

The Living Church

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

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LETTERS

Kent to Sydney to New Guinea

TO THE EDITOR: I thought you might be interested in a message I lately received from a friend in Sydney, Australia.

For several years I have been sending my copy of *THE LIVING CHURCH* to a lady in Sydney—the widow of a priest formerly of the diocese of Long Island. She has often written to me and said how glad she was to receive the paper, and how she passed it on to others. In her latest letter she was a little more specific:

"I received copies of *THE LIVING CHURCH* . . . they are very inspiring indeed. On Sunday I took them to Fr. Hope and he was so pleased to get them and said what interesting papers they are. Then I sent them off to New Guinea. The clergy are so glad to receive them in the mission field and to read the news of the American Church. . . ."

Kent to Sydney to New Guinea!
(Rev.) CHARLES H. WEBB.
Kent, Conn.

The Christian Year

TO THE EDITOR: As another Christian year approaches, it may be of value to call attention to certain points that I think are not often realized.

In the first place, the First Sunday in Advent is the only true "New Year's Day" to the Christian. It is then, not on January 1st, that "Happy New Year" should be said by one to another, as the Jews do on their New Year's Day. January 1st can have no significance whatever for the Christian except as the Feast of the Circumcision and the Octave of Christmas—a part of the year, not the beginning of it.

On Rogation Days we pray for the crops and for other necessities; on Thanksgiving Day we render our praises for what God has done for us in response to our prayers. Thanksgiving Day, therefore, is the complement of the Rogation Days.

Furthermore, now that Thanksgiving Day is again, as it long used to be, regularly appointed for the last Thursday in

November, it falls each year in the week before Advent, and so simply concentrates on the central day what should be the spirit of the entire week—thanksgiving for the blessings of the year about to close.

Finally, though November 11th has not now the outstanding significance it had during the period after the first World War, that significance can never be completely lost. It is, therefore, not unworthy of notice that both Armistice Day and Independence Day are Feasts of St. Martin: November 11th of his martyrdom; July 4th, of the translation of his remains. This coincidence should give St. Martin a special place in the hearts of Americans.

If these facts are kept in mind at the appropriate times, new meanings may be found in certain days in the Church's year.
JARED S. MOORE.

Cleveland, Ohio.

Roman Catholic Remuneration

TO THE EDITOR: I am enclosing a clipping from the Buffalo, N. Y., *Courier-Express* of October 3d [reporting the payment by the United States government of \$524,950.55 to the Roman Catholic Church for war damage on Guam]. No doubt you have received the same from other sources. It is a matter of vital importance. Our Church, as well as the major Protestant Churches, has raised funds through solicitation of our members to reconstruct the churches, hospitals, schools, and other buildings damaged or destroyed by bombardment during the war.

The Episcopal Church has raised approximately \$7,500,000 which it must spread out in small allotments to reconstruct its properties damaged or destroyed in the war. This amount must do the job throughout our whole mission field.

The Roman Catholic Church now makes a claim against our government for damages its properties in Guam have received to the exorbitant amount of \$524,950.55, and Congress has approved of its being paid. And on such a tiny island as Guam. What will this lead to when Rome makes its claims for damages to its other, far-flung properties in the rest of the war-torn areas? And who is to pay these claims in actuality, except the American people through taxes?

NO STATE AID

I do not recommend that we follow the example that Rome has set in this respect. I do not want our Church, or any Church, to receive aid from the State. I believe in complete separation of the Church and the State. But I do strongly admonish all of the people and clergy of the Episcopal Church, as well as the laity and clergy of all Protestant Churches, to rise up and rebel against such practice on the part of the Roman Catholic Church. Let Rome take care of her losses in the same manner as have the other Churches. Let her raise funds from her own members and do whatever work she deems necessary. But don't let us allow them to saddle us with their load. We have enough to carry without being obliged to pay for their losses.

(Rev.) BLAKE B. HAMMOND.
Niagara Falls, N. Y.



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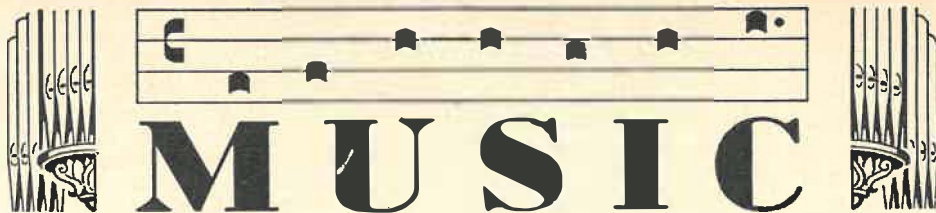
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— THE REV. JOHN W. NORRIS, EDITOR —

100th Anniversary of "Abide with Me"

THE 100th anniversary of the death of the Rev. Henry Francis Lyte has been marked in England and in many places in this country by the use of his famous and greatly beloved hymn, "Abide with Me," either on the Sunday before or following November 20th. The use of this hymn has been suggested by the commonly accepted account that it was written in September, 1847, which would also mark the centenary of its writing. More recent accounts than that of his daughter indicate that the hymn may have been written as early as 1820. In justice it must be said that his daughter says only that he "placed in the hands of a near and dear relative the little hymn 'Abide with me,'" and does not state that it had just been written. Whether written earlier or later this year marks the centenary of its being given to the world.

This poem might well have been written in 1847 for at that time Lyte, who for 25 years had been the pastor of the district church at Lower Brixham on the shores of Torbay, England, was evidently well aware that his own end was near. For some time it had been necessary for him to spend the winters in southern Europe, but each summer's return to his parish showed more clearly the effect of the disease with which he was suffering. Facing the prospect of death, then, these lines which are concerned with death, rather than with evening (a common misunderstanding of the hymn) express the faith and confidence with which Lyte approached his own end. The second account of the hymn states that they were inspired by his attendance upon a dying friend who kept repeating the phrase "abide with me."

ORIGINAL FORM

In its original form the hymn consisted of eight stanzas. The third, fourth, and fifth of the complete poem are the ones which have been wisely omitted from common use. They are published in the historical edition of *Hymns Ancient and Modern*. There also have been some changes in the different lines of the hymn. In line two of the first stanza the original read: "the darkness thickens," rather than, "the darkness deepens." The first two lines of the concluding stanza read: "Hold then thy cross before my closing eyes, Speak

through the gloom and point me to the skies."

The strong personal note in the omitted fifth stanza is no doubt the reason that Canon John Ellerton commented that this hymn is "almost too intense and personal for ordinary congregational use." Certainly such a statement is true of the following:

"Thou on my head in early youth didst smile;
And, tho' rebellious and perverse meanwhile,
Thou, hast not left me, oft as I left Thee,
On to the close, O Lord, abide with me."

A fine hymn may often be lost by a poor or unsuitable tune. It seems fair to say that "Abide with me" has become the famous and beloved hymn that it has in no small measure as the result of its being set to the tune "Eventide" by W. H. Monk. Lyte's own tune, published in the *Musical Times* in 1908, is virtually unknown. The hymn, set to "Eventide," was first published in *Hymns Ancient and Modern* in 1861, and its use may be said to date from that year. The words had been known before, in fact they had been issued to a Presbyterian congregation in Philadelphia the same year with the notation "for reading only." But it was Dr. Monk's tune which brought the abbreviated version of the poem into popular use.

(Readers are invited to send their comments to Fr. Norris. Address: the Rev. John W. Norris, 36 Church St., Poultney, Vt.)

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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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ADVENT SUNDAY

GENERAL

EPISCOPATE

Virgin Islands Created New Missionary District

The House of Bishops, at its recent meeting [L.C., November 16th], created the new missionary district of the Virgin Islands, composed of the parishes and missions in the islands of St. Thomas and St. Croix, formerly connected with the missionary district of Puerto Rico.

When the United States purchased the former Danish West Indies in 1917, these parishes were a part of the diocese of Antigua in the autonomous province of the West Indies, but were subsequently transferred to the jurisdiction of the American Episcopal Church and placed under the supervision of the missionary Bishop of Puerto Rico.

Bishop Boynton of Puerto Rico, at the time of his enthronement June 24th, revived the former archdeaconry of the Virgin Islands. At that time, a representative of the Presiding Bishop recommended that the new district be created. The various parishes petitioned Bishop Boynton to that effect, and the official action was taken at the meeting of the House of Bishops.

Bishop Boynton will have charge of the new missionary district.

Dr. Magill Elected Bishop of Los Angeles

The Rev. Dr. Robert Alexander Magill, rector of St. John's Church, Lynchburg, Va., was elected Bishop of Los Angeles on the fourth ballot at the special election held at St. John's Cathedral, Los Angeles, Wednesday, November 19th. The Very Rev. F. Eric Bloy, the Rev. Frs. E. Addis Drake and Donald Glazebrook, and Messrs. Stuart Wing and Charles Henry Tucker were appointed to the committee of notification. In reply to their telegram, Dr. Magill telegraphed:

"At the moment, I can only acknowledge your gracious telegram with an humble waiting upon God for His guidance and with deep gratitude to the diocese of Los Angeles for this honor and for its confidence that I look forward to your letter."

Dr. Magill, who is 51, was born in Philadelphia, Pa., the son of Robert



DR. MAGILL: Elected Bishop of Los Angeles, November 19th.

Alexander Magill and Margaret (Stewart). He attended the Philadelphia pub-

lic schools, William and Mary College, and was graduated from the Virginia Theological Seminary. He was ordained to the diaconate in 1921 by Bishop Brown of Virginia, and then went to China as a missionary, remaining there until 1926. Bishop Graves of Shanghai ordained him to the priesthood in 1922.

Since his return from China, Dr. Magill was rector of Ware and Abingdon Parish, Gloucester, Va., from 1926 to 1931. Since 1931 he has been rector of St. John's, Lynchburg. He was a member of the board of examining chaplains of the diocese of Virginia, and since becoming canonically resident in the diocese of Southwestern Virginia, he has been a member of the executive board, chairman of the department of religious education, and a member of the board of examining chaplains. He is a trustee of the Virginia Episcopal School, a member of the National Council, and has been a deputy to the General Conventions of 1940 and 1943.

He was married to Miss Stephanie Bradford in 1924.

BALLOTING FOR THE BISHOP OF LOS ANGELES

	First		Second		Third		Fourth		Fifth	
	C.	L.	C.	L.	C.	L.	C.	L.	C.	L.
Perry G. M. Austin	0	3	0	0	0	0	0	0	0	0
Richard F. Ayres	2	0	0	0	0	0	0	0	0	0
C. Rankin Barnes	4	4	0	1	0	1	0	0	0	0
George W. Barrett	0	1	0	0	0	0	0	0	0	0
B. I. Bell	0	1	0	0	0	0	0	0	0	0
F. Eric Bloy	35	52	37	59	34	50	16	23	(withdrew)	
John A. Bryant	3	6	0	0	0	0	0	0	0	0
Donald J. Campbell	1	4	0	0	0	0	0	0	0	0
George Davidson	1	7	0	0	0	0	0	0	0	0
Neal Dadd	0	1	0	0	0	0	0	0	0	0
Donald Glazebrook	1	0	0	0	0	0	0	0	0	0
H. Vernon Harris	0	4	0	4	0	5	0	4	1	0
John S. Higgins	15	39	24	62	33	88	49	117	57	121
Clarence H. Horner	0	2	0	0	0	0	0	0	0	0
E. Victor Kennan	2	4	0	1	0	1	0	1	0	1
John C. Loeffler	2	0	0	0	0	0	0	0	0	0
Bishop Lewis	1	0	0	0	0	0	0	0	0	0
Arthur C. Lichtenberger	0	3	0	1	0	1	0	1	0	1
Robert A. Magill	22	62	34	92	38	108	57	141	65	159
James M. Malloch	0	1	0	0	0	0	0	0	0	0
Charles S. Martin	10	29	12	29	8	11	0	0	0	0
Louis C. Melcher	1	1	0	0	0	0	0	0	0	0
Luther D. Miller	0	1	0	0	0	1	0	0	0	0
Clarence H. Parlour	1	8	1	7	1	5	0	0	0	0
Wallace N. Pierson	3	6	0	0	0	0	0	0	0	0
Paul Roberts	1	0	0	0	0	0	0	0	0	0
John F. Scott	0	1	0	0	0	0	0	0	0	0
S. M. Shoemaker	0	1	0	0	0	0	0	0	0	0
Henry C. Smith	0	1	0	0	0	0	0	0	0	0
J. Herbert Smith	6	8	4	10	3	6	2	0	0	0
Henry F. Softley	1	0	0	0	0	0	0	0	0	0
Thorne Sparkman	14	23	16	23	9	13	1	0	0	0
Anson P. Stokes	1	16	0	8	0	0	0	0	0	0
Douglas Stuart	0	1	0	0	0	0	0	0	0	0
Charles F. Whiston	1	0	0	0	0	0	0	0	0	0
Votes cast	128	290	128	297	127	289	125	287	123	281
Necessary to elect(Nominating)		65	149	64	148	63	144	62	142

Bishop Budlong Marries

Bishop Budlong of Connecticut and Mrs. Henry Erskine Kelly, widow of the former rector of St. Michael's Church, Litchfield, Conn., were married November 18th in Christ Church Cathedral, Hartford, Conn., by the Presiding Bishop.

The Holy Eucharist was celebrated by Bishop Gray, Coadjutor of Connecticut, preceding the ceremony, assisted by the Very Rev. Dr. Louis M. Hirshson, dean of Christ Church Cathedral, and the Rev. C. Montgomery Budlong, the Bishop's brother. Relatives and a few friends were present at the service.

Bishop and Mrs. Budlong will be at home at Bishopstead, 46 Scarborough St., Hartford, Conn., after December 15th.



BISHOP AND MRS. BUDLONG: Married November 18th.

by specifically religious acts, such as prayer, Bible reading, or even good works. We must fulfill our vocation in every incident of our daily life. . . .

"Thirdly: the purpose is beyond ourselves — to go forth and bear fruit. Vocations means missionary endeavor, and the bringing to fruition of better conditions in society, in politics, in every area of life. . . .

"Such an organization as the National Guild of Laymen can do much to bring these matters into the area of Christian decision. What is demanded of the laity is theological literacy. That task is yours. Your Christian witness is needed."

After the service, as many members of the congregation as the room would accommodate went to the Park Central Hotel for luncheon. Edward T. Gushée of Detroit, president of the guild, presided. The first speaker was J. Taylor Foster, a member of the National Council, a vestryman of Trinity Church, New York, and a member of the board of trustees of the General Theological Seminary. Mr. Taylor said:

"My subject is 'the Laymen's Point of View.' I should like to talk of the attitude of the average layman. The Church today has untold numbers of business men who are Christmas and Easter members. They attend church on those days only. But they are looking for something and not getting it, from the Church. Sermons do not interest such men; they want something more than a men's club at the church. They want what is on the altar. Some of them know that this is what they want. Others want it, not knowing it. . . .

"These laymen want another thing from the Church. They want teaching. Most parishes spend little or no time on teaching. My rector, Dr. Fleming, does give teaching. . . . If the Church will offer laymen what the Church is and what it believes the Church will gain real lay members — hundreds of them."

Richardson Wright, editor of *House and Garden*, the second and last speaker, read a paper on "Our Goodly Heritage":

"To Churchpeople these years between 1945 and 1956 will form an era of great and glorious anniversaries. Two years ago, you'll recall, we celebrated the centenary of the revival of the Religious Life in our communion. This year is the 370th anni-

versary of the time when the Book of Common Prayer was first used on this continent. That was by Sir Francis Drake, at Drake's Bay, Calif. This year is also the 340th anniversary of the first celebration of the Holy Eucharist, on the Sunday after the landing of the Jamestown colonists.

"In 1949 we shall celebrate both the centenary of the revival of the daily Mass in the Anglican Communion, and the 400th anniversary of the First Book of Common Prayer, the original Edward VI edition, which, by the way, makes provision for the daily Mass.

"In 1950 we reach two other centenaries — the revival of perpetual intercession and the centenary of the revival by Dr. Neal at East Grinstead of the use of Eucharistic vestments, notably the chasuble.

"Then, if God grant that you and I live to 1956, we shall be celebrating the inauguration of the perpetual Reservation of the Blessed Sacrament. This also by Dr. Neale, whose translations of ancient hymns we so happily sing. . . .

"Is it mere happenstance, or because of the attitude of [certain] clergy that such a large percentage of our Churchpeople display no interest, no not even curiosity, about their heritage — the heritage of the Church, of the Book of Common Prayer? . . . Even among some of those who are called 'advanced' Churchpeople, a knowledge of the Prayer Book may be scanty. . . . So we might as well admit that, on the whole, our people have very sketchy notions not only about the heritage of the Prayer Book but also about its contents. . . .

"Now why all this pother about the Prayer Book? You find it in every Episcopal Church. It is used at every service. Why should it be singled out by the 2,400 members of this Guild, scattered through all parts of the country, as the special object of their attention? Because it contains the essentials of faith and practice, those evidences of God's action in and through the lives of men and women who make up this earthly part of His Mystical Body. . . .

"To defend the revealed truth of the Catholic religion — the creeds contained in the Book of Common Prayer — to defend its faith and its practice, the men and women who comprise this National Guild of Churchmen are committed. Unless we do defend our heritage, those centenaries referred to in the beginning will mean nothing. . . . Let us be vigilant, lest we betray our goodly heritage."

At the end of the luncheon, there were votes of thanks to various persons. A special motion of appreciation was unanimously passed, honoring John Whiteley, executive chairman of the guild.

ORTHODOX

Three New Bishops Appointed

Three new bishops were recently appointed to the hierarchy of the Russian Orthodox Church in America at the conclusion of the four-day session of the

CONFERENCES

National Guild of Churchmen Has First Annual Conference

The National Guild of Churchmen held its first annual conference on November 15th in New York, with a special service and a luncheon. The service, a Solemn Votive Mass of the Most Holy Trinity, was in the Church of St. Mary the Virgin, which was filled to capacity. The rector, the Rev. Dr. Grieg Taber, was the celebrant; the Rev. Robert L. Jacoby, deacon; and the Rev. George F. Kreutler, sub-deacon. Bishop Gilbert of New York occupied the throne, and the Rev. Dr. Edward N. West, canon sacrist of the Cathedral of St. John the Divine, was the Bishop's chaplain. The preacher was the Very Rev. Dr. Lawrence Rose, dean of the General Theological Seminary.

Dean Rose preached on vocation, taking St. John 15:16 for his text:

"My topic is the vocation of the Christian. The evaporation of the sense of vocation is one of the most serious phenomena of modern times. Three hundred years of modern industrial life has left the word vocation shorn of its meaning. Our daily work has degenerated into drabness, and the sense of vocation in daily life is lost. The meaning of Christ's words: 'Ye have not chosen me, but I have chosen you, and ordained you, that you should go forth and bring forth fruit, and that your fruit should remain' — the meaning escapes us.

"There are three implications in Christ's words. First: vocation pertains in an absolute sense to every member of God's family, no less to the laity than to the clergy. Ordination changes the function, but it does not alter the fact of vocation. Our responsibilities are identical because the fact of our vocation is absolute, binding on us alike, clergy and laity. . . .

"Secondly: our vocation as Christians has to do with the whole of life. God is not interested only in fragments of our life. We cannot fulfill our vocation only

FEDERAL COUNCIL

Oppose Compulsory Universal Military Training

The Executive Committee of the Federal Council, meeting in New York City, adopted, by a vote of 28 to 14, a statement reaffirming opposition "to the establishment by the United States at this time of a system of compulsory universal military training" on November 18th.

The statement emphasized that despite differences of opinion among Churches on this issue, and "despite our full recognition of the need for adequate military defense, any effort to establish now a system of compulsory universal military training will meet with widespread opposition. . . for religious and moral reasons and on deep-seated grounds of Americanism."

It was pointed out that no Church which is a member of the Federal Council has voted to support compulsory universal military training, and that those Churches which have expressed judgment are opposed to the idea. However, because there are differences of opinion "the actions here referred to are not to be construed as necessarily reflecting a unanimous judgment":

"The Executive Committee of the Federal Council of the Churches of Christ in America reaffirms its opposition to the establishment by the United States at this time of a system of compulsory universal military training.

"The constituent communions of the Federal Council, insofar as they have expressed their judgment on this issue, are opposed to the adoption by Congress of legislation providing for compulsory military training. Reports that have come to us indicate that ten national religious assemblies have taken action opposing such training. Certain other national religious assemblies have discussed the question

without a vote being taken. To the best of our knowledge no one of our constituent communions has supported compulsory universal military training. The actions here referred to are not to be construed as necessarily reflecting a unanimous judgment of the communions in question. There are differences of opinion both within our Churches and among ourselves.

"It is apparent, however, that despite these differences of opinion, and despite our full recognition of the need for adequate military defense, any effort to establish now a system of compulsory universal military training will meet with widespread opposition both within our Churches and among a majority of the members of the Federal Council's Executive Committee for religious and moral reasons and on deep-seated grounds of Americanism.

"We are keenly aware of the tensions existing in the world today. We also recognize that military power is exercising a strong influence in the shaping of international policy. We believe, however, that the fear of war can best be allayed and the risk of war can best be diminished by accelerating the economic and social recovery of Europe and Asia.

"The European Recovery Program now before Congress offers the United States an unexcelled opportunity to strengthen the foundations of democracy in the West and to improve the economic and social well-being of the Western world. We believe that substantial and adequate aid to Asia is a necessary corollary to aid to Europe. We are convinced, therefore, that the European Recovery Program and the implementing of a like program for Asia constitute a priority in American foreign policy.

"Moreover, such of our constituent bodies as have opposed compulsory universal military training deplore the determination of this issue as a gesture of military power in the midst of the present tensions in international relations. It is believed that to depart from traditional American policy by inaugurating at this time a system of compulsory universal military training would contribute to the

Council of Bishops held in San Francisco. The hierarchy at present is composed of six bishops, including Metropolitan Theophilus of San Francisco, supreme head of the Church.

Two of the bishops, who are expected to be consecrated at the Holy Virgin Protection Cathedral, New York City, early in December, are Archimandrite Dionysius Danchenko, of Pittsburgh, Pa., and the Rev. Anthony Repella of Edwardsville, Pa.

The third bishop is the Rt. Rev. Bishop John of Riga, Latvia, who is now in Paris, France. He will arrive in the United States soon with a group of Russian monks, who will be assigned to Russian Orthodox schools. [RNS]

American Bishops Reject Unity With Moscow Patriarch

The Council of Bishops of the Russian Orthodox Church in America has recently announced that it has rejected proposals by Patriarch Alexei of Moscow to bring the American branch of the Church under the spiritual jurisdiction of the Moscow Patriarchate.

The decision was announced after an all-day session of the Council of Bishops, held in San Francisco, Calif., and presided over by Metropolitan Theophilus of San Francisco, head of the autonomous American Church, who said:

"Under the present conditions, it is not probable that we will be able to meet the terms of the Mother Church in Moscow. The Mother Church wants too much authority, and we must do nothing to jeopardize the American citizenship of our people."

The verdict came 12 days after Metropolitan Gregory of Leningrad and Novgorod had left New York to return to Russia after spending three months in the United States as the personal envoy of Patriarch Alexei to reconcile with the American Church.

According to the Council of Bishops, Patriarch Alexei is not prepared to accept the degree of autonomy demanded by the American Church. It is reported that the Patriarch desires not only the Church's spiritual allegiance, but also the control over the appointment of its metropolitan and its material possessions.

Metropolitan Theophilus also made clear the fact that what might appear an ecclesiastical problem was "complicated by delicate overtones of international relations." He said that he "feared that the influence of the Communist Party dominated the Moscow Patriarchate."

The San Francisco meeting marked the second time that the American Church Council of Bishops has weighed the question of reconciliation with Moscow. [RNS]



COUNCIL OF BISHOPS: (left to right) Bishop Nikon, Archbishop Leonty, Metropolitan Theophilus, Bishops John of Sitka and John of Brooklyn.

further deterioration of the present situation.

"There is opposition among the Churches to the government assuming responsibility for indoctrination and discipline in the matter of citizenship since it has been the genius of our democracy to rely upon the home, the church and the school for such training. There are also grave doubts with regard to the moral consequences of taking immature youths from their normal relationships in family, church and community and putting them into an abnormal community.

"Finally, the Federal Council of the Churches of Christ in America in biennial session in Seattle, in December, 1946, supported 'the announced purpose of our government to work for a comprehensive system of disarmament. . . . Little, if any progress has been achieved in implementing the provisions of the General Assembly's resolution on Principles Governing the General Regulation and Reduction of Armaments. We wish to foster no illusions regarding the early likelihood of accomplishing the ends embodied in this resolution. We believe, however, that if our nation were now to reverse the military policy to which, in peace time, it has adhered from the days of its foundation, in favor of a system of compulsory universal military training, the effect would be further to jeopardize the possibility of regulating and reducing armaments by international agreement."

WOMAN'S AUXILIARY

Mrs. Arneson Elected

Mrs. Robert Arneson of Oswego, Oreg., was recently elected to the Woman's Auxiliary National Executive Board, to fill the vacancy left by the resignation of Mrs. Francis Thompson of Helena, Ark.

Mrs. Arneson has been a delegate and committee member at several triennial meetings of the Woman's Auxiliary in recent years.

PROVINCES

Sewanee Synod Meets

In the first synod of the Province of Sewanee since 1944, the bishops and delegates from 15 Southern dioceses had a large agenda to consider at their meetings in St. Luke's Church, Atlanta, Ga., October 14th to 16th. Much of the business was concerned with departmental reports, but significant action was taken on several items.

Possibly the most significant actions had to do with racial discrimination and the support of the Bishop Payne Divinity School. In a resolution presented by Bishop Walker of Atlanta and passed by the synod, the delegates went on record that no part of any future synod should be planned in the program that would be discriminatory against any

part of the membership attending. Bishop Walker in presenting the resolution explained that he had particular reference to the banquet arranged for the current synod when there was discrimination involuntarily exercised on two points: (1) under state laws the hotel serving the banquet could not admit the Negro delegates; (2) the price charged (\$3.50) was prohibitive for some White delegates and other Churchmen in Atlanta to pay.

Bishop Payne Divinity School was the subject of considerable discussion as to its financial support, and two motions were passed for the guidance of the province and the constituent dioceses in future years. One was that future synods allocate in their budgets \$1,000 a year for the support of the school. The second motion was to request the dioceses of the province to include in their budgets appropriations of \$300 to \$500 each a year. It was explained that such appropriations could not be made effective for 1948 because provincial and diocesan budgets for that year had already been published as the basis of the Every Member Canvass.

Robert G. Cook of the National Council's Department of Promotion was the principal speaker at the banquet held at the Biltmore Hotel the evening of October 15th. Mr. Cook in his address, "Radio and the Church," explained the plans for an Episcopal Hour next year and illustrated it with recordings of parts of programs given over the Southern Religious Network. Earlier in the evening Mr. Cook addressed the Negro delegates in their separate banquet.

At the joint session with the Woman's Auxiliary the afternoon of October 15th Philip Zabriskie presented a stirring report on the World Conference of Christian Youth at Oslo, Norway, which he attended last summer.

The synod opened on Tuesday evening with Evening Prayer and a sermon by Bishop Carruthers of South Carolina. The Rev. J. Milton Richardson, rector of the host parish, and the Rev. G. R. Madson, secretary of the province, officiated. William W. Brooks, chairman of arrangements, welcomed the delegates. Each morning of the sessions was opened with a Eucharist at All Saints' Church, followed by a breakfast served by the women of St. Luke's in the parish hall of All Saints'.

Bishop Juhan of Florida presided as senior bishop present in the absence of the president, Bishop Clingman, who was ill.

ELECTIONS: Bishop Jackson of Louisiana, president; provincial council: Bishops Moody, Wright, Carruthers, Wing, and Gravatt; Rev. Messrs. James Stirling, Mortimer Glover, John C. Turner, and A. Rufus Morgan; Warren Kearney, Henry T. Soaper, J. A. Setze, Z. C. Patten, and W. W. Davison.

Chairmen of provincial departments: Rev. A. R. Morgan, missions; Rev. J. C. Turner, Christian

education; Bishop Moody, Christian social relations; Bishop Wright, college work; Bishop Gravatt, promotion; Bishop Wing, finance.

Woman's Auxiliary: Mrs. John E. Morson of Mississippi, president; Mrs. John Hardy of East Carolina, secretary-treasurer. Daughters of the King: Mrs. Arthur T. Loving of Louisiana, president; Mrs. Linton Smith of Atlanta, first vice-president; Mrs. E. I. Hulbert of Georgia, second vice-president; Mrs. Gloria Ann Bayley of South Florida, treasurer.

The next synod will meet in Augusta, Ga., in October, 1948.

ASSYRIANS

Bishop Walters Receives

Cross of St. Thomas

His Beatitude, Eshai Mar Shimun, Catholicos Patriarch of the Church of the East and the Assyrians, has bestowed the Cross of St. Thomas upon Bishop Walters of San Joaquin for his "championship of the Assyrian people, now being martyred by the Moslems." The award was made at a mass meeting of the Assyrians in Chicago, November 11th. The meeting was held to ask the aid of the United States in halting further abuses of the Christian Assyrians by the Iraqi.

Bishop Walters recently obtained the signatures of 72 bishops of the Episcopal Church in a protest against abandonment of the Assyrians to the mercy of the Iraqi.

In addition to the Patriarch, speakers at the mass meeting included the Rt. Rev. Leon Grochowski of the Polish Catholic Church, a representative of Mayor Kennelly of Chicago, and Edward Simon, county superintendent of schools. About 400 Assyrian veterans of World War II attended the meeting.

RACE RELATIONS

Negro Work Conference Held

In Washington, D. C.

A biracial group recently conferred in Washington, D. C., on "the serious lack of Negro clergymen to fill the many vacant pulpits throughout the Church." The meeting was called by the Rev. Dr. Tollie L. Caution, National Council secretary for Negro Work.

The meeting discussed the "alarming situation arising from the suspicion in many places, that there is a lack of quality in the men and women who are now being attracted to the Church." The problem was said to be "not merely to get men and women, but to get the best men and the best women for the Church's work." The group urged that high standards be maintained and that only men and women of the highest moral and intellectual fitness be accepted as candidates for Holy Orders and for educational work.

ENGLAND

1938 Lambeth Report on Spiritualism Made Public

By the Rev. C. B. MORTLOCK

A British spiritist newspaper, *Psychic News*, has recently published what purports to be the majority report of the Commission on Spiritualism, appointed by the Most Rev. Cosmo Gordon Lang, late Archbishop of Canterbury, in 1938. The report of the commission was submitted to Archbishop Temple, who had succeeded to the see of Canterbury, in 1940, but Dr. Temple decided that the report should not be made public.

The document now published by *Psychic News* is cautiously phrased. The commission, it says, saw no reason why the Church should regard with disfavor the recognition of the nearness of friends who have died, their progress in the spiritual life, and their continuing concern for us "so long as it does not distract Christians from their fundamental gladness that they may come, when they will, into the presence of their Lord and Master, Jesus Christ Himself, or weaken their sense that their fellowship is fellowship in Him."

On the alleged parallel between sciences and miracles, the report states: "We do not accept the gospels because they record wonders, but because they ring true to the deepest powers of spiritual apprehension which we possess." The commissioners are said to have found it "a weakness rather than a strength in the spiritualistic position that it has been represented as resting upon scientific varification."

The commission pointed out the extent to which spiritualism is man-centered, and therefore not in itself religious at all. The signers of the majority report were impressed by the unsatisfactory answers from practising spiritualists to such questions as, "Has your prayer life, your sense of God, been strengthened by your spiritualistic experience?"

The report says that spiritism "may offer consolation on terms which are too easy. It may afford men the opportunity of escaping the challenging of faith, which, when truly proclaimed, makes so absolute a claim upon men's lives that they do not face it but turn aside to some easier way."

Alluding to the view, held with some degree of Church authority, that psychic phenomena are real but proceed from evil spirits, the report says that, allowing this possibility, it would be extremely unlikely if there were not also the possibility of contact with good spirits: "The belief in angelic guardians or guides has been very general in Christianity." Ac-

cording to the report published by *Psychic News*, a majority of the commissioners said that "it is important that representatives of the Church should keep in contact with groups of intelligent persons who believe in spiritualism."

No comment on the majority report has been made by Church leaders in response to the request of the editor of *Psychic News*, and the contents of the minority report are not known. It is unlikely that official publication of the reports will be authorized.

The signers of the majority report are said to have been the late Bishop of Bath and Wells (Dr. Underhill), the Very Rev. W. R. Matthews, the Rev. Canons Harold Anson and L. W. Grensted, Dr. William Brown, Mr. P. E. Sandlands, K.C., and Lady Stephenson.

Churches to Have Day of Prayer

The British Council of Churches has recently set aside Sunday, November 30th, as a special day of prayer in all of Britain's churches, for the people of India, Pakistan, Burma, and Ceylon.

The Council's appeal was signed by the Archbishop of Canterbury (Dr. Fisher); the Archbishop of York (Dr. Garbett); the Rev. Matthew Stewart, moderator of the Church of Scotland General Assembly; and the Rev. J. M. Richardson, moderator of the Free Church Federal Council. [RNS]

People of British Isles Believe Churches are Doing Good Work

A recent survey conducted in the British Isles proved that more than 71 per cent of the people believe that the Churches are doing their job "well" or "fairly well." The survey also showed that 26.7 per cent of the population consider the Churches as having failed in their task. Only two per cent of the people expressed no opinion.

Twenty-one per cent of those interviewed said that they were less interested in religion at present than they were formerly. Over 13 per cent said they now have a greater interest, while 65.8 per cent reported that they were unchanged in regard to religion.

The survey shows that men are more critical of the Churches than are women, and the middle aged groups of both men and women are more convinced that the Churches are doing their work poorly than are the very young and the very old people. The survey also shows that the upper and middle classes are more critical of the Churches than are the working classes.

More than fifteen per cent of the population said that "looking after young

people" should be the principal activity of the Churches; 12.9 per cent said "teaching Christianity;" and 10 per cent felt that "social welfare work" should be the chief concern of religious bodies. [RNS]

JAPAN

Cornerstone Laid for Orphanage of Elizabeth Sanders Home

American and Japanese Episcopalians gathered to witness the laying of a cornerstone and the groundbreaking of the Elizabeth Sanders Home for Children on October 26th. The home is to be an orphanage for neglected, homeless, or abandoned children, and will be situated at Oiso, Kanagawa Prefecture.

The Rt. Rev. Timothy M. Makita, Bishop of Tokyo, and Chaplain (Maj.) William J. Chase, FEAF, officiated at the ceremony, which was conducted in both Japanese and English.

The home was created through the bequest from the estate of Miss Elizabeth Sanders, for the purpose of perpetuating her name in some worthy Christian social work, conducted under the auspices of the Nippon Seikokwai [Holy Catholic Church in Japan].

Plans for the home include the erection of a residence for the Sisters of the Epiphany, a school, a small chapel, a small administration building, a public health clinic, and a model home for children. The Community of the Sisters of the Epiphany, whose Mother House is located at Truro, Cornwall, England, will be in charge of this work, and will develop the orphanage, nursery, and kindergarten.

Overseas contributions for the work of the Elizabeth Sanders Home should be addressed to: Fr. K. A. Viall, SSJE, c/o Religious Unit, CI and E Section, SCAP, APO 500, c/o Postmaster, San Francisco, Calif.

PHILIPPINES

Gift to Girls' School

Mr. S. C. Choy, Chinese businessman of Manila, and for many years a member of the board of St. Stephen's Chinese Girls' School, which he helped to organize 30 years ago, has made his contribution to the celebration of the anniversary of the school by presenting an Assembly Hall. The building will seat 500, and the estimated cost is \$75,000.

Mr. Choy has long been active in the work of St. Stephen's Parish, and was frequently a delegate to convocation. For many years he has been a member of the bishop's council of advice.

The Book Editor's Christmas Check List

By the Rev. Carroll E. Simcox

Book Editor of THE LIVING CHURCH

DEAN Nes and Professor Walsh, in their articles elsewhere in this issue, have made my present job much easier than it might have been. Between the two of them they have recommended some books which would have to go on any Christmas book shopper's check list (if the shopping is being done for prospective recipients who are of the True Church). I won't mention here anything either of them has mentioned. In fact I shall restrict my comments to books that have appeared within the past year. Very many of the old books, like old wine, are better; but we have been blest this year with some remarkably rich offerings from the religious press.

BOOKS ABOUT THE BIBLE

First, books in the Biblical field. One excellent book for the average student of the Bible is Walter Ferguson's *Journey Through the Bible* (Harpers, \$3.50). There are many books of this kind, in which the human and historical background of the epic of Israel is sketched, but Ferguson's is distinctly one of the best. Along the same general line is C. H. Dodd's *The Bible Today* (Macmillan, \$2.50). Professor Dodd deals more particularly with the philosophy of history and human experience that characterizes the Bible as a whole. These two books make fine companion pieces.

The University of Chicago Press has recently turned out a book which is more of a major *opus*, edited by Harold R. Willoughby and called *The Study of the Bible Today and Tomorrow*. This volume is a symposium in which a number of top flight Biblical scholars participate. The price is \$6. As the title suggests, the book deals with recent developments in modern Biblical science, and attempts to point the way toward a more fruitful development of Biblical studies in the future. Our reviewer who is now working through it tells me that it's a very solid and substantial study, and from glancing through it I can well believe it; but it might be prudent to say that this book is for the more advanced student of the Bible.

There is one new commentary on a particular book of the Bible that merits a four-star plug, which I hereby and herewith most heartily bestow. That is E. F. Scott's *Paul's Epistle to the Romans* (S. C. M. Press, London; distributed in the U. S. A. by Macmillan: \$2). Romans is the most difficult and the most seminal of St. Paul's Epistles. This little volume will do more than anything previously published to make

the issues and the arguments of that great treatise clear to the modern Christian. Professor Scott is a superlative scholar, but his exposition of Romans is completely down to earth and nobody should have any trouble following him all the way through. You may have some questions about Romans when you've finished this book, but I venture that you will understand Paul's major theses as never before.

CHRISTIAN BIOGRAPHY

We have recently presented reviews of two new biographies of Albert Schweitzer. I simply mention them here, with the suggestion that either one of them would make a splendid gift to about anybody. One is George Seaver's *Albert Schweitzer: The Man and His Mind* (Harpers, \$3.75), and the other Hermann Hagedorn's *Prophet in the Wilderness* (Macmillan \$3). It is hard to choose between these two first-rate biographies. Seaver's book would be a little better for the reader who wants an extensive presentation of Schweitzer's religious thinking. Hagedorn's book might be slightly preferable for the reader whose sole interest would be in the man himself. But both are magnificent.

One more biography deserves mention here: James R. Blackwood's *The Soul of Frederick W. Robertson* (Harpers, \$2). Robertson of Brighton is one of the great figures among the Victorian Churchmen, and Blackwood has made him come alive before us in this biography.

DEVOTIONAL READING

Among the reviews in this issue is a notice of *Saint Augustine's Prayer Book*, edited by A. I. Drake and L. Gavitt and published by the Holy Cross Press, West Park, N. Y.: \$2. This private prayer book is a compilation of old and traditional devotional material, rather than of innovations. Most of us consider this a merit rather than a demerit. A book of this sort is always an appropriate gift to a Christian friend, and *Saint Augustine's Prayer Book* ought to take its place among the most popular and widely used. It is of equal appeal and utility to the child and the priest (even the bishop) and everybody in between.

For those who are interested in the devotions of great Christians of other times there is *Dr. Johnson's Prayers*, edited by Elton Trueblood and published by Harpers: \$1.50. The learned lexicographer was a simple and devout Churchman. One of the highest tributes

ever paid to him is somebody's observation that he worshiped in St. Clement's Dane in the age of Voltaire. His prayers in this little volume bring us much closer to his great mind and soul than Mr. Boswell does, and many of them are prayers we may want to make our own.

One of the most stimulating pieces of modern mystical writing I have come upon in a long time is Caryll House-lander's *The Comforting of Christ* (Sheed and Ward, \$2.50). Miss House-lander is an English lady of the Roman Communion who has a profound sense for the Presence of Christ in common humanity. She is a mystic, but a very practical mystic. In the quiet restraint and simplicity of her writing there is a passion of faith and love. This book, prayerfully read, ought to make any Christian a better Christian.

CHURCH HISTORY

There is one real treasure that has come out this fall in the field of Church history. This is *Documents of the Christian Church*, selected and edited by Henry Bettenson (Oxford Press, New York, \$1.75). Here is a book bargain the like of which has not been offered for a long time. This volume contains the important documents of Christian history all the way from the reference of Tacitus to the new "foreign superstition" of Christianity around A.D. 57 down to the pronouncement on Anglican Orders of the Orthodox Ecumenical Patriarch in 1922. Of course it can't be claimed that every important document is included; but you can only marvel at the vast range of comprehension in a single small volume. Bettenson's explanatory comments are brief and simple but adequate. Most people would find this not only useful but thoroughly fascinating reading.

One other new book in the Church history line strikes me as remarkably good for about any reader of any age: Genevieve Foster's *Augustus: Caesar's World: 44 B.C. to A.D. 14* (Scribners, \$3.50). This book is a panorama of the human world of our Lord's time. It is a joy to look at, with grand illustrations, and a joy to read. I would say that any reader of the age of 12 or over would welcome it. Miss Foster brings into her picture not only the Romans and the Jews of Augustus' age, but their contemporaries of the Druid faith in Gaul, the worshipers of the Persian Mithra, the Egyptians, the Chinese, and the people of India. She draws upon the evidence which modern archaeology has un-

earthed about these peoples, and it is not an exaggeration to say that she brings them as nearly home to our imaginations as are the people of our grandparents' day.

ANGLICANISM

Probably the most important book about our communion that has come out during the past year is that of Dr. Cyril Garbett, the Archbishop of York: *The Claims of the Church of England* (distributed in the U. S. A. by Morehouse-Gorham, \$5.). I have reviewed this book in detail in *THE LIVING CHURCH* of September 21, 1947. It is a wise and winsome presentation of the case for Anglicanism, and it would be an important book for Churchmen if only for the reason that the Archbishop of York has written it. But it has much more to commend it. I am hoping that it will stand as an effective rejoinder to a book by Bishop Henson of Durham covering the same ground which came out some years ago and which is very bad propaganda for the Church. Dr. Garbett's book is critical but constructive. It will be of special value to the American Churchman who, seeing the Mother Church of England from the outside and from afar, is puzzled by many things in it. This book shows us the Church of England from the inside, and from the vantage point of an archbishop.

CHRISTIAN ART AND BELLES LETTRES

To the lover of Christian art, a most welcome gift would be Cynthia Pearl Maus' *The World's Great Madonnas* (Harpers \$4.95). This book is fully and appreciatively reviewed by H. B. Vinnege in *THE LIVING CHURCH*, September 21, 1947. It is a very beautiful publication, with many rich color plates of the great artistic portraits of our Lady, and a thoroughly competent artistic evaluation and historical interpretation of the theme of the Virgin Mother in Christian devotion and art.

Admirers of Lloyd C. Douglas' *The Robe* will be interested in a new edition (Houghton Mifflin, \$5) of this best seller with wonderful illustrations by Dean Cornwell. I am sorry I cannot recommend this book *qua* book; but looking through this new edition I can at least commend the pictures! My distaste for Mr. Douglas' writings may be a purely private affliction and I have no desire to communicate it to anybody else. If anybody likes *The Robe* he will find this edition a treasure.

This present year sees the beginning of a new edition of the works of John Henry Newman, published by Longmans, Green at \$3.50 per volume. Three volumes in this new series are now available: *Apologia Pro Vita Sua*, *The Idea of a University*, and *Grammar of Assent*. Three more volumes will appear in 1948. Prof. C. F. Harrold of Ohio State University is doing the editing, and he is an

GREEN TRANQUILLITY

I THANK Thee Lord for giving me
Days of green tranquillity —
Lettuce growing, balsam tree.
Silences the soul to fill,
To quiet heart and mind and will —
Clouds, white clouds, above green hill —
Here I know Thee — being still.

LUCY A. K. ADEE.

acknowledged authority in the Newman field. The books in this edition will be most welcome to the reader who might be interested in Newman.

THEOLOGY

A young scholar-priest of the American Church who has a rare ability to understand Eastern mysticism from the inside is Alan W. Watts, Episcopal chaplain at Northwestern University. Fr. Watts' latest book, *Behold the Spirit*, is published by the Pantheon Press, New York: \$2.75. It is a major contribution to Christian theology in terms of the mystical activity of the human spirit. The unconventionality of Fr. Watts' approach to apologetics is a much needed stimulus to the exploration of Christian truth from a much neglected angle.

For the more philosophical reader a new book of unusual interest and importance is the late Professor A. E. Taylor's *The Christian Hope of Immortality* (Macmillans, \$2). Prof. Taylor was a Christian Platonist in his thinking, with emphasis upon Christian. It is fitting that the last book to come from his pen is this fine philosophical analysis and defense of the Christian belief in life eternal. When I say that it is "for the more philosophical reader," I mean simply that it is addressed primarily to the person who hungers for a deeper knowledge of the reasons for the faith that is in us. Anybody who is prepared to think his way through this book with a distinguished philosopher for his guide will find it possible, and deeply rewarding.

The subject of "grace" seems a peculiarly elusive subject to most theologians, and we have a new book which should clarify our concept of grace very greatly: Oscar Hardman's *The Christian Doctrine of Grace* (Macmillan, \$2). Hardman's presentation of the doctrine of

grace is historical rather than systematic, but unlike some such attempts at presenting theology in terms of its development it keeps the basic categories clearly before you all the way through. This is a very readable little book which I recommend for every mature reader.

SERMONS

Each year Harpers publishes a volume called *Best Sermons*, edited by G. Paul Butler and including 52 sermons chosen from a very wide field of sermons by preachers of every persuasion. I think this year's offering is excellent. Certainly the average cleric who preaches will always welcome a book of good sermons. The price is \$2.75.

Another excellent book of sermons is *Cowley Sermons*, which contains 30 sermons preached in the church of the Cowley Fathers at Oxford since its dedication in 1896. This book is distributed in the U. S. A. by Morehouse-Gorham, and the price is \$2.95. These sermons are especially notable for their very solid doctrinal content. They set an admirable example of sermons that teach.

One other book of sermons calls for mention: Fr. Wilson's *More Haggerston Sermons*, distributed in this country by Morehouse-Gorham at \$1.55. Fr. Wilson's sermons are a bit like Katisha in *The Mikado*: they must be for some of us an "acquired" taste." This latest volume has somehow enabled me to acquire the taste! But if your friend has several of these graceful little Haggerston volumes on his shelf, you may reasonably surmise that he is a Fr. Wilson fan. In that case, you might want to get him this one. The cover design is a beautiful specimen of the book binder's art. The material between the pretty covers is typical Wilsoniana, and to those who like it this is commendation enough.

Statesmanship at the Crossroads

WITH the special session of Congress now well under way, and the Council of Foreign Ministers beginning its deliberations, the United States has arrived at one of the most crucial points in the history of this country. It is a time for far-sighted vision and high statesmanship. Yet at this writing it looks perilously as if Congress will become bogged down in the political considerations of a pre-election year, while the Big Four conference resolves itself into the East-West deadlock that has become so unhappy a characteristic of such meetings in the past two years.

So far as Congress is concerned, it must be admitted that President Truman fumbled the ball at the outset. Less than a month after his spectacular (and, in our opinion, ill-considered) statement that rationing and price controls were marks of the police state, he called upon Congress to give him far-reaching discretionary powers to impose those very controls. In so doing, he handed the Republicans on a silver platter the issue that is likely to be the central one of the 1948 campaign. And, whether one believes the October Truman or the November Truman, the whole issue, of aid to Europe is now lumped with that of combatting inflation, and dumped into the common hopper of domestic politics. Whether any remnants of the former bi-partisan foreign policy can be salvaged remains to be seen.

It is beyond the scope of *THE LIVING CHURCH* to consider in detail the political aspects of the resulting problem, or to take sides in the pulling and hauling that are the preludes to next year's presidential campaign. It has not been, and will not be, the policy of this journal to support or to oppose any candidate for the Presidency, except in the remote contingency that specifically religious issues should become an important factor in the campaign. But we do feel that it is clearly within our province, and in fact our duty, to sound a note of solemn warning to the Administration, the Congress, and the American people at this crucial time, when American statesmanship stands at the crossroads and when a possible World War III hangs in the balance.

Our specific warning at this time is threefold: (1) Don't play politics with the Marshall Plan; (2) Don't let anti-Communist hysteria undermine American liberties; (3) Solve the Russian problem by Christian statesmanship, not by surrender to fear.

(1) *Don't play politics with the Marshall Plan.* The stark fact is that Europe is disorganized, broken in morale, and (in many areas) facing starvation. The fact that many Europeans are making huge illegitimate profits in black market operations, and waxing fat on the life-blood of their brothers, in no way lessens this fact, to which competent observers have borne

ample testimony. Only America has the resources to cope with this problem, and to give the countries of western Europe (and eastern Europe, too, if those countries will accept it) the relief and assistance that they must have if they are to be enabled to stand on their own feet and resume their proper places in world society. If we undertake the task of helping them, we should do so freely and unstintingly, without pinching pennies or tying political strings to our aid. If the job is worth doing at all, it is worth doing well; and unless we do it well, we might as well retire into an isolationist slumber until the impact of world events jars us rudely awake.

Basically, the Marshall Plan is a policy of helping the European nations to help themselves toward economic recovery. The dangers are that in the international arena it may become a mere weapon in the "cold war" between Russia and the West, while in the domestic scene it may become the football of national politics. Congress has already exposed the plan to the latter threat, by delaying consideration pending a political examination, ignoring the fact that the Krug, Nourse, and Harriman reports already give the facts necessary as a basis for action, while that of the Herter committee gives the results of Congress' own investigation. Hearings should be held, of course; but partisan political considerations should not be allowed to delay action in this vitally important matter.

Nor should the problem of inflation control be allowed to blind legislators and the public to the problem of world peace. Already political lines have been sharply drawn on the domestic issue. The Administration wants far-reaching controls, or at least the power to impose them; Senator Taft and his followers have announced their determination to oppose most of them. The American Federation of Labor wants some controls, but not on wages or prices. Other interested groups are beginning to line up on one side or the other. No group has the courage to advocate higher taxes, which would reduce buying power and thus help to solve the problems of inflation and of foreign aid — for nobody likes high taxes, and advocating them is not practical politics. The danger is that the Marshall Plan, and the whole structure of American bi-partisan foreign policy, are threatened by this difference of opinion as to the methods of fighting inflation.

(2) *Don't let anti-Communist hysteria undermine American liberties.* The real danger of this was revealed in the efforts of the State Department to dismiss certain employes without giving them a hearing or even a statement of the charges against them. The indignation of the public, when this matter was presented to them by a free press, has caused a reversal

of this policy, which savors of the police state far more than do the controls that President Truman first condemned and then advocated. But what if our press had not been free to publish the facts, or if the public had lost its power of righteous indignation?

The House of Bishops, at its recent meeting in Winston-Salem, adopted a resolution that outlines this danger and suggests a three-point program for guarding against it: (1) that we take heed lest the nation be betrayed by hysterical fear of Communism into the pitfall of "fighting that danger with weapons destructive of the treasures we seek to guard"; (2) that citizens, especially Christian citizens, work unceasingly for the building of a just society, at home and abroad; (3) that freedom of conscience and civil liberties be safeguarded and defended from attack, whether by government or by pressure groups. This is a timely warning from our Fathers in God, and we hope it will be heeded by Churchmen and by citizens generally.

(3) *Solve the Russian problem by Christian statesmanship, not by surrender to fear.* Despite our sincere desire to have better relations with Russia, there is a Russian problem, and it must be met realistically and fearlessly. It is not primarily a problem of Communism, in our opinion, but of Russian imperialism. The masters of Russia want to extend their power and bring the rest of the world under their domination. There is a strong strain of "manifest destiny" in the Russian attitude, indeed a messianic note, that the rest of the world must take into consideration.*

The prime instrument of Soviet Russian policy, in carrying out its fanatical aim, is economic confusion, from which a country can be "rescued" by the false promises of Communism, which Mr. Molotov and his cohorts deceitfully label "democracy." Thus the Communist scheme, which depends upon economic chaos for its fruition, and the Marshall Plan, which seeks to bring order out of chaos, are diametrically opposed, and no compromise between them is possible without the recession of either Russia or America from the basic premise of its foreign policy.

The clear recognition of this fundamental cleavage is necessary, if the problems that flow from it are to be approached in a statesmanlike manner. Neither surrender to hysterical fear of Communism nor the determination to oppose it by blind force will solve the problem. The economic, social, and political weapons of the cold war can lead with increasing rapidity to the military weapons of the hot war, culminating in the devastation of atomic and bacteriological warfare, unless — unless what?

We cannot solve the problems of world peace and security by material means alone. Let us confess it: science and politics have failed us in our hour of need.

*Dr. George N. Counts brings this out in his introduction to the translation of *I Want to Be Like Stalin*, an authoritative Soviet text on pedagogy. This book gives a revealing insight into how Russia is educating its children in nationalist and Communist ideologies, which are being equated in a way that surpasses even the union of Fascism and German nationalism in Hitlerism. (New York, John Day Co., 1947, \$2.)

And morality has lagged so far behind both that it seems a broken reed for us to lean upon.

Is there then no hope? Many keen observers have reached this pessimistic conclusion. Perhaps the recent suicide of one of our most distinguished statesmen, himself a Christian and Churchman, was brought about by this pessimism, rapidly becoming an epidemic disease. Must we admit that the human soul is unable to cope with the problems that have been raised by the human mind, and that civilization is doomed as a result?

We are not ready to accept that conclusion. The human soul is capable of great victories over the human mind; and it is high time to summon its resources from the depths of our humanity. But we can do so only with the help of God, who alone can lead us to the realization of our own potentialities as his children. Thus we must call upon our spiritual resources as well as our material ones if we are to win the "cold war" — not so much against Soviet Russia as against the materialism that is almost as much a part of our life as of the life of Communist-dominated Russia and her satellites.

Statesmanship is indeed at the crossroads; yet even the grave problems with which our nation and the world are faced are not beyond solution if they are faced in the spirit of *Christian* statesmanship. Is it too much to hope that at this crisis in history, as at other crises in the past, God will show us the way out, if we earnestly seek to find His way and to follow His leadership?

We need genuine Christian statesmanship at the highest levels of our national life — in the Administration, in Congress, in the State Department. But we also need Christian hope and courage in the lower levels — in our communities, our churches, our schools, and our business, fraternal, scientific, and labor organizations.

We are living in great days. This is not the time for pessimism and fear, for discouragement and surrender, nor for a withdrawal from hard realities of the world. It is a time for faith and prayer, for hope and courageous action, above all for that Christian love that St. Paul recognized as the first of the virtues. Can we rise to the challenge of the times, and meet it with the Christian statesmanship at every level of our national life which alone can solve the problems with which we and all the world are faced, and turn our fear and defeatism into glorious victory?

Christmas Book Number

THIS is the annual Christmas book number of THE LIVING CHURCH. In it we have assembled for the guidance of our readers, reviews, advertisements, and recommendations of the latest religious books, both for clergy and for laymen.

The days when religious books were almost exclusively addressed to the clergy have passed. Today,

except for books on technical aspects of the ministry, virtually all religious books are addressed to the man (and woman) in the pew, and not a few of them are written by laymen. This is a healthy sign, because it shows widespread recognition of the relevance of the Christian faith to the world of today.

Among the religious books listed in this issue are those to fit every taste and to meet every need. Browse through them as you would in a book store, sampling the contents of each through the reviews and comments. Then pick out the best of them for yourself and for gifts to your friends at Christmas. There is no better Christmas gift than a good religious book — and among these, don't forget those two basic books, the Holy Bible and the Book of Common Prayer.

P.S.

RELIGIOUS books make good Christmas gifts — and so do religious magazines! We hope that this year an even larger number of readers of THE LIVING CHURCH will follow the custom, which many of them have long observed, of giving at least one gift subscription to a friend. Such a gift benefits not only the friend but also THE LIVING CHURCH by extending its service and strengthening its financial position.

The Church weekly edited by and for laymen, THE LIVING CHURCH for 1948 will continue to carry forward its tradition of prompt, accurate, and complete coverage of the news, the work, and the thought of the Episcopal Church. Plans for the coming year, shortly to be announced, are designed to make the magazine an even more effective instrument for God and His Church. Accordingly, a subscription starting with the Christmas issue will be a deeply appreciated gift for your fellow-Churchmen.

Paul Rusch Accepts

WE ARE happy to announce that Lt. Col. Paul Rusch has accepted his appointment as an associate editor of THE LIVING CHURCH. In a cabled reply to our invitation [L. C., November 23d], he announced that he would begin contributing editorials at once. Through him our readers will be assured of well-informed comment on Far Eastern matters comparable to that of his fellow-associate editor, Paul B. Anderson, on European matters.

May we remind readers of the "Paul Rusch Thank Offering," for rebuilding the Church in Japan? Contributions may be sent through THE LIVING CHURCH RELIEF FUND.

One Notebook, \$4,000

HUMILITY becometh an editor. And it is a good thing when he is told frankly that the editorials are not the most valuable thing in his periodical. But a letter recently received from China

indicates that it is not the news either, nor the articles, but the *wrappers* that are most appreciated:

Let our subscriber speak for herself. Dr. Margaret C. Richey, who is doing a magnificent medical missionary work at Yangchow, writes the editor as follows:

"Dear Mr. Morehouse:

"You may be much surprised to have a letter from this part of the World and learn a new appreciation of THE LIVING CHURCH. It is probably one that you never thought much about but one that means a great deal to us out here.

"To digress for a moment. We do enjoy having THE LIVING CHURCH sent us by our friends at home. It keeps us up to date on Church affairs and reminds us of our friends. We *did* also enjoy a *great deal* those beautiful postal wrappers from discarded maps. We have missed them so much since they stopped and were superseded by the gentle green covers. That white paper was wonderful — flattened out, we could use it for doing accounts on, making out examination questions, and writing copies of important letters. There was really nothing like it, and how we miss it. You see paper is a very important item here these days. The cheapest note-book now costs \$4,000.00 and a sheet of type-writing paper about \$500-600. (Rate of exchange U. S. \$1.00 — C. N. C. \$11,800.) Most examinations are written on paper like the enclosed sample. [It was a very flimsy and small sheet.] In my medical work I save all envelopes, cut them in half and use them for giving out pills. I use magazine wrappers also for medicines. I could go on at length — but this will express some of our thanks and regret at not having any more white wrappers."

Continuing, Dr. Richey tells something — though not nearly enough — of her own work and of the spiritual needs of the Chinese people:

"It seems more than three years that I was at THE LIVING CHURCH dinner in Cleveland with my mother and several China friends. I decided last year to return to my work here, and have been hard at it ever since. There is much to be done. The Chinese Church and the Chinese people need the constant prayers of all Christian people that they may have strength and courage to stand up for what is true and right in the midst of wide-spread moral corruption. And I think Christian Church people at home need more of vision and a spirit of doing and burning zeal that they may not hesitate to advance in new adventures in spite of apparent insurmountable difficulties."

We hope that members of THE LIVING CHURCH FAMILY will remember Dr. Richey and our other workers in China in their prayers. And if they care to send her a note-book or a block of white paper, they may address her at St. Faith's School, Yangchow, China.

Books for the Clergy

By the Very Rev. William H. Nes, D.D.

Dean of Nashotah House, Nashotah, Wis.

BOOKS for Christmas should, I think, be of somewhat more than passing interest. Precisely because they are the gifts of friends, they should be additions to a man's library which he will wish to keep and to read again. One must live in one's own time and know what men are thinking and what is going on; but we have all bought too many books that were the latest thing and yet were never really contemporary because they knew too little of the past and wrongly guessed the future. For Christmas a book from an old friend should be a book that will become an old friend, a book that the eye delights to recognize as it moved along the shelf. For recommending such inhabitants of my own library, therefore, I have no apology to make. Because I like them, I think your clerical friends will like them too.

Since we are speaking of Christmas presents, why not begin with a book of Christmas stories? There are many well-edited collections of them, and I mention only one, the special value of which appears in its title, *Christmas Tales for Reading Aloud*, compiled by Robert Lohan (Stephen Daye Press, \$2.75).

And now, since we are speaking of books for the clergy, we must, of course, get on to those that belong to the craft. Next to a Bible and a Prayer Book, one needs commentaries on both. For Anglicans by Anglicans (which is in my opinion a very good recommendation) there is *A New Commentary on Holy Scripture* by Gore and others (Macmillan, \$6). Among its many merits are the essays on special subjects, as for example, the Resurrection appearances of our Lord. After this, and as a kind of companion volume, is the commentary on the Prayer Book, *Liturgy and Worship*, edited by W. K. Lowther Clark (S.P.C.K.—Macmillan, \$4.25). In this, the article on the Visitation of the Sick by itself is worth the price of the book. As a third "must" for the clergy, a work treating both of moral and ascetic theology, is *The Elements of the Spiritual Life* by F. P. Harton (S.P.C.K.—Macmillan, 12/6).

Everyone admits that everyone should read Toynbee's *Study of History* (Oxford University Press, \$5). For the infirmity of the flesh, a one-volume condensation is now available, and those who remain unacquainted with it have no longer any cloak for their sin.

The plight of philosophy in the universities is now at long last being "viewed with alarm." What the universe

is all about is not, after all, the province of science: it is, nevertheless, something which we leave in agnostic neglect at a peril far greater than any which besets thinking about it. Since philosophy can never really escape from Plato, I must mention a large one-volume edition of Jowett's translation, *The Works of Plato* (Tudor Publishing Co., \$7.50). Among modern American philosophical writers, James Feibleman deserves attention, and I commend especially his *The Revival of Realism* (U. of North Carolina Press, \$4). Many people read Jacques Maritain, but I do not find his *Science and Wisdom* (Scribners, \$3) as much remarked as I think it deserves to be. Etienne Gilson's *The Unity of Philosophical Experience* (Scribners, \$2.75) is an excellent treatment of the development since Descartes. I cannot leave books of philosophy without referring to Nicholas Beryaev's *Solitude and Society* (Scribners, \$3), a book which seems to me to have all the necessary dimensions of thought.

In the field of New Testament studies, I list what seems to me to be a very great work on St. John, *The Fourth Gospel*, by Hoskyns and Davey, 2 vols. (Faber and Faber, 8/6). It costs nine dollars, but it is worth it. Mr. Davey's introduction is not bedtime reading, but don't skip it. The commentary section will fertilize many sermons.

Popularity is not always unmerited,

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 publisher and the accounts are audited annually by a Certified Public Accountant.

CARE for Old Catholics

Previously acknowledged	\$4,186.97
Anonymous	50.00
John T. Russell	10.00
	\$4,246.97

Stateless Children's Sanctuary

Previously acknowledged	\$1,838.04
Miss Annie J. Oldham	10.00
	\$1,848.04

Central Theological College, China

Miss Helen E. Maham	\$ 25.00
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American Mission to Lepers

Ruth B. Orr	\$ 25.00
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and it is pleasant to see two recent books of first importance properly appreciated. These are, of course *The Shape of the Liturgy* by Gregory Dix (Dacre Press, \$14) and *The Apostolic Ministry* by Kirk and others (Morehouse-Gorham, \$10). Among the many excellences of the former is the treatment of the Last Supper; and the latter should give pause to those who too lightly heap historical contempt on what the vast majority of all Christians believe about the Christian ministry. These are books, first to be read, and afterwards consulted.

A less expensive, but none the less highly useful work on the liturgy is *The Anaphora* by Walter Howard Frere (S.P.C.K.—Macmillan, \$4). Since the Reformation, liturgical history in the 17th Century English Church is admirably written by G. W. O. Addleshaw in *The High Church Tradition* (Faber and Faber, London). And speaking of the post-Reformation period, Leighton Pullan's *Religion Since the Reformation* (Clarendon Press, Oxford, \$4.50) can justly claim shelf-room above many other books in any clergyman's library.

Would it be delicate to give your parson a book on pastoral theology for Christmas? If he would not think you were suggesting that his professional abilities required improvement—and I do not think he would mind at all—here are two good books: *Priesthood in Action* by Wallace E. Conkling (Morehouse-Gorham, \$2.50) and *An Introduction to Pastoral Theology*, by Balmforth, Dewar, Hudson and Sara (Macmillan, \$4).

And now, finally, I come to three books which have no sort of connection with the foregoing or with each other. One of them is among the greatest of all human documents; one of them is a book of magnificent adventure; and the last, in its fresh beauty and whimsical simplicity, is a refreshment of the soul that has few equals. I put them on this list because I like them so much that if I did not have them I should wish someone would give them to me for Christmas.

The first is the *Divine Comedy*, by Dante, translated by Jefferson Butler Fletcher, with 13 Botticelli drawings (Macmillan, \$2.50).

The second is *The White Tower*, by James Ramsey Ullman (Lippincott, \$1.69).

The third is *The Wind in the Willows*, by Kenneth Grahame (Scribners, \$2.75).

Books for the Layman's Bookcase

By Chad Walsh

Professor of English, Beloit College, Beloit, Wis.

THIS is going to be a lopsided list. It consists entirely of modern books. I confess (with shame) that I have read few of the older Christian classics. Until I remedy my ignorance I can discuss only the titles that lie within the period "from Chesterton to Lewis."

DR. BELL

I shall begin with the man who is undoubtedly the most distinguished writer in the American Episcopal Church: the Rev. Dr. Bernard Iddings Bell. More than any other one man, he has wielded the battle-axe to knock the stuffiness out of the Church. He writes with the ruthlessness and love of an Old Testament prophet, but in the language of the twentieth century. I have read and reread almost all of his books. As a beginning, I suggest four (all published by Harpers). *Beyond Agnosticism* (\$1.50) was first brought out in 1929, and was recently reissued. It is the best book I have ever found to lend to agnostic friends, but it is also filled with meat for the professed Christian. *The Church in Disrepute* (\$1.50) is a savagely honest analysis of the Church's capitulation to the world, the flesh, and the Devil. Any Episcopalian who wants to see his Church wake up will find ammunition for the battle in this book. *God Is Not Dead* (\$1.50) contains some particularly good chapters on the relation of Christianity to social problems and the psychological difficulties of the individual. Dr. Bell's latest book, *A Man Can Live* (\$1.50), is written in a quieter, more intimate tone; its great value is that it shows the reader what a Christian life is, and how to live it despite the uproar of the pagan world.

C. S. LEWIS

You either revel in C. S. Lewis or he leaves you completely cold. Since I revel in him, I should like to recommend all of his books for their unique combination of theological soundness, psychological understanding, and urbane wit. I shall list a few of them (all published by Macmillan). *Beyond Personality* (\$1.), a very slender volume, has a lucid discussion of that bewildering but vital doctrine, the Trinity; it also develops in a highly original way the idea that the "new life" of Christianity is the last and most surprising stage of evolution. *Christian Behaviour* (\$1), another tiny book, is a down-to-earth treatment of morality. *The Problem of Pain* (\$1.50), slightly more on the technical side, handles Original Sin, Heaven, and Hell with deep insight. *Miracles* (\$2.50), his

latest book, is a tough intellectual workout, but worth it; it convincingly shows the inner consistency of the New Testament miracles. And, of course, we must not forget that amazing and hilarious correspondence from the enemy's camp, *The Screwtape Letters* (\$1.50). *The Great Divorce* (\$1.50), a fantasy of Heaven and Hell, is to my mind the most beautiful and enduring of Lewis' books. Finally, for the lover of "scientification" with philosophical and religious overtones, I suggest the interplanetary trilogy — *Out of the Silent Planet* (\$2), *Perelandra* (\$2), and *That Hideous Strength* (\$3).

ROMAN CATHOLIC AND PROTESTANT

To avoid inbreeding, every good Episcopalian should make frequent excursions into the Protestant and Roman Catholic camps. For Protestant reading I suggest first of all Dr. Reinhold Niebuhr, beyond any question the most significant Protestant theologian in America. He has also been honored by some political conservatives with the label, "the most dangerous man in America." His books are an attempt to get beneath the shallow optimism of the "gospel of progress" and discover, in the light of Christianity, what human nature really is, and what political and social implications follow. His massive two volume work, *The Nature and Destiny of Man* (Scribner's, \$2.75 each), should be digested slowly. A much shorter book, *The Children of Light and the Children of Darkness* (Scribner's, \$2), presents some of the same material in more digestible form.

Two Quakers have particularly impressed me. Thomas R. Kelly's posthumous book, *A Testament of Devotion* (Harper's, \$1), is a lovely thing, and leaves the reader with a new understanding of the "inner light." I know of no better devotional reading. Dr. Elton Trueblood's *The Predicament of Modern Man* (Harper's, \$1) is a slender but powerful book on the clash of ideologies and the Christian answer; his *Foundations for Reconstruction* (Harper's, \$1)

makes the Ten Commandments come alive like no other book I have seen. His next book, *Alternative to Futility* (Harper's), will appear in February. From what I know of it, it deserves an entry on your desk pad.

For a conducted tour to the Roman Catholic camp, there is no better guide than the late G. K. Chesterton. His *Orthodoxy* — written, I believe, before he journeyed to Rome — is a mixture of wit and profundity that leaves the reader breathless. *The Everlasting Man* has not received as much attention as I think it deserves. It is the neatest demolition imaginable of the false conclusions of "comparative religion."

Back to the Anglican fold, I should like to say a word for Dorothy Sayers' *The Mind of the Maker* (Harcourt Brace, \$2). Despite the humor and grace of the book, it is not easy going. It should be taken in easy stages, but it is worth the effort involved. The book is a discussion of the Trinity, using the analogy of the process a writer goes through in composing a book. The last couple of chapters draw interesting conclusions about the importance of creative work as a basis of society.

Another Anglican — Canon Eric Montizambert of San Francisco — has published a book which seems to have received less notice than it merits. This is *Christianity in Crisis* (Cloister Press, Louisville, Ky., \$2). It contains the best brief discussion of the Apostles' Creed I have found anywhere, and has very thoughtful chapters on the social application of Christianity. This is another good book to leave on the coffee table in agnostic households.

For anyone willing to spend \$5, I recommend *Christianity Today*, edited by Henry Smith Leiper (Morehouse-Gorham, \$5). It consists of a series of short chapters written by Christian leaders throughout the world, and provides a good bird's-eye view of non-Roman Christianity.

Finally, it is exciting to see the impact that Christianity is beginning to have on outstanding intellectuals. Two of the most eminent poets in the English-speaking world happen to be Anglicans, and their poetry has grown increasingly religious of recent years. T. S. Eliot's *Four Quartets* (Harcourt Brace, \$2) is a profound and beautiful book of Christian mysticism. W. H. Auden's *For the Time Being* (Random House, \$2.50) is a "Christmas oratorio" — completely modern in its language, but deeply Christian in its thought.

ACU CYCLE OF PRAYER

November

30. St. James', Pewee Valley, Ky.

December

1. St. Andrew's, Buffalo, N. Y.
2. Holy Apostles', Brooklyn, N. Y.
3. St. Paul's, Savannah, Ga.
4. St. Michael and All Angels', Baltimore

The Priesthood, Power for the Sacraments

By W. W. Grant

Chancellor of the diocese of Colorado

LET me say at the outset that I have nothing against any Protestant denomination. I have literally read myself into this Church from the Unitarian through four years in the Congregational, a very short view of the Presbyterian, and a survey of the Roman Catholic. I do not intend to go back to the fissiparous individualism of Protestantism, nor to the absolutism of Rome.

We must bear in mind, I think, that Churchpeople are impressed and moved chiefly by worship, and that the Eucharist is today the common denominator between the Catholics and Evangelicals of our Church.

And now after 1900 years of this worship and usage of our people there are those who have come to the conclusion that this is all wrong, or at most only partly right, and except as we face the evil in the world speaking with a "united" voice, as the saying goes, our Church is ineffective, inefficient, and relatively true only to that extent.

CONDITIONAL LOYALTY

Many of our bishops and clergy and laity are only conditionally loyal. Their loyalty is conditioned on the kind of response made to social and economic problems. In the Pastoral Letter put forth by the House of Bishops last year, the Right Reverend Fathers in God lament the divisions in the Christian Church and are thankful for the "growing unity" with "other branches" resulting from the Federal Council of Churches and the World Council, and restate their determination to achieve organic unity with the Presbyterian Church in the U S A.

And how is the spirit to be invoked and what are the weapons? The Pastoral Letter says:

"We are not such fools as to think that our single communion, the Episcopal Church, can do all this alone, but we believe that Christendom presenting an ever more united front can lead all men of good will into the fulfillment of God's eternal purpose."

Shades of the Twelve Apostles—"that small group of stupefied and helpless followers, whom Christ deigned, with the sound of the rush of a sublime tenderness to call his friends!"* Athanasius—alone against the world, confident that the truth would prevail! Twelve to regenerate mankind; one to proclaim the truth *contra mundum*; the so-called leaders of about two million, pusillanimously proclaiming that they "are not

such fools as to think" they can accomplish the Lord's mission without greater numbers! What do you think of it?

What we are really dealing with is two different religions, and only one of them can be right.

The bishops say nothing about the growing disunity in their own Church

¶ *This article, in shortened form, is the fourth of a series of five, given at the recent Catholic Congresses. The fifth will be printed next week.*

resulting from their efforts. How can they, some of them at least, expect unity in our own Church, to say nothing of a new Church, when many of them violate the spirit of the Church and its laws as expressed in its constitution, canons, and rubrics? Many bishops and clergy welcome to their pulpits all kinds of sectarians. I realize that there is a kind of face-saving, but invalid canon which permits ministers of a sect with which we have announced our purpose to enter into organic unity to preach from our pulpits, which is obviously intended for Presbyterians.

SPIRITUAL BANKRUPTCY

Is there a person who has not heard of clergy and bishops who permit laymen to assist in the distribution of Holy Communion? Who admit non-communicants to the Lord's Table who are neither "ready nor desirous" to be confirmed? Who outrage both the letter and spirit of the marriage canons by equivocal and technical interpretations to such an extent as to bring the Church into ridicule and contempt? I understand that in one diocese, at least, in the administration of Baptism, reference to regeneration is often omitted. Should we follow those who are not even true to their own Church, into a new Church which promises only a morass of spiritual bankruptcy?

The world has been on fire before and the Faith is the only thing that has lived through; with this exception, that in those days the Fathers of the Church urged loyalty to its doctrine, discipline, and worship instead of desertion. Apparently the Apostolic Succession is to be reduced to kneeling before enough people, call them what you will, and by having everybody lay his hands on everybody else's head the maximum of grace, power and authority will be communicated to all. And if this is true of Presbyterians, by analogy it must be true of other denominations—sort of an ecclesiastical quitclaim deed. Parentheti-

cally, the essence of a quitclaim deed is that one party doesn't know what he's got, and the other party doesn't know what he's getting.

Everybody—literally—knows God is not bound by His own sacraments, and that He only can define the limits of His grace. For all we know He may have saved the soul of Judas in a last minute repentance. But we are bound—bound to the extent of our opportunities, our knowledge, and our comprehension of His truth—and no bishop can dispense us! To be true to ourselves and to His Church we must be true to its doctrine, discipline, and worship to the best of our abilities. Whether a priest or a bishop is true to his ordination and his consecration vows is a matter of personal honor and personal honesty. If he is not, his action is dishonorable.

Everybody knows, or at least every member of our Church should know, that a priest is one who is set apart to offer the sacrifice ordained by Christ Himself. That is one of his main reasons for being. He may also be a good preacher, keen on social service, alive to social and economic problems, and whatever else the changing horizons of social life and development may require or suggest, but no matter how proper and necessary these activities may be they are secondary. If he forgets or overlooks the fact that one of his principal duties is to offer the Eucharistic Sacrifice, then his vocation has miscarried. He must live by it and ultimately die by it. A priest knows this though he may fool himself and try self-justification. "A trained mind . . .", says T. S. Eliot, "is always aware what master it is serving; an untrained mind and a soul destitute of humility and filled with self-righteousness is a blind servant and a fatal leader."† How far this is from the "ignorance, grace, and moral effort" of which the early Church was the exemplar!

"SIN OF DISPROPORTION"

I am tempted to think at times that it is a handicap to a priest to preach too well, to talk too easily, to become too immersed in social and economic movements of all kinds, because it tends to result in a loss of relative values—the "sin of disproportion" as Bishop Irving Johnson used to call it. They all have their place and I should be the last to decry interest in them. My point is that in our Church the Eucharist is first among equals and everything else comes afterward.

† *After Strange Gods*. By T. S. Eliot, p. 64.

* *Descent of the Dove*. By Charles Williams, p. 3.

And what about penance and absolution? It is one of the "manifold gifts of sacramental grace" to which Dr. Hall refers. If a priest is a priest he must hear confessions, he must assign penance, he must pronounce absolution — those are among the powers he receives at his ordination. "Whose sins thou dost forgive they are forgiven; and whose sins thou dost retain, they are retained." The issue is not avoided by reading the alternative form of Ordination in the Book of Common Prayer. The fact remains that the alternatives are equivalent, and a priest by either is exactly the same. This is something that is spoken of with bated breath in some dioceses because the Romans'll "git ye if ye don't watch out." Nevertheless, it is there and unavoidable in common honesty. It brings comfort and consolation to many and it is something a priest is ordained to deal with.

But we are afraid of the laity. We water down our services to conciliate them. We may be sure of one thing — that those for whom they are watered down will very rarely overcrowd them. We are willing to give up the Apostolic Succession and other articles of our faith as a "harmless formality for the sake of a phantom unity";** a synthetic Church which stands for nothing while pretending to stand for everything; a kind of current "heart religion." It is illustrative of the predominant characteristic of Protestantism, true ever since the Reformation, that it is constantly dividing and subdividing, splitting up into all kinds and shades of difference, fine and coarse. How can unity be attained by creating one more sect? Variety has always been characteristic of error, as Anatole France once remarked.

The proponents of unity do not discuss with their as-yet fellow Churchmen the problems involved in the kind of unity they propose. Any one who heard the debate in the House of Deputies in 1946 could not but have been impressed with the vagueness, the speculation, the uncertainty, the emotionalism, the wild guessing that attended the attempt to make the unity contended for appear plausible. Recall for instance the answer to the question whether or not we would remain in communion with the Church of England? The speaker said he had been assured by one bishop of that Church — name not given — that of course we would, or words to that effect. We knew after the Archbishop of Canterbury's Convention address, and we now know beyond all doubt, that we will not retain our fellowship in the Anglican Church. When we are asked to go from certainty to uncertainty the representations made ought at least to be reasonably accurate, particularly when the whole doctrinal structure of the Church is involved.

Today the world finds itself in a par-

**Selected Essays, T. S. Eliot, p. 355.

lous predicament — not the first time nor yet the last time, merely a different time. The advocates of the so-called "ecumenical" movement have become so agitated over social and economic matters that they decide that the Church is just an addition to Christianity which needs elaborate alterations so that some kind of a "united" voice will be forthcoming — as if evil could be overcome by shouting rather than by prayer! The required alterations, the needed changes, they are willing to make — a man-made institution — much as Calvin made Presbyterianism. If one man can do it why not another?

"WE WILL NOT CONCEDE"

This is a good place to say that if they should prevail many of us will stay right where we are. We will not move. We will not compromise. We will not concede. We will not leave the Church.

My purpose is to emphasize the fact that the burden of proof is on those who propose change. It is for them to demonstrate beyond the possibility of doubt that the Church is and has been wrong in its conception of truth. It is not for us to prove they are wrong — and every consideration of fairness, I have no question, has convinced them of that. We have a case. They must make one, which I submit they have not done.

The so-called unity movement, as I see it, is social rather than religious. It is to some extent animated by hatred

and fear of Rome. Hence the zeal to put this Church definitely into the Protestant column. In so doing we destroy our identity and lose our usefulness for any purpose — that is, we would lose it if so many of us were not determined to preserve it. It is a fact, we did not make it, but it is a fact that the Anglican Church's boundaries touch on Protestantism, Rome, and Eastern Orthodoxy. There is nothing to do but accept it and make the most of it. And there is much to be made of it.

To retain the sacramental life of the Catholic Church in accordance with primitive Catholic tradition, we must retain the priesthood undiluted by any compromise whatever — a priesthood emanating from the Apostolic Succession and undeviatingly true to the doctrine, discipline, and worship of our Church. We cannot alter, amend, or surrender any principle on the theory that good may come. The end never justifies the means, and as is said in T. S. Eliot's play, *Murder in the Cathedral*, "the worst thing in the world is the right thing for the wrong reason." Good just doesn't come that way. In the final analysis the unity issue is not form of government but the priesthood.

That sums up my position. I have done my best to show you what one layman thinks of the present schemes for a factitious unity. By all means let us have unity, but unity in the truth, which "is great and mighty above all things."

CONVENT COMPLINE

THE Sister Sacristan puts out the light
 Upon thin altar-candles, and the night
 Slips in through pointed windows, through the wall
 Lovely with Saints. Along the choir-stall,
 The other nuns rise slowly, find the place
 In gold-edged breviary. Shadow-blurred, the face
 Of an old Sister, turning towards the chair
 Of Reverend Mother, asks the evening prayer.

Like white birds dipping on an evening sea,
 Their coifs are bent, their hands clasped reverently.
 The words float upward softly: "I confess . . ."
 Storming the gates of Heaven with gentleness.

CYNTHIA HATHAWAY.

Christian Stewardship

Managing Our Faith — I.

By the Rev. Wilburn C. Campbell

Rector of the Church of the Ascension, Pittsburgh, Pa.

CHRISTIAN stewardship is the theme for these four Advent articles. All times are proper, but the Advent season is an especially significant period for every Christian to examine his faith, his mind, his soul, and heart in the light of our Lord's love and grace "that we may cast away the works of darkness . . . now in the time of this mortal life."

Even a casual examination of the Advent collect should startle us out of any complacency with regard to our stewardship of the Christian faith and our practice of it. Do we really expect our Lord to come again in His glorious majesty to judge the living and the dead? Are we preparing for His judgment? How earnestly are we seeking redemption through the ever-living and reigning Christ the King? Have we sincerely surrendered ourselves, our souls and bodies, to Him because through His shed blood we have received the means of grace whereby we, too, may rise to the life immortal? Honestly, how firmly have we committed our faith to the communion of saints in which "with angels and archangels and all the company of heaven, we laud and magnify" God's Holy name?

MINISTERS AND STEWARDS

As Christians we have volunteered and committed ourselves to serve as ministers and stewards of the faith. Without meaning to be sententious about the obvious, and being conscious of philosophical innocency, I think certain things can be said about our stewardship.

The Episcopal Church could be compared to a merchant in whose stores is merchandise which countless customers are frantically seeking, but which the clerks have not time to display, or else are uninterested and casual in selling. Indeed, some of the clerks feel that the customers are beneath them and have a great deal of nerve barging into the store. Still other clerks give the impression that they have little confidence in the integrity of the merchant and his goods. But, oh, my! Observe these same clerks at a salesmanship meeting or conference. Everyone is an authority on what the well-dressed clerk should wear, the length and breadth of the counters, and the lighting effects which are conducive to the proper atmosphere for expensive sales. Even the floor walkers will defend their dignified stuffiness on the grounds that such behavior attracts the "best" customers. Everyone takes it for

granted that the goods on sale are an absolute "must" for the market. To attend such sales conferences and promotion meetings would almost inspire an investor to buy stock in such a venture.

¶ *Fr. Campbell's article is the first of a series of four in an Advent series. The remaining articles will be printed in the next three issues.*

To put the matter of our Christian stewardship with regard to the managing of our faith in another way, let us consider the problem of Church advertisement which has plagued the National Council this year. Now no one questions the advisability of and profit from modern advertising. How shall they hear without a preacher? How shall those outside the Church know except they be told, and how can they be told without some form of advertising which will reach and claim their attention? But the pinch comes when the leaders of our Church consider what to advertise. Well do some of our leaders plead for unity within the household.

And what if the customer outside the Church finds the Church on the inside not professing, believing, or practicing what is advertised? I have heard the former Presiding Bishop, the Most Rev. Henry St. George Tucker, say on many occasions that the greatest obstacle the missionary had to surmount in foreign lands was the lack of Christian faith and practice back in the homeland.

Customers may be "suckers" for clever advertisements, but it is dangerous to have them discover for themselves that they are "suckers." A woman scorned is no more dangerous and suspicious than a customer hoodwinked. "Tried and found wanting" has been imprinted on too many parishes by too many persons.

Another illustration springs to mind. A young layman in the employ of the Episcopal Church, educated and reared as a devout Churchman, has just "gone to Rome." His main reason was not a conversion to the faith of the Roman Church. The faith to which he had given his soul was unchanged. No, his reason was that the Roman Church was a more faithful steward in managing the faith. The Episcopal Church in its confusion and pettifogging divisions (to this individual, anyway) had forgotten the deep fundamentals of the faith. I ap-

preciate the fact that this young man erred in his sweeping generalities, but nevertheless his case is not an isolated one, and our divisions do keep us in a state of frustration and repression.

FUNDAMENTAL TRUTHS

In short, if the Episcopal Church is to manage the faith once delivered in all its completeness and wholeness by Christ our Lord, and if her communicants are to be faithful stewards, her corporate life must be lived and governed by those fundamental truths of the faith which alone makes Christians out of pagans.

What are these fundamentals? Reverently do I wish that the House of Bishops would enumerate them in a pastoral letter that would be unequivocal and definite, and which would command undivided and unreserved allegiance from every bishop. Under such leadership the clergy might likewise be united on the faith. As it is we often behave—and here again we have managed our faith as unworthy stewards—as if we were congregational individualists enjoying the euphemism of episcopacy and Catholicity.

One of the fundamentals is the divinity of our Lord, Jesus Christ. I do not mean the watered down divinity of modern liberal "broad-minded" people who so very closely approach the position of Judaism with respect to our Lord. Jesus is "God of God, Very God of Very God, Begotten not made." Jesus is the Christ, uniquely the Son of God, and His enfleshment as Jesus, the son of Mary, revealed to all mankind the nature and the purpose and the will of God. This fundamental seems so obvious, yet I know confirmed persons who will not go along with it. Why is not this fundamental keystone of our faith more often heard from our pulpits, and why is it so easily forgotten when we weigh our Lord's commands against the lures and pitfalls of the world, the flesh, and the devil? If Jesus is God and if He gave us certain commandments, can there be any debate about their being "idealistic, impractical, spoken for a different world and a different culture?"

Another fundamental is a belief in the Real Presence of our Lord in the sacrament of Holy Communion.

It is the vacancy of Christian conviction about the sacrament rather than liturgical vagaries that defiles our Lord's sacrifice and deprives starved souls of the means of grace and hope of glory. It was no coincidence that the Presiding

Bishop's Committee on Laymen's Work made the Men's Advent Corporate Communion its first and prime plan of action. Those men knew full well that any increased activity and effective evangelism among men must begin at the altar. As Christian stewards of the faith we must recapture in our lives the experience of those Apostles in the upper room where the Lord Christ took bread and wine and said, "This is My Body; This is My Blood."

REBIRTH OF CHRIST

History records that moral deterioration of Christians and the Christian Church has always followed the neglect and abuse of the service of Holy Communion, and the indifference of Christians to making regular communions. History also records that a return to the sacramental life enkindled a rebirth of the living Christ in the hearts of people. This is not to be wondered at, since Christ Himself ordained that He should come to His followers and dwell in them in this manner.

A short while ago a leading industrialist said to me, "Pittsburgh could be turned right side up if about two dozen Christians whom I could name really believed in the divinity of Christ, the power of the sacrament of His Body and Blood in the Holy Communion, and the reality of the supernatural." In a very

busy life, this man kneels at the altar regularly on Sunday and on weekdays.

A third fundamental is a belief in the reality of the supernatural or the unseen world about us. Things that are seen are temporal; things unseen, eternal. Page after page of the Prayer Book teaches us this truth. Such a faith gives meaning to life and to the universe. It treats this chaotic world of sinfulness as it should be treated: as a pilgrimage for the Christian soldier on his way to a

heavenly reward for righteous living.

Redemption, atonement, forgiveness, and immortality—all these are also fundamentals of the faith which should claim the heart and soul of every penitent person who would look unto Christ and His Church for salvation.

Let us cast away the idle arguments and disputes which are the works of darkness created by the devil, and let us manage as good stewards and ministers the storehouse of Christian faith.

ADVERSITY, in one form or another, is bound to be the portion of those who set their lives in the direction of honor, faithfulness, and integrity. The function of adversity is not to break our spirit but to bend our wills straight. He who does his best work under the least favorable conditions is a conqueror after the pattern of Christ, who not only scorned the aid of inferior things but used misunderstanding, injustice, and hatred as the rungs of a ladder on which to climb our way to God.

C. H. BRENT.

6 Trinity, 1907.

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BOOKS



THE REV. CARROLL E. SIMCOX, EDITOR

The Angelic Doctor

ST. THOMAS AQUINAS. By Gerald Vann, O.P. New York: Benziger, 1947. Pp. xxvii 185. \$3.

This excellent little book furnishes a splendid introduction to the study of St. Thomas. Written in such a way as to be clear to the reader untrained in philosophy and unacquainted with the doctrinal and theological history of the Catholic Church, it has a definite contribution to make to our present day world. Chief among the author's aims, however, is that of showing how St. Thomas's philosophy is applicable to today's problems. In accomplishing this, he sets up the hypothesis that in the history of human thought there has been an unfortunate break between the basic thinking of the East and the West. In this the West has lost that basic metaphysic which should give meaning and significance to the material advance of the Western world. In this the East is the richer. The East, on the other hand, perhaps by an over-emphasis, has experienced its own peculiar loss. The perfect solution lies in the synthesis of the two, which the author compares to the age old religious problem of the relative merits of the active and contemplative life. Fr. Vann finds the needed solution to the problems raised by this branching development in the philosophy of St. Thomas, who unites in a consistent philosophical system the essential traits of East and West. It is in the light of this basic synthesis that he applies Thomistic philosophy to modern day problems.

In addition to the chief purpose of the book, there is contained in it a most interesting Foreword by the Rev. C. A. Hart, Ph.D., on the role of Neo-Scholastic Philosophy in American Culture. While dealing primarily, of course, with the study of Thomism in Roman Catholic schools and colleges, the author devotes some attention to the significant work which has been done at the University of Virginia and makes a criticism of the reputation along this line enjoyed by the University of Chicago. It is the belief of this reviewer that this criticism goes too far in an adverse direction.

Of special interest to the general reader are the Introduction, which throws a rather new light on Scholasticism, and the chapter dealing with the life of St. Thomas. It appears to be difficult for those who write of the Angelic Doctor not to be extravagant in either praise or condemnation. Fr. Vann writes a brief biography which is to be commended for its restraint and objectivity. This chap-

ter alone would seem to justify another book on St. Thomas, if additional justification were necessary.

While realizing full well the temptation which besets an author on such a subject, this reviewer could wish that Fr. Vann had made less use than he did of quotations from others. This is the case principally because it gives an unfortunate and undeserved appearance of lack of original thought and treatment. If the reader will put this thought aside at once, however, he will profit much from the reading of this book.

E. J. TEMPLETON.

Bishop Gore on Prayer

PRAYER AND THE LORD'S PRAYER. By Charles Gore, with an introduction by Angus Dun. New York: Harpers, 1947. Pp. 124. \$1.25.

This treatise on prayer by the great scholarly Bishop Charles Gore was written 50 years ago. Its re-publication in an attractive form as a devotional booklet will no doubt bring it to many today who otherwise would never know it.

I wish I could praise it as lavishly and unreservedly as have some others. Of course, like everything else Charles Gore wrote, it has the authority of a great Christian spirit behind it. But as a study of Christian prayer it has, as I see it, two drawbacks. The first is that a treatise on prayer ought to be spiritually affective as well as intellectually satisfying. This book fails to meet and pass that test. The second is that Bishop Gore was too anxious to appease the arrogant claims of the naturalistic science of his age. A man of more intellectual honesty than intellectual courage, he was apparently afraid to set the truths of revelation up against the alleged truths of the science falsely-so-called that was going about in his day seeking whom it might devour. It is interesting to note the extravagant deference Bishop Gore paid to the then triumphant concept of the "fixity of laws" in the natural order. He assumed that Christian prayer in such a world had to rely upon the bare possibility that God might be able to do something for us despite the rigid rule of natural "law." This statement sums up his position: "If we can alter circumstances by willing and working, we may alter them also by willing and praying." Surely this is a case of the trumpet giving forth an uncertain sound.

But in making this criticism I am not forgetting that we, like Bishop Gore, are children of our age, and that 50

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years hence our grandchildren in the Faith will probably marvel at the "apologetical" tone of our apologetics. I have raised the point simply with the thought that the present-day reader of this book ought to realize how much our scientific *Weltanschauung* has changed since Gore wrote.

We must thank the publishers for making this venture in the re-publishing of an old book on prayer. It would be well if somebody did this with a wonderful little piece of Ronald Knox called *Bread or Stone* which was published in 1915. This is a far more satisfying work than Bishop Gore's.

C.E.S.

A Conducted Tour

JOURNEY THROUGH THE BIBLE. By Walter Ferguson. New York: Harpers, 1947. Pp. 359. \$3.50.

Just as the title suggests, this work is a tour through the Holy Bible. Far from that type of conducted tour which tries to display everything, (and never accomplishes its purpose), we are here presented a complete panoramic view, with specific scenes, incidents and personages enlarged upon to acquaint us with the picture as a whole.

People who have no interest in religion and the Bible will not be attracted to this book — its title insures that! Those who have even a casual interest will want to read the whole book if they but glance through the first chapter. Students of religion and the Bible will read every page with much profit. Lovers of the Bible will love that book the more after reading this engaging treatment.

Many readers will undoubtedly question Mr. Ferguson's point of view from the standpoint of higher criticism and scholarship. The author, however, does not claim to be a critic of schools of thought nor does he intrude his own personal opinions about theology. He is a professor of English at Temple University and his viewpoint is that of a literary critic. But the approach he takes to his subject make it abundantly clear that he is deeply concerned with the things of religion and a sound, broad and complete appreciation of each and every book in the Bible. For the author, every book is of value and not one could be deleted without loss to the whole.

Episcopalians are usually less acquainted with, and therefore less appreciative of, the books of the Old Testament. Mr. Ferguson's treatment of those books readily quickens one's interest in the content and meaning of those books. However, one can not say that his writings on the Old Testament are better than his work on the New Testament. His 46 page chapter, "A Stranger at the Door," a compilation of the Synoptic

Gospels, is a masterpiece of our Lord's earthly life. "For Believers Only," an appreciation of St. John's Gospel, is again as fine a presentation as has yet been produced. The writings of St. Paul take on a new freshness and vitality in the chapter which he calls, "A Box of Letters."

Mr. Ferguson is a master writer of character sketches. Many of the lesser known and little understood Bible personages come out of hiding in this book and take their proper places with the better known men and women. To all, both great and small, important and less important, he pays an honest and fresh tribute. We may not agree with his evaluations, but at least we know these men and women better for having read about them again.

Journey Through the Bible does not merit any "plug" from the reviewer. The "plug" is right in the book for anyone who will take time to read it. All readers may not be enthusiastic about it, but none can read it without much profit for a better understanding of the Book of Books. W. E. Post.

The Ethics of Employment

OR FORFEIT FREEDOM. By Robert Wood Johnson. Garden City: Doubleday, 1947. Pp. 271. \$2.50.

This is not a book on religion, and it will probably not be found in any of the religious book shops of the country, but it should be in the library of every priest or minister, not to remain on the shelf, but to be lent out constantly to every business man of your acquaintance, who employs more than one man. And it will be good reading for the labor leader, too.

Mr. Johnson, chairman of the board of Johnson and Johnson, is an acknowledged leader in labor-management relations. His is a book on ethics, the ethics of employment. And Mr. Johnson writes from a sense of emergency. He gives us five years in our race to a severe depression, "which will pave the way for advancing socialization. When this happens we shall lose our hope for the age of sufficiency, with freedom from want, freedom from strife, and freedom to develop as individuals." In simple terms he reviews our industrial history, demonstrating the necessity for his remedies, and the burden is placed on business, which no longer has the confidence of the general public. His emphasis is on private enterprise, not free enterprise (which is the lawless, merciless system of Adam-Smith); on human beings instead of economic men (which is not easy for old-school management); on craftsmen instead of common labor (which is a reproach to all who make use of it); on human engineering instead of industrial engineering (which never

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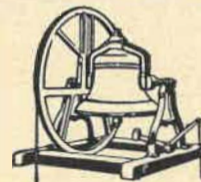
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Another Schweitzer Biography

PROPHET IN THE WILDERNESS: *The Story of Albert Schweitzer*. By Hermann Hagedorn. New York: Macmillans, 1947. Pp. 221. \$3.

It is hard to judge whether the appearance of two magnificent biographies of the some magnificent man at almost the same time is a good thing or a bad. But that is what has happened this fall, with George Seaver's study of Schweitzer, published by Harpers, and this one now under review, by Hermann Hagedorn, and published by Macmillans. A comparison of the two books is unavoidable.

Seaver's biography is more "definitive": a more complete and systematic work. Hagedorn's is more of an appreciative interpretation. Both are beautifully written, and both are eminently readable. I can't make a clear choice between the two myself. I think I would recommend Hagedorn's book to the general reader who doesn't care to delve very deeply into Schweitzer's theological and philo-

sophical thought, and Seaver's book to the reader who is interested not simply in Schweitzer the man but also in Schweitzer the thinker.

Certainly, here is a case where both have won and both deserve prizes!

Hermann Hagedorn is a poet of rare spiritual insight. He perceives the true significance of the existence of a man like Schweitzer in an age of darkness and cruel habitations. And his book is a vivid expression of his perception.

If you can find the time to read both these books you will not regret it.

C. E. S.

The Beloved Physician

LUKE'S QUEST. By Caroline Dale Snedeker. Garden City: Doubleday, 1947. Pp. 208. \$2.

Persons who have on their Christmas lists "juveniles" or "young adults," as the publishers now say, will welcome this new book by Mrs. Snedeker. With an already well established reputation in this fiction field (she has written of Puritan New England, of 19th century Quakers, of ancient Greece, of Roman Britain) the author has now turned her considerable talents to apostolic times. St. Luke is undoubtedly the hero of her recent book, but the reader may feel that

her dramatic presentation of the character and career of St. Paul somewhat overshadow the picture of the principal figure.

In *Luke's Quest* one finds Mrs. Snedeker's skill in constructing plausible fiction, with well motivated events, out of fabric which contains both real and imagined strands. She has done genuine research in studying the manner in which Luke may well have built his gospel, but has allowed free play of the imagination in arriving at his purpose and technique. It is doubtful that the scholar will seriously challenge any of her suppositions, with the possible exception of the time element. Thus, the first and second missionary journeys of St. Paul have apparently been confused, for the Apostle seems to leave St. Barnabas in or near Lystra that he may go with Luke to Philippi. Moreover one can hardly agree with her assumption that the Gospel of Mark had been completed at so early a period as the Caesaraean imprisonment, or that of Luke by the time of St. Paul's final imprisonment.

But it is unfair to measure *Luke's Quest* by the yardstick of New Testament criticism. It is a story, to be enjoyed by older as well as younger adults. The characters of Luke, Paul, and Theophilus (to mention a few) are well

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BOOKS

delineated. The love element is beautifully handled, and the girl, Damaris, is delicately and unforgettably sketched. The flavor of the times is well preserved, and the reader is carried along the stream of the early days of Christian enthusiasm which prevailed against desperate odds.
HEWITT B. VINNEDGE.

Another Modernist Fiasco

AN INTRODUCTION TO JESUS FOR THE TWENTIETH CENTURY. By R. W. Stewart. New York: Macmillan, 1947. Pp. 127. \$1.75.

Who of us does not pick up a book with such a title as this with a flush of hope? The life of our Lord is the most alluring subject in the world, but it contains so much of mystery upon which we seek new light. This book, alas! is a disappointment, like most of the others.

Dr. Stewart's purpose is to make the life, work, and death of Jesus, and the birth of Christianity, intelligible to the 20th century. This of course is his calling as a contemporary critic. But he commits the usual critical blunder, which is fatal to his purpose, of trying to purge the gospel and the historic Christian tradition of all elements that are uncongenial to the modern mind. He is bent upon proving that Jesus, far from having a sense of His redemptive mission from the beginning, rather groped His way toward it. He got to brooding over the Suffering Servant passages and they gave Him the great idea, though not until He was well along on His career. The death on Calvary was only a martyr's death, emphatically not part of a divine plan; "it is not likely that Jesus ever arrived at what theologians would call a doctrine about his own being"; the Epistle to the Hebrews with its talk about "sacrifice" is a bundle of self-contradictions and a gross perversion of the meaning of Calvary; but why go on? I ought to add here, to round out the doleful report, that in his chapter on "The Emergence of Christianity" there is not even mention of the Resurrection, not even to explain it away!

In brief: this is just another desperately sophisticated attempt to bring Jesus up to date, to make a good liberal humanitarian out of Him, and a good Protestant in the bargain.

On the positive side, two things may be said. First, the work is reverently done. If it is essentially agnosticism, it is at least pious agnosticism. And secondly, there are some splendid insights here and there, at points where the author is not trying to prove his major theses. I like especially the comment that the Parable of the Lost Sheep "immediately put all the world's religions out of date." There are a few other memorable epigrams. But I must say frankly

Facsimile Page

166 STATIONS OF THE CROSS

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We adore Thee, &c. Because, &c.
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O Jesus! by the compassion which thou didst feel for thy Mother, have compassion on us and give us a share in her intercession. O Mary, most afflicted Mother! intercede for us, that through the sufferings of thy Son we may be delivered from the wrath to come.

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BOOKS

that, in my opinion, they are neither good enough nor numerous enough to make amends for the major mistakes.

C. E. S.

Commentary on Romans

PAUL'S EPISTLE TO THE ROMANS. By E. F. Scott. London: S. C. M. Press, 1947. Distributed in U. S. A. by Macmillans, New York. Pp. 125. \$2.

Professor Scott is the author of some of the most distinguished works of modern New Testament scholarship. This latest offering will take a high place among his contributions.

His aim here is to present the issues with which the Epistle to the Romans is concerned and to state them in terms we of today can understand. He accomplishes this end to near perfection, and in doing it he does not employ the usual paraphernalia of expository punditry. It should be added here that Dr. Scott does not offer a new translation nor does he deal with the strictly textual problems. His sole concern is to show what issues Paul was dealing with and how he dealt with them. Many readers will feel, when they have finished this small but meaty volume, that they know the mind of St. Paul as never before.

"GOD FORBID"

In my reading of it I came within two pages of the end before my eye fell upon something that roused in me a violent reader-reaction. In the closing chapter, discussing the value of Romans for Christians of today, Dr. Scott gets on to the subject of the Church of the future, and he says: "A larger Church is in process of formation which will include *all men of goodwill, whatever may be their particular creed*" (italics mine). I think we know what St. Paul's answer to that would be: "God forbid!" And he continues: "Christ Himself will mean far more to us when we honour Him not as an actual Person, but as our highest conception of all truth and goodness."

Strange, and rather sad, it is to hear a man who has drunk so deeply of the wisdom of Paul speaking such dangerous and false doctrine. This sentiment is of Plato, perhaps; but not of Paul, nor of Christ. But in fairness to Dr. Scott I will say that these two objectionable statements, taken in context, appear to be rhetorical over-statements of a valid point he is making rather than independent assertions.

As a whole, this is one of the soundest, clearest, and most objective expositions of a primary Biblical writing that have come forth in years. It is to be hoped that people won't shy away from it on the ground that it is about Romans and

they never could get the hang of that epistle. For Romans is worth "getting the hang of" if you can, and this splendid commentary will certainly give anybody a big lift toward that end.

C.E.S.

Homilies From Haggerston

MORE HAGGERSTON SERMONS. By H. A. Wilson. London: Mowbrays, 1947. Distributed in U. S. A. by Morehouse-Gorham, New York. Pp. 130. \$1.55.

Fr. Wilson of St. Augustine's, Haggerston, London-East Side, is one of the few preachers today whose published sermons have a large public on both sides of the Atlantic waiting to bolt them as fast as they come. The blend of deep devotion, humor, and the rich local color of cockneydom is certainly unique in the homiletical line. This latest offering is characteristic, and somehow a bit more

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solid than its predecessors, with no diminution of the Wilsonian charm.

The reviewer as a rule does not consider it part of his duty to report on the outward and visible sign of a book, but in this case I want to commend the publishers for the binding of this little volume. It is a very pleasing piece of art. All the more surprising it is, to find, in a book so carefully and fittingly designed, a strange error in make-up that will make the unwary reader wonder if someone has slipped him a mickey. The section pages 97-112 appears twice, *seriatim*. Remember when you come to the second page 97 that you really read it the first time and you are perfectly all right.

C.E.S.

A Judge on Marriage

MARRIAGE IS ON TRIAL. By John A. Sbarbaro. New York: Macmillan, 1947. Pp. 128. \$2.

Judge Sbarbaro has sat on the divorce court bench of Cook County, Ill., for many years. Apparently, he is not the kind of judge who automatically grinds out divorces. This little book shows that he has a real interest in the welfare of those who come before his bench and that he combines with his judicial responsibilities the functions of a psychiatrist and personal counsellor.

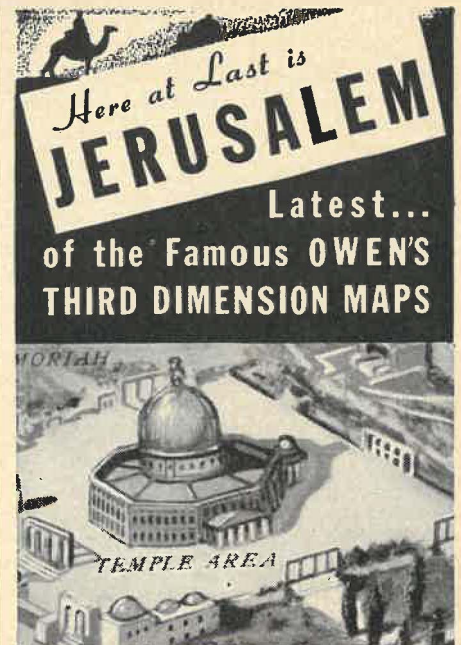
The book is not a startling one. It contains no new and easy answers to one of the greatest problems facing this nation. However, it is the kind of simple, straight-forward book which could be put into the hands of a couple who are considering divorce, or, as a preventive measure, it could be given to prospective brides and grooms or to newly-weds.

Judge Sbarbaro divides the book into four sections. The first section deals with things to be considered before marriage, such as adequate knowledge of the prospective partner, finances, etc. The second section discusses a few of the most prevalent causes of marital difficulties and gives some wise counsel as to how to eliminate them. The third section is a consideration of the cost of divorce to the individual, to children, and to the community, and the fourth section gives some sane advice to those who feel they must take their difficulties to the courts.

Although the Judge says at the beginning that he is not approaching the whole problem of marriage and divorce from the moral point of view, yet throughout the entire book one can see that he is a person of deep moral and religious convictions. It is good for a layman to have written such a book.

If I had to sum the book up in one sentence, I would say, "It is good, wholesome common sense."

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**Memorial Service Held
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Memorial services for Dr. John W. Wood were held in Trinity Church, New York City, November 16th. Dr. Wood, who died August 7th, was one of the leading laymen of the Church [L.C., August 17th].

The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, said of Dr. Wood:

"We all knew him as a Christian gentleman. I knew him in his work, in the six years when, on his nomination, I was elected to serve as a member of the National Council. I saw then the depth of his love for missions and his devotion to the cause. I knew him in another way, in connection with his work through the American Church Building Fund. In still another way, I knew him as a vestryman of St. Peter's Church."

Bishop Binsted of the Philippines preached the sermon, taking as his text, St. Luke's Gospel, 22: 27—"I am among you as one that serveth":

"These words were spoken by our Lord when He was disturbed about what would happen to His mission when He must leave it. The disciples had asked Him who should be the greatest in the Kingdom of Heaven. Christ made it clear in simple language that not the office held, but the service done in the office was what mattered. He who has offered his life has contributed most to the Kingdom of God. The men and women who have offered their lives have shown the glory of Christ to the world.

"John Wilson Wood was one of the few, found in each generation, who measured up to the standard of our Lord. He followed where Christ led the way, never counting the cost."

The offering was for the John Wilson Wood Memorial Trust Fund, to be used for special missionary purposes.

Council of Clerical Union Meets

The council of the Clerical Union for the Maintenance and Defence of Catholic Principles held its annual meeting at the Church of St. Mary the Virgin, New York City, November 10th.

The Rev. Dr. Leicester C. Lewis, rector of St. Luke's Church, Trinity Parish, New York City, took office as president-general, succeeding the Rev. Dr. Grieg Taber, rector of the Church of St. Mary the Virgin, New York City. The Rev. Frs. Henry N. O'Connor, rector of St. Luke's Church, Baltimore, Md., and E. R. Hardy, assistant professor of Church history at Berkeley Divinity School, New Haven, Conn., were re-

The Depths vs. The Heights

Father "Tubby" Clayton, greatly beloved Founder of Toc H, that English Order for men which went far toward reshaping our Christian life, recently visited our place here, and told us of an amazing happening in connection with the blitzing of his church, All Hallows, Barking-by-the-Tower, in London.

The molten lead from the roof ran down all over a greatly revered recumbent statue—done in pure bronze—and there it lay in the rubble, apparently hopelessly ruined. An expert was called in. To the great joy of "Tubby" he announced, "Base metals CANNOT penetrate PURE METALS. Peel off the lead, and your bronze statue will be unimpaired." And it was so.

What does that tell us? Simply that if through constant companionship, love, and friendship with Jesus we so

refine our lives that we have wrung out all the muck, the impurities, the baser thoughts and deeds, and have come to that most decidedly possible state of spiritual refinement, then we have rendered ourselves, our lives, surely impregnable against the baser things. We won't want them, in the light of Jesus' constant companionship, and their darts will be against that hard, tight, armorized shield which The Holy Spirit can and will build between our souls and all that would assail them.

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A check for \$1,500 was recently given to Christ Church Cathedral, St. Louis, Mo., by an anonymous Jew. The Very Rev. Sidney E. Sweet recently received a letter from one of his parishoners enclosing the check from the Jewish donor. The letter said:

"I am deeply moved by the generosity and splendid civic, ethical, and religious spirit demonstrated by this gift. The donor, who, incidentally is of the Jewish faith, has indicated to me that he was motivated

in making this gift by the knowledge that the Bishop Tuttle Memorial Building, the cathedral parish house, is used by many charitable, religious, and civic organizations, dedicated to the administration of aid to the sick and needy, to the bringing of intellectual and cultural opportunity to the underprivileged, and to the creation of understanding and good relations between men of all races and creeds.

"He also knows and is grateful for the tremendous religious, civic, and charitable contribution that you and Bishop Scarlett have made to this community and to the nation, and the splendid work which each of you has done to bring about good will and understanding among all races and creeds. It is for these reasons that this gift has been made."

LOUISIANA

Dean Stuart Installed

The Very Rev. Albert Stuart was installed as dean of Christ Church Cathedral, New Orleans, La., by Bishop Jackson of Louisiana on November 2d.

The Rev. Joseph S. Huske, new assistant to the dean, also took office during the ceremony of installation.

Dean Stuart succeeds the Very Rev. William H. Nes, who left Christ Church Cathedral after 20 years as dean, to become dean of Nashotah House, Nashotah, Wis.

OREGON

William B. Adams Named Chancellor of Diocese

William B. Adams, an attorney in Portland, Ore., has been named chancellor of the diocese of Oregon by Bishop Dagwell of Oregon. Mr. Adams succeeds the Hon. J. Hunt Hendrickson, who was forced to resign because of poor health.

The position entails trusteeship of the diocese of Oregon and of the Good Samaritan Hospital in Portland.

Mr. Adams was born in Pomeroy, Wash., and was graduated from the University of Oregon School of Law. He was a lieutenant colonel in the Army Transportation Corps during the war, and is a member of St. John's Church, Milwaukie, Ore.

NORTHERN INDIANA

Youth Rally at St. John's

The first youth rally of the diocese of Northern Indiana since the war, was held in St. John's Church, Elkhart, Ind., November 14th and 15th.

Nearly 100 young Churchmen from the 25 parishes and missions in the diocese gathered Friday evening, November 14th, to hear a talk by Mr. Horace

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REGISTERED NURSE NEEDED—Church Institution. Adequate salary and full maintenance. Applicant with daughter will be considered. Reply Box K-3289, The Living Church, Milwaukee 3, Wis.

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DIOCESAN

L. Varian, Jr., after which a banquet was served at the Christiana Country Club, Elkhart, Ind. The main theme of the rally was, "the Sacraments—Power for Daily Living."

The conference began on Saturday morning, November 15th, with a Corporate Communion and breakfast. After breakfast, the Rev. W. Karl Rehfeld, rector of St. James', Goshen, Ind., instructed the group in meditation. Bishop Mallett of Northern Indiana also spoke to the young people.

Four classes were offered the young Churchmen for the remainder of the conference, "the Holy Communion," by the Rev. H. G. Kappes; "Holy Orders," by the Rev. Dr. R. J. Murphy; "Holy Penance," by the Rev. L. K. D. Patterson; and "Holy Unction in War and Peace," by the Rev. S. H. Elliott.

LOS ANGELES

St. James'-by-the-Sea Observes Feast of Christ the King

The young people of St. James'-by-the-Sea, La Jolla, Calif., observed the Feast of Christ the King, October 26th, with a Corporate Communion and breakfast, a youth service at 11 o'clock, and the service of Solemn Evensong at 7:30 p.m.

The young people were hosts to 225 young people from the other parishes in the convocation. The Rev. Donald Glazebrook, rector of St. James'-by-the-Sea, officiated and the Rev. Harry T. Burke, rector of St. John's Church, Los Angeles, preached the sermon.

DEATHS

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

Grace W. Keese Johnson

Mrs. Irving P. Johnson, wife of the late Bishop Johnson of Colorado, died October 24th in Minneapolis at the age of 80. She died only eight months after the death of Bishop Johnson last February.

Funeral services were held in Gethsemane Church, Minneapolis, Minn., October 28th.

The Johnsons were married in South Omaha, Nebr., in 1894, where Dr. Johnson was rector of St. Martin's Church. In 1901 they moved to Minneapolis, Minn., where Dr. Johnson was rector of Gethsemane Church. They moved to Colorado in 1917, when Bishop Johnson was consecrated.

Mrs. Johnson is survived by three sons.

CHANGES

Appointments Accepted

The Rev. William V. Albert, formerly assistant at Grace Church, Monroe, La., is now priest in charge of the Church of the Redeemer, Brookhaven; Holy Trinity, Crystal Springs; and St. Stephen's, Hazlehurst, Miss. Address: Brookhaven, Miss.

The Rev. Robert W. Bell, rector of St. Jude's, Fenton, Mich., will become rector of Calvary, Saginaw, Mich., December 1st. Address: 714 W. Genessee Ave., Saginaw, Mich.

The Rev. Alfred C. Bussingham, formerly rector of St. Peter's, Santa Maria, Calif., is now vicar of St. Margaret's, South Gate, Calif. Address: 10528 Washington Ave., South Gate, Calif.

The Rev. Frank VanD. Fortune, formerly rector of Christ Church, Blacksburg, Va., will become rector of the Church of the Holy Comforter, Sumter, S. C., on January 1st, and may be addressed there.

The Rev. Robert P. Frazier, formerly rector of St. Giles', Stonehurst, Pa., is now associate at the Good Shepherd Mission, Fort Defiance, Ariz., and may be addressed there.

The Rev. Roy L. Gaskell, formerly rector of Kaufman County Parish, Terrell, Texas, is now priest in charge of the Church of the Epiphany, Ciudad Trujillo, Dominican Republic. Address: Avenida Independencia 61, Ciudad Trujillo, Dominican Republic.

Fr. George C. Gibbs, SSJE, formerly at the Church of the Advent, Limestone, Maine, is now at St. Francis', Chicago, Ill. Address: 2514 Thornedale Ave., Chicago 45.

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POSITIONS OFFERED

CURATE WANTED for a well known parish in a resort city conveniently located near Philadelphia and New York City. Single. Good Churchman. Salary to start, \$2200 and living quarters. Position available immediately. Reply Box A-3294, The Living Church, Milwaukee 3, Wis.

CHURCH INSTITUTION, eastern city, seeks Medical Social worker for small tuberculosis hospital for adults, 75 beds. Worker must be churchwoman, active, intelligent, sympathetic, interested in work. Also, if possible, graduate of accredited School of Social Work. Fine opportunity for constructive service. Salary of graduate worker \$2700. Reply Box P-3295, The Living Church, Milwaukee 3, Wis.

SOCIAL CASE WORKER in Family Service Department, Church Institution in the east. Churchwoman preferred. Worker with one year training in good school of Social Work considered. Opportunity for interesting work under excellent supervision. Salary \$2500. Reply Box P-3296, The Living Church, Milwaukee 3, Wis.

POSITIONS WANTED

SUPERVISOR OR SENIOR RESIDENT: Woman, 42, college graduate, minister's daughter, two grown children, now wishes supervisory or administrative position in school or college. Excellent references. Reply Box M-3290, The Living Church, Milwaukee 3, Wis.

MATURED WOMAN educated, cultured, wants position as companion to a Churchwoman. References exchanged. Drives car. Reply Box M-3293, The Living Church, Milwaukee 3, Wis.

LOCUM TENENS—Priest, highly recommended. Will serve after January first. East or Mid-West preferred. Reply Box T-3297, The Living Church, Milwaukee 3, Wis.

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THE LIVING CHURCH

CHANGES

The Rev. H. Newton Griffith, priest in charge of St. Mary's, Hamilton, and St. James', Meridian, Texas, will become assistant at Grace Church, Monroe, and priest in charge of St. David's, Rayville, La., December 1st. Address: Grace Church, Box 1651, Monroe, La.

The Rev. Charles A. Hedelund, formerly assistant at St. Matthew's, Evanston, Ill., is now vicar of St. Andrew's Portland, Ore. Address: 7704 N. Hereford Ave., Portland 3, Ore.

The Rev. P. E. Herb, formerly a chaplain in the Army, is now rector of Christ Church, West Collingswood, N. J. Address: 802 Grant Ave., West Collingswood, N. J.

The Rev. R. Lansing Hicks, formerly assistant at St. Paul's, Winston-Salem, N. C., is now curate of the Church of the Epiphany, New York City. Address: 1393 York Ave., New York 21, N. Y.

The Rev. Alexander Macbeth, formerly priest in charge of St. Paul's Hamilton, Mont., is now priest in charge of Grace Church, Madison; Trinity, Howard; and St. Stephen's, DeSmet, S. Dak. Address: Madison, S. Dak.

The Rev. Richard S. Martin, priest in charge of the Church of the Good Shepherd, Austin, Texas, will become rector of St. Paul's, Brookfield Center, Conn., December 1st. Address: St. Paul's Rectory, Brookfield Center, Conn.

The Rev. J. Dean Maurer, rector of Trinity, Tallulah; and priest in charge of Christ Church, St. Joseph, and Grace Church, Waterproof, La., will become rector of Trinity, Crowley, and priest in charge of St. Luke's, Jennings, La., January 1st. Address: Trinity Church, Crowley, La.

The Rev. Edward R. Merrill, priest in charge of St. Peter's, Monroe, and St. Paul's, Huntington, Conn., will become rector of Grace Church, Saybrook, Conn., January 1st. Address: Old Saybrook, Conn.

The Rev. Robert A. Rayner, formerly at the Church of the Ascension, Vallejo, Calif., is now priest in charge of St. Luke's, Hot Springs, and the missions at Buffalo Gap and Igloo, S. Dak. Address: Hot Springs, S. Dak.

The Rev. Bruce W. Swain, formerly a chaplain in the Army, is now priest in charge of Trinity, Winner, S. Dak., and may be addressed there.

The Rev. Samuel W. Vose, rector of Christ Church, River Forest, Ill., will become rector of Trinity, Aurora, Ill., December 16th. Address: 218 Benton St., Aurora, Ill.

The Rev. Charles H. Willcox, formerly vicar of St. Alban's, South Portland, Maine, is now curate of St. Paul's, Brooklyn, N. Y. Address: 419 Clinton St., Brooklyn 31, N. Y.

The Rev. Frederick Witmer, formerly priest in charge of St. Stephen's, East Haddam, Conn., is now rector of St. Andrew's, Big Rapids, and chaplain of Episcopal students at Ferris Institute, Big Rapids, Mich. Address: St. Andrew's Church, Big Rapids, Mich.

Resignations

The Rev. Howard S. Wilkinson, formerly rector of St. Thomas', Washington, D. C., retired September 1st. Address: 1802-18th St. N.W., Washington 6, D. C.

Changes of Address

The Rt. Rev. Horace W. B. Donegan, formerly

addressed at 4 E. 72d St., or 865 Madison Ave., New York City, should now be addressed at 8 Avon Rd., Larchmont, N. Y.

The Rt. Rev. Frank A. McElwain, formerly addressed at 312-4th St., Wallace, Idaho, should now be addressed at Maryville, Tenn.

The Rt. Rev. John C. White, formerly addressed at 821 S. 2d St., Springfield, Ill., should now be addressed at 119 S. Walnut St., in that city.

The Rev. Sidney Bearseheart, formerly addressed at Cannonball, N. Dak., should now be addressed at Wapakala, S. Dak.

The Rev. Paul Chekpa, formerly addressed at Waubay, S. Dak., should now be addressed at Allen, S. Dak.

Chaplain James A. Mayo, formerly addressed at the 463d AAF Base Unit, Ft. Warren, Wyo., should now be addressed at the 1862d EAB, Macdill Field, Fla.

Marriages

The Rt. Rev. Frederik G. Budlong, Bishop of Connecticut, and Mrs. Henry Erskine Kelly were married on November 18th at Christ Church Cathedral, Hartford, Conn. The Presiding Bishop performed the ceremony, and Bishop Gray, Coadjutor of Connecticut, celebrated the Holy Eucharist, assisted by the Very Rev. Louis M. Hirshon and the Rev. C. Montgomery Budlong.

The Rev. William C. Baxter, and Mrs. Sarah Fort Dolin were married on November 17th at Calvary Church, Americus, Ga. Bishop Barnwell of Georgia performed the ceremony. Mr. Baxter is rector of Calvary Church.



CHURCH SERVICES

A cordial welcome is awaiting you at the churches whose hours of service are listed below alphabetically by cities. The clergy and parishioners are particularly anxious for strangers and visitors to make these churches their own when visiting in the city.



BOSTON, MASS.

ADVENT Mt. Vernon & Brimmer Sts.
Rev. Whitney Hale, D.D., r; Rev. Peter R. Blynn, Rev. Harold G. Hultgren
Sun 7:45 Mat; 8, 9, HC; 10 CH S; 11 Sol Mass & Ser; 6 Sol Ev & Ser; 7 YPF. Daily: 7:15, Mat; 7:30 HC; 9:30 Thurs & HD, HC, add'l; Fri 5:30 Service of Help and Healing; C: Sat 5-6 & 7-8 by appt

BUFFALO, N. Y.

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

ST. ANDREW'S Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45. Daily: 7 ex Thurs 9:30, Confessions: Sat 7:30

CHICAGO, ILL.

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

ST. BARTHOLOMEW'S Rev. John M. Young, Jr., r
6720 Stewart Avenue
Sun 7:30, 9, 11 HC Others posted

ST. FRANCIS' The Cowley Fathers
2514 W. Thorndale Ave.
Sun Masses 8, Low; 9:30 Sung with instr; 11, Low with hymns & instr; Daily: 7; C Sat 7:30-8:30 & by appt

DETROIT, MICH.

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

ST. MATTHEW'S Rev. F. Ricksford Meyers
2019 St. Antoine St.
7:30 Low Mass, 10:40 MP, Sung Eu; 9:30 Low Mass Wed & HD

HOLLYWOOD, CALIF.

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

MADISON, WIS.

ST. ANDREW'S 1833 Regent St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 10:45 HC; Weekdays 7:15 HC (Wed 9:30)
Confessions Sat 5-6, 7:30-8

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

NEW YORK CITY

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

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

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

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. R. Richard P. Coombs, Rev. Robert E. Terwilliger
Sun HC 8, 10, MP & Ser 11; Thurs & HD 11 HC

INTERCESSION CHAPEL Rev. Joseph S. Minnis, D.D.
Broadway and 155th Street
Sun HC 8, 9:30, 11; MP 10:30; EP 8; Weekdays: HC Daily 7 & 10, MP 9, EP 5:30, Sat 5, Int 12
Confessions: Sat 4-5 by appt

ST. JAMES' Rev. Arthur L. Kinsolving, D.D., r
Madison Ave. at 71st St.
Sun 8 HC; 9:30 CH S; 11 Morning Service & Ser; 4 Evening Service & Ser; Weekdays: HC Wed 7:45 & Thurs 12

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

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

NEW YORK CITY (cont.)

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

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

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th & 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Phillip T. Fifer, Th.B.; Rev. Francis Voelcker, B.D.
Sun: Holy Eu 8, 9, Ch S 9:45, Mat 10:30, Sung Eu & Ser 11, Nursery S 11, Cho Ev & Address 4; Daily: Mat 7:30, Eu 7 (ex Sat) 7:45; Thurs & HD 9:30; EP & Int 5:30; Fri Lit 12:30; C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

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

SAN FRANCISCO, CALIF.

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

SPRINGFIELD, ILL.

ST. PAUL'S PRO-Cathedral
Very Rev. F. William Orrick, r & dean; Rev. William C. Cowles, ass't
Sun Masses 8, 11; Daily 7:30; Wed 7

WASHINGTON, D. C.

ST. AGNES' Rev. A. J. Dubois, S.T.B.
46 Que Street, N.W.
Sun Masses: Low 7:30, 9:30 & 11 Sung Masses Daily: 7; Fri 8 HH; C Sat 7:30 to 8:30

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

WAUKEGAN, ILL.

CHRIST CHURCH Grand at Utica
Rev. Osborne R. Littleford, r; Rev. David I. Horning, associate; Rev. Richmond A. Burge, c
Sun 8, 9:15, 11; Wed 7, 9:30; Thurs 9:30; HD 9:30



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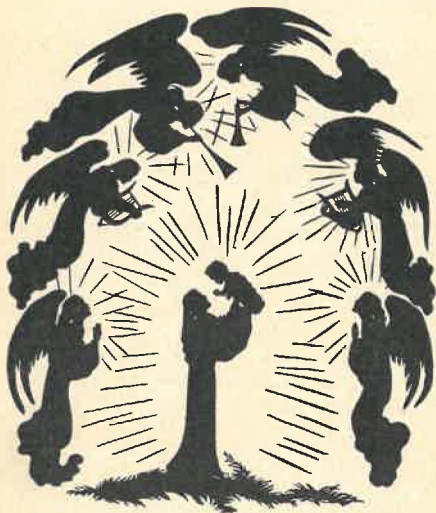
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