

The Living Church

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

Dr. Bowen Elected

News

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Underwood & Underwood
THE REV. HAROLD L. BOWEN, D.D.

Dr. Bowen was elected Bishop Coadjutor of the diocese of Colorado on May 19, 1947.

[See page 5.]

Outstanding Religious Books

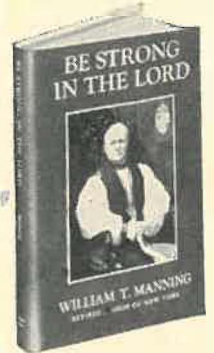


Be Strong In The Lord

By William T. Manning, Retired Bishop of New York

"The book is a revelation of the problems that perennially plague the pastor of souls, and is in this respect, not unlike St. Paul's letters."

Paul Ramsey, New York Times Book Review
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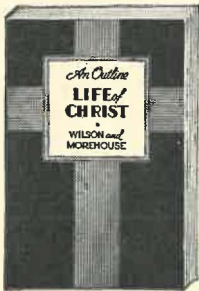


He Lives

By Austin Pardue, Bishop of Pittsburgh

The Third Printing is now on the press! "I recently picked up this little volume of 105 pages and was so gripped by its sense of unity of earth and heaven that I did not lay it down until I had finished it."—*Harold Paul Sloan, The Pastor.*

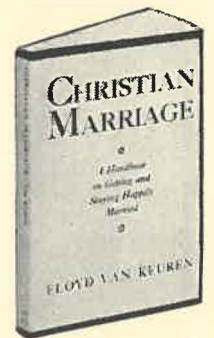
Price, \$1.50



Christian Marriage

By Floyd Van Keuren

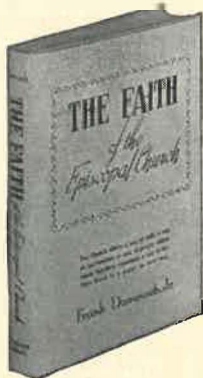
A Handbook on Getting and Staying Happily Married. This is a revised edition of the author's popular guide to successful Christian marriage, formerly titled *Outfitting for Spiritual Marriage*. A new chapter has been added. Price, \$1.50



An Outline Life of Christ

By Frank E. Wilson and Clifford P. Morehouse.

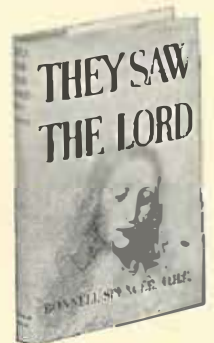
Another in the famous "Outline" series. "This is an excellent outline of the life of Christ as related in the Four Gospels, begun by the late Bishop of Eau Claire, and completed by Clifford P. Morehouse." *Wilbur L. Caswell.* Price 60 cents.



They Saw The Lord

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Recommended by the Religious Book Club. "Inspirational for the clergy, this book could prove of even more value to the laity if only they could be persuaded to read it."—*The Canadian Churchman.* Price, \$3.00



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LETTERS

World Council

TO THE EDITOR: First, I want to thank you for your fine editorial on the World Council of Churches as well as your kindly criticisms which, however, might receive a different emphasis in view of the following.

It is true that the people meeting at Buck Hill Falls were all older men but this is because they are members of the Provisional Council which was appointed before the war, and they have naturally grown old. For your relief, I would say that they will die a natural death when the Assembly meets in 1948; and I share your hopes that their places may be filled with younger men.

With regard to publicity, it is only fair to say that the American and British members of the Committee wanted the fullest publicity at all meetings. Some of the continental members, however, felt that the sectional meetings might occasionally be private because the discussions therein are often quite intimate and some continentals felt that they would be afraid to speak their views frankly, in view of present unhappy conditions in many countries. It was for this reason that the modified resolution was brought in; but, as I caught the spirit of the conference, there was a manifest desire to have as much publicity as might be possible under the circumstances. Doubtless they can cooperate more fully in many ways, and I sincerely hope they will.

Thank you again for these constructive criticisms as well as for your sympathetic appreciation of the aims and purposes of the World Council of Churches.

(Rt. Rev.) G. ASHTON OLDHAM.
Bishop of Albany.

Albany, N. Y.

Church and State

TO THE EDITOR: When is a priest not a priest? The editor of the *Question Box*, in *THE LIVING CHURCH* for April 6th, writes about a priest acting "in his capacity of a civil magistrate" when officiating at the marriage of an unbaptized couple. On what grounds does he consider himself to act outside his priestly office?

The civil law makes provision for a marriage ceremony to be performed by either a clergyman or some civil magistrate, acting in accordance with the particular state laws regarding matrimony; and gives the same legal status to such marriages. But the civil law does not make the clergyman a civil magistrate any more than it makes the civil magistrate a clergyman. The clergyman is given authority to solemnize a marriage under the provisions of the civil law because the Church has authorized him to do so. It grants the same privilege to officers of religious bodies which do not have an ordained ministry, when those officers are designated by their respective religious bodies to perform such functions.

If a priest can step out of his office as a priest, and act as a civil magistrate, he would not then be bound by the Church's provisions regarding the solemnization of

matrimony; but I doubt that any Church court would recognize any validity in his actions if he were brought to trial for violating the canons. To say that a priest "acts as a civil magistrate" is to use a polite fiction that has no basis in fact or law.

(Rev.) REGINALD E. CHARLES.

Ithaca, N. Y.

Correction

TO THE EDITOR: In the very excellent account which you published of the World Council meetings at Buck Hill Falls, I note one small error that has crept in, *viz.*, on p. 9, central column, second paragraph it is stated that the Bishop of Chichester was a member of the delegation to the Eastern Orthodox Churches. It was the Bishop of Worcester who went with that delegation.

HENRY SMITH LEIPER.

New York City.

Appreciation

TO THE EDITOR: With the thought that we had better show our appreciation of a good thing lest we lose it, I write in praise of "The Question Box" conducted by Canon Marshall M. Day.

Canon Day's answers are so instructive that I wish they might be distributed throughout the Church. Moreover they are excellent examples of clarity, fairness, and objectivity.

QUINTARD JOYNER.

New York City.

Churchmen in Near East

TO THE EDITOR: Increasing numbers of Americans are taking up permanent residence in the Near East, and as American chaplain to the Anglican Bishop in Jerusalem, I feel responsible for the pastoral care of the Episcopalians among them. I shall be happy to receive the name and address of any Episcopalian moving from the United States to any of the following countries: Palestine, the Lebanon, Syria, Transjordan, Arabia, Iraq, and Cyprus.

(Rev.) WALTER C. KLEIN.

Jerusalem.

The Living Church

Established 1878

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

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Carillon Chimes

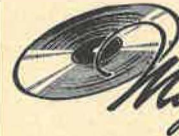
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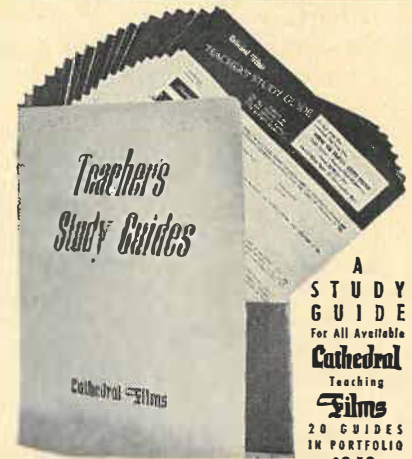


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The Question Box



Conducted by **CANON MARSHALL M. DAY**

• *Does the Anglican Church teach that Christ had earthly brothers and sisters? If so, how can the term "Ever-Virgin" be applied to St. Mary?*

The Anglican Church by its acceptance of the Catholic Creeds, the Te Deum, and other expressions in the Litany, clearly teaches our Lady's virginity at the time of our Lord's conception and birth. There is no such official statement regarding the question of other children, but the title, the Virgin Mary, used in the Apostles' Creed and numerous hymns and other devotions certainly implies that there were none. My own opinion is that the brothers and sisters mentioned in the New Testament were older than the Christ. They certainly act that way. This would make them children of St. Joseph by a former marriage and not blood relatives at all.

• *A priest is divorced and remarried. The first marriage was genuine and valid and there are children by that marriage. Is he eligible for election as rector of a parish?*

In the abstract, I should say no. However, this principle cannot be applied to a particular case unless one knows all the relevant facts.

• *To what extent may a clergyman renounce the beliefs of the Church as contained in the Apostles' Creed and still retain his standing as a clergyman, and to whom may a layman appeal in such a situation other than the bishop of the diocese?*

This is a type of question to which it is exceedingly difficult to find an answer because most of those men who in fact deny such beliefs do not think of themselves as repudiating the Creed but as interpreting it in the light of modern knowledge. I would go further and say that most of those whom I know, if their personal belief was called in question as it would be at a trial, hold much more strictly to the Creed in their belief than in their preaching, and their interpretation is prompted by a real love of souls and a misguided desire to make the road to Christ easier for the doubting.

In the case of real unbelief the only individuals to whom the layman might appeal are the offending priest himself

or the bishop of the diocese. If the case is bad enough to warrant its being brought to trial, the manner of initiating the action is prescribed by the Canon Law of the diocese where the accused priest is canonically resident. In my own diocese the action would be initiated by the complainant's taking the matter to the wardens of the parish or the warden of the mission who must first take it up with the ecclesiastical authority and the presentment is finally made by a majority of the vestry or mission officers or by two priests of the diocese or by the diocesan council. The start of a trial for heresy is necessarily made difficult as otherwise we might be brought into constant litigation by theologically minded individuals.

• *What is the significance of kissing the neck cross of a stole before putting it on? I have been told that it is supposed to be "blessing" it, but I do not understand that.*

— Since the stole, worn by all three orders, but in a different way by each, represents the yoke of Christ, the minister kisses the cross to express the joy with which he accepts this yoke. This is also a recognition of the sacred character of the vestment which has been blessed by the Bishop or his representative. If a stole is put on in the presence of the Blessed Sacrament, as for example by a priest about to assist in giving Communion, it is not kissed, as no honors are rendered to anything else in the Eucharistic presence. Like you I cannot understand how your friend thought that kissing the stole conveyed to it any consecration.

• *Is a divorced remarried man supposed to be elected as a vestryman?*

Canon 12, Section 1, of the Canons of General Convention simply states that the qualifications of wardens and vestrymen are to be determined by State or diocesan law.

Hence these qualifications vary from diocese to diocese. However, those elected to positions of leadership in the congregation certainly ought to be able to provide moral leadership in a Church which condemns remarriage after divorce. The vestry should not be thought of as merely a property-holding corporation.

TRINITY SUNDAY

GENERAL

PRESIDING BISHOP

Bishop Sherrill Clarifies Matters

To clear up misunderstandings that have arisen over the proposed campaign of Evangelism, the Presiding Bishop has made the following statement:

"The National Council at the April meeting discussed at great length the present spiritual life of the Church. Because some misunderstanding has resulted, it seems to be important that this be cleared up, particularly in regard to the financial implications of the action taken.

"First let me state that the financial aspect is a secondary consideration. The Council was interested primarily in the revitalization of the spiritual life of the Church and discussed many methods of deepening the consecration of clergy and laity through education, visitation, and in other ways. One means of achieving this goal would be greater use of visual education, a national radio hour, and other modern methods of transmitting information. In recent months I have received numbers of requests for such a program from various sections of the Church. The thought has been expressed that this might prove to be divisive, boastful, or even undignified. Such could be true of this as of any material but need not and will not be so, for the Council has provided that the program be supervised by a special board of bishops, clergy, and laity. Members will be appointed who have the confidence of the Church.

"The funds of the Department of Promotion were necessarily cut to balance the budget for 1947. If any progress is to be made, additional funds must be secured.

Mr. Jordan has estimated that 3% of the total contribution to the Church would make all this possible. But it should be abundantly clear that this is no additional apportionment upon dioceses, parishes, or individuals. All that is asked is that the opportunity be presented to our people. The money given in response will be used for this purpose as far as it will go and no commitments will or can be made beyond the cash in hand. Many have expressed great approval of the project. Here is an opportunity for them to give definite support. Any means of making this possible are only suggestions on the part of the Department of Promotion. There are to be no pressures involved.

"I am naturally conservative in such matters. But I believe that we have the intelligence, the experience among our Church members to make an effective program — and that this can be of assistance to parishes, dioceses, seminaries, the entire work of all the Christian Churches. In these matters the children of this world seem to be wiser than the children of light. The Church's message does not seem to be important to many, because we do not make it so. Anyway if there are interested and generous Church people who believe that this plan has real possibilities, we shall be happy to make the experiment if the financial means are made available.

"I have written at length about finances because as usual they create the greatest discussion. But let me repeat again this is only one step in a broad program of stimulating the spiritual life of the Church."

HENRY K. SHERRILL.

EPISCOPATE

Dr. Bowen Elected

The Rev. Harold L. Bowen, D.D., rector of St. Mark's Church, Evanston, Ill., was elected Bishop Coadjutor of the diocese of Colorado at the convention, held at St. John's Cathedral, Denver, May 19th [L. C., May 25th]. Dr. Bowen received a majority of both cler-

ical and lay votes on the fourth ballot. The election was later made unanimous after a motion by the Very Rev. Paul Roberts.

Other nominations by the investigation committee were the Very Rev. Claude W. Sprouse, the Very Rev. Edward R. Welles, and the Rev. Messrs. Ernest Victor Kennan and Robert Rodenmayer. Nominations from the floor included Bishop Lewis of Nevada, and the Rev. Messrs. George Ridgeway, Norman Pittenger, John Higgins, Charles Sheerin, Jacob Kolb, James McLane, and Grieg Taber. The results of the balloting are shown below.

Dr. Bowen was born in Dighton, Mass., on April 27, 1886, the son of David Irving Bowen and Rebecca Talbot (Briggs). He attended St. Stephen's College, and received the degree of A.B. from the University of Oklahoma in 1909. He received the degree of B.D. from Seabury Divinity School in 1918, and later received the D.D. from Seabury-Western. Bishop Brooke of Oklahoma ordained him to the diaconate in 1910 and to the priesthood in 1911. Before becoming rector of St. Mark's in 1930, Dr. Bowen had served parishes in the dioceses of Oklahoma, Nebraska, Quincy, and St. Peter's Church, Chicago.

Western New York Fails to Elect Bishop Coadjutor

After five unsuccessful ballots to elect a Coadjutor for the diocese of Western New York, the special convention, meeting in St. Peter's Church, Niagara Falls, May 20th, was adjourned for one month. A nominating committee appointed at the diocesan convention in 1946 had proposed the names of the Rev. Messrs. John W. Heuss, Ernest Victor Kennan, Charles W. Sheerin, and Horace W. B. Donegan. (Dr. Donegan was elected Suffragan Bishop of New York

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BALLOTING FOR THE BISHOP COADJUTOR OF COLORADO

	First		Second		Third		Fourth	
	C	L	C	L	C	L	C	L
Harold L. Bowen	20	65	27	78	29	89	29	102
E. Victor Kennan	4	19	2	7	0	2	0	0
Claude W. Sprouse	3	8	0	2	0	1	0	0
Edward R. Welles	12	48	11	54	11	50	9	29
Bishop Lewis	1	4	0	1	0	0	0	0
Robert Rodenmayer	0	1	0	0	0	0	0	0
Votes Cast	40	145	40	142	40	142	38	138
Necessary to Elect	27	97	27	96	27	96	25	88

BALLOTING FOR THE BISHOP COADJUTOR OF WESTERN NEW YORK

	First		Second		Third		Fourth		Fifth	
	C	L	C	L	C	L	C	L	C	L
Edward R. Welles	27	28	26	28½	26	26	25	26	27	26½
Charles W. Sheerin	21	25½	23	25½	0	1½	0	0	0	0
Joseph Groves	10	8½	10	7½	4	2½	Withdrew		Withdrew	
John W. Heuss	0	0	0	0	0	0	2	1½	3	1
E. Victor Kennan	0	0	0	0	0	0	0	0	0	0
Louis W. Pitt					28	30½	29	35%	28	33½
Votes cast	58	62	59	61½	58	60%	56	63½	58	61
Necessary to Elect	30	31½	30	31½	30	31½	30	30%	30	30%

on May 13th. He had, however, withdrawn his name before his election.) In addition, the Very Rev. Messrs. Joseph Groves and Edward R. Welles were nominated from the floor.

After the second ballot [see above], the convention reconvened as a committee of the whole, and the Rev. Dr. Louis Pitt was nominated by the Rev. John Wilkson. Dean Groves withdrew his name after the third ballot.

RELIGIOUS ORDERS

Dean Maynard Appointed

The Very Rev. Malcolm DePui Maynard, dean of All Saints' Cathedral, Milwaukee, Wis., has been appointed provincial chaplain of the western province of the Community of St. Mary. Fr. Maynard was installed as provincial chaplain by Bishop Ivins of Milwaukee at St. Mary's Convent, Kenosha, Wis., on May 1st.

NATIONAL COUNCIL

Bishop Haines to Represent Church at Liberia Celebration

The National Council has authorized the sending of an official representative to the centennial celebration of the founding of the Republic of Liberia next July. The Presiding Bishop was asked to appoint the representative, and he has now appointed Bishop Haines of Iowa, who has accepted.

Correction on Budget

The statement in the report of the April National Council meeting that Army and Navy chaplains receive no pensions from the Church Pension Fund was incorrect. The Church Pension Fund allows the chaplains of the regular Army and Navy, as well as the Veterans' Administration, the privilege of paying pension premiums on a non-parochial basis of \$1,200 a year. This means \$10 per month, and is paid by the chaplains themselves.

The question before the National Council was whether or not the National Council would pay the premiums on the pensions under the Veterans' Administration. This, the Council decided not

to do until a more thorough study of the whole situation had been made.

Dr. McMaster Resigns

The Rev. Dr. Vernon C. McMaster has announced his resignation as secretary for administration in the Department of Christian Education of the National Council. He will announce his new position in the near future.

Dr. McMaster was appointed in 1934. His interest in Christian education dates back to 1915 when he was curate of Emmanuel Church, Cleveland. Later he was rector of Trinity Church, Mobile, Ala., and during his rectorate there he served as a member of the diocesan department of religious education.

MISSIONARIES

New Workers Appointed

Appointment of six new missionaries, and one transfer is reported by the overseas department of the National Council. Two of the new workers will go to Alaska, two to China, and two to Liberia, while the transferred worker, the Rev. John H. Townsend, Jr., who has been in Cuba, will go to Costa Rica, to care for the Spanish-speaking work there.

Miss Lois W. Wendt, RN, of Meriden, Conn., will join the nursing staff at the Hudson Stuck Memorial Hospital, Fort Yukon, Alaska. She is a graduate of the Meriden Hospital School of Nursing, and has served on the staff of that hospital since graduation in 1946.

Miss Pauline E. Watts, Newburyport, Mass., is to be assistant housekeeper at St. Mark's Mission, Nenana, Alaska, helping to care for the thirty-five boys and girls now in residence there. Miss Watts is a graduate of Boston University, and taught in Massachusetts high schools from 1923 to 1942.

The Rev. Robert F. Appleton will work in the district of Hankow, leaving for the field early next fall. Bishop Gilman will probably send him to Wuchang, to work with Fr. Wood at St. Michael's, while he is studying the language. He is a graduate of Yale, and of the General Theological Seminary.

Miss Guy Nelle McGouirk of Austell, Ga., has been appointed laboratory technician for St. James' Hospital, Ank-

ing. She studied at the University of Georgia, as well as in the laboratory of the City Health Department, Atlanta. Miss McGouirk has just completed a special course of study at St. Faith's House, New York, in preparation for her work in China.

Miss Gertrude Esther Hoffman, RN, will leave in August to take up work as a nurse at St. Timothy's Hospital, Cape Mount, Liberia. She is a graduate of the Charity Hospital School of Nursing, New Orleans. Much of her experience since graduation has been in the field of surgical nursing.

Dr. Aage Julius Christensen, of Amtsygehuset, Denmark, has been appointed physician in charge of St. Timothy's Hospital, Cape Mount, Liberia. With Mrs. Christensen, a graduate nurse, and their little daughter, Lisbeth, he left for the field early in May. Dr. Christensen is a graduate of the University of Copenhagen, and has had extensive experience in medicine and surgery at various hospitals in Denmark.

APPOINTMENTS

Mr. Pulley Appointed Chaplain at West Point

The Rev. Frank Easton Pulley, rector of the Church of the Holy Comforter, Richmond, Va., has been appointed cadet chaplain of the U. S. Military Academy, West Point, New York.

Mr. Pulley is a native of Tarboro, N. C. He was graduated from the University of the South and from the Theological School of the University of the South. During his ministry he has served parishes in North Carolina, Florida, and Virginia. In addition to his parish work he has been editor of



MR. PULLEY: Becomes West Point chaplain on June 7th.

the North Carolina *Churchman*, chairman of the diocesan commission of Army and Navy work in South Florida, a member of the executive council of the diocese of South Florida, and a member of the executive committee of the diocesan missionary society in Virginia.

Mr. Pulley's appointment at West Point takes effect June 7th. He will be in charge of all students except the Roman Catholics and Jews.

SEMINARIES

Theological Education Sunday Returns are Good

The Very Rev. Lawrence Rose has received encouraging reports from all the Church seminaries on results of Theological Education Sunday offerings for this year. The deans unanimously report that receipts are up from any previous year, indicating that more and more widely the people of the Church are being made aware of the importance of the training of the clergy and the needs of the seminaries.

The total amount received in 1945 was \$83,253.26; in 1946 \$67,145.30. So far this year the seminaries have received a total of \$86,150.25 from 1,881 parishes throughout the Church:

	Parishes	Amount
Berkeley Divinity School	138	\$ 4,751.66
Bexley Hall	52	1,950.29
Bishop Payne	73	1,482.40
Church Divinity School of the Pacific	214	6,660.81
Episcopal Theological School	148	7,683.86
General Theological Seminary	407	22,197.43
Nashotah House	196	13,558.57
Philadelphia Divinity School	131	5,934.39
Seabury-Western	270	8,327.00
School of Theology, University of the South	47	1,336.75
Virginia Theological Seminary	205	12,267.09

ACU

Further Plans for Conference

An organization meeting of the working committee for the American Church Union Catholic Congress, to be held in Washington, D. C., on October 8th and 9th, was held in Washington on May 7th under the leadership of the Rev. Albert J. duBois, rector of St. Agnes' Church, Washington, and general chairman for the congress.

Among those who will be coöperating in the work of arranging for the Washington congress are the Hon. John Nicholas Brown, Assistant Secretary of the Navy, the Hon. William R. Castle, former Under Secretary of State, the Hon. Frances Perkins, Civil Service Commissioner, Col. W. W. Naramore, special assistant to the Attorney General, Giles Dawson, librarian of Folger Library, Maj. Gen. H. C. Pillsbury, Capt. E. R. McLean, Jr., USN, Col. E. R. Closson, Inf., and others.

Local committees will be set up in all Eastern cities to promote interest and attendance at the congress. Papers will be delivered in the Church of St. Stephen and the Incarnation, Washington, D. C., and the great congress Eucharist will be offered in the Cathedral of SS. Peter and Paul.

CONFERENCES

Church-Life Institute for Southwest

A Church-Life Institute for clergy and key-laymen of the diocese of Dallas and the 7th Province will be held on June 17th, 18th, and 19th at the new diocesan conference center, Camp Crucis, near Granbury, Texas. The main speaker for the session will be Dom Gregory Dix, OSB, monk of Nashdom Abbey, England. He will have as his subject "Baptism, Confirmation and the Liturgy." As the author of *The Shape of the Liturgy*, *The Theology of Confirmation in Relation to Baptism*, and a collaborator on *The Apostolic Ministry*, Dom Gregory stands out as one of the greatest liturgical scholars and theologians of the Anglican Communion. His convictions expressed at this Liturgical institute are such as will have great influence on the Archbishop of Canterbury's committees preparing for the Lambeth Conference.

The implications for vitalized parish life will be presented by the Rev. John O. Patterson, rector of Grace Church, Madison, Wis., who will take as his theme, "At work and worship in the Family of God."

The Rev. David K. Montgomery, author of *Why Go to Church*, will be dean of the Institute. Board, room and tuition for the sessions will be \$9 plus \$1 registration which should be mailed now to the Rev. Lyle Thaxton, 1712 North Peak, Dallas 4, Texas. The Rev. Wm. Fox, St. Andrew's, Grand Prairie, Texas, is guest master.

PENSION FUND

Paynter, Fearey Elected

Richard K. Paynter, Jr., vice president and treasurer of the New York Life Insurance Company, has been elected a trustee of the Church Pension Fund and a director of its affiliated companies, the Church Life Insurance Corporation and the Church Properties Fire Insurance Corporation. Mr. Paynter is active in the Church, being the junior warden of Trinity Church, Princeton, N. J., a member of the finance committee of the diocese of New Jersey, and a trustee of the diocesan investment trust.

Gordon Fearey has been elected secretary of the Fund and of the Church Life Insurance Corporation. Mr. Fearey is a

graduate of Groton School and Yale University, and during the war served in the Army signal corps in the southwest Pacific. He is a grandson of the late Bishop Lawrence of Massachusetts, whose vision and endeavors led to the founding of the Fund.

The annual meeting of the trustees of the Fund was held on April 30th, with 20 of the 24 trustees attending. Members came from Kentucky, Missouri, Ohio, and California, as well as nearer points.

EVANGELICALS

Plan Conference of Evangelicals

Plans for a southeastern regional conference of evangelicals to be held in Atlanta in May, 1948, were begun by leaders of the Episcopal Evangelical Fellowship in connection with a visit of the national president, the Rev. Charles D. Kean, of Kirkwood, Mo., to several southern dioceses during the last week in April.

The Rev. Robert L. Green, assistant at All Saints' Church, Atlanta, was named secretary of the local group which will take its next steps in promoting the conference in the fall with a meeting of diocesan representatives at the time of the provincial synod in Atlanta.

While Mr. Kean was in the south, the Rev. Gardiner M. Day, former president of the fellowship, met with a group of clergymen and laymen of the diocese of Albany, where a branch of the fellowship was organized. The Rev. Lloyd Hackwell of St. Andrew's Church, Albany, was named chairman, and the Rev. Kenneth R. Robinson, of St. Peter's Church, Albany, secretary.

Plans for a semi-annual meeting of clergymen and laymen of the diocese of Missouri under the auspices of the Fellowship had been made a short time earlier at a large dinner meeting in Grace Church, Kirkwood, at which the speakers were Mr. Kean, the Rev. Charles F. Penniman, first vice president of the EEF, Dean Sidney E. Sweet, and the Rev. Dr. J. F. Sant.

THE PRESS

The Church and Secular Papers

Clergy and laymen must abandon the idea that the newspaper is primarily a means of publicizing individual Church functions, according to James O. Supple, religion editor of the Chicago *Sun*. Mr. Supple was one of the principal lecturers at the first annual pastors' conference held at the University of Wisconsin, Madison, in coöperation with the Wisconsin Council of Churches.

He said that Churchmen must "regard the press as a vast pulpit of black

ink on white paper reaching an audience far greater than that of a multitude of Churches, an audience that can never be reached in the Church because to the Church it never goes."

He declared that Churches have been responsible in part, and newspapers in part, for inadequate, sporadic, and insignificant coverage of Church affairs in the past.

But he added that the prospect of Church news has changed "with the emergence of the social gospel in the past few decades, with the growing conviction of the clergy that Christianity must come down from its ivory tower in a monopolistically capitalistic society and enter the market place." [RNS]

CANADA

Bishop Geddes Dies

The Rt. Rev. William Archibald Geddes, 53, the "Flying Bishop" of the Yukon, died suddenly at his home in Vancouver on April 16th. Dr. Geddes was known as the "Flying Bishop" because of the many flights he made to reach remote sections of his diocese.

During his sojourn in the Arctic — at Hershel Island from 1920 to 1928 — the Bishop ministered to Eskimos in the most northerly of all Anglican mission posts. On February 3, 1929, he was consecrated Bishop of the Mackenzie River, composing more than 600,000 square miles of rugged country. The same year he received the honorary degree of D.D., from Wycliffe College, Toronto, and St. John's College, Winnipeg, simultaneously.

In 1933 Bishop Geddes was translated to the diocese of Yukon with headquarters at Dawson City. Accompanied by W. R. May, famous Edmonton bush pilot, he set a record of 17 hours for the 2,000-mile flight from Aklavik to Edmonton.

Born at Magdalen Islands, Quebec, in 1894, Dr. Geddes attended Dalhousie University, Halifax, and Wycliffe College at Toronto. He was the father of two children, David and Ann.

Bishop Farthing Dies

The Rt. Rev. John Cragg Farthing, 85, Bishop of the Church of England in Canada for 30 years before his retirement in 1939, died in a hospital at Calgary, Alberta, May 6th. Since his retirement he had lived with his son, Hugh C. Farthing, King's Counsel, a prominent lay member of the Church of England in western Canada.

Bishop Farthing was born in Cincinnati, but passed his boyhood in Liverpool. He was graduated with honors from Gonville and Caius College, Cam-



DR. FARTHING: *The Bishop of Montreal died May 6th.*

bridge, in 1885. He obtained the master's degree there three years later, and held honorary doctor's degrees from Trinity College, University of Toronto; King's College, and Bishop's College, all of Canada.

Dr. Farthing took his first charge at Durham, Ont., and went from there to Woodstock, Ont., as curate and later rector. After 17 years at Woodstock, he was made a canon of St. Paul's Cathedral, London, Ont. He was also a delegate to the general and provincial synods of the Church of England in Canada, and prolocutor of the Lower House of the General Synod.

Dr. Farthing became Bishop of Montreal in 1909 and continued in that see for 30 years. He is survived by two sons, Hugh and John.

Nova Scotia to Have Assistant Bishop

The problem of episcopal assistance in the diocese of Nova Scotia, which had been discussed for some years, was settled by the 72d synod of the diocese this year by unanimous authorization of an assistant bishop. The synod, which met at Halifax from April 29th to May 1st, acted after hearing the report of a committee named by the 1946 synod.

The Rt. Rev. George Frederick Kingston, D.D., Bishop of Nova Scotia, had not asked for an assistant and told the synod he would be glad to carry on alone if one were not authorized. But after the vote was taken he said, "I welcome your action."

Election of the assistant will take place at a special session of the synod, likely to be held next fall, according to R. V. Harris, K.C., chancellor of the diocese.

For many years it has been realized by Nova Scotia Churchpeople that with the

increase in parishes and missions the diocese, which includes the province of Prince Edward Island, has been too much for one bishop to administer.

A proposal made originally, but not favored by the synod, was for the consecration of perhaps two rectors at strategic places in the diocese as "part-time bishops," with the understanding that they would remain in their cures and perform episcopal visitations in their districts.

Dr. Beverley Elected Bishop Of Toronto

The Rt. Rev. Alton Ray Beverley, Suffragan of Toronto, was elected ordinary of the diocese at a meeting of the diocesan synod in Toronto. He succeeds the late Most Rev. Derwyn T. Owen, Bishop of Toronto and Primate of All Canada [L. C., April 20th].

Bishop Beverley was educated at Wycliffe College and Trinity College, Toronto. He was consecrated Bishop Suffragan of Toronto in St. James' Cathedral, Toronto, on December 27, 1934.

Suffragan Bishop of Toronto for the past 12 years, Dr. Beverley received 111 of 209 clergy votes cast and 223 of 340 lay votes. [RNS]

Missions Boat Dedicated

A large congregation witnessed a service in the seaport of St. John's, Newfoundland, on May 4th when the Rt. Rev. Philip S. Abraham, Bishop of Newfoundland, dedicated the sixth harbor mission boat used by the Newfoundland Cathedral men's Bible class in its work. The music for the hymns was furnished by the brass band of the Church Lads' Brigade, and the petition for dedication and opening prayers were read by the Rev. J. Brinton, chairman of the Bible class.

This work has been carried on in St. John's without a break since 1893 by the cathedral men's Bible class, who supply all the workers — each man a volunteer — and bear all the expenses. From the first Sunday in May until the last Sunday in November, one crew visits every ship in harbor in the mission boat, distributing tracts, magazines, and other reading matter, and bidding the seamen welcome to the services of the parish churches ashore. Another crew does the same work among the longshoremen. In 1929 this work was affiliated with the Church missions to seamen, and now carries on under the flag of the "Flying Angel."

The new boat is well named the *Jacob Brinton* in tribute to the chairman, who on May 1st commenced his 41st year of service as assistant priest at the cathedral.

JAMAICA

Consecration of Canon Gibson

The Rt. Rev. Percival William Gibson was ordained Suffragan Bishop of Jamaica by the Most Rev. William George Hardie, Archbishop of the West Indies and Bishop of Jamaica, on May 1st, in the Cathedral of St. Jago de le Vega, Spanish Town. In addition to Archbishop Hardie, Bishop Voegeli of Haiti, who represented the Presiding Bishop, the Rt. Rev. F. M. E. Jackson, Bishop of Trinidad; the Rt. Rev. D. J. Wilson, Bishop of British Honduras; the Rt. Rev. N. W. N. Davis, Bishop on Antigua; the Rt. Rev. W. J. Hughes, Bishop of Barbados; the Rt. Rev. Spence Burton, SSJE, Bishop of Nassau; and the Rt. Rev. A. J. Knight, Bishop of Guiana, were present. The Rev. Frs. S. H. Bishop and E. E. Durant, representing the Bishop and diocese of New York, were also present. Many of the civil magistrates attended the service,

which marked the first time that a native Jamaican of color has been elected to the episcopate.

In the sermon, Bishop Hughes said:

"In humble faith . . . we assemble this morning, representing God's Holy Catholic Church at this point with its orders of bishops, clergy, and laity, to be used by Him as the Body of the Lord, through which He calls and equips with His own gifts of the Spirit, His servant whom He has chosen. 'As the Father hath sent me, even so send I you': thus spoke our Lord to His Apostles, and thus He now speaks to one more of their successors in office . . .

"No human device can save the world; none of our human plans and policies can be of any avail by themselves, until there is wholesale return to God and His service by the multitudes who have forsaken Him. Pacts, agreements, conferences, and the endless talk are of no avail; the evil is in man's heart and not in his head, or in things. This morning a shepherd of souls is being set apart, and whatever other duties may fall to him—and they will be many—he is still a minister of God's word and of His Holy Sacraments,

and in them is to be found the cure for human ills. A good society demands good men and women, and the Lord Himself died to make us good . . ."

After the consecration, a reception was given for the new Bishop on the grounds of Kingston College, the school that Bishop Gibson has elevated to a place of excellence. In his address to the gathering, the Archbishop said:

"It is not only because I love him that I have chosen Bishop Gibson to be Suffragan Bishop of Kingston [the title of the Suffragan Bishop of Jamaica]; but also because I am convinced that he is the right man to be appointed."

Mr. Lindsay Downer then read a speech of tribute to the Bishop from the clergy and laity of the Church in Jamaica:

"We promise you our most cordial support, and we constantly pray that God may give you a right judgment in all things and a special outpouring of His Holy Spirit as you assume the onerous and responsible duties of a Bishop. May



A. E. Lambert.

CONSECRATION OF THE RT. REV. PERCIVAL WILLIAM GIBSON: (left to right) Bishop Voegeli of Haiti, representing the Presiding Bishop, and the Bishops of Antigua, Nassau, Honduras, Bishop Gibson, the Archbishop's chaplain, the Archbishop, the Bishops of Guiana, Trinidad, Barbados, and the registrar, the Hon. Sir Noel Livingston.

you long continue to labor for the welfare of your fellowmen and for the common inheritance of our faith and religion . . .

"On behalf of the members of the Church of England in Jamaica we ask you to accept your bishop's robes and equipment as a token of their affection. The episcopal ring is the gift of your fellow clergy, the pectoral cross is from the past and present boys of Kingston College, and the convocation robes and robe case are from the congregation of St. George's Church . . ."

JAPAN

Churches Send Thanks to General MacArthur

Michio Kosaki, moderator of the Church of Christ in Japan; the Most Rev. Todomu Sugai, Presiding Bishop of the Nippon Seikokwai; the Most Rev. Takao Doi of the Roman Catholic Church in Japan; the Rt. Rev. Bishop Benjamin of the Greek Orthodox Church in Japan; and Masaki Imaizumi, chairman of the All-Japan Christian Union, have sent the following letter of gratitude to Gen. Douglas MacArthur:

"We have the honor of extending to your excellency the heartfelt greetings of four major Japanese Christian organizations; the Church of Christ in Japan, the Japanese Catholic Church, the Japanese Episcopal Church, the Japanese Greek Orthodox Church, and the All-Japan Christian Union through which these four communions function as a unit.

"As a result of the constructive measures taken by you as Supreme Commander of the Allied Forces our nation was saved from the peril which threatened it and is being enabled to pursue the task of building a New Japan along democratic lines.

"We are especially grateful to your excellency for your sympathetic and timely aid in helping us to solve both our spiritual crisis and our problem of food shortage. The statement of your excellency that the Japanese people would not be allowed to starve as long as you were in command of the Occupation Forces moved us and the members of our families to tears.

"We understand that the American people have curtailed their own food supplies in order to provide for our needs. We cannot find words with which to express our deep sense of gratitude to them. Thoughtful Japanese now understand the meaning and the spirit of the injunction of our Lord Jesus Christ to 'love your enemies,' and have a new appreciation of the power of religious faith in the lives of the American people. This spiritual object lesson is of even more value than the material assistance which your excellency and the people of the United States have rendered us. We desire to express through your excellency to the American people and to the Christian Churches of the United States our profound gratitude.

"However, we owe your excellency and the people of America abject apology for

the way in which some of our own people have withheld food supplies and for the prevalence of blackmarketeering. We are determined to coöperatively do all in our power to wipe out these two evils which hamper the policies of the occupation.

"We believe that we can best show our gratitude to your excellency and to the people of the United States by planting the truth of Jesus Christ in the hearts of our people and are unitedly striving to realize that purpose."

First Foreign Guests Arrive for Nara Synod of Nippon Seikokwai

The first to arrive in Japan and the ranking foreign prelate invited to the first post-war Synod of the Nippon Seikokwai, held in Nara in central Japan

May 6th to 9th, was the Most Rev. Campbell West West-Watson, Bishop of Christchurch and Archbishop of New Zealand.

Accompanied by his chaplain, the Rev. W. P. Williams of Christchurch, New Zealand, the Archbishop arrived at the Army Air Transport Command's Hameda Airport outside of Tokyo in a plane placed at his disposal by the Governor-General of New Zealand. While in Tokyo the Archbishop was a guest of the United Kingdom Liaison Mission, and while attending the Nara sessions was a guest of British Commonwealth forces at nearby Kobe.

British, Japanese, and American Churchmen of the Tokyo area were able to meet and hear the Archbishop when



Stars and Stripes.

ENTHRONEMENT OF BISHOP MAKITA: *The Rt. Rev. Timothy Makoto Makita was enthroned by the Most Rev. Todomu Sugai, Presiding Bishop of the Nippon Seikokwai, on April 10th in All Saints' Chapel of St. Paul's University, Tokyo. The picture shows Bishop Makita receiving his crozier from Bishop Sugai.*

he was guest preacher at the Sunday Eucharist in St. Luke's Hospital, assisted by his chaplain, Fr. Peter Takeda and Chaplain W. J. Chase. During the Archbishop's visit to Tokyo he and his chaplain were luncheon guests of General and Mrs. Douglas MacArthur and of the British Ambassador. At the residence of the British Commanding General, the Archbishop was host at a dinner at which His Grace, the Rt. Rev. Benjamin, Russian Orthodox Bishop of Tokyo, and Episcopal chaplain Albert V. Muray, and Fr. Chase were guests. The Episcopal Church Club of Tokyo, under the leadership of Lt. Col. Paul Rusch, gave a reception at Teusler Memorial House for the Archbishop and the Rt. Rev. Timothy Makita, newly enthroned Bishop of Tokyo.

**Australian Bishop Preaches
At St. Luke's Hospital Chapel**

By Chaplain (Maj.) WM. J. CHASE

Noteworthy in a continuing series of activities illustrating the world-wide fellowship of Christians of the Anglican Communion was the recent (April 27th) visit to Tokyo's St. Luke's International Medical Center Chapel of the Rt. Reverend Charles Lawrence Riley, C.B.E., Bishop of Bendigo and Anglican chaplain-general of Australian forces.

Bishop Riley, from the Province of Victoria in Australia, has recently been visiting his country's military stations in Japan in his capacity as Anglican chaplain-general, upon the invitation of British Commonwealth Forces Headquarters. Bishop Riley's military position gives him the rank of major-general; his service as a chaplain in both World War I and II has been very extensive. It is interesting to note that Bishop Riley's father was also a bishop and a major general.

At Sunday's Eucharist in the beautiful chapel of the hospital, Bishop Riley delivered the sermon. The previous day the Bishop had been taken on a tour of St. Luke's Hospital, St. Paul's University and St. Margaret's School, and in his talk commented on the outstanding importance as witnesses to Christian brotherhood of these splendid institutions, and particularly commended American Churchmen on the work their support had made possible.

Accompanying the Bishop on his trip and assisting in the Communion was Chaplain (Lt. Col.) Richard Mayston, deputy assistant chaplain-general of British Commonwealth forces in Japan. Chaplain Mayston is a priest of the Church of Ireland. Also assisting was the Rev. Peter Takeda, priest of the Nippon Seikokwai. Chaplain (Maj.) William J. Chase of the American Episcopal Church was the celebrant.

The Episcopal Church Club of Tokyo arranged a reception at Teusler Memorial House the following day, at which Bishop Riley and Presiding Bishop Sugai were guests of honor. On the day before Bishop Riley's return to Australia by air, he and Chaplain Mayston were luncheon guests of General of the Army and Mrs. Douglas MacArthur at the American Embassy.

ORTHODOX

**Ecumenical Patriarch
to Reside in Greece**

The Ecumenical Patriarch, Maximos V, is expected to leave Constantinople shortly to take up temporary residence at Kifissia, Greece, as the guest of the Greek government. He will travel in a special railroad car as far as Alexandropolis, where he will board a ship placed at his disposal by Greek authorities.

Under treatment for many months because of a nervous disorder, the Patriarch will be accompanied by his doctor and by the Metropolitan of Laodicea and Sardis. If his health does not improve, he may go to Switzerland for consultation with medical experts, as was planned several months ago.

During his absence, the patriarchate will be administered by Metropolitan Dorotheos of the Princes Isles. Normally this task would have fallen to Metropolitan Thomas of Chalcedonia



RNS.
THE ECUMENICAL PATRIARCH:
*Maximos V, who has been suffering
from a nervous disorder, will leave
for Greece to be the guest of the
Greek government.*

or Metropolitan Joachim of Derkon. However, the former is no longer a member of the Holy Synod, being one of six members replaced by rotation, while the latter is still at Cyprus awaiting the election of a new Greek Orthodox archbishop there. [RNS]

ENGLAND

**King Issues Proclamation for
National Day of Prayer**

The King of England, George VI, has summoned the British nation to observe Sunday, July 6th, as a national day of prayer to Almighty God. The following announcement was issued jointly by the Archbishops of Canterbury and York:

"Every citizen should prepare himself for that day by serious thought. This nation made its great and glorious contribution towards the winning of the war: the sacrifices which we made for victory have sorely crippled us.

"We turned hopefully to plead for justice and peace in the world and for social prosperity at home; we find only by long and severe exertions can we endure the necessities of our national life.

"The severity of the task demands that all our thoughts of personal advantage and sectional interests should be subordinated to the common good, and that forms of distrust and dishonest dealing be laid aside; that all should freely give the best that is in them, that we should all be united by a common code of honour, ideals, and fellowship.

"Accordingly we call our fellow-citizens in the coming weeks:

"To examine our national life and our personal lives frankly and sincerely by the standards of the ten commandments and our Lord's teaching.

"To repent of our irreligion which by denying God the honour due to him distorts our personal lives and our common life.

"To turn to God in prayer that He may teach us our duties to Him and to our neighbours and to the community.

"To see the daily help of God in our lives that in common obedience to Him we may meet each day's demands.

"With such preparation, the National Day of Prayer will be a deliberate and intelligent act of humble prayer and sincere dedication to Almighty God. If the nation comes to God, we can face all that is asked of us in united faith, confidence, and hope.

GEOFFREY CANTUAR.
CYRIL EBOR."

ACU CYCLE OF PRAYER

June

1. St. Mary's Amityville, L. I., N. Y.
2. St. John Evangelist, Boston
3. St. Mary's, Pittsburgh
4. Calvary, Wilmington, Del.
5. Transfiguration, Baltimore
6. St. James', Griggsville, Ill.
7. St. Francis', Madison, Wis.
8. St. Uriel's, Sea Girt, N. J.

What Shall We Do In Evangelism?

By the Rev. A. Ronald Merrix

National Council Field Officer, Eighth Province

EVANGELISM is something I've never heard much about in the Episcopal Church," said a white-haired layman recently at a meeting of an executive council, of which he is a member. "Our men are afraid of the idea of going out for Evangelism. Nineteenths of them will not touch it . . . Yet most of our people are not converted to Christianity." The speaker was one of a group of priests at a clergy conference.

"Our greatest need is conversion among us clergy," quietly remarked a bishop in the course of conversation on the actual state of the Church in the face of today's opportunities and perils. With juvenile crime attaining proportions of "a national threat" (as Attorney-General Clark has described it); with one divorce for every three marriages in the country as a whole, and in some communities as many divorces as marriages; with the American public spending on luxuries twenty-five times as much as was given to all Churches, charities, relief and character-building agencies combined, and church-going people giving to the world-mission of Christianity only one-twenty-eighth of their total contributions through their respective Churches, is it not time that some of us begin to ask ourselves again in utter earnestness and seriousness, "What is the matter with the Church, or with ourselves in it?" During the last twenty years, while our national income increased by 100%, but contributions to Churches and charities decreased by 17%, what was happening to us spiritually? The most relevant text for living and preaching today must surely be that of the Master-Teacher: "Repent, and believe in the gospel."

At Seattle recently, representatives of Churches belonging to the Federal Council of the Churches of Christ were challenged to face the task of "The Evangelization of America." "America will be evangelized," one speaker declared, "only in the degree to which our present Churches, their ministers and lay members, repent and are themselves saved by the grace of God!" Whatever language is used, whatever approaches, appeals, or methods are made, it is clear that the time is ripe for a fresh understanding of the Evangel, the Church's message and mission. And we must discover the most effective way of presenting it to young and old. Equally important is it that we should learn anew "The Practice of the Presence of God,"

as the Holy Spirit seeks to make Himself and His will known to us through current events and trends, and all our present-day experiences.

The time has come to determine what part we shall take among the responses of national, denominational, and interdenominational bodies to the pressing, urgent need of boldly conceived endeavors for the evangelization of America and the world. Many congregations heard the declaration of the Bishop's Pastoral Letter: "The spirit of mankind cries out for rescue lest it perish." "Beginning from Jerusalem" means beginning with the priest of the local parish and those who will cooperate with him.

What follows is the result of a preliminary study and survey which the writer was asked to undertake. It may serve to start others thinking and making experiments. If, as one of the reports reviewed suggests, the Church has become confused and uncertain in the proclamation of its message, its life has ceased to reflect clearly the truth of the gospel. "It is for the Church, in this day of God, by a rededication of itself to its Lord, to receive from Him that baptism of the Holy Spirit and of fire which will empower it to sound the call and give the awaited lead."

I.

THE ENGLISH APPROACH

The acknowledged use of a recent Church of England report, *Towards the Conversion of England*,* by the Federal Council's Commission on Evangelism, which urged the Churches of America to unite in the resolve to win the people of this nation to Christ, has aroused interest in a comparative study of three timely and challenging documents. Publicity given to these reports has stirred in many minds a further question: Can we undertake in our own Church a program somewhat comparable to that of the Church of England?

The English report, which is astonishingly frank, has the smell of fire upon it. Among members of a London com-

mittee working on parts of it during the fly-bomb menace, was one who was summoned by telephone to the ruins of his home. The full commission of 50, chosen by the Archbishops of Canterbury and York from all sections of England, met between February, 1944, and May, 1945. Told at their first meeting by Archbishop Temple that the first need in evangelism was for a strengthening and a quickening of spiritual life within the Church, their continued studies led them to recognize that their task was only one aspect of the constant call to the Church to be re-created by the Spirit of the Incarnate, at the very heart of human need, as age succeeds age.

THE REBIRTH OF RELIGION

Deploring a widespread decline in churchgoing and the collapse of Christian moral standards, the report pleads for a newly awakened and converted Church to speak with conviction and authority to arouse the nation to fulfil its destiny to lead the world into a new age. Only the rebirth of religion, both in terms of a popular movement and of a regenerated leadership, will suffice for the reconstruction of man and the development of a new pattern of society. "But," the report goes on, "the Church is ill equipped for its unparalleled task and opportunity. The laity complain of a lack of creative leadership among *all ranks* of the clergy. The spiritual resources of the worshipping community are at a low ebb."

The commission accepted this statement of their set purpose: "To evangelize is so to present Christ Jesus in the power of the Holy Spirit, that men shall come to put their trust in God through Him, to accept Him as their Saviour, and serve Him as their King in the fellowship of His Church." At the outset they called attention to the truth that "to serve Christ as King" involves the duty of extending His Kingdom in the world, and that it was useless to talk of evangelizing unless the content of the Gospel (and the whole Gospel) were known and unless it could be understood by those to whom it is proclaimed. "It is the *presentation* of the Gospel, not its *content*, that changes with succeeding generations and their varying conditions," the report states. "We have so to present Christ Jesus that the people of our particular age may come to accept Him as Saviour and King. This calls for a presentation expressed in terms and images consonant with present-day think-

* (1) *Towards the Conversion of England*—The Press and Publications Board of the Church Assembly, 2 Great Peter St., Westminster, S.W.1. (172 pages + XIV) One Shilling.

(2) "Evangelism." Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York 10, N. Y. (31 pages) 10 cents; \$1 per doz.

(3) "A Call to the Churches for a Vital Evangelism." Federal Council of the Churches, 297 Fourth Avenue, New York 10, N. Y. (16 pages) 5 cents; 50c per doz.

ing and experience, and may be said to constitute the chief problem of evangelism." Eighteen pages of Chapter II of the commission's report are devoted to the questions: What is the Eternal Gospel? How can the Gospel be presented to our generation?

"The aim of evangelism is conversion," it is stated. "Conversion is the re-orientation of life from self to God through Christ Jesus." Whether a sudden or a gradual experience, it is the birthright of every child of God to be converted, or (in St. Paul's phrase) to "be *alive* unto God in Jesus Christ our Lord." Short of this there is no stopping place for the evangelist, no sure resting place for the convert. Evangelism includes both personal witness and Gospel preaching. *Personal witness*, the natural speaking to others about Christ, is incumbent on all Christians. *To preach the Gospel* includes that public telling forth for which many witnesses are more specially gifted and to which they are more particularly called. So, the report maintains, "the ministry of evangelism is a charge laid upon the whole Church by its Lord. It is the very essence of the Christian calling. Clergy and people, waiting upon God, must plan together, and work together, to recover in practice the Apostolate of the whole Church, and thus to fashion the Church itself into Christ's weapon for evangelism."

TRAINING IN EVANGELISM

While the clergy are the key to the situation, and any forward move in evangelism must begin with the clergy "coming together to gain a new liberation into the vision of the glory of God," the commission elaborates on the statement that "England will never be converted until the laity use the opportunities for evangelism daily afforded by their various professions, crafts, and occupations." Both clergy and lay people need training in evangelism. Methods proposed include conferences on the subject, schools of prayer, small groups, or cells. In all groups for evangelism, prayer and waiting upon the Holy Spirit form the fount of their every activity. A fresh study of the Bible is ardently advocated, for history shows that every movement of spiritual renewal has resulted from a fresh discovery of the Word of God. The report deals, in some detail, with various activities, including inner groups, cells of witness, teams of witness, vocational cells, and prayer groups. Preparation for and "follow up" of preaching missions and teaching missions receive particular attention.

Various types of evangelistic endeavor in urban and rural centers are mentioned, with the observation that in a rural community there is demanded of the minister, for preaching and teaching, not less learning, but in addition a high order of intellectual discipline and a long

apprenticeship in the use of words, if the truths of the Gospel are to be conveyed in intelligible language.

Among the strong sections of the report are those dealing with evangelism among children and youth. "The opportunity afforded to the Church today of evangelizing youth is almost unprecedented," it is stated. "Those who represent the Church to youth will have betrayed their trust if the young people who pass through their hands are not confronted with the Person of the Living Christ and so brought to a point of decision whether or not they will accept Him as Saviour and King, and serve Him in the fellowship of His Church." Every Church should possess its band of young people, training to evangelize their fellows.

Some idea of the scope and comprehensiveness of the commission's work may be indicated by the fact that additional sections refer at some length to priests in industry, ecumenical coöperation, modern agencies of propaganda, the Church's use of advertising, the worship of the Christian Church, and "the missing half of Church life today." The closing paragraph begins with the question: "May not the possibility of revival be changed to certainty if the Church with full faith consecrates itself to the task of making the present passage from one age into another a moment of opportunity to be bought up? The answer lies with ourselves."

II.

THE AMERICAN APPROACH

The American report, which followed a special meeting of the Federal Council of the Churches of Christ in America, has been published in two booklets. One, entitled "Evangelism," is a statement commended to the churches for their serious consideration by the executive committee of the Federal Council. The shorter booklet, "A Call to the Churches for a Vital Evangelism," contains the report which was discussed more fully by the section on Evangelism (at which the Episcopal Church was represented by its officially appointed delegates) and unanimously approved by the Council at a plenary session.

Before individual Christians, or the Church, can adequately do the work of evangelism, the first statement declares, it is necessary to be clear on five things: (1) The nature of evangelism; (2) the moral, intellectual, and spiritual situation in our times; (3) the resources of the Christian faith by which we may meet the present crisis; (4) the means by which the Gospel can make its appeal to persons who live in our historic situation; (5) the strategic next steps which need to be taken immediately so that the Gospel may become effective.

Evangelism is defined to mean "the presentation of the Good News of God in Jesus Christ, so that men are brought, through the power of the Holy Spirit, to put their trust in God; accept Jesus Christ as their Saviour from the guilt and power of sin; follow and serve Him as their Lord in the fellowship of the Church and in the vocations of the common life."

Evangelism is related to major world issues, the statement continues, as it considers in turn "Our Nation Among the Nations," "This Nation," "The Gospel and Human Relations," and "The Church." According to the latest statistics, Church membership in the United States has been commensurate with the growth in our population within the last decade. But we face the paradoxical situation in which 52.5% of our population is affiliated with some organized religious body, yet there seems to be no commensurate growth in spiritual literacy or integrity. "The Churches are not the forces for Christianization they ought to be; on the contrary, they are now fields for evangelistic and educational endeavor. Not only are there millions of persons unreached by the Christian message outside the Churches, but there are perhaps millions of persons affiliated with the Churches, who have little understanding of the message of Christianity or little spiritual resourcefulness with which to live and act as Christians. To a great number of these people, religion is irrelevant.

"The religion of their parents and grandparents no longer lives in them as a vital force. It may live on as an interesting heirloom, a subject for study, or respect, or occasional patronage, but hardly as a central concern for contemporary living.

"Perhaps the greatest threat to the Churches of Christ in our day is not in the outspoken forces of secularism, but in the sinister sterility of spiritual life within churches and individual Christians. The great need is for a spiritual shaking of revolutionary proportions."

In this mood, the statement deals with Christian and secular education, home and family life, ministerial leadership, preaching, Christian disciplines, and Church programs. "Churches are not adequately shepherding their people, nor are new members being adequately rooted and grounded in the faith and fellowship of the Church."

RESOURCES TO MEET NEEDS

As resources with which to meet present needs and conditions, the report has sections on the Gospel, the Providence of God, the Church, Christian experience, the revival of theology, Christian doctrines, and prayer. "To meet the situation as it confronts us today will demand intellectual, religious, and moral disciplines of a very exacting nature,"

the statement continues. "We therefore call upon the Churches to examine themselves prayerfully along the following lines: Honesty regarding the situation . . . prayer and repentance . . . understanding the Gospel . . . understanding the Church . . . diligent use of the means of grace . . . vital and dignified worship . . . the minister's devotional life . . . practice of stewardship . . . establishing Christian homes . . . nurture of children and youth . . . Christian unity . . . personal witness."

Studies and observations comprised in the first statement are the basis of briefer comments and recommendations in the second booklet, "A Call to the Churches for a Vital Evangelism." This is presented in two parts, beginning with a summary message and concluding with a 12-point Plan of Action in Evangelism, which is proposed for consideration by the Churches as "the minimum that can be undertaken at this serious time and in this tragic situation."

A NEW ERA

In the introductory message is the reminder that "the release of atomic energy has thrust us into a new era. . . . It has forced us to rethink the place and the use of power, and especially the quality of life which must prevail in an atomic age. We call upon the Churches to undertake the work of evangelism with a new zeal in view of the fearful prospect which the atomic bomb forebodes; and to turn the hearts of men from the destructive to the constructive uses of this new energy, through the power of the everlasting Gospel."

First place in the 12-point plan of action is given to an insistent plea for a spiritual awakening within the Church itself. To help bring this about, the following acts and disciplines are suggested: rededication of life through penitence and prayer; the practice of the presence of Christ through daily prayer and Bible reading by every member of every congregation; the insistence upon regular church attendance by every resident member of the congregation; the practice of stewardship of time, life, and material possessions on the part of every Christian; the encouragement of small groups of men, women, and young people to meet for prayer, study, and action; preaching missions in local congregations; mass evangelism in which the collective impact of community-wide evangelistic movements is brought to bear upon the soul and conscience of the unchurched multitudes; street-preaching and other outdoor opportunities to be used for the presentation of the Gospel by the Churches.

Echoing the English report that the clergy are, and must be, the key to the situation, the second proposal in the Plan of Action calls for "a series of missions for ministers across America for

this year and the year following." Mention is made also of the value of retreats and retreat conferences for ministers, arranged denominationally and interdenominationally.

Third place is given to "Evangelism through Laymen." Evangelism, it is said, "offers an unusual opportunity for the liberation of the lay forces within the Churches." For this work, laymen need to be selected and trained. Their activities could include personal witnessing to their Christian faith in office, shop, store, farm, and home, also in schools, clubs, labor unions, etc.; visiting singly or "two by two" the homes of church members and of non-churchgoers; lay preaching; more effective work as church officers.

III

HOW TO BEGIN

In Appendix "A" of the English report, the first recommendation is a call to "the whole Church, clergy and laity alike, to review their responsibility as the Body of Christ, and rethink the obligation of their ordination and confirmation vows in terms of the Master's command to preach the Gospel."

A similar resolution received the unanimous support of both Houses of General Convention at Philadelphia last September. The Bishop's Pastoral Letter summarized it in a single paragraph: "The clergy and laity of the Church are urged to face anew the chief task that Christ committed to his followers; to enlist the full membership of the Church through prayer, worship, service, and gifts in making Christ known to every race and nation." Laymen at Philadelphia pledged themselves to follow a plan of action in evangelism during the triennium. The Woman's Auxiliary suggested "in every parish, in every home, emphasis during the next triennium on personal evangelism and revitalized Christian education."

ACTION UNDER WAY

In certain dioceses and parishes action is already under way. Small groups of clergy, and of clergy with selected laymen and women, have begun a series of meetings. Experience indicates that the best results may be expected when the meetings are unhurried. After a group of eight clergy had spent from 10 AM to 4 PM together in a discussion of evangelism and a possible program, their unanimous desire before adjourning was to meet again for a similar period a month hence, and to continue meeting as a group monthly thereafter.

Another small group issued a mimeographed statement after several meetings. It reads, in part: "In our day it seems best to do this special work in a special way—by the establishment of cells in each congregation. A cell is a care-

fully selected group of people, not to exceed five, or at the most six, who it can be expected will be in harmony with the plan and who 'say their prayers,' and who are willing to enter upon the work of intercessory prayer. Call them together and explain to them that they, a picked group, have been asked as capable of doing the work of evangelism, and that the first thing in evangelism is to get down on our knees and pray—pray that the Holy Spirit will give His wisdom and strength and courage for the work. Tell them that we shall say our prayers together as well as individually. Describe what a cell is and call their attention to the fact that a cell, like any other life, must multiply or die. See that they understand that a small group is called together first with the idea that each one, as a potential leader, will become leader of a like group, or cell, when they have gathered experience in this new life.

"Give each one a copy of the intercession list, made up carefully beforehand, which shall be changed as need requires; ask them to make intercessions daily, and fix a regular time for group intercessions in the church.

"The intercession list should begin with thanksgivings for definite blessings and achievements, and should include prayers for individuals as well as for the many endeavors of the Church: parochial, diocesan, and general. With this background of prayer we watch for opportunities for work with individuals and in assisting in corporate endeavors. The answers frequently will not come in the way we expect, but things will begin to happen. Let us remember that God *always* answers prayer with 'Yes', or 'No', or 'Wait' . . .

ROOM FOR THE SPIRIT

"It cannot be said too often that we must not over-plan, but as workers together with God, leave it to Him to bring in the increase. So we repeat, we are to leave ample room for the Holy Spirit to work.

"On our part, we are diligent in prayer and in seizing the opportunities in which God asks our help. We plant and water. But this does not mean a lessening of effort or work. It is a balancing of deference to God with our own activity, but the work will be to definite purpose and with much less waste energy than if we did it all in our own wisdom. The Holy Spirit will give us plenty to do."

This particular experiment is a significant expression of evangelism as "the art of allowing oneself to be used as a channel by which the Holy Spirit communicates Himself to others." By this plan and others, let definite action proceed toward the conversion of America to the Christian faith, Christian practices, and Christian living.

We're So Tight We Squeak

By the Very Reverend H. Ralph Higgins, S.T.D.

Dean of St. Mark's Cathedral, Grand Rapids, Michigan

THERE's just one main thing wrong with our Church. We're tight—we're so tight we squeak in high C.

Our Church is riddled with inefficiency and bogged down in a morass of conflicting demands, appeals, programs, plans, drives, funds, complaints, suggestions, gripes, and indifference. The clergy—particularly the parochial clergy—are harrassed and troubled. The rapid rise in the cost of operating the average parish church and the ominously widening gap between costs and receipts serve to add extra tension. To be sure some of our clergy are not as efficient as \$30,000-a-year business executives complete with corps of trained assistants, but one is entitled to wonder whether even the highest priced executive could make bricks out of straw, which is the first requirement for an able minister.

Whenever this situation boils upward to the surface of things, the usual reaction of the Church is to start pushing the "spiritual" commodities. What we need, it seems, is a "census of souls," a house-to-house visitation, more Communion services, more Bible classes, better preaching, a Forward Movement, or a parish retreat. Spinach! No offense, mind you, to the aforementioned pepper-uppers; the trouble is they don't cure the disease.

NOT AN EXCLUSIVE DISEASE

For the disease is *epitasis* (from the Greek word meaning tightness). No, the malady is not restricted to Churchmen—the Episcopal Church cannot pride itself on having contracted an exclusive disease. Most of the Churches are suffering the pangs associated with insufficient giving. While official figures and graphs are not yet available for recent Episcopal Church giving, the Golden Rule Foundation has shown that Methodist per capita giving for all purposes dropped from a high of \$21.49 in 1926 to \$14.44 in 1945. The figures for all Churches studied to date show a per capita giving of \$21.55 in 1926 as compared with \$16.07 in 1945. On the basis of available statistics the Golden Rule Foundation gloomily reminds us that gifts to Churches and charities decreased by more than a billion dollars in the period 1933-45 as compared with the period 1920-33. The statistics for our own Church published in the 1947 edition of *THE LIVING CHURCH ANNUAL* will give some comfort to headline readers, for we are advised that total receipts

reported for the Episcopal Church for the year 1945 show an increase of 14% over the previous year. Before congratulating ourselves too heartily on this \$2.71 per capita increase in receipts it will be well to remind ourselves that total receipts includes sources of income other than current gifts (*e.g.*, endowment income), and that, in any event, when the increase in receipts is adjusted to the "real value" of the dollar the upswing will be shown to be not so noteworthy. When, like the Seventh Day Adventist Church, we can report a per capita giving of \$101.04, we can begin to take mild satisfaction in a certain progress toward real giving.

What the Churches clearly need is *more money*. What this Church of ours clearly needs is *more money*. Quite obviously until our people permit Jesus Christ to have something to say about their pocketbooks all pious protestations, resolutions, plans, and projects are virtually meaningless. Despite this plain-as-the-nose-on-your-face fact we all chummily continue the old conspiracy by refusing to mention money except in general terms. If money could be extracted by incantation the Church would indeed be "well heeled." When it comes to "talking turkey" to the individual Churchman the whole thing fizzles out in the most tactful suggestion to be "liberal" or even "generous." Good heavens! If God were "generous" we'd all be in hell.

A FORTHRIGHT APPROACH

A good case could be made out for the position that the Church doesn't deserve any more money—indeed not even as much as it now gets. If we have so little faith in the seriousness of the Christian claim on such a vital commodity as money, why should people do more than throw us an occasional palmful of chicken-feed? If we are so afraid lest our people become offended at a forthright challenge to their money, is it any wonder that many conclude that the Church today is of little real importance? People jolly well give—and gladly—for the things they think are worthwhile: *item*, amusements, *item*, luxuries, *item*, gadgets. It is significant that those Churches which have traditionally insisted upon definite standards of giving—for example, the Roman Catholic and Christian Reformed Churches—are strong and apparently getting stronger.

Why don't we do something about it? Can it be that we are so fearful of of-

fending people that we don't dare? It might do a whole lot of good to this Church if for once in our history we'd dare even to "offend" our official Christians for Christ's sake. It may sound almost indecent to advocate straight religion for Episcopalians, but *epitasis* will yield to nothing short of a stiff dose of something vigorous. *Epitasis* victims have more excuses than a sunken galleon has barnacles. Why not call their bluff? Politely, of course; in brotherly fashion, decidedly; but honestly nonetheless.

SLUDGE STIRS

Every once in a while there is a stirring of the sludge. Articles appear in Church papers advocating proportionate giving, or tithing, or stewardship. After a while the sludge settles down again. Possibly a few consciences have been temporarily titillated, but the disease remains unaffected. Even General Convention on occasion has a weak moment and faces realities. The Convention of 1943 actually passed a resolution requiring the National Council to provide and publish a definite policy of giving for Episcopalians. No results. It may appear a trifle odd to some that the most impressive single business session of any General Convention is the session which has to do with the budget. If all the considerable talent and poundage represented at such joint sessions could be fused into a realistic, honest, nail-on-the-head policy of giving, a lot of the problems of the Church—national and local—could be shelved in favor of something that would really stir the hearts of men.

A CONDITION OF DISCIPLESHIP

In the atomic age the Church at best offers an inadequate program. The reason? Not enough money. Why not? Because this Church hasn't enough honest-to-goodness faith in itself and its purpose to tell you and me and Mr. Plushbottom and Mrs. Grandame and the Jones Brothers that, seeing that we are living in the sort of economic society we do inhabit, the very first place Christ has to be admitted to sovereignty is the pocketbook. Our Lord's injunction to "sell what thou hast" as a condition to discipleship does not mean that we should dump our money in the gutter. It does mean that the control of our financial resources be determined by the will of God. After we've given Christ the key to our pocketbooks we'll talk about "spiritual" things—we'll be fit to do so then.

Can We Live With Russia?

THE time has come, says a widely syndicated Washington business service, to talk openly of the danger of war with Russia. Probably there will be no such war within five years, according to this source, nor perhaps even within ten years; but within fifteen to twenty years it is more than likely. The only thing that might head it off would be some sort of general settlement, whereby the United States and Russia would divide up into spheres of domination, with a working agreement as to non-interference between them.

Do we have to accede to such a gloomy view of the future? Or is it still possible, as the Federal Council of Churches declared last fall, to get along with Soviet Russia by applying a "formula of tolerance" without compromise of basic convictions? In other words, can the conflicting ideologies of Soviet Communism and Western democracy continue indefinitely to live side by side?

The question is not an easy one, but it is the crucial question of our age. It is little wonder that some who feel that the two systems are mutually exclusive, and must clash eventually, advocate more and more openly that the clash take place now, while the United States and those who would side with us are presumably stronger than Russia and her satellite nations, rather than wait until these have been strengthened by completion of one or two "five-year plans," and perhaps also by discovery of the "secret" of the atomic bomb.

Meanwhile the publication of the Rosebury-Kabat report on the possibilities of bacterial warfare makes even the threat of the atomic bomb pale into relative insignificance. For any nation, without the extensive and conspicuous preparations that would have to precede atomic warfare, could let loose a horrible plague that would not only devastate the "enemy," but might well decimate the whole human race. Preparations for such warfare might conceivably even now be nearing completion in the laboratories of some nation—not even, necessarily, one of the larger nations.

The only solution to these problems, as Drs. Rosebury and Kabat say of the problem of bacteriological warfare, is the prevention of war itself. There *must* not be another world war. In such a war, utilizing the weapons of mass destruction now known to all nations, and others in process of development, there could be no victor nation. Indeed, it is questionable if there is really any victor nation as a result of the last war. What country, our own included, is better off or has a higher standard of living as a result of World War II? There is none; and the nations that are suffering extreme hardships as a result of the war include those on the so-called winning side and on the

losing side almost impartially. In fact we suspect that Japan and Germany are better off today in many physical respects than are Greece, China, and even some of the Western European victor nations.

BUT what of Russia? There are certain hard, cold facts that must be taken into account in our relations with her. The first and most important is that Russia is a totalitarian state, indeed, a police state. Therefore it is not a question of whether the Russian people want war; we can safely assume that they do not. The question is whether their rulers want war, or are determined to follow a policy that must lead to war.

The answer to that question involves the nature of the political philosophy, or religion (for it is that), that governs Russia. Communism thrives in disorder and the dislocation of economic life. When men are desperate enough, they will turn to any philosophy that offers them immediate help. Communism is free with such offers, and they have a tremendous appeal to people who are starving and insecure. Thus if the object of Russian foreign policy is to spread the Russian variety of Communism, it is to the advantage of Russia to keep Europe and Asia in a state of dislocation, unrest, and turmoil.

On the other hand, it is the interest of America to bring order out of the chaos of Europe and Asia. For one thing, order is essential to the functioning of the kind of political economy that we believe in; also, it is necessary for the kind of expanding world market that is essential to the satisfactory operation of our capitalistic economy.

Thus the immediate selfish interests of the two systems are diametrically opposed. It is not surprising, if this diagnosis is correct, that the Moscow conference of foreign ministers did not make any real progress. If the rulers of Soviet Russia are determined to keep Europe and Asia in turmoil, so that the seeds of Communism may be sowed in the harrowed field, no amount of patience or "formula of tolerance" on our part will have any effect upon them.

In the face of this situation, the United States has now embarked upon a totally new kind of foreign policy which is known as the Truman Doctrine. The purpose of it is to pour money and technical assistance into countries that are strategically important to prevent the spread of Communism and the extension of Russian influence. It is an effort to restrain Russia, and to prevent more countries from being swallowed up behind the iron curtain, as have nearly a score already. It is an attempt to plug the leaking dike with millions of dollars of aid, so that the impoverished nations of Europe and Asia may have an opportunity

to begin their own economic recovery. It is, in short, an effort to gain a breathing spell, and to offset the factor of time, which is at present an ally of Soviet Russia, but which can become an ally of all nations.

In one sense, this is a form of warfare against the Soviet government. In a broader sense, however, it is essentially a policy of peace, because its aim is to provide the kind of orderly atmosphere in which alone peace can thrive. As such, it deserves the wholehearted support of the American public, and of men of good will everywhere.

Mr. Wallace and others denounce this policy as one of imperialism. In a sense they are right. But it is not the old political imperialism of the past, but a new kind of imperialism, designed for the welfare of the whole world rather than of one empire-nation. It is going to be an expensive policy for this country; how expensive, no one now can foresee. And it will doubtless involve mistakes. But it is the only policy that seems, at this stage, to offer a real hope of world peace, not only in our time but in the generations to come. It is the only policy that can make it possible for the United Nations to grow to the stature that will enable that international organization to become strong enough to preserve the peace; that can put time on the side of the peoples of all nations, including the Russian people.

The long and the short of it is that we are beginning to realize that this nation has become its brother's keeper, and that all the world is its brother. If our brother is hungry, we must feed him; if he is without clothing and shelter, we must supply them. It is the only way in which we can possibly have the kind of world that we want for ourselves and for our children.

And we believe that this is ultimately the only way in which we can live with Russia. Ultimately, our way of life must survive, not only because it is stronger but because it is better. We must demonstrate to the world that it is really better. Some day, if we are faithful and just, that fact will permeate even to the Russian people themselves. They are a good people, even a religious people, and when they are able to enter into the fellowship of a free world, they will be one of the strongest elements in it. But they cannot do so under a totalitarian government, or a philosophy of atheistic Communism.

We believe that we can live with Russia. We can do so by being tolerant but strong, peaceful but prepared, and above all by showing the peoples of the world that we have something, in our concept of freedom and democracy, that no totalitarian system can offer. The vital element in that concept is our faith in God, upon which it was built and by which alone it can be sustained. As General MacArthur said, the problem is basically a theological one. And it can be solved, with the help of God, if we are true to the heritage that has come to us from the teachings of His religion.

Trinity Sunday

AT first thought, the Gospel selection for Trinity Sunday seems to have been singularly ill-chosen. On a festival dedicated to the majestic mystery of Triune God, three persons in one perfect Godhead, why does the Gospel deal with the incident of the stealthy night visit of Nicodemus to Jesus to question Him about His miracles?

The answer is to be found in that puzzling statement of our Lord: "Except a man be born again, he cannot see the kingdom of God." There is the contrast between the majesty of the Holy Trinity, the God that created the heavens and the earth and that rules over the farthest reaches of the universe, and the soul of His human creature. The kingdom of God is something very real, very definite. But unless a man yield himself to God, and be born again "of water and of the Spirit," He cannot see it, much less enter into it.

Holy Baptism is the very gateway to the Kingdom of God. No wonder the Church regards it as one of the two greatest sacraments. It is the sacrament upon which all others depend. And the Church is but echoing the words of her divine Master when she says it is "generally necessary to salvation."

Why is it that people so often want the fruits of the Christian religion without being willing to undergo its discipline? Why do they idly debate whether baptism is really necessary, when they have our Lord's plain words before them?

But we think our Lord had in mind a great deal more than the sacrament of baptism, if indeed that was His intention. He was illustrating the fact that God's kingdom is not merely something majestic and transcendental, but that it is a kingdom into which men have to enter by their own act, and to which they must submit through their own will. God does not force any man, even to enter His kingdom. He opens the gate wide to us; but we must take the initiative in passing through it.

Thus Trinity Sunday is a personal feast, as well as a great festival of the Church. It is a day on which we express our consent to the Kingdom of God, just as we might renew our allegiance to our nation by taking an oath. The kingdom of God extends beyond the most distant star, but it is also within us.

And if we would be within the kingdom, we must enter the gate through an act of our own will, and continue to dwell therein by fulfilling our duty as citizens of the kingdom.

The New York Election

WE ARE pleased at the election of Dr. Horace Donegan as Suffragan Bishop of New York. We are confident that he will be a genuine asset both to the diocese and to the House of Bishops; indeed we believe that he has the potentiality of becoming one of the truly great bishops of the Church. We con-

gratulate both him and the diocese of New York on his election.

But we were not pleased at the convention that elected Dr. Donegan. Indeed it was one of the most painful sessions of any Church gathering that we have ever endured. There were times when we blushed with shame for the Church and her clergy, as one or another of them made a speech that would have been dubious in a secular political convention, and that should have had no place in a synod called to seek the guidance of the Holy Spirit in choosing a bishop for the Church of God.

We mention no names. There was name-calling enough in some of the nominating and seconding speeches. There were charges of deliberate falsehood, of base motives, and of dirty politics. There were accusations involving alleged "deals" in "smoke-filled rooms." And these charges — believe it or not — were made by priests of the Church, against other priests of the Church, while the galleries were filled with spectators, while the press representatives were taking notes, and while, for a part of the time, the Bishop of London sat on the platform as a distinguished guest. We wonder what Bishop Wand thought of the proceedings. Perhaps he concluded that the Holy Spirit might more easily guide a Prime Minister to make fit choice of a bishop, as in England, than to work a miracle in the hearts and minds of clerical and lay delegates who often seemed far more interested in personalities than in seeking and following His will.

Fortunately the press was charitable. Little of the bitterness that characterized a number of the speeches crept into the newspaper reports. Perhaps the children of the world are not only wiser but more charitable in their judgments than the children of light. For this we may at least be grateful, as also for those speakers who tried to lift the discussion from the level of personalities to that of principles. And we are especially grateful for the stature of the two principal candidates, Dr. Donegan and the Rev. Louis W. Pitt, who bore themselves with a dignity that lifted them far above what must have been to each of them a most painful experience.

One of the speakers observed that the Holy Spirit managed to guide the church in the Council of Nicæa, despite the fact that the Church leaders there assembled behaved as "bad boys." True; but one would suppose that in 1600 years of Christian civilization a little more progress might have been made in this respect. The Holy Spirit can work miracles when He will, and perhaps He did in this convention; but it is not the function of representatives of the Church to create an atmosphere in which the work of God can be carried on only through a miracle.

For our part — and we think we speak for all of the lay people who were present as delegates or as visitors — we hope we shall never again be called

upon to witness the spectacle of the clergy whom we love and admire making public charges of dirty politics against one another. It does not strengthen our faith in them, nor does it commend itself to us as the best way of promoting the coming of the Kingdom of God.

Judge Lynch Wins Again

IF any practical demonstration of the need for a strong Federal anti-lynching law were needed, the acquittal of 28 defendants accused of a lynching at Greenville, S. C., certainly provides it. Here was a clear-cut case of murder by lynching, with a wealth of both circumstantial evidence and personal confessions. Yet an all-white local jury, specifically charged by the judge not to let themselves be swayed by race prejudice, found all 28 defendants not guilty of murder, of conspiracy to commit murder, nor of being accessories before the fact.

What is the real meaning of this decision? It seems to us to mean but one thing: the jury was condoning murder by lynching. Was it truly representing the community in so doing? If so, its decision was a blot not only on the state of South Carolina but upon the whole nation. And if the state cannot deal with such a situation, then the Federal government must step in and do so.

Murder is murder, whether the victim is White or Colored, and whether or not he is himself a criminal. And murder cannot be left unpunished in a civilized community. If Southern communities cannot deal with this type of murder in accordance with law and order, the Federal government should do so. We call upon Congress to revive the anti-lynching bill and enact it into law immediately.

Compensation for Civilian Internees

ONE of our clergy who was a Japanese prisoner of war in the Philippines has called our attention to a bill now pending in Congress, which would compensate civilian internees for their financial losses at the expense of Japanese property now held by this country. The legislation was introduced into the House of Representatives by Congressman Carl Hinshaw of California, as HR 1823, and subsequently into the Senate as S 1261.

The bill would authorize the payment out of Japanese property at present within the custody of the Alien Property Custodian of reparations to all American civilian ex-prisoners of war, based upon actual property loss, loss of remuneration while interned, loss of health and earning capacity as a result of internment, and a token payment of reparations for hardships endured in Japanese prisons.

So far as the Church is concerned, some grants to missionaries who were prisoners of war have been made out of the Reconstruction and Advance Fund, subject to repayment if compensation is made

through the government. However, the amounts so advanced have not been anywhere near adequate to cover the losses of these brave men and women, who remained at their missionary posts when danger threatened and lost all that they had because of their courageous action. Moreover, as former High Commissioner Francis B. Sayre, himself a devoted Churchman, testified in public hearings on this measure, he was forbidden by Washington to warn missionaries and business men in the Philippines of the imminent outbreak of war in 1941, because of the adverse effect that a general exodus of American citizens would have had upon the morale of the people of the Philippines. Thus these men and women were, in a very real sense, sacrificed to military expediency, and it is only just that the government should provide for their compensation, insofar as that can be done in terms of dollars.

It is suggested that interested individuals and organizations bring this matter to their senators and representatives as promptly as possible, in order that the bills may be acted upon favorably at this session of Congress, now drawing to a close. Several parishes and Church organizations have already taken this action, and it is highly desirable that others do so. The matter is a non-partisan one and seems to us a question of simple justice to the missionaries and others involved.

Bishop Bentley

WE REJOICE at Bishop Bentley's acceptance of his election as vice-president of the National Council. He has a notable record as a missionary bishop, and he will bring to the Council a new, vigorous, and understanding leadership in the field of missions, both at home and abroad.

The election of a bishop as vice-president is a recognition of the fact that this type of leadership is at least as important as the diocesan or missionary episcopate. The election of this particular bishop is a recognition of the fact that the work is a challenge that calls for the best man available, even if he has to be called from a field in which he is already doing an excellent piece of missionary work. In fact, only a man who is doing a fine job in his field is worthy to be called to the direction of others working in the same kind of field.

The National Council has done well in finding the best man to head up its missionary work, under the Presiding Bishop. We hope it will do equally well in finding the best man to head up its educational work—and that it will find him soon.

Superior People

IT IS a source of gratification that two distinguished Colored Churchmen have been elected to important diocesan positions in the New York metropolitan area. The diocese of New York elected the Rev. Dr. John H. Johnson, rector of St. Martin's Church,

Harlem, as a trustee of the Cathedral of St. John the Divine. The diocese of Long Island elected Albert C. Gilbert, a layman of St. James' Church, Jamaica, as a member of the diocesan council, which is the Bishop's advisory board.

The significance of these elections is that each of these men has been chosen for an important post in the diocese, not because of his race or because the work primarily concerns race relations, but because he is a Churchman whose ability and accomplishments make him a logical and good choice for the position. Dr. Johnson is one of the leading clergymen of the diocese of New York, and rector of one of the strongest parishes in the metropolitan area. Mr. Gilbert is an attorney who has served as vice-president of the New York chapter of the National Lawyers Guild and as vice-president of the National Bar Association, and who is a recognized leader of the Church in his parish and diocese.

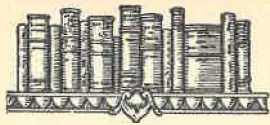
The recognition of the abilities of these Churchmen is an apt illustration of the statement made by the Rev. Edmund Lloyd Souder in a recent issue of *THE LIVING CHURCH*: "There are no superior races; only superior people in every race."

Youth Correspondence With Germany

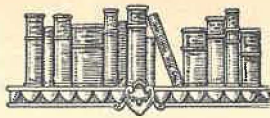
THE British Council of Churches has inaugurated a hopeful venture in encouraging correspondence between Christian young people in Britain and boys and girls of their own age in Germany. We have not heard of a similar venture in this country, but we think it is a project that might well be considered by our young people's organizations.

An article in *The Church and the World* quotes the British warden of a Church settlement in Hamburg as emphasizing the importance of such direct contact in view of the troubled state of Germany today. The article adds: "There is amongst German youth a very definite desire to return to the Nazi way of life in some form or other. This is largely due to the fact that under the Hitler regime everything possible was done to meet the needs and desires of German youth. Since the fall of Hitler's regime no clear policy has been given them and they feel frustrated, without vision or purpose. They are also handicapped by the lack of equipment and accommodation. There are very few independent groups, and the churches, deprived so long of contact with their young people, are at a loss to know what to offer them. They have been accustomed only to Bible classes and singing groups. Comprehensive youth fellowship, as we know it, is quite unknown in Germany."

American groups that are interested might write to Miss Fraser or Mr. Taylor, Youth Department, British Council of Churches, 56 Bloomsbury St., London, W. C. 1; or to the Rev. R. C. O. Goodchild, St. Michael's House, Hamburg, Germany, for suggestions as to ways and means.



BOOKS



— THE REV. HEWITT B. VINNEDGE, PH.D., EDITOR —

Contemporary Morals Indicted

THE REDISCOVERY OF MORALS. By Henry C. Link, New York: Dutton, 1947. Pp. 223. \$2.50.

Mr. Link, like many other people, believes that America is in a bad way. His panacea for all our griefs is suggested in his major thesis: "The causes and cures of social strife are moral rather than economic." He quotes the late Dr. J. Gresham Machen: "America is running on the moral momentum from a Godly ancestry."

The book is dedicated to the younger generation "in their struggle with the false ideologies which the older generations have thrust upon them." He writes with special reference to race and class conflict. But in spite of these familiar phrases, the author has produced both an alerting and exasperating book. Some will say that much of it is Republican propaganda in the interest of big business, but that may seem true or not according to the predilections of the reader.

The author is convinced that the reason that the United States developed in the way it did was because the founding fathers were men of God actuated by the moral principles of the Mosaic law as interpreted by Jesus in the New Testament. He is just as convinced that we have gone far astray and that it is the rediscovery and the reinterpretation of the moral law which constitutes the major problem of our civilization. He quotes prophetically from Conrad Heiden, "If the German people had been sufficiently honest they could not have been influenced by Hitler."

He does not believe that moral delinquency is the habit only of the criminal or the primitive ones, but that the Supreme Court was dishonest in recent interpretations, and that the late Archbishop of Canterbury, William Temple, taught men to covet. Such statements, of course, edge near to the inflammatory, but it is as well to overlook the insinuations and probe into his meaning, for he is the mouthpiece, perhaps unwittingly, of a deal of talking behind the scenes. It will do more good to know what is being said, to search for the right answers, than it will to criticise too dogmatically. Mr. Link seems to have all the answers. He has many, no doubt, but not all.

The weakness of his argument lies, it would seem, in the notion that men of the 18th and early 19th centuries always acted from moral conviction. But the relationship between man and man

was not so good then as it is now. For example, some of those moral gentlemen introduced slavery into this country. Others in England were responsible for child labor under such conditions as seem unthinkable today. The reasons why the poems, "The Cry of the Children" and "The Song of the Shirt," are regarded as maudlin is because the conditions that called them into being are things of the past in the English speaking world.

Mr. Link has an unsympathetic note in many of his statements. He writes about the common man as a species apart, evidently meaning the laboring man. He claims that "as compared with the common man in Russia or China, the common man of the United States is a bloated plutocrat." He implies that the so-called successful man is a superior one, and that all misfits are so because of inherent tendencies. He talks a good deal about scapegoat thinking, the scapegoat being the capitalistic employer, and "collective bargaining becomes collective bludgeoning."

But his greatest weakness is his apparent identification of all middle-of-the-roads as Communists. No one is let off. Either you are or you aren't. He derides the Social Gospel which he says is causing the rapid disintegration of the Judaeo-Christian morals, and he closes his book with the statement, "A God without commandments is worse than no God at all."

But all this is somewhat offset by his remarks on racial equality and the place of the psychological tests in the educational theory. Here Mr. Link is on his own ground, for he is a brilliant practical psychologist and knows whereof he speaks. He is not carried away by high sounding phraseology, but finds in practice that the IQ is a combination of capacity, incentives, and education. And the tests of speed of reaction show no consistent differences among races. Any differences, he believes, are individual rather than racial. He affirms that the soul is man's connecting link with God and knows no distinction, and that probably the most important discovery from psychological testing is that academic intelligence and personality do not go hand in hand. He makes a plea for the stressing of personality habits in all schools.

The book is recommended for critical reading by all parents, teachers, and pastors. It is doubtful if the young people the author addresses have the background to read it without acquiring prejudices. Also, as their Sunday schools

come in for a trimming, the book might have a deleterious effect upon future attendance.

ELIZABETH MABEL BRYAN.

Addresses for Young People

THE QUEST FOR INNER PEACE. By William E. Park. New York: Macmillan, 1947. \$2.50.

A survey of the table of contents of this book of sermons by the youthful president of the Northfield Schools, East Northfield, Mass., promises help to modern folk along some lines most needed today, as in the title of the book which is the subject of the first sermon. Others, such as "Overcoming Fear," "Mastering Ourselves," "Using Our Failures," also show this. Designed for young people, and undoubtedly helpful to them as delivered, the titles of the several sermons and the subject matter generally, will appeal rather to adults, and for such it will prove easy and profitable reading (perhaps too easy) although provided with illustrations which occasionally border on the ludicrous. Considered, however, as a group of addresses to young people in school or colleges, *The Quest for Inner Peace* has many helpful aspects. Nevertheless it is unsatisfactory to recommend for reading by our Church people by reason of such statements as this found in the Foreword: "The Christian religion was founded by a young man who died at the age of thirty-three." This serves, naturally, as the introduction to such expressions as: "Christ tried to do"; "Christ tried to show"; "God is attempting to carry out his divine purpose"; "Jesus came into the world to help blot out sin"; Christ "took a tremendous chance and gave His life, hoping that mankind might be redeemed." Too much uncertainty is here to satisfy the clear-cut teachings of the Holy Church. Yet with these shortcomings realized, the reading of this book will undoubtedly aid in the quest for inner peace, the overcoming of fear, and the acquisition of a spiritual poise.

M. DEP. MAYNARD.

Bohlen Lectures

THE SUPREMACY OF ISRAEL. By Samuel A. B. Mercer. Boston: Christopher Publishing House, 1946. Pp. 187. \$3.

This volume contains the four Bohlen lectures of 1943 delivered at the Philadelphia Divinity School. I note with pleasure that they are dedicated to Professor Mercer's "true friend and colleague," the late Frank Hudson Hallock, professor of Old Testament at Nashotah House.

They consist of a comparison and contrast of Egyptian, Babylonian, and Hebrew civilizations. Lecture I, on his-

EVERYDAY RELIGION

The Faith That is in Us

By the Rev. Bonnell Spencer, O.H.C.



torical development, is the weakest part of the book; here his interpretations have not taken cognizance of the latest published material. This is shown clearly in the bibliography where the author offers several obsolete works. On the other hand, one looks in vain for the recent brief histories which utilize the latest works of scholars in these fields, such as Steindorff and Seele: *When Egypt Ruled the East* (1942); Olmstead: *History of Palestine and Syria* (1931); Albright: *From the Stone Age to Christianity* (1942).

Lecture II, containing a comparison of the literature of these three cultures, is well handled. Such a comparison is always difficult as space forbids lengthy examples and thus any author must sound rather dogmatic. The selection of examples is likewise always open to criticism and the reviewer cannot help question the selection of the late and dry *Voyage of Wenamun* in preference to such lively tales as that of *Sinuhe* or *The Tale of Two Brothers*; or the omission of the great drama of Deutero-Isaiah.

The author is at his best in Lecture III, on religious development. Here he is in his own field and does an excellent piece of work in comparing the achievements of the three cultures in regard to their concepts of God, Man, meditation, the future and morality. The indiscriminate use of Yahweh, Jahweh, and Jehovah in referring to the Hebrew God may confuse many.

No one can disagree with the author's conclusion that in literary merit and religious concepts the Hebrew literature is far superior to the best of Egypt and Babylonia.

EDWIN W. WEBSTER.

"Little Book About Christianity"

A LIVING FAITH FOR LIVING MEN. By W. Norman Pittenger. Louisville: The Cloister Press, 1947. Pp. 103. 75c.

Very few contemporary Anglican writers have the ability to set forth the faith of the Church so succinctly and readably as Dr. Pittenger. His most recent work, *A Living Faith for Living Men*, measures up to his own high standards in clarity of expression and breadth of appeal. In the prefatory note he admits that this is just "a little book about Christianity," with "no pretence to . . . learned and academic" treatment, with nothing "strikingly new."

In a sense he is quite right. And yet the freshness of viewpoint which he brings to ancient dogmas, his avoidance of old pitfalls which too often accompany the statement of ancient truth, his insistence of the relevance of a dynamic

(Continued on page 22)

HERE is the third and greatest obstacle to faith: intellectual pride. Fundamentally it takes the form of presuming to judge the revelation given to us by Christ in His Church and to pick and choose only those doctrines which seem reasonable and attractive to us. The authority of the Church, which is the authority of God Incarnate, is disregarded. We feel ourselves competent to determine what is and what is not true. Even the official teachers of the Church act at times as if they themselves had the right to decide what the faith is to be, to change or reject revealed doctrines, to discard sacraments, to amend the moral law. The lack of humble reverence before the faith is amazing. As someone has said, "In the old days the Prophets proclaimed, 'Thus saith the Lord—' Now all you hear is, 'It seems to me—'"

NEGLECT OF STUDY

But even those who want to hold the Faith may manifest intellectual pride in other ways. One is neglect of study. We can hardly hold the faith if we have not taken the trouble to find out what it is. By serious study I do not mean skimming through the latest work by a flashy modern author who will contradict most of what he says in this year's book in the one he will write next winter. I mean the careful reading of the solid classical works by the older theologians whose writings have received the approval of the Church. Especially we should read up on the fields of ascetic and mystical theology, which have been long neglected among us.* We shall make little progress in the spiritual life if we do not know the science of holiness.

Still another manifestation of intellectual pride which stunts the growth of the faith that is in us is what might be called Anglican timidity. We are so proud of being the *via media* that I fear we have made a virtue of mediocrity. We are painfully hair-splitting and paralyzingly cautious in our affirmation of the Faith. We shrink from teaching certain doctrines and from advocating certain practices lest they be unpopular, for-

* In ascetic theology, I recommend Harton's, *The Elements of the Spiritual Life* (SPCK), and in mystical theology, Garrigou-Lagrange's, *Christian Perfection and Contemplation* (Herder). These are both modern works, but they draw heavily on the ancient authors and point the way to further study of them.

getting that our Lord Himself gave His life to reveal the faith and that the servant is not above his Master. "Woe unto you when all men speak well of you! for so did their fathers to the false prophets." We are afraid of fervor and enthusiasm lest it turn out to be not quite respectable. We hesitate to surrender to the guidance of the Holy Spirit because if we did He might make us saints, and saints are so eccentric.

ENJOYING GOD

These things ought not so to be. Our vocation as Christians is a high calling. It involves nothing less than knowing God and enjoying Him forever. In this life that knowledge can come only through the virtue of faith, which we received in Baptism and which the Holy Spirit will develop in us if we will permit Him. That faith should be burning in us as a holy fire which so shines before men that they may see our good works and glorify our Father which is in heaven. But the faith that is in us can so be kindled only if we are seriously trying to mortify our inordinate affections that distract us from God, trying to open our hearts to Him by constancy in prayer, both private and public, and above all trying to surrender our own notions and our own hesitations to the inspiration of the Holy Spirit. Unless we are doing these things, we are simply playing with our religion. For, a Christian (whether priest or layman) is nothing—he is worse than nothing; he is a hypocrite and a fraud—if he is not first and foremost a man of faith.

COMING EVENTS

June

3. Convention of the diocese of Rochester, Rochester, N. Y.
11. Consecration of the Rev. Stephen Fielding Bayne, Jr., as Bishop of Olympia, Seattle, Washington.

CHURCH CALENDAR

June

1. Trinity Sunday
8. 1st Sunday after Trinity
11. St. Barnabas
15. 2d Sunday after Trinity
22. 3d Sunday after Trinity
24. Nativity of St. John Baptist
29. St. Peter (4th Sunday after Trinity)
30. Monday

Christianity to the contemporary world of men and things—all these constitute a new treatment, at least. It is encouraging to see vital faith and action, appropriate to the 20th century, expressed within the framework of orthodox and historically loyal Christianity.

There is frequent felicity of phrase in this book. Thus God's love is "not love in the Pollyanna sense, nor love in the Hollywood sense; but love in the Christ-sense, brave, strong, suffering." Again, Christ's work as Saviour in our lives is described as "not fire-insurance, being kept out of hell, but life-assurance,

being guaranteed a real life." One is glad to see that he boldly characterizes the "so-called American way of life" (as the phrase is being piously and chauvinistically mouthed today) as falling short of the way of well rounded faith in much the same way as fascism and communism, and as competing like them as a rival ideology. One must admire his definition of salvation as "the integrating of the personality in such a way that full spiritual health is made available, and suitable growth in that spiritual life is possible"—even when one recognizes (as Dr. Pittenger doubtless does) that this is less than a complete statement.

This book should be read widely. It may teach many persons things about the faith which they have never known. It may serve as a refresher to those who have been taking God and Church and the sacramental life too much for granted.

H. B. V.

Education Against Humanity

THE ABOLITION OF MAN. By C. S. Lewis. Macmillan, 1947. Pp. 61. \$1.25.

C. S. Lewis has written a book which, like everything he sets his hand to, is interesting and amusing; a book as important too, as any of his other works, indeed even more penetrating than they. It consists of three lectures delivered on the Riddell Memorial Foundation at the University of Durham. Its long subtitle, "Reflections on Education with Special Reference to the Teaching of English in the Upper Forms of Schools," does not reveal the true contents. He starts with the teaching of English but plunges at once into a clear exposition of what naturalism has done, and bids fair to continue to do, to modern thinking and modern civilization.

As soon as we reduce man to the level of mere nature, Mr. Lewis insists, and assume that man is no more than a skilled animal, we enslave man, indeed abolish man as man. He becomes "raw material to be manipulated not by himself but by mere appetite" and easily controlled by those who are his dehumanized conditioners. These conditioners, the scientific super-planners, indeed remain men, but men controlled chiefly by their own lust for power. "A dogmatic belief in objective value is necessary to the very idea of a rule which is not tyranny or an obedience which is not slavery." The dehumanizing which will abolish man goes on, he says, among communists and democrats no less than among fascists. "Many a wild-eyed scientist in a pince-nez, many a popular dramatist, many an amateur philosopher in our midst, means in the long run just the same as the nazi rulers of Germany."

Mr. Lewis insists that "without the aid of trained emotions the intellect is

powerless against the animal organism." Our civilization needs not more drive, more speed, more excitement, but rather more bringing all matters to the test of whether they conform, and we conform ourselves to the standards of what is human as distinct from merely animal. It is these standards, revealed in history, in the lives of great souls, in the arts, in poetry, in religion, which man must learn and hold to or else subside to a subhuman level; yet it is the study of such matters which contemporary education regards, and bids our children regard, not only as trivial but as unreal and in need of scientific "debunking." "We castrate man and then bid him be fruitful."

If this seems to any reader an exaggeration, let him read Mr. Lewis' book and he may change his mind. He may conclude that the enemies of man are not, after all, some exceptional villains overseas but rather traitors in our own midst, persons of the highest scientific and academic respectability.

BERNARD IDDINGS BELL.

The Way of Matrimony

CHRISTIAN MARRIAGE. By Floyd Van Keuren. Morehouse-Gorham Co., Second Edition, Revised, 1947. Pp. 182. \$1.50.

Christian Marriage, originally published in 1935 with the title, *Outfitting for Spiritual Marriage*, is here presented in a second edition, revised. The new title is a happy choice, less cumbersome and more accurate. Unquestionably *Christian Marriage* ranks at the top. The author has a wealth of sound knowledge in psychology which never intrudes upon his simple, clear style. He has a real flair for pithy statements.

Described as "A Handbook on Getting and Staying Happily Married," the opening chapter considers personal equipment for marriage, suggesting questions and supplying the answers. These cover the physical, mental, and emotional areas. Succeeding chapters deal with dynamic love; the engagement; the marriage; facing facts; play-mates, work-mates, and worship-mates; sex and Christianity; techniques for troubled people; and children. An appendix covering customary etiquette for weddings is a valuable addition, together with a good practical bibliography.

Dr. Van Keuren has packed an amazing amount of wisdom in a small book, wisdom not alone applicable to Christian marriage but to all human relationships. This book may be heartily recommended, for both the engaged, as well as the married. The clergy will find it especially valuable as a basis for marriage instruction.

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Talks With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



Who Will Teach Next Year?

ABOUT this time of year, leaders all over the Church are thinking ahead to next fall. They have two main worries: Who will be on the teaching staff? What textbooks shall we order? As for the matter of teachers, there are several points of view to consider: the rector's, the child's, the parent's, and the teacher's. Each has some decided views, rising from experience.

A few teachers will be tempted to quit, having had a rather unhappy time of it, either through their own fault, or because of the failure of the school to be helpful.

If they have definitely proved themselves temperamentally unfit for teaching, and are having little pleasure or success in it, then no doubt their case will be settled by the rector's not inviting them again. They will not appear in the line-up next fall, and they may be "unwept, unhonored, and unsung." And yet many such a one-year teacher might be saved for development into an effective leader. He has dealt personally with the problem. A new start, a fresh inspiring, another class, and closer supervision and encouragement may yet bring such a one to years of vast usefulness.

SHALL I OFFER MYSELF?

Then there are the fine teachers, each with his own thoughts. There will be those now rounding out one, two, or maybe five or even twenty or more years of teaching. During the school worship, while getting up a lesson, the thought intrudes: To teach or not to teach! It's time I dropped out. I deserve a rest. Let somebody else . . . Then sober loyalty speaks. Shall I offer myself voluntarily, knowing that my experience is now worth something, that I can do better another year?

Look, then, into the mind of the rector. If he is easy-going, he hopes that events will solve this annual problem for him. The long-time teachers, he hopes, will hold on for one more year. He doesn't dare ask them, fearing they may take the occasion to resign. The weak ones, he hopes, will start out next fall and do better. Or, if any give notice, perhaps some new person will move in to the parish and offer.

The alert priest rebuilds his staff every year. With each teacher it is made a fresh decision to teach or not, and what class. This involves a personal interview with each, in the closing weeks of school,

or early summer. In the really large parish this may be done by a letter. But in any case, if it is understood that teaching is by an annual call, and that poor teachers may not be asked to continue, then the tone of service is much enhanced. "It's an honor to be asked to teach in our parish."

How does the parish leader keep up his supply of teachers? It is not a matter for a season only, but one that must be kept forever alive. On the ideal plane, teaching is literally the first call on Christian talent. All other service comes second, and we have a right to claim that a person drop guild work and other activities, if need be, in favor of teaching. The priest who believes this looks upon every one of his people as potential teachers, and his selection of them a priority, a drafting. Such a rector has his list at hand or in mind always. It includes the present teachers, and their individual abilities and weak points. It has names in reserve of persons temporarily unavailable this year. There are new people, people who used to teach, parents who should, young people in training.

THE QUALIFICATIONS

The skilled leader lists his requirements: first, loyalty and zeal. Folks may some day be keened up to the teaching pitch by cumulative experiences and inspiration, but unless they have already arrived at some high plane of Christian devotion and motive, there is no use asking them to teach. Lacking this, they may be talked into serving, but their work is doomed to mediocrity.

Second, availability. Some people are not free to come every Sunday morning, for reasons of family or other duties, or health. They will have to be on the inactive or future list. Third, there is knowledge, skill, and experience. This is important, but we are apt to make too much of it. Persons who seem to qualify preëminently by culture and education often make poor teachers. For one thing, they are apt to be over-confident, cocky, and dogmatic.

Finally, there is the illusive personal factor which we hope to find, or to arouse—the teacher instinct. People who are not really loving never make good teachers. If a person genuinely likes children, and wants to help them, he can learn the material, and be taught methods.

Materials, methods, motive — these three. But the greatest of these is motive.

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DIOCESAN

BETHLEHEM

76th Convention Meets

The 76th convention of the diocese of Bethlehem was held at Christ Episcopal Church, Reading, Pa., May 13th and 14th.

The delegates passed unanimously the resolution disapproving the expenditures of public funds either federal, state, or local for the support of parochial and private schools.

The Very Rev. Frank D. Gifford, dean of the Philadelphia Divinity School, delivered an address appealing to the delegates to assist in presenting the challenge of the ministry and the need for more clergymen.

ELECTIONS: Executive Council: Rev. Messrs. Thomas Smythe, W. Paul Thompson.

GEORGIA

Negro Representation Voted

Full Negro representation to the annual diocesan convention was voted upon and unanimously adopted at the convention held at the Church of the Good Shepherd, Augusta, Ga., May 6th to 8th.

It was reported that the diocese exceeded its quota for the Presiding Bishop's Fund for World Relief and is now able to turn its attention to a campaign that is being put on for the University of the South, Sewanee, and for the Virginia Theological Seminary.

A guest of the convention was Bishop Carpenter of Alabama who was the speaker at the banquet given in the parish house of the Church of the Good Shepherd in his honor.

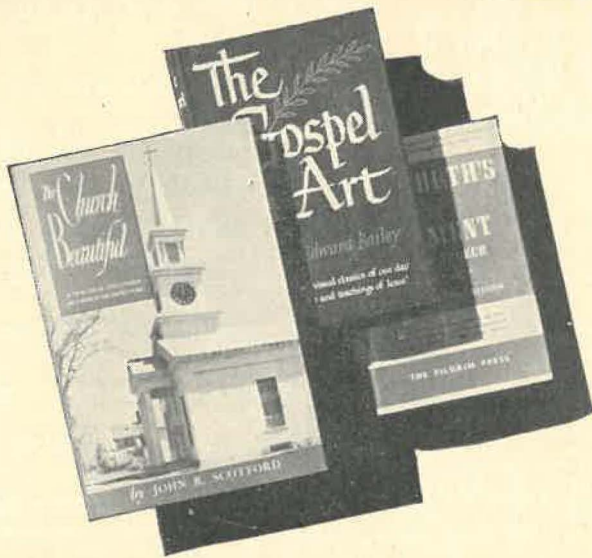
ELECTIONS: Standing Committee: The Rev. Messrs. Allen Clarkson, Hamilton West, F. Bland Tucker, Ernest Risley; Messrs. J. Randolph Anderson, J. A. Setze, Max M. Nichols, Frank E. Heidt. Executive Council: Bishop Barnwell; the Rev. Messrs. William H. Brady, Hamilton West, Charles Wyatt-Brown, Talbert Morgan, G. Ralph Madson; Messrs. Randolph Anderson, Roy E. Breen, William J. Robertson, Brooke Thompson, Henry Maclin, J. Sullivan Bond.

SPOKANE

Annual Convocation Held

The convocation of the missionary district of Spokane, meeting on April 13th and 14th at the Cathedral of St. John the Evangelist, heard a vigorous plea from Bishop Cross of Spokane for heartier lay participation in public worship. The Bishop also called for a continuous program of study in each parish organization. "Reading a book in Lent is not enough," he declared.

The convocation by resolution asked the Bishop to appoint a Sunday on which



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DIOCESAN

each communicant of the Church will be urged to bring a friend to church with him. Other action endorsed a minimum salary of \$2400 for married clergy, and requested the department of Christian education to prepare questions for written examinations to be given in church schools of the district. The department of Christian social relations asked the convocation to join with other denominations in erecting a chapel at the state prison at Walla Walla.

ELECTIONS: Executive Council: Rev. Leo Dyson, Rev. Norman Stockwell; Messrs. Frank Stanken and John Killian. Appointed by the Bishop: Rev. Ernest J. Mason, Rev. Frank Gilbert; Messrs. George Castle and Leslie Burden.

Delegates to synod: Rev. Messrs. W. A. Gilbert, Norman Stockwell, Robert Baxter; Messrs. Harold Coffin, Angus Bethune, and Leslie Burden.

NEW YORK

St. Faith's Commencement

Four seniors received their certificates at the commencement exercises of the New York Training School for Deaconesses and other Church Workers, and began their required summer work on the next day.

Frances Lorraine Bush of Dallas, Texas, will work at the Episcopal Eye, Ear, and Throat Hospital, Washington, D. C.; Harriette Coe of Oak Park, Ill., will continue practical Clinical Pastoral Training; Annie Victoria Kilgore of St. Paul, Va., will work in Honey Branch Mission at St. Paul; and Marguerite May King of Lawrence, Mass., will work at Sleighton Farm School, Darling P. O., Pa.

Two graduates of last year were awarded their diplomas, given after a year's successful work, following graduation. They were Rebecca Cordis Low of Summerville, S. C., and Avalon Houwa Malouf of Brooklyn, N. Y.

The three juniors of St. Faith's will do their junior summer work. Angeline Martha Nicholas of Peoria, Ill., will work at Cook County Hospital, Chicago; Mintie Carol Simpson of Dallas, Texas, at the Episcopal Eye, Ear, and Throat Hospital, Washington, D. C.; and Barbara Louise Turner of New Bedford, Mass., at the Sleighton Farm School. Two special students were in the school procession: Cecil Jordan Keating of Pueblo, Colo., and Guy Nelle McGouirk of Atlanta, Ga.

The commencement was held in St. Ansgarius' Chapel of the Cathedral of St. John the Divine. The Rev. J. Harry Price, rector of the Church of St. James the Less, Scarsdale, N. Y., preached. Bishop Gilbert pronounced the benediction.

After the graduation, there was a luncheon at St. Faith's. Deaconess Ruth Johnson, head of the New York Training School for Deaconesses, was hostess.

Vacations, and Our Lord

We derive no pleasure in writing this. Years of observation in the matter of Christians and their vacations have not been particularly inspiring. Christians, with some emphasis on Episcopalians, seem each summer to arrange an almost total eclipse of Our Lord, the worship of Him, and those simple, friendly demands He makes upon those purporting to love and follow Him.

Let's not dwell upon the past. Let's think about NOW, this summer, and those summers which God may mercifully give us in the future. Are we, as do many, going to drop our Communion each week, just because we've caught the vacation contagion? A vacation without Christ can easily be an INFECTIOUS contagion—the inception and spread of an infection quite deadly in its effects, for what it means, truly, is that during vacation WE REALLY DO NOT WANT VERY MUCH OF THE BLESSED LORD JESUS. There it is. Read the words and face the truth. We DO NOT WANT

Our Saviour, Our Friend, and Our Lord sticking around very much while we revel in our time off. "Oh, yes, we love Him—but, oh, you know how it is." Sure, we know. What is wanted is not only a vacation from work, but a vacation FROM RELIGION, so that we can sag a little—politely of course, but SAG.

Let's look at Our Lord's side of it. Have you ever loved and had your love rejected? Hurtful to your very core, wasn't it? Ever think of The Sacred Heart of Jesus? Ever think that that Heart can ache too, when Its love is set aside FOR A VACATION—as if TRUE love ever has OR WANTS a vacation.

Personally, we'd rather die than again wound that Sacred Heart that was pierced on The Cross for us, and any vacation without the companionship of that Heart's love seems to us to be nothing less than a repetition of St. Peter's sorry cock-crowing episode.

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DIOCESAN

Among the guests were many deaconesses.

Miss Elizabeth McCracken has been elected a trustee of the school.

Woman's Auxiliary Meeting

The Woman's Auxiliary of the diocese of New York held its annual meeting on May 6th. After the corporate Communion and presentation of the United Thank Offering in the Cathedral of St. John the Divine, the members assembled in Synod Hall. The Presiding Bishop addressed them on "Evangelism," outlining the plans made at the April meeting of the National Council. Bishop Gilbert installed the newly elected officers.

Reëlections were: president, Mrs. James S. McCulloh; secretary, Mrs. Sydney Bancroft; treasurer, Mrs. Charles M. Baxter. Newly elected: first vice-president-at-large, Mrs. R. Wallace McLenaham, second vice-president-at-large, Mrs. Robertson L. Cleveland; assistant secretary, Mrs. Edward S. Porter; vice-president in charge of education, Mrs. Minton M. Warren; vice-president for Hudson and Ramapo, Mrs. Charles C. Walden; vice-president for Richmond, Mrs. Sydney M. Arnold; vice-president for Manhattan, Mrs. Bedell H. Harned.

Annual Meeting of Church Club

The Church Club of New York held its annual meeting on May 5th. The following officers and trustees were elected: president, Robert McC. Marsh; vice-presidents: Allan Davies, J. Ralph Jacoby, and Edward N. Perkins; secretary, Douglas M. Moffatt; treasurer, Hall E. Shepherd; trustees, Class of 1950, G. Forrest Butterworth, J. Horton Ijams, and Clifford P. Morehouse.

After the business meeting, Wilbur Herbert Burnham of Boston gave an illustrated lecture on "Stained Glass."

PITTSBURGH

New Chancellor Appointed

Bishop Pardue of Pittsburgh has announced the appointment of Mr. Arthur M. Scully to the office of chancellor of the diocese to succeed the late Mr. Hill Burgwin.

Mr. Scully received his education at St. Paul's School, Concord, N. H., Harvard College, and the University of Pittsburgh Law School. By appointment of the supreme court of Pennsylvania he served two terms on the state board of law examiners. He is president of the board of trustees of St. Barnabas' Free Home, and a trustee of the Irene Kaufmann Settlement, the St. Margaret Memorial Hospital, and

the diocese of Pittsburgh. He is also a member of the vestry of Calvary Church, Pittsburgh. In the business world Mr. Scully is senior vice president of the Mellon National Bank and Trust Company.

Anglican-Orthodox Service

The Rev. Lauriston L. Scaife, STD, rector of Calvary Church, Pittsburgh, Pa., was the speaker at the meeting of the Orthodox-Anglican Fellowship which was held in St. Sava's Serbian Orthodox Church, McKeesport, Pa., on May 6th. It was the first time that a non-Orthodox priest had ever spoken from the high altar of that church. Special permission was given by Bishop Dionisije.

Dr. Scaife spoke of the similarities in the theologies of the two Churches, particularly the closeness of the doctrine of the Sacraments. He also pointed out the emphasis of both Churches on the spiritual rather than the mechanical effect of the Sacraments.

Music for the service was provided by the St. Sava's choir. The Rev. Dr. Milan Popovich is the pastor of St. Sava's.

After the service a discussion was led by the Rev. Kenneth R. Waldron, rector of the Church of the Epiphany, Bellevue, Pa., and president of the Orthodox-Episcopal Fellowship. Fr. Waldron explained that the fellowship is an unofficial organization which is opposed to proselyting but hopes to encourage the understanding of the problems and the heritage of the two communions and to bring about sympathetic personal relationships.

EAST CAROLINA

National Policy Approved

Following the example of the National Council at its last meeting, Bishop Wright, in his address at the convention of the diocese of East Carolina, meeting in St. Paul's Church, Beaufort, N. C., May 14th and 15th, stressed the need of Evangelism in the Church. He said:

"I wish to call your particular attention in this regard to the area of confirmations, hoping we may strengthen our work here. During the year 1946 the number confirmed in East Carolina was approximately 4% of our communicant strength. In keeping with our Presiding Bishop's plan for Evangelism and the increase of communicants, I urge the laymen and laywomen of the diocese to work to make the confirmations this year between 6 and 12%."

Inspired by the Bishop's challenge, and strengthened by later challenges made by the Rev. Edgar R. Neff and Dr. George A. Wieland of the National Council, the convention sent the following telegram to the Presiding Bishop:

"The Diocese of East Carolina approves

the action of the National Council in inaugurating a plan of Evangelism and is making plans to do its part."

The chancellor, secretary, treasurer, and financial secretary were reelected. The Bishop gave notice that he would ask for a full time director of religious education next year. He announced all vacancies in White parishes filled, but most Negro parishes still vacant.

SOUTHERN VIRGINIA

To Elect Coadjutor

The council of the diocese of Southern Virginia opened on May 13th with the celebration of the Holy Communion in St. John's Church, Hampton, Va. The celebrant was Bishop Brown assisted by the Rev. Carter H. Harrison and the Ven. Norman E. Taylor.

The highlight of the morning session was the Bishop's address, in which he presented his request for a bishop coadjutor. Because the work of the diocese has multiplied so greatly and since the present Bishop, because of age, must retire in less than three years, a resolution was passed authorizing the creation of the office and the election of a bishop coadjutor.

ELECTIONS: Standing Committee: Rev. Messrs. O. Worth May, J. F. War, F. H. Craighill; Messrs. J. F. Nichols, James Mann, Jr., H. McR. Pinner. Executive Board: Rev. Messrs. F. H. Craighill, G. R. MacClintock, R. H. Jackson; Messrs. H. McR. Pinner, H. W. Whichard, E. B. Freeman, Jr., Dr. Mason Romaine.

CHICAGO

GFS Annual Mission Service

On May 18th, the Girls' Friendly Society in the diocese of Chicago held the annual mission festival at Christ Church, Joliet. Evensong was sung and the Rev. Charles E. Bennison, rector of Christ Church, preached. After the service, supper was served to 178 GFS members, who had come from all over the diocese. At the supper, Mrs. Harry Hughes, diocesan president of the GFS spoke, and new branches of the organization in the diocese were presented.

Youth Convention Meets

The first convention ever held by the youth of the diocese of Chicago met in St. Peter's Church, Chicago, on May 5th. The convention was called to order by the Rev. Douglas R. MacLaury, chairman of the youth commission, and after a roll call of parishes and missions the delegates considered the business of launching during the next year the most strenuous and progressive program heretofore attempted in the diocese.

A dinner for the delegates and friends was served by the ladies of St. Peter's

Church after which chartered street cars took the entire convention delegation down to St. James' Church to attend the opening service of the diocesan convention and to hear Bishop Conkling's charge.

As the young Churchmen of today will be the vestrymen and auxiliary members, as well as the convention delegates of tomorrow, the youth program emphasized the training and education of the diocesan young people into the legislative and canonical procedures of the Church as well as its devotional, doctrinal, and disciplinary heritages.

PENNSYLVANIA

Committee to Solve Hospital Problem

The 163d annual convention of the diocese of Pennsylvania was held in Holy Trinity Church, Philadelphia, on May 5th and 6th.

A special committee was appointed to work out a solution to the problem of the Episcopal Hospital. For 96 years the hospital has been the Church's outstanding social work in the city of Philadelphia. Because of the continuous extension of its work over a long term of years, the hospital has now reached a financial impasse. The annual budget is now about \$1,500,000 and the annual contributions from the diocese amount to only about \$30,000. The hospital's fairly large endowment produces only a fraction of the income it once did. Consequently there is at present an annual operating deficit of \$125,000.

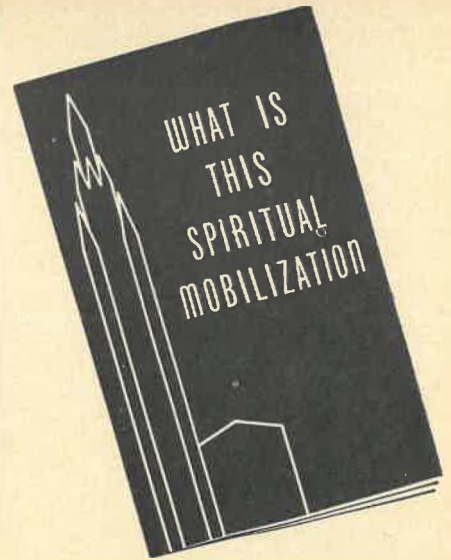
Two moves were made with the aim of securing better coordination of the work of the diocese. One move was provision for the full time employment of a trained social expert whose duty it will be to put more order and efficiency into the social work of the diocese, and to bring about a clarification of the relationship of the various diocesan social institutions to the annual convention.

The other move in the direction of better coordination was provision for a full time business manager of the diocese, preferably a layman of the Church with wide business experience. In order that the diocese might be spared any extra expense in this matter a certain layman agreed anonymously, to bear personally all expenses involved for the next two years.

NORTHERN INDIANA

Fr. Savoy Honored

The Rev. James Savoy, rector of St. Thomas' Church, Plymouth, Ind., received the distinguished service key of the Junior Chamber of Commerce for



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DIOCESAN

being outstanding in community work during the past year at a recent banquet. The key was presented by Mayor J. Abner Broman on behalf of the "Jay-cees."

Mayor Broman headed the committee appointed by President William Gurtner to choose the outstanding citizen, and commended Fr. Savoy for his work among the youth of Plymouth.

Diocese Third in Growth

The 49th annual council of the diocese of Northern Indiana, held in St. James' Church, South Bend, on May 7th, began with a council Mass, with Bishop Mallett as the celebrant.

The report of the committee on the state of the Church showed major gains in the number of baptized members, confirmed members, and communicants which placed Northern Indiana third in growth as a diocese in the United States.

ELECTIONS: Standing Committee: the Rev. Frs. Robert Murphy, William Sheridan, Don H. Copeland, Harold Kappes, Leslie Skerry Olsen. Deputies to Synod: the Rev. Frs. H. G. Kappes, L. S. Olsen, Wm. R. Sheridan, E. L. Groton. Messrs. B. B. Bouton, E. Lacy Gibson, E. C. Borneman, Sawyer.

ATLANTA

Appeal for Relief Donations

Bishop Walker of Atlanta urged aid for the peoples of the war devastated areas through donations to the Presiding Bishop's Fund for World Relief at the opening service of the annual diocesan council held at Trinity Church, Columbus, Ga., on May 6th and 7th.

The council passed a resolution granting an emergency increase of \$300 in missionary salaries and \$1200 to the Bishop effective May 1, 1947. The Rev. Sumner Guerry spoke for the University of the South, Sewanee, Tenn., and urged that the diocese increase its gifts to the university. The council referred this to the finance committee. It was announced that there had been 612 confirmations during the past year.

ELECTIONS: Standing Committee: the Rev. Messrs. R. E. Fuessle, F. H. Harding, J. Milton Richardson; Messrs. Marion Smith, Floyd Baird, Dr. W. A. Medlock. Executive Board: the Rev. Messrs. J. Milton Richardson, C. H. Tisdale, Cecil Alligood, J. T. Walker, T. Stewart Matthews, David Cady Wright, Jr.; Mesdames E. R. Rakestraw, A. E. Foster, T. Earle Stribling, Lloyd McEachern; Messrs. Frank E. Bone, F. E. Baird, H. M. Heckman, J. Roy Gentry, A. L. Bailey, Charles Hammond.

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THE LIVING CHURCH

DIOCESAN

can be sure of ourselves only to the extent that we are sure of God," Bishop Gardner of New Jersey keyed the 163rd diocesan convention held in Trenton on May 6th.

The convention passed a record budget of \$122,652.20 for 1948 which represents a 15.4% rise over that approved for 1947. Asking support of the budget, Bishop Gardner stressed recent financial achievements, the gift of \$250,000 to the R&A Fund, the increase each year in missionary gifts, the acceptance by parishes and missions of higher quotas, and the continued decrease in parochial indebtedness.

CALIFORNIA

Bishop "Keynotes" Convention

Two of the high-lights of the 37th annual convention were the keynote address of Bishop Block of California, and the plans which were launched to make 1949 a banner year for its centennial. The convention was told of the evident success which will make certain our attaining the full quota in the drive for the Presiding Bishop's Fund.

The Very Rev. Henry Shires, dean of the Church Divinity School of the Pacific spoke on the challenge to the Church in the West.

QUINCY

Dean Bubb Installed

The Very Rev. Edward J. Bubb was formally installed as dean of St. John's Cathedral, Quincy, Ill., at Choral Evensong on April 27th, at the cathedral. Bishop Essex of Quincy was the installer and the preacher. The Rev. Channing F. Savage of Christ Church, Moline, sang the service.

The keys were given by two members of the cathedral chapter, Messrs. Daniel W. Voorhees and George Durst. The Rev. Thomas E. Little, rector of the Church of the Good Shepherd, was master of ceremonies.

A reception for Dean and Mrs. Bubb was held by the cathedral guilds in the chapter house after the service.

"Share in Tasks of Peace"

The 70th annual synod of the diocese of Quincy was held in St. John's Church, Kewanee, Ill., on May 13th and 14th.

The synod preacher was the Very Rev. Edward J. Bubb, dean of St. John's Cathedral, Quincy. Dean Bubb stressed the value of an expanding missionary program for the diocese and pressed for more vocations to the ministry.

In his charge Bishop Essex refrained

CLASSIFIED

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LINENS JOIN THE DRIVE—We offer 10% off our entire list of linens and cottons for all Church uses on orders placed in May and June. Buy now for summer work replacing your Sacristy needs. Samples free. Mary Fawcett Company, Box 146, Plainfield, N. J.

MISCELLANEOUS

LIBRARIES PURCHASED for cash, we pay transportation. Write today for details. Baker Book House, Grand Rapids 6, Mich.

POSITIONS OFFERED

WANTED: PRIEST for August supply St. Agnes, Washington, D.C. Rectory furnished. Address: 44 Que Street, N.W., Washington 1, D.C.

WANTED. CHAPLAIN for Juvenile Court, large Mid-Western City. Supervise staff of three. Take duty August 1st. \$3600. and house. Reply Box D-3231, The Living Church, Milwaukee 3, Wis.

WANTED: Assistant to the Dean, St. Mark's Cathedral, Minneapolis. Experience and demonstrated ability in youth activities required. Married man preferred. Adequate salary and house allowance. Inquire Dean Deems, 519 Oak Grove St., Minneapolis 4, Minnesota.

ASSISTANT, Calvary, Rochester, Minnesota, young Deacon or Priest preferably single. Address Senior Warden.

POSITIONS WANTED

CHURCHMAN desires position teaching elementary or secondary Mathematics or History. Reply Box S-3221, The Living Church, Milwaukee 3, Wis.

RETREATS

RETREATS, St. Martin's House, Bernardsville, N. J. Metropolitan Groups, limit 30; own direction or boards in conferences. Address Acting Warden.

SUMMER RENTAL

SEASON FOUR MONTHS. First floor apartment, bed-sitting room, kitchenette, bath, porch, in large country house, spacious grounds. E. H. W., P.O. Box 474, Huntington, Long Island, N.Y.

VESTMENT SERVICE

WILL PURCHASE USED Clergy vestments, worthy of repair. Please list and price articles. Also, Stoles reined, Surplices reworked. Reply Box M-3198, The Living Church, Milwaukee 3, Wis.

WANTED TO BUY

USED BRASSWARE, such as Lectern, Pulpit, Altar Cross, Candlesticks, Missal Stand, etc. for church which cannot afford new pieces. Reply Box A-3230. The Living Church, Milwaukee 3, Wis.

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from general comment on world conditions, but emphasized that the problems of our world today were the concern of Christians, "As a nation we must take our full share in the tasks of peace," said the Bishop.

He also spoke of the need of an increase in the diocesan endowment in order that he might find necessary relief in his work.

The report of the children's Lenten offering was a record breaker. The Sunday schools of the diocese gave \$1264.15, an average of \$2.11 per child in Sunday School for the whole diocese. This was an increase of \$400 over last years record of \$864.

Mr. Dan Voorhees of St. John's Cathedral, Quincy, was the only new member added to the standing committee.

EASTERN OREGON

Missionary Efforts Stressed

In his first address to the missionary district of Eastern Oregon, Bishop Barton said, "If this charge were to have

a theme, it would be, let's keep on being a missionary district." He went on to comment that this must be in the sense that we know our task to be missionary—to the unchurched, to youth, in the use of laymen's work, in our use of publicity, in the field of Church unity, in the support of the Church's program, and especially in carrying the Gospel to every problem of the world as well as to every part of the world.

The Rev. J. B. Gill, retiring executive secretary of the district, read the report of the executive council announcing the organization of a new mission, St. John's, Hormiston.

ELECTIONS: Executive Council: Rev. Messrs. Harold E. Parrott, Arthur Beckwith, Herbert G. Neal; Messrs. Miller, Patterson, Joseph Belanger.

CENTRAL NEW YORK

\$18,000 Budget Increase

The convention of the diocese of Central New York was held at St. Paul's Church, Syracuse, on May 13th and 14th. Almost 300 delegates were pres-

ent. A committee of ten laymen and ten clergy, with equal representation from the five districts in the diocese, was appointed by Bishop Peabody to investigate plans for the revamping of the diocesan staff and to propose action as soon as possible.

CIVIL AFFAIRS

The department of Christian social relations presented a formal statement about the bills pending in congress which would make possible the use of federal funds for parochial and sectarian schools. The convention declared itself emphatically against this possibility by adopting a resolution, the text of which will be conveyed to the senators for New York and representatives from districts included in the diocese.

The diocesan budgets for 1947 as adopted by the diocesan council were approved and the proposed diocesan council budget for 1948 was adopted. This budget calls for an increase of \$18,000 over the present giving in order to make possible a total council budget of \$137,136.



CHURCH SERVICES



BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Edward R. Welles, M.A., dean; Rev. R. E. Merry, canon
Sun 8, 9:30, 11. Daily: 12. Tues 7:30; Wed 11

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun 8 Low Mass, 9:45 M.P., 10 Sung Mass, 9:30 Ch S; Daily: Mass 7 ex Thurs 9:30, C. Sat 7:30

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r
5749 Kenmore Avenue
Sun 8, 9:30 & 11 HC; Daily: 7 HC

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, HC Others posted

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS Rev. Benjamin R. Priest, r
3612 Reading Rd., Avondale
Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Rev. Wm. O. Homer, B.D.
Masses: Sun 7, 9, & 11 (High)

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
Sun Masses: 7:30, 11; 10:40 MP; Weekdays: Wed & HD 9:30

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Sun Masses: 8, 9:30 & 11

MADISON, WIS.

ST. ANDREW'S Rev. Edward Potter Sabin, r
Sun 8 & 10:45 HC; Weekdays HC 7:15 (Wed 9:30). Summer: Sun 7:30 & 10 HC

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Tues & HD 10

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (also 9:15 HD & 10 Wed), HC; 9 MP; 5 EP sung. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paul T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Ev. Special Music; Weekdays: HC Wed 8; Thurs & HD 10:30 The Church is open daily for prayer

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Herbert J. Glover, v; Rev. George E. Nichols, c
Sun 8, (HC) HMP & Ser, 9:30 Ch S; 11 Ch S; 4 EP; Thurs & HD 11 HC; Tues 11 Service of Divine Healing

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th Street and Broadway
Sun 8, 9:30, 11 and 8; Weekdays: 7, 9, 10, 5:30

ST. JAMES' Rev. H. W. B. Donegan, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 Ch S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th & 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1, 4:30-5:30, 7-8; Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D. r
5th Ave. & 53rd St.
Sun 8, 11, 4. Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4

KEY—Light face type denotes AM, black face, PM; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young Peoples' Fellowship.

NEW YORK CITY Cont.

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

NEWARK, N. J.

CHRIST Congress near Ferry St.
Ven. W. O. Leslie, Jr., Rev. Harold King
Sun 8:30 & 10 Holy Eu; Wed 9:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.
Sun: Holy Eu 8, 9; Mat 10:30; Sol High Eu & Ser 11; Ev & Address 4; Daily: Holy Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; Mat 7:30; Ev 5:30; Fri lit 12:30; C Sat 12-1, 4-5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Samuel N. Baxter, Jr., Rev. A. Dixon Rollit
Sun 8, 9:30, 11 & 8; HC: 8 daily, Fri 7:30 & 10:30; HD 10:30

ST. LOUIS, MO.

TRINITY Rev. John A. Richardson
N. Euclid at Washington
Masses: 1st Sun 9 & 11; Other Sun 7:30 & 11; Wed 9:30; Thur 10

SAN FRANCISCO, CALIF.

ST. FRANCIS San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean
Sun Masses: 8 & 11. Daily 7:30

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que. Street, N.W.
Sun Masses 7:30, Low; 9:30, Sung with Instr, 11 Sung with Ser; Daily 7; C: Sat 7:30 & by appt

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams, Th.B.; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11, 8; Thurs 11, 12 HC; HD, HC 12

CHANGES

Appointments Accepted

The Rev. John Bradner, formerly priest in charge of Trinity Church, Stoughton, Mass., is now priest in charge of St. Timothy's, Jackson, Mich. Address: 1803 E. Ganson St., Jackson, Mich.

The Rev. Maxwell B. Courage, curate at All Angels', New York City, will become rector of Trinity Church, Wethersfield, Conn., June 15th, and may be addressed there.

The Rev. Wilbur B. Dexter, formerly priest in charge of St. Andrew's, Carbondale, Ill., is now assistant at St. Matthew's, Evanston, Ill. Address: 2120 Lincoln Ave., Evanston, Ill.

The Rev. Gordon Fischer, curate at Grace and St. Peter's, Baltimore, Md., will become rector of St. John's, Kingsville, Md., on June 15th and may be addressed there.

The Rev. Charles A. Hedelund, assistant at St. Matthew's, Evanston, Ill., will become priest in charge of St. Andrew's, Portland, Oreg., June 15th. Address: 541 Morgan Blvd., Portland 5, Oreg.

The Rev. Benjamin Minifie, rector of the Church of the Good Shepherd, Corpus Christi, Tex., will

become rector of Grace Church, Orange, N. J., June 22d.

The Rev. Julius A. Pratt, formerly rector of Trinity Church, Crowley, La., is now rector of Grace Church, Whiteville, N. C., and may be addressed there.

The Rev. George H. Prendergast, formerly on leave of absence, is now locum tenens at St. Paul's, Kekaha, Kauai, T. H., and may be addressed there.

The Rev. Richard C. Rodgers, formerly rector of St. Mary's, Nebraska City, and vicar of the Church of the Ascension, Auburn, Nebr., is now rector of St. Luke's, Bartlesville, Okla. Address: St. Luke's Church, 9th St. and Dewey Ave., Bartlesville, Okla.

The Rev. Edward M. Spruill, formerly rector of the Church of the Messiah, Mayodan, N. C., is now rector of Grace Church, Plymouth, and priest in charge of St. Luke's, Roper, N. C. Address: Plymouth, N. C.

The Rev. Edward C. Rorke, formerly rector of the Church of the Holy Communion, Buffalo, N. Y., is now rector of St. Mark's, North Tonawanda, N. Y. Address: 229 Goundry St., North Tonawanda, N. Y.

Changes of Address

The Rev. Morton A. Barnes, formerly addressed at 15 Slocum Pl., Long Branch, N. J., should now be addressed at 292 Broadway, Long Branch, N. J.

The Rev. Robert M. Crane, formerly addressed

at 323 N. 56th Ave., Los Angeles, Calif., should now be addressed at 809 N. Ave., 64, in that city.

The Rev. Wm. Eckman, SSJE, formerly addressed at 33 Bowdoin St., Boston 14, Mass., should now be addressed at 2514 Thorndale Ave., Chicago 45, Ill.

The Rev. Lloyd E. Gressle, formerly addressed at 539 College Ave., Wooster, Ohio, should now be addressed at R. D. No. 2 in that city.

Ordinations

Priests

Harrisburg: The Rev. Ralph Thomas Wolfgang was ordained to the priesthood in Trinity Church, Tyrone, Pa., on May 1st by Bishop Heistand of Harrisburg. He was presented by the Rev. Walter E. Edwards and the Rev. Canon John R. Leatherbury preached the sermon. Fr. Wolfgang is vicar of Holy Trinity Church, Hollidaysburg, Pa. Address: 426-4th St., Tyrone, Pa.

Deacons

Long Island: Robert Kollock Thomas was ordained to the diaconate in the Cathedral of the Incarnation, Garden City, L. I., N. Y., by Bishop DeWolfe of Long Island on May 3d. He was presented by the Very Rev. Hubert S. Wood and the sermon was preached by the Very Rev. Lawrence Rose. Mr. Thomas is assistant at St. John's Church, Waterbury, Conn., and may be addressed there.



Church Services near Colleges



BENNETT JUNIOR COLLEGE

GRACE Millbrook, New York Rev. H. Ross Greer, r
Services: 8:30 and 11 Every Sunday

BROWN UNIVERSITY

ST. STEPHEN'S Providence, R. I.
Rev. Paul Van K. Thomson, r; Rev. Warren R. Ward, c.
Sun 8, 9:30, 11, 5 EP; Daily 7:10, 7:30, 5:30 EP

BUFFALO UNIVERSITY

-NEW YORK STATE TEACHERS COLLEGE-
ST. JOHN'S Rev. Walter P. Plumley, r
Colonial Circle, Buffalo, N. Y.
Sun 8 & 11, HD 10:30

UNIVERSITY OF CALIFORNIA

ST. MARK'S Berkeley, California Rev. Russell B. Staines, r
Sun 7:30, 11 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

-CARNEGIE INSTITUTE OF TECHNOLOGY-
REDEEMER Rev. Hugh S. Clark, r
5700 Forbes Street, Pittsburgh, Pa.
HC 8, MP 11; Canterbury Club 6, The Rectory

CARROLL COLLEGE

ST. MATTHIAS' Waukesha, Wis.
Rev. F. William Lickfield, r; Rev. Ralph S. Nanz, Ph.D.
Sun 7:30, 10:45; Daily 7:30

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
During Summer Session, July 7 - Aug 15
Sun MP and Ser 11; HC 9; Daily (except Sat) 8

CORNELL UNIVERSITY

ITHACA COLLEGE
ST. JOHN'S Rev. Reginald E. Charles, r
Ithaca, New York
Sun 8, 9:30, 11; HD and Thurs 10

HARVARD, RADCLIFFE, M. I. T.

CHRIST CHURCH Cambridge, Mass.
Rev. Gardiner M. Day, r; Rev. Frederic B. Kellogg, Chap
Sun 8, 9, 10, 11:15, 8; Canterbury Club 6:30

HUNTER COLLEGE

ST. JAMES' New York City
Rev. H. W. B. Donegan, D.D., r
Sun 8, 11; Wed 7:45; Thurs 12, HC

KEY—Light face type denotes AM, black face, PM; Chap, Chaplain; C, Confessions; c, curate; EP, Evening Prayer; HC, Holy Communion; HD, Holy Days; MP, Morning Prayer; r, rector; Ser, Sermon; v, vicar.

UNIVERSITY OF ILLINOIS

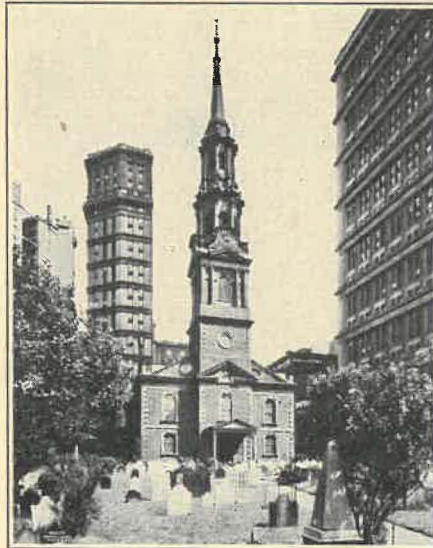
CHAPEL OF ST. JOHN THE DIVINE Champaign, Ill.
Rev. William Ward, S.T.M., Chap
Sun 9, 11, HC; Canterbury 6

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r; Rebecca H. Davis, college worker
Sun 8, 10:45; Canterbury Club 5:30; Wed 6:45, 10HC; HD 6:45 and as announced

UNIVERSITY OF MICHIGAN

ST. ANDREW'S Ann Arbor, Michigan
Rev. J. H. Burt, Chap; Miss M. J. Westphal, Counsellor for Women Students
Sun 8, 11, 8; Canterbury Club 6; Wed; Wed & HD 7:15



ST. PAUL'S CHAPEL
NEW YORK CITY

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
Sun 8, 9:30, 11

-NEW JERSEY COLLEGE FOR WOMEN-

ST. JOHN THE EVANGELIST, New Brunswick, N. J.
Rev. Horace E. Perret, Th.D., r
Sun 8, 11; Wed and HD 9:30

-OKLAHOMA COLLEGE FOR WOMEN-

ST. LUKE'S Rev. H. Laurence Chowin, v
Chickasha, Oklahoma
Sun 8, 9, 9:45 and 11

ROLLINS COLLEGE

ALL SAINTS' Rev. James L. Duncan, r
Winter Park, Florida
Sun 7:30, 9:30, 11; MP & HC Tues, Thurs, Fri
7:30, Mon, Wed, Sat 9:45; Canterbury Club
monthly

-SALEM COLLEGE & ACADEMY-

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11

-UNIVERSITY OF TEXAS-

ALL SAINTS' CHAPEL and **GREGG HOUSE STUDENT CENTER.** 209 W. 27th St., Austin, Texas
Rev. Joseph Harte, r; Rev. Balfour Patterson, Chap
Sun 8, 10, 11; Canterbury Club 6
Daily 7 and 5:30

UNION COLLEGE

ST. GEORGE'S Rev. G. F. Bambach, B.D., r
Schenectady 5, N. Y.
Sun 8, 11, 7:30; HC, HD, Tues and Thurs 10;
Daily: MP 9:30, EP 5

-WELLS COLLEGE FOR WOMEN-

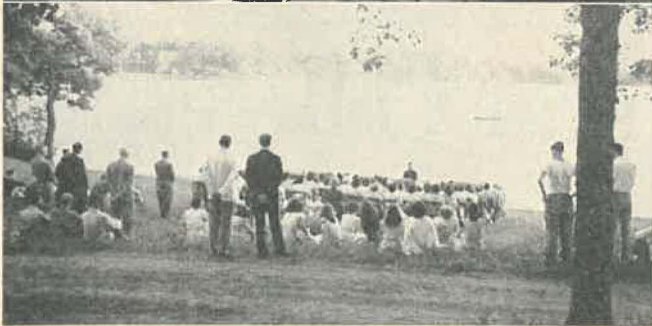
ST. PAUL'S Rev. T. J. Collar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD and Fri 7

-UNIVERSITY OF WISCONSIN-

ST. FRANCIS HOUSE Rev. Carroll E. Simcox, Chap
1001 University Ave., Madison 5, Wis.
Sun HC 8:30, 10:30; Evensong 7; Mon, Wed, Fri
HC 7; Tues & Thurs 8; Sat 9; EP Daily 5; C 7-8

-WOMAN'S COLLEGE OF THE UNIVERSITY OF N. C.-

ST. MARY'S HOUSE Rev. Carl F. Herman, Chap
Greensboro, North Carolina
Sun 8, 7; Wed 7



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From the Seminaries

Theological Education Sunday receipt so far this year comes to **\$86,000.**

Increasing operating costs will cause a serious handicap in training men for the Ministry, unless, the *whole* Church responds to the Presiding Bishop's appeal.

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