, would you kindly print this letter? My new duties at Seabury-Western Theological Seminary as lecturer in preaching require of me this coming year that I shall be in residence there only for six weeks, from Epiphany to Lent. During the rest of the year I shall be lecturing around the country on religious education and on Christian politics, and preaching. My mail address remains 12 Blackstone Boulevard, Providence 6, R. I.

(Rev.) BERNARD IDDINGS BELL.  
Providence, R. I.

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## STRICTLY BUSINESS

READERS who know New York's usually beautiful weather must have been amazed at what they've read lately: first a little earthquake and then a pretty big hurricane. Reports vary on the velocity of the wind—80 to 150 miles per hour, but whatever its speed it went swiftly enough to do a lot of damage to the homes of M-G workers.

Linden H. Morehouse, who lives out in Mamaroneck, lost two tall two-foot-in-diameter trees and got more water in his yard than he had need for. He estimates the trees were 80 years old, and thinks only one may be replanted. The other is already being prepared for his fireplace. The fireplace is new but has never worked right. Now he'll have to fix that so he can use up the wood.

Edgar W. Dodge lives out in Mamaroneck. His cellar was flooded and a peach tree blown from his yard to a neighbors. That wouldn't have been so bad—if the tree hadn't been loaded with peaches.

Phil Fey has a summer place down in Greenport, Long Island, which seems to be on the main highway for hurricanes. Several windows and screens were broken and his back porch was ripped up. He estimated the damage at \$175 and then looked up his insurance policy. It expired the next day!

Eva Martin, of Washington Heights, was the only casualty. Riding home on the Fifth Avenue bus, she received the full weight of a very-large woman right on her knees when the bus lurched. Trying to leave the bus. Miss Martin found she couldn't walk. Two days later, fortunately, she was able to return to work.

Helen McWilliams' family have a cottage on Rockaway Beach. The family received orders from the Coast Guard to evacuate, and it was fortunate they did, for the first floor was flooded. Two fifty-foot trees were uprooted, and they had no electric lights for a week. Florence Healy also has a cottage at Rockaway. When she returned after the storm she found the living room very soggy, and quite well stocked with a fish known locally as "killie."

Mary Meston and Ruth File live in Brooklyn. A twenty-year-old peach tree was uprooted in Mary's yard, and the awnings were torn off Ruth's house.

A tree three feet in diameter and fifty feet high crashed in front of Margaret Wiener's house in Carona, Long Island, taking with it a telephone pole and, for four days, the telephone service.

That seems to be all except me. There is an eight foot fence, almost a hundred feet long, around my formal garden. Or rather, there was such a fence. Now only a couple sections of it are standing. You can walk out my bedroom door and, if you aren't careful, drop twenty feet!

Leon McCauley

Director of Advertising and Promotion

# The Question Box



● (1) *By what authority do some clergymen of the Episcopal Church refuse to perform the marriage ceremony when one of the parties to the marriage is unbaptized? Our bishop is reported to have stated that there is no such rule in our Church.*

● (2) *Does not the lack of uniformity of belief and practice cause needless confusion among Church people?*

(1) The Bishop is quite correct, if he is speaking solely of authoritative legislation by the Episcopal Church in America. However, the right of those clergy who refuse to solemnize such a marriage is safeguarded by the second proviso in Canon 17, section II: "that it shall be within the discretion of any minister to decline to solemnize any marriage."

These clergymen feel that they have behind them the authority of the New Testament (I Corinthians 7: 12-16 and 39; II Corinthians 6: 14) and of a long line of theologians of the undivided Church. These authorities support the doctrine that marriage with one or both of the parties unbaptized is natural and legal marriage, but as it does not create an indissoluble sacramental bond it is not what is meant by Christian marriage.

Others feel that even a merely natural and legal marriage ought to be given a religious start, and that experience tends to show that most such marriages are ultimately regularized by subsequent baptism.

(2) Yes, it does cause a great deal of difficulty, but probably not as much as would result from the attempt to enforce a rigid and detailed uniformity. Such efforts tend to set up an infallibility, whether of the Pope, or of a party, or of "dear old Dr. Christian."

● *Did our Lord have any blood-brothers and sisters?*

The general tradition of the Church, both Eastern and Western, is that our Lord had no blood-brothers or sisters. The Council of Chalcedon set the seal of ecumenicity on a document which applied the term "ever Virgin" to His blessed Mother. If St. Joseph had been previously married, and had children by that marriage, everybody would have spoken of them as Jesus' brothers and sisters. The words "brother" and "sister" are loosely used, both in Greek and Hebrew and Aramaic to designate a number of different relationships, and the brothers and sisters mentioned by all the Evangelists and St. Paul may really have been cousins.

The widower theory was common in the early Eastern Church, the cousin theory in the Western. Tertullian, d. 220 A.D., is the earliest surviving writer who advocates the theory maintained by many moderns, including scholars as well as

novelists, that these "brethren" were younger children, the fruit of Our Lady's marriage with St. Joseph. It is only just to a position with which I do not agree to say that many who hold this third view are whole-hearted believers in the deity of our Lord, although they are out of step with the Church's teaching about our Lady.

● *Is not reservation of the Blessed Sacrament forbidden by the third General Rubric on page 84 of the Prayer Book?*

This is a summary of several questions and letters arising from the statement in this column that there is no rubric forbidding reservation [L. C., September 3d].

In a Question Box there is no space for full and careful discussion, but the editor must answer categorically from his own sincere conviction. I am convinced that the rubric in question, drawn up and inserted into the Prayer Book of 1661 largely by men who believed in, and taught publicly, the lawfulness and desirability of reservation, did not have that practice in mind at all.

Its purpose was to forbid the Puritan custom, now (I believe) not to be found anywhere, of carrying home the residue of the consecrated Elements, to be served later on the table as ordinary food. Its language can be, and has been, interpreted as forbidding reservation, but only by ignoring the history of its enactment and the expressed opinion of some of its authors.

Those who desire to go more fully into this question will find it discussed by Bishop Parsons and Dean Jones in *The American Prayer Book*, p. 218 and pp. 260ff, and by Procter and Frere, *New History of the Book of Common Prayer*, p. 502. There is a most complete and scholarly discussion of the whole matter by Dr. Charles Harris in *Liturgy and Worship*, pp. 541-615, especially pp. 589-603. Those who have access to a larger library might consult Sparrow, *Rationale Upon the Book of Common Prayer* (any edition up to and including the posthumous one of 1772). See also Rev. W. H. Hutton, *History of the English Church from the Ascension of Charles I to the Death of Queen Anne*, p. 329f.

● *Why is a wafer larger than the others always provided for the priest's Communion?*

This is not always done, though I believe it is the usual custom. It is a purely utilitarian ceremony without symbolic meaning. To follow our Lord's action it is necessary to break the bread, and it is more convenient to have one larger wafer to be so broken. Also the larger host is more easily seen by the people at the Elevation.

SEVENTEENTH SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Consecration Date Set For Northern Indiana

The consecration of the Rev. Reginald Mallett, rector of Grace and St. Peter's Church, Baltimore, Md., as Bishop of the diocese of Northern Indiana has been scheduled for October 25th at St. James' Church, South Bend, Ind.

### V-E DAY

#### National Headquarters Plan

Episcopal Church plans for observance of the day when Germany gives up the war, have been completed. The first step was the making of an electrical transcription for use by radio stations throughout the country. The recording has a prayer by the Presiding Bishop, a short address by Bishop Hart of Pennsylvania and music by a double quartette of male voices. Orders have been received from many parts of the country.

In addition a brief prayer service entitled, "Vision After Victory," has been printed for Church-wide distribution. It contains prayers, thanksgivings, a Litany, an Act of Penitence, an Act of Dedication, and a number of additional prayers referring to various situations arising from the war. [See page 10.]

#### Laymen's Resolution

Laymen of the first and second provinces want V-Day celebrated in a decent and orderly manner. At their conference in Bernardsville, N. J., September 16th and 17th, they passed a strong resolution on the subject.

"As shown by the cessation of hostilities at the end of the last world war," said the laymen's resolution, "many of our people may think that the occasion is one to call for unbridled indulgence and public expression of joy at the end of the war."

Reminding that "the recent years have brought sorrow to thousands" through deaths and other casualties, the laymen said:

"Our Presiding Bishop has prepared radio and church services and prayers appropriate to a dignified yet wholesome thanksgiving program. We heartily welcome and approve wholeheartedly that program, and urge that all our people, and the American people generally shall avoid any public excess in the exhibition of their joy, and in place thereof, repair

to their places of worship and give thanks to Almighty God for His goodness and loving kindness in the termination of the war."

The laymen further suggested that our churches shall "initiate and cooperate with all other Churches and agencies to effectuate this desirable and necessary result."

The meeting was one of the provincial conferences being held under the auspices of the Presiding Bishop's Committee on Laymen's Work, and the Rev. Wilburn C. Campbell, executive director of the committee, emphasizes that the whole idea of a Christian celebration of victory came from the laymen themselves.

### UNITY

#### Commission Meeting

A meeting of the Joint Commission on Approaches to Unity was held at the College of Preachers, September 12th, 13th, and 14th. The Commission consists at present of five bishops, six presbyters, and six laymen, no successor having yet been appointed to succeed Bishop Gardner.

In his opening statement the chairman summed up the tasks of the Commission under three heads: to consolidate and improve the fraternal relations between the Episcopal and Eastern Orthodox Churches; to keep in touch with the Lutheran, Methodist, and Reformed Episcopal Churches, with all of whom there have already been meetings; to study very carefully all matters pertaining to the negotiations with the Presbyterian Church in the USA, to continue conversations with its representatives in the attempt to formu-

late an adequate plan of union, and to do as much as possible to increase the mutual understanding and cooperation which is so necessary if any union is to be genuinely organic. He laid great emphasis on the Ecumenical Movement and the Episcopal Church's participation therein, urging that in all negotiations this wider movement should be kept in mind so that every plan of union between two Churches should be devised in such fashion as to make it possible for other bodies to adhere to it subsequently.

The document *Basic Principles*, referred to the Commission by General Convention, was studied sentence by sentence with the aid of several special memoranda prepared for the Commission by leading theologians, and in the light of reports of various committees on specific topics. Many proposals for the clarification, expansion, and improvement of the document were examined, without definitive action being taken on any of them.

A committee of five was appointed to canvass with a similar group of the Presbyterian Department of Church Cooperation and Unity these suggestions and other matters. Another meeting was set for April 26 to 28, 1945.

### FORWARD IN SERVICE

#### Presiding Bishop's Message

The Presiding Bishop's message to the Church on the Forward in Service theme of this triennium, "Through world evangelism to world fellowship in Christ," with special emphasis this year on international fellowship and racial understanding, is to be read in all parish churches and missions on October 1st, with the approval of the bishop of the diocese.

### ANGLICAN RELATIONS

#### Bishop of Melanesia

#### Visiting in U. S.

Plans are being laid in Oregon for the reception of the Rt. Rev. Walter Hubert Baddeley, Bishop of Melanesia. He will preach in St. Paul's Church, Salem, capitol city of Oregon, on Sunday morning, October 15th, and Sunday night at Trinity Church, Portland. At the latter service, choirs of all Portland and neighboring churches, including those of Vancouver, Wash., will comprise a chorus of over 200 voices. On Monday, a clergy conference will be led by Bishop Baddeley and Monday night, he will address a men's

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LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and is served by leading National news picture agencies.

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dinner. Tuesday at noon, he is scheduled to address the Portland Rotary Club and then proceed to Washington, for meetings in Tacoma, Seattle, and Spokane.

Bishop Baddeley's diocese comprises the whole of the Solomons and also the islands of New Britain, New Ireland, and the Admiralty Islands. He was there during the whole of the fighting in the South Pacific and had to move southward as the Japanese invaded island after island in his diocese.

Such names as Guadalcanal, Vella Lavella, and Bougainville on those islands that have come into the news in the past years are part of the diocese of Melanesia, and Bishop Baddeley can tell the story of the tremendous contribution of the natives of the islands to the allied forces in driving out the Japanese.

The diocese stretches over some 2,000 miles of sea, and comes under the province of New Zealand. It has been helped by the Episcopal Church's Aid to British Missions Fund.

The Bishop served in the British Army in the first world war. After the war he returned to Oxford to prepare for the ministry. He came out of the war a lieutenant colonel, and with the Military Cross, Bar to the Military Cross, and Distinguished Service Order.

Bishop Baddeley is an enthusiastic Rotarian. He is past president of the Eaton Rotary Club, and is the first Worshipful Master of "Lodge Melanesia, Tulagi, in the British Solomons."

The Bishop is now in the United States through invitation of the Presiding Bishop for conferences about missionary work in the South Pacific, and for a series of addresses to Church groups in various parts of the country.

## THE PEACE

### World Organization Must Conform to God's Law

Only a world organization "which conforms to the law of God and opens the way for the expression of the spirit of Christ in the community of nations," will contribute to lasting peace, the Commission on a Just and Durable Peace of the Federal Council of Churches emphasized in a statement issued at its fall meeting in New York.

Such a world organization, it added, must not be merely an agency for the maintenance of existing order nor merely repressive, but "must deal constructively with the underlying causes of war."

In cataloging these causes, the Commission included "quest for power, economic, and political maladjustment, exploitation of colonial relationships, racial discrimination, and the denial to individuals of spiritual and intellectual freedom."

Making clear that it did not expect the impossible, the Commission said, "We know that any world organization now created is bound to be imperfect and that the future will have to mold it."

"But we hope," the statement declared, "that any initial defects will not involve such violations of fundamental principle as

would drive men to reject the moral authority of the organization. We deem it essential that it quickly become the nucleus of a cooperative effort which will give all people a sense of creative fellowship."

In its comments on current discussions of international order, the Commission warned that force of itself cannot achieve peace but must be made the servant of just law, and that no arrangement for the use of force should even in appearance be a device whereby the strong impose their will upon the weak.

"If an organization of force is brought into being under such conditions that the purposes for which it may be used are ill-defined and unpredictable," the Commission said, "it will stimulate rivalry among those who will seek to control it and thus undermine the whole effort for peace."

The Commission asserted that "in their origin, any international principles which are to govern the use of force and determine when and against whom force shall be brought into play ought to reflect the balanced judgment of all the nations."

Forty-five members of the Commission participated in drawing up the statement, which was unanimously adopted. In the absence of John Foster Dulles, who was convalescing at his home after an operation, Dr. John A. Mackay, president of the Princeton Theological Seminary, and Dr. Albert W. Palmer, president of Chicago Theological Seminary, presided.

The Commission held morning, afternoon, and evening sessions, and adjourned its deliberations in the late afternoon to visit Mr. Dulles at his home.

### Mr. Dulles to Continue as Chairman Of Federal Council's Commission

At the request of the Federal Council of Churches, John Foster Dulles will continue as chairman of its Commission on a Just and Durable Peace, it was announced by the Rt. Rev. Henry St. George Tucker, president of the Council.

Mr. Dulles, New York corporation lawyer and foreign affairs advisor to Gov. Thomas E. Dewey, Republican nominee for President, had offered to resign as chairman of the Commission if the Federal Council felt that his effectiveness in the post might be impaired by his present political relationships.

"We sincerely believe," the Council said in its reply, "that it is not only proper but desirable for Christians in their capacity as citizens, to seek to implement through political action the ideals and convictions to which they are committed. We do not believe that your service as chairman of the Commission on a Just and Durable Peace is impaired by such political interests as you mention."

## PROVINCES

### Northwest Synod

The synod of the province of the Northwest will meet in Trinity Cathedral, Omaha, Neb., October 17th and 18th. Taking part in the scheduled services and

meetings will be: Bishop Scarlett of Missouri, Bishop Atwill of North Dakota, the Very Rev. Eric Montzambert, the Very Rev. Leland W. F. Stark, the Rev. Stanley Fullwood, Gwendolyn Thomas St. John, Bishop Ziegler of Wyoming, Bishop Haines of Iowa, Bishop Brinker of Nebraska, the Very Rev. Paul Roberts, Allen S. King, the Very Rev. Chilton Powell, Bishop Keeler of Minnesota, Mrs. David R. West, Mrs. Clarence C. Moore, the Rev. John S. Higgins, Bishop Roberts of South Dakota.

### Midwest Synod

Scheduled for October 17th and 18th the synod of the province of the Midwest will convene in St. Paul's Church, Peoria, Ill. Among those speaking at the services and meetings will be Bishop Horstick of Eau Claire, Bishop Page of Northern Michigan, and the Rev. C. Avery Mason.

### Council of Pacific Synod Meets

The council of the province of the Pacific met Wednesday, September 20th, in Portland, Ore., with the president, Bishop Remington of Eastern Oregon. The principal business discussed was the next meeting of the synod, planned for the first week in May, in Sacramento, Calif. At that time, it is expected that the executive secretaries and the department heads of the National Council will meet and conduct a school for diocesan leaders. The time of the synod will be lengthened by two additional days for this purpose. It is also hoped that the Presiding Bishop will be present.

## PRESBYTERIANS

### Record Membership

The Presbyterian Church in the USA reports an inclusive membership of 2,098,091, the highest total attained in the 238 years of organized Presbyterianism in this country. The statistics were made public by Dr. William Barrow Pugh, stated clerk of the General Assembly.

Pointing out that membership figures in the Presbyterian Church are based solely on the number of communicants who are in full standing, Dr. Pugh estimated the broader constituency of the Church at 5,000,000 members.

Another all-time record was set in the number of infant baptisms during the year ending March 31, 1944, totalling 54,431. An increase of 21,488 was recorded in Church members received on profession of their Christian faith, while 6,143 were received on certificates from other Churches.

The per capita giving of the Church, excluding six presbyteries in foreign missionary countries, was \$25.96, as compared to last year's figure of \$23.69.

With local churches reported in every state, the Church is organized into 40 synods and 270 presbyteries, according to present statistics. It enrolls 9,472 ordained ministers, of whom more than 650 are now in war service, while 1,297 young men are enrolled as candidates for the ministry.

## JAPAN

### Government Controlled Religious Society to Be Set Up

The Japanese government has ordered the dissolution of "all existing federated church organizations" to pave the way for the creation within a week of a government controlled, government financed wartime patriotic religious society designed to "increase the fighting strength of the people through religious fervor," according to the *New York Times*.

The release, broadcast through Domei, stated that "Religious teachers throughout Japan representing 13 Shinto, 28 Buddhist, and two Christian sects" have been instructed to organize the new society by September 30th.

The Japanese minister of education, Harushige Ninomiya, will head the society.

#### Editor's Comment:

This, the most disheartening news yet to come of Japan's interference in religious affairs, still offers one hope: that the government has overreached itself and has sown the seeds of internal resistance. We hope that Churches throughout the United States will remember the persecuted Christians of Japan at the altar.

## POLYNESIA

### Wiping Out a Reproach

By the Rev. C. W. WHONSON-ASTON

The American Civil War brought a cotton boom to the South Seas years ago, when a shortage of American cotton for the Lancashire and Yorkshire mills opened up a new field in the Fijis.

The boom brought several Americans with it, but the end of the war brought a slump that has left remnants of old cotton gins and other relics behind, but more particularly has left a problem for the Church to face today.

The recruiting of labor for these undertakings and for the cane fields of Australia was one of the scandals of the Pacific. It forms one of the black pages of our "civilized" approach to the islanders. Men were taken from the Solomon Islands and the New Hebrides whether they willed it or not. As a number of the sailing ships that took part in this brutal trade cleared from San Francisco, it is not unreasonable to gauge that many Americans were concerned in the traffic. An outstanding example was Captain William (Bully) Hayes of San Francisco.

An investigation by Sir John Thurston in the 70's cleared the air somewhat and regularized recruiting, but the South Seas still holds many black skinned exiles and their descendants, who have forgotten most of their tribal dialects and customs. Their number had been augmented by the recruiting of men from Queensland sugarcane fields in later years.

Some of their compatriots who had been in Queensland helped to pioneer the New Guinea mission. The remnants that remain there are few, very old and all have been most faithful. One of them has produced an interesting opening for the anthropologist. An American Negro shipwrecked on the Queensland coast was rescued by an aboriginal tribe and took a daughter of the tribe to wife. The resultant daughter married this Solomon Islander, whose son married a New Guinea girl. Their son, Negro-Australian-Solomon Islander-New Guinea John Dow, was a fine stripling when I saw him last in the seminary at Laronai.

The exiles in Fiji have been in a strange position. In their own lands they would be landowners; in Fiji they are landless and as a consequence unable to grow their own food crops. They have intermarried with Fijian women and the children are attractive youngsters with many of the best qualities of both.

When the Anglican Church came to Fiji, it was resolved not to interfere in the Fijian work already being undertaken by the Methodists and the Marists, thus confusing the native mind, but instead these exiles won the heart of the pioneer priest, the Rev. W. E. Floyd, and they became the children of our communion.

A few years ago a scheme was set in motion to start settlements in which they could have some sort of land tenure and become to some extent independent. The first of these settlements of over 250 acres is near Suva in Fiji.

Here at Wailoku, where streams meet, a happy lot of people are moving in, a church, a school, and a dispensary are there and they have a full-blooded Melanesian priest, Fr. Moffat Ohigita, to tend to them.

Meanwhile, on the island of Vanua Levu in Fiji, they have asked for a similar arrangement and the Bishop is thinking of turning one of the Church's plantations, left for the endowment of the bishopric, over to them to work on a communal basis.

Thus a reproach is being remedied, their old age is being provided for and their offspring given a reasonable chance of existence.

## BRAZIL

### Church to Combat Illiteracy

Combating illiteracy was declared to be a function of the Church in Brazil by Churchmen attending a series of regional conferences on Forward in Service. The conferences were held in Sao Paulo, Londrina, Rio de Janeiro, Bage, Pelotas, and Porto Alegre. The method recommended is that each parish shall set up a free night school.

Brotherhood of St. Andrew members of Trinity Church, Porto Alegre, Brazil, are doing active missionary work. With their rector, the Rev. Jesse Appel, and seminary student Agostinho Soria, the Brotherhood men went to Gravatai, held services, and gathered many scattered com-

municants and others whom they hope to interest in the Church.

Other Brazilian activities include the formation of the "Sisterhood of the Holy Cross" by the Rev. Antonio J. Guedes of the Church of the Crucified at Bage. It is explained that the organization is "to direct more efficiently the activities of women in the parish," and that the new Order "has the same rules and orientation as the Brotherhood of St. Andrew."

Two more missions in the missionary district of Southern Brazil have attained the status of independent parishes. They are the Church of the Crucified in Bage, and St. Andrew's in Valparaiso. St. Andrew's is the first of the Japanese missions in the state of Sao Paulo to become self-sustaining.

## GERMANY

### Bishop Von Galen Reported Under House Arrest

German Gestapo agents have placed the Roman Catholic Bishop of Muenster, August Clemens, Count von Galen, under house arrest, according to a British radio French-language broadcast recorded in Washington by the Office of War Information.

The British Broadcasting Company also quoted information from Stockholm that several members of the Catholic party of the Rhineland and the Ruhr have been arrested by order of Gestapo Chief Heinrich Himmler.

Last year British sources reported that Bishop von Galen had been arrested after preaching a sermon denouncing Gestapo activities, but authoritative Roman Catholic circles in London issued a denial.

The Bishop's chancery office was destroyed during Allied air raids over Muenster early this year and four of his associates were killed.

## CANADA

### V-E Day

Urging that V-E Day be observed soberly, the Very Rev. Spencer H. Elliott, dean and rector of Christ Church Cathedral, Victoria, B. C., said recently:

"None of us can be so selfish as to forget the sacrifices at the cost of which victory is being achieved. There are those who are risking their lives in combat, those who carry a daily burden of anxiety for their loved ones, those who have already had to tread the deep valley of loss and bereavement and sorrow. Others whose trials have been less severe must guard against being callous and cruel in their thoughtlessness, when the day of peace is declared. Everyone of us will rejoice when at last the conflict ends; but the joy God gives can never be expressed in wild abandonment, in overdrinking and careless licence.

"Shallow foppery," he went on, "is far removed from Christian joy, a joy in which those may share who have suffered and sorrowed."

# Sergei Bulgakoff

By Paul B. Anderson

ONLY four months after the death of Patriarch Sergei of Russia, we have word of the passing of another great Russian Orthodox personage, the Very Rev. Sergei Bulgakoff, dean of the faculty at the Russian Orthodox Theological Academy in Paris. A cable from Dr. D. A. Lowrie in Geneva states that he died on July 13th. Owing to the lack of proper communication with France, the circumstances of his death are still unknown to us. It is probable, however, that the cancerous condition of his throat for which he underwent an operation in 1938, again became aggravated and was the cause of, or at least contributed to his death. After his operation a metal tube was inserted in his throat, which at first gave him a good deal of trouble, but when I last saw him in July, 1941 he felt quite robust, and not only celebrated the Liturgy regularly but even lectured to small classes of his students. Throughout the war he lived at the Academy, which continued its work largely because of aid furnished by the Russian Theological Academy Fund of which the Rt. Rev. James De Wolf Perry is chairman.

Fr. Sergei was the outstanding figure at the Academy, and the leading Russian Orthodox Theological writer of the inter-war period. In many respects he might be considered the most eminent Russian theologian of his generation. This is not an undisputed characterization, however, as theology was his second calling, and there are those who claim that he lacked the traditional discipline which he would have acquired had he studied in an Orthodox theological school. His university work both as student and professor was in the field of economics. He made a special study of agricultural reforms, and wrote a book on agriculture in the United States. For many years he accepted the Marxist philosophy, and Lenin wrote of him (*Materialism and Empiriocriticism*) as a renegade Marxist. This was during the period when Maxim Gorky, Lunacharsky, and other revolutionaries were classified as "God-seekers," partly under Bulgakoff's influence.

## CONVERSION

On one of our journeys together, Fr. Sergei told me of his change-over from Marxist materialism to a definitely Christian outlook. It was really a conversion experience. He was in Dresden and went to see the Sistine Madonna. The painting, as he gazed upon it, was transformed in his consciousness into an ikon, and in the beauty of color and expression he saw the *Theotokos*—the Birth-Giver of God—who became more real to him than any other experience of his mind or heart. It was the power of the spirit surmounting the power of mind. He had never been a God-hater, like some of his colleagues, but dialectic materialism had hitherto satisfied his intelligence and conscience. From the date of this visit to

Dresden, however, he became bound by the Holy Spirit, and the rest of his life was an ever deepening and ever widening experience of the spiritual in a material universe, the focusing point being the mystery, beauty, and goodness of the Birth-Giver of God. We see this in practically all of his writings and in the special emphasis which he gave to this aspect of Orthodox doctrine and piety in his dealings with the non-Orthodox.

Gradually his interest in economics waned and theology took its place. He did not concern himself with writing on the reconciliation of science and religion, as might have been expected. He seldom referred to his earlier studies, and, when he did so, it was as if he were speaking of another person's experience. This was especially true after he became a priest. For him the Liturgy was central in his life and such a reënactment of Calvary that he literally lived in the shadow of Golgatha. As Dr. D. A. Lowrie once remarked, "whenever Fr. Sergei officiates at the Liturgy it is as if it were for the first time in history." I don't know how many times I have been at Fr. Sergei's celebration, but each one has been genuine and authentic—the sacrifice, the outpouring of self, the reality of the invocation and consecration—as if it had never been done before and would never take place again. Little wonder that economics, statistics, sociological patterns should become overshadowed in his mind.

## LEADERSHIP IN RUSSIA

Being still a university professor, Sergei Nikolaevitch Bulgakoff was elected a lay delegate to the All-Russian Great Church Council which convened at Moscow on the Feast of the Assumption, 1917. His influence was considerable, and he became a close friend and counselor of Archbishop Tikhon, soon to be elected Patriarch.

Early in 1918 the Patriarch gave his personal blessing for Bulgakoff's ordination. This could not but arouse great interest, especially at a time when university professors were being forced to choose whether they would go with the Revolution or against it. Consequently the professor-priest was advised to leave Moscow, and he took appointment to a parish church at Yalta, in the Crimea, whence, in 1920, he was evacuated with his family to Constantinople.

Soon thereafter he accepted the invitation of the Czechoslovak government to come to Prague, and when, in 1925, the Metropolitan Eulogius set up the Theological Academy in Paris, Fr. Sergei was naturally chosen the leader of the little group of theologians and scholars to conduct this significant enterprise. Already in Prague he had become the mentor for dozens of students who were trying to make sense out of war, revolution, human destiny, and God's mercy. Fr. Sergei's Marxist background, spiritual experience, and intellectual honesty furnished a

foundation on which many a bewildered young Russian could build a sound *mirovozrenie*—philosophy of life.

Paris was at this time the Mecca of Russian philosophers. Those who continued to live in Berlin, Prague, or Belgrade would visit Paris, where the Theological Academy, the Religious-Philosophical Academy led by Nicholas Berdyaeff, and the leading Russian journals and publishing enterprises were to be found. It was my privilege, as director of the Russian YMCA Press, to take responsibility for the publication or distribution of most of the philosophical and theological literature produced by Russian Orthodox writers during this period, and particularly those written by Bulgakoff and his colleagues at the Academy. One of Bulgakoff's earliest was *Ikons and Their Veneration*. He wrote a great many books, but from 1934 onwards he worked on his *Christology*, really a *magnum opus*, in three volumes. Two were published, and the manuscript for the third was in our hands when France fell. I believe it has been published even under the occupation. We may hope that an English translation of the whole may eventually appear, for it will unquestionably be of interest to Westerners to have the ripe thought of a Russian of Bulgakoff's erudition and experience. His book in English on the Orthodox Church, translated by Ralph Adams Cram, was first published in French, but in a mangled form, fortunately corrected for the American book when Dr. Lowrie checked Mr. Cram's translation against Bulgakoff's original manuscript.

## ECUMENICAL SERVICE

Two other significant aspects of Fr. Sergei's life must be mentioned—his participation in the Ecumenical movement, and his sophiology. At Lausanne, in 1927, Bulgakoff strongly resented what he considered the flabby role played by the Orthodox, and decided to present a clear-cut distinction between Orthodoxy and the Reformation Churches by making a speech on the Orthodox teaching on the Birth-giver of God—the Virgin Mary. The conference leaders, fearful lest such a presentation would cause commotion in an already tenuous situation, advised Fr. Sergei that this topic was not on the agenda; and, when he nevertheless started to speak on it, the chairman ruled him out of order. This was a serious blow, and might have driven a lesser mind into sulking opposition. Fr. Sergei, however, continued active participation in ecumenic matters, and at Edinburgh had the satisfaction of seeing at least the beginnings of discussion on this subject.

Fr. Sergei's chief joy in ecumenic work, however, was found in the Fellowship of St. Alban and St. Sergius. Here he found everything—eager minds, searching spirits, first-class theologians, and the Eucharist at the center. I well recall the first meet-



ing in 1928, at St. Albans when about 35 Russian and Anglican students met with Bishop Charles Gore, the Bishop of St. Albans, Fr. Sergei, Professor Bezobrazoff (now Archimandrite Cassian), listening to and participating in bold discussions on the things that separate, and each night and morning finding unity in either Orthodox or Anglican Evensong and Eucharist. As these meetings continued year after year, they became a real pilgrimage for us, and in 1936 Fr. Bulgakoff proposed, probably a little too soon, a sort of "economic intercommunion" within the Fellowship and subject to episcopal dispensation. While the suggestion was shelved at the time, I believe it will again appear, and may contribute a bridge between East and West, though at first fragile and usable only under most favorable conditions.

#### SOPHIOLOGY

Perhaps some would prefer to say as little as possible about Bulgakoff's excursion into sophiology, but, having shared his troubles in this connection, I believe he would not want it omitted from this biographical note. His philosophical notions on Sophia—the Holy Wisdom—are of course rooted in gnostic ideas. Solovieff revived them, Fr. Paul Florensky developed them in his "Pillar and Ground of Truth," and Bulgakoff found them helpful as an hypothesis in his search for an integrated view of the universe. The trouble came when it seemed to some that Bulgakoff made Sophia into a person, a "fourth hypostasis" of the Godhead. There was great controversy over this point. The Russian Archbishop Seraphim in Bulgaria prepared a huge volume charging Bulgakoff with heresy, which became the grounds for condemnation of Fr. Sergei by the Karlovtsi bishops. Two young zealots of Orthodoxy presented a report to the Patriarchate in Moscow, with the result that the *locum tenens*, Metropolitan Sergei, similarly condemned the "heresy." Finally Fr. Bulgakoff's own bishop, Metropolitan Eulogius, in Paris, appointed an investigating commission, whose report was not without equivocation. Fr. Bulgakoff always insisted that his sophiology was an "excursion," an attempt to probe the depths of truth with the help of ancient wisdom, just as he had been obliged to personally reconcile modern science and religion. He maintained that in teaching and preaching he adhered strictly to traditional Orthodoxy considering sophiology his contribution as a scholar to a theological hypothesis which must be clearly stated in order to be understood before it could be either accepted or condemned. The storm over sophiology broke in waves over the theologians in the Balkans and in Russia; it struck hard even among some Anglican theologians in England, and a few ripples reached the shores of the United States. Fr. Sergei had been an invited guest at the General Convention at Atlantic City, 1934, and came again on invitation of Russian friends two years later. In both Paris and New York Fr. Bulgakoff published explanations and repudiation of the charges against him.

For those of us who knew him intimately, as theologian, priest, pastor, and friend, all of this appeared as a contro-

versy between honestly conservative, traditional minds and the dynamism of "living tradition," which the Paris group, with Bulgakoff at its head, stood for. We loved Fr. Sergei for his very self, we were stimulated by him, sometimes shocked,

but always felt that he never departed from the source and spring of Christian life and doctrine, a consciousness of the ever-presence of Our Lord Jesus Christ, and a deeper love for Him than most of us had ever beheld.

## EVERYDAY RELIGION

### God With Us

#### I. The Dynamics of Salvation

By the Rev. Laird Wingate Snell

JESUS was passing through Jericho. Zacchaeus was up a tree by the roadside, waiting for a glimpse of the wonder-worker. As Jesus came by, He saw not only a little man up a tree, He saw also something in the man's face. He called to him, "Come down quickly, Zacchaeus! I'm going to take dinner with you today." Zacchaeus came down—the hardened money-maker, oppressor of his people, traducer of his faith, selling his soul to bring in taxes for the Romans while he filled his own coffers as he might. Facing Jesus he exclaimed, "Master, I'm going to give away half of my fortune, and anything I've exacted unfairly I'll make up four times over." Jesus, too, exclaimed with joy, "Salvation has come to this house today! This man, excommunicate and outcast though he is, is yet a son of Abraham." What had pierced Zacchaeus' money-hardened heart, lifted him above his sordidness, destroyed the clutch of money on his soul? Merely a man's kindness in ignoring his ostracism and being willing to dine with him? Not that! It was the power of divine holiness streaming from Jesus' person which penetrated to that encrusted heart and resuscitated the soul smothered in filthy lucre.

Jesus was dining at the house of a rich Pharisee. A dancing-girl appeared thinking she might be wanted, after the custom of fashionable feasts, to entertain the guests—one who made her living by selling herself. Jesus caught her eye. Did she dance? She did not. She crept round to His feet where He reclined at table, and her tears wet those feet, and with her unbound hair she tried to dry them. What did Jesus' look say to that girl? It gave her to see the beauty of holiness and the hideousness of sin; and it told her that from the holy divine love which shone in His face there was measureless hope, even for her.

This was the way Jesus saved sinners 1900 years ago. It is the way He saves them today—by the transforming power of a divine dynamic holy personality. You and I may experience that power, first, by full surrender to the Lordship of Christ, and then by dead-in-earnest cultivation of His companionship,—what Brother Lawrence called "the practice of the Presence," what St. John called "abiding in Him,"

and St. Paul, "counting all things to be loss that I may gain Christ." This companionship with Jesus Christ is possible for us all. And what else than this is the full Christian life—the intimate union of the branch with the Vine, of the member with the Body, by which vital mystical union the life of the Vine, the Head, becomes the life of the members?

To know Jesus Christ and the transforming power of His personality is open to us each and every one. "He that loveth me shall be loved of my Father, and I will love him and will manifest myself unto him." This has been the essential Christian experience from the beginning all down the ages. But more, the Lord, Christ manifests Himself not only to His own, but *through* His own. The branches of the Vine bear the fruit; the members of the Body express the life. So St. Francis won men and women to the Way by that Spirit that shone through him. St. Catherine of Siena turned the curious and scoffers into seekers and finders and followers by the silent witness of her personality. I have known a woman with that power. And of those whose names are widely known I have witnessed just that power in D. L. Moody and Phillips Brooks and Bishop Brent. Not all of us are called like them to large fields of influence; but we are all called as members of Christ to mediate the power of His holiness, to be "temples of the Holy Ghost which is in you, which ye have from God; and ye are not your own, for ye were brought with a price. Glorify God therefore in your bodies."

The mission which Jesus came to fulfil was to "baptize with the Holy Ghost and with fire." That baptism is for His followers through their abiding in Him, experiencing the fullness and depth of His fellowship. It is that which saves us each from sin, and it is that which makes real His saving power in a lost world. It is that power—and nothing else—that can save the world today.

¶ *This is the first of a series of meditations by Fr. Snell on the personality of Jesus. The first four are on aspects of the subject, "God With Us." Later meditations will present "The Humanity of Jesus."*

# A Service of Thanksgiving\*

*To Be Used When Fighting Ceases in Any Theatre of the War*

Hymn 216, God Moves in a Mysterious Way. *Omitting stanza 5.*

**B**LESSED be thou, O Lord God of our fathers, for ever and ever. Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. . . . In thine hand is power and might; and in thine hand it is . . . to give strength unto all.

## AN OFFERING OF HUMBLE THANKSGIVING

The Lord be with you.

*And with thy spirit.*

Let us pray.

O God the Father, who hast made all the world;

*Have mercy upon us.*

O God the Son, who hast redeemed all mankind;

*Save thy people.*

O Holy Spirit, Sanctifier of the faithful;

*Govern us, and lift us up for ever.*

Lord, teach us to pray.

*And mercifully hear thy people.*

O God, make clean our hearts.

*And renew a right spirit within us.*

**R**EMEMBER, O Lord, what thou hast wrought in us, and not what we deserve; and, as thou hast called us to thy service, make us worthy of our calling; through Jesus Christ our Lord. *Amen.*

For the lives in every land that have been preserved for thy service, among ourselves and among our enemies;

*We thank thee, O God.*

For the faithfulness and heroism of all who have laid down their lives;

*We thank thee, O God.*

For the willingness of those who, maimed in the heat of warfare, still seek to give themselves for the building of thy kingdom on earth;

*We thank thee, O God.*

For the persistent courage and resourcefulness of thousands, in both civil and military life, unknown to us, but known to thee;

*We thank thee, O God.*

For the integrity of leaders of thought and action who acknowledge the sacred trust reposed in them;

*We thank thee, O God.*

For the countless acts of service performed by men, women, and children, who without thought of fame or reward have helped their fellowmen;

*We thank thee, O God.*

For husbands restored to wives, sons and daughters to parents, and friends reunited;

*We thank thee, O God.*

For the preservation of many monuments of the noble past;

*We thank thee, O God.*

For new visions caught, and old hopes revived;

*We thank thee, O God.*

For the unfaltering witness of thy Church in many places in every land;

*We thank thee, O God.*

For good things given us which are yet unseen by us;

*We thank thee, O God.*

In silence let us remember God's special goodness to each of us.

**I**N remembrance of those who made the great sacrifice, O God, make us better men and women, and give peace in our time; through Jesus Christ, thy Son our Saviour. *Amen.*

**O** GOD, who holdest all souls in life; Receive our humble and hearty thanks for all thy servants who have laid down their lives in the cause of liberty, especially those whom we now name in our hearts. Blessed be thy glorious Name for that thou dost bestow upon them the light of thy presence, where, in the fellowship of all faithful people, they may win with thee the eternal victory of righteousness and peace; through our Lord Jesus Christ. *Amen.*

¶ *Here shall be said or sung the Te Deum*

¶ *Then shall be read a Lesson of Holy Scripture. The following are suggested as appropriate:*

St. Luke 6:27-36; Ephesians 2:13-18; Colossians 3:15.

Hymn 306, Lord, For Ever at Thy Side.

## AN ACT OF PENITENCE

**L**ET us ask God to forgive us for the many ways in which we have abused his gifts, forgetting that they were entrusted to us to be used in his Name and for our fellowmen.

O God, make clean our hearts.

*And renew a right spirit within us.*

Our share in the sins that have brought the curse of war upon thy children;

*Good Lord, forgive.*

Our greed, our selfishness, our indifference to the welfare of others;

*Good Lord, forgive.*

Our pride of class, or nation, or race;

*Good Lord, forgive.*

Our ruthless competition, our readiness to exploit our fellows;

*Good Lord, forgive.*

Our desecration of earth's beauty; our wanton waste of the wealth in soil and sea;

*Good Lord, forgive.*

Our starving of old and young, our cruelty to the innocent, our trust in the weapons of war, our ruthlessness in battle;

*Good Lord, forgive.*

**O** LORD, we beseech thee, absolve thy people from their offenses, that through thy bountiful goodness we may all be delivered from the bands of those sins which by our frailty we have committed. Grant this, O heavenly Father,

\*Copies of this service, entitled "Vision After Victory," may be obtained from the National Council, 281 Fourth Avenue, New York 10, N. Y., at \$1.00 per hundred. The service is set forth by the Presiding Bishop for use in dioceses where authorized by the Bishop.

for the sake of Jesus Christ, our blessed Lord and Saviour.  
*Amen.*

Hymn 248. Lead us, O Father (sung kneeling).

#### AN ACT OF DEDICATION

Before Almighty God we declare—

That as we have striven in war, so shall we strive even more mightily in peace:

To bring a sense of dignity and worth to every member of the human race.

To treat with reverence, as a trust, all things of earth and sky and sea.

To put away all hatred, bearing one another's burdens.

To offer in thy service the skills and products of hand and brain in industry, and art, and education.

To assume our full share of responsibility in the family of nations.

To be born anew, in the Spirit, that a new world may come to pass in which every nation and people may have equal opportunity.

Wherefore let us say, as our Saviour Christ hath taught us,

**O**UR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. *Amen.*

**G**o forth into the world in peace, to make peace. Be of good courage. Hold fast that which is good. Strengthen the faint-hearted, befriend the lonely, welcome the stranger, do good unto all men. Serve the Lord, rejoicing in the power of the Spirit. And may the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you and remain with you forever. *Amen.*

¶ *Then may be sung a Hymn. The following are suggested as proper:*

In Christ There Is No East or West

Rise Up, O Men of God

These Things Shall Be (*Tune of Fight the Good Fight or Truro*)

#### Additional Prayers

##### *For a Better World*

**O** GOD, whose purposes are from everlasting and whose kingdom is unshakeable; Help us to know that the end of battle is but the beginning of opportunity, and that all the energies once consecrated to the waging of war must now be offered in the struggle for peace. Grant us such courage that our efforts may never falter; such love, that every barrier to brotherhood and equality may be beaten down; such wisdom, that every problem of boundary and trade, of production and distribution, of language and culture, may be solved; such faith, that when the way is long and hard we may yet persevere to the end, in the knowledge that thy sovereign will reigneth as revealed in the redeeming power of thy Son, our Saviour Jesus Christ. *Amen.*

##### *For the Nations*

**O** GOD, the Lord of all kings and kingdoms; Let thy strong hand control the nations and cause them to long for thy love to rule on earth. Strengthen, we pray thee, all who are trying to draw the nations of the world closer to-

gether in true brotherhood working for righteousness and peace. Guide the hearts and minds of rulers and statesmen, that they may seek first thy kingdom, the reign of justice and freedom for all peoples, whether great or small. *Amen.*

##### *For the Church*

**M**OST Gracious God, who hast called thy Church out of the world to bring the world unto thee; Inspire her, we pray thee, with the spirit of power and of love and of a sound mind, to the end that she may win all nations to pure obedience and faith in Christ, and lead them through righteousness to that promised peace, when nation shall not lift up sword against nation, neither learn war any more; through Jesus Christ our Lord. *Amen.*

##### *For True Peace*

**E**TERNAL God, in whose perfect kingdom no sword is drawn but the sword of righteousness, and no strength known but the strength of love: So guide and inspire, we pray thee, the work of all who seek thy kingdom, at home and abroad, that henceforth all peoples may seek and find their security, not in force of arms, but in the perfect love that casteth out fear, and in the fellowship revealed to us by thy Son, Jesus Christ our Lord. *Amen.*

##### *Thanksgiving*

**O** GOD of all mercy and comfort, accept the heartfelt praises and thanksgivings of those whose dear ones, after having fought a good fight, return to them in safety. In the greatness of their joy may they ever be mindful of those whose lives are shadowed with abiding sorrow; for the sake of Christ Jesus, our Saviour. *Amen.*

##### *For Power to Forgive*

**M**ERCIFUL God, in whose dear Son we have redemption, even the forgiveness of sins; Give us such strong belief in this, the only power that can abolish evil, that we shall be enabled to forgive our enemies; through Christ, the crucified. *Amen.*

##### *For the War Dead*

**U**NTO thee, O God, be praise and thanksgiving for all those who have been faithful unto death; Into thy merciful keeping we commend their souls, beseeching thee to grant that their love and devotion may bear fruit in us in more abundant love for others; through him who by his death hath destroyed death, thy Son, Jesus Christ our Lord. *Amen.*

##### *For the Bereaved*

**A**Lmighty God, who didst offer thine only Son to be made perfect through suffering, and to win our salvation by enduring the cross; Sustain with thy healing power all those whose loved ones have given their lives in the service of our country. Redeem, we pray thee, the pain of their bereavement, that, knowing their loss to be the price of our freedom, they may remember the gratitude of the nation for which they gave so costly a sacrifice. And grant, O Lord, that we may highly resolve that these dead shall not have died in vain, and that out of the agony of the present hour there may arise a new and better world in which thy will shall rule, to the honor of thy Son, our Saviour Jesus Christ. *Amen.*

## Episcopate and Apostolate

WHAT happened to the apostolate? That appears to be the crux of the problem of the Christian ministry. We have just read an interesting article by the Rev. Dr. Theodore O. Wedel\* in which he seeks to commend the historic episcopate to Churches of Evangelical tradition. "In one sense," says Dr. Wedel, "the growth of diocesan episcopacy was most truly a succession from the Apostles. The bishop was guardian of the apostolic tradition of Gospel truth. He was the personalized center of the community of faith—a faith going back to the apostolic deposit. He was a protector of his flock against heresy. The New Testament gradually was accepted as a deposit of apostolic witness, and became the chief witness later in Reformation churches. But in the early Church, the ongoing corporate life of the community was another witness. . . .

"Ministerial succession—episcopal succession, if you will—was handed on from bishop to bishop, but only as an authority and a calling given by the Spirit-indwelt corporate body."

Dr. Wedel points out that even Churches of congregational polity have a remarkably similar ministry, and suggests that the historic episcopate, if explained in this way, should not "cause a modern evangelical Protestant any doctrinal qualms." We readily admit the force of this last point, since Dr. Wedel's description is very much like what Evangelical Protestants have been saying for a long while.

But the crux of the question, again, is "What happened to the apostolate?" It is a matter of evident fact: (1) That the apostles had no commission from the people; (2) that they made doctrinal decisions on their own authority; (3) that they often described the people as their "children"—a term which implied, in those days of strict upbringing, that the people were expected to give unquestioning obedience to them.

\**American Christendom*, Autumn, 1944.

### The Epistle

*Eighteenth Sunday after Trinity*

*October 8th*

"I THANK God always on your behalf." St. Paul speaks often and freely about his prayers and thanksgivings for others. Perhaps it was part of his pastoral sense that his flock should know his sympathy and interest. Many of us find it hard to talk about spiritual things and become painfully shy when they are mentioned. Of course we are not ashamed of our religion. Perchance our knowledge of spiritual matters is so insecure that we hesitate to speak of what we feel we do not know thoroughly. But it would help the faith of others if we were candid in mentioning at least our prayers and thanksgivings for them. It would show them that we regard them as fellow members in the body of Christ—His Church. It might encourage them to pray for us and to so enter into our blessings that they would offer thanksgivings with ours. Fellow-feeling is never wasted.

The "special case" of St. Paul clarifies the matter still further. He based his claim to apostleship upon an appearance of Jesus to him "last of all . . . as one born out of due time," and asserted with some violence that the Church had nothing whatever to do with his apostleship—except that on one occasion he consulted with the other apostles "and communicated unto them that gospel which I preach among the Gentiles . . . lest by any means I should run, or had run, in vain." "The secondary" apostleships of Barnabas and Matthias represent the beginnings of the passing on of apostolic authority by the original group.

What happened to the ministry commissioned by Christ? Was it a first-century phenomenon which the Church had no necessity or means of keeping? Or did it continue, with modifications dictated by later-day needs, becoming the episcopate we know today? The former is the typically Protestant conception; the latter, the typically Catholic.

But let us keep before our minds the fact that it was Christ Himself who instituted a ministry *not* dependent upon popular election, to which His call on occasion anteceded any discernible "inward call of the Spirit" (Saul, it may be recalled, was "breathing out threatenings and slaughter against the disciples of the Lord"). We believe that this ministry continues, and has continued through the ages, with a three-fold source of authority gradually worked out by the Church under the guidance of the Holy Spirit: (1) The inward call of the Spirit; (2) the approval of the congregation, the "Spirit-bearing body" of the Church; (3) the commissioning and empowering by those commissioned and empowered by Christ.

This third requirement does not create, as Dr. Wedel charges, a "horizontal schism between priesthood and people." But if there were such a schism, it existed at the very beginning of the Christian Church; for that was the way in which Christ chose His apostles. It may have come to an end when the last apostle died (though for over a thousand years the Church did not think so), but as long as they lived, "horizontal schism" was endemic to the Church.

"There are diversities of gifts, but the same Spirit." There are diversities of functions and powers within the Church, and yet the same Spirit dwells in every part of the Church. That is exactly what St. Paul discusses in I Corinthians 12, describing various spiritual gifts and later listing various differentiations in the inchoate ministry. To say that the power of ordination is a function of one portion of the Spirit-bearing body does not deny the unity of the body's life any more than to say that the power of seeing is located in one particular portion of the human body denies the unity of that body's life. "Are all apostles?" The New Testament makes clear the fact that when Christ established His Church He established in it a ministry which derived its authority not from the rest of the Church but directly from Him. The whole trend of later developments shows that the Church took it for granted that this authority could be passed on only by those who had it.

It is just possible that democracy in Church government was not so placidly assumed in New Testament times as modern commentators seem to think. The fact that the Holy



*At Sea.*

**D**EAR FAMILY: This is written aboard a naval vessel somewhere on the broad Pacific. I sailed from a West Coast port some days ago, en route to a foreign duty assignment in the Marine Corps that may take me to many far distant islands, all in the general direction of Tokyo. Whether or not I shall be able to send back letters to THE LIVING CHURCH FAMILY with any degree of regularity remains to be seen, but I shall do so if I can.

I wish I could tell you about this ship, but censorship regulations forbid. I can only say that she is a large one, and very interesting. I have met a few old friends aboard and made many new ones. Some are members of the ship's company; others, like myself, are passengers on their way to other ships, shore stations, or combat units. For example, of my two cabin mates, one is a lieutenant commander who is to take command of a destroyer, the other a Navy dentist who apparently hopes for a not-too-warlike billet, for he has brought his golf clubs with him.

On Sunday I attended my first church service on a ship of the U. S. Navy at sea. It was a most satisfying experience. The largest available space, the crew's mess room, was "rigged" in reverent and dignified manner, with a proper altar, altar cross, and candles. A portable organ furnished the accompaniment for the congregational singing. The chaplain, a Lutheran, conducted the service in fine manner, and gave an excellent brief sermon based on the parable of the Sower, which he titled *The Responsibility of Hearing*. It was direct and straightforward, taking its examples from situations familiar to officers and men in the naval service. The congregation, as large a one as the room could hold, took an active part in the singing and responsive readings and listened attentively to the sermon. Most impressive was

singing of that grand Navy hymn, "Eternal Father strong to save."

Later I called on the chaplain, and found him an attractive, likable, and devoted young man, deeply interested in his work and enthusiastic about its possibilities. His name is the Rev. George R. Brosius, and he is in his early twenties, apparently. He is a minister of the United Lutheran Church, and graduated last year from the seminary at Gettysburg, Pa. He went immediately into the Navy, and after his indoctrination course at Williamsburg, Va., was sent to the Naval Air Station at Norman, Okla. He has just come aboard this vessel, so this is his first tour of duty at sea. He loves it, and although he was commissioned in the naval reserve, he has applied for a transfer to the regular Navy and hopes to make the chaplaincy his life's work. I hope he receives a favorable response to his application, as I think he will make a first-rate naval chaplain, increasing in his usefulness as he gains in experience.

Chaplain Brosius described himself as a "High Church" Lutheran, but said that he kept his service very simple, because there are few Lutherans or Episcopalians in this ship's company, most of them being Baptists or Methodists from the South. Of course in addition to his services, there are many ways in which he can be of personal service to the men of the crew, and he is looking forward to getting to know each one of them individually. That is one advantage that a ship's chaplain has over the chaplain of a large Army or Marine unit that is constantly changing.

So much for this cruise. It has been in peaceful waters, now thoroughly controlled by our Navy, and for those of us who are passengers it has been as lazy and relaxing as a peacetime ocean voyage. The sea has been remarkably smooth and calm, and it seems difficult to realize that this is a ship of war, bound on a wartime mission. No doubt that will become much more apparent as she gets closer to enemy waters, but I am not going that far at present and will be going ashore at her first port of call. From there I shall try to write a further letter to THE LIVING CHURCH FAMILY in a week or two.

CLIFFORD P. MOREHOUSE.

*[Opinions expressed in this article are those of the author alone, and do not reflect the views of the Marine Corps, the Navy Department, or the naval service at large.]*

Spirit dwelt in the Church would not, to an ancient Christian, lead inevitably to the conclusion that His authoritative expression would be made by a popular vote.

**D**EMOCRACY depends on a fairly high level of common knowledge and agreed pre-suppositions, such as a rapidly growing body is not likely to have. It also depends, to a degree, upon the surrounding political climate. We think that the early Church was not in the least democratic in structure; but this does not mean that the 20th-century Church should go back to the paternalistic regime of the apostles. On the contrary, it should continue adhering, as the Anglican communion does, to the three-fold source of authority for its ministers and the representative system of government.

"An authority . . . given by the Spirit-indwelt corporate body" in any sense other than the action of the members of that body who had the authority themselves exists only in the minds of post-Reformation critics. There is nothing in the New Testament to suggest that the Church ever so much as thought of ascribing the power of ordination to the generality or totality of its membership. The people were consulted from time to time, but they were never looked to as a source of authority. Such a doctrine may be attractive for one reason or another; it might even be true; but it has no basis

whatever in the New Testament. The only ministry with any chance of being evangelical is the Catholic ministry.

There are many passages in the Book of Common Prayer which exhibit Anglican adherence to the Catholic doctrine of the ministry; but one of the most fully determinative is Article XXVI of the Thirty-Nine Articles, with the statement that those who minister the Word and Sacraments "do not the same in their own name, but in Christ's, and do minister by His commission and authority." Not the Church's commission, but Christ's. In a sense, this is an unprofitable distinction, for the Church is His mystical body and the bearer of the divine life in the world today. The distinction arises only when someone tries to say that the ministry commissioned by Christ is in some mysterious way less organically related to the Church than would be a ministry created by the non-ministerial portion of the Church. In the early Church, and in Anglicanism today, no tension exists between the three converging sources of ministerial authority—personal calling by the Spirit, approval (or formal election) by the people, ordination by the Bishop. All three, in their different ways, are important. None can rightly be dispensed with. But the authority which empowers the priest or bishop to act in Christ's name is Christ's, transmitted by a direct succession to which the Church through the ages testifies.

For the Christian priesthood is different from the Jewish

and pagan priesthoods in this salient respect: rightly speaking there is only one Christian Sacrifice, which cannot be repeated — the Sacrifice of Calvary; and only one priest, our Lord Jesus Christ, who can offer this Sacrifice. The Christian priesthood is a derivative one — derived, not primarily from the priestly character of the New Israel, but from the Lord Himself, who told His apostles to continue to present His one offering of Himself under the sacramental forms of bread and wine. The right to offer the Eucharist, the earthly representation of His sacrifice, could belong only to ministers chosen by Him and to assistants and successors designated by them. The New Testament is not conclusive as to the degree of formality surrounding the transmission of this authority by the apostles; indeed, it was only gradually that the full significance of almost every aspect of the Church's teaching and practice became understood. But the evidence that exists points to a careful choice and commissioning with prayer and the laying on of hands by the apostles of all who ministered in any way; and even if Churchpeople in general were at the beginning given the authority to offer the Eucharist (of which there is no evidence), they were not given the power to bestow the Holy Spirit (in fact, Simon the sorcerer tried to buy it from the apostles), and hence could not have passed the authority on to others.

The first clear-cut testimony as to the minister of the Eucharist finds its celebration made a function of the Church's regularly ordained ministry. What was done in the experimental days of "apostles, prophets, teachers, miracles, gifts of healing, helps, governments, diverse kinds of tongues" not to mention "presbyter-bishops" and "evangelists" is a fascinating field for scholarly speculations. But the point for the Church is that its apostolic ministry had the power to give and withhold the authority for performance of particular functions. And when the experimentation was over, the result was the three-fold ministry we know today. Apostolic authority was not at any time a generalized function of all Christian believers.

So, when Dr. Wedel says, "The doctrine of apostolic succession in its sacerdotal form must go," we think he is biting off a large chunk for the Christians of the world to chew. He asks that the Church not only give up the ministry that Christ founded but that it also give up the guidance of the early Church and the present-day teaching of about three-fourths of Christendom. If the popular-vote method were applied to the doctrine of "generalized authority," it is unquestionable that the Evangelical Protestants would be overwhelmingly outvoted. More hope for the final union of Christendom would be found in the opposite statement: "The doctrine of the vanishing apostolate must go."

### *For the Bereaved*

CASUALTIES are increasing these days, and the piteous cry, "Why did this happen to me?" of those who have been bereaved is becoming a part of Churchpeople's everyday experience. Bereavement comes to all — to those who have a vital contact with God, and to those who have never before walked the valley of the shadow, have never been forced to reexamine their relation to the divine providence.

Richardson Wright's article, "Why Did This Happen to Me?" [L. C., September 17th], seems to us to be of special value to this latter group. Written with deep sympathy, it yet shows that the coming of bereavement is a spiritual challenge, a call to root-growth in the spiritual life. It offers

something better than sympathy: comforting, in the Prayer Book sense; a way to temper our spiritual iron into tough, flexible steel.

Some readers have already requested reprints. If orders are received for 3,000, we shall be glad to reprint the article in four page pamphlet form, of a size suitable for folding and inserting in an ordinary envelope, at the following prices: 5 cents for single copies; 3 cents each in quantities of 5 to 100; and 2 cents each in larger quantities, plus postage. Please order early, if you want copies, so that production may be undertaken at once.

### *Anti-Popery*

IN THE non-Roman press, including (unfortunately) some Episcopal Church papers, an ever-livelier campaign of vilification of the Roman Church seems to be under way. There are quite a few things wrong with the Roman Church — theologically, devotionally, and politically — and perhaps it is worth while to dust off the indictment now and then. Certainly, such egregious efforts as that of the Roman Catholics to apply public pressure against Protestant missions in South America should be promptly and resolutely opposed.

But this is quite a different matter from carrying on a concerted drive to arouse hatred and fear. Some of the characteristics by which such a campaign can be recognized are these:

(1) Does the attacker assume that everything which is likely to increase the number of Roman Catholics in the world is wicked?

(2) Do ethically neutral activities come under attack (*e.g.*, urging Roman Catholics to vote, using billboard advertising, amassing endowments, hedging mixed marriages with restrictions)?

(3) Are elements of traditional Christian theology assumed to be obnoxious and wicked when Roman Catholics teach them (*e.g.*, eternal damnation, salvation in the name of Christ alone, the sinfulness of mankind)?

(4) Are universally enjoyed rights denounced when Roman Catholics use them (*e.g.*, the boycott, the application of group political pressure)?

(5) Are particular abuses magnified into general principles?

(6) Does the attacker set up an unreal and non-existent standard of denominational behavior and fault the Roman Catholics for not living up to it?

(7) Does the attacker call Roman Catholics Fascists? (This ridiculous charge gives the whole show away — the idea that an internationalist organization with a vested interest in peace should espouse Fascism is sheer balderdash.)

(8) Does the attacker betray an attitude of personal hatred which blinds him to the real motives of his enemies?

(9) Does the attacker conceal or ignore contexts and surrounding circumstances in discussing a particular offense?

(10) Is there a plentiful use of innuendo and forced interpretation of apparently harmless statements and actions?

The rise of anti-popery during the war is a peculiar phenomenon. It seems to have little relation to practical issues, except perhaps in the matter of the controversy between the USSR and Poland — and there the Roman Catholics are found on the side of the smaller nation! Perhaps the disease which in some quarters breaks out in a rash of anti-semitism or persecution of Negroes takes the form of anti-papalism in other quarters. It may be equally dangerous in this guise.

# The Church After the War

## II. The Problem of the Returning Ordinand

By the Rev. Bernard Iddings Bell, D.D.

AS SOON as general demobilization gets seriously under way, and one can begin to think of it now in terms of the not too distant future, there will apparently be a flood of officers and enlisted men, Army, Navy and Marines, who are going to offer themselves as candidates for Holy Orders in the Episcopal Church. Just how many there will be, no one knows exactly, but one may judge perhaps a little from the fact that one of our seminaries is now in touch with over 100 postwar prospective students who have made inquiry about terms of entrance once the fighting is done.

It is unfortunate that nothing was done by our Church authorities, until June of this year, to begin an attempt to get in touch with these men who think they may be called of God for the priesthood. The matter was brought to the attention of the Army and Navy Commission by several of the most successful of our chaplains a year ago. They felt, as others have long felt, that such men needed, while still in the services, a special type of spiritual care, participation in a common rule of life and in a shared scheme of intercession, and a source of advice to whom they could appeal—some source more cognizant of service difficulties than the usual bishop who, no matter how desirous to help, cannot do so adequately unless he himself has had military experience. At long last something of this sort is being undertaken by a committee just appointed by the Presiding Bishop. The chaplains are asked, and rectors at home, to forward to 281 Fourth Avenue, to the Rev. Dr. Almon Pepper, secretary of the committee, the names and military addresses of all candidates and potential candidates known to exist. The "Committee on the Post-War Ministry" consists, besides the secretary and the Presiding Bishop (chairman), of Dean Fosbroke of the General Seminary, Dean Kelley of Seabury-Western Seminary, Lt. Comdr. Leslie Glenn, USNR (now on sea duty), Bishop Hobson of Southern Ohio, and the Rev. Raymond Cunningham of Trinity Church, Hartford, Conn.

The Committee announces that it will make every effort to reach by mail all men reported to it as being possibly interested in the ministry, to keep in touch with them for the duration, to provide them with suggestions and books for general reading and study, and to see that each one, in so far as is possible, is personally interviewed by a representative of the Church.\*

This seems an admirable program, but a good many people are a little sceptical

\*The Committee has issued several booklets about the ministry, for soldier consumption. One is an admirable tract called "The Ministry and You" written by Fr. Stephen Bayne, the chaplain of Columbia University, now a Navy chaplain on duty. It is hard to imagine a more manly, penetrating, and demanding presentation than Fr. Bayne has written.

about its implementation. It must, apparently, be carried out by a committee made up of men every one of whom is already too occupied in difficult and time-exacting posts and whose executive, in particular, has as his main job the handling of the National Council's Division of Christian Social Relations, the task of which is to guide the Church as it deals with the intricate problems of economics, labor, business, politics, and international affairs—matters which cannot safely be slighted in times like these. Nor does it involve a disparagement of Dr. Pepper's efficiency in his real job to point out that he has hitherto had nothing whatever to do with the selecting and training of ordinands. He would seem to deserve not only our co-operation but also our sympathy in this extra work now laid upon him.

One may rejoice that at long last the Church authorities have set out to do something in the way at least of beginning to look up possible ordinands in the military forces; but one still regrets that those authorities still regard recruiting for the ministry as something that can be handled in the odd moments of men already over-busy about other matters. Perhaps this set-up has been dictated by a desire to save money. If so, it is a false economy.

### PROBLEM OF CHOICE

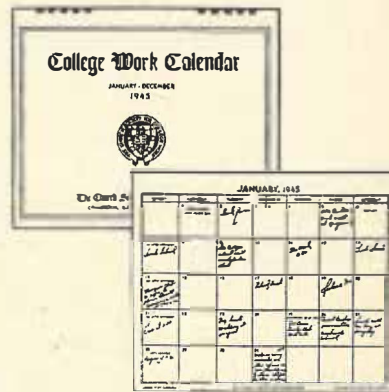
1. The first problem that comes to any one's mind who thinks about the matter even a little is that there will be a great many more of these candidates than the Church can profitably use during the coming decade or so. The primary need is to see to it that the best men who offer are accepted and encouraged and wisely advised, and that those are dissuaded whose desire may be great but whose quality is less marked. How and by whom shall the choice be made?

The Episcopal Church in America has had till now, and still has, no adequate agency for the choice and direction of candidates for Holy Orders. The Church of England has long had a central board of advice and examination; and if a proposed new method of handling the matter of ordination training, now before Convocation, is adopted, as it almost certainly will be, the central handling there will be even more direct and efficient. Our people have not liked the idea. Seven years ago a new American canon was proposed along the English model; but despite the endorsement of Bishop Strider, then head of General Convention's Joint Commission on Theological Study, it got nowhere. The choice of our priests is still, as in the past, in the hands of individual bishops and to some extent in that of the heads of the various seminaries. This is dubious procedure at any time. Bishops notoriously vary in wisdom, in education, and in ability to judge men. The seminaries also dif-

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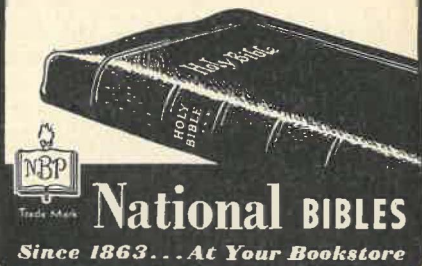
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# PENCE

As a result of an experiment we are making in a certain parish, some startlingly interesting figures are being tabulated. It all has to do with a decent, systematic use of the old Pence Can system which the late Bishop Stewart of Chicago began, we believe, back in his lifetime. A certain amount of money had to be raised for a certain essential purpose, and other methods had not availed. It is always hard for some of us to take up what seems on the surface to be smallish, picayune plans or ideas when we've been so used to the big, up-and-up, dash-off-a-check plans of raising our church budgets. The up-and-up stuff isn't working very well any more, that is, unless parishioners have learned to give in proportion to their incomes. Let's always adhere, of course, to our substantial Every Member Canvass plan and raise our budgets by pledges and weekly envelopes. But, when something slips, let's get back to simple, basic methods and really get in some money. So, it was necessary to raise some extra money, and we are trying to do it by the Daily Pence Plan, a penny at each meal from each person in each home. We won't be through this effort until October, but already we have seen some results that make our hearts leap in anticipation.

Pence? Yes, *pence!* Picayune stuff, that penny business, eh? Perhaps, but again, perhaps not. Let's look at some figures. Our Episcopal Church in the last LIVING CHURCH ANNUAL lists 1,520,394 communicants in the U. S. A. Well, we all weren't born yesterday, so let's lop off 250,000 from those figures to cover our "dead wood," our "back-sliders," our brethren who weakened at the knees spiritually, oh, several weeks or so after Confirmation and weren't worked on very hard, perhaps, by their parish priests to win them back, or those dear souls who keep going from church to church ever seeking just a rector whom they can rave over, and *not* sticking to their own parishes because "Father So-and-so doesn't celebrate as beautifully as Father Just-so." (We wonder what will happen if they don't ap-

prove of God when they get to Paradise.) That leaves us with 1,270,394 honest-to-goodness Episcopalians who really work at it. They gave a total of \$38,288,766.11 for last year. Sounds like a heap of money, doesn't it? But it isn't. It averages approximately \$30.00 per year per Episcopalian, or about 60c per week!!! Liberal stuff, eh? You just KNOW whether it is or not.

But to come back to this apparently picayune Pence business, just suppose in addition to our average of 60c per week per Episcopalian, we all put one cent per meal per person in an ecclesiastical sock (cans are OUT for the duration). Well, we'd raise the cute little picayune sum of over \$13,900,000, that's all. That is exactly one-THIRD of our normal givings, and if we raised that much *more*, "Two Eighty-one" would—well, you just imagine *what* they'd do, bless 'em!

Pence! Pennies! Trifles! Picayune! Baby stuff, eh? Well, you up-and-up check writers (who occasionally have writer's cramp) all the while you scornfully brush aside simple methods, listen to this:—

Our Lord never scorned simple things. He used mere bread and wine and water, and with them He continually feeds us with His Blessed Body unto Life Eternal! He used mere water and made the wine that changed his young neighbor's wedding feast from a tragic failure to a blooming success. He used clay and spittle and gave back a man his sight. He took a young boy's lunch and fed 5,000 people. So, He can take our picayune little old pennies each day and change our slightly self-sufficient Episcopal Church from a battling financial status, and make it an "Invasion Force" for Our Lord's Kingdom. Aye, and He can take our picayunish hearts and lives, and make them to blossom like a rose, if we will but let Him have them.

Pence! Bread and wine and water! Hearts! Lives! Heaven! Blessed be God! Blessed be His Holy Name!

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fer widely about standards, and as "good pickers." Some of them, alas, have only too apparently been willing to take, and graduate, almost anybody they could get, almost anyone whom a visnop wisneio to send. The general difficulty is peculiarly great when it comes to choosing service men, because a great many of the bishops have little direct knowledge of what the armed services do to men, for good or ill, and few of the seminary administrators have such knowledge either. This is nothing to the discredit of either the bishops or the seminary directors, but it is a fact, and one of serious implications.

A central board to study and handle candidates from the forces seems definitely desirable; but the opinion of those who have examined into the situation is that it will be impossible to persuade the Church to set one up on more than a voluntary basis, even if that much may be had. There ought to be one. It should have one or two full-time directors who have had service experience and who possess knowledge of what is involved in sound theological training. It is a truism that such a committee would have to command the confidence of both Anglo-Catholics and Liberal Evangelicals, as well as of that great bulk of the Church and its bishops which is unwilling to be tagged as of any specific school of thought. But probably the whole thing is impossible, the Church being the inchoate and party-split thing that it unfortunately is, and we shall have to go on depending on individual bishops and on the seminaries, as before.

### SEMINARY PROBLEMS

What are the seminaries doing then, since they will do most of the selecting and training that is done, to get ready? Some of them are facing the problems both of selection and training with great care; others seem hardly to have touched it, or even to realize that a problem exists. The Joint Commission on Theological Education has done nothing to help. Its new chairman, Bishop Angus Dun, is deeply concerned; but he is fully occupied just now getting into the work of a new, important, and exceedingly difficult diocese. Besides, as he points out, General Convention appropriates for the Commission only enough money to enable it to meet once in a triennium, with nothing for working expenses—a somewhat disgraceful oversight. Whatever the reason, the Joint Commission has done nothing and has no immediate intention to do anything, and the seminary problem cannot wait. The seminaries, even more surprising, have held no mutual conference among themselves about what ought to be done. Each is going it alone, at least so far. Such an inter-seminary conference is now being planned for some time this fall, however, which is all to the good although long delayed.

But such seminaries as are alert to what is soon in store for them have not been without benefit of counsel, if they chose to seek it. The American Association of Theological Schools, which includes the accredited schools of all denominations, has had a study committee at work for months now on this problem of the post-war student. Its recommendations have not been made public, and one speaks still a little in the dark; but conference with



some of those in charge of member institutions indicates that at least the following matters need consideration.

#### ENTRANCE REQUIREMENTS

1. The seminaries ought not to insist rigidly, most observers think, upon their ex-service students being the graduates of universities. There has long been doubt about that requirement anyhow. It is hardly enough. The bachelor's degree has been so cheapened in America that in itself it means nothing much. Many a "graduate" has never learned how to study, how even to read a book; in particular, shoals of them know no history to speak of and less philosophy, while almost none of them knows anything of Latin or Greek, the theological languages *par excellence*. Would it not be better to pay less attention to degrees and more to content of knowledge? The "service candidates" will vary in respect to such knowledge. Some "non-graduates" will have a good deal of it; some "graduates" will have none to write home about. Individual examination and study of each man can soon reveal what necessary background knowledge is lacking. In some cases the man can be sent to college (his curriculum controlled by the seminary and the college jointly); others may be taught intensively by the seminary itself. When the man is reasonably ready, then and not till then should he be admitted to theological studies, and this regardless of academic degrees or the lack of them.

2. Is there not a possibility of speeding the present work of the seminaries, partly by bringing them up to the moment in pedagogic methods (they have long been notoriously behind the times in this respect when compared with the better law, medical, and engineering schools), and partly by going onto an 11-month year (they now run between seven or eight and have a four or five month summer recess period—why, except that it is pleasant for the dons, no one seems to know)? It is entirely possible to do what is now being done in three "short" years during two longer ones, especially if lectures are done away with and there are substituted personal conferences, guided reading with written reports, tutorial supervision. In the case of a few very slow men, more time may be required and in the case of some of the more quick less will be needed, and that with no "cramming" devices.

#### CONDENSED CURRICULUM

Those who advocate this do not wish to cut the total time required in seminary, but rather to *condense what is now done* to make room: (a) for necessary preliminary training in history, philosophy, and languages, and (b) for clinical pastoral experience and teacher-training during the last of the three years spent in seminary. Something of what has of late years been done at the Cincinnati summer school in social problems by some seminarians on a voluntary basis ought to be done by them all by requirement. As for training in teaching, the new English scheme requires that every candidate for Holy Orders shall go through at least a full term of training (we call it a semester) in pedagogy in a good school of education. That this ought to be required

here is plain to anyone who watches the usual young priest (and too many a one of the older priests) stumbling about and malpracticing when he tries to teach either children or adults.

These ex-service ordinands mean business; they want and deserve more in three years than our seminaries have thought of giving men up to this time.

3. A very large number of the known candidates from the services are already married men, and more are quite properly contemplating delayed marriages as soon as they are discharged. These must "live out" with their wives. How can the spiritual unity of the seminary and its life of regular devotion stand this scattering "out of house" of a great part of the student body? This is a difficulty with us Episcopalians more than with most denominations, because we regard a seminary as "a school for recollected godliness systematically practiced," more than some of the other communions do. New methods must be devised to meet this difficulty. What?

4. It would be the height of cruelty to mix together indiscriminately in a single group, for living and disciplinary purposes, men who come from years of strictly ordered military life, used to expect and to obey direction, and students fresh from leisurely civilian universities. Most of the authorities on demobilization problems in the services themselves say that of course what the men will want is the more free life of the civilian, but that they must adjust themselves to it gradually. Some of the universities, for example Yale, are establishing special dormitories for service men for a year after they return. One at least of our own seminaries has decided to do the same, and to put those who live in it under the oversight of a man fully understanding of service ways and able to counsel the men during at least a year's adjustment period. The other seminaries might well follow suit, and use for this purpose some of the more successful chaplains, a number of whom would welcome a chance thereby to do some adjusting of their own. Separate hall or not, every seminary dean should have the help of an adviser who understands service conditions to "mediate discipline" to ex-service students.

#### TOUGHNESS, PHYSICAL AND MENTAL

5. The sedentary habits of the usual seminarian of the late past in this American church will not suit the returning service ordinands. As a matter of fact, those lazy ways have never been healthy nor conducive to righteousness for any seminarian, and they never have been characteristic of the men in the English theological colleges. Time must be allowed for compulsory daily and vigorous exercise, for getting out of doors, for blowing off physical steam. If this is not arranged for, there will be a lot of unnecessary psychoneurological disturbances, and possibly a bit of violence now and then to property and persons.

6. These men who come back, especially if the weaker brethren are weeded out, will know very well indeed how badly the Church has been doing its job. They will have seen only too clearly the general indifference of American manhood to religion. They will be under no illusion that to be a clergyman is to be honored and

respected by the rank and file of folks. They will know that the Church is fighting for continued existence, with its back to the wall, fighting against a deadly being-ignored that is worse than violent persecution. They will not regard the ministry as "an easy out." They will demand severe training, intellectual and spiritual. They will be *tough*. The seminary that tries to train them will have to be as tough as they are—direct, to the point, hard-working, hard-praying. In short the seminaries are going to have to stop being polite clubs of charming people following literary pursuits in a graduate-school atmosphere and become gymnasia which condition men to fight for God. Some of them know it.

7. The financial problem would seem to have been taken care of by the government in the "G. I. Bill of Rights," at least in so far as fees and keep go for the individual student; but the seminaries as institutions need new money, a lot of it and quickly, to enlarge staffs and to change over to more expensive non-lecture teaching methods. They can get it if they break from their accustomed easy-going ways and present a program and a teaching personnel adequate to meet the challenge involved in the service ordinand's return.



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**ARMED FORCES**

**Chaplain to Free French Army**

A clergyman of the Episcopal Church is serving as chaplain to the Free French military forces of Gen. Charles de Gaulle.

He is the Rev. Marcel Jean Brun, former rector of the French Church of St. Sauveur in Philadelphia, Pa., a pastorate he held from 1934 until 18 months ago when he volunteered as chaplain to the Free French. After a stay in London, he was sent to French Equatorial Africa and North Africa to minister to the soldiers there.

Now holding the rank of captain, the Rev. Mr. Brun is in this country to confer with the French Committee of National Liberation. He expects to go to France, where he was born, in the near future to rejoin the Free French forces.

**Former Chaplain to Assist  
 In Kenmore, N. Y.**

The Rev. Rudolph O. Liesenger, 1st Lt., U. S. Army, has received a medical discharge. Wounded in the African campaign, he will assist the Rev. Douglas M. Stoll at the Church of the Advent, Kenmore, N. Y., a parish located in a war plant area. His present address will be 485 Linwood Ave., Buffalo, N. Y.

**WAR PRISONERS**

**Tracy Strong Predicts  
 Delay in Repatriation**

Repatriation of war prisoners in Europe may not be completed for two years after the war ends, Dr. Tracy Strong, world director of War Prisoners Aid of the YMCA, told a press conference in New York. He predicted, however, that American prisoners would be sent home "much faster."

The YMCA executive has just returned from a two-month visit to England and Sweden, where he conferred with relief workers from prison camps in England and Germany. It was his fifth trip to Europe since the outbreak of the war.

"It is impossible to say just how rapidly our boys will come home. But they will be repatriated much faster than other United Nations prisoners," Dr. Strong said. "Excepting the British and Americans, it will take from six months to two years after the cessation of hostilities before we are through with rendering assistance to prisoners of war."

Morale among American prisoners in Germany, he declared, is high, but many British, French, and Belgian prisoners have become "browed off"—a term commonly heard in England to denote despondency. Few of the American prisoners, he explained, have been interned long enough for this to happen.

Referring to the killing of British prisoners in Germany last spring, Dr. Strong declared that there are very few cases of secret police interfering with the military

authorities in the German prison camps. The administration of camps is still a military responsibility, and the Geneva Convention is being observed, he added.

One problem of immediate urgency, Dr. Strong stated, concerns prisoners of Russian, Polish, and other nationalities forced to serve in the German armies, whose future is "extremely uncertain." There is also, he added, the abnormal plight of American soldiers interned in Switzerland and Sweden. Despite a certain limited freedom, these men are mentally unsettled because they do not have the advantage of activities such as are provided in internment camps to sustain morale.

**YMCA Plans Shipments to  
 Japanese-Held Prisoners**

Pending outcome of negotiations with the Japanese government through Swedish channels, the YMCA is holding in readiness for immediate shipment to the Philippine Islands 40 "units," each containing supplies for 200 prisoners of war, the War Prisoners' Aid of the YMCA reported in New York.

The Japanese government recently rescinded permission given the YMCA to send supplies into American war prison camps in the Philippine Islands.

**JAPANESE-AMERICANS**

**Presiding Bishop Addresses  
 Luncheon Group**

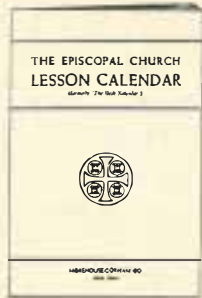
The Presiding Bishop, the honored guest at a luncheon sponsored by the Community Council at the WRA project at Hunt, Idaho, on September 18th, stressed that "in order to bring the world into closer relationship it is absolutely essential that people belong in neighborliness and brotherhood, as one family of the human race. . . ."

"During the 25 years I spent in Japan, I think the great thing I learned was, though we may differ in physical appearance, all people of all races are fundamentally human beings and alike in characteristics. As I look over the people who have influenced my life, who are worthy representatives of the human race, I can count as many people living in Japan as those living in America. . . ."

"America during the past 100 years has been trying to demonstrate that peace, neighborliness, and brotherhood belong to the family of human race. . . . Whatever race, whatever language, whatever traditions, we all belong to one great family of human society; so to speak, of Fatherhood of God and brotherhood of man. . . . Under the skin, we are all brothers.

"It has been a real privilege to be here with you and to realize that people within the relocation camps are making their contribution in solving the purpose of America. . . . In conclusion I have been tremendously proud of the Americans of Japanese ancestry serving in the American army. . . . their part in the solving of the problem of which I have been speaking."

## THE EPISCOPAL CHURCH LESSON CALENDAR



The 1945 Calendar contains the Order of Bible Lessons for daily Morning and Evening Prayer, arranged according to the Christian Year; the proper Psalms for every day of the year, selected for their use with the proper Lessons for the day; a Table of Lessons for Special Occasions; and a Table of Selections of Psalms.

The Red Letter Days shown are in accordance with the Prayer Book Calendar, and the Black Letter Saints' Days are in accordance with the recommendations made to the General Convention of 1925.

The Table of Psalms and Lessons used is the one adopted by the General Convention of 1943 and printed in the new Prayer Book. Size, 5¼ x 8 inches. Price, 25 cts.

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## BOOKS

JEAN DRYSDALE, EDITOR

### Convincing Evidence

CAN WE STILL BELIEVE IN IMMORTALITY? By Frederick C. Grant. Cloister Press. Pp. 151. \$2.00.

There are three questions Christians ask about immortality: What does the Bible say? What does modern science say? What is the answer of Christian faith? In this Religious Book Club selection, one of the foremost Biblical scholars and theologians in America has written a forthright and profound answer to these questions. In the first section, Dr. Grant makes full use of his Biblical scholarship to discover what the Christian Church has taught in its literature. If anyone thinks that the modern approach to the Bible destroys faith or doctrine, he will be challenged by this use of Biblical materials. In the light of what scholars have discovered, the author lets his sources speak for themselves.

The second section deals equally clearly with the discoveries of modern science, especially of biology, psychology, and philosophy. This is not the area where we can expect to discover proofs of immortality, for science deals with what we can see, feel, and test; and that is not the Christian doctrine. It is the third section which shows that there is a kind of evidence which is convincing to Christian faith and cannot be pushed aside. Belief in immortality is not an appendix to Christian doctrine, but comes clearly from the doctrine of man and the doctrine of God. This is required reading for clergy and laity alike.

RANDOLPH CRUMP MILLER.

### Pre-Marital Counseling

THE THRESHOLD OF MARRIAGE. Morehouse-Gorham, 1944. Pp. 31. 30 cts., \$3.00 per dozen.

This excellent booklet addressed to those about to be married has long been a favorite for clergy desiring to give printed counsel on marriage to their young people. Originally published in London by the White Cross League in 1932, it was enlarged and frequently reprinted by the Church of England Moral Welfare Council. Some time ago its circulation passed the 100,000 mark.

This is the first American edition, with a foreword by the Rev. Dr. Almon R. Pepper, executive secretary of the National Council's Division of Christian Social Relations. The substance is unchanged except for the elimination of references to the "Registry Office" and those portions of the English marriage service which do not appear in the American Prayer Book.

The booklet retains its admirable combination of Christian viewpoint and scientific accuracy, which makes it the most practical supplement to the pre-marital counseling required of our priests by the Church's canon on marriage. It is encouraging to have it available in a distinctly American form.

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OLYMPIA

Cathedral Reopens

"O Heavenly Father, who art the author of every good and perfect gift, we yield thee high praise and hearty thanks for Thy great goodness in restoring to us the privilege of worshipping Thee in this House of Prayer. As Thou didst put it into our minds to build, so give us courage and strength to finish what we have undertaken. Hasten the time when, freed from debt, completed in its outer fabric and beautified in its inner appointments, this Cathedral may be an ornament to Thy presence and a beacon to all who would worship and serve Thee in sincerity and truth. . . ." So prayed a multitude of people at the service of thanksgiving and rededication upon the reopening of St. Mark's Cathedral, in Seattle, Wash., Sunday, September 17th.

Speaking to his people not only as Bishop, but as acting rector of St. Mark's, the Rt. Rev. S. Arthur Huston, Bishop of Olympia, used as his text, St. Luke 17:5, "The apostles said unto the Lord, Increase our faith." Stating that even as the apostles' faith wavered, ours too, often flickers and grows weak—but that in this particular instance their faith was not wavering because calamity had overtaken them, *but because God's goodness had overwhelmed them.* "How often have we said, 'It is too good to be true' when some good news has been borne in upon us," said the Bishop, "and that is precisely what I said when we received that favorable response from our creditors which has given us the privilege of worshipping here today, and the opportunity to repossess this Cathedral which goes with it. I believe that God is today saying to you and me, 'I am giving you another chance.' If we get that conception of it we cannot fail. . . . We need more faith in God and more faith in ourselves. . . . In short, as I see it, our greatest need of the present moment is a renewal of our faith in ourselves,—not a bumptious self-confidence divorced from faith in God,—but an humble acknowledgment of ourselves as servants of God, the vision of ourselves as the agents of God to do His will—empowered not by the might of 'mine own right arm' as the Psalmist once said, but by the Spirit of God—ever operative in them that believe."

Churchmen from all over the diocese came to worship with the congregation of St. Mark's showing a united front of enthusiastic support of the Bishop and his plan for the Cathedral. It was a day of great rejoicing as shown in the faces of the people, the voice of the choir, and the tones of the great organ.

It will be remembered that three and a half years ago, the Mercantile-Commerce Bank and Trust Company of St. Louis, Mo., was forced to foreclose the mortgage. A short time later the building was used by the army for an anti-aircraft school. Permission has been granted by the mortgage company for the church to use the building for one year, rent free, during which time it is hoped that the

indebtedness will be erased. The Bishop is serving as acting rector until the first of the year or until such time as a new dean can be secured.

Special preachers who will be heard in the Cathedral this fall will include Bishop Dagwell of Oregon, Bishop Remington of Eastern Oregon, Bishop Cross of Spokane, Dean McAllister of Spokane, and the Rev. Lansing E. Kempton of Trinity, Portland, Ore.

SPOKANE

Convocation

"There will be no chance for a better world until we learn to renounce our corporate selfishness," said the Presiding Bishop in addressing the 52d annual convocation of the missionary district of Spokane on September 20th. "The victories of peace call for as much sacrifice as the victories of war, but it is a sacri-

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fice which we are less willing to undertake. The great problem of the future is to get nations to act as Christian as individuals."

The convocation celebrated the 20th anniversary of the accession of Bishop Cross. The Bishop was given a bound book containing over 700 individual letters of congratulations written by friends in all parts of the country.

A resolution adopted with but one dissenting vote vigorously opposed all legislation proposing to deny to loyal citizens of Japanese descent the rights and duties of their citizenship, or to loyal residents equal protection under the law. It denounced as "abhorrent to natural justice" the punishment of any individual for his racial inheritance, and called upon the clergy and laity of the district to demonstrate a Christian attitude toward racial minorities by both teaching and example.

Over \$5,000 was received in a district-wide offering for endowment of the episcopate, but the wisdom of the endowment scheme was challenged in a resolution calling for the appointment of a committee of laymen to reexamine the whole question.

Elected as members-at-large of the executive council: the Very Rev. Charles E. McAllister of Spokane, the Rev. Alvin B. Potter of Ellensburg, R. S. Butterfield, and David Knapp. Officers generally were reelected.

## SOUTHERN VIRGINIA

### Precedent

George B. Townsend of Petersburg, Va., a layman, is president of the standing committee of the diocese of Southern Virginia. He is the first layman to serve

in this capacity in this diocese and according to THE LIVING CHURCH ANNUAL is the only lay president of a standing committee in the entire American Church.

## NEW YORK

### Thanksgiving for Victory In Battle of Britain

By ELIZABETH MCCrackEN

More than 5,000 men, women, and children assembled in the Cathedral of St. John the Divine, New York City, on the afternoon of Sunday, September 17th, to join in the great Service of Thanksgiving for Victory in the Battle of Britain. In the long procession were details from the RAF, the British Navy, the British Merchant Seamen, and the Columbia



**COLLEGE STUDENTS NEED TO BE remembered, particularly in these war days when they are beset by new and disturbing problems.**

Do you have a son or daughter at a college listed here? Is there a boy or girl from your parish at one of these institutions? If so, do forward the task of your Church by helping it to carry on efficiently and effectively its College Work.

Write the student, giving him the name of his chaplain, as listed here. Write, also, the chaplain. He wants you to do this. He needs to know every Church youth at his college.

And finally, if you can, contribute financially to the work the chaplain is doing. You may send funds directly to him—or you may send them to the Church Society for College Work at Cranbrook, Bloomfield Hills, Michigan.

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**BROWN UNIVERSITY**—St. Stephen's Church, Providence, R. I.  
Rev. Charles Townsend, D.D., Rector  
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**BUCKNELL UNIVERSITY**—St. Andrew's Foundation, Lewisburg, Pa.  
Rev. J. W. Schmalstieg, Chaplain  
Sunday Services: 10:45 in Congregational Christian Church, North Third St.

**UNIVERSITY OF CALIFORNIA, L. A.**—St. Alban's Church, Westwood, Los Angeles, Calif.  
Rev. Gilbert Parker Prince, Vicar  
Sunday Services: 8, 9:30, 11 A.M.; Wed.: H.C. 11:45 A.M.; 1st and 3d Thrs.: 7:00 A.M., 2d and 4th Thrs.: 6:00 P.M.

**CARNEGIE INSTITUTE OF TECHNOLOGY**—The Church of the Redeemer, 5700 Forbes Street, Pittsburgh  
Rev. Francis A. Cox, D.D.  
Sunday Services: 8 & 11 A.M., 7:30 P.M.

**COLUMBIA UNIVERSITY**—St. Paul's Chapel, New York City  
Rev. Stephen F. Bayne, jr., Chaplain  
Sundays: 9, 11, 12:30  
Weekdays: 12 Noon

**CONNECTICUT COLLEGE, U. S. Coast Guard Academy**—St. James' Church, New London, Conn.  
Rev. Frank S. Morehouse, Rector  
Rev. Clinton R. Jones, Curate  
Sunday Services: 8 & 11 A.M.

**CORNELL UNIVERSITY, ITHACA COLLEGE**—St. John's Church, Ithaca, N. Y.  
Rev. Gerald B. O'Grady, Jr., Chaplain  
Barnes Hall: Sun. at 9 A.M., Wed. at 7:30 A.M.  
St. John's: Sun. at 8, 9:30, 11; Canterbury Club, Sun. at 5 P.M.

**DUKE UNIVERSITY**—Episcopal Church at Duke University, Durham, N. C.  
Rev. Henry Nutt Parsley, Chaplain  
Sunday services (for civilians, Navy V12, and Army groups): Holy Communion 9 A.M., Chapel; Interdenominational Service 11 A.M., Chapel; Canterbury Club 6:45 P.M.

**HARVARD UNIVERSITY, RADCLIFFE—MASS. INSTITUTE OF TECHNOLOGY,** Christ Church, Cambridge, Mass.  
Bishop Rhinelander Memorial  
Rev. Frederic B. Kellogg, Chaplain  
Sundays: 8, 9, 10 & 11:15 A.M., 8 P.M.; Canterbury Club: 6:30 P.M.

**UNIVERSITY OF IOWA**—Trinity Parish, Iowa City, Iowa  
Rev. Frederick W. Putnam, Rector  
Sundays: 8 & 10:45 A.M.; Canterbury Club: 4 P.M.  
Wednesdays: 7 & 10 A.M. H.C. in Chapel  
Holy Days as announced

**MILWAUKEE DOWNER, STATE TEACHERS**—St. Mark's Church, Milwaukee, Wis.  
Rev. Killian Stimpson, D.D., Rector  
Sundays: 8, 9:30 & 11 A.M.



ST. ALBAN'S CHURCH  
LOS ANGELES

**MINNESOTA UNIVERSITY**—Holy Trinity Church, 4th St. and 4th Ave., S.E., Minneapolis 14  
Rev. Lloyd W. Clarke, Rector and Chaplain  
Sundays: 8 & 11 A.M., 5 P.M.; Wed.: 7:45 A.M.

**UNIVERSITY OF NEBRASKA**—University Episcopal Church, Lincoln, Nebraska  
Rev. L. W. McMillin, Priest in Charge  
Sunday Services: 8:30 & 11 A.M.  
Others as announced

**N. J. COLLEGE FOR WOMEN**—The Church of St. John the Evangelist, New Brunswick, N. J.  
Rev. Horace E. Perret, Th.D., Rector  
Sunday Services: 8:00 & 11:00 A.M.  
Wednesdays and Holy Days: 9:30 A.M.

**UNIVERSITY OF NORTH CAROLINA**—Chapel of the Cross, Chapel Hill, N. C.  
Rev. R. Emmet Gribbin, Jr.  
Sundays: 8 H.C.; 11 Service & Sermon; 8 P.M. Prayers & Organ Recital

**NORTHWESTERN UNIVERSITY**—St. Thomas' Chapel, 2046 Sheridan Rd., Evanston, Ill.  
Chaplain: Rev. Alan W. Watts  
Mass: 9 A.M. Sunday; 7 A.M. Tues., Thurs., Sat.

**OCCIDENTAL COLLEGE**—St. Barnabas' Church, Eagle Rock, Los Angeles, Calif.  
Rev. Samuel Sayre, Rector  
Sundays: 7:30 & 11 A.M. On the Campus, 1st & 3d Sundays, 9 A.M. Canterbury Club

**OKLAHOMA COLLEGE FOR WOMEN**—St. Luke's Church, Chikasha, Okla.  
Rev. H. Laurence Chowins, Vicar  
Sundays: 8, 9:30, 11 A.M. Others as announced

**UNION COLLEGE**—St. George's Church, N. Ferry St., Schenectady, N. Y.  
Rev. G. F. Bambach, B.D., Rector  
Sundays: 8 & 11 A.M., 7:30 P.M.  
H.C.: Tuesdays, Thursdays & Holy Days, 10 A.M.  
Daily: M.P. 9:30 A.M., E.P. 5:00 P.M.

**WELLS COLLEGE FOR WOMEN**—St. Paul's, Aurora, New York  
Rev. T. J. Collar, Rector  
Sundays: 7:30, 9:45, 11:00 A.M.  
Holy Days and Fridays: 7:00 A.M.

**UNIVERSITY OF WISCONSIN**—St. Andrew's Parish, Madison, Wis.  
Rev. Francis J. Bloodgood, D.D., Rector; Curate, Rev. Gilbert H. Doane (in military service)  
Sundays: 7:30, 9:30 & 11 A.M. & 5:30 P.M.  
Weekdays: 7:00 A.M.; Tuesday: 9:30 A.M.; Saturday: 4:00-6:00 P.M. Confessions

**UNIVERSITY OF WISCONSIN**—St. Francis House and Chapel, 1001 University Ave., Madison, Wis. Episcopal Student Center  
Rev. Daniel Corrigan, Chaplain  
Sunday: H.C. 8 & 10:30 A.M.: Evensong 7 P.M.  
Weekdays: H.C. 8 A.M. on Mon. Tues. & Thurs.; 7 A.M. on Wed. & Fri. Evening Prayer 5 P.M. daily

## CLASSIFIED

### ANNOUNCEMENT

#### Meeting

**THE EIGHTY-SECOND** Annual Meeting of the Life and Annual Members of The Evangelical Education Society of the Protestant Episcopal Church will be held in the Board Room of the Platt Building, 130 South 22nd Street, Philadelphia 3, Pa., on Thursday, October 19th, 1944, at 3:45 P.M., for the election of officers, the amendment of by-laws, and the transaction of such other business as may be presented.—John Knight Shryock, General Secretary.

### ALTAR BREAD

**ALTAR BREAD** made at St. Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price and samples on application.

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### LIBRARIES

**LIBRARIES** of Religious Books and Sets purchased for cash. Write Baker's Book Store, 1019 Wealthy, Grand Rapids 6, Michigan.

**LIBRARY OF ST. BEDE,** 175 East 71st Street, New York 21, N. Y. Open Monday to Friday, inclusive, 2:00-5:30 P.M., and Tuesday evening, 7:30-9:30.

**MARGARET PEABODY** Lending Library of Church literature by mail. Return postage the only expense. Address: Lending Library, Convent of the Holy Nativity, Fond du Lac, Wis.

### LINENS AND VESTMENTS

**PURE IRISH LINEN.** Limited quantities of a few numbers are still available to Parishes needing replacements. Prices controlled by O.P.A. rules. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

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**THE LIVING CHURCH**

## DIOCESAN

University Midshipmen's School. Also there were detachments of all the Anglo-American patriotic societies in the city. The Royal Marine Band played the procession into the Cathedral at the beginning and out at the conclusion of the service. The procession of the forces and societies was followed by the customary Cathedral procession, augmented by many of the clergy of the diocese. Bishop Manning brought up the rear, wearing his scarlet convocation robes and the orders presented to him by the French, the Belgian, and the Serbian governments. The Bishop wore also the Cross of St. John of Jerusalem, which is a pectoral reliquary, containing a portion of the True Cross. Borne before the Bishop was the pastoral staff given to him by the Bishop and the diocese of London. The high altar was vested with the flag of St. George, red on white ground. On the altar was the ecclesiastical silver of the Royal Chapel of Savoy and the King's Alms Basin, the gift to the Cathedral of King George V. Among the many distinguished members of the congregation, with places in the presbytery, were consuls, vice-consuls and consuls-general of 17 nations, with other military and civilian representatives of the British Empire.

## CHANGES

### Appointments Accepted

**BAUDER, Rev. ERWIN HENRY,** formerly priest-in-charge of four missions in Armstrong County, Pa., is now vicar of St. Peter's Church, Brentwood, Pa., as of September 1st. Address: 102 N. Water St., Kittanning, Pa.

**FAIRFIELD, Rev. LESLIE L.,** is resigning as of October 1st as assistant for Army work at St. James' Church, Alexandria, La., to fill speaking engagements for Church headquarters. After three months he will be on the staff of the Cathedral, Havana, Cuba. Address: 200 Main St., Amherst, Mass.

**HAYES, Rev. RICHARD A.,** formerly rector of St. Matthew's, Chatfield, Minn., is now canon of St. Matthew's Cathedral, Dallas, Tex., effective October 1st. Address: 5100 Ross Avenue, Dallas 6, Tex.

**HENDRICKS, Rev. WALTER F., JR.,** rector of Zion Church, Manchester Center, Vt., and St. Paul's Church, Well, Vt., and priest-in-charge of St. John's Chapel, Manchester, Vt., and St. Margaret's Chapel, Middletown Springs, Vt., is to be rector of St. Mark's Church, Malone, N. Y., effective October 15th. Address: St. Mark's Rectory, Malone, N. Y.

**HORSTMAN, Rev. ELMER D.,** formerly in charge of missions at Chadron and Valentine, in the district of Western Nebraska, is now rector of St. Stephen's Church, Grand Island, Neb., effective September 17th.

**HOUGHTON, Rev. LEWIS,** formerly rector of St. Paul's, Peabody, Mass., is rector of Trinity Church, Haverhill, Mass., effective October 1st. Address: 23 Hamilton Avenue, Haverhill, Mass.

**IBBOTT, Rev. JAMES T.,** rector of Trinity Church, Halifax, Nova Scotia, will be rector of St. Paul's Church, Charlottetown, Prince Edward Island, effective October 15th. Address: St. Paul's Rectory, Charlottetown.

**JEWELL, Rev. GEORGE A. P.,** rector of St.

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## CLASSIFIED

### POSITIONS OFFERED

**CHOIRMASTER-ORGANIST** wanted. Experienced in boys and mixed choirs. State salary, age, and experience. Apply St. Luke's Church, Kalamazoo, Michigan.

**MOREHOUSE-GORHAM CO.,** New York office, wants man for position of chief accountant. Must have some knowledge of Federal and State tax problems. Apply by letter only, stating previous experience and salary desired. Member of the Episcopal Church preferred. Permanent position offered. Address The President, Morehouse-Gorham Co., 14 East 41st Street, New York 17, N. Y.

**ORGANIST AND CHOIRMASTER** desired for male choir of St. John's Church, Roanoke, Va. Address the Rev. Alfred R. Berkeley, Rector, Box 2057.

**WANTED**—Young or middle-aged woman to be children's worker in New York parish. To direct children's and youth activities. Lots of calling and personal visitation required. State age, training, and experience. Reply Box F-2910, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

**ORGANIST-CHOIRMASTER,** experienced, desires change. Also teacher of piano, organ and voice. Best of reference. Reply Box A-2908, The Living Church, Milwaukee 3, Wis.

**PRIEST,** Catholic, musical, middle-aged, married, invites correspondence with parish, preferably in East. Reply Box R-2909, The Living Church, Milwaukee 3, Wis.

### RECORD PLAYER WANTED

**THE FORT VALLEY COLLEGE CENTER** can use to advantage a Record Player and a Picture Machine, still or moving. If you can help us, please write Dr. J. Henry Brown, P. O. Box 544, Fort Valley, Georgia.

### RETREATS

**RETREATS** at St. Martin's House, Bernardsville, N. J., for groups or individuals. For information apply to the Acting Warden.

**RATES:** (A) Altar Bread, Anniversaries, Appeals, Births, Boarding, Deaths, Church Furnishings, Linens and Vestments, Marriages, Meetings, Memorials, Personals, Positions Offered, Radio Broadcasts, Resolutions, Special Services, and all other solid copy classifications, excepting only Positions Wanted: 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Positions wanted advertisements, 1 insertion, 4 cts. a word; 3 to 12 insertions, 3 cts. a word an insertion; and 12 or more insertions, 2 cts. a word an insertion. (D) Church Services, 25 cts. a count line (10 lines to the inch). (E) Minimum price for any insertion is \$1.00. (F) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

### IF YOUR COPY IS LATE

**Because of the uncertainties of wartime transportation, many periodicals will frequently be late arriving at destination. If your LIVING CHURCH does not reach you on time occasionally, please understand we are doing our best. The delay is caused by conditions arising after your copy has left Milwaukee.**

## CHANGES

Paul's Church, Martin's Ferry, Ohio, is to be rector of Grace Church, Hopkinsville, Ky., effective November 1st.

**JUKES, Rev. HERBERT**, rector of Stepney and Spring Hill Church, Wicomico County, Md., will be rector of St. Peter's Parish, Poolesville, Md., effective October 1st. Address: St. Peter's Rectory, Poolesville, Md.

**KNAPP, Rev. CHARLES T.**, formerly chaplain to the Bishop of Long Island and diocesan director of youth work, is now rector of the Church of the Resurrection, Richmond Hill, L. I., N. Y. Address: 85-01 118th St., Richmond Hill 18, N. Y.

**PRITCHETT, Rev. ARTHUR E.**, rector of the Church of the Advent, Lakewood, Ohio, is to be assistant at St. Paul's Church, Akron, Ohio, effective October 14th. Address: c/o St. Paul's Church, Akron, Ohio.

**RICE, Rev. NORMAN S.**, formerly rector of St. Paul's Church, Grand Rapids, Mich., has been assistant rector of the Church of Our Saviour, Akron, Ohio, since October 1st. Address: c/o Church of Our Saviour, Akron, Ohio.

**TWITCHELL, Rev. NORRIS**, formerly missionary in the San Luis Valley, Colo., has gone to Grace Church, Colorado Springs, Colo., as curate to the Rev. J. Lindsay Patton. Address: Grace Church, Tejon at Monument, Colorado Springs, Colo.

**WHITING, Rev. ROBERT W.**, recently ordained deacon, began his work in the San Luis Valley with headquarters at Alamosa, Colo., on September 17th.

### Ordinations

#### DEACONS

**ALBANY**—**FRANCIS A. WILLARD, JR.**, was ordained to the diaconate on September 22d in the Cathedral of All Saints by Bishop Oldham of Albany. He was presented by the Rev. Loren N. Gavitt; the Very Rev. H. S. Kennedy preached the sermon. He will complete his seminary training at Nashotah House.

**LONG ISLAND**—**RICHARD LAWSON SUMNER** was ordained to the diaconate on September 21st in St. Luke's Church, Forest Hills, L. I., by Bishop de Wolfe of Long Island. He was presented by the Rev. G. W. Hobbs; the Rev. Robert P. Casey preached the sermon. He will be curate at St. Luke's, Forest Hills. Address: 85 Greenway South, Forest Hills, N. Y.

**OREGON**—**DAN A. N. BACOT** was ordained to the diaconate on September 12th in St. Stephen's Cathedral, Portland, Ore., by Bishop Dagwell of Oregon. He was presented by the Rev. C. E. Sayre; the Very Rev. Charles M. Guilbert

preached the sermon. He will continue his seminary training at the Church Divinity School of the Pacific.

### Resignations

**REILLY, Rev. J. E.**, has resigned the locum tenency of St. Mary's Church, Haddon Heights, N. J., and will spend the winter in St. Petersburg, Fla.

### Changes of Address

**MARTIN, Rev. ROBERT DOUGLAS**, curate at Christ Church, West Haven, Conn., has changed his mail address from Rosemary Court, Woodmont, Conn., to Box 135, West Haven, Conn.

**SMITH, Rev. H. LEWIS**, is at Holy Trinity Church, Box 1267, Hobbs, N. M., instead of Pecos, Tex.

### Correction

In the obituary notice of the Rev. Dr. **HERBERT MCKENZIE DENSLOW**, in **THE LIVING CHURCH** for September 17th, the name of one of Dr. Denslow's daughters was incorrectly given. The name is Mrs. Frederick D. Graves.



# CHURCH SERVICES



**GO TO CHURCH!** That slogan, sounded round the world, might well put an end to the world's chaos. The rectors of leading churches listed here urge you to put the slogan to work in your own personal world. Use it on your friends.

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**CHICAGO**—Rt. Rev. Wallace E. Conkling, D.D., Bishop; Rt. Rev. Edwin J. Randall, D.D., Suffragan Bishop  
Church of the Atonement, 5749 Kenmore Avenue, Chicago 40  
Rev. James Murchison Duncan, Rector; Rev. Alan Watts  
Sun.: 8, 9:30 & 11 A.M. H.C.; Daily: 7 A.M. H.C.

**DELAWARE**—Rt. Rev. Arthur R. McKinstry, D.D., Bishop  
All Saints' Church, Rehoboth Beach  
Rev. Nelson Waite Rightmyer  
Sun.: 8, 9:30, 11; Weekdays: 7:45, 8, 5  
St. Peter's, Lewes, Sun.: 9:30

**LOS ANGELES**—Rt. Rev. W. Bertrand Stevens, D.D., Bishop; Rt. Rev. Robert Burton Gooden, D.D., Suffragan Bishop  
St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.  
Rev. Neal Dodd, D.D.  
Sunday Masses: 8, 9:30 and 11

**LOUISIANA**—Rt. Rev. John Long Jackson, D.D., Bishop  
St. George's Church, 4600 St. Charles Ave., New Orleans  
Rev. Alfred S. Christy, B.D.  
Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

**MAINE**—Rt. Rev. Oliver Leland Loring, Bishop  
Cathedral Church of St. Luke, Portland  
Very Rev. P. M. Dawley, Ph.D.; Rev. C. L. Mather; Rev. G. M. Jones  
Sun.: 8, 9:30, 10, 11 & 5; Weekdays: 7:30 & 5

**MICHIGAN**—Rt. Rev. Frank W. Creighton, D.D., Bishop  
Church of the Incarnation, 10331 Dexter Blvd., Detroit  
Rev. Clark L. Attridge  
Weekday Masses: Wed., 10:30; Fri., 7; Sunday Masses: 7, 9 & 11

**NEW YORK**—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop  
Cathedral of St. John the Divine, New York  
Sun.: 8, 9, 11, Holy Communion; 10, Morning Prayer; 4, Evening Prayer; 11 and 4, Sermons; Weekdays: 7:30 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer; Open daily 7 A.M. to 6 P.M.

Church of the Ascension, Fifth Ave. & 10th St., New York  
Rev. Donald B. Aldrich, D.D., rector (on leave; Chaplains Corps, U. S. Navy)  
Rev. Vincent L. Bennett, associate rector in charge  
Sun.: 8, 11; Daily: 8 Communion; 5:30 Vespers, Tuesday through Friday

Church of Heavenly Rest, 5th Ave. at 90th St., New York  
Rev. Henry Darlington, D.D., Rector; Rev. Herbert J. Glover; Rev. George E. Nichols  
Sun.: 8, 10 (H.C.), 11, M.P. & S., 9:30 Ch.S.  
Weekdays: Thurs. & Saints' Days, 11 H.C.; Prayers daily 12-12:10

Chapel of the Intercession, 155th St. and Broadway, New York  
Rev. Joseph S. Minnis, Vicar  
Sun.: 8, 9:30, 11 & 8; Weekdays: 7, 9:40, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22  
Rev. Geo. Paull T. Sargent, D.D., Rector  
Sun.: 8 Holy Communion; 9:30 and 11 Church School; 11 Morning Service and Sermon; 4 P.M., Evensong, Special Music. Weekdays: 8 Holy Communion; also 10:30 on Thurs. & Saints' Days. The Church is open daily for prayer.

St. James' Church, Madison Ave. at 71st St., New York  
Rev. H. W. B. Donegan, D.D., Rector  
Sun.: 8 Holy Communion; 11 Morning Service and Sermon. Weekdays: Holy Communion Wed., 8 A.M. and Thurs., 12 M.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York  
Rev. Grieg Taber  
Sun. Masses: 7, 8, 9, 10, 11 (High)

### NEW YORK—(Cont.)

St. Thomas' Church, 5th Ave. and 53rd St., New York  
Rev. Roeliff H. Brooks, S.T.D., Rector  
Sun.: 8, 11 A.M., and 4 P.M. Daily Services: 8:30 Holy Communion; 12:10, Noonday Services; Thurs.: 11 Holy Communion

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communions 8 and 9 (Daily 8); Choral Eucharist and Sermon, 11; Vespers, 4

Trinity Church, Broadway and Wall St., New York  
Rev. Frederic S. Fleming, D.D.  
Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except Saturdays), 3

**PENNSYLVANIA**—Rt. Rev. Oliver J. Hart, D.D., Bishop  
St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia  
Rev. William H. Dunphy, Ph.D., Rector; Rev. Felix L. Cirlot, Ph.D.  
Sun.: Holy Eucharist, 8 A.M.; Matins 10:30 A.M.; Sung Eucharist, 11 A.M.; Evening Prayer, 4 P.M.  
Daily: Matins 7:15 A.M.; Holy Eucharist 7:30 A.M.; Evening Prayer & Intercessions 5:30 P.M.; Confessions: Saturdays 4 to 5 P.M. and by appointment

**RHODE ISLAND**—Rt. Rev. James DeWolf Perry, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop  
Trinity Church, Newport  
Rev. L. L. Scaife, S.T.D., Rev. L. D. Rapp  
Summer Schedule: Sun.: 8, 11 A.M., 7:30 P.M.; Tues. & Fri., 7:30 A.M., H.C.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop  
St. Agnes' Church, 46 Que St., N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30. Mass daily: 7; Fri. 8 Holy Hour: Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington  
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.  
Sun.: 8 H.C.; 11 M.P.; 6 P.M. Y.P.F. 8 P.M., E.P.; 1st Sun. of month, H.C. also at 8 P.M. Thurs. 7:30; 11 H.C.

**WESTERN NEW YORK**—Rt. Rev. Cameron J. Davis, D.D., Bishop  
St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.  
Very Rev. Edward R. Welles, M.A., Dean  
Sun.: 8, 9:30, 11. Daily: 12, Tues. 7:30. Wed. 11

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