

The Living Church

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



Let Us Go Forward

Editorial

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NEWLY CAPPED NURSES IN MANILA

On December 14th, a large class of nurses was graduated at St. Luke's Hospital, Manila, P. I. Here they are listening to the sermon by the Rev. Henry Mattocks.

AN A. B. C. GUIDE TO THE FAITH AND PRACTICE OF THE CHURCH

By The Rev. J. L. C. Dart

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By The Rev. Frank Damrosch, Jr.

The Church offers a way of faith, a way of sacraments, a way of prayer which, taken together, constitute a way of life. This book is a guide to that way. Some of the topics: Why the Cross; The Church; The Bible; Holy Communion; Worship; Holy Baptism.

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With A Devotional Commentary

By The Rev. George D. Carleton

An English importation containing the text of the Psalms in the Prayer Book Version with a brief commentary and a full introduction on the use of the Psalter. The printing of the text itself and the commentary is in parallel columns. Price, \$6.00

HE LIVES

By The Rt. Rev. Austin Pardue

The second edition is now available. A popular book on the subject of *Immortality* written in the language of everyday people. Bishop Pardue is one of the outstanding preachers in the Episcopal Church and *He Lives* was written from his own personal experiences ministering to people who have sustained the loss of a loved one. Price, \$1.50

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By The Rev. W. Norman Pittenger

"It is the best short summary, for the purpose intended, that we have so far seen. It is quite disarming to objectors of almost any school of thought. Copies of this tract should be available in every parish church and in every pastor's study."—*The Living Church.*

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THE CHRISTIAN FAITH

By The Rev. Claude Beaufort Moss

This popular *Introduction to Dogmatic Theology* is again available. Imported from England just three years ago, we have found it practically impossible to keep this book in stock. Both clergy and laity claim this to be one of the finest books of its type ever published. Price, \$5.00

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Edited by The Rev. Edward R. Hardy, Jr.
For the Advisory Council to the Presiding Bishop on Ecclesiastical Relations.

This is a collection of English translations of official documents of the various Eastern Orthodox Churches bearing on the question of Anglican Orders, together with reports of official Orthodox-Anglican theological conferences and theological discussions. Price, \$1.00

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FIRST SUNDAY AFTER THE EPIPHANY

GENERAL

PRESIDING BISHOP

**Installation of Bishop Sherrill
January 14th at Washington**

For the first time in the history of the Church in America, a Presiding Bishop will be formally installed in office with a liturgical service when the Most Rev. Henry Knox Sherrill, Bishop of Massachusetts, takes an oath of office and is seated in his stall at the Washington Cathedral* on January 14th. Bishop Sherrill will assume office as the first Presiding Bishop to do so under the present canons requiring him to resign his former diocese and retaining him in office, without reelection, until retirement age.

Among those taking part in the service, which will begin at 3 PM, will be Bishop Tucker, the retired Presiding Bishop, Bishop Perry, Presiding Bishop from 1930 to 1937, the Hon. Owen D. Roberts, president of the House of Deputies of General Convention, Bishop Dun of Washington, and the Very Rev. John W. Suter, dean of the cathedral.

Final Sermon as Presiding Bishop Preached by Bishop Tucker

On December 29th the Most Rev. Henry St. George Tucker delivered his last sermon as Presiding Bishop of the Church. The scene was St. Bartholomew's Church, New York City. Two days later, on December 31st, he retired as the Church's primate, to be succeeded by Bishop Sherrill of Massachusetts, whose term of office began January 1st.

Speaking of the new year and the Christian's responsibility, Bishop Tucker said:

"If freedom may be defined as the combination of capacity and opportunity, then it is our responsibility to cooperate with God to give the peoples of the world the knowledge of God as the only means of developing their potential capacities.

"A second responsibility of the Christian, particularly the Christian American today, is to perfect what freedom has already been achieved. We have not yet de-

*The General Convention of 1940 designated the Washington Cathedral as the seat of the Presiding Bishop for his use in the exercise of his office; the cathedral chapter immediately acceded to the request by making appropriate provisions.



REDEDICATION: Bishop Gardner (left) blesses Bishop Ziegler.

veloped the capacity for inner control. It is the gift of the Holy Spirit which makes true liberty possible.

"Group loyalty [as the third problem] must yield to world loyalty, and national religions must become a world religion. Responsibilities will not be limited in a united world where nations are bound together as people are now in one country."

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.

EPISCOPATE

**Anniversary of Bishop Ziegler
Celebrated in Wyoming**

The tenth anniversary of the consecration of Bishop Ziegler of Wyoming was celebrated in December at St. Matthew's Cathedral, Laramie. On December 15th a Choral Eucharist was celebrated by the Bishop, assisted by the Very Rev. Dudley B. McNeil, dean of the cathedral. The Very Rev. Dr. Frederic M. Adams, dean of Trinity Cathedral, Trenton, N. J., was the preacher. In the afternoon the episcopal party were the guests of the Canterbury Club in a visit to St. Olaf's on the Fields, Fox Park, where an evening service with a pageant of the Nativity was given. Bishop Gardner of New Jersey gave the address.

Clergy and laymen of the district assembled in the cathedral on December 16th for a service of commemoration. Bishop Ziegler repeated his Consecration vows to Bishop Gardner, and in turn requested the clergy of the district to repeat the Ordination vows, and the laity the vows taken at their Baptism and Confirmation. This renewal of

vows was made in the service of Holy Communion, which was concluded with the *Festival Te Deum* by Dudley Buck.

A banquet at the Wyoming University Union was the climax of the celebration. The musical entertainment was provided by members of the Canterbury Club. Bishop Ingley of Colorado, Bishop Gardner of New Jersey, and Governor Hunt of Wyoming were speakers on the program. Gifts were presented to the Bishop and Mrs. Ziegler by the clergy and laity of the district.

Editor's Comment:

As Bishop Ziegler completes the first 10 years of his episcopate, his district continues to lead other domestic dioceses and districts in its rate of growth. As shown in the accompanying table, Wyoming had the highest percentage of increase of communicants of any domestic field for 1945-1946.

Bishops of Third Province To Meet in Washington

The bishops of the Third Province are planning an informal meeting at the College of Preachers, 3510 Woodley Rd., N.W., Washington, D. C., on January 14th to discuss the new marriage

canons and other matters of general interest. The meeting is to begin at 10:30 A.M. Other bishops who are to be in Washington for Bishop Sherrill's installation that afternoon as Presiding Bishop are invited to attend the meeting.

Correction

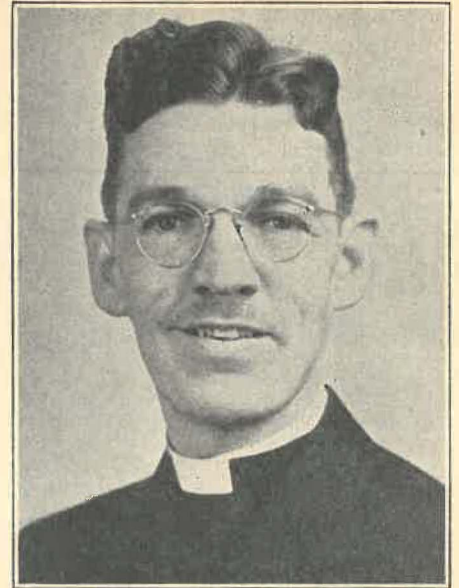
Bishop Davis of Western New York is listed throughout THE 1947 LIVING CHURCH ANNUAL as having retired September 1, 1946. He is still diocesan, as his resignation does not take effect until September 1, 1947.

RURAL WORK

Fr. Butt Appointed

The Rev. E. Dargan Butt has been appointed part-time executive secretary of the Rural Workers' Fellowship. He took up his new duties January 1st. He will edit the *Rural Messenger* and other literature of the Fellowship, and promote the program and activities of the organization in its support of a national program for rural Church advance.

Fr. Butt is at present taking a year



Rev. E. DARGAN BUTT

of rural work study at Seabury-Western Theological Seminary and Garrett Biblical Institute, Evanston, Ill. He is also teaching a course in rural Church methods, and is assisting in the pastoral theology department in directing field work of the students. Fr. Butt is well qualified for his new position, having been rector of Grace Church, Galveston, Texas; priest in charge of the rural field centered at Holy Cross Church, Valle Crucis, N. C.; and has recently been director of Franklin County rural parish, Tennessee, and lecturer on rural Church work in the School of Theology of the University of the South, Sewanee, Tenn. During this last period he also served briefly as dean of the DuBose Memorial Church Training School.

Fr. Butt has been a frequent leader in diocesan and provincial conferences and courses on rural Church work, frequently serving under assignment of the Division of Domestic Missions of the National Council. His articles on rural Church principles and methods appear regularly in the Church and secular press. He holds his three-year certificate from the Town-Country Leadership School of the College of Agriculture of the University of Wisconsin.

THE MINISTRY

Conference in Evanston

Seabury-Western Theological Seminary, Evanston, Ill., was host to a conference on the ministry for college men, December 27th to 29th. The conference was sponsored by the commissions on college work of the fifth and sixth provinces. Thirty-four young men from the student bodies of 18 colleges and universities within the area of the two prov-

GROWTH OF THE CHURCH BY DIOCESES

Percentages of Increase or Decrease of Communicants, 1945-1946

Missionary districts are printed in *italics*.

INCREASE		DECREASE	
Percent	Percent	Percent	Percent
Shanghai 31.86	Utah 3.54	Washington 1.67	Long Island 3.19
Liberia 26.55	North Dakota 3.29	Easton 1.65	Erie 3.62
Dominican Republic 10.50	Minnesota 3.26	Maryland 1.62	Massachusetts 3.94
Wyoming 9.32	West Missouri 3.21	Olympia 1.54	Northern Michigan 4.92
Arizona 8.09	Colorado 3.10	Southern Ohio 1.53	Anking 46.21
Honolulu 7.43	Puerto Rico 3.08	Mississippi 1.51	
Eastern Oregon 6.73	Dallas 3.07	Milwaukee 1.50	
Salina 6.57	Delaware 2.86	South Carolina 1.43	
Florida 6.50	Kansas 2.58	Quincy 1.41	
Neada 6.34	Indianapolis 2.57	Arkansas 1.34	
South Florida 6.23	Sacramento 2.49	Connecticut 1.09	
Cuba 6.14	East Carolina 2.44	Springfield 1.05	
Northern Indiana 5.70	Pittsburgh 2.32	Spokane99	
Maine 4.94	Oklahoma 2.31	New Jersey91	
Southern Brazil 4.80	Michigan 2.28	Rochester85	
Vermont 4.49	Rhode Island 2.19	Western New York81	
Alaska 4.26	North Carolina 2.08	Southern Virginia80	
Oregon 4.18	Western Michigan 2.04	Haiti77	
Los Angeles 4.14	West Virginia 2.02	Harrisburg58	
Idaho 4.12	Iowa 1.95	Albany39	
Kentucky 4.06	New Hampshire 1.95	Missouri35	
Mexico 4.06	Bethlehem 1.94	Virginia35	
Lexington 4.03	Tennessee 1.90	Southwestern Virginia16	
New Mexico 3.74	West Texas 1.88	Eau Claire14	
Texas 3.64	Chicago 1.87	Alabama13	
San Joaquin 3.61	South Dakota 1.76	Georgia12	
Louisiana 3.57	North Texas 1.70	Ohio12	
		Fond du Lac04	

NOTE: Because of conditions due to the war, no reports are available on the number of communicants from the *European Congregations, Hankow, or the Philippine Islands.*

inces, were present to participate in the conference, to hear addresses and discussions concerning the nature and problems of the ministry, and to bombard the experts with many searching and penetrating questions. The 34 are all college students, from freshmen to seniors, from age 18 to age 27, who are potentially interested in entering the priesthood of the Church. Many of them were veterans who had taken preliminary work before the war in preparation for quite different lines of occupation; and several young men who are vaguely interested in the prospect of studying for Holy Orders but who are desirous of further understanding and guidance before they become committed to the ministerial vocation.

They had the benefit of listening to speakers and discussion leaders who represented many phases of work in the ministry: from that of the typical parish priesthood to such highly specialized fields as the episcopate and the work of the National Council. The chaplain of the conference was the Rev. Dr. Donald

G. L. Henning, headmaster of Shattuck School, Faribault, Minn. Bishop Conkling of Chicago was present part of the time, and greeted the conference on behalf of the Seabury-Western trustees. Bishop Keeler of Minnesota was the special speaker on the personal life of the minister, and was present throughout the conference as a listener and wise commentator. Bishop Emrich, Suffragan of Michigan, addressed the group on the general subject of vocation.

Among the other subjects treated were "The Ministry in the World Today," "The Parish Minister," "The Town and Country Minister," "The Overseas Minister," "Specialized Ministries," and "Preparation for the Ministry."*

One official representative was present from both the faculty and the student body of each one of the three seminaries in the provinces (Bexley, Nashotah, and Seabury-Western) to answer any questions of the college men concerning the respective theological schools.

MISSIONARIES

Fr. Gray Appointed for China

The Rev. G. Francis S. Gray has been appointed by the Overseas Department of the National Council to the Missionary District of Hankow, China. He will teach Church history in the seminary of Hua Chung University. Fr. Gray originally went to China in 1930 to work in the District of Kwangsi-Hunan. From 1934 to 1941 he was a member of the faculty of the General Theological School, Nanking.

BOOKS

Autograph Party Given

An autograph party was given for the Rev. Vincent C. Franks, rector of St. Paul's Church, Richmond, Va., at Miller and Rhodes department store, Richmond, on December 10th. The occasion was the publication of Dr. Frank's new book of sermons for the Christian year, *Top of the Mount*.

The autograph session was preceded by a luncheon at which Miss Elizabeth O'Neill was hostess.

*Among the various speakers and leaders of discussion, other than those above mentioned, were the Very Rev. Alden Drew Kelley, dean of Seabury-Western; the Rev. Stephen F. Bayne, Episcopal chaplain at Columbia University and Bishop-elect of Olympia; the Rev. Henry Robbins, of Shenendoah, Iowa; the Rev. Frank L. Titus, of the National Council's Overseas Department; the Rev. T. V. Barrett, national secretary for college work; the Rev. John S. Higgins, Gethsemane Church, Minneapolis; the Rev. Leroy Burroughs, Ames, Iowa; the Rev. Bernard W. Hummel, Edina, Minn.; the Rev. Philip McNairy, Christ Church, St. Paul; the Rev. Neville Tinker, St. Paul's Church, Chicago; the Rev. James R. McColl, Winnetka, Ill.; the Rev. John R. Stalker, Bexley Hall; and the Rev. Hewitt B. Vinnedge, Nashotah House.

AUSTRALIA

Church Rites May Be Refused

Members of the Church of England in Australia who do not worship regularly may be refused the rites of the Church, including marriage, baptism of children, and burial, according to Reuters, if recommendations now under consideration by the Rt. Rev. Reginald Charles Halse, Archbishop of Brisbane, are accepted.

The proposal was made in a report by a clergy subcommittee appointed at the Archbishop's last conference to consider Church discipline. The minimum test of attendance would be Communion three times a year, of which one would be Easter.

NEW ZEALAND

Bishop of Wellington Elected

The Rev. Reginald Herbert Owen, fellow and chaplain of Brasenose College, Oxford University, England, has been elected to and has accepted the Bishopric of Wellington, made vacant by the resignation of the Rt. Rev. H. St. Barbe Holland. Wellington is the capital city of New Zealand, and this appointment is of paramount importance to the Church in that province.

The dates of Mr. Owen's consecration and enthronement are still undetermined.

ENGLAND

Divorce Cases Mount

Concern over the large number of divorce cases, especially of former service men and women, was expressed by Lord Jowitt, Lord Chancellor of England, during a recent debate in the House of Lords. He estimated that this year's cases will number 38,000.

The Archbishop of Canterbury, Dr. Fisher, told the House that one reason why divorces are increasing is that civil marriage ceremonies lack appropriate atmosphere and surroundings and fail to make clear that "marriage is a life-long contract." He said the service is "startlingly brief, taking only three minutes and concluded in two sentences." [RNS]

ACU CYCLE OF PRAYER

January

15. St. Mark's, Augusta, Maine
16. Christ Church Cathedral, New Orleans
17. Ascension, Atlantic City, N. J.
18. SS. Augustine and Martin, Boston
19. St. Simon's, Croom, Md.
20. Our Saviour, Atlanta, Ga.
21. Grace, Sheboygan, Wis.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of publication, 744 North Fourth St., Milwaukee 3, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publishers and the accounts are audited annually by a Certified Public Accountant.

CARE for Old Catholics

Previously acknowledged	\$2,317.42
Anonymous	50.00
St. George's School, Newport, R. I.	50.00
Anonymous	25.00
Frederick W. Preston, M.D.	20.00
Mr. and Mrs. W. C. Sanders	20.00
Mrs. Godfrey M. Brinley	10.00
Louis Hoover	10.00
Robert Wilson Howell	10.00
Mrs. O. L. Kirklin	10.00
Dr. John Miner	10.00
St. John's Church School, Toledo, Oreg.	10.00
Daughters of the King, Trinity Cathedral, Davenport, Iowa	5.00
L. E. W.	2.00
	\$2,549.42

Old Catholic Relief

Previously acknowledged	\$ 885.65
Mr. and Mrs. W. C. Sanders	20.00
An Anglican Catholic	10.00
Anonymous	10.00
A Sister	10.00
St. James' Church School, Griggsville, Ill.	5.00
Mrs. K. P. A. Taylor	5.00
	\$ 945.65

European Children

Previously acknowledged	\$3,723.52
E. A. W. (for babies)	20.00
A Junior High School in Seattle	10.00
Rev. H. Ralph Higgins	7.50
	\$3,761.02

China Relief

Capt. and Mrs. Albert Sayers	\$ 10.00
Mrs. K. P. A. Taylor	5.00
	\$ 15.00

Let Us Go Forward

THE *Christian Century*, in its issue of December 25, 1946, has as its editorial leader "A Letter to Charles P. Taft." Addressing Mr. Taft as the first lay president of the Federal Council of Churches, the editor calls upon him to exercise a new kind of leadership at a critical point in the development of coöperative relationships among the Christian communions that make up the membership of the Council. During the coming biennium, says the editor, "it is our opinion that this development will take a decisive turn, moving either in the direction of further coöperation or away from the gains that have already been made."

To a considerable extent, we agree with the diagnosis of the *Christian Century*, and we share its hope for extension of the principles of coöperation among the historic non-Roman Churches that make up the membership of the Federal Council. The merging of eight interdenominational bodies, of which the Federal Council is one, into a unified federal agency of coöperative Christianity is a long step in that direction. The Episcopal Church, through its General Convention, has given full approval to this move, and, despite some opposition in some of the more evangelical Churches, it seems certain to be achieved in due time. The question is whether the combined agency, to be known as the National Council of Churches, will really be an effective one in the many fields in which its influence will be brought to bear.

But the enlargement of interdenominational coöperation depends to a considerable extent upon the realization of both the possibilities and the limitations of federal coöperation. Neither the Federal Council nor the proposed National Council of Churches is, or should attempt to be, anything like a super-Church. We cannot subscribe to the theory, which seems to be implicit in the *Christian Century* editorial, that it does not make much difference what we believe, so long as "Protestantism" presents a united front. For one thing, we believe that the Federal (or National) Council should transcend the limitations of Protestantism. Already it numbers among some of its most enthusiastic supporters both Anglo-Catholics and members of Eastern Orthodox communions. It is not going to retain their enthusiasm if it reverts to the pan-Protestantism of a generation ago.

It is on the level of "comity," both at home and in the mission field, that this difference is most acute. If it does not make any difference whether one is an Episcopalian, or a Methodist, or a Baptist, then there is no sense in limiting coöperation at all. Why not have "union now," abandoning sectarianism entirely and uniting into a super-denomination based only up-

on the broad principles of the Fatherhood of God and the brotherhood of man?

The fact is that it *does* make a good deal of difference. Some of our denominational brethren are fond of criticizing the Episcopal Church for establishing parishes or missions in communities that already have a Baptist or Methodist or interdenominational community church. But suppose the shoe were on the other foot. Would these doughty Protestants refrain from establishing a new church in that community if they had only an Episcopal or an Eastern Orthodox church to attend there — even though both belonged to member-Churches of the Federal Council? We know that this has not been the case in at least one community.

Divided Protestantism has notably failed to make headway against the growing materialism and secularism of American life. There is no indication that the erasure of denominational lines in a pan-Protestantism based upon vague generalities would have any better success. We, Christians of all communions, need more faith and stronger convictions; not less faith and weaker ones.

So far as the Episcopal Church is concerned, we cannot agree to turn our people over to Churches that would deprive them of their sacraments, their liturgy, and other essential elements of their Church life, or that would cut them off from fellowship with the rest of the Church, in the interests of a lesser loyalty under the misleading name of "comity." To do so would be to be unfaithful to the stewardship, whereby we are called upon to uphold the Catholic Faith and order, "as this Church hath received the same."

The *Christian Century* is on firmer ground when it observes: "A merger of interchurch agencies will have little effect unless the denominations are prepared to confront their responsibility for the character of American and world society in far more realistic terms than they have yet done. The attitudes of people in high places have got to undergo radical change. There is entirely too much complacency within the leadership of the Churches. Too few people at the top recognize the desperate nature of the struggle between free Christianity and paganism, in this country and in the world. Too many harbor the illusion that we have limitless time in which to meet the crisis of the present hour."

We need a redefinition of the issues, and a new call to arms for the Christian faith. The active rivals to Christianity are no longer Buddhism, Hinduism, and the other world religions. The issues are not primarily between the various denominations, or even

between Catholicism and Protestantism. The primary issue is between Christianity and a militant, diabolical materialism. In whatever guise it may raise its head — the guise of Fascism, of Communism, of secularism, or of what some have called scientism, this is the great enemy of the Christian faith.

And if Christianity is to be effective against this common enemy, it must present a common Christian front — Catholic and Protestant, Liberal and Orthodox. The Federal Council is of the greatest value in articulating this common front, particularly in the social and economic spheres. It is at this point that it becomes least sectarian and most ecumenical, and it is at this point that its effectiveness can and should be greatly strengthened.

We hope the *Christian Century* is right in appealing from the pulpit to the pew in this respect. We should like to be able to echo its charge to Mr. Taft: "Do not fail to trust your own knowledge of what the man and the woman in the pew have longed for, lo these many years." But we see few signs to indicate that the pew is any more keenly aware of the social and ethical implications of the Christian faith than the pulpit.

In the long run, it is neither to the pulpit nor to the pew that we must appeal for guidance. It is to the altar, where man meets God face to face. Both the clergy and the laity need to turn more and more

to that source of guidance and of strength; and to go out from the altar into the world, to face its manifold problems in the perspective of the altar and with the strength of the Divine Presence.

In our own Church, we have a great and challenging opportunity to go forward. We have a new Presiding Bishop, and new leadership in many areas of the Church's life. There is, we believe, a strong undercurrent in the Church's life, stirring up the old lethargy and complacency. There is a new willingness to follow the guidance of the Holy Spirit, withersoever He may lead. There is a new awareness of the relevance of our faith to contemporary life, and of its importance for the solution of worldly problems.

Let us go forward all along the line. Let us increase the measure of our coöperation with Christians of other names wherever we can do so to strengthen our common cause against our common enemies — the world, the flesh, and the devil. Let us make our own Church stronger and more effective, at home and abroad. Let us deepen our own spiritual lives, through prayer and study and meditation, and through better and more frequent communions.

This is a task for each one of us. We can't leave it to the Presiding Bishop, or to the president of the Federal Council. We can't leave it to our bishop or our rector. It must begin within the heart of each one of us.

Theological Education Sunday

January 26th

At the request of the Joint Commission on Theological Education, I have designated the Third Sunday after the Epiphany, January 26, 1947, as Theological Education Sunday.

This Sunday I hope will be the occasion for addresses in every Church upon the subject of the importance of the work of our Theological Seminaries, and furthermore that in every parish there will be given an opportunity for the people of the Church to give financial support to the Seminaries.

There are many causes which at first seem more imperative. But I doubt if this be true. To a very large extent the character of the Church is determined by the quality of the clergy.

Without trained and consecrated spiritual leaders the Church cannot meet the necessities of the times. This points straight to the Seminaries and their need of adequate support.

I hope, therefore, that on this designated Sunday, there will be a ready and genuine response.

Henry Knox Sherrill,
Presiding Bishop

BERKELEY DIVINITY SCHOOL, NEW HAVEN, CONN.; BEXLEY HALL, GAMBIER, OHIO; BISHOP PAYNE DIVINITY SCHOOL, PETERSBURG, VA.; CHURCH DIVINITY SCHOOL OF THE PACIFIC, BERKELEY, CALIF.; DIVINITY SCHOOL OF THE PROTESTANT EPISCOPAL CHURCH IN PHILADELPHIA; EPISCOPAL THEOLOGICAL SCHOOL, CAMBRIDGE, MASS.; THE GENERAL THEOLOGICAL SEMINARY, NEW YORK CITY; NASHOTAH HOUSE, NASHOTAH, WIS.; SCHOOL OF THEOLOGY OF THE UNIVERSITY OF THE SOUTH, SEWANEE, TENN.; SEABURY-WESTERN THEOLOGICAL SEMINARY, EVANSTON, ILL.; VIRGINIA THEOLOGICAL SEMINARY, ALEXANDRIA, VA.

A Week of Prayer for Christian Unity

Worldwide Observance, January 18th to 25th

By the Rev. Louis A. Haselmayer, Ph.D.

Chairman, American Church Union Week of Prayer*

THE 20th century has seen the growth of supranationalism and a desire for visible unity among the sundered sections of divided Christendom. This desire has taken different forms in the various parts of the world and among the many bodies of organized Christianity. The growth of the ecumenical movement in the non-Roman world has been revealed in the World Missionary Conference at Edinburgh in 1910, the Conferences on Life and Work in Stockholm in 1925 and Oxford in 1937, the formation of the World Student Christian Federation and the World Council of Churches, and the work of the Continuation Committee of the World Conference on Faith and Order.

Far more definite steps toward organic union have been seen in the establishment of intercommunion between the Anglican Church and the Old Catholic Communion and between the Episcopal Church in the United States and the Polish National Catholic Church, the growing closer relationships between Anglicanism and Orthodoxy, and the formal union of several Protestant denominations in the United States and Canada. Discussions of the possibilities of organic union have been explored to some degree in the Malines Conversations of the 1920's between Anglicans and Roman Catholics; and more fully between the provinces of the Anglican Communion in England, Canada, the United States, South India, Australia, and New Zealand with sundry Protestant bodies. The time is not ripe for the fulfilment of all these manifold activities, but they are symptomatic of a widespread conviction that visible unity is a goal to be held before all practicing Christians.

FACTS ABOUT UNITY

These gatherings and discussions have brought to light common sympathies, mutual ignorance of ecclesiastical and doctrinal traditions, and the essential barriers of faith and order. The results have impressed the thinking Christian with three fundamental facts about Christian unity.

(1.) Christian unity is the will of God. Disunion and schism are sinful. It

*The American Church Union cannot reach every Christian through its membership and mailing list. But it is ready to supply devotional material for this work of prayer to any who request it. All requests should be addressed to The Chairman, Week of Prayer for Christian Unity, 2101 65th Ave., Philadelphia, Pa.

cannot be the will of our Lord, who prayed "that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us," that Christendom should be fragmented.

(2.) Christian unity is real unity of faith and order. It is not a mere federation of disparate and conflicting traditions. Any form of reunion of separated Christians which is not a unity of doctrinal accord is not a step toward visible unity, but an additional means of producing future schism and discord. Agreement for agreement's sake is not the way to visible unity. Any legislative action which destroys or impairs rather than preserves and strengthens any essential of the continuity of historic Christendom is as sinful as disunion itself.

(3.) Christian unity can be attained only as penitence for disunion exists in the souls of Christians. Study of mutual differences, explorations of ways and means, will only bear fruit if they spring from a devotional consecration to the idea of visible unity. The motive must be the true fulfilment of our Lord's will in the light of His teaching and commission and not the satisfying of economic and strategic expedients of world evangelism. It must be a living reality of the spiritual life. Prayer alone will

reveal the way, not mere human discussion groups. As Christians pray earnestly for visible unity, God will indicate the ways and means. In a moving appeal for a week of prayer for unity in 1939, the superiors of the English Religious Communities for men made this profound utterance: "We believe that as the prayer of all Christians becomes unanimous with that of Christ, in whom alone is unity, God will hear the voice of His Son resounding throughout the broken ranks of Christendom, and by ways beyond our present power to discern, will restore its visible unity."

UNIVERSAL PRAYER

The prayer of Christians for visible unity should be frequent and ardent. To achieve its end, however, it should be universal and corporate. For 38 years some have observed a Week of Prayer for the visible unity of Christendom. In 1908 in England, a group of Anglicans set aside the week of January 18th to 25th, calling it the Church Unity Octave. The intention of this observance was limited to the healing of the Anglican-Roman breach with a full dogmatic acceptance of the Roman claims. As such, its observance was limited only to a small group of Anglicans and was regarded

THE AMERICAN CHURCH UNION, INC.

A WEEK OF PRAYER FOR CHRISTIAN UNITY

January 18th to January 25th

INTENTIONS

- 1st Day—A greater zeal for the visible unity of the Holy Catholic Church.
- 2d Day—The healing of the schism between the Roman obedience and the rest of Christendom.
- 3d Day—The healing of the schism between Eastern and Western Christendom.
- 4th Day—The healing of the breach between the Catholic Church and the Protestant denominations.
- 5th Day—The guidance of God for all World Councils and Conferences of divided Christendom, and upon all organizations working for Christian unity.
- 6th Day—The blessing of God upon the Pope, Patriarchs, Metropolitans, Archbishops, Bishops, and other clergy of Christendom.
- 7th Day—The conversion of the Jews to Christendom.
- 8th Day—The conversion of the heathen to Christendom.

It is suggested that one or more of the following prayers, with *Our Father*, be said after the Liturgy each day:

✓ Behold how good and joyful a thing it is
R Brethren, to dwell together in unity.
The collect for SS. Simon and Jude [Prayer Book, page 254].

✓ Other sheep have I which are not of this fold.

R There shall be one fold and one Shepherd.

O ALMIGHTY GOD, the Father of our Lord Jesus Christ, who hast given him to be Head over all things to the Church which is his Body; Grant, we beseech thee, that our prayers may be accepted for the furtherance of unity in thy Holy Church according to the will of the same, thy Son Jesus Christ our Lord, who liveth and reigneth with thee in the unity of the same Holy Spirit ever one God, world without end. *Amen.*

✓ O pray for the peace of Jerusalem.

R They shall prosper that love thee.
First collect on page 49, the Prayer Book.

✓ Not by might nor by power.

R But by my Spirit, saith the Lord of Hosts.
ALMIGHTY GOD, whose blessed Son was manifested that he might bring together in one flock all the elect people of God, mercifully grant the guidance of thy Holy Spirit to all who pray and labor for the visible unity of those who have been baptized in the Name of the Trinity in Unity; and at the intercession of the blessed Mother of God and all the Saints who have been the light of the world both in the East and in the West, bring near the time when, with one spirit and one mouth, thy Church may serve thee in peace and love, through Christ our Lord. *Amen.*

with suspicion by others. The Church Unity Octave was taken up by Roman Catholics on the Continent, as well as by some Calvinists, Lutherans, and Orthodox. It spread to the United States and was observed here with the special intention.

After the first World War, a period of prayer for unity on a wider theological basis and including all the ranks of Christians was sponsored by Anglicans through the work of the English Church Union and the American Church Union. In order to distinguish this plan, it was set for the 10 days between the feasts of the Ascension and Whitsunday. This Novena for Reunion, held on the anniversary of the first Christian novena in the Upper Room, was more widely practiced among Anglicans in the United States and England. In 1920, the Ascensiontide novena was sponsored by the Faith and Order Movement of the World Conference. Here was a confusion of intercession paralleling the confusion of division of Christendom. For the two observances only intensified differences as two sections of Christendom prayed for unity at different times.

The January Octave, under the influence of Belgian Roman Catholics led by the Abbé Couturier, was released from any specific reference to the dogmatic claims of the Papal See. A call was issued to all Christians to enter this period of prayer for Christian unity with no special intentions which would involve any sacrifice of principle. The call met a great response and the Week of Prayer is being observed by Roman Catholics, Eastern Orthodox, Calvinists, and Lutherans in France, Germany, Rumania, Sweden, Norway, Greece, Poland, Latvia, Hungary, and Manchuria. The work has been given great devotional support from the continual contemplative prayer for unity offered by the Belgian Trappist Monks of Unity of Chevotogne, whose chief dedication is reparation and prayer for unity.

As a result of this new movement, Anglican leaders in the late years of the 1930's issued a call to the observance of a Universal Week of Prayer from January 18th to 25th. In 1939 the superiors of the men's Religious Communities in England sent out a moving joint appeal, and established a secretariat to handle devotional material and publicity. The English Church Union accepted this call and transferred its observance to the January period. In 1941 the Continuation Committee of the World Conference on Faith and Order, representing almost every non-Roman communion, accepted this change and proposed devotions for the same period. In the United States the American Church Union has clung to the old Ascensiontide period and has left the January period entirely to those Anglicans who belong to the Church Unity Octave. But with the rest

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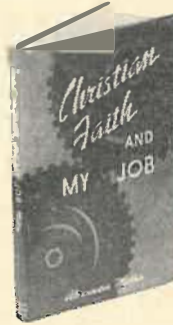
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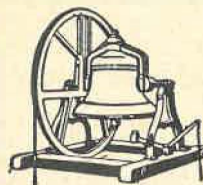
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of Anglicanism and most of the European non-Roman world making use of a week of prayer in January, the American Church Union has decided to accept the change of date, and urge the Church to pray along with all the other broken ranks of Christendom for the visible unity of the Body of Christ: a Week of Prayer for Christian Unity, January 18th-January 25th.

INTERCESSION FOR GUIDANCE

It is a summons to prayer among our clergy and laity along with our fellow Christians in the Roman Catholic, Orthodox, and Protestant Communions. It is a work of intercession for the visible unity of all of divided Christendom, yet it involves no sacrifice of any essential principle. It seeks from God an answer to the earnest desire that "all may be one," and proposes no specific plan or scheme for divine approbation. It presents all human aspirations to God for divine clarification and guidance.

The American Church Union has prepared an intercession leaflet reproduced herewith, with intentions for each day of the week to be offered at the altar and made the subject of private intercession. The leaflet also provides suitable devotions to be used in connection with these intentions. The devotional material of the various organizations sponsoring the Week of Prayer has been studied to make certain that the intentions are those which have the most universal observance. The devotions have been chosen from the same point of view, with the added aim of keeping them as closely as possible within our own Anglican liturgical tradition. The Book of Common Prayer collects for unity and the feast of SS. Simon and Jude have been used by almost every other organization and are likewise used here. We can pray for the visible unity of Christendom and still do it within the limits of our own dogmatic principles and our liturgical tradition.

COMING EVENTS

January

14. Installation of Bishop Sherrill of Massachusetts as Presiding Bishop, Washington.
16. Annual Meeting, the Anglican Society, St. Stephen's Church, New York City.

DIOCESAN AND DISTRICT CONVENTIONS

- 17-19. Mexico, Mexico City.
- 19-21. West Texas, Corpus Christi.
21. Pittsburgh, Pittsburgh; Upper South Carolina, Columbia.
- 21-23. Mississippi, Vicksburg; Tennessee, Nashville.
22. Louisiana, Hammond.
- 22-23. Arkansas, Helena; Dallas, Corsicana; Los Angeles, Los Angeles; Oklahoma, Lawton; San Joaquin, Fresno.
- 22-24. Alabama, Birmingham.
- 26-28. Texas, Beaumont; Utah, Salt Lake City.
28. Eau Claire, Eau Claire; Ohio, Cleveland; New York (special convention to elect a bishop), New York.
- 28-29. Western Michigan, Grand Rapids.
29. Michigan, Detroit.
- 29-31. Florida, St. Augustine.
- 30-31. Haiti, Port au Prince.

DIOCESAN

NEW YORK

Bishop Manning Preaches Last Time as Diocesan

Notwithstanding a storm of rain, sleet, snow, and wind which began early on the morning of Sunday, December 29th, the Cathedral of St. John the Divine, New York City, had a large congregation for the final service and sermon of Bishop Manning as diocesan. The Rev. James Green, canon precentor, was the celebrant; the Rev. James H. Morgan was the epistoler; and the Rev. Dr. Thomas A. Sparks the gospeler. Bishop Gilbert, Suffragan of New York, assisted. Bishop Manning preached and offered the closing prayers and pronounced the benediction.

Taking for his text I Corinthians 17: 13, "Watch ye, stand fast in the faith, quit you like men, be strong," Bishop Manning said:

"Today I speak to you from the pulpit of this cathedral for the last time as Bishop of this diocese. I need not say what this means to me, but I give thanks to God for His mercy and goodness during these years, and as I lay down my work as chief pastor I give thanks especially that among the various groups and schools of thought which rightly have place in our great diocesan family, there is so truly the spirit of mutual confidence and brotherliness in Christ. My work as your Bishop is to end, but my fellowship with you will not end, and it will be my most earnest desire to be of whatever service may be in my power to the Church, to the diocese, and to this great cosmopolitan city in which I have lived and worked for nearly half a century."

"This is a time when, above all else, mankind needs clear, guiding, spiritual, and moral principles; but, instead of this, it is a time of tragic spiritual and moral uncertainty and confusion. . . . In time past men did what was wrong, but they knew they were doing wrong; today, they deny that it is wrong, and deny that there is any supreme law that is binding upon all men. In our lowered standards of moral integrity and personal responsibility; in the disruptive and often selfish struggles in our industrial life; in the racial prejudices and discriminations which belie our ideals of brotherhood; in the weakened sense of the sacredness of promises and contracts, including the promise made between husband and wife in marriage; in the open contempt for the Christian standard of sexual morality and decency shown in much of our current literature and our theatre—we see the results of that false and evil philosophy which teaches that there is no divine moral law, and of the fact that today 40% of our total population, or some 50 million people in this land, are without religious affiliation. . . .

"We are giving thanks for the organization of the United Nations, and we pray

Know Your Church, and Then Do Something About It

We wonder how many of you, both priests and lay-folk, have heard of that grand new idea which is just beginning to spring up in The Episcopal Church. It is in its infancy right now, but it can assume adult proportions if many of our parish priests will assume the leadership in it (it is always SO embarrassing to priests when lay-folk have to take the initiative) and get to work at it.

The plan simply is this—the Rector calls around him ten of his most devoted and interested people, and over a three week period, he gives them an intensive refresher course in the history, the faith and the practice of Our Church, and its application to modern lives and living. At the end of these three weeks, each of these ten good souls dig up groups of five people reasonably interested in The Church and they give them the same refresher course. That makes sixty people involved so far. Then these fifty who have completed their course, and who by this time, if properly inspired, are raring to go, are given a list of all those many lapsed confirmees who have accumulated into a sadly large list over the past five or ten years. With their enthusiasm and refreshed knowledge, and the proper answers to most of the stock arguments and objections of the lapsed, a real fight to reclaim Jesus' Own sheep is begun and maintained until the lapsed ones either utterly repudiate their Lord and their Church, or else give suitable reasons for their defection.

Lapsed communicants represent one of the major problems of The Episcopal Church today, and practically nothing is being done about it, and nothing is generally done, either, about ever removing them from church rolls, even

after years of absence. Such a practice, carrying dead wood, would not be considered honest in the cold, hard, and too frequently pagan business world, where professional auditors would demand their being written off, like all dead accounts are. Cannot The Church be as honest as business men, many of whom make no profession of religion?

We in The Church simply plug a long each year and endeavor to make up the defections by new confirmation classes, and then, after a while, they too start sagging, and still nothing is done about it. We either are letting people be confirmed entirely too easily without being rooted and grounded in The Faith, or else our parishes do not have what it takes in leadership or guidance, that something isn't done to follow up their new members. Some parishes are so slack, honestly, that they do not even give the newly confirmed boxes of envelopes with which to properly begin their Christian lives in the way of regular and consistent giving. Sad stuff, that, isn't it? But there it is.

Others, starting off from these refresher groups, can take on new teaching groups on Sundays, for men or women, both young and older, and through these, unlimited outsiders can be reached. We personally KNOW, for through God's help, we've done it—and so can you.

Do you have gumption enough left to try this new plan, and elaborate upon it as much as you wish, and become personal evangelists for Christ and His Holy Catholic Church, or have you become what is known as simply a petrified "churchman." You can be a "churchman" you know, and still be a pitifully poor Christian. Which are you?

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that it may have much success; but we know that neither the United Nations nor any human agency is sufficient to meet the present need of the world. The one hope for this one world is that men and nations shall awaken to belief in the Living God, 'the Father Almighty, maker of heaven and earth,' and in His sovereign law of truth and righteousness.

"And there is one power, and one only, which can bring this to pass; one power, and one only, which can bring righteousness and brotherhood and peace to this world: the power of Jesus Christ, the Son of God and the Saviour of all mankind. Where is there any other man who can speak to the souls of men of all races, all times, and all lands, as Jesus Christ does? Where is there any other who can change the hearts and lives of men and bring this world to God? . . .

"My word today to this diocese and to our whole Church, and to all whom my voice can reach is: Hold faithfully to the divinely-given truths and teachings of the Prayer Book. A greater or less degree of ritual is unimportant, but the principles of the Prayer Book are the principles of the Gospel itself. . . . Hold faithfully to the Prayer Book because it gives you the faith, the sacraments, and the apostolic ministry, as these have come down through all the continuous life of the Holy Catholic Church in this world from the Apostles' time. Hold faithfully to the Prayer Book because its truths and teachings, its holy worship, its divinely-given means of grace, bring you face to face with Christ and with God. Hold faithfully to the truths and teachings of the Prayer Book for so you will find the grace and strength that you need, and so you will help to uphold and spread the power of the Lord Jesus Christ in this world.

"My prayer for you in this diocese is that, in this day of a wholly new world situation, this day of deep spiritual and moral world need, you may do your part as true and loyal and faithful Christians, loyal to the faith, loyal to the Holy Catholic Church which gives you the faith, and so loyal to the Lord Jesus Himself: 'God over all, blessed forever,' in whom we put our trust, for this life and for eternity."

The people were deeply moved by the sermon. A great many of them lingered in the cathedral at the end of the service, for private devotions.

MICHIGAN

Fire Destroys Old Church

At 3:30 AM December 4th fire destroyed St. Thomas' Church, Trenton, Mich., the oldest Episcopal church in metropolitan Detroit. The church was built in 1843; the timbers were hand-hewn logs. Although the church was destroyed, only part of the parish hall was damaged. Members of the congregation labored to keep the water from the fire hoses off the floor of the parish hall, and they fitted the dining room to be used as a temporary church. On the

afternoon of the fire a sign which read "Services as usual" was placed over the church's bulletin board, and such services have been carried on without interruption.

The vestry has started a building fund campaign, seeking to raise \$60,000 to build the first unit of the new church as soon as possible. The Rev. G. Clare Backhurst is the rector of the parish.

OHIO

Bishop on Advisory Staff

Bishop Tucker of Ohio has recently been appointed a member of the editorial advisory staff of *Church Management*. The appointment was announced by Dr. William H. Leach, publisher of the

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DIOCESAN

periodical. The Bishop takes the place of the Rev. Everett Moore Baker of the First Unitarian Church in Cleveland, who left January 1st to become dean of students at the Massachusetts Institute of Technology.

QUINCY

Attendance Good at Christmas

All the parishes in the diocese of Quincy have reported a good attendance at Christmas services. The weather was mild throughout the area, and St. Paul's, Peoria; Trinity, Rock Island; the cathedral in Quincy; Grace Church, Galesburg; Christ Church, Moline, Ill., and other parishes had a record number of communions and all-time highs in offerings.

Services were held in all country and mission churches, and full congregations were reported.

NEWARK

Memorial Gifts Clear Church Debt

On St. Thomas' Day, December 21st, Bishop Washburn of Newark consecrated Trinity Church, Cliffside Park, N. J., of which the Rev. Richard P. Pressey had been rector for 20 years prior to his death on November 5th of last year. Fr. Pressey had labored untiringly to lift from the parish its very heavy mortgage indebtedness, and gifts received after the rector's death made possible the consecration at this time.

Other parishes in the diocese of Newark which have recently been cleared of indebtedness are Christ Church, Totowa; St. Peter's, Washington; and Holy Trinity, West Orange.

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ANNOUNCEMENTS

Meeting

THE ANGLICAN SOCIETY (American Branch). The annual meeting will be held at St. Stephen's Church, W. 69th St., New York, on January 16th, 1947. 5:00 P.M. Evensong. 5:30 P.M. The Annual Meeting—reports and elections. 7:00 P.M. The Annual Dinner in St. Stephen's Parish Hall. The speakers, the Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany, and the Rev. Dr. W. H. Dunphy, Rector of St. Mark's, Philadelphia. The dinner costs \$1.25 a plate. Apply to the Rev. Dr. J. Wilson Sutton, 1 West 72nd St., New York. All cordially invited.

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THE BIBLE SPEAKS. By Francis Carr Stifter. New York: Duell, Sloan, and Pearce, 1946. Pp. 143. \$2.

The author, who is secretary of public relations for the American Bible Society, has given us an up-to-date, convincing, and interesting apologetic for the ecumenical activities of the Bible societies.

The book has five main sections: "To Individuals"; "In War and Peace"; "To All Sorts and Conditions of People"; "To the Nations"; and "Through Various Channels." For the first time in history the Bible is within reach of nine-tenths of humankind; and for the first time in human history there is a worldwide desire for literacy. These two facts tied together make it imperative that the one Book that speaks in love's universal language be placed in the hands of every man. The aim of the book is "to keep the reader looking at men, watching their faces while they listen to the one voice in the world which cannot be silenced."

The proof-reading could have been better, and the book deserves an improved format. The clergyman who reads the little volume with homiletical antennae extended will receive his reward.

JOHN HIGGINS.

Homiletic Yardstick

THE PREACHING MINISTRY TODAY. By Rolland W. Schloerb. New York: Harpers. Pp. 113. \$1.25.

A very excellent and thoughtful little book on the aims and purpose of preaching which should be read by every preacher at least once a year as a yardstick for determining his preaching as true and effective. After reading this analysis of preaching, the reader will think twice before he presents his next sermon to his congregation.

The author is very sympathetic with the many and great difficulties which present themselves to the occupant of a pulpit today, and gives courage to surmount them through clear and forceful thinking.

He has divided his treatment of the subject into five sections: "Ultimate Goals and Immediate Hazards," "Preaching as the Proclamation of News," "Preaching as the Communication of Insight," "Preaching as a Summons to Action," "Preaching as a Pastoral Function."

It is a book to be placed on the "required list" of seminaries, and one which would be an excellent present for your rector—no offense guaranteed!

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MUSIC

CHOIRMASTERS! "A List of Service Music and Anthems." 36 pp. Carefully graded. 50c per copy. "The Hymnal, 1940." Comment on text and music. 50c per copy. Address Miss Roma E. Angel, Sec'y Music Commission Episcopal Diocese Pa., 7808 York Road, Elkins Park 17, Pa.

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WANTED—Curate-organist, Anglo-Catholic parish. Reply Box W-3173, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

ORGANIST-CHOIRMASTER desires position. Young man, energetic, 29 years old. Good references. Sound Churchman. Boy or mixed choir. Reply Box C-3177, The Living Church, Milwaukee 3, Wis.

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RETREAT FOR CLERGY: DeKoven, Racine. February 3 to 6 inc. Write Rev. R. D. Vinter, La Crosse, Wis., for information and registration.

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CORRESPONDENCE invited from Priests, single, over 60, having modest means, interested to form a Community, not monastic, for home and fellowship. Reply Box P-3176, The Living Church, Milwaukee 3, Wis.

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DEATHS

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

Etta Smith Laffin

Mrs. Herbert N. Laffin, one of the leading Churchwomen of the diocese of Milwaukee, died December 20th in Milwaukee. She was 73 years old.

Born Etta Smith in Mineral Point, Wis., on September 1, 1873, she was the daughter of John Montgomery Smith and Jane (Sweet). She was a direct descendant of the Rev. Dr. William Smith, first president of the House of Deputies, founder with Benjamin Franklin of the University of Pennsylvania, teacher of Bishop White, and chairman of the committee for the first American Prayer Book.

After graduation from the University of Wisconsin in 1894, she married Herbert N. Laffin in Mineral Point. They moved to Milwaukee in the following year, and have lived there ever since.

Mrs. Laffin was a past president of the College Women's Club of Milwaukee, of the diocesan Woman's Auxiliary, and of the board of managers of St. John's Home. She was active in the work of St. Mark's parish and had served several times as a delegate to the Woman's Auxiliary triennial.

Funeral services were held at St. Mark's Church, Milwaukee, on December 23d. There was a Requiem in the morning, at which the Rev. Killian Stimpson, rector, was the celebrant. The Burial office was said in the afternoon, at which Bishop Ivins of Milwaukee and Fr. Stimpson officiated. Burial was in Forest Home Cemetery, Milwaukee.

Survivors besides her husband include two children, John Montgomery Laffin and Mrs. Helen Laffin Linley; and four grandchildren, the Rev. Herbert Linley, Frederick Linley, John Linley, and Charles Laffin.

Florence S. Sullivan

Miss Florence S. Sullivan, 77, a prominent Churchwoman of the diocese of New York, died on December 29th at her home in New York. The funeral was held in St. Thomas' Church on January 2d. She is survived by a brother, Leonard Sullivan.

Miss Sullivan was a niece of the late Bishop Leonard of Ohio and, after the death of his wife, she often acted as his hostess in Cleveland. An active member of the New York diocesan branch of the Woman's Auxiliary, she served as a vice-president and filled out a term as president. One of her special interests was the Church Army, of which she was a trustee. The notice of her funeral contained the request that flowers be omitted and added that contributions to the Church Army would be appreciated in

DEATHS

their place. She was herself a generous contributor to the Church Army and other activities of the Church.

A member of St. Thomas' Church, she spent her summers at Huntington, Long Island, where she attended St.

John's. She concerned herself with the community affairs of that town and gave a doctors' room to the Huntington Hospital in memory of her ancestor, Thomas Powell, one of the original trustees of the town.

CHANGES

Appointments Accepted

The Rev. Thomas C. Bloomfield, formerly rector of St. Mark's, Jonesboro, Ark., became assistant at St. Andrew's, Louisville, Ky., January 1st. Address: 1280 Everett Ave., Louisville 4, Ky.

The Rev. Robert B. Cope, formerly curate of Trinity, Aurora, Ill., becomes curate of St. Luke's, Germantown, Philadelphia, January 12th. Address: 5411 Germantown Ave., Germantown, Philadelphia, Pa.

The Rev. Edmund L. Malone, Jr., formerly rector of Holy Cross, Houston, Texas, became curate at Good Shepherd, Wichita Falls, Texas, January 1st. Address: Church of the Good Shepherd, 1107 7th St., Wichita Falls, Texas.

The Rev. de Saussure Parker Moore, formerly assistant at St. John's, Savannah, Ga., will become priest in charge of St. Alban's, Kingstree, S. C., February 1st, and may be addressed there after that date.

The Rev. George William Robinson II, formerly rector of St. Paul's, Owatonna, Minn., became

assistant at Christ Church, Waukegan, Ill., January 1st, and may be addressed there.

Military Service

Separations

The Very Rev. Charles R. Allen, formerly a chaplain in the Navy, became dean of the Cathedral of Our Merciful Saviour, Faribault, Minn., on November 1st, and was instituted on December 8th.

Changes of Address

The Rev. J. Wilson Hunter has moved from 345 Terrell Road to 320 Park Hill Drive, San Antonio 1, Texas.

Ordinations

Priests

Chicago: The Rev. Gowan H. Williams was ordained priest by Bishop Conkling of Chicago in St. Mark's, Glen Ellyn, Ill., on December 21st. He was presented by the Rev. Gowan C. Williams, and the sermon was by the Rev. John Scambler. Fr.

Williams is curate at St. Peter's, Chicago. Address: 621 Belmont Ave., Chicago, Ill.

The Rev. Delbert W. Tildesley was ordained priest on December 22d by Bishop Randall, Suffragan of Chicago, in St. Matthew's, Evanston, Ill. He was presented by the Rev. John Heuss, and the Rev. Paul Kramer was the preacher. Fr. Tildesley is curate at St. Matthew's. Address: 2421 Hartrey, Evanston, Ill.

The Rev. James C. Holt was ordained priest by Bishop Conkling of Chicago in St. Paul's, Chicago, on December 29th. He was presented by the Rev. H. N. Tinker, and the Rev. Harold Holt preached the sermon. Fr. James Holt is curate of St. Paul's, Chicago. Address: 4945 Dorchester, Chicago, Ill.

The Rev. Armen Jorjorian was ordained priest by Bishop Randall, Suffragan of Chicago, on December 29th at St. Augustine's, Wilmette, Ill. He was presented by the Rev. J. Rodger McColl, and the sermon was by the Rev. Chandler W. Sterling. Fr. Jorjorian is to continue graduate work at Union Theological Seminary and be chaplain at St. Christopher's School, Dobbs Ferry, N. Y., where he may be addressed.

Michigan: The Rev. John Marshall Shufelt was ordained priest by Bishop Creighton of Michigan on December 16th in St. Andrew's, Ann Arbor, Mich. He was presented by Bishop Emrich, Suffragan of Michigan, and the Rev. Henry Lewis was the preacher. Mr. Shufelt is curate at St. Andrew's, Ann Arbor, and may be addressed there.

Minnesota: The Rev. E. Vincent Anderson, the Rev. Joseph T. Boulet, the Rev. Leslie Delbert Hallett, and the Rev. Bernard G. Miars, Jr., were ordained to the priesthood by Bishop Keefer of Minnesota in St. Mark's Cathedral, Minneapolis, on December 21st. The Rev. T. J. Finlay was the preacher. Mr. Anderson was presented by the Rev. P. F. McNairy and is to be rector of Ascen-



CHURCH SERVICES



BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun 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
5749 Kenmore Avenue
Sun 8, 9:30 and 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 AND ALL ANGELS Rev. Benjamin
3612 Reading Rd., Avondale R. Priest, r
Sun Mass: 8, and 10:45 (High)

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. Clark L. Attridge, D.D., r; Rev. William O. Homer, B.D., c
Masses: Sun 7, 9 and 11; Mon and Wed 10:30; Tues and Fri 7; Thurs and Sat 9

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 and 11

NEW ORLEANS, LA.

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

NEW YORK CITY

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

ASCENSION Rev. Roscoe Thornton Foust, r
Fifth Avenue and 10th Street
Sun 8, 11, 8; Daily: 8 HC (Tues Thurs Sat); 11 (Mon Wed Sat); 5:30 V (Tues thru Fri)
This Church is open all day and all night

NEW YORK CITY Cont.

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8 HC; 11 Morning Service and Ser; 4 Evensong. Special Music
Weekdays: HC Wed 8; Thurs and 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 and Ser, 9:30 Ch S; 4 EP; Thurs and HD, 11 HC; Prayers daily 12-12:10

INTERCESSION CHAPEL Rev. Joseph S. Minnis, v
155th and Broadway
Sun 8, 9:30, 11 and 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 and Ser; 4 Evening Service and Ser; Weekdays: HC Wed 7:45 and Thurs 12

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

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

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

TRINITY Rev. Frederic S. Fleming, D.D.
Broadway and Wall St.
Sun 8, 9, 11 and 3:30; Weekdays: 8, 12 (except Sat), 3

GENERAL THEOLOGICAL SEMINARY CHAPEL
Chelsea Square, 9th Ave. and 20th St.
Daily: MP and HC 7; Cho Evensong Mon to Sat 6

NEWARK, N. J.

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

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T. Fifer, Th.B. Sun: Holy Eu 8 and 9; Mat 10:30; Sung Eu and Ser 11; Cho Evensong and Address 4; Daily; Mat 7:30; Eu 7 (except Sat) 7:45; Thurs and HD 9:30; EP and Int 5:30; Fri Litany 12:30; Confessions: Sat 12 to 1 and 4 to 5

PITTSBURGH, PA.

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

ST. LOUIS, MO.

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

TRINITY Telephone Forest 9580
616 N. Euclid
Sun Masses: Telephone church for time of Services

SPRINGFIELD, ILL.

ST. PAUL'S PRO-CATHEDRAL
Very Rev. F. William Orrick, r and dean
Sun Masses: 8 and 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 and 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 and 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

sion, St. Paul, Minn. Address: 317 W. Morton St., St. Paul 7, Minn. Mr. Boulet was presented by the Ven. G. H. Goodreid and is to be priest in charge of St. Peter's and Prince of Peace Missions, Cass Lake, Minn., where he may be addressed. Mr. Hallett was presented by the Rev. L. W. Hallett and is to be assistant student chaplain at the University of Minnesota. Address: 317 17th Ave., S.E., Minneapolis 14, Minn. Mr. Miars was presented by the Rev. B. W. Hummel and is to be rector of St. Stephen's, Edna, Minn. Address: 4441 W. 50th St., Minneapolis 10, Minn.

Newark: The Rev. Clinton Hamlin Blake was ordained priest by Bishop Washburn of Newark in Grace Church, Orange, N. J., on December 22d. He was presented by the Rev. J. H. Price and the sermon was by Bishop Barton of Eastern Oregon. Mr. Blake is to be curate of Grace Church and may be addressed there.

Texas: The Rev. Jacob Raymond Denton and the Rev. Arthur Edward Hartwell were ordained priests in Christ Church, Houston, on December 21st by Bishop Quin of Houston. The Rev. S. M. Bird was the preacher. Mr. Denton was presented by the Rev. A. C. Maxted and is priest in charge of St. Thomas', Wharton, Texas, where he may be addressed. Mr. Hartwell was presented by the Rev. S. L. Smith and is priest in charge of Holy Trinity, Dickinson, Texas. Address: 2510 Wichita, Houston 4, Texas.

Deacons

Chicago: Paul Healy was ordained deacon on

December 21st by Bishop Conkling of Chicago in St. Mark's, Glen Ellyn, Ill. He was presented by the Rev. C. L. Street, and the Rev. John Scambler was the preacher. Mr. Healy is to be assistant at St. Mark's while completing his studies at Seabury-Western Seminary. Address: 600 Haven St., Evanston, Ill.

Minnesota: Dallis L. Harris and Evan L. Lewis were ordained deacons December 21st by Bishop Keeler of Minnesota in St. Mark's Cathedral, Minneapolis. The preacher was the Rev. T. J. Finlay. Mr. Harris was presented by the Rev. W. W. B. Schroeder and is to be in charge of St. Matthew's, Chatfield, Emmanuel, Rushford, and Trinity, St. Charles, Minn. Address: Chatfield, Minn. Mr. Lewis was presented by the Very Rev. C. P. Deems and is at present unassigned. Address: 3932 14th Ave., South, Minneapolis 7, Minn.

Newark: Lee Aden Hanes was ordained deacon by Bishop Washburn of Newark in All Saints' Chapel, Diocesan House, Newark, on November 30th. Mr. Hanes was presented by the Rev. W. O. Kinsolving; the sermon was by the Bishop. He is to be vicar of St. John's, Englewood, and Redeemer, Palisades Park, N. J. Address: 27 Valley View Ave., Summit, N. J.

Edward Albert Lockhart was ordained deacon on December 14th by Bishop Washburn of Newark in St. Aiden's, Paterson, N. J. He was presented by the Rev. H. H. Henry, and the sermon was by the Rev. E. E. Durant. Mr. Lockhart is to be vicar of St. Aiden's and of St. Andrew's,

Passaic, N. J. Address: 3013 Wickham Ave., Bronx 67, N. Y.

Alfred Luke Mattes was ordained deacon by Bishop Washburn of Newark on December 19th in St. Paul's, Englewood, N. J. He was presented by the Rev. J. A. Mitchell, and the sermon was by the Rev. J. F. Savidge. Mr. Mattes is to be curate at St. Paul's Church and may be addressed there.

Pennsylvania: Charles Edgar Greene and Gary Kilmer Price were ordained deacons by Bishop Hart of Pennsylvania on December 28th in St. Giles', Stonehurst, Pa. The sermon was by the Rev. R. P. Frazier. Mr. Greene was presented by the Rev. S. T. Steele and is to be assistant at St. Luke's, Germantown, Philadelphia. Address: 534 Wellington Road, Elkins Park, Pa. Mr. Price was presented by the Rev. T. N. Mason and is to be assistant at St. Mary's, Ardmore, Pa. Address: 6802 Ludlow St., Upper Darby, Pa.

Texas: Robert Thatcher Gibson was ordained deacon by Bishop Quin of Texas on December 23rd in Trinity, Galveston, Texas. He was presented by the Rev. E. H. Gibson, and the Rev. J. L. Plumley was the preacher. Mr. Gibson is to be curate at St. Mark's, Houston, Texas. Address: 3816 Bellaire Blvd., Houston 5, Texas.

Corrections

Under the diocese of Pittsburgh in The Living Church Annual for 1947 (p. 331), Alleghany Co., Fox Chapel, should read: Fox Chapel, Community Episcopal Church, and be placed after Duquesne.



Church Services near Colleges



BENNETT JUNIOR COLLEGE

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

BROWN UNIVERSITY

ST. 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 and 7; Canterbury Club Sun 6
Weekdays: 12:10 Tues and Fri

-CARNEGIE INSTITUTE OF TECHNOLOGY-

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

COLUMBIA UNIVERSITY

ST. PAUL'S CHAPEL New York City
Rev. Stephen F. Bayne, Jr., Chap
During Summer Session, July 7 - Aug 16
Sun MP and 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 and 11

CORNELL UNIVERSITY

ITHACA COLLEGE

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

—HARVARD, RADCLIFFE, M. I. T.—

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

HUNTER COLLEGE

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

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

UNIVERSITY OF ILLINOIS

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

UNIVERSITY OF IOWA

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

UNIVERSITY OF MICHIGAN

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

MILWAUKEE-DOWNER, STATE TEACHERS
ST. MARK'S Rev. Killian Stimpson
2604 N. Hackett Avenue, Milwaukee 11, Wis.
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 and 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 and HD 9:30

—OKLAHOMA COLLEGE FOR WOMEN—

ST. LUKES' Rev. H. Laurence Chowins, v
Chickasha, Oklahoma
Sun 8, 9, 9:45 and 11

PRINCETON UNIVERSITY

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

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

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

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

UNION COLLEGE

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

—WELLS COLLEGE FOR WOMEN—

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

UNIVERSITY OF WISCONSIN

ST. 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