

The Living Church

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

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MR. OWEN J. ROBERTS
New President of the House of Deputies

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LETTERS

Confirmation by Presbyters

TO THE EDITOR: It is startling to hear the Rev. Drs. Johnson, Wedel, and Zabriskie and Dr. Guerry [L.C., July 28th] declaring that, if and when union with the Presbyterians is achieved, "it will be possible for a duly authorized presbyter to confirm, as in the Eastern Orthodox Churches."

This statement has been uttered many times in the past, but seldom by a more reputable group of scholars. Yet it is a dangerous half truth whether spoken of Rome or of the Eastern Churches, and must certainly mislead many of the laity and clergy alike into the belief that presbyters can confirm! The full truth of the matter is very simple and very different.

In the Eastern Orthodox Churches, as in the Church of Rome, the priest *administers* Confirmation immediately after Baptism "with oil blessed by the Patriarch at Constantinople (or Moscow)." In the Latin rite it sometimes is *administered* by a priest with laying on of hands and with "oil consecrated by the Bishop on Maundy Thursday." The quoted words are from the essay on Confirmation in *Liturgy and Worship*, page 443.

Thus it is perfectly obvious that in both cases the bishop is the instrument of the Holy Spirit in Confirmation. The position of the priest is simply analagous to that of a deacon administering the chalice in the Eucharist. There is no such thing as "a duly authorized presbyter" confirming the baptized. There can be no more than a presbyter administering the Sacrament through the episcopally consecrated oil.

I am not presuming to question the learning of these scholars, nor would I for an instant suspect their integrity. But it seems to me to be most unfair for any of us to publish in papers read largely by non-theologians statements which cannot fail to be misunderstood.

(Rev.) ERIC MONTIZAMBERT.

San Francisco.

Canon and Civil Law on Marriage

TO THE EDITOR: I doubt if anyone thinks Christ laid down the Church canon governing matrimony, but at the same time should not the canon be in keeping with Christ's teachings on marriage, regardless of whether it is popular or will grant relief for all or a majority of applicants? Christ's teachings on many subjects are neither easy nor popular.

There is no reason to think that when Christ made his pronouncements regarding marriage, he was referring only to marriage where there was a mystical and spiritual union. In fact, we can be practically certain that such was not the case. Did He not say: "I am not come to call the righteous but sinners to repentance?" His teachings on every subject were for those in danger of breaking that particular law of God. His teachings on marriage were for those whose marriage was in danger of being broken.

Unless I am mistaken, the proposed canon is more lax than the marriage and divorce laws of a majority of the states.

The theory of the canon seems to be that as a large number of people really committed fraud when they went through the marriage ceremony (that is, they married not to create a mystical and spiritual union but for social or financial reasons, because of loneliness, or to secure a house-keeper, to get away from parental home and authority, etc.), therefore they should be relieved of all obligation toward their marriage partner, completely forgiven and given a chance to start all over and do it again. No state court would grant a divorce to the guilty partner or declare a marriage void for any such reason. To be sure, evidence is often so manipulated as to make the guilty or at least partially guilty party appear innocent. Is not what you say is the practice of the Roman Church, to-wit, "To make the relationship a true marriage," more desirable?

The writers of the defense of the proposed canon [Fr. Bayne and Prof. Pottle, *THE LIVING CHURCH*, July 21st] acknowledge that the proposed canon is indefinite on many points, but state that the Church would be merely following the states whose law is based on common law. Every state in the union has reduced its laws to writing, most of them in territorial days. With but few exceptions the precedents and reports of this country are interpretations not of the common law but of state codes. Do the defense writers wish to place the Church's canons in the position our laws were during the formative period of this country? We hope there has been a big advance in our laws since then. Where laws are not reduced to writing or are indefinite or uncertain, people are subject to the mere whims of judges.

Because of their training, lawyers would have to interpret the present proposed canon as meaning that all marriages in which there was no mystical or spiritual union are null and void. Does the Church wish to assume that position? A position more lax on marriage and divorce than the State? Such was not Christ's teaching on the subject.

M. L. DRURY.

Chamberlain, S. D.

The Quadrilateral

TO THE EDITOR: The Rev. L. B. Richards [L.C., July 21st] has stated the fundamental issue of the current reunion controversy when he asks, "Is this proposed reunion merely the merging of two Protestant, Reformation Churches, or is it a step toward the ultimate reunion of all Christians in the Catholic Church, the body mystical of our Lord Jesus Christ?" It is the unargued assumption of most of the negotiators in favor of the first alternative which breathes the very spirit of schism. They speak consistently of the two "Churches" with their several "traditions," equally valid, which are to be pooled to form a new, united "Church."

For our acceptance of this and other like schemes of reunion they plead from time to time the authority of the Chicago-Lambeth Quadrilateral. They would do well to review the whole Declaration on

LETTERS

Unity to which the Quadrilateral is attached. The most significant paragraph will bear quotation:

"We do hereby affirm that the Christian unity now so earnestly desired . . . can be restored only by the return of all Christian Communion to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence; which principles we believe to be the substantial deposit of Christian Faith and Order committed by Christ and His Apostles to the Church unto the end of the world, and therefore incapable of compromise or surrender by those who have been ordained to be its stewards and trustees for the common and equal benefit of all men."

That is the way our House of Bishops spoke in 1886. It would have been well indeed had their declaration been repeated in 1937. We should not then have deceived the Presbyterians or vexed each other. Wide enough room would have been left for discussion, but the point of departure for such discussion would have been fixed and its atmosphere must have been different.

Let us drop the matter.

(Rev.) ERNEST J. MASON.

Spokane, Wash.

Church Unity

TO THE EDITOR: Permit me to record myself as completely and wholeheartedly in accord with your editorial of July 14th, and with the article in the same number by Dr. Fleming, as well as with the minority report of the Commission on Approaches to Unity, published by you at the same time.

If members of our communion, in whatever order, have come to the conclusion that they can and should become Presbyterians, then, much as we shall miss them, they are entitled to make their submission on the best terms they can obtain. If those terms include permission to continue using some remnant of the terms and forms to which they are accustomed and attached, that is their concern, and the use is their responsibility.

The responsibility of Catholic Christians is to stand fast in the faith.

C. I. CLAFLIN.

Buffalo, N. Y.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week, dated Sunday, by Morehouse-Gorham Co. at 744 North Fourth Street, Milwaukee 3, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis. Subscription \$5.85 a year. Foreign postage additional.

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THIS WEEK

The Presiding Bishop's sermon, of which the full text appears on page 14, outlines a program for the Church now, and in the future, worthy of its power and authority as the Mystical Body of Christ. The solution of every great human problem — political, economic, and social problems, just as much as individual problems — depends on the acceptance of Christ as Lord and Saviour by mankind as a whole.

This is the authentic note of Christian prophecy and missionary vision which has marked Bishop Tucker's Primacy from the start. God grant to his successor an equally rich understanding of the Church's task in a world which is beginning to know that it needs a Saviour.

General Convention is buckling down to business today, with both the House of Bishops and the House of Deputies organizing and appointing committees to handle the many and various resolutions proposed by committees and individuals. It will probably be several days before either house gets around to debating the major General Convention problems.

The Living Church Staff is fully organized and ready for action. Miss Elizabeth McCracken, associate editor and New York correspondent, is covering the House of Bishops. The Rev. George Ralph Madson is covering the House of Deputies. Mrs. Frank E. Wilson has the Woman's Auxiliary. The Rev. Charles Granville Hamilton is covering the Youth Weekend and will also supply the Convention sidelights as he has done in former years. Your editor, Mr. Morehouse, and the executive editor and the managing editor are here. So also are the Very Rev. Victor Hoag, editor of "Talks with Teachers"; the Rev. John W. Norris, Church music editor; and Paul B. Anderson, associate editor and expert on Orthodox affairs. Mrs. Peter Day is hostess at L. C. Headquarters, and Edgar O. Dodge, advertising manager, is serving as arranger and expediter extraordinary. This adds up to 12 people primarily concerned with reporting and interpreting the news of the Convention and its associated meetings for you, not counting a sizeable group of diocesan correspondents who will be handling special assignments.

We are lining up a noteworthy group of authors for our post-Convention issue of October 13th. Bishops, priests, and laymen who are authorities in their several fields will comment on the Convention's actions on Church Unity, marriage, the Presiding Bishopric, public affairs, laymen's work, women's work, colored work, the Church's program, etc., and will present the broad outlines of the significance of these actions for the Church's life in the next three years.

PETER DAY.

The Question Box



Conducted by CANON MARSHALL M. DAY

• Which color is correct for a sanctuary lamp, white or red, and why?

According to most leaders in the Liturgical Movement the lamp before the Blessed Sacrament should be white. But the use of a red glass was certainly very widespread up to a few years ago, and many Anglican and Roman parishes and institutions retain that color. The rubric of the *Spirituale* do not mention the color of the light at all. The principal argument for white is its symbolic meaning: purity. That for the red is also its symbolic meaning: divine love.

• Why are the eucharistic candles removed from the altar at a Morning Prayer service?

No candles, vases, or other ornaments not in actual use should stand upon the altar. The idea of specially eucharistic candles is a post-Oxford Movement development and is probably because of a misunderstanding of the two candles used when Low Mass is said at the high altar. These are merely for convenience, to prevent the undignified effect of non-uniform burning of the six altar-lights, and should be removed when the lighting of the full number of candles or the non-use of the altar makes them unnecessary.

• What is the significance of the tails of a bishop's mitre, and what are they called?

The tabs of a mitre are called *infulae*, the Latin word for the "fillets" used by the ancient Greeks and Romans as an honorary or sacrificial headdress. The name suggests that they were the pendant ends of one of these. Their other name, "fanons," suggests that they may be a survival of the veil formerly worn under the mitre by Western prelates, and still used, with or without the mitre, in some Eastern rites. They should always be long enough to reach the shoulders, and may be taken to symbolize the grace of the Holy Spirit flowing from the divine head of the Church to His members.

• Do you know of priests of our Church who use the "Signing of the Cross" from the Baptismal Office for receiving into the Church those who

have been baptized in other communions? If so, is there a substantial precedent for such use?

I don't know of any priests who do so, but I think it a splendid method, and will make it the custom of my parish from now on. The only precedent required is the provision in the Prayer Book of a service for "The Receiving of One Privately Baptized" (Prayer Book p. 281f), which provides for the supplying of the ceremonies that were omitted in a Baptism, which was in itself perfectly valid.

I am sorry the revisers of 1928 omitted the public declaration of the validity of the previous Baptism with which the old form for supplying these ceremonies began. This use of the service makes it possible for a convert to be publicly assured of his standing in the Church, and helps to clarify the relation of Church membership to Confirmation.

• In addressing an envelope, which form is correct:

- a. The Rt. Rev. John Doe and Mrs. Doe,
- b. The Rt. Rev. and Mrs. John Doe,
- c. The Bishop of Blye and Mrs. Doe?

I should prefer (a) for ordinary correspondence. For this, or for more formal communications (c) is proper. For strictly formal or official communications this should be:

The Right Reverend the Bishop of Blye and Mrs. Doe.

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

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THIRTEENTH SUNDAY AFTER TRINITY

GENERAL CONVENTION

KEYNOTE

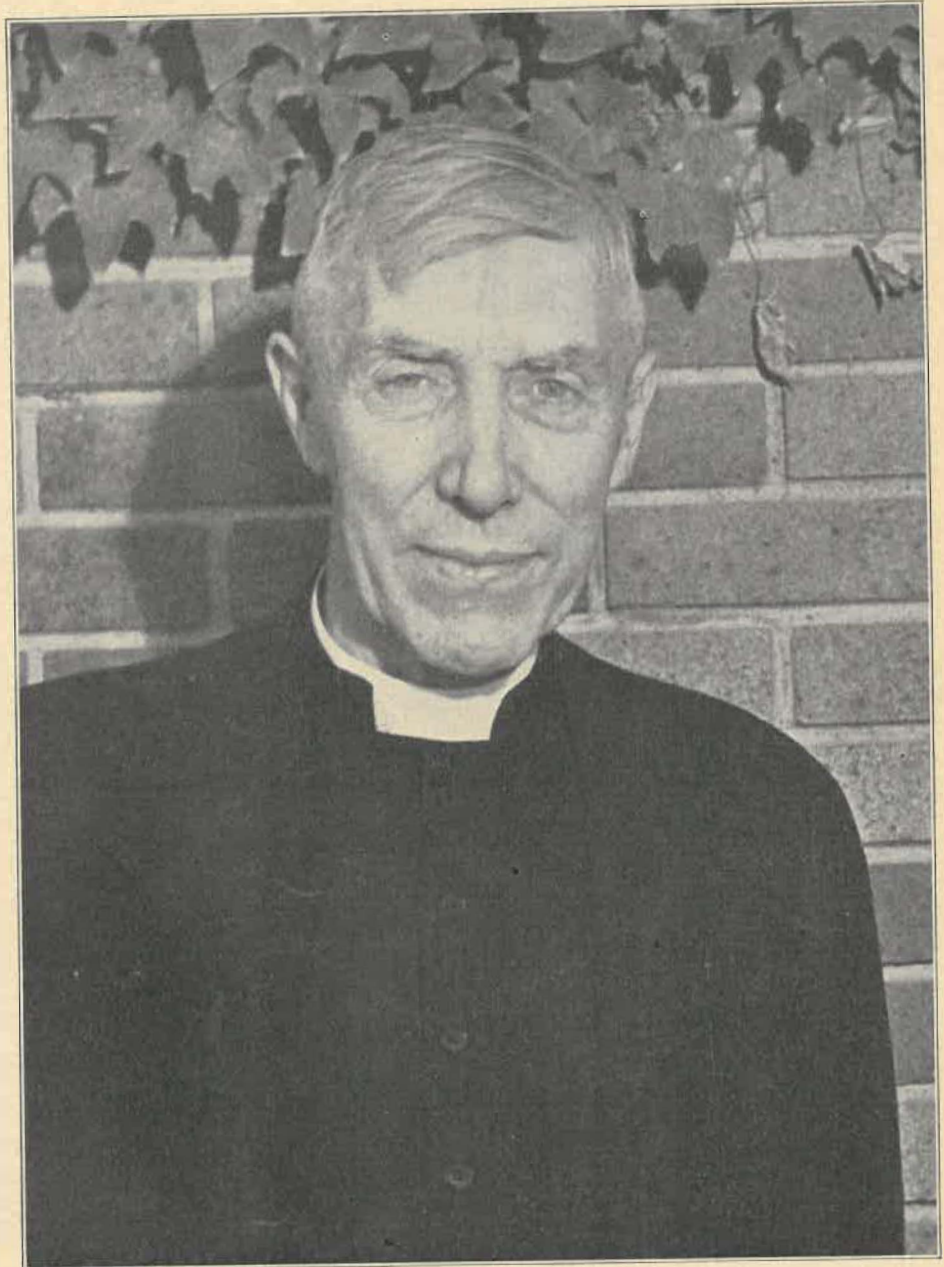
Opening Service at Convention Hall, Philadelphia

The opening service of Morning Prayer of the 1946 General Convention was held Tuesday morning, September 10th, in Convention Hall, Philadelphia. Bishop Hart of Pennsylvania and Bishop Remington, Suffragan of Pennsylvania, officiated at the service. The Rev. Dr. Franklin J. Clark read the First Lesson and the Rev. John H. Fitzgerald, the Second Lesson. The Presiding Bishop gave the blessing.

The stage of the hall was transformed into a chancel for the service. In the center of the platform, an altar, 14 feet long, was erected. The dossal was of red brocade, with orphreys of blue and gold; the baldachin over the altar was of red and grey brocade; and the frontal and superfrontal were of red. On each side of the altar were two stained glass windows, which were designed and executed by Henry Lee Willet, a Philadelphia artist, who donated them for the occasion. Above the altar hung an eight foot cross, painted in blue and gold. On the altar were six candlesticks, whose decoration matched that of the cross, and gold vases with white flowers.

In the procession before the service began were 600 clerical deputies, clergy from the Dioceses of Pennsylvania and New Jersey, and visiting clergy; and 150 bishops, who marched in order of their precedence in the House of Bishops. At the rear of the procession were Bishop Hart, the host to the Convention; the Most Rev. William George Hardie, Archbishop of the West Indies; the Archbishop of Canterbury's chaplains; His Grace, the Archbishop of Canterbury; the chaplains of the Presiding Bishop; and the Most Rev. Henry St. George Tucker, Presiding Bishop of the Episcopal Church.

The Presiding Bishop and Dr. Fisher occupied thrones on the Gospel side of the sanctuary; Dr. Hardie and Bishop Hart were seated on the Epistle side. The House of Bishops occupied stalls on each side of the chancel. In the first rows of seats in the nave were the clergy and the massed choirs of 180 voices.

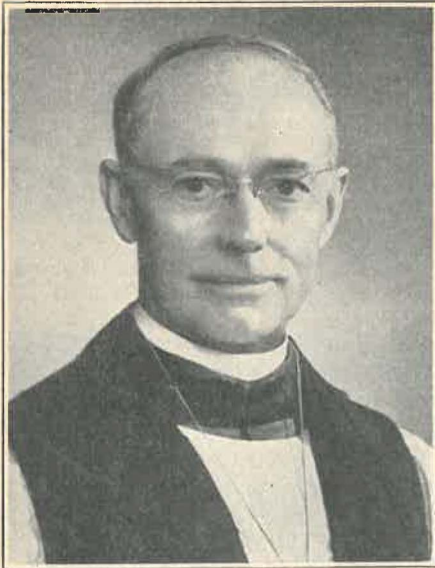


BISHOP TUCKER: "Is the possession of great material resources . . . a great handicap to the fulfilment of the mission of Christ?"

During the offertory statements of diocesan contributions to the R&A Fund were brought to Bishop Tucker, who stood at the top of the chancel steps, by the diocesan representatives. Bishop Tucker held the gold UTO alms basin. At the end of the presentation, the

Presiding Bishop announced the total, as of September 6th, from payments and pledges to the Fund. The total, which does not include this morning's offering, was \$6,968,216.70.

To the last General Convention which he will address as Presiding Bishop of



BISHOP REMINGTON: *His call to prayer opened the 55th General Convention.*

the Church, Bishop Tucker stressed the fact that our responsibility as Christians is great, and that love, not law, must be the foundation upon which permanent peace is based. He added that while the observance of civil law is necessary, it is the will to observe it that is most important, and that the Church is the only means by which mankind can achieve this goal [see page 14].

The service closed with the blessing by the Presiding Bishop.

WOMAN'S AUXILIARY

Committee Heads Announced

Mrs. Clinton S. Quin, the presiding officer of the Woman's Auxiliary, announced the following appointments as heads of committees at the opening business session of the Triennial, Tuesday, September 10th: The Committee on Program, Mrs. Clifford Cowin, Diocese of Ohio (Province V); By-Laws, Mrs. Roland T. Chamberlin, Diocese of Chicago (V); Planning and Action, Mrs. H. E. Fry, Diocese of Connecticut (I); Sub-Committee on Home Planning and Action, Mrs. Benson H. Harvey, District of the Philippines (VIII); Sub-Committee on World Planning and Action, Mrs. Harold W. Whinfield, Diocese of Fond du Lac (V); Sub-Committee on World Mission, Mrs. Norvelle E. Wicker, Diocese of Connecticut (I); Sub-Committee on Faith, Mrs. Elmer B. Christie, Diocese of Olympia (VIII);

Mrs. Roger Kingsland of the Diocese of West Virginia is the assistant presiding officer, and Mrs. Arthur M. Sherman, the executive secretary, will advise the presiding officer on the dispatch of business.

Tuesday Action

HOUSE OF BISHOPS

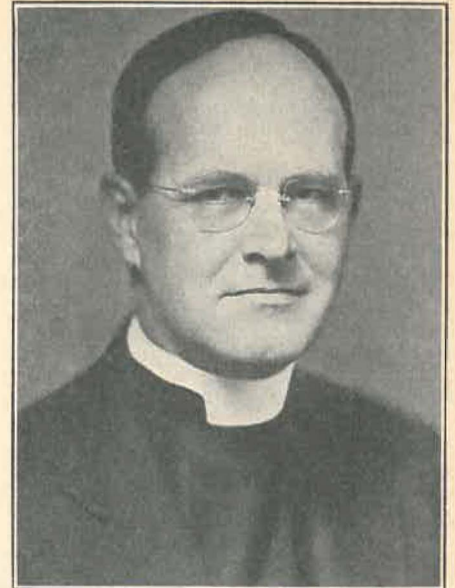
Bishop Penick of North Carolina was elected vice-president of the House of Bishops.

The recommendations of the joint committee on the Presiding Bishop's See to make Arlington County, Va., the location were defeated.

HOUSE OF DEPUTIES

The Rev. Dr. Franklin J. Clark resigned as secretary of the House. The Rev. Dr. C. Rankin Barnes was elected in his place.

The deputies passed a resolution presented by Archdeacon Culmer of South Florida asking the appointment of a joint commission, which is to be bi-racial, to encourage Colored laymen to support the Church. This requires concurrent action by the House of Bishops.



DR. BARNES: *Assistant secretary of the House of Deputies since 1937, he now succeeds Dr. Clark as secretary of The House.*

tion, and there was great doubt that she would be seated.

HOUSE OF DEPUTIES

Woman Deputy Seated

The seating of Mrs. Randolph H. Dyer, a deputy from the Diocese of Missouri, was challenged at the first meeting of the House of Deputies, September 10th. After considerable debate, she was seated with the understanding that the question would be settled for future cases by proper canonical procedure.

Mrs. Dyer is the first woman ever to be elected a deputy to General Conven-



MRS. DYER: *Future cases will be decided by canonical procedure.*

O. J. Roberts Elected President

Mr. Owen J. Roberts, a former justice of the U. S. Supreme Court, was elected president of the House of Deputies on the first ballot at the meeting of the House, Tuesday, September 10th. The only other nomination was the Very Rev. Claude W. Sprouse, dean of Grace and Holy Trinity Cathedral, Kansas City, Mo. There were 576 votes cast, but two were declared defective. Three hundred thirty-eight votes were cast for Mr. Roberts and 236 for Dean Sprouse.

The election of Mr. Roberts marks the first time in the history of the Episcopal Church that a layman has held this position. Mr. Roberts was elected a deputy to the present General Convention from the Diocese of Pennsylvania, and is also one of the honorary chairmen of the local committee on arrangements. While living in Washington, he was chairman of the committee to present nominations for the Bishop of Washington in 1943, when Bishop Dun was elected.

PREACHERS

Bishop Gray to Preach at Calvary

Calvary Church, Philadelphia, announces that the preacher for the memorial service to Bishop White, September 15th, will be Bishop Gray, Coadjutor of Connecticut. Bishop Brown of Southern Virginia was to have been the preacher, but was obliged to decline the invitation.

EPISCOPATE

Fr. Sawyer Elected Bishop of Erie on Fifth Ballot

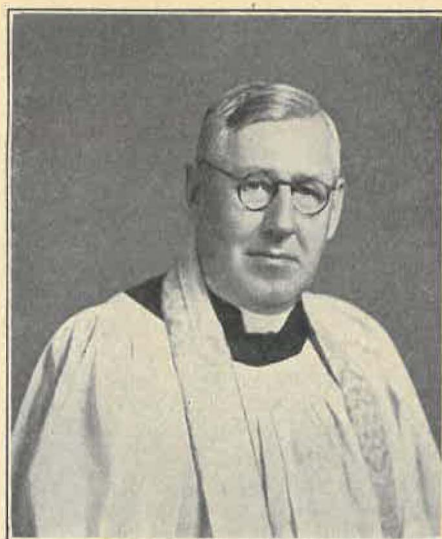
At the special convention of the Diocese of Erie, September 4th, the Rev. Harold E. Sawyer, rector of Grace Church, Utica, N. Y., was elected fourth Bishop of Erie. The concurrent clerical and lay majority was reached on the fifth ballot. The election was preceded by a celebration of the Holy Eucharist at which the Rev. Thomas L. Small, president of the standing Committee, was the celebrant. The Very Rev. Francis B. Blodgett, dean of St. Paul's Cathedral, Erie, delivered a tribute to the late Edward Pinkney Wroth, third Bishop of Erie.

Fr. Sawyer was born in Clinton, Conn., December 15th, 1890. He was graduated from Trinity College, Hartford, Conn., in 1913, and from General Theological Seminary in 1916. He was ordained to the diaconate in 1916 and to the priesthood in the following year by the late Bishop Brewster of Connecticut. He later did graduate work at Columbia University, New York City, and was graduated with the M. A. in 1919. Before becoming rector of Grace Church, Fr. Sawyer was curate of the Church of the Redeemer, Morristown, N. J., and curate of St. Agnes' Chapel, Trinity Parish, New York City. He has been rector of Grace Church since 1924. Fr. Sawyer has been chairman of the board of examining chaplains since 1931, a deputy to General Convention in 1931, 1940, and 1943, and a member of the diocesan council 1924-1937.

Nominations included the Rev. Frs. Don Frank Fenn, Thomas L. Small, Malcolm DePui Maynard, Francis Joseph Bloodgood, James Edward Foster, William Thomas Heath, Wilford O. Cross, Frederick B. Atkinson, Lauriston L. Scaife, Harold E. Sawyer, Henry S. Sizer, Jr., and Ray Edward Carr.

On the first three ballots, the Rev. Frs. Fenn, Small, Maynard, Bloodgood, and Sawyer were the ones receiving most votes from both the clergy and the laity. On the fourth ballot Fr. Fenn received a concurrent majority in the clergy, but failed to receive a lay majority. At the end of this ballot Fr. Small withdrew his name in favor of Fr. Sawyer, who received his concurrent majority from both clergy and laity on the fifth ballot. A motion was carried after this ballot to make the election unanimous.

The Rev. Frs. B. H. M. Rutledge and Rodney F. Cobb and Mr. William D. Gallup were appointed by the chairman of the convention as a committee of notification



THE REV. HAROLD E. SAWYER

NATIONAL COUNCIL

Pre-Convention Meeting

By ELIZABETH McCracken

The National Council at its pre-convention meeting, September 5th-7th, at the Church Missions House, New York, devoted considerable time to the consideration of matters to be brought before General Convention. Among the recommendations to be made to General Convention was one for the raising of \$1,000,000 during 1947, 1948, and 1949, for world relief, to be allocated by the Presiding Bishop and the National Council for the relief and inter-Church aid programs. Bishop Hobson of Southern Ohio, explaining the method by which this money would be raised, said:

"The need for this relief is before us, and will be for the next three years at the very least. First, there must be spiritual rehabilitation; and then material. But the two go together in many ways. The sum of \$50,000,000 is needed from the Churches of America, of which our share is one-fifth, including that for 1946. Our share is not quite \$4,000,000.

Church World Service is the only agency carrying on just this relief program. The money goes where it is designated, with a minimum of waste. Also, this relief is personal, not wholesale.

"The department of promotion has a plan for raising this money. A mere resolution of General Convention will not raise it. We shall not use the same methods we used for the Reconstruction and Advance Fund. We have done that. But we must have a definite plan or we won't raise it.

"What we propose is a documentary movie, which will answer three questions: (1) What is the need? (2) How has it been met? (3) Is it the Church's job? We plan to have a professionally made movie for the use of all the Churches, made by experts. Mr. Jordan and the experts will go out and make it in the European fields. We want a human interest story of the way the money is to be spent for the individual man, woman, and child. Mr. Jordan will leave immediately after General Convention (if the project is voted). He and the movie experts will be gone two months, in Europe. The total cost will be \$20,000. We shall get back \$10,000 of it from the other Churches, so what we should do would be to spend \$10,000 to raise \$1,000,000."

There was no discussion. The Council voted to ask General Convention to authorize the three-year plan, and the method of raising the first year's \$1,000,000.

Bishop Reifsnider's report prepared the way for recommendations to be made to General Convention regarding the Church's work in Japan. The report, the reading of which occupied an hour, covered the whole field of needs, opportunities, and plans. Bishop Reifsnider asked that no publicity be given the details until he had presented the same report to General Convention, with the special recommendations of the National Council.

Eleven overseas bishops were present, for the conference. Bishop Boynton, Co-

BALLOTING FOR THE BISHOP OF ERIE

	First		Second		Third		Fourth		Fifth	
	C	L	C	L	C	L	C	L	C	L
Don Frank Fenn	6	14	6	28	8	29	11	40	9	25
Thomas L. Small	4	21	6	23	5	24	5	29	—	—
Malcolm DeP. Maynard	2	16	2	15	2	17	0	2	0	0
Francis J. Bloodgood	2	16	3	15	2	14	0	0	0	0
James Edward Foster	0	0	0	0	0	0	0	0	0	0
William Thomas Heath	1	9	0	2	0	3	0	1	0	0
Wilford O. Cross	1	3	1	3	1	0	0	0	0	0
Frederic B. Atkinson	0	4	0	0	0	0	0	0	0	0
Lauriston L. Scaife	0	4	0	0	0	0	0	0	0	0
Harold E. Sawyer	3	10	3	12	3	12	5	26	12	78
Henry S. Sizer, Jr.	1	4	0	4	0	4	0	4	0	0
Ray Edward Carr	1	1	0	0	0	0	0	0	0	0
Votes Cast	21	102	21	102	21	103	21	102	21	103
Necessary to Elect	11	52	11	52	11	52	11	52	11	52

adjutor of Puerto Rico, Bishop Colnriore of Puerto Rico, Bishop Binsted of the Philippine Islands, Bishop Gilman of Hankow, Bishop Tsu of Shensi, Bishop Kennedy of Honolulu, Bishop Gooden of the Panama Canal Zone, Bishop Blankingship of Cuba, Bishop Thomas of Southern Brazil, Bishop Salinas y Velasco of Mexico, and Bishop Harris of Liberia. The Rev. Dr. James Thayer Addison, vice-president of the National Council and director of the overseas department, presided.

The subject of the meeting was "The Training of Workers." Each bishop and each member of the Council was handed an outline, indicating exactly the direction which the conference was to take: (1) the types of workers now required, (2) the training they should eventually have, (3) the portion to be given in the United States before arrival in the field, (4) the portion to be given in the field during the first term, (5) the portion to be given during first or later furloughs, (6) the effect of modern developments upon the relative value and relative numbers of general missionaries as compared with specialists, and (7) recommendations for future action at headquarters and in the field.

Missionaries Needed

All the bishops agreed in declaring that the types of missionaries they needed were the best there are: priests, social workers, teachers, instructors in native theological schools or for national students. Bishop Blankingship and Bishop Kennedy both said that they needed men whom they chose, not who chose them. They wished to call men to the mission field as men are called to parishes. Bishop Binsted emphasized the fact that they all needed men and women to train national leaders. Bishop Kennedy said that he wished to see the wife of every man who wanted to come. Bishop Gilman, speaking of women workers, declared that women teachers were needed to take the places of the deaconesses now in China who are of retiring age. Bishop Thomas spoke of the need of women teachers in Southern Brazil. Bishop Salinas y Velasco expressed a need for women workers in Mexico to help the clergy by doing the work with Mexican women, which, in conservative Mexico, cannot be done by men — even the clergy. Bishop Gooden stressed the need of the best workers for work with children. Bishop Harris, the final speaker, said that Liberia "needed everything of the best, too." He said that in Liberia the hope lay in the children.

The eleven bishops were in substantial agreement as to where workers should be trained. They all felt that it was not possible, in present conditions, to train at home for the field. What is

needed is first-hand knowledge of the people and the places where work is to be done. Bishop Gooden said that he preferred to take a man direct from the seminary, if an American worker, and let him learn through experience, mistakes and all. Bishop Gilman said that he thought that the foreign language required, in China, for example, should be learned in China, not at home. Other bishops thought the language schools in America provided facilities not formerly available, and felt that these should be used. The Presiding Bishop was asked to speak to this point, from his experience as a missionary to Japan. He said: "I didn't know a thing when I went out to Japan. I learned what I did learn out there. But I got along pretty well. There is something to be said for knowing something of a language before you go; but there was no way of learning it that way when I went out. People born there learn it. My children speak it better than I do, having heard it all their lives. You learn everything by living with people."

Most of the bishops thought that, as soon as possible, all training that could be given in the fields should be given there. The purpose is to raise a national ministry, a national body of lay professional workers (doctors, teachers, etc.), and other national Church people. Only by so doing can national Churches be founded and grow. What the American Church aims at is to help the people of the fields to have their own Churches. Progress is being made, but the objective must be more progress.

All the Bishops agreed that the national clergy should be trained in the field in which they would work. This necessitates local theological schools or training centers. The difficulties were discussed, but hope was expressed that the present training centers in the Philippine Islands, Puerto Rico, and Southern Brazil might be strengthened and enlarged, and that other centers might be established.

Disbursement of Reconstruction and Advance Fund

At the opening session of the National Council, certain recommendations were made as to allocations from the Reconstruction and Advance Fund. Before these could be debated, Bishop Peabody of Central New York took the floor to say earnestly:

"I have great confidence in the members of the committee on disbursement of the Reconstruction and Advance Fund; but two points disturb me: (1) we have no papers before us. It is hard to remember the amounts. I'd like papers with policy and the sums already appropriated. I'd like (2) to know what

the policy is under which we are working with our Negroes. Questions are asked but not answered.

"Take the Bishop Payne Divinity School, for example. We propose to jack it up, which is all to the good. But the Federal Council, of which we are a member, suggests the renunciation of segregation in Negro work. What is our policy here? Is it segregation or non-segregation? We ought to be able to make up our minds on data, instead of faulty memories. We need a clear policy."

The Presiding Bishop spoke next, saying: "All of us would like to see the end of segregation, but it is not easy to carry it out. Some Negroes don't want non-segregation, for the present. They live in certain sections, and they want their own churches, not because they are Negroes but because they want to go to church where they live, not travel long distances to some other church where both white and Negro might be together. Non-segregation is the ideal; but we have to help Negroes *now*, where they live. We must go where they are."

Bishop Dandridge moved that the Council follow Bishop Peabody's suggestion by appointing a committee to consider what data is needed for the consideration of allocations from the R&A Fund. The Presiding Bishop appointed Bishop Peabody, Bishop Dun of Washington, and the Rev. Dr. Robert A. Magill.

Final Session

At the final session of the Council, on September 7th, the material requested by Bishop Peabody was presented. Under "General Principles," the policy was stated to be: (1) the development of self-support and self-government in all missionary work; (2) emphasis on quality, rather than quantity or size; (3) priority where expansion is possible; (4) promotion of work which has proved to be highly successful, as, for example, training of a high type of native clergy. Under "General Policies for the Reconstruction and Advance Fund Disbursement," the stress was on (1) the use of money for non-recurring, non-budget objects, such as building and equipment; (2) first consideration to physical reconstruction in China and the Philippine Islands, because of need in those areas greater than in any other fields; (3) keeping in mind when recommending appropriations the tentative "Estimate of Needs" received and announced in 1945. Under the last heading, \$77,000 was granted from the fund to Liberia. With it, Bishop Harris will begin his proposed rehabilitation work, which will require \$363,650. He will put Cuttington College in running order for the training of native clergy and lay

workers. Liberia "needs everything," Bishop Harris said, and the Council promised support of his full program.

Bishop Thomas made an appeal for an appropriation from the fund for the completion of a new wing to the Southern Cross School, Porto Alegre. The school now has 601 pupils with proper accommodations for 300. The sum of \$10,000 was voted, and Bishop Thomas cabled the head of the school to proceed at once with the work.

OTHER GRANTS

These allocations were voted with no debate, since they represent urgent and immediate needs. Four Negro projects met with a demand for postponement until such time as the requirements in the Far East were known, which would not be until the delegation visiting the Orient should return. The first project was a contribution toward a chapel at Tuskegee Institute, Alabama. Bishop Carpenter withdrew the request, saying that it had been made when there was hope that the R&A Fund would reach \$8,800,000. He stated that he hoped to raise the money elsewhere.

The second project was \$7,500 toward the purchase of a lot for St. Matthew's Mission (Colored), Wilmington, Del. The congregation will raise \$2,500; the Diocese of Delaware, \$6,000. The sum asked would complete the purchase price of \$16,000. The third was for a grant of \$5,000 toward a church building, parish house, and recreation center for St. Michael's Mission (Colored), Baton Rouge, La. The fourth was \$4,000 for the building of a rectory and parish rooms for St. Mark's Mission (Colored), Wilson, N. C. These projects were all referred back to the committee of disbursement of the R&A Fund.

The Sarah Ashhurst School, Guantánamo, Cuba, received a grant of \$125,000 toward replacing the present group of houses, with a new building. The people in the region will raise the additional \$25,000 required. The present classrooms are in such bad condition that the rain pours in during the rainy season and classes cannot be held. There are 441 pupils in the school, with applications bringing the number up to 500. Jews, Protestants, Moslems, and even a few Roman Catholics are among the number who attend. All pupils are required to attend the Church services held in the school itself, but not to go to Sunday services in church. The school is self-supporting, except for the salary of the headmistress.

Since the May National Council meeting there have been made the following missionary appointments for China: Paul Burk Denlinger, Anking; Miss Virginia Hebbert, Anking; Miss

Velma M. Benson, Hankow; Miss Mary M. Sheets, Hankow; Miss Lillian Weidenhammer, Hankow; Miss Carman St. J. Wolff, Hankow; and Miss Margaret E. Eddy, Shanghai. For the Philippine Islands, two new appointments were made: Miss Miriam Prosser and John E. Stokes. Fenton B. Sands was appointed for Liberia; Miss Mary E. Bunton, Alaska; Miss Elizabeth Hamilton, San Joaquin; Miss Patricia N. Page, Western North Carolina; and Miss Katharine Duffield, college work in the Third Province. It was also announced that the resignation of Dr. Claude M. Lee had been rescinded, and that Dr. Lee would return to St. Andrew's Hospital, Wusih, China.

The following resignations were accepted with regrets and expressions of appreciation of service rendered in the fields: the Rev. Clifford E. B. Nobes and the Rev. Edward G. Mullen, Philippine Islands; Miss Mary E. Hyde, Spokane; Miss Margaret Van Deerlin, Honolulu; E. Harrison King, Shanghai; Deaconess Eleanore I. Sime, Idaho; and Mrs. Freda M. Newell, Wyoming. There were a number of transfers.

The resignation which aroused signal regret was that of the Rev. Dr. Franklin J. Clark, secretary of the National Council, and, before that, of the Domestic and Foreign Missionary Society, since 1911.

BISHOP TSU

Among the visitors to the pre-Convention meeting of the National Council who made speeches of some length, in addition to their contributions to the conference with overseas bishops was Bishop Tsu of Shensi, who described in detail the formation and the working plans of the new National Office for the Chung Hua Sheng Kung Hui [Holy Catholic Church in China], of which he has consented to become the general secretary, as well as the general secretary of the Chinese Board of Missions. The Chinese Church has felt the need of a central office, serving the entire Church.

Dr. Wieland reaffirmed the interest of the National Council in Indian work, but said that his department was waiting for newer facts and figures before making large plans. Three very small grants were made, in the interests of health, for Indian clergy and lay workers. Bishop Keeler made an earnest plea for more money and more attention to the whole Indian field. Dr. Wieland promised full coöperation.

In order to hear the report of the delegation to the Orient, the Council voted to defer the December meeting until the latter part of the month: December 17th to 19th.

The dates of National Council meet-

ings for 1947 are: February 11th to 13th; April 22d to 24th; October 14th to 16th; December 2d to 4th.

ACU

Racine Institute Cancelled

The American Church Union Committee on Priests' Institutes and Conferences has announced that the Racine Institute for Priests which was to have been held from September 30th to October 4th has been cancelled for this year. It is hoped that it may be held next year. The Rev. Fr. Joseph, OSF, is the chairman of the committee.

RELIEF

Church World Service in July Shipped Over Million Pounds

Church World Service is now supplying material aid in 21 countries, Luxembourg being the twenty-first. It received a cargo of 142,800 pounds of foods and powdered milk.

In the month of July Church World Service shipped 1,225,000 pounds, 26 shipments, valued at \$381,504.

As in all months, the Presiding Bishop's Fund for World Relief shared in supplying the materials shipped.

Through the Council of Relief Agencies Licensed for Operation in Germany (CRALOG) that country received 580,000 pounds of clothing and food. CRALOG has a committee en route to study conditions in Germany and to supervise distribution of relief supplies.

The Episcopal Church member of the committee is the Rev. Raymond E. Maxwell, who will remain in French-occupied Germany for a year.

SPECIFIC ALLOTMENTS

Poland received clothing and food. Five reconditioned sewing machines went to Italy to sewing centers, as well as 65 tons of food and 530 bales of clothing. France received 23 cases of bicycles, surgical dressings, and household supplies. The bicycles were designated for the use of clergymen, to expedite their ministry among parishioners in areas where transportation facilities are still bad or non-existent.

Norway received 40 tons of clothing and shoes, and 15,000 pounds of used light clothing was most welcome in the Philippines.

In July, 158,000 pounds of food and clothing went to China.

This aid, sent through American Churches—in the Episcopal Church through the Presiding Bishop's Fund for World Relief—is distributed through existing Church channels abroad.

AUSTRALIA

Archbishop Le Fanu Dies in Perth

The Most Rev. Henry Frewen Le Fanu, Lord Archbishop of Perth, Metropolitan of the Province of Western Australia, and Primate of Australia and Tasmania died suddenly in Perth, Monday, September 9th. Archbishop Le Fanu was 76 and had been suffering from heart trouble for some time.

Archbishop Le Fanu was graduated from Keble College, Oxford University, and received the D. D. from Lambeth in 1936. He was ordained to the diaconate in 1894 and to the priesthood in the following year. In 1915 he was consecrated Bishop Coadjutor of Brisbane in the cathedral at Brisbane. Archbishop Le Fanu was translated to Perth in 1929, and was elected Primate of Australia and Tasmania in 1935.

Forward Movement Planned

By W. BASIL OLIVER

The Australian Board of Missions and the Church Missionary Society have received record incomes for the past year. The amounts were, respectively, £50,000 and £30,000. As far as the ABM is concerned, all that the missionary bishops have asked for (especially the request of the Bishop of New Guinea for £18,000) was able to be granted to them. Offers of service in the mission field were also most encouraging. There is, however, a great shortage of white priests and doctors who are urgently needed.

The 50% increase in the budget will do little more than cover the increased cost of commodities in the mission field. In view of this fact, the ABM has had no hesitation in asking the Australian dioceses to keep their assessments up to that of the last few years, which included the extra contributions to the [British] Reconstruction and Advance Fund. This total, it is estimated, should maintain the present missionary commitments. It is felt by the ABM, however, that the Australian Church cannot be satisfied with anything less than a new Forward Movement, which will culminate in the centenary of the ABM in 1950 as a real thanksgiving to God for victory and peace, especially for the part played by the native Christians of the islands. It has, therefore, been decided to set the goal for £100,000 during the next five years, certain specified amounts to be allotted to the various dioceses under the ABM. A special federal commissioner for this Centenary Fund is to be appointed for the purpose of raising the necessary funds and of

securing at least 50 priests and lay workers to fill the new positions which will be opened up as a result of this Forward Movement.

Aboriginal Problem

Because of the increasing number of citizens who are becoming aware of the debt owed to the aboriginal population of Australia, and the feeling that they have been unfairly dealt with in the past, the following questions are to be submitted by the World Council of Churches to the candidates at the forthcoming federal elections this month:

(1) Are you prepared to pledge your support for any policy which aims to do full justice to the aborigines as fellow human beings and fellow subjects of the king, irrespective of vested interests against them?

(2) Are you prepared to vote for the bringing of all aborigines in Australia under federal control, or, as an alternative, under a policy framed by federal authorities but administered by the States?

(3) Are you prepared to vote for a unified policy which aims at the social betterment of the aborigines, their education along lines which will fulfil their real needs, and the granting of full citizenship to those who are fitted to receive it?

JAPAN

More Services in Tokyo

Among the many new projects being sponsored by the revitalized Nippon Seikokwai was the opening of St. Luke's Chapel, Kamakura, in the Nurses' Rest Home. The chapel was given by the graduates of St. Luke's College of Nursing in honor of Mrs. David C. St. John, long the director of the school. The Rev. Yoneo Muraoka, rector of the destroyed Kawasaki Church in South Tokyo, will be priest in charge of the new mission. Part of the house will be used for a kindergarten and day nursery, supervised by the St. Luke's nurses and the whole enterprise will be entirely financed by the staff of St. Luke's International Hospital.

The opening of a definite Episcopal Church service in Kamakura is a strategic move. More than 20,000 Allied service personnel and Japanese civilians are spending weekends at this seaside resort, which is close to Tokyo, and the American Red Cross is running two excursions a week from Tokyo to Kamakura. Approximately 3,000 wives and children of American officers, enlisted men, and War Department civilian employees will be housed in Tokyo and its immediate vicinity by the middle of September.

In Tokyo itself, the chapel of St.

Luke's Hospital is destined to become the principal place for English-speaking services in that city. Episcopal, Roman Catholic, and Protestant services are held there. The Rev. Peter S. Takeda, who has been chaplain of St. Luke's for 15 years, is in charge of the services. For three months Chaplain Walter McCracken was assigned to the chapel. He is now on home leave, but it is hoped that he will return. The Rev. Kenneth Abbot Viall, SSJE, assistant superior of the American branch of the society, who is in Japan on a visit to the Japanese branch, has been of great assistance in the English services.

ENGLAND

Consecration at St. Paul's

The Rev. N. V. Halward was consecrated in St. Paul's Cathedral, London, July 25th, as assistant bishop to the Bishop of Victoria, Hong Kong. The bishops who took part in the consecration came from the United States, the West Indies, West Africa, Gibraltar, Singapore, China, and England. Bishop Oldham of Albany was the representative from this country. Bishop Burton, SSJE, of Nassau was also present.

Memorial at Canterbury

The Archbishop of Canterbury dedicated new stained glass windows in Canterbury Cathedral August 5th. The windows are a memorial to the late Rev. Dr. H. R. L. Sheppard, at one time the Dean of Canterbury and later a canon of St. Paul's Cathedral, London. "Dick" Sheppard is best remembered, however, as vicar of St. Martin's-in-the-Fields and as a chaplain in World War I. The war prevented their being installed before this time.

JUGOSLAVIA

Ambassador Denies Church Is Persecuted

Reports that the Church is being persecuted by the Tito government are "anti-Yugoslav propaganda," according to Sava Kosanovic, newly-appointed Yugoslav Ambassador to the United States. He was interviewed at Shannon airport on his way to Washington, D. C.

"The 39% of Yugoslavs who are Roman Catholics," Kosanovic declared, "enjoy absolute freedom of worship. Some priests and members of the hierarchy collaborated with Quislings in Yugoslavia, and they are now about to be tried, not as priests but as collaborators and war criminals." [RNS]

The Power of Prayer

WE WERE talking the other day with an earnest Churchwoman, who was lamenting the fact that she would be unable to go to Philadelphia for General Convention and the Woman's Auxiliary Triennial. "It seems a shame," she said, "when all the important work of the Church is being done there in Philadelphia, that I have to stay home with no part in it!"

Is all the important work of the Church being done at General Convention and the Triennial? Are the vast majority of Church people, who cannot go to these meetings, left out of things? Have they no part in the work of the Church, or in the decisions reached at Philadelphia?

To ask the questions is, in a measure, to answer them. It is absurd to think that a group of Churchmen, assembled for ten days in a particular place, are the sum and substance of the Episcopal Church at work. Their meetings would indeed have little or no significance, if it were not for the thousands and thousands of loyal members of the Church all over the world who carry on the day to day life of the Church, and who are the living members of Christ's Body, the Church.

There is one powerful weapon in the Christian armory that is within the reach of all of us, from the bishop of the largest diocese to the newest confirmation candidate, from the most active business man to the invalid confined to a bed of pain — the weapon of prayer. And (to change the metaphor) it is one of the most essential ingredients for the building of the Kingdom of God among men. It is indeed, the cement that holds together all of the other ingredients, without which no amount of planning, of good intentions, of amendments to the Constitution and Canons, or of pious resolutions would have the slightest value.

A certain rectory family has a devoted colored cook, who brought her 9-year-old daughter with her one day. The rector's small son fell into conversation with the daughter and asked her, "Jenny, do you say your prayers?" "Of course I do," she answered, "every night. Don't you?" "Sometimes," the boy replied, "but I don't really have to. My father is a priest, and he can talk to God any time he wants to. When God sees him come into church, He listens." The little girl was confused for a moment at this claim of clerical privilege, but she recovered her presence of mind rapidly. "See here, Master Arthur," she replied, "when I say my prayers I pray into God's ears, not His eyes."

God's ears are always ready to listen to the prayers of His children; indeed, our Lord said that unless we became as little children we could in no wise enter

into His Kingdom. A child is trusting, and trust in God is a prerequisite if we are to approach Him in prayer, and to receive in response what has been beautifully described as "the touch of God upon the soul."

Prayer is as essential a part of our Christian life as breathing is a part of our physical life. Our Lord never in so many words taught His disciples to pray; He assumed that they would pray. He did not say, "If ye pray," but, "When ye pray . . ." and then gave them some advice as to the manner of their prayer. They were to pray *believing*, so firmly that their faith might move mountains. They were to pray *in secret*, so that their Father, who heard them in secret, might reward them openly. They were to pray *humbly*, not with the arrogance of the Pharisee who reminded God that he was better than others but with the humility of the publican, who asked God to be merciful to him, a sinner. And our Lord gave us the model of all true prayer, in the words of the Lord's Prayer, which is the common heritage of all Christian people.

It is very easy for us to get into a rut in our habits of prayer. We "say our prayers" at the end of the day, when we are tired out, just before we tumble into bed. Often we merely repeat familiar words, not giving them sufficient thought to invest them with meaning. Even such prayer has some value, because it is a recognition of the sovereignty of God in our own lives; but the value is not very much higher than that of the spinning of a prayer wheel or the recitation of a magic formula. If we do not take the trouble to think what we are saying, how can we expect God to take the trouble to hear our prayer?

PRAYER is at once one of the simplest and one of the most complex aspects of the Christian life. It is one of the simplest, because anyone can pray, and often the simplest prayers are the most sincere and the most powerful. It is one of the most complex, because it involves some of the most difficult problems in the relationship between the omnipotent God and His human and fallible creature.

Prayer does not change the Mind of God. It is not a form of incantation that can bend His will to the will of the individual, or of any group of individuals, however large. And it is not a way of securing special privileges for those who pray, or of gaining exemption for them from the common vicissitudes of life. Our Lord told His disciples that in this world they would have tribulations, but bade them be of good cheer, for He had overcome the world.

Prayer is rather a means of bringing the human

soul into harmony with the divine purpose and will of God. The essence of prayer is to be found in four words of the Lord's Prayer: "Thy will be done." We pray, not that God will give us the victory in the battle of life, but that we may be found on His side and so share in His victory.

The greatest picture of Christian prayer is that of our Lord in the garden of Gethsemane. Our Lord had almost completed the work of His human life. He had trained a carefully selected group of twelve men, the Apostles, to be the nucleus of His Church. He had given them the means of His continuing presence in the Blessed Sacrament. He had promised to send them the Holy Spirit, to give them the power to carry out His divine commission, and to guide them into all truth. But already one of them had left Him, going forth directly from the Upper Room to His betrayal. Soon the mob would come to take Him away to His suffering and death. And the disciples whom He had taken with Him could not even watch with Him one hour, but fell asleep.

To Jesus in His human nature, it must have seemed like the moment of utter failure. Despite His best efforts to prepare His disciples for their great task, He found himself deserted and alone. Upon His shoulders rested the weight of the sins of the world, the heavy burden of humanity, created by God in His own image, yet turning against its Creator, using the divine gift of free will to reject the Giver of it. In His agony he prayed until He broke into a sweat as of blood. "Father," He cried, "if it be possible, let this cup pass from me." Jesus Christ, true man as well as true God, found that the burden of divinity was almost too great for humanity. Almost, but not quite. For hard upon that cry came the act of utter submission of the human will to the will of God: "Nevertheless, not my will, but thine be done." It was the supreme moment of spiritual strain, the instant when heaven must have watched breathlessly to see whether mankind, in the person of the Son of Man, would range its freedom of choice on the side of God, in the person of His Son. And when Jesus uttered those words, the agony was over. Jesus was composed, and remained so through His trial, His scourging, crucifixion, and death, to His glorious resurrection and ascension.

PRAYER is one of the greatest privileges of the Christian life. It is the means by which we talk with God — not *to* Him, but *with* Him, for He always answers, if we will but wait upon His answer. It is not always the reply that we expect, or the one that, in our fallible human judgment, we think would be best for us. Perhaps we ask to be spared from the necessity of an operation; He gives us instead the strength to bear it, and to turn our physical weakness into the strengthening of our soul. We may ask Him to save the life of a suffering child; He gives the child instead release from this

life, to come into His nearer presence. We may ask for material gifts; He gives us instead the opportunity to receive spiritual blessings, or the privilege of serving Him in some special way. These are all answers to prayer, in the spirit of the Lord's Prayer: "Thy will be done."

Thomas à Kempis, the 15th century mystic who was one of the great masters of Christian prayer, said: "Give me what Thou wilt, Lord, and how much Thou wilt, and when Thou wilt. Set me where Thou wilt, and deal with me in all things as Thou wilt." Similarly Dwight L. Moody, one of the greatest Protestant evangelists of the 19th century, prayed: "Use me then, my Saviour, for whatever purpose and in whatever way Thou mayest require. Here is my poor heart, an empty vessel; fill it with Thy grace."

Prayer is power, the power to move mountains in the Name of God. It is a power that you and I can lay hold upon, and that we can use for the glory of God and the advancement of His Kingdom, if we will but do so. Let us use that power to do our full share in the work to which He calls us, in the strengthening of our Church at home and abroad, and in the building of a Christian life, a Christian family, a Christian community, and a Christian world.

A Missionary Rest House

WOULD some Churchman or Churchwoman of means like to make a gift to the Church that would be especially appreciated by hundreds of missionaries?

Sooner or later, most missionaries abroad and in overseas districts pass through New York City. They are there for final instructions and conferences before sailing for their field of work, and for a service of blessing at the Church Missions House. They are there when they come home on furlough, and for reports before they scatter to other places to enjoy a well-earned vacation. They are there again as they prepare to return to their work. And their children are there as they pass through on their way to and from school and college.

Often these missionaries passing through New York are the guests of Church families. The women of the Diocese of New York are making a special effort to find them a place to stay, in these days of overcrowded hotels, and to extend hospitality to them in the name of the Church. They enjoy doing so, and their efforts are greatly appreciated by the missionaries and their families. But they cannot possibly reach all of them, nor should they be expected indefinitely to render a service that should be the duty and the privilege of the whole Church.

Many of our foreign and overseas districts have rest houses, where the missionaries and their guests can spend short periods of relaxation, and where

visiting Churchmen can be accommodated. But there is nothing comparable in the New York area, where missionaries can live temporarily while they are attending to business at the Church Missions House, or where their families can stay while outfitting themselves and getting ready to sail, or while resting upon their return.

Has anyone a large house, in or near New York, that might be given to the National Council for use as a rest house for missionaries? Is there anyone else who would like to give a capital sum sufficient to endow such a rest house?

We are asking these questions unofficially, and entirely on our own, though we have reason to believe that such a gift would be welcome. We have not even consulted the Presiding Bishop, or any member of the National Council. But we are confident that if someone wrote to the Presiding Bishop, offering either a suitable house or the money to purchase and endow one, to be a rest-and-guest house for missionaries on furlough, the offer would be received with enthusiasm.

P. S. A similar house in California, for the use of missionaries in the Orient and the Pacific areas and in the Western states, wouldn't be amiss, either.

Another Minority Report

WHEN the Minority Report of the Commission on Approaches to Unity was published (L.C., July 14th), the signature of James G. Mitchell had appended to it the notation: "Mr. Mitchell agrees with this report, but desires to supplement its findings." Mr. Mitchell, distinguished New York layman and attorney, has now submitted his "Concurring Minority Report," which was summarized in the news columns of last week's issue. It is a closely reasoned, cogent document, giving important additional reasons against the approval of the Proposed Basis of Union with the Presbyterian Church in the USA, and indicating some of the dangers in the majority recommendations. These, he well observes, "lurk even more in their concealments than in their revelations."

It is unfortunate that the Church has not had any report of the proceedings of the Commission on Approaches to Unity at its several meetings during the past triennium. The result is that it may be too easily assumed that matters not mentioned in the Proposed Basis of Union, or deferred for later consideration, have not yet come under discussion by the Commission. Mr. Mitchell's report indicates, for the first time, that some important matters *did* come up for discussion, and were evaded in the Majority Report because of their blunt rejection by the Presbyterians.

One such matter, of very great importance, is that of the supreme legislative and judicial body of the proposed united Church — the General Conven-

tion or General Assembly. Following the traditions of the Episcopal Church, our Commission recommended a bi-cameral supreme council, to consist (as General Convention does) of a House of Bishops and a House of Deputies (or Commissioners). This proposal was rejected by the Presbyterians, *because it would deny the Presbyterian theory of the parity of orders*; and consequently the Proposed Basis of Union contains no provision for the highest judicatory of the united Church, except in the most general terms. It would be well for General Convention to consider that, if it gives approval to such a plan, it will be taking the first step toward abolition of the House of Bishops.

A second important consideration, ignored in the Proposed Basis of Union, is the matter of property and contractual rights. This knotty problem, which has caused endless litigation in other Church union schemes, is dismissed with the statement that "qualified committees of both Churches should give careful study" to it. But Mr. Mitchell's report reveals that careful study *was* given to this subject by the Commission's sub-committee on legal problems, and that the findings of this committee were dismissed by the Presbyterians as "of no immediate moment." Again our Commission surrendered to the Presbyterians with the result, as Mr. Mitchell well observes, that the unity document offered by the majority "contains no hint of the mortal dangers which abound in the jurisdictional area of the civil courts."

These and other reasons that have been set forth, in *THE LIVING CHURCH* and elsewhere, as well as in the two minority reports, indicate that the Proposed Basis of Union is inadequate, ill-advised, and destructive of the faith, order, and peace of the Episcopal Church.

The words with which Mr. Mitchell concludes his report should be read and pondered by every bishop, every deputy, and every Churchman:

"We have contended with a spirit of defeatism. The sentiment is entertained, and has been expressed, that in union with the Presbyterian Church lies almost our only hope of survival. I do not share it. I can no more believe that the Anglican Communion in the United States of America is on the brink of oblivion than I can conceive that the assurance of its Head, that the gates of hell shall not prevail against it, is the fruit of an idle imagination. Now, I believe, is the moment when we are called upon to show forth and move in the blaze of its infinite and eternal values."

The Church is in danger. If it accepts this Proposed Basis of Union it will be submerged in the sea of pan-Protestantism and lose its distinctive witness and much of its rich heritage. We know now that this plan is divisive, highly controversial, and in the long run completely unacceptable. Why plunge the Church into three years of destructive controversy about it?

To Seek and to Save*

By the Most Rev. Henry St. George Tucker

Presiding Bishop of the Church

How hard it is for them that trust in riches to enter into the Kingdom of God (St. Mark 10: 24).

With men it is impossible, but not with God: for with God all things are possible (St. Mark 10: 27).

THE people of countries which are nominally at least Christian possess by far the largest portion of the material resources of the world. Is this a handicap or a help in the fulfilment of the mission entrusted to the Church by our Lord?

Christ's words—spoken to His disciples apparently as a lesson suggested by the refusal of the young man to follow His direction to sell all of his possessions and give to the poor, and then to take up His Cross and follow Him—certainly imply that the possession of wealth may in itself be a handicap. On the other hand, it is not the wealth itself but the improper use of it, or as Christ expresses it, trust in wealth, that is condemned.

THE RESPONSIBILITY OF USE

Our Lord's advice to the young man to sell all of his possessions and give the proceeds to the poor is not in itself a denial of the right of private ownership. He is applying a principle which on another occasion He laid down, "If thy right hand offend thee, cut it off." Possessions, even if justly acquired, impose upon one the moral responsibility to use them in the furtherance of God's purpose for mankind as a whole and not simply for one's private satisfaction. In themselves, they provide the owner with an increased opportunity for serving the public welfare. Our human systems of justice do not as a rule coerce him to fulfil this responsibility. Within the limits laid down by the law, he can not only acquire possessions, but can use them according to his own will.

This, up to a certain point, furnishes an incentive to work. It also puts the world's resources into the hands of those who are capable of developing them and of making the best use of them. The phrase "up to a certain point" implies conditions which if not fulfilled will in the end produce evils greater than the advantages derived from such a system.

CONDITIONS FOR SUCCESS

The first condition is that possessions acquired by an individual must be regarded as a trust to be used not only for one's own personal needs but also for

helping those who lack either the opportunity or the capacity to provide for their own essential requirements.

The second condition is that one must assume the responsibility of providing opportunity to help themselves for those who lack it. There is a similar responsibility to assist in the development of the latent capacities of those who through lack of training and education are unable to earn their proper share of this world's goods.

Our Lord's reply to the young man suggests that even this would not be a sufficient fulfilment of Christian responsibility on the part of one "who had great possessions." The problem of human need cannot be solved simply by a redistribution of material resources. "How hard it is for them that trust in riches to enter into the Kingdom of God." "Take up the cross and follow me." The real welfare of both benefactors and beneficiaries cannot be achieved by human efforts even when these are reinforced by unlimited material resources. Man's physical need is a symptom of a much deeper spiritual disorder which only God Himself can cure. In our human effort, we are God's agents. We must be actuated by His motive. We are earthen vessels and in our approaches to our fellow men we can be of real service only in so far as we are carriers of heavenly treasure.

This is what our Lord had in mind when He said, "Let your light so shine before men, that they seeing your good works may glorify your Father which is in Heaven." Every good and every perfect gift is from above and cometh down from the Father of lights. We sit, as it were, by the bedside and fan the patient who is burning with fever, but it is the great Physician alone who can cure the disease of which it is a symptom. Our ministrations have a real value, but it is a passing value unless it also serves as an opportunity for bringing men to a recognition of God and their dependence on Him. Through our benefactions, we preach not ourselves, but Christ Jesus the Lord, so that men, seeing our good works, will glorify, not us, but the heavenly Father.

THE TEMPTATION OF PRIVILEGE

If we apply these considerations to our corporate activities, they will suggest an answer to the question, "Is the possession

*The opening sermon was shortened because of lack of time, but the full text is printed here.

of great material resources by Christian America a handicap to the fulfilment of the mission committed to us by Christ?" Privilege implies responsibility. There is, however, always a temptation to construe it as a reward for our own superiority in virtue or capacity. This begets in us an idea that we are entitled to use it primarily for our own benefit. The sense of responsibility to others is likely to be secondary.

The Pharisee in the parable said, "Lord, I thank thee that I am not as other men are. I give tithes of all that I possess." Obviously, he construed the benefits of privilege as a reward, nine-tenths of which may be properly used for himself and takes pride in the fact that he donates one-tenth to God and his fellow man. He is following the regulation of a minimum wage to decency and has no conception at all of the administration of a trust.

Moreover, this conception of privilege as a reward engenders a complacent confidence in one's ability to fulfil whatever responsibility is accepted by one's own efforts and one's own resources. In the Pharisee's prayer there is no hint of any conception of dependence upon God. There is no yearning to have others share in the same privilege, no dedication of himself and of his resources to God with a prayer that God may use him and them in extending the blessings which he has received to the underprivileged.

Does this principle of moral obligation on the part of a privileged individual towards the less privileged apply to corporate wholes such as the State or the Church?

MORALIZATION OF GROUPS

We have come to recognize the important bearing of corporate activities upon the well-being of mankind. The attainment of world peace and world unity depends upon the further moralization of the relationships between those groups which we call nations. Through the United Nations organization the countries of the world are attempting to create a framework within which the problems that so often in the past have led to war can be peaceably resolved. This may ultimately result in a body of international law to which the various nations will in theory at least be bound to conform.

While, no doubt, means for enforcing this law will be devised, yet we know by experience that law is effective only to the degree that there is a will to obey

among those to whom it applies. Law represents what a majority of people, or in this case of nations, agree ought to be done. If what one recognizes he ought to do corresponds with what he wishes to do, the problem is solved. Too often, however, we pay lip service to our conscience by making a resolution or by enacting a law which, if we were honest with ourselves, we would have to acknowledge runs counter to those impulses by which our actions are going to be determined. The statement of a purpose is made a vicarious atonement for its non-execution.

St. Paul reminds us of "what the law could not do, in that it was weak through the flesh." He immediately adds that we must look to God to furnish the remedy for the law's ineffectiveness. He has sent His own Son to condemn sin in the flesh that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the spirit. The cynical remark, "Human nature being what it is, idealistic schemes will not work," is true enough on the human level. God has, however, provided in Christ Jesus a way by which human nature and its impulses can be changed until our inclinations are brought into accord with our obligations. When the love of Christ has kindled in our hearts an answering love, selfish and sensuous objectives lose their appeal and those to which Christ directs us become for us the pearl of great price.

Law is ineffective not only because it is unable to supply the will to obey. Its requirements never cover the whole range of our Christian obligations. This is due in the first place to the fact that Christian obligation is based upon absolute morality, while a human system of law must adjust its requirements to existing moral conditions. If it goes too far beyond these, it will be ineffective because of an insufficiency of that "will to obey" without which it cannot be enforced. Christian obligation represents a final goal, law represents the stage at which people have arrived in their progress towards that goal.

The Mosaic law of divorce, our Lord said, was due to the "hardness of their hearts." In other words, it represented the utmost requirement that was practicable at that stage of moral development. It fell far short of the moral requirements that must be met if marriage is to play its full part in promoting God's purpose for mankind. Law may be said to give people at a certain stage of moral development the training and discipline that is needed to prepare them for an advance to a higher stage. It cannot of itself lead men forward morally. As a matter of fact it sometimes seems at least to impede progress, basing as it does its requirements on precedents or on the intent of its original enactors.

St. Paul describes it as a schoolmaster whose function is to bring men to Christ.

But when the fulness of the time was come, God sent forth His Son to redeem them that were under the law that they might receive the adoption of sons. In other words, when the opportunity for an advance to a new stage of moral development has arrived, it is God who effects the change in us, without which no amount of human effort even though directed by the highest human wisdom and supported by unlimited physical force can enable men to fulfil the moral obligations that are requisite for progress towards world peace and unity.

There are two other respects in which a system of law does not cover the whole range of Christian obligation. First, law deals with external acts and cannot be made to apply to the inner dispositions which determine the moral quality of our acts. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven." Our Lord applies this principle to the commandment prohibiting murder. God's requirement goes much further than the outward act of killing. Whosoever is angry with his brother without a cause shall be in danger of the divine judgment, even though a human tribunal cannot pronounce sentence against him.

GOD'S POWER NEEDED

Love is the great commandment of the Christian law, but while law may be able to enforce participation in some of the activities that are prompted by love, as for example the imposition of taxes for benevolent purposes, it cannot even with all of the force which it can employ, create love in the heart of the payer of the taxes. Those who are most punctilious in their conformity to legal righteousness are not necessarily qualified for citizenship in the Kingdom of God. On the contrary they are sometimes the most serious hindrance to the advancement of that Kingdom. Woe unto you, scribes and Pharisees, hypocrites! for ye shut up the Kingdom of Heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

Except a man be born again—that is, be born of water and the spirit—he cannot enter the Kingdom of God. The only power that can regenerate the inner disposition is God's power. The only way in which this newly born disposition can be developed is by entrance into the fellowship of those who have been born again. We recognize that world peace and unity depend upon acceptance of the principle of the brotherhood of man. It is only God who can enable those who accept brotherhood in principle to become brothers in fact. It is only those who by one spirit have been baptized into one body who can forward the great Christian purpose of transforming the kingdoms of this world into the Kingdom of our Lord and Saviour Jesus Christ.

Another respect in which law fails to cover the whole range of Christian obligation is that legal justice is construed as giving to every man his due (*sum cuique*). The Christian conception of justice adds to this obligation an equal concern for what might be called man's potential deserts. According to Aristotle, if you wish to determine the true nature of anything, you must ask not only what it is, but also what it is to be, that is, what it is capable of becoming.

In our relationships with our fellow human beings we do generally speaking recognize an obligation to help the unfortunate over and beyond their deserts. Also we are eager to bestow upon those whom we love benefits which far exceed the requirements of legal justice. This is admirable so far as it goes, but there are two limitations which make this an inadequate fulfilment of the obligations of Christian morality. The impulse to help and the eagerness to confer benefits are dependent upon circumstances and relationships.

A great calamity even in some far-off place will arouse our sympathy, but often we are indifferent to the less sensational, long established conditions of underprivilege in our own community. Love is even more selective. We find it difficult to love those who are not in themselves lovable or who have no special relationship to us. One contrasts this conditioned human love with the universality of that which is required in those who are to be the agents of God's purpose for mankind. "It was said by them of old time, Thou shalt love thy neighbor and hate thine enemy, but I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" ("that ye may be called the children of your Father which is in heaven; for He maketh His sun to rise on the evil and the good, and sendeth rain on the just and on the unjust"). "For if you love them which love you, what reward have ye? Do not even the publicans the same?"

If obedience to such commands depended upon our own efforts, experience shows that they might validly be disregarded as counsels of perfection. Christ came, however, not only or primarily to preach a new and more demanding morality, but to arouse in us a higher moral ambition and to create in us the power to satisfy it. As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Only as God inspires and directs our human efforts, can we become qualified agents of His purpose.

LOVE AND JUSTICE

Another defect in the attempt prompted by our human impulses to give help,

or to confer benefits without regard to the deserts of the recipients is the danger of pauperization. If the conferring of benefits creates in the recipient an impression that his needs can be satisfied without any effort on his own part, intended kindness will result in grievous injury.

Love must never be a substitute for justice. Its final aim should be to qualify men to meet the requirements of justice.

The first step in attaining this objective may well be conferring benefits over and above what the recipient deserves. There should be equal concern for helping the beneficiary to develop his potential deserts. Bestowal of material benefits, however generous, cannot accomplish this. The stimulus, the guidance, the teaching, the training needed to make actual that which is potential are all person-to-person operations. We must give ourselves along with the material gift, or where our direct personal contact is impossible provide the opportunity for fellowship with those who are qualified to give what is needed in these respects. What we do will only be effective in so far as we are witnesses to Christ. It still remains true that there is no other name under Heaven whereby men must be saved. We plant and water, but it is God that giveth the increase.

Love might be described as anticipatory justice. It is anticipatory, because it acts before the requirements of justice have been met. God commendeth His love toward us, in what while we were yet sinners, Christ died for us. It is just, because it assumes responsibility for meeting both the negative and positive requirements of justice. By negative requirements is meant the punishment that justice imposes upon the evil doer, the reparation which it requires for the damages done by the evil doer. God commendeth His love not only by the remission of sins and the conferring of benefits beyond our due, but by fulfilling whatever liability for reparation was involved in our past sins. His purpose, St. Paul says, was that He might be just and the justifier of them that believe in Jesus.

FAITH IS POSITIVE LOVE

The same activity of God's love that met what we have called the negative requirements of justice also set in motion a process which in time would meet its positive demands. The faith in Christ by which we are justified means a relationship with God through Christ. Faith is a human response which is evoked by the love of God revealed to us in sacrifice. By grace are ye saved through faith. Faith of itself can make no claim to reward. It is no achievement on our part. It is the gift of God. Yet it does imply a new relationship of fellowship with God, and in and through that fellowship God is able to develop in us

an ever-increasing capacity to meet the positive demands of justice. Work out your own salvation with fear and trembling, for it is God which worketh in you both to will and to do of His good pleasure.

Love is a desire to confer benefits, but it is also a yearning for fellowship. Fellowship opens up an opportunity to help the loved one to develop the capacity and the character which will make him worthy of the benefits. A very fine Christian woman once remarked that she wished she had a million dollars to relieve the needs of unfortunate people. She immediately corrected herself and said, "I ought to wish that they had the million dollars so that they could supply their own needs." The purpose of Christian love is to develop in every man the utmost that he is capable of becoming. This process is set in motion by the conferring of undeserved benefits, but it is carried on and completed through fellowship.

To John the Baptist's messengers who asked, "Art thou he that should come, or do we look for another," Christ answered, "Go, tell John what you have seen and heard: the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the Gospel is preached." God's love is not satisfied in the relief of needs. It reaches its climax in the preaching of the good news that God is eager to admit men into the fellowship of His love. If we are the agents of God's love, we will be eager to use what He has entrusted to us in relieving the needs and the suffering of the world, but we will be equally eager to give them the opportunity of entering into fellowship with Him who alone can enable them to work out their own salvation.

A FULNESS OF THE TIMES

This General Convention will be concerned with many problems. It is, however, confronted with one issue to which everything else must be subordinated. We meet at one of those periods of history which St. Paul called the fulness of the times. This means not simply a time of opportunity, but also a time when, if the opportunity is not promptly and properly met, the alternative is disaster. We were tempted to interpret the victory won in the recent war as an elimination of the threatened danger, which left us free to exploit the opportunity. During the past year we set our hands to this task, only to find that the seeds which inevitably produce a harvest of calamity are still deeply imbedded in human nature. Like the rich young man of the Gospel story, we are asking what more can we do to assure the accomplishment of our idealistic aims.

We were right in recognizing the situation as a signal from God that a new fulness of the times was upon us. What

we failed to recognize sufficiently was that this signal is an assurance of divine initiative. God sent forth His Son. The occasion calls for the full use of all the capacity and resources with which God has blessed us, but it also reminds us that these will be effective only in proportion as we accept the leadership of Him whom God has sent.

Christ does not leave us in any uncertainty as to the nature and scope of the mission assigned to us. From the very beginning the purpose of Him whom God sent was "to seek and to save them that are lost." This purpose was universal in its scope. Christ died for the sins of the whole world. While the seeking and saving of His earthly career was confined to a limited area, yet looking forward to His death, He says, "Other sheep I have which are not of this fold. Them also must I lead, and they shall become one flock and one shepherd." He claims as His own every individual of every generation. In the picturesque language of the Book of Revelation, "Christ by His death purchased unto God men of every tribe, and tongue, and people, and nation." Our mission is to help Christ make actual the potentialities of this purchase.

OUR WORLDWIDE RESPONSIBILITY

God's purpose is worked out in and through history. One meaning of this oft repeated statement is that we look to historical development to give us a signal from God that the opportunity is ripe for an expansion of the scope of seeking and saving them that are lost. Surely we must interpret the events of our own age as meaning that our area of Christian responsibility has been extended to include literally every tongue, race, and nation. No problem is really solved today on lesser than world terms. If we are to have international law, there must be an universal will to obey. A moral plague in China or Africa will spread its direful influence to every section of the globe. Nations no less than individuals are members one of another.

The presentation of the Reconstruction and Advance Offering at this service is the first step in the assumption of this expanded mission by our branch of the Church. That considerable portion of the earth's surface which we call Christendom is the product of the Church's response to successive calls from God mediated through historical developments to enlarge the place of her tent. Moreover the Church was led by the Holy Spirit to anticipate the present emergency by sending out missionaries to proclaim the Gospel to those who were "far off." As a result of this venture of faith, there are in practically every section of the world organized groups of Christians, small perhaps numerically, but strong enough in zeal, in understanding of the truth, and in

trained leadership to act as agencies through which the mighty works of God can be proclaimed to the masses of the people in their own language.

This anticipatory accomplishment is one of the most important factors in constituting the present situation a fullness of the times. It means that as our statesmen work out plans for the world structure needed to hold together the nations in peace and unity, the Church has facilities available for coöperating with God in producing the moral and spiritual characteristics which are indispensable for the maintenance and proper working of such a structure. As our representatives devise a system of international law, the Church will be arousing in the peoples of the world that will to obey without which law is ineffective and unenforceable.

NEEDS OF A NEW ERA

The Reconstruction and Advance Fund is a first step in a new stage in the progress of the Church's venture of faith. We are restoring that which was destroyed by war, but are at the same time adapting that which we reconstruct to meet the needs of a new era. Our purpose is not to reinstate the past but to move forward into the future. We are eager to relieve the suffering due to war, ignorance, and poverty, but we are equally determined to remove its causes.

The value of a first step depends upon readiness to take the succeeding ones for which it is a preparation. The Reconstruction and Advance Fund presupposes a determination on the part of the Church to provide for progressive expansion of its annual missionary budget. Without this our initial effort would lose its significance. "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint."

It is comparatively easy to arouse a wave of enthusiasm when faced by an emergency. It is much more difficult to persevere in the accomplishment of a purpose under normal conditions when we are no longer prodded by the imminence of recognized danger. One of the main concerns of this Convention must be to consider ways and means by which the people of the Church can derive from their waiting upon God grace to run and not be weary, to walk and not faint.

FINANCING ONLY A MEANS TO SPIRITUAL POWER

Since the contribution which the Church is called upon to make to the solution of world problems is moral and spiritual, the financing of its activities, while important, is significant only as a means to an end. Our Lord's promise to His disciples was power through the Holy Spirit. This power would enable

them to make their lives a witness unto Him in every part of the earth. We are so accustomed to depend upon physical power to achieve our purposes, that there is a constant temptation to overemphasize its role in the performance of the task assigned to the Church. How hard it is for them that trust in riches to enter into the Kingdom of God. Our Lord does not discourage the use of the power or the wealth under our control in God's service. On the contrary it must all be regarded as a trust to be administered as God directs. But we must dedicate ourselves as well as our possessions. This dedication means putting ourselves in Christ's hands that He may qualify us for the service to which He calls us. "Follow me and I will make you fishers of men."

Life might be described as character expressing itself in action. The value of the results produced by action depends upon the quality of the character which they express. "You cannot gather figs from thistles." "If I give my body to be burned and have not love, it profiteth me nothing." To follow Christ is to follow one in whom the character of God was incarnate. His every action revealed God's character and was directed towards the goal of God's purpose. To follow Him means at one and the same time to direct our activities towards His goal and to have our character transformed into the likeness of His.

WORLDWIDE WELFARE OR DISASTER

To follow Christ in this fulness of the times is to enlist under one whom God sends forth to carry forward His purpose to a new stage of development. The war with all its evil and tragedy supplied us with a sense of cause strong enough to unify our aims and to call forth our utmost capacity. Now that its pressure is removed, our attention tends to be dissipated among countless little aims, or becomes absorbed in the satisfaction of those selfish impulses which have such an irresistible fascination for a will that is not committed to some great enterprise.

Christ opens our eyes to what William James called a "moral equivalent of war." This is, without doubt, a cause in which no individual nor no body of individuals can be neutral. "He that is not with me is against me." It is a cause that calls for unity of effort on the part of all branches of the Church. Our lesser loyalties must be subordinated to this supreme loyalty. He whom God has sent forth is once again calling to us, "If any man will be my disciple, let him deny himself and take up his cross and follow me." Shall we not, therefore, lay aside every weight and the sin which doth so easily beset us, and run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith.

BOOKS

REV. H. B. VINNEDGE, Editor

Divine Timelessness

THE CHRISTIAN FUTURE. By Eugen Rosenstock-Huessy. New York: Scribner's, 1946. Pp. 243. \$2.

From the pen of a very profound mind comes a volume which should be read by all desiring to have a clear and concise understanding of the falsity of modern civilization and its institutions, as they float along on the stream of the profound but often overlooked principle of life: namely, God.

It is a book which seeks to undo "the rootless, rhythmless quality imposed on our lives in the general hectic pace of modern life." In the words of the author, "our existence is an uninterrupted interruption," and it is with a great fund of knowledge in many fields that he seeks with great success to set forth the eternal principle of the unity of time in the eternal life of God. The prime motive of the author is to set forth the fact that there is no dividing of history or the individual life into any time category without reference to the whole of the past and the whole of the future which become a unity in reference to God. This principle is projected into the thought forms of the suburb, the factory, the highway, the nature of sin, etc.

"History in the religious sense has significance only when looked at from the end toward the beginning." The author appeals to all thinking persons to see life in terms of the rhythm of the life of God as revealed in all phases of nature and the life of man. It reminds one of the approach to the nature of God as written by the American philosopher John Elof Boodin, in his book *God—A Cosmic Philosophy of Religion*.

"We have not understood Him [God] to the degree which He demands our understanding before we have made the spirits of all times interacting and contemporary. If we have the courage to do this, we may enjoy the rhythm of peace. For peace is not the sleep and the torpor of non-movement. Peace is not suspended animation. Peace is the victory over mere accident. Peace is the rhythm of a community which is still unfinished, still open to its true future.

"It is unnecessary to deny this world: chaos denies itself. Modern man is crucified already. The salvation he needs is inspiration for his daily toil and leisure. For us the difference between worldliness and otherworldliness is that between the finite forms already created by the past and the infinite breath of the spirit which blows in upon us from the open future. The other world is in this world as man's destiny, man's meaning."

FRANK L. CARRUTHERS.

Christ's Will for His Church

By the Most Rev. Geoffrey Francis Fisher

Archbishop of Canterbury

Upon this rock I will build my Church
St. Matthew 16:18

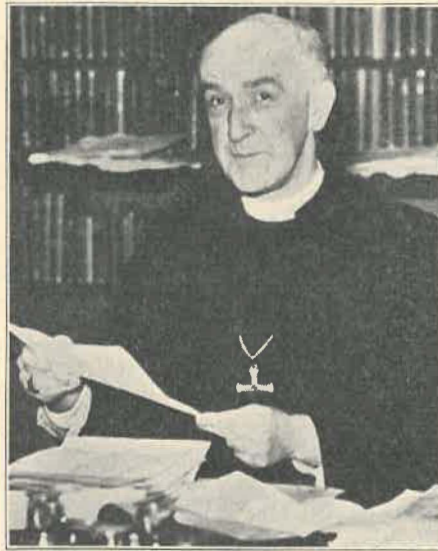
YOU remember the context. Our Lord, asks His disciples, "Who do men say that I am?" and gets many answers. Again He asks, "Who do you say that I am?" Peter answers for them all, "Thou art the Christ, the Son of the Living God." To that confession of faith Our Lord replies in a twofold manner. First, using Peter's birth name, Simon Bar Jonah, he calls him blessed, and tells him why: this confession of faith is not the result of Simon's human reasoning (though his own earnest seeking had of course conditioned it), but of the divine will. Not 'flesh and blood' but 'My Father in heaven' had revealed it unto him. There is more in this true faith than the human choice of it. God has given it, and in giving it serves His own purpose and claims Peter to serve it too.

And secondly, Our Lord declares the purpose. Using the name Peter which He had given him, He declares that upon this rock — on Peter and his faith — He will reconstruct His Church. Our Lord came not to destroy, but to fulfil; not to create a new Church and people of God, but to reconstruct the old with Himself as its head cornerstone. As He searched amid the debris of the old for a foundation to build upon, He found it here in a man and his faith — in the men and their faith for whom Peter spoke. Because they saw and believed, to them He committed the future of His Church.

So, when the saving work of His earthly mission was (through the Cross and the Resurrection) accomplished, He built His Church upon the foundation of the apostles and prophets, giving to them, and to all who should succeed to their faith and task, the assurance of His presence and His Grace in and through the fellowship of the Holy Spirit.

Down the centuries the building has gone on; goes on — each generation adding its contribution of gold, silver, precious stones, wood, hay, or stubble to be tried and tested in the fires of God's judgment; for not only is each man's work so tested, as St. Paul says. The Church itself as men fashion its history and tradition, its work and witness, is tested too.

Over 1300 years ago, St. Augustine came to England and by his coming brought that country into the full stream of the Church's life. The Church of



Acme.

DR. FISHER

England took root and grew. In its early growth it gave much to our national character and culture. It left its memorial in glorious cathedrals such as Canterbury, the mother church — by the providence of God still inviolate, though in the war destruction came to its very doors — and in countless lovely parish churches in town and village. It handed on, more durable than stone, the verities of the Christian faith.

REASSERTION OF FAITH

Four hundred years ago the Church in Europe passed through one of its great fires of judgment. In England much that was perishable perished — much no doubt, as must happen in a conflagration, that might well have been spared; much too which deserved to perish. But the gold, the silver, the precious stone, that which was built upon the foundation of the Apostles and prophets, endured in the Church of England and endures. Though every division in the Church and Body of Christ is grievous to Him and must be to us, and though we must ever be earnestly seeking His way of reconciliation and reunion, yet we cannot doubt that it is within the providence of God that the ancient church of England was set free at the Reformation from much that was false in fact or emphasis, was preserved in the abiding tradition of the Church, and was given by Our Lord a word to utter and a work to do within His Holy Catholic Church.

Of that spiritual ancestry has been born in the course of time a great fellow-

ship of Churches the world over. I must not stop to trace the history of its growth. That has been done for us recently in a notable book called *Christian History in the Making*, by the Secretary of the Missionary Council of the Church of England. Remember only how wide is the scope of our fellowship wherein coexist in the one tradition peoples of many races and tongues, many colors and cultures, in indigenous self-governing Churches. No one can hold my office without being daily conscious of the far-flung fellowship and of the responsibility which rests upon it. Within it the Church of Canada has its honorable place and its appointed task. Once more, I must not stop to recount your history or the close ties which bind up in England to you here, as Churchmen and as citizens of the British Commonwealth. Every day that I have been in Canada has revealed them to me afresh and with a new intimacy and inspiration. This is the first time in history that an Archbishop of Canterbury has addressed the Synod of the Church in Canada. In the generous warmth of the welcome which I have received in every city which I have visited and here in Winnipeg I see revealed not only a loving respect for the See of Canterbury which history has made to be the Mother Church of our Communion, but also a deep devotion to the Anglican tradition and all that it stands for in the world. What is this tradition which we hold in common, which gives to the Anglican Churches wherever they may be their special character and their special function? It is not easy to put it into a few words but a few words must suffice.

GRACE OF THE HOLY SPIRIT

Relying upon the Holy Spirit who mediates Himself to us through the Scriptures, through the ancient Church and through the Church of today, we seek to hold together, in a large charity and a reasonable service, the outward continuity of organization and the inward continuity of spirit, faith, and practice which links the Church of today to the Church which Our Lord reconstructed on the faith of St. Peter and his fellows.

We listen to hear what the Holy Spirit would say to us now, in this our day, to meet the strains and stresses, the tensions and tribulations of contemporary events. We hold in faithful regard the long tradition of the Church that we may conserve all truth into which the

Holy Spirit has led the Church. Yet, lest we be slaves to our own imaginations or to the traditions of men, we bring all to the judgment of what the Holy Spirit speaks to us through the Scriptures concerning Christ and His Church and man's salvation. So it is that, as well as any Church in Christendom, we hold together that outward continuity of structure and that inward continuity of spirit which marks the Church of Christ. And being free in our reliance on the Holy Spirit, we are called to do what, I would say, no other Communion in Christendom so truly does, to combine within our one fellowship differences of emphasis and interpretation such as have always existed in the Church of Christ, but have led elsewhere only to schism or to violent suppression. The Anglican tradition holds together the appeal to history, to spiritual immediacy, and to reason; it looks for the grace of Christ as it is received through the Church's ministry and Sacraments, as it is received in personal experience, and as it is received through a faithful honesty of thought and integrity of life. Of course, these three elements coexist in every Anglican Church, and indeed in members of other Churches too. But the difference of emphasis upon one or another of them has divided Churches. What creates the unity of our Communion is that in its formularies, which all accept and live by, it holds all three together and frankly submits all to the rule of Holy Scripture. It is the interplay of these three elements which gives sometimes the appearance of weakness and uncertainty to our Communion. I would say that it is our true strength, and our special trust from Christ.

PROBLEMS FOR ATTENTION

As we consider the position of the Anglican Communion in the world, two problems call for special attention:

The first, which I will do no more than mention, is the problem of our internal development. We consist of a number of autonomous provinces and missionary dioceses wisely separated geographically, with greatly differing backgrounds of history, culture, social and economic condition. It would be easy to grow apart and to lose a vital unity of life. It is a matter for thought how such dangers should be avoided, and how in the growing life and expansion of our Communion our fellowship with one another in our common heritage shall be maintained and strengthened. That is one of the problems which I hope will be considered at the next Lambeth Conference.

Secondly, there are the great questions concerning our relations with other Churches. Here we occupy a position of quite unique importance. Let me illustrate from Europe. On one side of

our tradition we are in full communion with the Old Catholics, and in relations not far short of full communion with many of the Orthodox Churches. On the other side of our tradition we are in communion with the Swedish Lutheran Church which has always kept its episcopal tradition, and with the Church of Finland, which, having by a compulsion of history lost that tradition, has now all but regained it. No Church but ours could be such a unifying focus within the whole Church universal. It is moving and humbling to see how greatly other denominations respect and look to the Anglican Church. Our responsibility is great in this field.

And we can discharge it only by being faithful to our own tradition. No cause is dearer to my heart than that of reunion. But I doubt whether the search for organic reunion in one uniform society is the most hopeful way of progress. In our own Communion we work on the principle of national autonomous Churches in full communion with one another: that *is* the Anglican Communion. History has brought into being in most countries denominations divided more in matters of order than in matters of faith. The next step forward, I believe, is to work not for the organic union of these different denominations, ours among them, not yet for a federation, but for a condition in which, while they remain autonomous and distinct, there may come to be no obstacles to full communion between them. It would mean a process of gradual assimilation rather than an attempt to assimilate at once. It would leave freedom for each denomination to treasure its own special emphasis within the riches of Christ's gifts to men, but in a household where barriers were in process of being removed.

But here I am touching on a large subject, and again one that must come before the next Lambeth Conference. All I am concerned here to emphasize is that just because our tradition is so rich in truth, in performance, and in promise, we must preserve it for such purposes as God may wish to use it for.

May I end on another note. We of this generation stand in a fire of judgment. The period which began in 1914, and the end of which is not yet in sight, is beyond doubt the end of one epoch of human history and the beginning of another—the shape of which cannot yet be clearly discerned.

The world is under judgment: and the Church cannot control the world or determine what shall be the end of them that obey not the Gospel of God. But even more is the Church under judgment. St. Peter said in his day, "The time is come for judgment to begin at the House of God." Judgment must of course begin with the Church of God, for its truth to its task, or its lack of it, matters more than anything else to Christ and this perplexed world. It is through us that the Holy Spirit would convict the world of sin and of righteousness and of judgment. But He can only do it through the Church if the Church is obedient to Him.

I will not speak now of the world's condition; it is familiar enough to us. As I have indicated, the Anglican Communion with its tradition of life at once Catholic and evangelical, with its instincts of "intellectual integrity, sobriety, moderation and moral earnestness," has a great responsibility the world over. But it does not stand in isolation. It recognizes thankfully the great areas of faith which it shares with other churches; it rejoices that in delivering the saving Gospel of Jesus Christ and in presenting to the world the Christian way of deliverance, it can work in friendship and in fellowship with other churches. It humbly and thankfully recognizes that the divided Church is in some sense already one since all look to Christ as Head and all manifestly receive the marks of His presence and power.

Between us we hold in earthen vessels the treasure, one of pure gold which no conflagration can touch, one without which all else that men treasure and strive for is but perishable wood and straw. All rests on a faith and on the men who hold it, both at once. The faith is that which Peter confessed when he said that Christ Jesus was the son of the Living God, which John declared when he wrote, "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God." And we of the Anglican Communion and our fellow Christians throughout the world are they that hold this faith, upon whom Christ now as then wills to construct His Church.

This is no human choice or enterprise. It is at once our confidence and our despair, and again our confidence, that God lays it upon us. Flesh and Blood hath not revealed this faith unto us but Our Father which is in heaven, making us in and with Christ His fellow workers. This faith is ours not for our own ends, but that on this rock Christ may build His Church and save the world. Christ would call us blessed as He called Peter blessed, because He has given us His Faith to obey and His Cross to bear. May He do with us what He wills and have mercy.

CHURCH CALENDAR

September

15. Thirteenth Sunday after Trinity.
18. Ember Day.
20. Ember Day.
21. St. Matthew. Ember Day.
22. Fourteenth Sunday after Trinity.
29. St. Michael and All Angels.
Fifteenth Sunday after Trinity.
30. (Monday.)

Rehabilitation in Europe and at Home

By the Rev. Albert J. Dubois

Rector of St. Agnes' Church, Washington, D. C.

LIFT UP your eyes and look on the fields; for they are white already to harvest" (John 4:35). As we face a future of great opportunity and of solemn responsibility the Reconstruction and Advance Fund Campaign of the Church deserves to meet with a wide and generous response. It provides an effective implement for our work in Christ's Name as we seek to win the world for Him. There may be a tendency in some quarters to think of the fund as being primarily concerned with reconstruction in terms of rebuilding structures devastated by war, but there are other responsibilities and claims that deserve consideration in the minds of those who contribute to the fund and in the plans of those who administer it and determine its policies.

Pastor Niemoller has been quoted as saying that "Germany's only hope for the future is in the Church." I have heard the same echoed from the lips of scores of Protestant and Roman Catholic clergymen with whom I have talked in France, Germany, Austria, and Czechoslovakia. In planning for this post-war world we must be convinced of the fundamental truth expressed by Jesus when He said, "Without me ye can do nothing." We must know that, unless the tremendous sacrifices of the present are to have been made in vain, no time must be lost in doing all we can to enrich and deepen the spiritual life of mankind to an extent that will assure the foundations of the future to be firmly builded on the eternal truth of Jesus' teaching and example.

The task is great, the problems complex, the demands will certainly be beyond our resources and it is, therefore, of crucial importance to turn our attention to items that deserve priority. Food, clothing, and medicine are urgently needed the world over; there are far reaching problems of reviving industry and transportation. The primary responsibility for these things rests with the national governments but, as the Christian Churches have worked with the government in providing chaplains for the armed forces, there is need now for a much closer coöperation than is evident between military government and UNRRA and the Churches. This alone will insure that problems of spiritual rehabilitation and the reconstruction of Church life in both occupied and liberated countries be wisely considered and effectively handled by qualified person-

nel. Prompt and understanding encouragement and leadership in terms of the affairs of the Christian Churches are crucial to the future of the life both of Europe and of the Far East. Moreover, there is a receptiveness for the Christian message which is giving the Churches a real opportunity in the immediate future.

The Committee for Christian Reconstruction in Europe issued a statement ("Christianity and Crisis," May, 1945) of some of the immediate needs of the Churches in Europe varying from funds for temporary church buildings and the reopening of theological schools to cloth for Orthodox clerical robes. There are, however, other demands on the Fund that must be considered as peculiarly belonging to our own Church.

AID TO OUR EUROPEAN CHURCHES

A part of the expressed aim of the campaign is "to increase the Churches' missions outside of the United States." Naturally there are great demands in the Pacific, where we have had great missionary work for many years. We are not accustomed to thinking of Europe as a missionary field, but the problems of the present on the continent were well expressed by a French Protestant pastor who said to the writer: "You American Christians will never understand our needs until you regard us as a missionary field; Europe needs a spiritual revival." A large part of our work in Europe will necessarily be in the form of encouragement and support to Churches already established and we are not likely to embark on any widespread effort to establish Episcopal Churches in Europe. Nevertheless, there is an important ministry that can be exercised through our American churches in Europe and in the many Church of England parishes scattered throughout the continent. There is a real need for immediate coöperation between the Church of England and the Episcopal Church in terms of coördinating plans to reopen these parishes as something more than convenient places for foreign tourists.

While I was stationed in Garmish-Partenkirchen in Germany I held services in the little Anglican Chapel of St. Michael and St. George built there many years ago for English tourists. At every service there were 40 to 50 civilians, mostly professional people and university professors. In the spiritual vacuum of the life of Germany these peoples are turning to acquaint themselves

with what they think has been one of the mainsprings of our life and outlook—our religion. Many of those who attended my services at Garmish expressed the hope that our American church in Munich would open with a program for German citizens as well as for American tourists. The growing Liturgical Movement throughout Protestantism in Europe makes for the increased importance of our continental Anglican and Episcopal churches because there is an evident and growing interest in European Protestantism in our ways and doctrines. As we plan for the future in terms of increasing our missions, our churches in Paris and Munich assume greater importance than they have ever had before. It is likely, also, that our church in Paris will be important for some years to come in terms of the special ministry to American occupation troops who will be brought into Paris university centers.

Our churches, and those of the Church of England on the continent, will also be in a special position to give aid, encouragement, and inspiration to the Old Catholic and Orthodox groups who will look to us. In a conference which I had with the Old Catholic Bishop of Bonn, Bishop Kreutzer told me that, as far as he could ascertain, over 50% of his churches were destroyed completely.

We might well consider placing at the churches in Paris and Munich several men, qualified to act in ways that will promote the rehabilitation of Church life generally. These should be men enthused with the idea of sharing what we have with those who have a claim on us, and certain that all these things will be distinct and valuable contributions to spiritual restoration in Europe. There are vast problems affecting the youth of France and Germany which brought many Protestant pastors to our chaplains after the end of hostilities. The local ministers are eager to start schools and do what they can in this period of transition to train former Nazi youth in Christian idealism. They will need help and support from American Christian bodies to make this possible. Our library at the Munich church can be used to good advantage if adequately supported and given sufficient personnel for efficient operation.

PROFITING BY OUR EXPERIENCE

These are some thoughts on planning for "Reconstruction and Rehabilitation" as they concern European Church problems and opportunities. There would

also seem to be some matters worthy of consideration and of claim on the resources to be provided in terms of needs within our own country. These are factors arising directly out of the war experience. The War Department created a "Theater General Board" to study all phases of operations in the European Theater and to make suggestions and recommendations for the guidance of the War Department. The Chaplain's Section of this board has been concerned with assembling data concerning the work of chaplains in World War II. Evidently the government felt that it is crucially important to profit by the experience just concluded. The Church might well consider something of the same order.

In March, 1945, THE LIVING CHURCH published a "Statement" by about 100 Army and Navy chaplains which is still bringing "Letters to the Editor." In connection with that "Statement," my article, "Judgment at the House of God," was published, and I am still receiving letters from Army and Navy chaplains who agree with the thesis of that article and who add illustrations, suggestions, and criticisms from their own experience. It would seem that the Church ought to lose no time in selecting a representative group of chaplains from among those returning from service and give them the task of studying the work and experiences of our Church chaplains in World War II with the aim of bringing these findings to the consideration of the 1946 General Convention through the Army and Navy Division. Out of such a study would come suggestions for our future policy in regard to Army and Navy chaplains, bearing on such matters as a Bishop for the Armed Forces and for permission for chaplains to administer confirmation under certain circumstances. There would be suggestions for religious education, worship, and preaching that will be vital for the future. These are things that ought not to be left for decision until an emergency arises. It is too late then. We all hope that there will be no more wars, but we can find few signs to make the realization of that hope so certain as to justify our forgetting all about the problems of Army and Navy chaplains that have been so evident. If the Army and Navy Division cannot finance such a study with its own funds, then it would seem that it might justifiably call on the Reconstruction and Advance Fund for assistance in this crucially important post-war activity of profiting to the full by the experiences through which we have just passed.

**AID TO RETURNING CHAPLAINS
AND SERVICEMEN**

One of the most significant modern books on education is the one entitled

The Feast of St. Matthew, Apostle and Evangelist

Book of Common Prayer—Sept. 21st

The joy one gets in meditating upon the Feast of St. Matthew is, in the main, largely around the point that Our Lord was able in St. Matthew's case, to find a small entrance-door into an otherwise hard-boiled political heart. St. Matthew was a politician. He had to be to hold the job he had. He was a politically appointed Income Tax Collector, and in such a plum of a job, he could exert almost any rate of taxation he chose to levy. Doubtless his income was ample, but like all other politicians, his profits could not be undivided,—so, with the usual give-and-take of that miserable profession (then and now) he probably had to pay out to others in greater authority than he for the privilege of exacting blood-money from the rank and file of his day and generation.

Our Lord Jesus Christ can come in and find a dwelling place with ANY politician if he will but open the door wide enough to let Him work His way inside. But politicians fight shy of Jesus Christ. There are things they feel they have to do that Jesus simply cannot swallow, and so it is indeed rare when we see a politician, like St. Matthew, in a job which produced

most ample pickings, giving up such a job simply to follow Jesus Christ. Thank God for that wee, wee opening in the door of St. Matthew's heart! Look what a glorious character he became simply because he let Jesus into his heart and life!

Would to God that our present day diplomats and politicians would open their hearts'-doors a bit. It would save them from making the consummate asses of themselves that they do, and save us the wreckages they cost by their swappings, their tradings, their pickings, their negligences, and their abysmal ignorances.

If we had our way, we'd like to somehow or other incorporate into this Prayer Book Feast, the sub-title: "A Feast of Especial Interest to Politicians."

Shall we look upon St. Matthew, then, as the Patron Saint of all politicians, honest and dishonest, intelligent and ignorant,—and pray that his understanding prayer for them may help somehow, sometime, to turn them toward God, toward His Only Son Our Lord, and to His Holy Church. And all that is needed is the slightest opening of their hearts'-doors to the knocking upon them of Our Saviour's hands!

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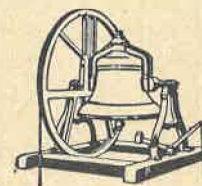
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"On Education" by Sir Richard Livingstone*. In this book the great emphasis is on the value and crucial need in our day of adult education programs. Great stress is laid on the importance of "refresher courses" and "sabbatical leaves" for study in all realms of activity. It would seem to be especially significant in terms of chaplains returning from the experience of war. Most of us can apply under the "GI Bill of Rights" for financial assistance to attend school for at least one year, but the help is not sufficient to induce men to take advantage of the opportunity. A man with a family can scarcely support them for that year on \$90.00 a month. It would seem to be wisdom on the part of the Church to encourage returning chaplains to go back to schools and seminaries before placement. Such encouragement ought to include as a minimum the continuation of pension payments under the Church's Army and Navy fund. There should be a provision for augmenting the income slightly, perhaps by giving these chaplain students special responsibilities as student pastors at the schools they attend. This would provide special and effective chaplains for these post-war schools and at the same time encourage further study by pastors which may well help to enrich the life of the whole Church of the future.

Dr. Leslie Glenn, in the *Witness*† urged the Church to prepare additional material and pamphlets on the ministry, quoting a friend as saying: "We have a whole generation of men ready to listen as never before to the idea of vocation and to the call of the ministry." Every possible aid for returning servicemen who desire to study for the ministry ought to be given in connection with Reconstruction and Advance. The "GI Bill of Rights" with provisions for continuing schooling will probably provide adequate financial help for most of these men, but literature to place the challenge of the ministry before Churchmen ought to be a responsibility of the effort that is to be so concerned with the future.

"The fields are ripe to the harvest." The Reconstruction and Advance Fund deserves the enthusiastic and wholehearted support of the entire Church as ways of keeping faith with the thousands of men who have laid down their lives to keep the way open for us who survive to go on striving to make the life of man increasingly Christian on this earth. Surely we ought not to pass lightly over the needs of Europe, the peculiar opportunities of our own churches already established there, the need of careful study and planning for the future in terms of the experiences through which we have just come, and the wisdom of providing for such study before the next General Convention. A definite effort

*Macmillan, 1945.

†June 28, 1945.

should be made to encourage chaplains to return to study before they resume their parish activity. There will be a good investment where every effort is made to enlist the clergy for the Church of tomorrow from the ranks of returning servicemen. All these items will help us as a Church to make a distinct contribution to that great task which confronts all Christians; the task of undergirding the life of the world with that spiritual and Christian support which will insure the permanence of the high ideals for which so many have given so much.

EDUCATIONAL

SEMINARIES

Nashotah — Year 105

Seminary classes were resumed at Nashotah House Tuesday, September 10th. This is the first time in many years that the traditional opening date of Michaelmas has been abandoned. Last spring, however, by unanimous vote of the faculty, in which the trustees concurred, the earlier date was determined upon in the interest of lengthening the academic year.

This semester marks the return to the campus of the Rev. Lloyd E. Thatcher, who has had a long and interesting experience in the teaching profession. For twenty years before entering the ministry he had taught zoology to the pre-medical students, first of the University of Michigan and later of the University of Mississippi. In 1937 he entered Nashotah House as a student, and was graduated with honors in 1940. From that time until January, 1945, he served Nashotah House as a member of the staff, acting as warden of the collegiate department and assistant librarian. For the last 20 months he has been rector of Christ Church, Delavan, Wis. He now returns to the Nashotah campus with full professorial status. He will resume his duties as warden of the collegiate department, and in addition will serve as librarian and registrar of the seminary, and will teach the courses in Church music.

The Rev. Claude Sauerbrei, who has taught Old Testament for the past year, recently resigned to accept a fellowship at Drew University, Madison, N. J., where he will both teach and pursue special study.

The senior class at Nashotah House is relatively small this year, for the long period of the drafting of young men is there apparent. There is an average sized middle class, however, and an unusually large incoming junior class of some 16 men, the majority of whom are former members of the armed forces. In the collegiate department, which consists



SECRETARY FOR VETERANS: *The Rev. Calvin H. Elliott, who served as a Marine Corps chaplain, is now serving on the staff of the Church Society for College Work. His duties will be chiefly concerned with the returning chaplains and veterans who are either planning to enter college work or study for the ministry. [See L.C., June 23d.]*

of young men who are completing their college work at Carroll College, Waukesha, there are about 26 men. Again, the proportion of veterans is large in this group.

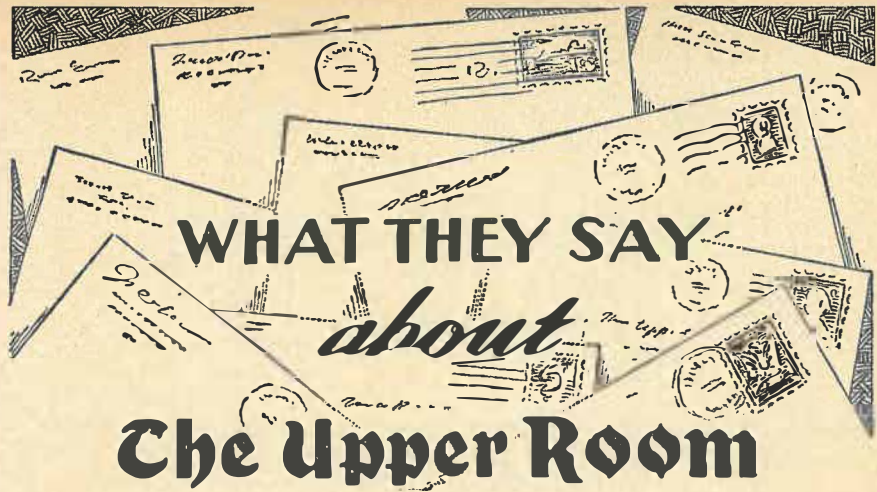
COLLEGES

Large Enrolment at Hobart

Student enrolment at Hobart College, Geneva, N. Y., will be more than 800 at the opening of the fall term, October 5th. This is a record enrolment for the college, which in pre-war years rarely exceeded 400 undergraduates. A large percentage of the new men will be veterans who are enrolling under the GI Bill.

Dormitory space is being provided for the students by putting up temporary buildings on the south end of the campus. These buildings were formerly in use at the Naval Training Station, Sampson, N. Y.

Hobart, named for Bishop Hobart, has had a long and successful history as a Church college and many of the bishops and priests of the Church have attended it as undergraduates. The president, Dr. John Milton Potter, is a loyal Churchman, and is serving as a deputy to the present General Convention from the Diocese of Rochester.



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Tribute to the Rev. Dr. Milton

By the Rt. Rev. R. Bland Mitchell, D.D.

Bishop of Arkansas

THE recent death of the Rev. Dr. William H. Milton removes from the earthly scene one of the Church's distinguished clergy and creative leaders. His consecrated vision and statesmanship played a decisive part in the pioneer days leading up to the development of the Church's Program and the formation of the National Council.

As one who served with him in the direction of the Nation-Wide Campaign of 1919 and in the Field Department of the newly created National Council, I feel in a position of privilege to pay tribute to him and his giant stature as a Christian disciple, humble servant, amazingly gifted leader, and a man of fearless courage and unflinching vision.

The late Dr. Robert W. Patton, who developed the principles underlying the Nation-Wide Campaign and the Church's Program, including the now familiar processes of the Every Member Canvass, early turned to Dr. Milton as one of his co-workers. It was in St. James' Parish, Wilmington, N. C., of which Dr. Milton was rector, that these principles of missionary education and support were first tried out. With Dr. Milton's magnificent ability as a leader, the parish responded with results which startled everybody except Drs. Patton and Milton.

Almost immediately the missionary giving of St. James' Parish increased to an amount larger than the whole missionary apportionment of the Diocese of East Carolina; and a similar increase was made for diocesan work. This was years before 1919. Under Dr. Milton's guiding hand and missionary zeal, the parish was soon giving more for the Church's mission than its entire local expense budget; and was the outstanding parish in the whole Church in this regard. And the parish was spiritually revitalized in and by the process.

With this proved demonstration, it was but natural that Dr. Patton called on Dr. Milton increasingly to assist in the missionary awakening in other dioceses and parishes. When

the time came, in 1919, to apply this "science of spiritual enterprise" on a nationwide scale, Dr. Milton was released by his parish (but still on parish salary) to go to New York as a volunteer worker in the national headquarters of the Nation-Wide Campaign. He perfectly supplemented Dr. Patton, the director of the movement; he saw clearly (while others often were still groping) the steps that were needed in preparing the heart and mind of the Church for its missionary privilege, and saw to it that they were provided; he fought—and he was a great fighter—against any compromise on the fundamental principles of the movement and against the lack of faith and vision in high places and low throughout the Church. He was priest, prophet, seer, and an immovable tower of strength. For the next three years, as a member of the newly-created National Council, he played a similar part as the Council pioneered its way into a functioning organization.

But Dr. Milton was, at heart, a parish priest and pastor. In 1923 he returned to the rectorship of St. James', Wilmington, where he served until his retirement in 1936. His mental gifts were of a high order; he was a scholar and a writer.

But it is as a man of God, a crusader and inspirer, and as a friend, that I would pay chief tribute to him. He was truly among us as one that serveth; and he was truly great accordingly. He was a maker of history in the Church and is a part of her continuing life now and for years to come.

The Church owes him a debt of gratitude which is not fully realized and can never be repaid. But Dr. Milton never thought about these things; he often referred to himself as "one of the babes and sucklings"; and he found his sufficient satisfaction and reward in the joy of serving. Out of an intimate friendship and association with him which has enriched my life and helped to give direction to my ministry, I feel moved to speak—"Lest we forget."

DIOCESAN

CHICAGO

Mihailovich Memorial Service at Church of the Atonement

By MARION Q. WIEGMAN

More than 700 people crowded the Church of the Atonement, Chicago, September 1st, to attend the *Parastos* (memorial service) for the late General Draja Mihailovich, held under the auspices of the Committee of American Airmen. Bishop Dionisije, head of the Serbian Orthodox Church of America and Canada, conducted the service. He was assisted by the Very Rev. Andra Popovich, the preacher at the service, the Very Rev. Archmandrite Firmilian, and the Rev. Peter Paunovich, formerly a commander of a Chetnik battallion. The Rev. James M. Duncan, rector of the parish and the representative of the Bishop of Chicago, the Rev. John E. Griffiths, and the Rev. Harold R. Carter were also present.

The memorial service included the traditional consecration of *Kolyivo* (whole grains of wheat, cooked and studded with walnuts — representing God's gift of a bountiful harvest), which was distributed to the people at the church door at the conclusion of the service. With the *Kolyivo*, each person also broke off a piece of *Pogacha* (unleavened bread), which according to tradition must be kneaded by a man and not cut with a knife.

At the conclusion of the service, when Fr. Duncan presented the offering to Bishop Dionisije, it was refused with the explanation that the Serbian tradition is that "nothing must ever be taken out of the church, but instead always to bring something into it."

The ushers at the service were American airmen, members of the committee, whose lives were saved during the war by General Mihailovich. In his sermon, Fr. Popovich said, in part:

"This is not being done, remember, by political rulers or by military chiefs, but by common American men — humble American soldiers — who, through bitter war experience and suffering, have learned to appreciate the importance of human justice and gratitude; who, in a typical American way, are trying to rectify the injustice imposed by their superiors upon a hero whom they have learned to know as a true and faithful Ally . . ."

"Whether or not we like it, we must admit that mankind today is again at the crossroads. Christianity, which is responsible for all human freedom, rights, and privileges, which we are enjoying in our democracy, is facing one of the greatest tests in history. It is to be

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CENTRAL N. Y.

Diocesan Magazine to be Sent to All Families

The *Church Messenger*, the diocesan magazine of the Diocese of Central New York and the oldest diocesan magazine in the United States, will be sent to every one of the 15,000 families in the diocese beginning with the September issue. The magazine has been published continuously since 1827. Announcement of the new policy, which takes the place of a subscription circulation, was made by the Rev. Albert A. Chambers, chairman of the department of promotion and publicity.

The Rev. William J. Spicer was appointed editor, succeeding the Rev. Frederick W. Kates. Others on the staff are the Rev. Ralph E. Hovencamp, the Rev. James E. Mahagan, the Rev. Roswell Williams, the Rev. Dennis M. Lee, the Rev. Louis L. Perkins, Mrs. D. H. Black, Miss Marian H. Weller, and Mr. George W. Pring.

TEXAS

New Building at St. Mark's

St. Mark's Church, Houston, has completed arrangements to erect a \$75,000 educational building adjoining their present church and parish house. The two-story building will be of brick with a 16,000 square foot floor plan, consisting of assembly hall, 27 class rooms, and church offices. It will be constructed so that further additions and enlargements can easily be made. St. Mark's Church, of which the Rev. J. Lawrence Plumley is rector, is only six years old, but it is the sixth largest parish in the diocese.

WESTERN MASS.

Polish Church Parish Formed

The first parish of the Polish National Church in Worcester was recently instituted at a meeting in the parish house

of St. Matthew's Church, Worcester. The Rt. Rev. Joseph Lesniak, Polish National Bishop of New England, presided. The Rev. John V. McKenzie, rector of St. Matthew's, was host to the visiting bishop and clergy.

A temporary committee was named after the first services in Worcester two months ago. Delegates to the synod of the Polish National Church in America were recently elected. The Rev. Walter Hyszko is the temporary pastor of the congregation. Masses are now being held in St. Matthew's, but no plans have yet been made for the erection of a Church building.

SPRINGFIELD

Gift to University Chapel

A new high altar and sanctuary furniture for the Chapel of St. John the Divine at the University of Illinois, Champaign, were blessed by Bishop White of Springfield this summer. Made by Leslie Nobbs of New York City, the gift is from a friend of the students who is sponsoring the work of the Church at the university. Churchmen among the faculty and student body made their corporate Communion at the service. The chaplain, the Rev. William Ward, was the celebrant and Bishop White, the preacher. The Woman's Auxiliary of the Dioceses of Quincy and Springfield have contributed funds for the painting of Canterbury House, the student center.

CANADA

Archbishop Ends Visit in Halifax

His Grace, the Most Rev. and Rt. Hon. Geoffrey Francis Fisher, Lord Archbishop of Canterbury, Primate of All England and Metropolitan, ended a history-making visit in Halifax, Nova Scotia, Sunday, August 25th. It is the first time that the incumbent of the See of Canterbury has visited the diocese, which is the oldest diocese in the British Empire. His Grace's two-day visit was crowded with activities, which included the presentation of an honorary degree of Doctor of Laws *Jure Dignitatis* from King's College, Halifax. Professor Arthur K. Griffin, orator for the occasion, said in his welcome to Dr. Fisher:

"He is dear to us for many reasons: for his brilliant personal record in the University of Oxford and afterwards in the affairs of Church and state; on account of his present high position in the Church of England; and also because the Archbishop of Canterbury has always been a friend, champion, and patron of King's College."

Accompanied by the Rt. Rev. George Frederick Kingston, the Lord Bishop of

DIOCESAN

Nova Scotia, and His Grace, the Most Rev. Philip Carrington, the Archbishop of Quebec and Metropolitan of the Province of Canada, Dr. Fisher preached to two congregations on Sunday, the first at the Cathedral of All Saints. In this sermon His Grace said in part:

"Our history has grown together from your beginning. We have grown together, suffered together, and triumphed together, and it was the reverence for life and the respect for man which we vindicated in our day of victory.

"The people of the British Commonwealth are scattered all over the globe and conditioned by every sort of environment, but they are knit together by their love of a good social order, of social justice, charity, and peace.

"All history is proof that men matter more than their environment. It is the duty of the State to provide certain benefits which we call social welfare, but the danger is that the State will assume to itself certain inalienable rights of man.

"If this visit means anything, let it remind you that you are members of this great Empire, held together by self-respect and by respect for others. It is time for all the Churches to move on the offensive; we have been on the defensive long enough. Rejoice in the faith!"

Dr. Fisher also preached at a special service in Old St. Paul's Church in the afternoon.

While in Halifax, His Grace charmed all with whom he came in contact by his ready wit and his informal manner. It was difficult to remember that he is the ranking prelate in the Anglican Communion and the foremost peer of the British Empire, ranking next after the dukes of the blood royal. Everyone was able to claim a moment of his time, including some youngsters to whom he explained his signature. "You see, I don't sign my name as 'other people do,'" His Grace said to them. "I sign my name 'Geoffrey Cantuar'—not Geoffrey Fisher. 'Cantuar' is short for *Cantuariensis*, which is the Latin for Canterbury."

His Grace left Halifax on Sunday, accompanied by the Lord Bishop of Nova Scotia and the Lord Archbishop of Quebec. His ultimate destination in Canada was the city of Winnipeg, where he attended the meeting of the General Synod of the Church of England in Canada. Dr. Fisher arrived in this country in time to address the mass meeting of the Brotherhood of St. Andrew and the Daughters of the King, September 8th in Philadelphia.

Church School Van to Serve Isolated in Nova Scotia

Sunday school work of the Anglican Church will be carried to isolated communities of the Diocese of Nova Scotia hereafter by a mission caravan which

was dedicated by Bishop Kingston on the grounds of All Saints' Cathedral, Halifax, Nova Scotia, on July 26th. The work for the rest of the summer will be conducted by Miss F. H. Eva Hasell, M.B.E., and Miss Iris Sayle, both of whom have had wide experience in similar work in the Canadian west.

Funds for the purchase of the van were raised by the Woman's Auxiliary of the diocese. The van is another addition to the 28 already operating across the dominion. Miss Hasell and Miss Sayle came to Halifax from the Winnipeg headquarters of the Church of England Sunday School Caravans, of which Miss Hasell is the founder.

LOS ANGELES

Organ Given to Parish

The Church of the Messiah, Santa Ana, has had a large Wicks pipe organ given to the parish. The new instrument is being unified with the present organ. The donor is Mr. Charles P. Skouras, an executive of the Fox West Coast Theaters Corporation and a member of the Greek Orthodox Church. Mr. Robert J. Stratton, choirmaster, is rebuilding both instruments.

The Rev. Wesley A. Havermale, rector, has announced that the dedicatory recital will be played by Roland Diggle, internationally-known organist of St. John's Church, Los Angeles.

NEW YORK

200 Laity Loyal to Moscow

200 lay members of the Russian Orthodox Church in New York have reaffirmed their allegiance to the Patriarch of Moscow, Alexei. The laity criticized Metropolitan Theophilus, head of the Russian Orthodox Church in North America, for splitting from the Mother Church and for rejecting a recent invitation from Patriarch Alexei to reaffiliate themselves with the Church under his jurisdiction.

The storm of controversy over the appointment of a new Exarch of Western Europe has found many of the priests and laity on the Continent unwilling to accept the authority of the Patriarch of Moscow. They maintain that he has no authority to cancel the appointment of the Ecumenical Patriarch of Constantinople.

It is perhaps significant to note this pledge of loyalty by members of the laity of the Russian Orthodox Church in this country. The Patriarchate of Constantinople has authority over all persons *in diaspora*, and, as such, would have control over all persons in the United States.

[RNS]

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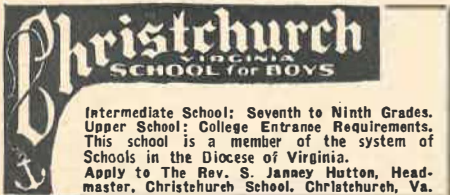
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DEATHS

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

David Wellington Curran, Priest

The Rev. David Wellington Curran, 67, a retired priest of the Diocese of Washington, died in Binghamton, N. Y., August 31st.

Fr. Curran was born in Ireland and received his secondary education in private and preparatory schools there. He did his undergraduate work at St. Francis' College, Bishop's College, and McGill University, Canada. After his return from the Magdalen Islands, he entered the Diocesan Theological College in Montreal and was graduated with the B.D. Frelinghuysen, Washington, D. C., gave him the D.D., *honoris causa*. Fr. Curran was ordained to the diaconate by the late Bishop Huntington of Central New York in 1902. In 1904 he was ordained to the priesthood by the late Bishop Milspaugh of Kansas.

Fr. Curran had held many important positions in the dioceses where he had had parishes and had been elected an alternate deputy to General Convention from the Dioceses of Dallas and Washington. He was a member of the National Cathedral Council and was a deputy to the provincial synod of Washington from 1918 to 1930.

Funeral services were held September 3d in the Church of the Good Shepherd, Binghamton. The rector, the Rev. L. Densmore Jacobs, officiated. Interment was in the Floral Park vault, Binghamton.

Fr. Curran is survived by his wife, the former Riviera Ella Todd.

John Francis McCloud, Priest

The Rev. John Francis McCloud, city missionary of Nashville, Tenn., died August 15th after an illness of several months.

Mr. McCloud was born in Manheim, Pa., and was graduated from the high

school there. Before entering the University of the South for his course in theology, he had been engaged in business for several years. He was ordained to the diaconate in 1908 and to the priesthood in 1909 by the late Bishop Gailor of Tennessee.

Before being appointed as city missionary, Mr. McCloud had served parishes in the Dioceses of Tennessee and Atlanta. Bishop Dandridge, Coadjutor of Tennessee, conferred the appointment in 1944, but Mr. McCloud retained his connection with St. Andrew's, Nashville, together with his work in various public institutions in addition to his new work.

The burial office was read August 17th in Christ Church, Nashville, of which Mr. McCloud was a former rector. Bishop Dandridge officiated, assisted by the Rev. Dr. P. A. Pugh and the Rev. Peyton R. Williams. Interment was in Mount Olivet Cemetery, Nashville.

Mr. McCloud is survived by his wife, a son, and a grandson.

Sterling John Talbot, Priest

The Rev. Sterling J. Talbot, 60, priest in charge of St. Elizabeth's Mission, Whiterocks, Utah, and a missionary to the Ute Indians, died August 29th at St. Mark's Hospital, Salt Lake City.

Fr. Talbot was born in Syracuse, N. Y., and received his early education

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DEATHS

in the public schools of Syracuse and Pasadena, Calif. His undergraduate work was done at Stanford University and he was graduated from General Theological Seminary. He was ordained to the diaconate by Bishop Lines of Newark in 1914 and to the priesthood by Bishop Graves of Shanghai the following year. Fr. Talbot had been a missionary in China, as a teacher at the Soochow Academy and as an assistant at Christ Church, Changsu. He had also been priest in charge of the Church of St. Mary the Virgin, Winnemucca, Nev. Since going to the District of Utah in

1926, Fr. Talbot has been in charge of the work with the Ute Indians.

A Requiem Mass was said for Fr. Talbot in St. Mark's Cathedral, Salt Lake City, September 2d. Bishop Moulton of Utah was the celebrant, assisted by the Rev. H. Baxter Liebler, the Ven. William F. Buckley, and the Rev. William J. Howes. Six of the Indians over whom Fr. Talbot had had charge were the pall bearers. Interment was at Mt. Olivet Cemetery, Salt Lake City, September 3d.

Fr. Talbot is survived by his wife, a brother, a sister, and four children.

Father Andrew, OSF, Priest

Father Andrew, OSF (George Arthur Andrew Kemp), 68, of Little Portion Monastery, Mount Sinai, Long Island, died August 27th in Toronto, Canada. He had been ministering there during the summer months.

Fr. Andrew was born in Exeter, Ontario, and attended the public schools there. He studied at the monastery and one year at the General Theological Seminary. He was ordained to the diaconate in 1930 by Bishop Colmore of Puerto Rico and the Bishop of Algoma ordained him to the priesthood in 1934. He was professed in the Order of St. Francis in 1926.

Fr. Joseph, OSF, superior of the order, was the celebrant of a Requiem Mass, August 30th, at St. Matthias' Church, Toronto. The burial was also in Toronto.

Fr. Andrew is survived by two sisters and their families in Canada.

CHANGES

Appointments Accepted

The Rev. H. Russell Barker, formerly assistant at the Chapel of the Incarnation, New York City, is now rector of Zion, Hudson Falls, and St. James', Fort Edward. Address: 249 Main St., Hudson Falls, N. Y.

The Rev. Howard W. Brummitt, locum tenens at Christ Church, Eastport, Maine, will become rector St. Anne's, Calais, and priest in charge of St. Luke's, Woodland, Maine. Address: 85 Lincoln St., Calais, Maine.

The Rev. Kenneth Walter Cameron, formerly a resident of Philadelphia, is now assistant professor of English at Trinity College, Hartford. Address: Box 1080, Hartford 1, Conn.

The Rev. J. Edwin Charles, formerly assistant at St. Mark's, Fort Worth, Texas, is now rector of the Church of the Good Shepherd, Norwood, Cincinnati, Ohio, and may be addressed there.

The Rev. Warren F. Fowler, formerly rector of St. Mark's, Moscow, Idaho, is now rector of the Church of the Good Shepherd, Parkersburg, W. Va., and may be addressed there.

The Rev. C. E. Harrison, assistant at St. Philip's, New York City, will become priest in charge of St. Simon's Mission, Lockland, Cincinnati, November 1st. Address: 832 Independence St., Cincinnati 16, Ohio.

The Rev. Charles L. Hein, formerly priest in charge of Holy Evangelists' Chapel, Baltimore, is

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CATHEDRAL STUDIOS, Washington and London, linens and materials by the yard. Surplices, albs, altar linens, stoles, burses, and veils. See my new book, Church Embroidery, a complete instruction; 128 pages; 95 illustrations. Price, \$5.67. Also my Handbook for Altar Guilds. Price, 50 cts. L. V. MacKrilie, 11 W. Kirke St., Chevy Chase 15, Md., 30 minutes from U. S. Treasury. Tel. Wisconsin 2752.

POSITIONS OFFERED

WANTED: Teaching chaplain, no children, to serve small but well established Episcopal boarding school. A challenging position for an emotionally stable minister. Address, R. L. Clem, Rector, St. John's Military School, Salina, Kansas.

WANTED: ASSISTANT PRIEST. \$2000 a yr. and apartment. Reply: The Rev. M. E. Whitford, Alton, Illinois.

TEACHER for first and second grades or a married couple. Modern living conditions. St. Michael's Mission To The Arapahoe Indians, Etchete, Wyoming.

WANTED: Associate rector for large Midwest city parish. Conservative churchman, preferably forty years or under. Good salary and splendid opportunity. Reply Box M-3120, The Living Church, Milwaukee 3, Wis.

HOUSEMOTHER—For Boys Institution. State age and Qualifications, Salary and Maintenance. Reply Box L-3052, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

CANADIAN RECTOR, 43, Married, Moderate Churchman. Excellent health. Desires parish in United States. East preferred. Reply Box E-3131, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER seeks position. Large experience, fine choirs. Boys or mixed voices. Reply Box H-3125, The Living Church, Milwaukee 3, Wis.

WANTED—Position as director and organist by a Musician of experience and good recommendation. Reply Box M-3132, The Living Church, Milwaukee 3, Wis.

PRIEST, Catholic, eighteen years on staff of metropolitan parish, desires Chaplaincy in Hospital or other Church institution. Reply Box W-3129, The Living Church, Milwaukee 3, Wis.

WANTED

DOES ANY CHURCH have a disused lectern, or font, for St. Andrew's Mission, Moose Lake, Minnesota? Write the Rev. R. J. Bunday, Hinckley, Minnesota.

EXECUTIVE DIRECTOR—Diocesan Commission desperately needs New York apartment at \$100 monthly. Rev. Leland Henry, 416 Lafayette Street, New York 3.

WANTED: TO RENT

ABLE-BODIED PRIEST (pensioned) wants to rent three rooms. Would take any services for Rector without honorarium. Reply Box M-3124, The Living Church, Milwaukee 3, Wis.

NOTICE TO SUBSCRIBERS

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THE LIVING CHURCH

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ALTAR BREAD

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

ALTAR BREADS—Orders promptly filled. Saint Mary's Convent, Kenosha, Wis.

BOOK FINDING SERVICE

I WILL SEARCH for out-of-print books you want but can't locate. Anglican religious books a specialty. Edna M. Walter, 436 Columbus Ave., Boston 16, Mass.

CAUTION

LIGHTBURN—Caution is suggested in dealing with a man using the name of John W. Lightburn, who refers to employment by Bishop Burton, SSJE, of Nassau as an aid in seeking funds. Bishop Burton states that he does not know this individual and has never employed him. Further information may be obtained from the Rt. Rev. Spence Burton, SSJE, Addington House House, Nassau, Bahamas, B.W.I.

CHURCH FURNISHINGS

FOLDING CHAIRS. Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Dept. 77, Scranton 2, Pa.

ANTIQUE SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR SALE

CASSOCK with mozzetta, mohair, size 40-37, just received new from Wippell's in England. Unfortunately doesn't fit purchaser. Will sell at cost of \$40. Reply Box P-3133, The Living Church, Milwaukee 3, Wis.

LIBRARIES

LIBRARY OF ST. BEDE will open at its new address, 157 East 72nd St., New York 21, N. Y. on Tuesday, October 15th, 1946.

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

RATES: (A) All solid copy classifications, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive insertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge on first insertion. (C) Church Services, 35 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for advertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

CHANGES

now vicar of St. Matthias', Raspeburg, Baltimore. Address: 4519 Hamilton Ave., Baltimore 6, Md.

The Rev. Albert E. Jenkins, curate of All Saints', Pasadena, Calif., will become rector of St. Matthias', Whittier, Calif., October 15th, and may be addressed there.

The Rev. Winfred P. Jones, formerly priest in charge of St. James' Mission, Lake City, Fla., is now rector of St. Mark's Palatka. Address: 318 N. Second St., Palatka, Fla.

The Rev. John G. Magee, curate of St. John's, Washington, D. C., will become chaplain to the Episcopal students at Yale University, December 1st. Address: Dwight Hall, Yale P. O., New Haven, Conn.

The Rev. Albert E. Martin, formerly vicar of St. Matthias', Raspeburg, Baltimore, is now rector of St. Matthew's, Sparrows Point. Address: 811 D St., Sparrows Point, Baltimore 19, Md.

The Rev. Edward B. Pollanick, priest in charge of St. Andrew's, Mullens, W. Va., will become rector of St. Paul's, Weston, W. Va., and may be addressed there.

The Rev. Oscar deWolf Randolph, formerly locum tenens of Zion, Rome, N. Y., is now as-

sistant at St. John's, Washington. Address: 821 16th St. NW, Washington 6, D. C.

The Rev. Lloyd E. Thatcher, formerly rector of Christ Church, Delavan, Wis., is now warden of the college department at Nashotah House, Nashotah, Wis., and may be addressed there.

The Rev. Robins H. Thatcher, formerly rector of St. Paul's, Harlan, Iowa, is now assistant at the Chapel of the Incarnation, New York City. Address: 240 E. 81st St., New York 16, N. Y.

The Rev. Robert Thomas, formerly rector of St. John's, Huntingdon, Pa., is now rector of Christ Church, Point Pleasant, W. Va., and may be addressed there.

The Rev. Carl J. Webb, formerly curate of Christ Church and chaplain of Christ Church Hospital, Philadelphia, is now priest in charge of Christ Church, Middletown, and Church of the Epiphany, Durham, Conn. Address: 24 Silver St., Middletown, Conn.

The Rev. Albert Edward Wilcox, formerly rector of the Church of the Holy Comforter, Drexel Hill, Pa., is now priest in charge of St. Mark's, Honey Brook, and St. Mary's, Warwick, Pa. Address: RFD 1, Honey Brook, Pa.

Military Service

Separations

The Rev. Herschel O. Halbert, Jr., formerly a chaplain in the Navy, is now priest in charge of Christ Church, Port Republic, and St. Paul's, Prince Frederick, Md. Address: Prince Frederick, Md.

The Rev. J. Stanley Parke, formerly a chaplain in the Canadian Army, is now associate at St. James-by-the-Sea, La Jolla, Calif., and vicar of St. Andrew's-by-the-Sea. Address Box 41 (Mission Beach), San Diego 8, Calif.

The Rev. Peter Mann Sturtevant, formerly a chaplain in the Navy, is now an associate at Christ Church, Philadelphia, and may be addressed there.

The Rev. Chester L. Weems, formerly a chaplain in the Navy, is now rector of St. Barnabas', Tarentum, Pa. Address: 1300 Broadview Blvd., Brackenridge, Pa.

Changes of Address

The Rt. Rev. Goodrich R. Fenner, Bishop of Kansas, addressed during the summer at Vine-



CHURCH SERVICES



ATLANTA, GA.

OUR SAVIOUR Rev. Roy Pettway, r
1068 N. Highland Ave., N.E.
Sun Mass: 7:30, 9:30, 11; Wed 7; Fri 10:30;
Other Days 7:30 Confessions: Sat 4-5

BUFFALO, N. Y.

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

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

CHICAGO, ILL.

ATONEMENT Rev. James Murchison Duncan, r;
Rev. John E. G. Griffiths, Ass't.
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, 11. Others posted

CINCINNATI, OHIO

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

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11;
Mon & Wed 10:30, Tues, Thurs & Sat 9, Fri 7

HOLLYWOOD, CALIF.

ST. MARY OF THE ANGELS Rev. Neal Dodd, D.D.
4510 Finley Avenue
Hollywood's Little Church Around the Corner
Sun Masses: 8, 9:30 & 11

NEW ORLEANS, LA.

ST. GEORGE'S Rev. Alfred S. Christy, B.D.
4600 St. Charles Avenue
Sun 7:30, 9:30, 11; Fri & 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 (also 9:15 HD & 10 Wed), HC;
9 MP; 5 EP; Open daily 7-6

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue & 10th Street
Sun 8, 11, 4:30, 8; Daily: 8 HC; 5:30 V (Tues
thru Fri) This church is open all day & all night.

These Philadelphia Churches cordially invite the General Convention members and visitors to attend services designated here.

HOLY APOSTLES AND THE MEDIATOR

51st & Spruce Sts.
The Rev. J. H. A. Bomberger, D.D., Rector
Sun Sept. 15th: 8 HC; 10:45 MP & Ser-
Preacher, Rt. Rev. R. E. L. Strider, D.D.;
8 EP & Ser-Precacher, Very Rev. Chas. E.
McAllister, D.D.
Daily during General Convention: 7:30 HC

ST. CLEMENT'S CHURCH 20th & Cherry Sts.

The Rev. Franklin Joiner, D.D., Rector
Sunday Mass: 8, 9:15 (Hymns) and 11
(Solemn)
Daily Mass: 7, 8 & 9:30.

ST. MARK'S, Locust St. between 16th & 17th Sts.

Rev. William H. Dunphy, Ph.D., Rector;
Rev. Philip T. Fifer, Th.B.
Sun: Holy Eu 8; Mat 10:30; Sung Eu and
Brief Address 11; EP 4.
Daily: Mat 7:30, Holy Eu 7:45; Wed 7;
Thur & Holy Days 9:30; Lit Fri 7:40; EP
& Int 5:30; Confessions: Sat 4-5

SAINT MARY'S CHURCH, Hamilton Village, 3916 Locust Street

The Rev. William X. Smith, Rector
Sundays: Holy Eucharist 8 a.m., Holy
Eucharist & Sermon 11 a.m. (1st & 3d),
Morning Prayer & Sermon (others)
Daily during General Convention: Holy
Eucharist 7:30 a.m.

NEW YORK CITY — Cont.

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service & Ser; 4 Evensong.
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; Rev. George E. Nichols
Sun 8, 10 (HC), 11 MP & Ser, 9:30 Ch S; 4 EP;
Thurs & HD, 11 HC; Prayers daily 12-12:10

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

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

NEW YORK CITY — Cont.

ST. MARY THE VIRGIN Rev. Grieg Taber
46th St. between 6th & 7th Aves.
Sun Masses: 7, 9, 11 (High); Daily 7, 8. Open
6:30-6:30

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

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Roy, D.D.
One East 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4
TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Weekdays: 8, 12 (except
Sat), 3

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. Lauriston L. Scaife, S.T.D., r; Rev. Philip M.
Brown; Rev. Francis M. Osborne; Rev. A. Dixon
Rollit; Rev. Thaddeus A. Cheatham, D.D.
Sun 8, 9:30, 11 & 8; HC: 8, daily; Fri 7:30
& 10, HD 10

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschild, r
Sun 8, 9:30 & 11; Wed HC 10:30
Other services announced

TRINITY Rev. Richard E. Benson, r
616 N. Euclid
Masses: Sun 7:30 & 11; 1st Sun 9 only

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r & dean; Rev.
Gregory A. E. Rowley, ass't
Sun Masses: 7:30, 9 & 11. Daily: 7:30

WASHINGTON, D. C.

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

EPIPHANY G St. West of 13 N.W.
Rev. Charles W. Sheerin, D.D.; Rev. Hunter M.
Lewis, B.D.; Rev. Francis Yarnall, Litt.D.; Rev. F.
Richard Williams, Th.B.
Sun 8 HC; 11 MP; 6 YPF; 8 EP; 1st Sun of
month, HC also at 8; Thurs 11 & 12 HC

KEY—Light face type denotes AM, black face, PM; appt, appointment; B, Benediction; Cho, Choral; Ch S, Church School; c, curate; EP, Evening Prayer; Eu, Eucharist; HC, Holy Communion; HD, Holy Days; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; Ser, Sermon; V, Vespers; v, vicar.

CHANGES

yard Haven, Mass., should now be addressed at Bethany Place, Topeka, Kans.

The Rev. Clark L. Attridge, formerly addressed at 9010 Dexter Blvd., Detroit, should now be addressed at 10381 Dexter Blvd., Detroit 6, Mich.

Church, Detroit, Mich. He was presented by the Rev. Irwin C. Johnson and the sermon was preached by the Rev. F. Ricksford Meyers. Fr. Smith is vicar of the Church of St. Mary the Virgin, Keokuk, Iowa, and may be addressed there.

the sermon. Mr. Davidson will be deacon in charge of St. John's, Townsend, and Trinity, Martinsdale Mont. Address: St. John's Rectory, Townsend, Mont.

Ordinations

Priests

Michigan: The Rev. Birney Walker Smith, Jr., was ordained to the priesthood by Bishop Creighton of Michigan on June 23d in St. Matthew's

Deacons

Montana: William Davidson was ordained to the diaconate by Bishop Daniels of Montana on August 23d in St. Peter's Pro-Cathedral, Helena, Mont. He was presented by the Rev. Richard R. Price and the Rev. Donald P. Skinner preached

Marriages

The Rev. Joseph L. Brown, Jr., and Mrs. Stella Megginson Wilhite were married August 30th in St. Mark's Church, San Antonio, Texas. Bishop Jones of West Texas performed the ceremony. Mr. Brown is priest in charge of Trinity Mission, San Antonio.

Church Services near Colleges

UNIVERSITY OF ARKANSAS

ST. PAUL'S Fayetteville, Arkansas
Rev. Marius J. Lindloff, r & Chap
Sun 8, 9:30, 11; HC, Wed & HD 10:30

BENNETT JUNIOR COLLEGE

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

BROWN UNIVERSITY

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

UNIVERSITY OF CALIFORNIA

ST. MARK'S Rev. Russell B. Staines, r
Berkeley, California
Sun 7:30, 11 & 6:45; Canterbury Club Sun 6
Weekdays: 12:10 Tues & Fri

UNIVERSITY OF CALIFORNIA

ST. ALBAN'S Rev. John A. Bryant
Westwood, Los Angeles, California
Sun 8, 9:30, 11; Wed 7:30; 1st & 3d Thurs 7,
2d & 4th Thurs 5:30

CARNEGIE INSTITUTE OF TECHNOLOGY

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

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Stephen F. Bayne, Jr., Chap
During Summer Session, July 7—Aug 16
Sun MP & Ser 11; HC 9 Daily (except Sat) 8

CONNECTICUT COLLEGE

U. S. COAST GUARD ACADEMY

UNIVERSITY OF CONNECTICUT (Annex)

ST. JAMES' New London, Connecticut
Rev. F. S. Morehouse, r;
Sun Service: 8 & 11

CORNELL UNIVERSITY

ITHACA COLLEGE

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

GEORGE WASHINGTON UNIVERSITY

ST. JOHN'S Lafayette Sq., Washington, D. C.
Rev. C. Leslie Glenn, D.D., r; Rev. James A. Pike,
J.S.D., Chap
Sun 8, 10, 11, 8; Canterbury Club, 6, Daily: 7:30

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

HUNTER COLLEGE

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

UNIVERSITY OF ILLINOIS

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

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

UNIVERSITY OF IOWA

TRINITY PARISH Iowa City, Iowa
Rev. Frederick W. Putnam, r
Sun 8, 10:45; Canterbury Club 4; Wed 7, 10 HC
in Chapel; HD as announced

UNIVERSITY OF MICHIGAN

ST. ANDREW'S Ann Arbor, Michigan
Rev. Henry Lewis, r
Sun 8, 11; Canterbury Club 6; Wed & HD 7:15

MILWAUKEE-DOWNER, STATE TEACHERS

ST. MARK'S Milwaukee, Wis.
Rev. Killian Stimpson; Rev. Carl E. Wilke
Sun 8, 9:30, 11

UNIVERSITY OF MINNESOTA

ST. TIMOTHY'S HOUSE Rev. G. R. Metcalf, Chap
317 17th Ave., SE, Minneapolis
Sun 9; Wed 7:15

HOLY TRINITY CHURCH, 4th & 4th

Sun 11

UNIVERSITY OF NEBRASKA

UNIVERSITY EPISCOPAL CHURCH Lincoln, Nebr.
Rev. L. W. McMillin, Priest in Charge
Sun 8:30, 11; Others as announced

NEW JERSEY COLLEGE FOR WOMEN

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

OKLAHOMA COLLEGE FOR WOMEN

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

PRINCETON UNIVERSITY

UNIVERSITY CHAPEL Rev. Packard L. Okie, Chap
9:30 Holy Communion & Sermon

TRINITY CHURCH

Rev. A. L. Kinsolving, r 33 Mercer Street
11:00 a.m.



THE CHURCH OF THE EPIPHANY
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RENSELAER POLYTECHNIC INSTITUTE-

RUSSELL SAGE COLLEGE

EMMA WILLARD SCHOOL

ASCENSION 548 Congress St., Troy, N. Y.
Rev. Arthur L. Bice, r; Rev. Robert L. Zell, c
Sun HC 7:30, Parish Communion 9, Cho Service &
Ser 11, (HC 1st & 3rd Sun 11) Breakfast served
immediately after 9 o'clock service; Solemn Even-
song, and Address 6; Daily: HC 7 & 8; Fri and
HD 10; Confessions: Sat 4-5 & 7-8

SALEM COLLEGE & ACADEMY

ST. PAUL'S Rev. James S. Cox, r
Winston-Salem, N. C.
Sun 8, 9:45, 11, 5:45

SANTA BARBARA COLLEGE

UNIVERSITY OF CALIFORNIA

TRINITY Rev. Richard Flagg Ayres, r
Santa Barbara, Calif.
Sun 7:30, 9:30, 11; 7:30 Evensong

SMITH COLLEGE

ST. JOHN'S Northampton, Mass.
Rev. Robert N. Rodenmayer; Miss Eleanor Snyder
Sun 7:30, 9:30, 11, 7:30; Tues & Thurs 7:30;
Wed 7:15; Fri 10

SULLINS COLLEGE

VIRGINIA-INTERMONT COLLEGE

KING COLLEGE

EMMANUEL

Bristol, Virginia
Rev. Maurice H. Hopson, B.D., r
Sun 8, 11; Thurs 10

UNIVERSITY OF TEXAS

ALL SAINTS' CHAPEL & GREGG HOUSE STUDENT CENTER

Rev. Joseph Harte, Chap
209 W. 27th St., Austin, Texas
Sun 8, 9:30, 11, 6:30; Wed 10, Fri 7

TEXAS COLLEGE OF ARTS & INDUSTRIES

EPIPHANY

Rev. H. Paul Osborne, Chap
Kingsville, Texas
Sun MP & Ser 11, HC every other Sun 8; HC
Fri & HD 10

UNION COLLEGE

ST. GEORGE'S

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

WELLS COLLEGE FOR WOMEN

ST. PAUL'S

Rev. T. J. Collar, r
Aurora, N. Y.
Sun 7:30, 9:45, 11; HD & Fri 7

WELLESLEY COLLEGE,

PINE MANOR, DANA HALL

ST. ANDREW'S

Wellesley, Mass.
Rev. Charles W. F. Smith; Mrs. Gorham Cross
Sun 7:30, 9:15, 9:50, 11; Thurs at College Little
Chapel 7; Canterbury Club, Mon 5

UNIVERSITY OF WISCONSIN

ST. ANDREW'S

Rev. Edward Potter Sabin, r
1833 Regent St., Madison 5, Wis.
Sun HC 8, 10:45; Summer, 7:30, 10; Daily HC
7:15, except Wed 9:30

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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