

# The Living Church

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

## **Our Church and Christian Marriage**

*A. B. Kinsolving*

Page 15

## **The Faith and Modern Criticism**

### **II. The Main Results of Modern New Testament Criticism**

*Felix L. Cirlot*

Page 10

## **Beggars or Confessors?**

*Richardson Wright*

Page 9

## **Dr. Temple's Latest Book**

*Bernard Iddings Bell*

Page 13



*Perry-Pix*

## **ST. PETER'S, SALISBURY, MD.**

The 474 communicants of St. Peter's freed their beautiful church of a \$20,400 debt in a campaign begun at the annual parish meeting on Easter Monday. The Rev. Nelson M. Gage is rector.

# LETTERS

## Pence Program

**TO THE EDITOR:** We should like to add our bit of evidence to the hypothetical statistics to prove that pence is not "picayune business" as set forth in the advertisement of Ammidon & Company in the October 1st issue of *THE LIVING CHURCH*.

The writer of the advertisement is correct in his belief that the pence can system was started by Bishop Stewart in the diocese of Chicago. The date was 1933 when the country was in the grip of the well-known depression. Lest anyone may have gathered the impression that the Bishop's Pence program in the diocese of Chicago is a thing of the distant past, we would like to point out that it is very much alive as it enters its 12th year this fall. The writer of the advertisement states that they are making an "experiment" of pence in a certain parish. As far as we are concerned, the pence plan is not an experiment, but a proved success. The ad writer has put his finger on the vital point of the problem when he refers to "a decent, systematic use of the pence can system."

Adding our evidence entirely on the material side, and ignoring the great spiritual implications of the Bishop's Pence plan, the program in this diocese will have raised over \$231,000 (more than 23 million pennies) in 11 years. These too are not picayune figures. We were disappointed in the statement in the advertisement that "we won't be through this effort until October." Why stop then? Many of our critics back in 1933 thought that we would be through our effort within six months. The program, however, was originally contemplated as a permanent fixture and so far as we can tell now it is

going on into perpetuity. Why do we think this? Well, after 11 years of continuous operation, when one might expect that the impetus of original enthusiasm might have worn off, we find that our June Pence Sunday (we have five Pence Sundays a year on which the pence cans are collected) was the best June period in the 11 years of the pence. That period was also the 13th consecutive one on which the returns were higher than the same period the year before.

The pence program in this diocese will this year raise some \$25,000 which is about one-half of the budget of the diocesan Church Extension Department. The pence money does not go into the budget, but is divided on one hand between the bishop to meet many emergencies and to carry on important forward work and on the other hand the participating parishes and missions.

To add further evidence of the vitality of the pence program, at least as it is carried on in this diocese, is the interesting fact that at the 10th annual meeting of the pencemen last fall 600 people from all parts of the diocese attended. This was the largest such event in the diocese during the year. Bishop Conkling clinches our evidence when we quote from an article he wrote for *Advance* magazine, the official publication of the diocese of Chicago, upon celebration of the 10th anniversary of the Bishop's Pence: "No other diocesan activity has won such widespread and continuous support. Usually if there is some project for general participation, we cannot count on much over 50% of our stations sharing in it—certainly not at the very best more than 70%. In contrast with this, at present about 95 of our parishes and missions actively participate in the Bishop's Pence, or

well over 80%. Here surely is proof that the people of the diocese still believe in the pence."

Perhaps the most interesting and, to some people, most unbelievable phase of this whole program is that all the emphasis on pence which has been necessary to produce the satisfactory results has not adversely affected other income of the church. The United Thank Offering, of which some still feel the pence program is a competitor, though we believe it is an ally, had in this diocese in the year 1944 the largest spring ingathering in the last 12 years.

S. A. LYMAN.

Chicago.

## "What the Episcopal Church Believes"

**TO THE EDITOR:** As a former priest of the diocese of Chicago, and a diligent student of theology for many years, I was interested in the statement "What the Episcopal Church Believes," [L. C., October 22d] as offered by the School of Religion at St. Luke's, Evanston, Ill. We need something like this very much, but before using it I would revise it as follows:

Article 1: On the divine revelation, change the word "fully" to "supremely" as "fully" suggests exclusion of all other sources of divine revelation.

Article 4: Change to "We believe the Bible was produced by inspired men of God, and contains all things necessary to salvation. The teachings and customs of the Episcopal Church are based upon Holy Scripture, and the teachings and customs of the Church universal throughout the centuries." To quote the late Bishop of Pretoria, "God

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## LETTERS

never inspired books, He always inspired men." It is unfortunate that the word Catholic has only one meaning for the majority of people, in the Church and out. There is nothing we can do about it except gracefully use the word universal.

Article 5: Omit "the Faith once delivered to the saints." A careful exegetical study would indicate that its use is not suitable here.

Article 6: Since no mention is made elsewhere of the "communion of saints" the wording here could be changed to "We believe that an intelligent workable religion based on God's revelation and the fellowship of the Church is essential to everyone." I think "fellowship" is better than "teaching." This phrase "the Church teaches" is frequently a cover for historical ignorance, and that laziness which evades the labor of research. My personal reaction to the priest who constantly tells me "The Church teaches" is to ask him "When? Where?" "On what historical occasion?" and "To what group?" Nine times out of ten no answer has been forthcoming, except irritation that anyone should question his statement.

Article 8: The statement about the war seems to me unnecessary and a comment better omitted.

Article 9: I think I would rather omit "only." The development of a Christian character looks much more hopeful and promising. The word "only" suggests that if God in His providence does not see fit to set us individually apart for His grace, we might as well give up.

(Rev.) WILLIAM J. H. PETTER,  
Chaplain, 42d Bn., T.S.G.

Greenville, Tex.

### The Episcopal Church

TO THE EDITOR: For some time THE LIVING CHURCH in its editorials and contributed articles has spoken of this American Church as the Episcopal Church, by which name, also, people generally, whether they are Episcopalians or not, refer to this Church. Here then is a name for the Church, which cannot offend nor arouse antagonism in any school of Churchmanship, high, low, or broad.

There is, furthermore, a special virtue in the title the Episcopal Church, inasmuch as it expresses precisely and clearly what this Church stands for: namely, the episcopate. And behind that frank statement in its official name would be the implication that this Church has no intention of departing from the faith "as this Church hath received the same." Such an understanding would go a long way in raising the theological barometer among Churchmen, which has fallen to alarmingly low levels in some quarters of late.

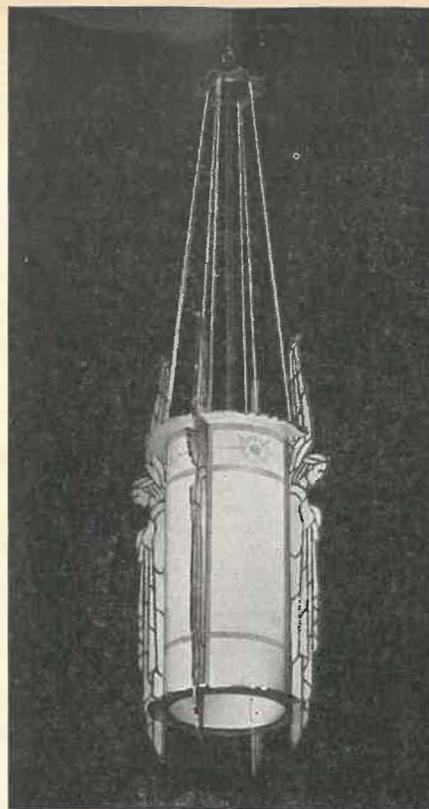
All credit and appreciation are due to THE LIVING CHURCH in leading the way to a wise and conservative title for this American Church. At the present time much is being said and written about postwar plans for reconstruction in much needed ways. Surely peace and unity in its own borders are much to be desired in "the Episcopal Church."

(Rev.) EDMUND S. MIDDLETON,  
Baltimore, Md.

### Appreciation

TO THE EDITOR: Please let me use this column to express my appreciation to the Rev. F. S. Eastman, secretary of the St. Philip's Society of West Stockbridge, Mass., for 435 lbs. of books collected in the diocese of Western Massachusetts for the Fort Valley College Center.

(Rev.) J. HENRY BROWN,  
Fort Valley, Ga.



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## STRICTLY BUSINESS

**SETTING FOR A MYSTERY:** It was late at night and I was walking past St. Anne's Maternity Home, which is situated on 69th and Lexington in Manhattan, adjacent to the New York Foundling Hospital. The first floor windows of the maternity home are just level with my head. One of the windows was open wide. A car was parked at the curb opposite. A young man had apparently just put something into the car and was turning back to the open window. His hat brim was pulled far down and his top-coat collar far up. As he started toward the window, I noticed two suitcases sitting on the sill. Think this an unusual way for any one to leave a maternity home, I slowed my steps and, when I came opposite the window, stretched and looked in. There stood a fat, short, dark man with a ring of black hair around a bald dome. He had apparently just got up from the bed.

That's all there is. I couldn't tarry longer without making myself obnoxious. You figure out what was going on.

\* \* \*

**ONE FESTIVAL DAY** a friend of mine took his three-year-old son to a church considered "rather high." The priest wore a red cope. It was the boy's first experience with the Episcopal Church but he'd been studying comic magazines for six months. "Oh," he exclaimed, in that nave-piercing voice little boys have, "there's Superman!" and his eyes popped as he waited for his hero to take off.

\* \* \*

**ST. MARY OF THE ANGELS,** Hollywood, the Rev. Lester M. Morse, assistant, is another of a good number of churches that are urging every Church School teacher to subscribe to **THE LIVING CHURCH.** Immediate cause is of course the new column on Christian education. Says Fr. Morse: "Of course when folks really know 'Vic' Hoag they know what a grand job he does at everything and look forward to any of his helps."

\* \* \*

**WHEN ANNE DANIELS,** eight-year-old daughter of Bishop Daniels of Montana had a birthday recently she asked her guests not to bring gifts but if they insisted to bring a dime instead. And the little girls did, and two dollars was accumulated. This was sent to **THE LIVING CHURCH** for our Nursery Shelter at Barton Place, England. Every night Anne has been praying for the children in the Shelter, and her most prized birthday card is one reading: "May all the Annes of England have a happy birthday too."

*Leon McCauley*

Director of Advertising and Promotion

# The Question Box



• *If a Catholic Churchman moves to a place where there is no Episcopal Church where should he attend services—Presbyterian, Methodist, or Roman Catholic Churches?*

Our grandfathers would have had no difficulty with this question. If there was no parish or mission they gathered the family together, or as many Church families or individuals as they could find. Then one of the group read the Morning Prayer appointed for that day, with or without a printed sermon from some well-known priest. Many parishes, and some dioceses, got their start from such a group.

A Catholic Churchman does not want to worship simply as an individual, or group of individuals, but as taking part in the worship appointed and carried out by his Church on that day all over the world. Therefore the Methodist or Presbyterian Church does not satisfy his need.

An Anglo-Catholic present at a Roman Mass, from which he has been officially excluded by that portion of the Church Catholic by which the said Mass is offered cannot for that reason be offering liturgical worship. He is simply worshipping as an individual, just as he would be in a Protestant congregation.

He does not, then, fulfill his Catholic obligation to assist at Mass. The notion that he does so is one of the numerous undesirable by-products of the expression "to hear Mass." He cannot make a sacramental Communion. He cannot make an act of Spiritual Communion with a Church which refuses him the act of visible Communion. In fact the Roman rules forbid the priest to celebrate in his known presence for fear he might do so, though many Roman priests tacitly ignore this rule.

So having said the appointed Matins with his family, our isolated Anglo-Catholic should read aloud the Epistle and Gospel, and then all present should make a silent act of Spiritual Communion. They might be able so to time their cottage service as to be able to listen to a broadcast by the Episcopal Church of the Air, or a sermon by one of our broadcasting parishes. If no radio is available there are many good printed sermons and devotional books which could supply the need for instruction.

• *Can you give me a definite statement as to what churches are in communion with the Episcopal and Anglican Churches?*

The only non-Anglican Churches with which the Episcopal Church is definitely in communion are the Old Catholic Churches united with the See of Utrecht. An exception must be made for the Polish

National Catholic Church which, although in communion with Utrecht, retains a certain degree of independence of action and has not as yet given synodical consent to the union.

With the Eastern Orthodox Churches, some of the separated Eastern Churches, the Polish Old Catholics and the National Church of Sweden, there exists a vague sort of mutual accommodation. It is not such as to entitle an Anglican to his Communion by inherent right, but arrangements can be, and sometimes are, made with individual priests.

• *What was the approximate date and duration of the most recent period (prior to 1833, of course) when conditions prevailed in England such as it was the purpose of the Oxford Movement (the "Catholic Revival") to restore?*

The Catholic Revival did not and does not aim at restoring the conditions of any period of the past. Its aim is to recall the Anglican Church in the present and the future to a full sense of her Catholic character as expressed in her Liturgy, Law, Creeds, and Articles. The appeal to the Church is not to get back to her past, but to get back to herself.

So there is no period in English Church history which we would like to live over. We appeal to the past for evidence that this conviction of the Catholic nature of Anglicanism is not something imported by the tractarians in 1833, but has always been characteristic of the Church, the source of her strength when strongest, the preserver of her life when weakest. We ask her members to live out now the implications of this Catholicity, so that in the future the flowering of the Kingdom may appear.

• *Is there any ruling in the canons of the Church as to what purpose the unpledged or "loose offering" at the early Sunday morning service is used for? Is there ever an occasion when the priest celebrating appropriates it for his own personal use?*

In many parishes the undesignated offerings at the early services is given to the rector as his Communion alms, instead of that at one of the principal services each month, as provided in Canon 44, Section 2, Paragraph D. This is not for his personal use, but to provide him with a discretionary fund for "such pious and charitable uses" as cannot very well be made the subject of a vote in vestry.

If in any place the celebrating priest takes these offerings for his own use, it is probably in accordance with some special agreement with the vestry.

TWENTY-THIRD SUNDAY AFTER TRINITY

## GENERAL

### EPISCOPATE

#### Bishops Perry, Kroll to Resign

The Presiding Bishop has received the resignations of Bishops Perry of Rhode Island, and Kroll of Liberia. Bishop Perry's resignation refers to his having attained the age of 72 years, while Bishop Kroll's resignation is on account of his health. He is 70 years old. Both resignations will be acted upon at the next meeting of the House of Bishops, which will be held in Birmingham next January.

### WORLD COUNCIL

#### American Committee Replaces Joint Executive Committee

"The Christian Church is at last getting the vision of what it can accomplish by its many denominations really working together," says Dr. Douglas Horton, chairman of the newly constituted American Committee for the World Council of Churches. This committee will take over and continue the work which up to now has been carried on by the "Joint Executive Committee of the American Sections of the Life and Work and Faith and Order Movements."

This Joint Executive Committee was set up in 1937, after the Oxford and Edinburgh Conferences of Church leaders, to carry forward in America the ecumenical program which they had projected. It has long been referred to as the World Council. This is really premature, Dr. Horton pointed out, since the present war inter-

vened to prevent completion of the World Council of Churches organization. However, the "World Council in Process of Formation" has maintained headquarters in Geneva, Switzerland, and has carried on a full program. Eighty-five communions in 29 countries are now members. Twenty-seven Catholic and Protestant groups have associated themselves with the American organization. Dr. Henry Smith Leiper, who has been the executive secretary from the beginning, will continue in that capacity with the reorganized committee.

The American Committee immediately set up a Commission for World Council Services, which will channel help from American churches in a united effort to restore church life in Europe.

It is estimated that at least \$50,000,000 will be needed to reconstruct church life in Europe.

"Many American churches will naturally want to give special help in funds and personnel for the aid of their sister churches in Europe," said Dr. Horton. "But along with broadened geographic and political horizons, Christians are getting a broader vision of the meaning and responsibilities of their faith, and are determined to see the theory of Christian unity and brotherhood put into actual practice. As visible proof of this, American Protestants will send at least \$500,000 during the current year to help churches of Europe. It will go as a united gift from American Protestants and will aid churches overseas, regardless of denomination, to re-establish their programs of service—both physical and spiritual.

"Men of many faiths have worshipped together in military and in prison camps, and have discovered that they have one God. They have met Christians of other lands and other creeds and have discovered that the ties which bind them together are stronger than any influences which separate them. No narrow concept of Christianity will ever again satisfy these returning soldiers. Denominations will have their place, and a useful one, in our future concept of Christianity. They represent many roads, which satisfy various types of mind. But our spiritual goal is the same, and we must help each other along the way.

"During the war years, help has been going out from the Geneva headquarters through the chaplaincy commission which reaches into the prison camps; through the refugee commission, which has cooperated in the care of thousands of homeless wanderers from all parts of occupied Europe; through the commission on literature,

which has helped make the Scriptures available to many war victims; and through the Central Bureau for Inter-church Aid, which has sent food packages (and sometimes even packages of coal) to stricken parsonages."

### PUBLIC AFFAIRS

#### CIO Pamphlet Stresses Labor And Religious Coöperation

The CIO's Department of Education and Research has issued a pamphlet entitled *Labor and Religion* to correct "a false conception around the country to the effect that organized labor is not friendly to organized religion." The pamphlet features statements in support of labor by Protestant, Roman Catholic, and Jewish leaders.

Pointing out that spokesmen of organized religion have frequently acknowledged the right to labor to organize, the pamphlet quotes the favorable attitude of the Federal Council of Churches, Pope Pius XII, the Central Conference of American Rabbis, and the Rabbinical Assembly of America.

In a letter to clergy and laity accompanying the pamphlet, Kermit Eby, assistant director of education for the CIO, suggests that the basic difference between labor organizations and church organizations "may be that the former has emphasized social justice through concrete action, while the latter has emphasized the abstract ideal." He adds that the pamphlet was designed "with the idea of narrowing this breach and bringing the

## 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  
PAUL B. ANDERSON.....Associate Editor  
LEON McCauley.....Director of Advertising and Promotion  
MARIE PFEIFFER.....Business Manager  
MARY MUELLER.....Circulation Manager

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.

## Departments

BOOKS . . . . .	13	EDUCATIONAL	21
CHANGES . . . . .	23	FOREIGN . . . . .	8
DEATHS . . . . .	22	GENERAL . . . . .	5
DIOCESAN . . . . .	17	LETTERS . . . . .	5
EDITORIAL . . . . .	14	WAR SERVICE	7
EVERYDAY RELIGION . . . . .			12
QUESTION BOX . . . . .			4

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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two into coöperation on their common goals."

Six suggestions are given to attain coöperation between labor and religion: observance of Labor Sunday, exchange of speakers at conventions, periodic get-togethers, cross-representation in church and labor activities, united effort on social legislation, and education in joint responsibility to church, union, and community.

Recommending that religious seminaries train their best men to serve industrial workers, the pamphlet declares that "the fields are 'white unto the harvest.'"

"American workers have often been apathetic toward religion," it concludes. "It is up to the churches to work with them more, to preach to them less. Working with them will back up the texts of sermons which preach a social as well as a personal religion."

## NATIONAL COUNCIL

### Pamphlets Show Opportunities Offered in Church Work

In preparation for great opportunities for Christian expansion after the war, National Council's Personnel Committee has issued a booklet, *The Church Calls You*, setting forth the need for Christian leadership, particularly in the fields of industrial and social relations, rural areas, racial relations, and colleges and universities. The booklet outlines the various kinds of Church work for both men and women, and tells what preparation is necessary.

With the large pamphlet are nine smaller pamphlets. One is titled *The Ministry and You*, while the others carry the general title, *The Church Calls*, plus one of these subtitles: *For College Workers, For Negro Workers, Doctors and Nurses, Teachers, Directors of Religious Education, Social Workers, For Workers Overseas, and For Workers in the U. S.*

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## FEDERAL COUNCIL

### Rev. B. M. Boyd Named Director Of Social Service Department

The Rev. Beverly M. Boyd, rector of Grace and Holy Trinity Church at Richmond, Va., and editor of the *Southern Churchman*, has been named executive secretary of the Department of the Church and Social Service of the Federal Council of Churches, it was announced.

Since the retirement of Dr. Worth Tippy in 1937, Dr. Roswell P. Barnes, associate general secretary of the Federal Council, has been acting secretary of the department, one of the largest in the Council. It is composed of the Industrial Relations Division, Commission on Marriage and the Home, Commission on Prison Chaplains, Committee on the Church



MR. BOYD: Accepts post on Federal Council.

and Coöperatives, and the Church Conference of Social Work.

One of Mr. Boyd's primary responsibilities will be to assist churches in expanding their programs of service in the community.

Mr. Boyd was educated at Washington and Lee University, the University of Virginia, and the Theological Seminary at Alexandria, Va., and has had pastorates in Virginia, North Carolina, and Texas. Since taking over his parish in Richmond in 1935, Mr. Boyd has been active in community affairs. At present chairman of the case work division of the Council of Social Agencies, he served for two years as president of the council. He is a member of the board of directors of the Richmond Community Fund, the Community Recreation Association, and the Richmond USO. Appointed by the mayor as chairman of the Religious Forces Committee of OCD, he is also a member of the mayor's advisory committee on the Juvenile Court and a public panel member of the War Labor Board, Southeastern region, for the state of Virginia.

### Urges Congress to Defer Action On Conscription

In a resolution urging the deferment of Congressional action on postwar conscription until after the war, the Federal Council of Churches declared that such action now might be so interpreted as "to prejudice the postwar settlement and jeopardize the possibility of achieving the kind of world order reflected in our government's war aims."

At the same time it was made clear that the statement did not constitute a pronouncement of judgment for or against conscription. The resolution will be sent to the Senate and House Military Affairs Committee together with a request that representatives of the Churches be given opportunity to present their views at the hearings on postwar conscription legislation.

Expressing belief that the peace should establish procedures for controlling military establishments everywhere, the state-

ment declared that "we cannot now foresee the precise nature or strength of the armaments that may be required by the world community when there shall have been established a general system of international security."

## ANGLICAN RELATIONS

### Bishop Tsu of Kunming Arrives in New York

Bishop Tsu of Kunming, arrived safely in New York after a trip to England where he conferred with the British Archbishops and missionary societies. He was also able to confer while there with the Episcopal Church deputation now visiting England, Bishops Oldham of Albany and Hobson of Southern Ohio.

Bishop Tsu will go to the Pacific Coast in the near future, but will return to the east again before going back to China.

## UNITY

### Religious Bodies Select Name For Proposed United Church

The United Church of Christ will be the name of the merged Congregational Christian and the Evangelical and Reformed Church after unification has been completed. This decision was reached by a joint committee of the two bodies meeting in Cleveland.

The meeting was one of a number of "official conversations" which will be held during the next two years to develop mutual understanding between the two Churches.

Unification would begin with the merging of the General Council of the Congregational Christian Churches and the General Synod of the Evangelical and Reformed Church, according to proposals of the joint committee. Other Church boards would "grow together" gradually as convenient and desirable.

The executive committee of the Congregational Christian General Council and the General Council of the Evangelical and Reformed Church will meet next June to study unification plans in detail.

### Episcopal and Presbyterian Clergymen Exchange Pulpits

For the first time in the history of Cleveland, Episcopal and Presbyterian clergymen exchanged pulpits on October 29th, as a step in the movement toward union of the two communions.

All but a few of the churches of both faiths took part, as well as congregations in many northern Ohio cities and towns. Leaders in the exchange were Bishop Tucker of Ohio and Dr. Philip Smead Bird, minister of Cleveland's largest Presbyterian Church.

Joint commissions, representing the two communions, plan to extend the unity measure during the fall and winter with meetings of vestries of the Episcopal churches with sessions of Presbyterian churches.

## ARMED FORCES

### Chaplain Julien Ellenburg Wins Distinguished Service Cross

Captain Julien E. Ellenburg, rector of St. Mark's Church, Chester, S. C., has been awarded the Distinguished Service Cross for "extraordinary heroism" in connection with operations against the enemy in France on June 6, 1944, when he was one of the first chaplains to land with troops on the Normandy beaches.

### Pennsylvania Nurse Receives Italian Cross of Military Honor

Italy has bestowed its War Cross of Military Honor on Lt. Carrie Thompson Sheetz who was killed September 7th in an heroic effort to save others from "the enemy's violent gunfire" in the battle for the liberation of Rome, her parents recently learned when they received the medal and citation by mail. Lt. Sheetz was a communicant of Mount Calvary Church, Camp Hill, Pa.

An English translation of the award in Italian accompanied the citation, saying, "This heroic military nurse of the glorious Fifth Army, heedless of the enemy's violent fire gave proof of a high sense of duty and of contempt for danger. She sacrificed her young life for the ideals of civilization and for the liberation of Rome."

### Bishop White Celebrates Holy Communion at Chanute Field

Amidst the background of colored vestments, candlelight, incense, and the ancient music of the Anglican rite, Bishop White of Springfield, pontificated at a solemn celebration of the Holy Communion at Chanute Field, Ill., recently.

S/Sgt. Arthur E. Rowley, who was ordained priest in September, 1943, by the Bishop, assisted in the service, which was a Solemn High Mass. Cpl. Jack Dugger served as subdeacon. Sgt. David H. Irving served as thurifer and Bishop's attendant.

The choral parts of the service were chanted by a choir which included several well-known Chanute Field singers. Sgt. Philip G. Hintz was organist for the service, and Cpl. Howard Hatton acted as choir director. A reception for the Bishop was held after the service.

## HOME FRONT

### WMC Turns Down Appeal

The appeal to the War Manpower Commission to revise its ruling excluding national and international Church bodies from the list of essential activities has been turned down, reported Dr. Roswell P. Barnes, associate general secretary of the Federal Council. The appeal was presented at a special hearing in Washington on October 16th by a delegation consisting of

James E. Whitney of the National Council of the Episcopal Church, D. Allan Locke of the Presbyterian Church, Forrest Smith of the Baptist Foreign Missionary Society and Dr. Barnes.

## RELIEF

### UNRRA Asks Religious Committee On Clothing Distribution

Formation of a committee of religious groups on problems of clothing distribution in the liberated countries of Europe was recommended by the United Nations Relief and Rehabilitation Administration which estimated that the recent drive by Protestants, Catholics, and Jews to obtain 15,000,000 pounds of new and used clothing had exceeded its goal.

Director General Herbert H. Lehman of UNRRA suggested that each religious group name a representative to serve on an informal committee, designed to keep the various faiths informed on plans for the distribution of the clothing which has been collected by churches and synagogues throughout the country.

Baling of garments has begun, and is proceeding rapidly, with some shipments ready to move overseas. Each bale is being stenciled with the words, "contributed by religious groups of the United States."

### Dr. Warnshuis to Go to England

Dr. A. L. Warnshuis, foreign counsellor for the Church Committee on Overseas Relief and Reconstruction, will leave shortly for England, where he will confer with leaders of the various churches concerning needs of churches in Europe after the war. He will represent 14 churches, as well as the International Missionary Council. He has conferred with the Presiding Bishop, the Rev. Dr. James Thayer Addison, and the Rev. Dr. Almon R. Pepper, so that he may bring back information of specific value to the Episcopal Church in its planning to help churches in Europe.

## PACIFISTS

### EPF's Fifth Anniversary

On Armistice Day the Episcopal Pacifist Fellowship celebrated the fifth anniversary of its founding. The organization dating back to 1939 and before war broke out in Europe counts among those early interested in it the Rev. Messrs. Elmore M. McKee, S. Whitney Hale, W. Russell Bowie, J. Nevin Sayre, Eric M. Tasman, Luke White; John Gass, Artley B. Parson; Mrs. Henry Hill Pierce; Bishops Lawrence, Peabody, Walter Mitchell, and Paul Jones.

Early officers included: Chairman, Bishop Lawrence; vice-chairmen, Rev. Elmore M. McKee, Dr. Grace Lindley; secretary, Mrs. Henry Hill Pierce; treasurer, Rev. C. Lawson Willard, jr.

Chairmen for each of the eight provinces selected at the organizational meeting were: Rev. S. Whitney Hale, Rev. Luke M. White, Rev. George A. Trowbridge, Very Rev. Elwood L. Haines, Very Rev. Paul Roberts, Bishop Jones, Bishop Mitchell, Very Rev. John W. Day.

Shortly after the passage of the Selective Service Act, the National Service Board of Religious Objectors was established, to which the EPF agreed to contribute \$300 for office expenses. Each Episcopalian conscientious objector was to be provided \$420 a year by the EPF, in order that the historic peace churches (Friends, Mennonites, Brethren) to whom the government had committed the direction of the camps would not have to bear their expenses. Original projects for the men to work on were designated: soil conservation and forestry. But they were extended to include hook worm control, forest fire fighting, work for the weather bureau, preparing a site for Dust Bowl evacuees.

By the spring of 1941 there were 11 Episcopals out of a total of 1,000 men in the camps; at the end of two years there were 22 men in camps, and 352 C.O.'s were registered at Church Missions House; as of October 11, 1944, there are 72 men in camp, 54 have been discharged, reclassified, or walked out.

Finances have been a problem during the entire existence of the EPF; more than one-third of the members have never paid their dues and the number contributing to the support of the C.O.'s is small. Although somewhat eased, because of the inauguration of detached service projects, such as hospital work, for which the C.O.'s are given maintenance, the financial outlay needed is \$1,000 monthly.

Throughout the five years of its existence the EPF's relations with the FBI have been friendly and cordial. The FBI has been assigned to checking the records on the people who wanted the 4-E classification and EPF's records were used to check Episcopals who were C.O.'s.

Among the many activities carried on by the Fellowship are the publication of pamphlets, promoting legislation, such as feeding the children of occupied countries, fighting conscription of labor and women, corresponding with and visiting C.O.'s in camps.

The most urgent present concerns are the threat of permanent conscription, the matter of demobilization of C.O.'s, and the help they will need in getting jobs, and regular pastoral service to them while they are still in Civilian Public Service. The fact that candidates for the ministry who are pacifists are being rejected on that ground by bishops and standing committees is causing anxiety.

On the credit side of the ledger Mrs. Henry Hill Pierce, secretary, asserts that four known pacifists have been elected to the episcopate since last fall.

The treasurer has received a total of \$33,086.85 of which \$25,221.75 was designated for C.O.'s. The Fellowship now numbers 805 members and 44 diocesan chairmen.

## ENGLAND

### Bishop Hobson to Tour Western Front

Bishop Hobson of Southern Ohio has left London for an extensive tour of the Western front, where he will confer with U. S. army chaplains, and address troops in various centers. His colleague, Bishop Oldham of Albany, will fulfill a number of engagements in Scotland, including a visit to St. Mary's Cathedral in Edinburgh, where he will preach.

### Archbishop's Funeral

The funeral of the late Dr. Temple, Archbishop of Canterbury, took place October 31st in Canterbury Cathedral with Lord Lang, the first Primate to outlive his successor, taking part in the service.

Representatives of almost every phase of British public life, and 30 bishops, including Bishops Oldham and Hobson of the United States, were present. A crowd of several thousands stood bareheaded outside the Cathedral.

The coffin of plain oak bore the simple inscription, "William Temple, D.D., died October 26, 1944, aged 63 years." A purple and gold cathedral pall was draped over the coffin, and surmounting it was the Archbishop's pastoral staff. The coffin was lifted by three non-commissioned officers of the army to the high trestles before the altar. During the funeral service the great bell in the central tower tolled away the minutes.

At the end of the service, the coffin was taken in slow procession to the west door. Mrs. Temple walked immediately behind it, and at the rear of the long procession, came Lord Lang and the Archbishop of York.

The Archbishop's body was cremated. Burial of the ashes in the Cloister Garth adjoining the cathedral took place privately November 1st.

An austere and simple memorial service was held October 30th. Then through reverent crowds the body of the Archbishop was taken in solemn procession to the Chapel of Our Lady, deep beneath the cathedral. In this crypt chapel, which is the oldest part of the cathedral, the Archbishop lay in state until the funeral service. This chapel is the burial place of men and women famous in British history. Many Archbishops, including Dr. Temple's own father, have lain in state here.

Keeping vigil with hourly changes throughout the day and night, were men and women church workers representing every parish in the rural deanery of Canterbury. Hundreds waited in long queues to file past the bier.

Upon his return to New York, concluding an extended trip through the South and Middle west, the Presiding Bishop expressed his deep regret at the death of the Archbishop. "It is a grievous loss," he said, "not only to the Church of England but to the whole Christian world.

Archbishop Temple by his writings has made a great contribution to Christian theology. He has been a leader in the application of Christian principles to social and economic problems. As president of the World Council of Churches he exerted a wide influence in promoting coöperation between the various branches of the Christian Church, in preparation for ultimate Christian unity."

Orthodox clergy in London and representative of Orthodox nationalities took part in an unprecedented memorial service to the late Archbishop of Canterbury in the Greek Orthodox Cathedral at Bayswater on November 4th. This is the first time such a service has been held by Orthodox believers for the head of a non-Orthodox Church. King George of Greece and King Peter of Yugoslavia were officially represented at the service.

## FRANCE

### Predict Cordial Relations Between Government and Churches

By SYDNEY C. LUCKER

Cordial relations between the de Gaulle government and the churches in France were predicted by Dr. Marc Boegner, president of the French Protestant Church Federation, in an exclusive interview with Religious News Service. Dr. Boegner is in London in his capacity as vice-chairman of the World Council of Churches to discuss arrangements for the first assembly of the Council.

"The government is anxious to maintain good relations with the churches," Dr. Boegner declared. "General de Gaulle and his government are supported by almost all French Protestants."

Because of the prominent part played by Protestant pastors in the underground resistance movement, some have been given political responsibilities, but this can only be temporary, the Protestant leader declared.

"The National Council of the Reformed Church recently decided that the filling of political offices by Protestant pastors can only be a provisional measure. Meanwhile, Protestant pastors have the confidence of their fellow citizens, and the position of the Protestant Church is extremely good."

#### FEELING AGAINST ROMAN CATHOLICS

The interview provided the first authoritative summary of the church situation in France since liberation. Dealing principally with the position of the Reformed Church, Dr. Boegner touched also on matters concerning the Roman Catholic Church in France. While confident that good relations would continue between the new government and all churches, he said that in some quarters attacks are being made on the Catholic Church, chiefly because the Petain government was particularly favorable to Catholic authorities.

"I fear it is certain," he said, "that we shall see in France a new anti-clericalism among the Frenchmen of the left wing who accuse the Petain regime of clericalism,

and who charge that the Catholic Church, as the war years went by, took advantage of this little by little, particularly in the matter of Catholic schools, for which they secured important financial help."

"There is also," Dr. Boegner added, "a crisis within the Roman Catholic Church now because many Catholic Frenchmen who took part in the resistance feel that certain archbishops and bishops showed reprehensible weakness in their attitude to the government of Pierre Laval and the occupying power."

#### CHURCH REBUILDING

Turning to the need for reconstructing war-damaged or destroyed churches, Dr. Boegner stated that the churches were confident they would receive a certain amount of financial help from the government, but he was unable to say how the help might be given. One problem is whether churches should be rebuilt exactly as they were before, or whether advantage should be taken of the destruction to replace parishes as well as church buildings.

"We must make a great effort," he said, "to reestablish our faculties of theology. Of the faculties of Strasbourg, Montpellier, and Paris, the latter is the most important. During the war, Strasbourg was transferred to Clermont Ferrand."

During the war years, Dr. Boegner stated, it was impossible to buy a single book for faculty libraries, and at present no paper is available for publishing books, nor is there money to buy books abroad for either theological faculties or pastors.

"Many pastors," he added, "whose homes were bombed, have lost their entire library, and our religious press, of course, was completely suspended as the years went by. However, only last week I obtained authorization to publish a Protestant paper, *Christianisme Au Siecle*."

The work of the Protestant Sunday schools has suffered badly because of the dispersal of children from certain parts of the country, Dr. Boegner said. Citing his own Sunday school as an example, he declared that formerly he had had 325 pupils, but a few weeks after the war started only eight were left. Since the liberation the number has increased to 225.

The Protestant churches, Dr. Boegner announced, are planning a big evangelical campaign in cities and suburbs, to be opened November 19th. Protestant missionary work in other lands will also be revived, and plans are already being prepared for their work in the postwar period.

#### GRATEFUL FOR U. S. HELP

"We are grateful to the United States," the Reformed spokesman added, "for the help given to the French mission field, and, acting as president of the Paris Missionary Society, I want to express great thankfulness for their aid."

Throughout the German occupation, he recalled, Protestant pastors were solidly behind the resistance movement, and the work of a large number engaged in secret committees of the underground is now being brought to light.

# Beggars or Confessors?

*Thoughts for Every Member Canvass Workers*

By Richardson Wright

Editor-in-Chief, *House & Garden*

I AM not sure whether this should be written by an advertising man or a professional beggar. The Every Member Canvass, on which the Church embarks at Advent-tide, is, in the lingo of business, a selling job, designed to remind Episcopalians that they have a church, that they ought to go to it regularly, and that they ought to support it.

So far as laymen are concerned—and laymen do most of the outside work—it is an Every-Member-Every-Dollar Canvass. At this time the forthcoming year's budget is being calculated. It is an unsentimental matter of dollars and cents. Two methods will provide dependable figures: (1) mail out pledge cards (with return stamped envelope) accompanied by a sales letter from the rector and a treasurer's report; (2) send loyal Churchmen through the highways and byways on personal calls to bring in every possible dollar and pledge.

This is no new experience. Not one of us but has solicited for Community Chest, Red Cross, Boy Scouts, and such. We have learned the techniques of selling and begging. If the client hesitates, we give him a sales talk. Each of us is well-equipped with argumentative ammunition calculated to separate his dollars from the citizen. Nor do we fail to use pressure tactics when occasion requires—does his contribution equal his club dues or the price his wife pays for a dress? It's all in a good cause. We enjoy a hearty sense of conquest when we make a slow giver come across. A clever solicitor can even make the hardened skinflint enjoy it, too.

But soliciting funds for our church seems a different matter. We feel restrained, reticent, less objective. Perhaps this is the result of an unspoken realization it is scarcely short of an indignity to ask a man to support one of the most vital forces of his life—his personal religion. Surely this should come as spontaneously as the support of those he loves. Alas, this is not always true; therefore the position of the solicitor is, by its very nature, delicate.

Limitations, too, are set on us: we are not to preach—that's the parson's business. However, we can use whatever diplomacy is at our command. In a jovial way we can assure laggards that a warm welcome awaits them at the church door. We might even use the old competition argument—mention a friend of theirs who attends church regularly and supports it handsomely and who would certainly be glad to see them there.

Although we may not preach, we can use convincing arguments—recite the work the Church is doing, show that our churches are the bulwark of the community; without them things would just fall apart.

We all have used precisely that same argument for Boy Scouts, Hospital Funds, and Red Cross. For each of these causes we must have the same conviction of worthiness, else our pleas ring hollow. For each we must be able to make the same forthright appeal, for each has ready answers to question. What, then, is the difference?

Between civic and ecclesiastical begging lies this difference: long before the church solicitor starts out, another worker has—or has not—covered the same ground, worked it differently and prepared it, presumably, for a different purpose. That worker is the priest—the rector or his assistant.

From the rector the solicitor should receive names and addresses, indication of previous contributions and such other information as may be relevant. One of the most important items is: how many times during the past year did the rector call on those families? How many times was it a social call, how many an answer to summons for spiritual help? In other words, the solicitor wants case histories containing evidence of personal services rendered. Are such case histories kept?

No business firm can expect to survive unless it keeps case history cards on its customers. Each call by a solicitor is set down on them. Even when the customer is loyal and well satisfied, the man handling the account drops around regularly for a friendly chat. He calls this attention "sweetening." It also provides him chance to keep an eye on competition. Now the Church has two competitors: the world and the devil. Some of our clergy may not concede reality to the devil, not even after reading C. S. Lewis, but they can have no doubt about the competition of the world.

## PARISH CALLS

To what extent do parish priests call on their parishioners? Are their calls just gossipy chats or do they manage to swing the conversation around to their business, religion? Before they leave, do they suggest "Let's say a prayer together?" Whether it is something good or something evil that befalls a family, do they bother to call up and say a few words?

If the rector does call regularly, the solicitor faces no trouble. Those families have ample proof that their parson is answering the claims of God upon his time and strength. They respect him for being a clergyman 100%, respect him far more than if he were one of the boys up at the country club and a regular fellow.

If the information given a solicitor reveals that the rector has paid no attention to his "customers" for a year, then the solicitor, if he wishes, can decline to call on them. It is not his business to feed the sheep. The hungry sheep look up.

Some of them may not realize how hungry they are. Some may not realize what it is they hunger after. The good shepherd knows what food it is his sheep want, but he cannot know this unless he knows his sheep. How under the shining blue of heaven can a priest preach successfully to the people of his congregation unless he takes the trouble to know them and their deepest needs? And how can he know them unless he carries his devotion and the Word of God into their very homes?

To a householder who protests that the rector has failed to call, an alert solicitor can plead the great demands on his time. His days have the same 24 hours as the rest of us. None of us does all the things he ought to do. Just because the parson is distracted by many interests and many calls on his time is no excuse for our not going to church and giving it our support.

But you feel terribly bereft of arguments when a fellow townsman, whom you've known intimately for years, grows belligerent—"Look, Jim, the rector hasn't called up or darkened our door in over a year. He has a phone. He has legs and can walk, just as I have and can. He has a car, and he has something I haven't got: extra gas. How come?"

It may be easy to dismiss such protestors as soreheads, as expecting to be pampered or having things all their own way; nevertheless, there's no shirking the fact that what they ask for is their due, unless, of course, house calls are now dropped from the pastoral theology being taught in our seminaries.

When such an abrupt situation arises, the layman should forget all about the ban on preaching and go to it with bare hands and bare heart. Make a profession of his faith, testify to what the Divine Love is doing for him in his common life and how the services and sacraments of the Church sustain him on his spiritual adventure.

Even under the handicap of parochial neglect the layman can make headway for the simple reason that he is the sort of person he is. The sort of person who, for the growth of his interior life, is willing to obligate himself to sacrifice and discipline; whose church attendance is devoid of social taint; to whom the practice of religion is not an extraordinary matter requiring a special occasion, or the impulse of emotional intensity, but is as habitual and daily as the other decencies of life. In short, the type of man you find listed in the calendar of saints as a "confessor"—a lay person who maintained a working faith and committed his life Godward before the world boldly and unashamed.

Give us more confessors and we'll need fewer beggars. We may even produce better shepherds.

# The Faith and Modern Criticism

## II. The Main Results of Modern New Testament Criticism

By the Rev. Felix L. Cirlot, Th.D.

SO FAR we have confined ourselves to preliminaries and generalities. Let us now proceed to review in a brief summary the principal results of New Testament criticism at the present time. To begin with, criticism is divided into lower criticism (which undertakes to reproduce the original text, as nearly as possible) and higher criticism (which undertakes to evaluate the sources historically, by determining their dates, authorships, sources, place of origin, destination, purpose, character, and any other point that has, or may have, any bearing on the historical value of the document in the broadest sense of the word historical).

### RESULTS OF TEXTUAL CRITICISM

Lower or textual criticism has proved conclusively that the text of the Bible has not been so miraculously preserved as to be free from all corruption or error. In fact, I am just finishing a book in which I show that one important textual corruption of long standing has played a large part in leading large sections of Christendom including our own beloved Church to laxity on the subject of divorce. But if the doctrine of Biblical infallibility has suffered this serious blow, quite the opposite has been the case with the more modest view of Biblical reliability. The text of the Bible, and especially of the New Testament, stands today in a position of far greater security than any other ancient document. About only the tiniest percentage of readings is there any serious doubt. And of this tiny percentage only the smallest fraction concerns readings that are of any importance for purposes of Christian doctrine, either in dogmatic theology or moral theology, or in regard to any important point of history.

The "three heavenly witnesses" text in the fifth chapter of I St. John (in the text as given in the King James version) is known with certainty to be no authentic part of the text. The same is true, with almost equal certainty, of the last 12 verses of St. Mark's Gospel (all after 16:8, in other words) and of the story of the woman taken in adultery in the beginning of the eighth chapter of St. John's Gospel, as most of our English Bibles read. Many scholars, however, believe this last narrative to be historical, a reliable piece of floating tradition, even though not an original part of the text of the Fourth Gospel. There are a number of lesser passages, which can usually be identified with the help of a copy of the American Revised Version. This translation is altogether superior to the Authorized (King James) Version, or even to the English Revised Version. It may well be supplemented by one or more of the translations into modern English, such as Goodspeed or Moffatt.

In addition, there is real doubt just

which reading to prefer in the Lukan account of the Last Supper; and in Romans 9:5 it is impossible to say with certainty whether Christ is called God, because of doubt as to the punctuation; and in St. Matthew 19:9 a probably corrupt reading has made it seem as if adultery dissolves a marriage so as to allow an innocent husband to remarry after a divorce. The two most important texts on Baptism (St. Matthew 28:19-20 and St. John 3:5) have been challenged by a few Protestant critics, but without justification. A similar doubt, likewise without justification, has been raised about the text of the famous "promise to St. Peter" (St. Matthew 16:17-29). These are the most important, doctrinally or historically, that occur to me as I write.

### HIGHER CRITICISM — THE GENUINE PAULINE EPISTLES

As to higher criticism, the authenticity of nine of the Epistles signed by St. Paul in our English Bibles is well assured. These will date within a year or two of the dates here given, Galatians, 49 A.D.; I & II Thessalonians, 51; I & II Corinthians, 53; Romans, 54; as to Philipppians, Philemon, and Colossians, there is more doubt as to the date, because it is disputed in which imprisonment they were written. If during the Roman imprisonment, the date will be about 59-61; if from Cæsarea, c. 57-59; if from a hypothetical imprisonment in Ephesus, c. 53 A.D. There is considerable doubt whether the last two chapters of Romans are an original part of that Epistle, but little if any doubt that they are by St. Paul, except the doxology. As to the Corinthian Epistles, there were probably four. The real first Epistle has not survived, with the possible exception of a small fragment which may be embedded in II Corinthians 6:14-7:1. Our I Corinthians was the second. The third was probably, but not certainly, our II Corinthians 10-13, with perhaps more that has not survived. The fourth and last Epistle was in that case our II Corinthians 1-9, perhaps minus II Corinthians 6:14-7:1. It is possible, however, that our II Corinthians is a unit, and in that case there may have been only three Epistles to Corinth.

The Pauline authorship of the Epistle we call "Ephesians" is widely disputed. In the opinion of the present writer, and perhaps a minority of modern critics, there is no sufficient reason for this. I am very confident that it is genuinely Pauline, and is the Epistle from the Laodiceans mentioned as written at the same time as Colossians and Philemon, and delivered by the same messenger. If so, its date will be the same as theirs (see above). It is, however, almost certainly not to Ephesus, but to some church St. Paul had never visited, most likely Laodicea or Hiera-

polis. If it is not by St. Paul, it will probably date from a somewhat later date. It must be earlier than the Pastoral Epistles (I & II Timothy and Titus).

### SUPPOSEDLY PAULINE BOOKS

The Pastorals are probably, though not certainly, written by someone else in the name of St. Paul, well after his death, as constituting what the actual author, who knew and admired St. Paul, thought the great Apostle would have wanted to say if he were still alive. The practice of writing pseudonymously (in the name of another, and without his consent) was widespread in those days, and did not carry the same implications, ethically speaking, that we would now attach to the idea of a literary forgery. If the Pastorals are not genuinely Pauline, they come, in the opinion of some critics, from a date c. 110-120 A.D.; and, in the opinion of others, from a somewhat earlier date (c. 75-90 A.D.). The latter is, in my opinion, far more probable. If genuinely Pauline, as some still believe, they probably date c. 62-64 A.D. after St. Paul's release from his first Roman imprisonment.

Hebrews is certainly not by St. Paul. But no one can say who did write this wonderful Epistle. Scientific guesses are SS. Barnabas, Apollos, Priscilla, Aquila (her husband), St. Cletus (the second Bishop of Rome), or St. Linus (the first). But it is by no means certain that the author is included in this list. The date must be earlier than I Clement (c. 95 A.D.) for he quotes it. A few think it earlier than the fall of Jerusalem (70 A.D.). C. 80-85 A.D. is the most probable date.

### THE CATHOLIC EPISTLES

As to the seven so-called Catholic or General Epistles, most scholars refuse to credit a single one to the reputed author. There is, however, much less of a consensus against the authenticity of I Peter, and in my opinion most justly so. I cannot see that the case against its authenticity is very strong, while the case in its favor is. If it is genuine, it will be written from Rome very near the end of St. Peter's life (c. 65 A.D.). If non-Petrine, it is usually dated about 93 A.D. But another date between these two extremes is possible. Some have even suggested a date as late as c. 115 A.D. But this date has received little favor, and in my opinion is almost if not quite impossible.

As to the Epistles of James and Jude, the great majority do not believe either to be authentic. I believe the matter to be open to reasonable doubt, and so not yet closed, but with the balance of probability inclining somewhat against James, and a little less strongly against Jude. Either one *may* well be authentic, as the case against neither is anywhere near decisive. On the other hand, the case in favor of

either is far weaker than the case for I Peter. If genuine, James must date before c. 61 A.D. and Jude perhaps c. 65-75 A.D. If not authentic, the dates may be considerably (even much) later. There are no very precise criteria for dating either of these Epistles.

II Peter is, in the opinion of a consensus of critics, except Roman Catholics, Orthodox, and ultra-conservative Protestants, not really Petrine, and this time the consensus seems well justified. The date is probably quite late, and may be as late as c. 140 A.D.

As to the Johannine Epistles, their authorship and date stand or fall with that of St. John's Gospel, of which more will be said below.

#### THE SYNOPTIC GOSPELS

It is now generally agreed that St. Mark's Gospel is the earliest of our extant and complete Gospels, though several of the sources of these are very probably earlier than he. His probable date is c. 67 A.D., though some think a slightly later date more probable. There is, I am sure, no reason to doubt the Markan authorship, though some do.

The Third Gospel is by the same author as the book of Acts, and in the opinion of probably a majority of good critics, especially outside Germany, the tradition of the Lukan authorship of both has stood the test of thorough criticism and has been confirmed. In my opinion, there is no reasonable doubt about this, though a fair number of less conservative critics still dispute it. As to the date of Acts, which must govern that of the Gospel (because it is referred to as "the former treatise" in Acts 1:1), some very great critics date it as early as 61-62 A.D. Perhaps more would date Acts c. 80 or 85 A.D. Some think it dependent on Josephus, the Jewish historian, and in that event a date a little later than 93 A.D. would probably be necessary. The Gospel must be earlier than whichever of these dates is correct, unless by any chance "the former treatise" was the document called "Proto-Luke," on which more will be said below.

On the other hand, the First Gospel is pretty well proved to be from some unknown editor or scribe, and not written by the Apostle, St. Matthew. In all probability the Gospel dates from after the fall of Jerusalem (70 A.D.) and many place it in the last decade of the first century, though a date c. 80-85 is in the opinion of many critics, including the present writer, not at all unlikely. This Gospel has not been able, as a finished product, to win quite as high an historical estimate as have St. Mark and St. Luke. But its author has employed some very fine sources, as will next be explained, and at such points, where he has left them substantially unaltered, his historical value is, of course, that of his source.

#### SOURCES OF THE SYNOPTIC GOSPELS

It is agreed by a consensus of critics who are at liberty to make this admission that the first and third evangelists have used St. Mark's Gospel as one of their chief sources. The first evangelist seems to have used St. Mark to provide the framework of his Gospel, fitting material from his other sources into the Markan

outline or order. This was at one time thought to have been the case with St. Luke also. But the Proto-Luke hypothesis, to be explained briefly below, has made this very doubtful.

In addition to St. Mark's Gospel, the first and third evangelists have also used a second common source, usually called Q, from the German word Quelle (meaning source) because the Germans first established the existence and use of this source. Many scholars believe this source to have been written by the Apostle, St. Matthew, and to be the reason of the name usually applied to the First Gospel, because the latter used it almost in its entirety, as he did also St. Mark's Gospel. In my opinion, this is very probable. In any case, this source is very early (c. 40-50 A.D. in the opinion of many of our best critics) and has won a very high historical rating—in fact, higher than any other source of the Synoptic Gospels. This last title, by the way, is applied to the three first Gospels because of their very similar approach to the life and teaching of Christ.

In the opinion of a considerable number of scholars, St. Luke had a third source, called L by those who believe in its existence. It is plausibly assigned to a date c. 57 A.D., or even earlier, and by some to St. Philip the Evangelist as its probable author. This, too, is plausible, though not (I think) so safe a guess as the assignment of Q to St. Matthew.

In the opinion of a smaller number of leading scholars, there was a third source also for the First Gospel. It is called M. Its existence is disputed by some leading scholars, and is (I think) far less probable than L.

Somewhat more recently the theory has been proposed, and has gained fairly wide acceptance, that our present Third Gospel was composed in two separate stages. On this theory, someone (probably St. Luke, possibly St. Philip the Evangelist, or some other person) first combined Q and L into a rather complete but poorly balanced Gospel, and then later inserted large slices of St. Mark's Gospel into this earlier Gospel (usually called Proto-Luke) to give us the present "bigger and better" Gospel which we call "according to St. Luke." If so, its probable date can be as early as St. Paul's Cæsarean imprisonment (c. 57-59 A.D.) and even if a little later, is still quite likely as early as St. Mark's Gospel, and as good an independent authority as the latter. If this theory is true, as I am inclined to think, it is obvious that the "former treatise" referred to in Acts 1:1 could easily be Proto-Luke, and so Acts can be earlier than the completed Third Gospel, and thus than St. Mark.

#### THE GOSPEL BEFORE THE GOSPELS

Recently, since World War I, the history of the oral tradition before it assumed any of its present written forms, either in our extant Gospels or in their respective sources, has been studied, with special reference to certain more or less conventional "forms" which certain types of sayings or stories tend to take when repeated from person to person. This is called "form-criticism." It is still a very hotly disputed question what are the results of these studies on the historical value of the material preserved in our

Gospels. Some scholars of the highest authority, who cannot accurately be called conservatives, have reached comparatively conservative conclusions on this point (rightly, in the opinion of the present writer). But others get results that are in varying degrees radical. This issue is certainly still *sub judice*. I am quite convinced that nothing has so far been established in this line which removes the general presumption in favor of any passage occurring in the earlier strata of the synoptic tradition, which our studies in the source-criticism of the Gospels had established. But of course this presumption is not so strong but that it admits of refutation in particular cases.

On the whole, the historical value of the synoptic tradition has stood up very well under the most searching criticism possible, and we are much more secure today because of that fact. It is not possible to claim a consensus for this assertion. But it is possible to feel fairly confident that those who reach radical conclusions on this point are unduly skeptical, and have no valid grounds for their skepticism. Naturally, however, we have probability rather than certainty in trusting a particular saying as representing a real utterance of Jesus, save possibly in a few exceptional cases.

#### ST. JOHN'S GOSPEL AND EPISTLES

With the Fourth Gospel, the case is unfortunately different. Here the "radicals" have won an impressive victory. It may be accepted as a really assured result of modern criticism that the historical value of this Gospel is rather low, and that this is especially true in the sphere of the discourses ascribed to Jesus. So true is this that the ascription of a certain saying to Jesus in the Fourth Gospel does not, in all probability, set even the slightest presumption in favor of His having really said it, unless special confirmatory reasons can be given in a particular case. Just how low the historical value is is still an unsettled point, and especially in the narrative portions. There are certainly a few, and probably a considerable number, of passages in which the fourth evangelist gives an historical representation that differs from that of the synoptics, and is probably right.

On other points, the issues are not so finally settled. As to authorship, date, and character, various views have been held by competent scholars. The nearest approach as to agreement is as to date, somewhere between 90-110, and in the earlier of these two decades, if the Apostle is the author. Some think the author was the Apostle John, others think him to have been the Beloved Disciple, who was also named John, but was not the Apostle; still others ascribe the Gospel to a personal disciple of one or the other of these great Johns, if they were really distinct. Still others think the Gospel far removed from any eyewitness. The traditional theory is very much the "under dog" at present. But if the present writer had any reputation to lose, he would be glad to stake it 100% on the proposition that when the last word has been said, it will be the verdict of criticism that the author of the Gospel was the Apostle John, and that this John was the same

person as John the Beloved Disciple and also as John the Elder. This in turn will cause a somewhat higher estimate of the historical value of the Gospel than is common at present. But it will not upset the verdict stated in the preceding paragraph.

As to the character of the Gospel, many think it rather of the type of a drama than of a history, and still others think it quite indifferent to history. There can be little doubt that history was not the Evangelist's primary purpose or interest. Rather he was an apologist. But there is no con-

sensus, nor in my opinion will there ever be a consensus, that the author was indifferent to history in the sense of being aware that the facts he narrates were not historically accurate, nor even that the discourses he gives were as far from historical reality as they actually are.

The three Epistles are shown by a variety of arguments to be from the same hand as the Gospel, and from about the same date.

The Apocalypse is, in the opinion of a near-consensus of untrammelled scholars, from another hand than the Gospel and

Epistles. Some think this was the Apostle, some think him to have been a separate John "the Seer"; some think him to have been a pseudonymous writer, as were nearly if not quite all other apocalyptists. As to the date, the majority favor c. 93 A.D. But a few favor a date in the reign of Vespasian (c. 75 A.D.) and some have defended a date in the reign of Nero (c. 65-67). It is the opinion of a consensus at present that the book must be interpreted as referring mainly to events that had recently happened when the author wrote, or things he expected in a few years, and

## EVERYDAY RELIGION

### The Humanness of Jesus

#### III. He Walked by Faith

By the Rev. Laird Wingate Snell

SINCE Jesus lived a genuinely human life He must have walked by faith. It is of the essence of human life, in contrast to animal life, to walk by faith, not by sight. By virtue of our inheriting the "Old Adam" the life of the senses tends powerfully to dominate consciousness and control conduct. The sensuous life by itself is animal experience. But we as humans live in part by what is given us within—ideas, ideals, reason, conscience—by our spiritual perceptions. And our task as men is to complete and fulfil manhood by living more and more from these spiritual perceptions and valuations, until the spirit becomes absolute master, and the life of the senses is consistently subordinated and wholly subserves these values.

Jesus living a human life had to walk by faith. This was a condition of the genuineness of His human life and of the genuineness of His temptations. To shape decisions by the principle that man shall not live by bread alone, but by *every* word that proceedeth out of the mouth of God, is the very heart-principle of the life of faith. So His refusal to impose His Messiahship by the spectacular sensuous shortcut method, but to employ solely spiritual means, God's method,—this was pure assertion of faith; as was of course His resolve to stand upon the truth that God and not the prince of evil ruled the world, and God only would He recognize.

But the supreme demand on Jesus' faith came in Gethsemane. When every outward evidence shouted aloud that His faith was folly, He yet would believe, and by an assertion going against all testimony of the senses and every demand of the natural self, calling on the last reserves of spirit, He made God's will unreservedly His own.

His dying on the cross sealed the completeness of faith's victory; for He died believing that death itself could not defeat the mission given Him nor nullify the Father's word and call made to Him alone of all those of

woman born. In a way, this dying faith appears uniquely in His reply to the penitent thief. Both were hanging on crosses in shame and obloquy, both were dying in agony. Even then and there the crucified Lord could declare that the wretch's faith in Him was his salvation, and both would be in Paradise that day.

St. John's Gospel gives many intimate touches of the humanness of our Lord, most remarkably in the account of the raising of Lazarus. To understand the account we must remind ourselves that the Beloved Disciple, the Bishop of Ephesus, of great age, had an old man's memory, with edges and outlines at many points blurred and profoundly affected by long cogitations upon the divine mystery of the Man Jesus being the Eternal Word made flesh. Yet, as with every aged man's memory, certain items and details of long ago stand out most clearly defined and vivid. This, I suggest, may explain the special characteristics of the Fourth Gospel in a way more consistent with the guidance and shaping by the Holy Spirit of truth of the records of the divine Incarnation, than the theory that this Gospel presents a progressive series of fictional "signs" or works of wonder, to serve as texts for a representation of that Incarnation in terms that would appeal to the Greek mentality of the day. If the facts of the Incarnation of Deity do not of themselves frame a universal appeal, then the infinite Maker of the universe failed of His purpose; for facts are His speech and His speech is truth.

The narrative of the raising of Lazarus represents our Lord, first, as clearly knowing and with calm assurance awaiting the divine ordained event. But certain vivid memories of the approach to the crisis spring unbidden to the writer's mind and he faithfully notes them down. "Jesus wept." For effect? Impossible! It was a man's suffering, in sympathy with the bereaved sister, for a loved one

gone—as every one of us suffers however sure our belief in the life to come. And as Mary crouched weeping at His feet and He wept with her, He revealed in deepest soul distress—the account says, in "groans"—the appalling demand that the word to bring Lazarus back was making on His faith. And again, as they approached the tomb, came the same manifestation of utmost travail of soul, calling upon every ounce of the soul's reserves, for the asseveration of faith to achieve the impossible.

In this and in His every conflict of faith from the wilderness to the cross, Jesus won. And because He won every time, He can say to us, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

"And this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

This is the walk by faith: to believe in the inner life, its perceptions and its values, until, over against the life of the senses and their importunity, that which is known within becomes one's true, one's only reality, and the world of the senses has reality that is but secondary and derivative.

Faith thus involves a maintained attitude of the will, the will not only to believe in and render allegiance to these spiritual values, but also to make them avail in the outer world, to verify them and to extend their sway by creative work in material media which gives them beautiful—that is, effective—expression. Thus all devotion to an ideal, not only in art or in science, not only in promoting a cause, but in one's common tasks and ordinary human relations,—all is living and walking by faith. Moreover, he who pursues faith to its rational consummation finds himself believing in and following Jesus Christ, because Jesus Christ is the perfect validation and ultimate expression of all value.

cannot be used to forecast events of the later history of the world. This point seems to me as settled as anything in modern criticism.

### ACTS

As to Acts, I have said above all I can find space to say about its date and authorship. As to its historical value, there is still considerable difference of opinion. On the whole, the verdict seems to be running in favor of a higher historical estimate. The portions in the latter part of the book (called "we-sections" because the author writes in the first person plural) are the most reliable, and are generally respected, though a few deny that they proceed from an eyewitness, and there is no general agreement among the remainder as to whether they are a diary written at the time the events happened, or whether they were written down first later by an eyewitness and companion of St. Paul. The speeches are not, even in the "we-sections," to be taken as anything like stenographic accounts of the words actually used; or even, in most cases, as reliable summaries by an eyewitness. But they are probably

"typically" trustworthy, as representing the "kind of thing" usually said on such an occasion. Most of the speeches are of the sort to recur frequently in the Apostolic age.

The latter part of the book, outside the "we-section," is more highly estimated than the earlier part, and some of this may really be (in effect) as truly a "we-section" as where the word "we" actually occurs. As to the earlier part of the book, especially the first 12 chapters, there is wide difference of opinion. It is certainly historically less secure at least, than the latter part. Attempts have been made to distinguish and evaluate sources in this part of the book, but no general agreement has been reached, and no results of which the present writer feels confident. However, if the historical value of the first 15 chapters, and especially of the first 12, is still *sub judice*, at least it has not been established that these portions are, as a general rule, untrustworthy, I doubt very much if that will be the final verdict.

NEXT IN THE SERIES: *The theological consequences of Biblical criticism.*

conflict and war between larger and ever larger concentrations of power. That power may be economic or military or both; but the movement towards greater concentrations of power and keener tension between them is the mark of our period of history." And he told 12,000 people in Albert Hall, "Let us never suppose that any external adjustment of the structure of life can produce fellowship or goodwill." Speaking in Birmingham he said, "There is at the very heart of life today a self-concern which in any serious crisis becomes predominant"—and destructive.

The trouble with modern man, Dr. Temple insists, is that man has lost sight of the true ends of human existence. It is the will of God, man's cosmic necessity, that man must perish unless he lives for ends "either of knowledge or appreciation of beauty or friendship or family affections or loyalties, and courage, and love and joy and peace." These are the only real ends. The economic sphere is concerned not with ends but with means toward ends; and it must be judged, not primarily by its efficiency within itself, by its effectiveness in promoting maximum output and the like, but by whether it is fostering the attainment of the real ends by the greatest number of people. "We have treated the production and acquisition of economic wealth as if it were the end for man's chief pursuit, and it is not." No world-after-the-war motivated by that mistaken drive could result in continuing peace, no matter how expert the leagues, no matter how eloquent the political appeals. No, he would not fool himself. Either the peoples of the earth will go on from war to war or they must live not for greed of "goods" but for love of one another; and the latter choice they never will make, indeed cannot make, unless they have the aid of the grace of God as God is in Christ.

Will the modern world make such a volte-face and accept God's help to live other than disastrously? It seemed to Dr. Temple most unlikely. Therefore the immediate future is overcast with continued darkness. All the more, therefore, Christians must unitedly proclaim the only gospel that can save society. The present will not hear, probably; the future must. Christianity is a perpetual utterance of God's truth to a corrupted humanity which having ears, hears not. That is what Bible Christianity is, and historical Christianity. "The Christian religion gives us no assurance that there ever will be upon this earth a society of perfect love; indeed it gives us many reasons to believe there never will be; but it is a matter of small consequence whether the divine purpose to sum up all things in Christ be fulfilled on this planet. There will always be born new generations of future spirits who take themselves to be the center of the world—that is the essence of sin." In such vein spoke St. Paul and St. Augustine!

There is no opposition to the Church's saying such things as the above, Dr. Temple himself writes, "until you begin to touch on the sphere of economics." Into that realm he would go, and did go, against a chorus of secularist opposition. But he went with a *knowledge of economics as*

(Continued on page 20)



JEAN DRYSDALE, EDITOR

### Dr. Temple's Latest Book

THE CHURCH LOOKS FORWARD. By William Temple, Archbishop of Canterbury. Macmillan, New York, 1944, 193 pp. \$2.00.

The day this book was sent me for review, the Christian world was grieved by news of the death of its author, in the prime of his vigorous and brave leadership, a leadership not only of the Anglican communion but, more important, a leadership of Christian thinking and action in this whole chaotic scene. I close the book with a deep sense that in his going the world of tomorrow is most tragically deprived. Whence can arise another who will guide a disunited Church toward a reunion built on realization both of the hindrance of a divided Christendom to effective social action and also of the folly of watering down convictions in order to conciliate and amalgamate ecclesiastical establishments? To what new quarter shall we turn for an understanding explanation of the failure of modern civilization, not to speak of a clear cognizance of how the Church has itself become involved in that failure? Where is Elisha on whom can fall the mantle of Elijah?

This not bulky volume contains addresses and sermons delivered by Dr. Temple from his enthronement speech on St. George's Day, 1942, until this past summer. It is certainly the most important book from his pen, the most mature, the most revelatory of a first-rate intelligence fearlessly at work in study of varied aspects of the life of a world torn by pains that are both of death and of birth, study made in the midst of humbling responsibilities by one who saw clearly the central-

ty of God. As such, the book deserves, better it demands, a careful reading, not only by convinced Christians but by every citizen who seeks to understand our tragic era.

There are three addresses on Church reunion, one before the Convocation of Canterbury, another before his own diocesan conference, the third at the inauguration of the British Council of Churches, all of them careful, courteous, daring, and conservative, all of them intent on long term agreement rather than on short term compromises. These say nothing new, nor are they the chapters which either best reveal the man or make the book significant. The unity of Christendom was never an end in itself to Dr. Temple, only a means toward an end. That end was an effective witness, before a world dying in self-destruction, to a Christ whose wisdom and grace, as the Archbishop knew, holds out to the nations quite literally their only hope of salvation from utter collapse and fratricidal confusion. Dr. Temple, face to face with that imminent danger and aware of the onliness of that hope, in a degree possible to no other living man except the Roman pontiff, was so intent on the greater need that even Church reunion passed from the forefront of his interest and attention. It was prophecy that was demanded of him, that prophecy which sees and understands world crisis and speaks for God in terms of it.

William Temple never blinked a fact, however unpleasant; in him was no fatuous pseudo-optimism. The secular movement of the world, he said at his enthronement—and it is a key note of his thinking—"is not towards peace or mutual understanding and appreciation; rather it is towards more intense and fierce competition,

## Divorce Canon

WE NOTE, with regret, that the Marriage Commission appears to be laying the groundwork for a "divorce canon" rather than a marriage canon, as an article in this issue by the secretary of the Commission indicates. Thus, one of the most important pieces of unfinished business left over from the 1943 General Convention promises to come into the 1946 Convention in a form which will be wholly unacceptable to the great majority of Anglo-Catholics and Southern Evangelicals.

It seems certain, then, that someone—whether the Committee on Canons or some individual members of the House of Deputies—will be impelled to propose substitute marriage canons, even though the Commission would prefer to have the only choice between its own canon and the one on the books. Rather than let the matter get into the frightful parliamentary tangle of the last General Convention, we should like to suggest that the Commission anticipate difficulties by (1) aiming at simplicity and directness; (2) dividing its recommendations into a series of separate propositions, which can be voted upon individually; (3) avoiding all non-essential matters.

In a later issue, we hope to go into the subject of the Church's attitude toward divorce in more detail. Let us say, for the present, that we do not think that the indissolubility of Christian marriage is an "ideal," any more than blood relationship is an "ideal," or the indelibility of baptism is an "ideal." The "death" which dissolves Christian marriage while both partners are living is not the death of the marriage. It is the spiritual death of the married persons—or at least a condition of moral attrition which is very-close to spiritual death.

It is a truism that any two adults living together are subjected to perpetual strains and annoyances—so much so that every husband is his wife's cross, and every wife is her husband's cross. It appears that our Commission is trying to find a way for people to lay down their crosses with the blessing of the Church. Well—it is an amiable and kindly purpose. But it is a step down the pleasant road to spiritual death. In these torn and tangled days, the Church's job is to declare the mind of Christ, not accommodate itself to the world's standards.

## The Epistle

*Twenty-fourth Sunday after Trinity November 19th*

**"PARTAKERS** of the inheritance of the saints." God's love makes it possible for us to look to a wonderful future: a life of entire blessedness laid up for the people of God. We each have share in this, though we have not merited it by our righteousness but because of the Father's love receive far beyond our deserving. With thankfulness we look to God and try to show Him we are grateful for what He offers us. We can show that gratitude by our loving obedience. The doing of God's will brings its own reward. In heaven we shall find our greatest happiness in working with God for His eternal glory. Sharing with the saints is another evidence of God's love, since it means the re-uniting with all those who have gone before; the knitting up of severed friendships. As we make our Communion let us pray that we prove worthy.



*Honolulu, T. H.*

DEAR FAMILY: After our tour of Honolulu Churches, Bishop Kennedy gave us further opportunity to visit with the clergy, at dinner, and later in an informal talkfest in his office. I was deeply impressed with two things: the harmony that prevailed among the clergy of such diverse racial backgrounds—American, Canadian, Japanese, Chinese, and Korean—and their awareness of the importance of Hawaii and the islands of the central Pacific in the postwar world. All felt that there was much that should be done to strengthen the Church in the Hawaiian Islands, but also that Hawaii might serve both as a clinic for Oriental missionary work and as a base for missionary operations in the Marshalls, Carolines, Marianas, and other islands that will be newly opened to Christian influences after the war. In other words, there is a growing feeling among these thoughtful priests that in the postwar world Hawaii will be not so much an object of missionary work as a base from which the Gospel may go forth to the Orient and the islands of the sea.

This is a time of great opportunity for the Church in the Hawaiian Islands. Churchmen at home may rejoice in the fact that Hawaii has a young, vigorous, far-sighted Bishop who is developing a long-time program for the future. A part of that program involves greater self-support of existing work, and a start is already being made in that direction. As Hawaii approaches possible statehood after the war, so the Church in Hawaii may eventually attain diocesan status.

But the national Church also has a great stake in these islands, and always will. Hawaii would be an ideal spot for a missionary college, attracting men and women of many nationalities from the Orient and Occident alike, to be trained as missionary priests, doctors, teachers, and lay workers. The many races in the Hawaiian Islands, and the different kinds of missions already established, would provide excellent material for clinical training. Such a college would be a boon not only to the Church in Hawaii but to the whole Anglican communion. From it might go well-trained missionaries to the entire Pacific area, which in the postwar years is going to be a region of vital and growing importance to our nation and to the world.

The missionary district of Honolulu is not asking the national Church for any increased appropriations; indeed, it is assuming a greater measure of self-support. But there are, in my opinion, few places in the mission field today that are more strategically located for future growth and influence, and I think the Church at large might well look into some of the great possibilities here. The National Council has already done a great deal, through the commission that studied the problems here and made recommendations for strengthening and improving existing work. Those recommendations are being followed, and past errors or weaknesses are being rectified and strengthened. The Church in Hawaii is looking forward and moving forward. But its possibilities as a base for missionary operations in the newly-opened Pacific areas have not yet been explored. Now is the time to begin to explore them.

If I were a Churchman with money to give or to leave for a worthwhile missionary cause, I should write to the Bishop of Honolulu and ask him what he could do with a gift or legacy of \$50,000 or \$100,000. The answer might be a surprising one, and the investment one of great value to the future of the Church's whole missionary work. . . . But I guess the blue Hawaiian skies are causing me to-day-dream. Nobody would be so foolish as to do that!

CLIFFORD P. MOREHOUSE.

# Our Church and Christian Marriage

## *A Communication From the Marriage Commission*

By the Rev. A. B. Kinsolving, II, D.D.

Acting Secretary, Marriage Commission

ANY discussion on the Marriage Canon in our Church demands patience. The tortuous debate at the last General Convention was the last of several. It is a weary subject to some, including members of the Marriage Commission who have served 20 years. It was the Church's General Convention that continued the Commission. Once again all must reverently seek the mind of Christ on marriage. All are disciples of the ideal of indissolubility. All are seeking a Christ-like approach to discipline, mercy, and forgiveness in those cases that fall short thereof.

Must it come up again this next triennium? Sadly enough the record of divorce in America continues to give us a figurative picture like the broken homes in a partially bombed city. To this will be added soon the many problems of war marriages. In this connection some of us remember the compelling plea of the chancellor of Long Island at the Cleveland Convention: "These young bewildered people are going to look to us for help. Let's try to keep them in the Church."

A considerable body of opinion is convinced that there is no reason for discussion of the question because it is absolutely clear, cut and dried. If this were true how simple it would be. But there are varieties of interpretation, in the historic Churches as well as other Christian denominations. There have been differing positions on remarriage after divorce in the Western or Roman Church and the Eastern Orthodox Church since the time of the Emperor Justinian (485-565 A.D.) as was brought out in the admirable review of the debate on the marriage canon at Cleveland by the Rev. Walter H. Stowe, S.T.D., [L. C., October 24, 1943]. The Roman Church has held that no exceptions permit remarriage after divorce. The Eastern Orthodox permitted remarriage for those several causes specified in the code of Justinian. Today the Church of England permits no exceptions. The American Church on the other hand permits one exception for adultery. These are certainly dignified and historic variations.

What about the present canon? Why not let it stand? Then what of the many bewildered voices that come from rectory studies and offices and other sanctuaries of compassion for marriage failure?

Should adultery be the only unpardonable sin that terminates the spiritual life of marriage?

The innocent party to moral betrayal is persuaded by legal counsel to secure divorce on any other easily obtained grounds. It will protect all innocent relatives from scandal. This is done with generous chivalry. Later the Church must refuse to remarry. What rector does not know this

bitterness? And yet which one of us could write a canon to meet this situation, consistent with the present exceptive clause, without subjecting bishop, clergyman, chancellor, or all three to the danger of being sued for libel or slander?

Are we sure that our Lord would condemn the parties to every category of divorce, to celibacy for life.

Again we are faced with growing opinion among scholars that the exceptive clauses attributed to our Lord in the Gospels were interpolations. Here the canon law of England agrees.

There are devout seekers of Christian truth who ask why our Lord's teaching with regard to marriage is regarded as technical legislation, when so much that He taught was impossible of technical fulfillment. Many will remember the position of the late Bishop Charles Gore who claimed that our Lord legislated definitely only in the question of marriage. The late Canon Streeter, his contemporary, contended that our Lord taught that monogamy was the ideal, divorce a moral calamity, but that our Lord's words could not conceivably be treated as legislative enactments. Here was sincere and erudite disagreement.

There were many who expressed a rather strong disdain for the psychiatric field, in discussing the most controversial part of the Commission's proposed canon, both before and during the Cleveland Convention. To the Marriage Commission it would yet seem a mistake to condemn all the remarkable advances of modern psychology because of the inevitable accumulation of cranks attracted by any new applied science. Much of this science has substantiated both religious experience and power. It has provoked greater tolerance in the face of the vast ignorance concerning the human mind. For example, it has been somewhat responsible for the Church's change of attitude toward suicides.

It is certainly possible that there may be discovered in marriage latent impediments to both spiritual and physical marriage unknown to either party at the time of their marriage ceremony. It is certainly true that there are sex maladjustments of a hideous nature that cripple many marriages, and they appear in any group of human society. Such marriages are hardly instituted of God.

These are only a few of the parish problems familiar to clergy and many of the laity. They are not offered as casuistry. Everyone wants the Church to uphold our Lord's standard of indissolubility. In past years any effort at extension of grounds for remarriage after divorce was met by the cry "at least the Church canons must uphold the ideal!" This is somewhat analogous to so much occidental thinking

that meets every evidence of human delinquency with the demand: "There ought to be a law!"

Our Commission believes that the present canon does meet the problems of annulment with justice. There has been unanimous opposition to the extension of annulment as a means to circumvent the difficulties of remarriage after divorce. For this way lies hypocrisy. In the present Canon 15 "Of regulations respecting the laity" (Section 3 (a) and (b), immediately preceding the two canons on marriage) contains the only solace for those seeking remarriage after divorce who are not subjects of the exceptive clause. Those who have been married otherwise than as this Church allows may apply to the bishop or ecclesiastical court for recognition of communicant status. If this be granted a clergyman of this Church may bless the parties to the union.

A review of the past discussions of the Marriage Commission reveals this canon as the result of the most sincere effort to meet the problem of the remarried with mercy and forgiveness. It seems a particularly essential law as it applies to members of other Christian communions who desire to enter ours, having been remarried after divorce in conformity to their church's less rigid laws. But there are some within as well as without our Church who object violently to certain implications of this section in our canons. No clergyman of our Church will solemnize the remarriage of a divorced person, not subject to the one exception. Why? Because it is adulterous? They will be living in sin? There is no question that our Lord said so? After we have refused to marry them and someone else has, then how can our bishops and ecclesiastical courts waive this continued adulterous condition and accept them into membership? The answer is perhaps in the right of the bishop and ecclesiastical court to forgive. But if we clergy refuse to solemnize the marriage and then soon after the ceremony has been performed outside our Church bless the parties to the union, isn't such prompt forgiveness without repentance and amendment inconsistent? Isn't it perilously near the hypocrisy our Lord so hated? The embarrassing fact is that few take advantage of such a questionable privilege.

Does the recounting of these few problems make the case for further consideration of a burning spiritual issue in modern life? It is a sad record that about three-fourths of the precious time spent on the debate on the marriage canon at the Cleveland Convention was used in untangling labyrinthine parliamentary complexities. This, when so many of the moral issues cried out for further consideration. The members of the Marriage Commis-

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sion tried to benefit by the many criticisms heaped upon their proposed canon. After three years labor to produce the same, they could be pardoned some surprise and wonder over the legislative fecundity of the Committee on Canons who proposed two canons of their own. We do hope the General Convention may be spared the resultant confusion in the future.

Now that the dust has settled several facts appear clearly. The language of a canon must be concise, condensed, and direct, in other words legal—for a canon is a law. The question before the Church (and again acknowledgment is made to Dr. Stowe's review) is reduced to a three-fold one. (1) Shall our Church adopt the strict Roman view, with no exceptions permitting remarriage after divorce? (2) Shall we retain the present canon, with the one exception, and the permissive forgiveness, reinstatement, and blessing? (3) Shall we recognize that there is such a thing as spiritual death of a marriage from other causes than adultery, and extend the grounds on which remarriage may be solemnized by clergymen of this Church, as has been followed in the Eastern Orthodox Church?

The Marriage Commission has appointed a publications committee, headed by the Bishop of Kentucky, to make every possible effort to bring this matter before the whole Church. Toward this end the following selection of papers has been planned, to be sent to the Church press and to the bishops of every diocese and missionary district:

1. February, 1945. The New Testament on Marriage. Rev. Dr. Burton Scott Easton of the General Seminary, N. Y.; Prof. A. T. Mollegen, Theological Seminary in Virginia.
2. May, 1945. The History of Christian Marriage. Prof. Frederick A. Pottle of Yale; Chaplain Stephen Bayne, secretary of the Marriage Commission.
3. The Mind of Christ on Marriage. Rev. Dr. Fred C. Grant of the faculty of the Union Seminary, N. Y.; Rev. Sherman E. Johnson, Episcopal Theological School, Cambridge, Mass.; Rev. W. Norman Pittenger of the General Seminary, N. Y.

The chairman of the Commission, Bishop Cameron Davis, has urged that any changes of the canon to be proposed by the Commission be ready for publication by January 1, 1946, thus giving the General Church plenty of time for consideration, criticism, and suggestion.

The Commission pleads for further cooperation from our much burdened Fathers in God. We beg all our bishops to appoint committees in their dioceses and missionary districts to discuss these papers and the problem itself. Twenty-one dioceses have already promised this and one at least has discussed the matter at a clergy conference. The reëxamination of the subject is suggested in order to avoid the frequent mistake of just rearranging our prejudices. With such earnest church-wide consideration we may be able to approach the next General Convention with sincere supplication that the mind of our Lord may be revealed, by His Holy Spirit, to guide our feet into the way of truth, justice, and mercy.

MARYLAND

Lay Readers' Council Eases  
Wartime Clergy Shortage

A Lay Readers' Council, under J. H. E. Catlin, as president, has been organized, making it possible to have regular services in Maryland parishes which otherwise could not have maintained such a schedule. Some 60 lay readers are represented.

Twice a year, institutes have been held, with special training in sermon reading, use of the voice, and reading services given individually to the lay readers. While most of the lay readers are used in their individual parishes, there are 15 or more used in parishes throughout the diocese. It is not unusual to have them take care of that number of services on a Sunday.

WEST MISSOURI

Bishop Spencer Celebrates  
14th Anniversary of Consecration

Bishop Spencer of West Missouri celebrated the 14th anniversary of his consecration by celebrating Holy Communion on St. Simon and St. Jude's Day in Grace and Holy Trinity Cathedral, Kansas City, Mo.

Speaking from immediately in front of the altar, the Bishop thanked the clergy and laity of the diocese for their faithful support and unflinching loyalty.

While the growth has been slow and the problems many, Bishop Spencer has lent a peculiar lustre to West Missouri by his distinguished ministry. He has delivered several series of Holy Week meditations in St. Bartholomew's Church, New York City, in a downtown theater in Chicago and in Houston, Texas, that have made friends for him and for the Church.

Reared in a little town in northern New York state, as a young man he worked for a while as railroad switchman. He has preached at Oxford University, England.

The Very Rev. Claude W. Sprouse, dean of the Cathedral, assisted Bishop Spencer at the anniversary service.

GEORGIA

New Home for Bishop Barnwell

Robert W. Groves has given his city home, the handsome white brick residence at the northwest corner of Victory Drive and Reynolds Street, Savannah, to the diocese of Georgia to be used as a home for Bishop Barnwell.

The residence is now used by the Savannah Chapter of the Red Cross as production headquarters. It was loaned to the Chapter in December 1941, shortly after Pearl Harbor, and will continue to be so used for the duration of the war. At the conclusion of the war it will become the episcopal residence where Bishop

Barnwell will have his office in addition to the downtown office in Christ Church.

Mr. Groves gave the property to Bishop Barnwell and it was formally accepted by the diocese, a resolution of acceptance having been approved at a meeting of the board of officers of the corporation held in the office of J. Randolph Anderson, treasurer.

Located on a high terraced lot overlooking Victory Drive, the home is very imposing, one of the handsomest residences in the southern section of the city.

ALABAMA

Pulpits Exchanged in Birmingham

Clergy in Birmingham and its suburbs exchanged pulpits October 29th, according to a plan worked out in the clericus. The rectors of large parishes visited the smaller ones, and vice versa. In the evening, all the clergy, including the Bishop, took part in a service in St. Mark's Mission, the Negro congregation. Bishop Carpenter administered Confirmation; the Rev. B. Scott Eppes, chairman of the clericus, preached. Among the visitors in the congregation was the Rev. Frederick H. Arterton, national youth executive. After the service, the motion picture *We, Too, Receive*, was shown in the church. The congregation joined in the refrain as "Onward, Christian soldiers" was sung in the picture. The vicar of the mission, the Rev. J. Clyde Perry, welcoming the visitors, said, "We do not regard this fellowship service as a gesture but rather as the earnest of things to come."

NEBRASKA

Lay Cornerstone for Clarkson  
Hospital Nurses' Home, Omaha

In the procession for the laying of the cornerstone of Clarkson Hospital Nurses' Home, 518 South 26th Street, Omaha, on October 29th, were the crucifer, American flag and Church flag, Nursing School choir, uniformed nurses, members of the hospital staff, members of the medical staff, board of trustees, the clergy, Chaplain Max Roberts, and Bishops Brinker and Beecher. Robert D. Neely, Frank Latenser, and Eugene McAuliffe gave brief talks. The new building will cost approximately \$115,000, and is the first unit of the hospital rebuilding program.

MASSACHUSETTS

Memorial Tribute to Eva Corey

The 67th anniversary program of the Massachusetts branch of the Woman's Auxiliary on November 15th will be in the nature of a memorial tribute to Miss Eva Downing Corey. The memorial fund, while continuing open to subscriptions to its capital through the years, will be presented at the 10:30 A.M. service in the Cathedral Church of St. Paul, Boston.

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*Mrs. Phelps, former newspaper woman and Church School teacher, is the mother of five children. "Let's Get to Know God" is her second published book for children.*

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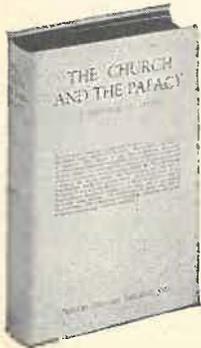
# Fall

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Vicar of St. Thomas the Martyr, Oxford



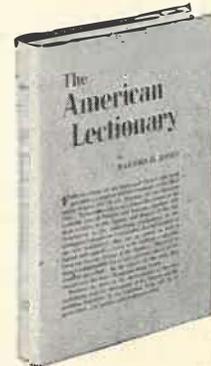
Not for many years has a full-length study of the development of the Papacy been published in English. This historical study of the Papacy represents eight lectures given at the University of Oxford by Dr. Jalland in 1942 (the famous Bampton Lectures). In a review of this book the *London Church Times* has this to say: "Dr. Jalland has produced a great book, and one that carries matters a long way forward. . . . A book of outstanding importance."

"The more immediate and likely value of the work would seem to be in the fact that we are provided here with an impressive, illuminating study of the history of the Church presented as a competent historian directs its proper study—not as a picture, always as a process."—Wallace E. Conkling, Bishop of Chicago. An S. P. C. K. Book. Price, \$7.50

## THE AMERICAN LECTIONARY

By Bayard H. Jones, D.D.

Dr. Jones is a recognized scholar of the Church and is now a resident professor at Sewanee. In 1937 he collaborated with the Rt. Rev. Edward L. Parsons in writing "The American Prayer Book."



This is it! A scholarly treatise on the new official Lectionary of the Episcopal Church, adopted by the General Convention, 1943. In the Preface Dr. Jones says: "This book is designed to further the understanding, and facilitate the use, of the new official Lectionary. . . . Its primary motive is to furnish to the clergy of the Church a convenient guide to the choice of suitable sets of lessons." We cannot imagine any clergyman or lay-reader without a copy of this truly goldmine of information. Contents: The Making of the new Lectionary; The Church Year; Use of Scripture in Worship; Revision of the Lectionary; Lectionary for Sundays; Lectionary for Weekdays; Use of the Psalter; Themes of the Sunday Choices; Alternative Epistles and Gospels for Weekdays.

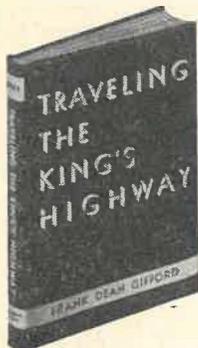
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Rector, St. Thomas' Church, Mamaroneck, N. Y.

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Two years ago Dr. Gifford's *Building the King's Highway* was published. The success of this volume has led to the publication of a sequel to it: *Traveling the King's Highway*. As Dr. Gifford says in the Preface: "It is evident that there is a real need for a supply of printed sermons that can be used by different types of Churchmen."

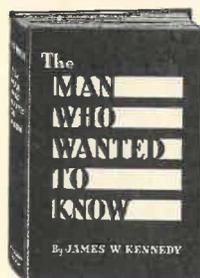
There are 31 sermons to this new volume: seven of which are devoted to *The Lord's Prayer*; one to *Christmas*; one to *Easter*; and the rest to a variety of topics of a general character.

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The Reverend James W. Kennedy is Rector of All Saints' Episcopal Church, Richmond, Virginia.



"The story of THE MAN WHO WANTED TO KNOW and his quest for religious knowledge represents the general state of mind of some of the men and women we know." These are the words of the author, and they express the gist of what this book is about. It is about YOU and ME and the maze of problems we have concerning our religion, our Church, and ourselves. A book primarily for the layman. Clergymen, however, will undoubtedly be influenced by this book to instigate a School of Religion in their own parish. Mr. Kennedy's book is in reality a school of religion in itself.

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(Continued from page 13)

# Baltimore "Makes a Mission"

A year or more ago, the very grand Rector of Emmanuel Church here in Baltimore began to plan for a Mission for his parish. Father Michael Coleman, the virile English priest, who formerly was Acting Vicar of All Hallows—Barking-by-the-Tower, London, until it was blitzed, was to be The Missioner. And so the months went by, the planning and the praying progressed, and the day finally came in this October just gone by.

Did we say that this was Emmanuel's Mission? It was, for the opening Sunday only,—but beginning the very next day, God The Holy Spirit having actuated Father Coleman to suggest the plan, there were noon-day preachings by The Missioner at Old St. Paul's down town, and these, coupled with talk to group after group of people all over town, caused The Mission to become city-wide with a bang! More and more people came, despite rain and fog. A faithful group came early each morning to "keep watch with Our Lord" and to celebrate The Eucharist in Intention for all who needed Christ. Six hundred women crowded into Emmanuel for the Women's Quiet Day. And night after night, that gorgeous little priest put everything that he had "right over the plate." The fullest teaching of The Church was given, but in a non-controversial way. Episcopalians who thought that they were so-called "Low Church" found themselves loving the teaching that the so-called "High Church" group subscribes to, and why not? No good Prayer Book Episcopalian ever truly dodged the full teaching of The Church when it was fairly presented. Our Dear Lord became very real to hundreds of people. Petty little social barriers were broken down, and all sorts

of Episcopalians found themselves loving each other as they properly should, as members of the same Family of God.

Hundreds of people got hundreds of different spiritual answers to their several spiritual needs,—but perhaps the most wonderful thing to happen was that Father Coleman gave us all a marvelous recipe for finding Our Lord, and having Him become personally real to each of us. You know, we feel that there are perhaps hundreds of us Episcopalians who live our religious lives according to certain patterns or designs, whereby we go through the motions of attending services and making our communions, and yet who are not PERSONALLY ACQUAINTED with Jesus,—and who do not experience a loving, definite friendship, and sense of belonging to His very same Fellowship. Are YOU one of that group? Do YOU really want to be FRIENDS with Jesus? Well, if you do, just drop us a card, and we will see to it that you get that recipe either direct from Father Coleman himself or from him through us, but we will see that you DO get it, for it is that important.

So, all Episcopal Baltimore "made a mission!" We had truly the most wonderful Missioner that we had ever heard, and our hearts, our lives, our homes, our jobs, and all our churches are far the better for his coming.

God grant Father Coleman many more years of his spiritual vigor, and don't EVER anybody say that old-fashioned Baltimore Episcopalians can't be stirred. WE KNOW BETTER!

well as of morals; and so he inspired a considerable respect. He pointed out that private ownership is not a God-given right to do anything you want with your property; there attaches to it only "a right of administration." The public good rightly supersedes all rights of private control. Again, so complex has our industrial machinery become that the right of private bankers to control credit is now as contrary to public welfare (and God's will) "as is the right of a private person or corporation to mint actual money, for the two are equivalent." He says it is ridiculous in a time of national war crisis, "when the nation needs credit for the carrying-out of its own purposes, that it should borrow that credit [in war loans] from a section of itself and pay interest on it . . . more than for the actual administrative cost, which is 1/8 of one per cent." Again, he points out that Goebbels learned his trade of political advertisement from the experts in commercial advertisement. They are the ones who first discovered "the psychological weaknesses that can be played on, to make people buy what they do not want." Another instance is his pungent criticism of such a world bank as was proposed at Bretton Woods, "a bank which is designed to control the credit of the world universally and will be responsible to nobody."

Such specific utterances filled the *Times* with protesting letters, bidding Dr. Temple "stick to religion." In reply he kept right on, insisting on his right to apply as best he could Christian ethical principles to any and every social problem. His conclusions, he reminds his critics, are not binding on other Christians; let every Christian make his own applications and speak and act accordingly; but for anyone not to apply Christianity at all to specific social problems, not even to try to do it, and not to utter what *seem* to him the true derivatives of the will of God, is to deny either Christ's supremacy or his own integrity or both. And when it was suggested that such a course might imperil the Establishment of the English Church, he spoke out like an honest man:

"I cannot see that the question of Establishment is any direct concern of the Church. We have a divine commission; we exist as a divine creation. If the earthly state likes to associate with us, let it. If it would separate itself off, let it. Our business is to be true to the commission we have received: to proclaim unchanged the unchanging Gospel of God, and in every generation to try to show to people the implications of that unchanging Gospel to their changing circumstances."

In similar blunt vein spoke the Archbishop's greatest predecessor, St. Thomas Becket! William Temple is gone, God rest his soul! Shall there be no other spirits lit by his, further to rescue the Church from its timidity, its complacency, its disrepute? There must arise new leaders as wise and courageous as he. No such prophet lives and dies in vain!

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SEMINARIES

Seabury-Western Invites Public To Dr. Niebuhr's Lectures

Dr. Reinhold Niebuhr, professor of Applied Christianity at Union Theological Seminary, New York, will deliver two lectures in the Seabury-Western Chapel, Evanston, at 4 P.M., November 9th and 16th. The subjects of the two Thursday lectures will be "The Effect of the World Crisis on Morals and Politics," and "The Effect of the World Crisis on Christian Faith." The series is sponsored jointly by Seabury-Western Seminary and Garrett Biblical Institute.

In extending an invitation to the public to attend, the Dean Kelley of Seabury-Western, stressed the contributions that Professor Niebuhr has made to theological thought in this country and abroad. His book, *The Nature and Destiny of Man*, is recognized as one of the most significant works in the field of modern theology, Dean Kelley said.

Bexley Hall Will Return to Gambier, Ohio, September, 1945

Bexley Hall, the divinity school of Kenyon College, will return to Gambier, Ohio, in September, 1945. This decision of the board of trustees terminates the wartime cooperation with the Virginia Theological Seminary on the assumption that a considerable number of students will be ready for work in Gambier by next September. In making the announcement, President Chalmers said that the association with Virginia has been most pleasant.

Since the fall of 1944, Bexley Hall has been located at Alexandria, in conjunction with the Virginia seminary. Dean Roach accompanied the students, while the remaining faculty members assumed temporary duties in connection with the college. Kenyon College, which has been training men for the ministry of the Church for 120 years, has six resident full time professors, several part-time lecturers and instructors, and a group of rector-tutors.

President Chalmers also announced that a board of fellows for Bexley Hall had been appointed to cooperate with the trustees and faculty in developing resources for the postwar period. Those who will serve on this board include the Presiding Bishop; Bishops Tucker of Ohio, Hobson of Southern Ohio, Creighton of Michigan, Fenner of Kansas, Keeler of Minnesota, Kirchhoffer of Indianapolis, Page of Northern Michigan, Whittemore of Western Michigan, Wroth of Erie; and the Rev. Frederick C. Grant of Union Theological Seminary.

Two new members will be added to the present Bexley faculty by 1945 when Bexley resumes its work in Gambier. The chair of New Testament will be filled and a new chair of rural sociology will be added.

Servicemen with incomplete collegiate preparation will be able to take advantage

of the combined facilities of the college and the seminary. Bexley will remain upon an accelerated basis so that the three-year course may be completed in two years.

Another part of the plans for the new Bexley consists of incorporating a full year of practical parish experience into the present seminary curriculum. The student will be assigned to an experienced rector, working with the seminary faculty, who will help him pursue his practical studies in the light of the actual needs and demands of the rural or city parish ministry. This new plan will go into effect with the entering class of 1945. Under the accelerated program it will be possible to complete the expanded course of study in almost the same period of time as the former prewar three-year course. The practical year may be waived for returning servicemen.

Dean P. M. Dawley To Join GTS Staff

The Very Rev. Powel Mills Dawley, Ph.D., dean of the Cathedral Church of St. Luke in Portland, Me., since April, 1942, has tendered his resignation, effective January 1, 1945, in order to accept the professorship of Ecclesiastical History in the General Theological Seminary, New York City. Dean Dawley, a native of Newport, R. I., was graduated from Brown University from which he has the master's degree, the Episcopal Theological Seminary, and has the doctor's degree from Cambridge University, England. He has been prominent in the diocese of Maine as member of the standing committee, the board of examining chaplains, and chairman of the diocesan Department of Religious Education. Dean Dawley was a contributor to a symposium on *This War and Christian Ethics*, and is co-author with the Rev. Walden Pell II, of *The Religion of the Prayer Book*. He came to Portland from St. David's Church, Baltimore, where he was associate rector for four years.

Matriculation Day at General Theological Seminary

All Saints' Day was marked at the General Theological Seminary, New York City, by the matriculation of the new students. This traditional ceremony consists of a pledge of loyalty to the purposes and life of the seminary, made before the altar in the chapel, and the signing of the matriculation book in the sacristy. The ceremony takes place in the course of the celebration of the Holy Eucharist at 7 A.M. The remainder of All Saints' Day is observed as a holiday.

An important part of Matriculation Day is Choral Evensong with sermon and the commemoration of founders and benefactors, held on the eve of All Saints' Day. Dean Fosbroke said the Bidding Prayer, and the Rev. Dr. Donald Fraser Forrester, associate professor of the Literature and Interpretation of the New Testament, was the officiant. Special

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### ANNOUNCEMENTS

#### Died

COX—Mrs. B. T. Cox, of Winterville, N. C., died on September 29th. For many years she had been active in diocesan work as well as in her parish church, St. Luke's, Winterville. Survived by four children and six grandchildren.

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### BOOKS WANTED

JOHN RATHBONE OLIVER's "Psychiatry and Mental Health," published by Charles Scribner's Sons. Reply Mrs. W. O. Fogg, 60 Neron Place, New Orleans 18, La.

WANTED TO BUY "Ritual Notes," 8th edition. The Reverend Charles E. Fritz, Menlo Park, Calif.

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## EDUCATIONAL

music was rendered by the entire student body under the direction of Ray Francis Brown, instructor in Church Music and organist.

The matriculation sermon was preached by Bishop DeWolfe of Long Island, who took for his text II Timothy 2: 3, "Endure hardness as a good soldier of Jesus Christ."

There are 61 students in the seminary, 27 being new students. Of the 61, 15 are graduate students, 16 seniors, nine mid- dlers or second-year students, eight jun-

iors or first-year students, nine special students, and four guest students.

Also in the seminary are 13 Russian students of the Orthodox Theological Seminary of St. Vladimir.

## CHURCH CALENDAR

### November

22. Twenty-third Sunday after Trinity.
19. Twenty-fourth Sunday after Trinity.
23. Thanksgiving Day.
26. Sunday next before Advent.
30. St. Andrew (Thursday).

## DEATHS

*"Rest eternal grant unto them, O Lord, and let light perpetual shine upon them"*

### Mrs. B. T. Cox

Mrs. B. T. Cox of Winterville, N. C., who died on September 29th, was an active Church worker in her home parish of St. Luke's, Winterville, and in the activities of the diocese.

Mrs. Cox was not only a remarkably active woman, but one of strong personality and unusual business ability. After her husband's death she took over the management of his estate and proved herself to be a good executive and a successful businesswoman.

She leaves four children and six grandchildren. Her oldest daughter, Miss Venetia Cox, who has been a missionary in China for a number of years, is now in this country. The other daughters are: Mrs. A. T. St. Amand, Wilmington, N. C.; Mrs. T. W. Rouse, Greenville, N. C.; and Mrs. J. T. Gaylord, Winterville, N. C.

### Mrs. Susan K. S. Noe

Funeral services for Mrs. Susan K. S. Noe, 93, who died October 16th at her home, where held from St. Paul's Church, Beaufort, N. C., October 19th. Conducting the service were three of her minister sons, the Rev. Thomas P. Noe of Wilmington, examining chaplain of the diocese of East Carolina; the Rev. Alexander C. D. Noe, vicar of St. Thomas' Church, Bath, and the Rev. Walter R. Noe of Wilmington, executive secretary of the diocese. Another son, the Rev. Israel H. Noe, rector of St. James' Church, Memphis, Tenn., was unable to be present because of illness. Her fifth son is Captain John E. Noe, Beaufort.

### Willoughby H. Williams

Prof. Willoughby H. Williams, internationally-known organist and since 1938 the organist and choir director of St. Peter's Church, Oakland, Calif., died October 26th at the age of 71.

A native of Bristol, England, he studied music in Dresden, Germany, and received diplomas from the Royal Conservatory of Dresden for his work as an organ virtuoso and pianist. For several years he was organist and choirmaster at the American Church of St. John in Dresden, and korespetitor at the Royal Opera House. He also served as official accompanist for the Royal Symphony concerts.

Later, Professor Williams was organist at Leeds Parish Church in England for seven years and then went to London as organist and choirmaster at Christ Church. He also instructed in piano, organ, and composition during that time. In 1938 he came to California and was heard frequently in recitals.

Funeral services were held from St. Peter's Church on October 30th with a Requiem Mass offered by Canon L. Douglas Gottschall. Surviving Mr. Williams are two sons, Maj. Peter Williams and Capt. Jack Williams, both serving in the British Army, and two daughters, Mrs. Ada Weisemann and Miss Esme Williams, the latter of Oakland, Calif.

## CLASSIFIED

### POSITIONS OFFERED

YOUNG MAN, single, assistant in western parish. Good salary. Maintenance. Address Box B-2916, The Living Church, Milwaukee 3, Wis.

### POSITIONS WANTED

ORGANIST AND CHOIRMASTER desires position. Many years experience with boys and mixed choirs, also with choral societies. Teacher of organ, vocal and piano. Excellent testimonials including two from bishops. Apply H. H., 719 First St., N.E., Massillon, Ohio.

BY CHOIRMASTER-ORGANIST, whose fifteen years in present position have increased his ambition to such an extent that it necessitates a change. Man of high ideals, vision, and ability to get things done. Voice culturist; unusual references; only men and boy choir considered. Salary secondary. Reply Box M-2915, The Living Church, Milwaukee 3, Wis.

CHOIRMASTER-ORGANIST, successful record, desires change. Boys preferred. Reply Box E-2917, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

# CHANGES

## Appointments Accepted

Carr, Rev. R. Everett, rector of St. Peter's Church, Chicago, will become rector of Emmanuel Church, La Grange, Ill., December 15th. Address: 213 South Kensington Ave., Chicago.

Dow, Rev. Dwight Howard, rector of St. Michael's Church, Anaheim, Calif., will become rector of St. Mary's-by-the-Sea, Pacific Grove, Calif., December 3d. Address: 146 Twelfth St., Pacific Grove.

Ferguson, Rev. Lee R. S., locum tenens of Grace Church, Huron, S. Dak., will become rector of St. John's Church, Deadwood, S. Dak., and priest in charge of St. James' Church at Belle Fourche, S. Dak., on December 3d.

Fifer, Rev. Philip T., formerly rector of St. James' Church, Arlington, Vt., is now on the staff of St. Mark's Church, Philadelphia. Address: 1625 Locust St., Philadelphia.

Harrison, Rev. Lionel, formerly of Shoal Lake, diocese of Braden, Canada, became priest in charge of All Saints', Valley City, N. Dak., St. Stephen's, Casselton, St. Andrew's, Enderlin, and Holy Trinity, Lisbon, on October 23d. Address: 812 Fifth Avenue, Valley City, N. Dak.

Haylor, Rev. W. L. Fielding, rector of Calvary Church, Burnt Hills, N. Y., and priest in charge of All Saints', Round Lake, and Grace Church, Jonesville, will become rector of St. Luke's, Mechanicsville, N. Y., and St. George's, Clifton Park, N. Y., on December 1st.

Hofmann, Rev. Edward, formerly of Cincinnati, Ohio, and canonically connected with the Old Catholic diocese of Bonn (Rhineland), became priest in charge of Emmanuel Church, Weston, Conn., on July 15th. Address: Route 2, Westport, Conn.

Holding, Rev. Charles, formerly rector of Holy Trinity Church, Decatur, Ga., became rector of the Church of the Resurrection, Greenwood, S. C., November 1st.

Johnson, Rev. Barclay, priest in charge of St. Christopher's, Boulder City, Nev., will become priest in charge of St. John's, Aberdeen, Miss., December 15th. Address: St. John's rectory, Aberdeen, Miss.

Klose, Rev. Laurice Victor, formerly chaplain of St. John's School, Salina, Kans., became instructor at Aiken Preparatory School, Aiken, S. C., October 1st. Address: Aiken Preparatory School.

Price, Rev. James E., formerly missionary in charge of Virginia City Mission Field, Sheridan, Mont., became vicar of St. Paul's Church, Holdenville, Okla., November 1st. Address: St. Paul's Church, Holdenville, Okla.

Pulley, Rev. Frank E., rector of Holy Cross Church, Sanford, Fla., will become rector of Holy Comforter Church, Richmond, Va., next January 1st. Address: 2110 Grove Ave., Richmond 20, Va.

Smith, Rev. H. Dewitt, vicar of Holy Trinity Church Mission, Fallon, Nev., will become priest in charge of Christ Church, Holly Springs, Miss., on December 15th.

Van Houten, Rev. Edward H., formerly vicar of St. Paul's Church, Farrell Pa., is now assistant to the rector of St. John's-in-the-Village, Greenwich Village, New York City. Address: 29 Perry Street, New York 14, N. Y.

Weaver, Rev. Vernon A., formerly rector of Holy Trinity Church, Manistee, Mich., became rector of St. John's Church, Bellefonte, Pa., on October 22d. Address: 12 West Lamb St., Bellefonte, Pa.

## Military Service

Minnick, Rev. C. F., formerly of St. John's, Mount Prospect, Ill., is now at the Naval Chaplains' School, Williamsburg, Va.

## Resignations

French, Canon Clifford W., has resigned as rector of Mount Calvary Church, Camp Hill, Pa., effective November 1st. He will continue as secretary and chaplain to Bishop Heistand of Harrisburg.

# 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.

Whether as a traveler in a strange city, or as a local resident, you are always welcome to come into these leading churches for the services or for quiet moments of prayer. And you are urged to bring with you your friends. Accept the cordial invitation!

**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.

**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, 8 (also 9:15 Holy Days & 10 Wed.), Holy Communion; 9 Morning Prayer; 5 Evening Prayer (Sung); 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.; 4, E.P. 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, 10, 5 P.M.

St. Bartholomew's Church, Park Ave. & 51st St., New York 22

Rev. Geo. Paul 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; 9:30 Ch. School; 11 Morning Service and Sermon; 4:30 P.M. Victory Service. Weekdays: Holy Communion Wed., 7:45 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)

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

## NEW YORK—(Cont.)

Little Church Around the Corner  
Transfiguration, One East 29th St., New York  
Rev. Randolph Ray, D.D.  
Sun.: Communion 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 & 9 A.M.; Matins, 10:30 A.M.; Sung Eucharist & Sermon, 11 A.M.; Evensong & Instruction, 4 P.M.  
Daily: Matins, 7:30 A.M.; Eucharist, 7:45 A.M.; Evensong, 5:30 P.M. Also daily, except Saturday, 7 A.M. & Thursday and Saints' Days, 9:30 A.M.

Confessions: Saturdays 4 to 5 and 8 to 9 P.M.

**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

**SPRINGFIELD**—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield  
Very Rev. F. William Orrick, Dean  
Sunday: Mass: 7:30, 9:00, and 10:45 A.M.  
Daily: 7:30 A.M.

**WASHINGTON**—Rt. Rev. Angus Dun, D.D., Bishop

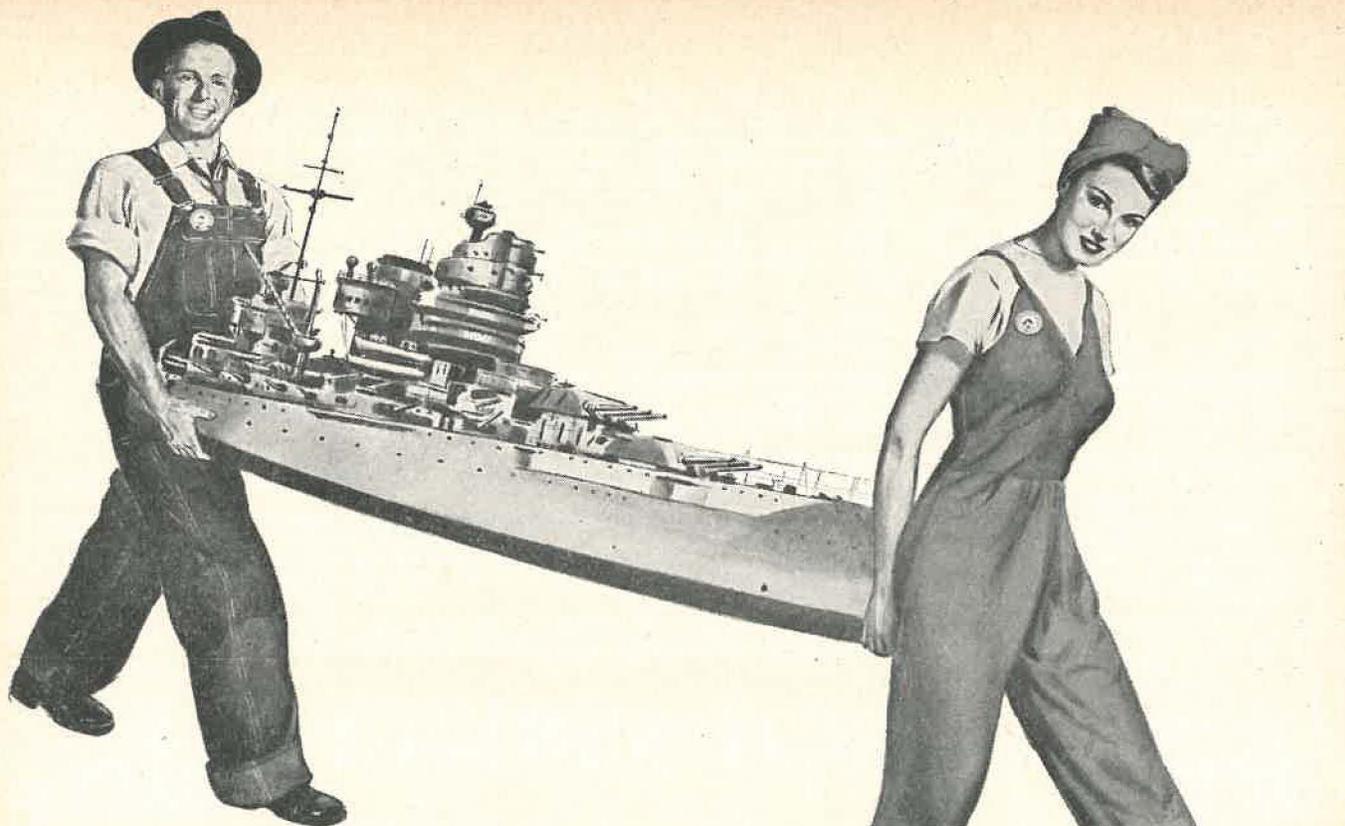
St. Agnes' Church, 46 Que St., N.W., Washington  
Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge  
Sun. Masses: 7, 9:30, 11; Vespers and Benediction 7:30. Mass daily: 7; Fri. 8 Holy Hour; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheern, 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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