

The Living Church

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



Preaching the Gospel
Robert Lee Bull, Jr.

Page 9

BURNING THE MORTGAGE, ST. MARK'S CATHEDRAL, SEATTLE

(Left to right) the Rev. Canon Frederick Goodman, Dave Beck, Bishop Huston, Dean Watson, Emil Sick.

[See page 12]



Altar and Reredos, Trinity Church, Paterson, N. J.
The Rev. Charles J. Child, Rector

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GENERAL SECRETARY

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LETTERS

Dr. Pott

TO THE EDITOR: A great and good man has been called to higher service, having finished his course, having kept the faith. I suppose no one in the sphere of Christian education, or any other kind for that matter, has been, and still is, a greater influence in Asia than Francis Lister Hawks Pott. The recording angel is not likely to forget or overlook him, but human memories are short, and I write in the hope that the Church will find someone qualified to make known and to perpetuate the invaluable achievements, Christian and creative, adventurous and constructive, of Dr. Pott. *Do it now* has significance when we think of the 18 years that have passed since the death of Charles Henry Brent, bishop, saint, prophet of Christian unity, world statesman—and so far no chapter of his biography in our hands.

(Rt. Rev.) S. HARRINGTON LITTELL,
Retired Bishop of Honolulu.
New York City.

Correction

TO THE EDITOR: In the abstract of the address I gave recently at the meeting held at St. Luke's, Germantown, Pa., in the interest of the contemplative life, which you were kind enough to publish, I seem to have made too limited a statement of what was being done in the American Church to forward this form of the religious life. My attention has been called to the work of the Community of the Good Shepherd at Bluffton, South Carolina, which is undertaking to carry on the contemplative life for men. I am sure that Father David, CGS, at the above address, would be glad to give information about the life there to any who might be interested. Such a movement deserves attention and encouragement.

(Rev.) S. C. HUGHSON, OHC.
West Park, N. Y.

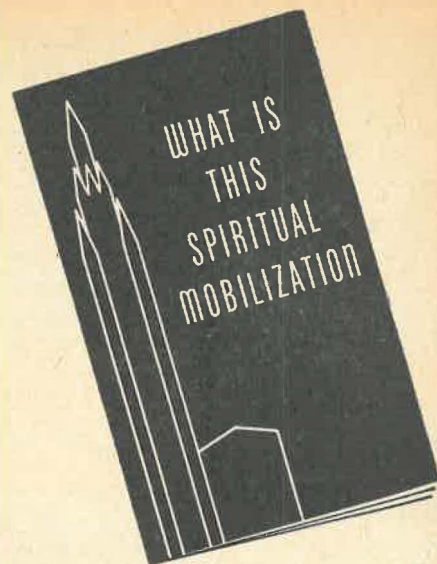
Euthanasia

TO THE EDITOR: A short while ago I read and most heartily approved a little item of yours in reference to euthanasia. Today I send you a clipping from the current *Medical Times* on the subject. It endorses my attitude and shows how some other doctors feel about the matter:

"The advocates of euthanasia in this country are irked, to say the least, that their precious cause is getting so much embarrassing advertisement by reason of the indictment and trial of the German doctors who applied it on a grandiose scale. Denial that their program aims at the crippled, the incurably ill, and the insane, and affirmation that it is concerned only with suffering constitute a naive alibi. The Nazis began their program with that sophistry. Nothing conceivable is more likely to eventuate in abuse than euthanasia.

"European experience with euthanasia is enlightening, just as European experience with socialized medicine has been. We want neither of them in this country."

(Dr.) H. KENNETH SCATLIFF.
Evanston, Ill.



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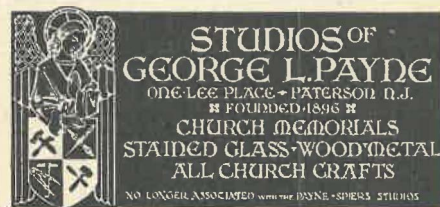
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The Living Church

FIRST SUNDAY AFTER EASTER

GENERAL

CONFERENCES

ACU to Hold Meetings

The American Church Union is planning a series of congresses for clergy and laymen to be held in Washington, Chicago, Los Angeles, Denver, and Dallas in October, 1947. At each congress there will be a Mass, a dinner, and two sessions at which papers will be read.

Bishop Dun of Washington has kindly invited the ACU to hold the congress Mass in the Cathedral and has sanctioned the use of Eucharistic vestments and incense for that occasion. The exact type of service and the ceremonial usages to be employed will be left for each local committee to determine. The Washington congress will begin on October 8th or 9th, and those in the other cities will follow on such dates as the travel schedule for the speakers will permit.

The general topic will be "The Church in the World Today." The following four speakers will be the same at all congresses and will deliver the same papers at all of them: the Rev. Leicester C. Lewis, vicar of St. Luke's Chapel, Trinity Parish, New York City, "The Incarnation—Source and Center of Christian Life"; the Rev. Robert D. Crawford, rector of St. Barnabas' Church, Omaha, "The Life of the Incarnation through the Church"; the Rev. Paul Van K. Thomson, rector of St. Stephen's Church, Providence, R. I., "The Sacraments—Power for Daily Living"; the Hon. W. W. Grant, chancellor of the diocese of Colorado, "The Priesthood—Power for the Sacraments."



BISHOP NASH: "Our young people . . . are not expendable."

unwillingness to meet the cost of expert psychiatric study of individuals and the expense of proper education and training in the institutions have been enough to thwart the repeated efforts of trustees, administrators, and penologists to secure the necessary funds. The legislature has remained deaf."

Declaring that sex offenders must be studied and educated, the Bishop said "such a program will cost money, but I hope Massachusetts will need no more tragedies to convince us that we must institute such a program for the sake of our young people. They are not expendable." [RNS]

CLID Condemns Truman Proposals

The officers and national committee of the Church League for Industrial Democracy, with but two negative votes, have called upon Congress not to support the Truman proposals for Greece and Turkey, but instead to refer the matter to the United Nations.

Of the 42 Churchmen and women who are members of the committee, 28 favored the statement; but two opposed. There were two undecided while the remaining ten had not voted at this writing. Of the ten who have not yet voted, six are bishops who presumably are away

from their offices filling Lenten engagements.

Among those who voted for the statement were: Bishop Parsons, retired of California and president of the CLID, the Rev. W. Russell Bowie, the Rev. J. Howard Melish, Miss Mary Simkhovitch, Miss Vida D. Scudder, Miss Mary van Kleeck, Professor Adelaide Case, the Rev. David Hunter, Mr. Arthur Fawcett, the Rev. Joseph F. Fletcher, the Rev. John H. Johnson, the Rev. William Russell, Mr. Robert Luce, Miss Lucy R. Mason, the Rev. William H. Marmion, the Rev. Robert D. Smith, Miss Helen Turnbull, the Rev. William M. Weber, the Rev. Charles C. Wilson, the Rev. Allen F. Kremer, the Rev. Joseph G. Moore, Miss Elizabeth Frazier, the Rev. Thaddeus Clapp, the Rev. J. Ogden Hoffman, the Rev. William Kirk, Miss Wilma D. Butler, the Rev. W. B. Spofford, Sr., and the Rev. W. B. Spofford, Jr.

The statement which follows has been sent to President Truman, to members of the Cabinet, and to leading senators and representatives:

President Truman's message to Congress on March 12th calling for unilateral financial and military aid to the governments of Greece and Turkey on the part of the United States is a step towards dividing the world into two camps and, as such, it is a step towards war. The situation in Greece and Turkey, as well as throughout the Middle East, as presented by the president, arises out of the failure

SOCIAL ACTION

Bishop Nash Charges Public Neglect of Youth

Bishop Nash, Coadjutor of Massachusetts, charging "public neglect of responsibility toward youth" in Massachusetts as evidenced by increasing sex crimes, said that the legislature has remained deaf to needs of correctional institutions.

"The deplorable lack of adequate educational and psychiatric programs in the commonwealth's institutions for young offenders against the law has long been known, but the public reliance upon mere detention as a corrective, and the public

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Established 1878

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

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

Subscription \$5.85 a year. Foreign postage additional.

of imperial policies and systems. This policy has brought Great Britain into bankruptcy and has solved no major problems concerning the fates of the peoples of that area. The President simply proposes to continue this policy, which has already tragically failed, by pledging American men, munition, and money to support governments that are notoriously inefficient and undemocratic (cf. *The New Republic*, March 13, 1947). This amounts to United States imperialism and we, as Christians, are opposed to imperialism by any country in any form.

RELIEF, NOT IMPERIALISM

We urge Congress to appropriate every dollar necessary to meet the relief needs of the suffering peoples of the world. It is for this reason that the CLID asked for the continuation of the UNRRA which the United States government was primarily responsible for destroying. We ask that funds be provided for starving peoples and displaced persons, to be distributed strictly on the basis of need and with due attention to the principles that the nations who fought as our allies in the war should be the first beneficiaries of our aid.

We, as members of the Church League for Industrial Democracy, reject President Truman's proposed financial and military support of the fading and outmoded policy of imperialism and substitute for it a comprehensive United Nations program in which all the concerned powers will cooperate to create a just settlement of the outstanding problems of the Middle East. The United Nations represents all the peoples of the world and, as near as any organization can, it represents the brotherhood and sovereignty of mankind. We do not believe that United States dollars and men should be pledged to the support of kings, of empires, or of reactionary regimes established by them in any country. The full power of the United States should be behind the United Nations and the reconstruction of a war-destroyed world and the support of people's governments. The problem of the Middle East is a world problem and, as such, any attempt to a unilateral solution of that problem on the part of the United States is morally indefensible.

MISSIONARIES

Appointments and Funds for the Nippon Seikokwai Announced

Plans for resumption of missionary work in Japan are rapidly taking shape, the Overseas Department of the National Council announces. It is expected that the following people will go to Japan during the year of 1947:

The Rev. Kenneth L. Viall, SSJE, is to act as official liaison officer of the American Church to the Church in Japan. Fr. Viall will be dean of the College of Arts of St. Paul's University.

Mr. Karl Branstat will return to service on the faculty of St. Paul's University, Tokyo. Prior to the war he had

been a missionary for 20 years, and more recently was stationed in Japan with the occupation troops.

The Rev. Ronald and Mrs. Shaw were formerly in Japan with the Society for the Propagation of the Gospel, and will return as missionaries of the Episcopal Church. Dr. Shaw will be in charge of the Japan Church Publishing Company, and will do some teaching in the theological school at St. Paul's University, Tokyo.

Miss Hallie Williams, in Japan for 25 years, will return to St. Agnes' School, Kyoto. She has recently been on the staff of St. Mary's Hall, Burlington, N. J. Miss Helen Skiles, in Japan for 12 years, will return to be director of kindergarten training work for the diocese of Kyoto. She is at present on the staff of St. Mary's Church, Ardmore, Pa. Miss Nellie McKim, who was born in Japan and who served there for 27 years, will return as supervisor of kindergarten work in the diocese of North Kwanto, when it becomes possible to release her from her present work as secretary to Bishop Binsted of the Philippine Islands.

The Rev. Richard Merritt, who prior to the war taught in Doshisha University, Kyoto, under the sponsorship of Amherst College, will be on the faculty of St. Paul's University. He is a graduate of the Episcopal Theological School, Cambridge, Mass., and is at present on the staff of St. John's Church, Williamstown, Mass.

In addition to the missionaries listed above, the National Council has allocated \$35,000 from gifts to the R&A Fund designated for Japan, and the Woman's Auxiliary has made a grant of \$30,000 from the United Thank Offering, the total of which is to be used for the building of small barrack type churches. The National Council has also allocated \$10,000 for the printing of Japanese Prayer Books. The National Youth Commission has allocated \$15,000 for scholarships for Japanese students. An appropriation of \$2,000 has been made toward the proposed Christian University. The sum of \$4,420 has been paid for relief, and \$9,560 has been allocated from the Woman's Auxiliary and the National Council toward the salaries and expenses of bishops, theological professors, the hostel at Imperial University, and the pensions of bishops and clergy.

ARMED FORCES

Class of 40 Confirmed

Chaplain (Major) Arthur Marsh, Jr., presented a class of 40 candidates for Confirmation to Bishop Fenner of Kansas on the First Sunday in Lent,

February 23d. The confirmands were largely made up of military personnel and their families. Chaplain Marsh is the post chaplain at Fort Leavenworth, Kans.

ORTHODOX

Moscow Suspension Lifted

In a cable received by the Metropolitan Council of the Russian Orthodox Church in America, Patriarch Alexei of Moscow announced that he has raised the decree of suspension imposed upon the American Orthodox Church more than ten years ago, and has agreed in principle to the demands for complete autonomy for the Russian Church in America.

These demands were made by a *Sobor* of the American Church which was held in Cleveland, Ohio, last November. The *Sobor* adopted a resolution requesting Patriarch Alexei "to continue the Russian Orthodox Church in America in his fold as its spiritual head," provided the American Church retains "full administrative autonomy."

In his telegram, the Patriarch added that details of agreements concerning the American Church's autonomy will be left to Metropolitan Theophilus of San Francisco and Metropolitan Gregory of Leningrad, who is expected to arrive in the United States within a very short time. Patriarch Alexei lifted the suspension placed upon the American Church by declaring that "from now on, our spiritual and prayerful communion is reinstated," and by imparting his solemn blessing to the Church, headed by Metropolitan Theophilus.

Meanwhile, a committee appointed by the Cleveland *Sobor* is working on the draft of a new constitution for the American Church "on democratic lines." The draft is expected to be made available within one year and will be submitted for final approval at the next *Sobor*.

RURAL WORK

Joint Summer Session to be Held

Rural training schools have been established at Valle Crucis, N. C., by the Episcopal Church and at Swannanoa, N. C., by the Presbyterian Church, USA, in an effort to train men and women for a ministry in the rural missionary sections of the country. The two schools are joining in a cooperative project in the summer of 1947 to enlarge the scope of the student body, to procure a larger staff, and to gain by the association of two traditions.

The aim of the schools is not only to train those already in rural work, but to crystalize the interest of any who are considering the rural field as a vocation.

JERUSALEM

Further News from Holy Land

By the Rev. WALTER C. KLEIN

When the security zones were established in Jerusalem, St. George's Collegiate Church was somewhat surprised to find that it was not included in any of them. The restrictions under which the British residents now labor have reduced the attendance at the services. The Bishop and his staff are trying to meet the needs of their parishioners by holding services in the security zones. Many of these services are being conducted by army chaplains, but St. George's Collegiate Church is responsible for the Anglican services at St. Andrew's Church (Church of Scotland) in Zone A. The Jerusalem Girls' College, now housed at St. George's Collegiate Church, is in full operation.

Bishop Stewart has been absent on a visitation to Iraq. He expected to be in Cairo on March 27, 1947 for the enthronement of the Rt. Rev. Geoffrey Francis Allen [See *Egypt*, column 3]. He plans to spend some time in Cyprus this summer. The sub-dean, the Rev. John ten Bruggenkate, is undergoing medical treatment in England, and hopes to return to Jerusalem soon after Easter. The Rev. Carlyle Witton-Davies, the Bishop's adviser in Jewish affairs, has been appointed canon residentiary.

American missionaries in Palestine have been following with close attention the work of two American visitors: the Rev. Dr. Garland Evans Hopkins, associate secretary for International Relations, Board of Missions, Methodist Church; and the Rev. Dr. Edwin Moll, secretary of the Board of Foreign Missions, United Lutheran Church in America. Dr. Hopkins devoted about a month to a careful study of public sentiment and missionary opportunities in Palestine, and at his departure about a week ago spoke with arresting candor of the terrifying possibilities of the present situation. Questioned by various journalists, both Arab and Jewish, he expressed the following views: "The Jewish people have achieved nationality in Palestine to all intents and purposes, and there has been a genuine renaissance among the Arabs of Palestine . . . I have proposed the maintenance of the present ratio of population. This solution is acceptable neither to the Jews nor to the Arabs. Some concessions on each side are necessary." Dr. Hopkins was most outspoken in his discussion of the international repercussions that may ensue upon a serious disturbance in Palestine. He attaches considerable importance to the widespread anti-American sentiment among the Arabs. Several

American missionaries in Palestine have joined him in a request to the Foreign Mission Conference of North America to send a fact-finding commission to Palestine. Dr. Hopkins is now in Saudi Arabia as the guest of King Ibn Saud, with whom he is discussing the spiritual welfare of the Americans in Arabia. It is hoped that the King will permit clergymen to reside in the American communities in Arabia.

Dr. Moll, who plans to remain in Palestine until he has completed his work, represents the American section of the Lutheran World Federation. He has made the following statement for publication: "I have come to Palestine to survey the German Lutheran missions and to confer with the government with regard to their ultimate disposition. They comprise the famous Syrian orphanage, the outstanding philanthropic institution of its kind in the Near East, the Deaconess Hospital, the Talitha Cumi Girls' School, and a number of congregations and hospices. All of these institutions are in the possession of the Enemy Property Custodian. Their fate will be determined by the provisions of the peace treaties. The American Section of the Lutheran World Federation

stands ready to accept a trusteeship of the institutions for an indefinite period, during which it will staff and administer them, but with a view to their ultimate restitution to the original owners. Should the peace treaties declare that they shall not be returned to the Germans, but shall be turned over to Lutherans of a different nationality, the American Section of the Lutheran World Federation is ready to accept them, to supply them with the necessary personnel and money, and to expand them. The institutions have made an outstanding contribution, particularly to Protestantism in Palestine, and it is most devoutly to be hoped that their invaluable service can be continued."

EGYPT

Anglican Bishop Enthroned

The Rt. Rev. Geoffrey Francis Allen was solemnly enthroned as Anglican Bishop in Egypt. The ceremony took place in All Saints' Cathedral, Cairo, and was witnessed by Sir Ronald Campbell, British Ambassador, the Rt. Rev. Weston H. Stewart, Bishop in Jerusalem, and the Rt. Rev. Alfred Morris Gelsthorpe, Bishop in the Sudan. [RNS]

AUSTRALIA

Corrections Noted

In a recent dispatch from Religious News Service [L. C., March 23d] the facts about the centenary celebration in Australia were incorrectly given. Bishop Stevens of Los Angeles has made the necessary corrections in the following letter:

"The . . . item about the centenary celebrations in Australia should be amplified and corrected in one or two particulars. The observances to which various representatives of the Anglican episcopate are invited will be held at several points, *i.e.* in the three dioceses which are 100 years old: Melbourne, Newcastle, and Adelaide. There is to be a Church congress in each one of these points, and in addition to visitors already mentioned, will be the Bishop of Lichfield [the Rt. Rev. Edward Sydney Woods] and the Bishop of British Columbia [the Rt. Rev. Harold Eustace Sexton]."

ACU CYCLE OF PRAYER

April

14. St. David's, Baltimore, Md.
15. Zion, Oconomowoc, Wis.
16. St. James', Long Branch, N. J.
17. St. Francis', Chicago.
18. Emmanuel, Springdale, Conn.
19. St. Luke's, Germantown, Philadelphia.
20. Holy Cross, Chicago.

THE LIVING CHURCH RELIEF FUND

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A Friend	10.00
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Rev. Henry M. Little	10.00
	\$3,584.42

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I. W. P.	5.00
	\$1,079.76

European Children

Previously acknowledged	\$4,368.69
A Friend	10.00
I. W. P.	10.00
	\$4,388.69

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A Friend	\$ 10.00
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In memory of Major John F. B. Runnalls (China relief)	10.00
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One World

WHEN the late Wendell Willkie traveled around the world, so few and yet so many years ago, he saw and shared with the American public the gleaming vision of One World, in which the peace- and freedom-loving peoples of all the nations would live together in amity and democratic fraternity. In this One World, America, enriched by reservoirs of goodwill in many lands, would exercise the benign and benevolent leadership for which she was destined by the events of history and by the character of her people.

We have seen that dream rudely shattered. The peoples of all the nations still love peace and freedom, but few of them are able to enjoy either of these luxuries two years after the end of the greatest war in history. The American reservoirs of goodwill have largely been drained away or undermined; and American world leadership, despite a bi-partisan foreign policy, is feeble and indecisive. Over all hangs the pall of Soviet Russian imperialism, and the constant threat of the atomic bomb. What hope, if any, can there be for the future of this unhappy world in which we live?

Another keen observer has recently returned from a trip around the world. He is Dr. Paul Hutchinson, managing editor of the *Christian Century*, the first American journalist to complete a round-the-world assignment since the war. The picture that he has been presenting in his dispatches from Europe and Asia, and latterly from Honolulu where he has been rethinking and correlating his findings, is a gloomy and disturbing one indeed. It contains little if any hope on the material level. If he does not go quite as far as James Burnham, who boldly declares in his book *The Struggle for the World* and in his article of the same title in the March 31st issue of *Life*, that World War III has already begun, he certainly indicates that it is just around the corner and that there is little in the political scene to indicate that it can be avoided.

In his concluding dispatch, published in the *Christian Century* of April 2d, Dr. Hutchinson notes that ten months ago he left full of forebodings as to what he would find, and adds: "I return with deepened anxiety. The British Empire is disintegrating much more rapidly than I had believed possible. . . . The next major world crisis is nearer at hand than I thought when I left home, or even when I was in Europe last summer. I come back hearing over and over again the echo of the words of a German bishop: 'These are apocalyptic days.'"

The point need not be labored. Any reader of the daily papers knows that events have been circling ever more rapidly like a whirlpool, with civilization

itself in danger of being sucked into the vortex. The meeting of the foreign ministers at Moscow, called to deal with a defeated Germany, but bogged down for weeks on the problem of its own agenda, is but the latest indication that the powers cannot agree either on the liquidation of the past or on the architecture of the future.

Dr. Hutchinson speaks of the disintegration of the British Empire. It is one of the strangest phenomena of our times. One might have believed that the British Empire could not have survived defeat; but it is victory that has brought this far-flung empire to such an unhappy state. Never were the dominions more loyal or more closely knit to the home land and to each other; yet the British power in India is in process of liquidation, and the British are forced to pull out of Egypt and Greece as well. In Palestine there is open warfare, and the whole British lifeline to the East is in danger. At home, the Labor government, upon which high hopes were pinned by many both in Britain and in America, has proved itself utterly incapable of meeting the domestic economic crisis, or even the severe weather of the past winter.

But as the British lion draws in his claws, the Russian eagle spreads his wings over more and more of the world. The formerly independent countries of Estonia, Latvia, and Lithuania, once supposedly protected by the Atlantic Charter, disappeared so long ago that their names are rarely seen in print today. Poland, Hungary, Rumania, Jugoslavia, Bulgaria, and Albania form a ring of puppet states between Russia and the West, while even democratic Czechoslovakia is dependent upon the arms that Skoda is turning out on Russian orders for its measure of recovery. Germany and Austria are prostrate and divided. And in the Far East, with China engaged in civil war, and with Manchuria and northern Korea swallowed up behind the iron curtain, the picture is equally grim.

The United Nations — let us be quite frank — has proved itself totally unable to cope with the war of nerves between Russia and the West which is being waged on a score of fronts. That is not to say that the United Nations organization is a failure. It is proving of immense value in many fields, most of which are not highly publicized. And it is a most hopeful agency for the future. But at the present time it is powerless to resolve any major dispute between the great powers, or to prevent World War III if any power is so bold, or so stupid, as to start that conflict. The worst of it is, as General Eisenhower has said, that since all wars are stupid, a new one can so easily be started by a single act of stupidity. And acts of stupidity are a common feature of the

contemporary scene, and are not confined to the Russians by any means.

So this country has embarked upon a new and firmer foreign policy, which does not by-pass the United Nations but does supplement our efforts to achieve peace through UN with certain direct actions to stem the Soviet expansion. The first of these is the program of aid to Greece and Turkey. Next on the agenda, it has already been indicated, is the stiffening of our policy in Korea. After that will come other things — a reorientation in Spain and Portugal, a strengthening of Anglo-American policy in Germany, and so on. Each of these things leads to the next almost imperceptibly but inevitably. And we cannot take the first step unless we are prepared to go the whole way.

Will the American public support this expanding world program? Can we afford to do it? Contrariwise, can we afford *not* to do it? Will the program lead to war with Russia? Are we prepared to run this risk rather than yield to the growing Russian imperialism and the fifth column tactics of world Communism? These are the sixty-four million dollar questions that Congress and the American people must solve in the next few months.

Already the situation in Greece is disturbingly reminiscent of that in Spain just before World War II. There is a full-fledged revolution in progress, with hidden Russian aid on one side and open British and (now) American aid on the other. Unfortunately the shaky throne of the new King Paul and the corrupt and undemocratic regime that we are called upon to defend cannot inspire the American people with any enthusiasm. In Turkey the status quo that we are asked to preserve is even worse. But what is the alternative? Shall we let these countries, too, be engulfed by the rising tide of Soviet Communism? Or is this the place for us to draw the line and say to the Kremlin: Thus far and no farther!

We don't pretend to have the answers to these and the other perplexing problems that face America and the world. We can only agree with Dr. Hutchinson that "the world as fact is a terrifying, doom-threatening reality which no informed mind can dismiss." And we have to find our way through this thickening maze of problems as best we can.

But there is, fortunately, another side to the picture. Dr. Hutchinson, contrasting it with "the world as fact," calls it "the world as possibility." This conception, he says, "is the ground of hope, and it is the responsibility of religion to insist on its existence." What does he mean by "the world as possibility"? Dr. Hutchinson lists some features of it.

First, Western Europeans and Americans, indeed most peoples outside the Communist orbit, have lost their faith in the power of man to lift himself by his own bootstraps. This is a negative but hopeful sign, because it opens the door for a renewed faith in God.

FOR YOU I PRAY

I seek no words
To wing my prayer today;
My heart yet clings
And empty arms must pray.

I need no words
To keep you in God's care;
For I so love
That all of life is prayer.

LILLA VASS SHEPHERD.

Second, the people truly desire peace. Dr. Hutchinson believes that the masses of people, wherever they live, really want peace more than anything else. And they may force their leaders to give it to them, in spite of the powerful urges toward war.

Third, the recognized interdependence among nations and peoples holds ultimate promise, though it also contains an immediate threat. "Enlightenment is spreading, and this must be taken into the reckoning when viewing the world as possibility."

And there are other factors, intangible but none the less real, that Dr. Hutchinson sees as hopeful. One of these is "the capacity for heroism, for generosity, and for self-sacrifice which this generation has already revealed. "There is," he observes, "still good stuff in men on which to build." And,

"The other intangible, never to be ignored, is the power of God to stir to life spiritual forces as yet hidden from our myopic eyes. Christian history is studded with the sudden and mysterious blazing forth of unexpected saving fires. Who dares say that this is now beyond the limits of possibility?"

Finally, "with the possibilities to sustain us, we see that the part to be played by the Christian Church is both central and vital. It is the same part discerned by prophetic eyes two and a half milleniums ago — to inspire man to do justice, to live in the spirit of mercy, and to walk humbly before the true God. There is the human problem, and its solution."

In spite of all its problems and differences, we actually are living in One World. It is true that we can make of our world "one madhouse." But it is also true that we can make of it something far better than any generation has yet known, both materially and spiritually. For above our One World and in it and through it is the One God and Father of us all. Our job is not to parcel out our world among the various nations or to divide it among rival political and economic theories, but to build the kingdoms of this world into the one enduring Kingdom of God. That is the task set before us by our Lord Himself.



Edited by the Rev. JAMES W. McCLAIN

Visual Education in the Large City Parish

THE program of the large city parish can be, as many clergy are discovering, greatly strengthened by the addition of audio and visual aids to the curriculum. Unlike the rural church mission, the large city parish does not face the financial strain which makes audio-visual equipment on any large scale impractical. The large city parish problems are of a different nature. Children in the large cities are now accustomed to audio-visual aids in their public schools. They are, whether we like it or not, becoming immune to older types of teaching. The typical lecture, catechetical methods, and the memorizing of phrases, pat answers to leading questions, etc., are not as effective today because we have become more and more conscious of the visual element in education, and we sense its lack in the Church's teaching. Someone has bemoaned the fact that we "are living in a new stone age" in which we learn only by pictures. Good preachers are urging the clergy to place more emphasis upon illustrations to meet the modern demand for "picture-making."

We can rail about such a situation all we want. We can bemoan what we may call a decaying civilization. But the Church must not let herself become so enamoured of her prophetic role of condemnation that she forgets her pastoral and teaching role. We have to face reality. We must make the best of what is, admittedly, a bad situation. Simply grumbling about the "good old days when we learned the Christian religion by means of the catechism" won't solve the problem. Such a complaint tends to make a means into an end. If the straight lecture method is ineffectual, then let's bury it quickly, and remember that no methodology is sacrosanct—not even the Catechism.

The large city parish, with the sort of budget which permits the purchase of those items of equipment which are considered essential, should certainly have, and *know how to use*, a sound-on-film, 16 mm movie projector. In addition to this, such a parish should consider as absolutely essential a film-strip and slide projector, an opaque projector, and an overhead projector for the use of 3¼ x 4 glass slides and handmade lantern slides. A good record player, and public address system with mikes and speakers are also essential. Two

screens meet minimum requirements — one large one for auditorium use, and one small one for individual classroom. The cost of such a program can be met by an appropriation of \$1,000. This is figuring on new equipment. Careful shopping for used equipment can lower the cost by at least \$200.

The initial cost should not be considered, unless there are funds available to maintain the equipment and to pay for film rentals and slides. This is extremely important. Too many parishes have invested money in costly equipment which lies idle because no financial provision has been made for film rentals and the purchase of materials. For the parish which subscribed to the above audio-visual program, and planned a full utilization of the equipment, there should be a budget of at least \$100 per month for maintaining such a program.

Such a budget would permit the rental of two or three good movies each week (one for the high school group, one for the Church School youngsters, and one for the adult study group) with from \$25 to \$50 left over for the purchase of filmstrips and slides, recordings, and other audio-visual materials each month.

It is a puritanical and impractical approach to the problem of Christian education which demands that we cling

to outmoded methods on the argument that the Church is not here to "please" or to "entertain." Such talk misses the whole point of the psychology of teaching.

Not so many years ago the parson's sermon was the highlight of the week, and was instructive because it was "pleasing" and "entertaining." If movies, newspapers, television, and other forms of communication have lessened the pleasing and entertaining values of the standard sermon, then it is up to the Church to meet her people *where they are*, and not try to escape into an unreality of self-justification and self-pity simply because folks don't seem to understand her teaching any more. The human mind is still capable of grasping the truth of the Christian Revelation, have no fear of that. The human mind is *not* capable of adapting itself to teaching methods of Colonial or Medieval times. It is high time Christian educators in the Church awoke to the fact that in visual and audio aids there is available a teaching technique by which God's truth can be taught.

QUESTIONS AND ANSWERS

What films are the National Council producing this year?

In the face of increased budgets for audio-visual aids in every denomination in America, the Episcopal Church has seen fit to *lower* its budget for this department to the extent that not a single film is anticipated for the year. This, in the very face of the generous offer of Fr. Friedrich, producer of Cathedral Films, to produce films for the Church on a complete non-profit basis. If you agree with LOOK AND LISTEN that this is a tragic mistake, write to the National Council, 281 Fourth Ave., N. Y., and beg them to reconsider.

Recordings of Bible Passages

BIBLE ALBUM: Selected passages from the Bible. Five 12 inch records. Produced by Transcriptions, Inc. Presented in an attractive Album. No. 101. \$10 plus tax. All are read by Bill Hay.

In selecting the passages to be included in this album, Bill Hay was governed by the many thousands of requests he has received during the years that he has been reading the Bible over coast to coast networks. The result has been a very helpful selection from both Testaments. Bill Hay reads with a rich clear voice so that not a word need be lost. Each selection is read from the King James Version without interpretation or com-

ment and is introduced by the singing of a verse of a familiar hymn. The selections are:

- | | | |
|--------------|----|------------------------------|
| Side | 1. | I Corinthians 13 |
| Side | 2. | Romans 12 |
| Side 3 & | 4. | St. John 14; 23d Psalm |
| Side | 5. | 103d Psalm |
| Side | 6. | Isaiah 55 |
| Side | 7. | St. James 3 |
| Side | 8. | Ephesians 6 |
| Side 9 & 10. | | Genesis 1 to 2: 3; Psalm 121 |

These readings do not have musical or background effects. Technically the recordings are very good. They would be a valuable addition to any record library.

W. FRANCIS ALLISON.

Preaching the Gospel

By the Rev. Robert Lee Bull, Jr.

Rector of St. Paul's Church, Columbus, Ohio

THE Christian pulpit has a unique and indispensable place in the life of our times. When President Truman addressed the Federal Council of Churches, he voiced this memorable plea: "Oh for an Isaiah or a St. Paul to reawaken this sick world to its moral responsibilities." Our statesmen realize the need of preaching which will arouse our world, call it to repentance for its misdeeds, and declare unto it the things which belong unto our peace. Statesmen and scientists alike confess their inability to cope with the terrifying problems of the atomic age, unless there is a revival of religious faith and fervor. They are appealing to our Christian Churches to show the way, to preach the gospel with such saving power that the kingdom of evil may be broken down and the Kingdom of God established with power and great glory.

Surely this is a great task. It is worthy of the finest talents which any man possesses. One only has to call the roll of the great preachers of the ages to realize the power of God's Word when it is truly spoken and truly received. We recall St. Chrysostom, the golden tongued preacher of Constantinople; Savanorola, who dared to rebuke the worldliness of Florence and paid for it with his life; St. Augustine, in the midst of the decay and decline of the Roman Empire, preaching the enduring reality of the City of God; the beloved St. Francis, preaching wherever occasion offered—even to the birds and animals; Martin Luther, the conscience and herald of the Reformation; who said, "Here I stand, I can do no other"; John Wesley, an Anglican minister, who took the world for his parish and by his herculean labor as an evangelist saved England from revolution; our own Phillips Brooks, whose statue stands looking out over Copley Square in Boston, as if still preaching the love of God to the multitudes which pass by. Yes, these are the men who made the gospel a power in their day, and spoke with saving effect to a sick and perishing world. We still have the same gospel, we still have the same desperate need; we need men like Isaiah or St. Paul to preach it.

WE PREACH NOT OURSELVES

The fact is we preach. No apology need be made for that fact. To be sure the individual preacher knows only too well his own unworthiness, his failings, and shortcomings. Our credentials are not in ourselves. We are under orders to preach. We are constrained by an inner compulsion: "Woe is it unto me if

I preach not the Gospel." If we refused to heed this divine compulsion it would be a kind of base cowardice, a refusal to be true to the light we have. Preaching is not undertaken lightly, or by your leave. It is the inescapable task to which God has called us, bidding us proclaim His word, and not our own; urging us to be heralds of the good news of His Kingdom and His coming.

We are to preach but we are not to preach ourselves [II Corinthians 4:5]. St. Paul had been accused of preaching his own phantasies. His critics apparently thought he was inventing what he said about his conversion, about seeing the heavenly light which shone with dazzling brightness in the way, and temporarily blinded his eyes. St. Paul was not trying to invent something. It was too real for that. It was revolutionary. His whole life was turned around. He had seen the light of the glory of God in the Person of Jesus Christ. God had revealed it to him, and then he preached.

Phillips Brooks defined preaching as truth mediated through personality. It cannot be otherwise. God must use this poor inadequate material called human nature to set forth His truth. But let us remember that poor as it is, it is still the best medium available. He does not speak to us through sticks and stones, through some cleaving of the sky, or in a voice of thunder. He speaks through the most sensitive instrument available—the heart and conscience and intelligence of living men.

NOR OUR PROBLEMS

We do not preach our problems. Some years ago a noted preacher wrote an able paper on "What's the matter with preaching?" He found a good deal wrong with it, and suggested that the chief trouble was that preachers did not preach about the problems of people. Of course sermons should deal with the every-day problems of life: temptation, fear, anxiety, doubt, sorrow, guilt. But the danger is that we shall become so concerned with our problems that we forget their solutions. It is not much of a compliment to say of a preacher ". . . and without a problem spake he not unto them." To be constantly concerned with our problems quickly leads to introspection and morbidity. We want to get ourselves off our hands. We want to focus our eyes not on ourselves, but on the glory of God.

We are not to preach ourselves in the sense of preaching our prejudices. It is fatally easy for the pulpit to become a mere echo of the opinions of the world.

We like to have our opinions confirmed and that is well and good when they are true opinions. But we want something more than "soothing syrup" from the pulpit. We need the "saving salt" of the gospel. When the pulpit becomes a mere echo of man-made opinions, the Church sinks back into incoherent niceties, and as someone has said, the minister becomes a "mild-mannered person trying to persuade mild-mannered people to become more mild-mannered." May the Lord save us from that! May He save us from our own message and give us His message.

One further word about ourselves. Perhaps the unspoken question in the minds of many in the pews is this, "Does the preacher practice what he preaches?" Certainly he ought to be trying to practice it. As St. Paul put it, "I keep under my body lest when I have preached to others I, myself, should be a castaway." There is that danger. Yet it would be pure hypocrisy to pretend that any man's character is flawless. But the preacher would be ill-advised to water down his message to the level of his own practice, or of other men. "A man's reach must exceed his grasp or what's a heaven for?" The late Archbishop of Canterbury once very aptly remarked, "If a man is not preaching more than he is practicing he is doing a poor job of preaching."

WE PREACH CHRIST

What then do we preach? We preach, not ourselves, but Christ Jesus, the Lord. We preach Him because we believe He is the medicine which this sick world needs. Modern men and women are conscious of a spiritual void in their lives. There is an emptiness which must be filled. Nature abhors a vacuum. So does the soul of man. The false gods of power, greed, race superiority, and the national State have loomed large in modern life. They have dominated the lives of millions, and millions have perished because of their devotion to these false gods. The only God who can save us from the demonic power of false gods is the one true Lord of life. Only when Christ has invaded the soul of man and filled it with all the fulness of God, will our world be sane and healthy again.

We preach Christ as the Lord of life. That is, He is the Lord of our personal life. He is the one who has the divine right to rule within. When we try to rule ourselves we become self-assertive, arrogant, and the victims of pride. We become the prisoners of our own passions, instincts, and selfcenteredness. He

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He also attacks the tendency in modern education to debunk all sentiment as propaganda, reiterating his belief that emotion often is a more effective method of truly knowing than the most rational processes of reasoning.

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can deliver us from bondage to ourselves. He can save us from our pride and prejudice, our guilt and sin; He can free us to serve Him, whose service is perfect freedom. He is the Lord of all good life.

We preach the Christ of brotherhood. In a world so sadly divided into classes; rich and poor, educated and uneducated, capital and labor, into races of white and colored; into various religious traditions, Protestants, Catholic, and Jewish; into the conflicting ideologies of democracy and communism, tyranny and freedom; we preach the good news that is in Christ, who came to show us the meaning of brotherhood by being a brother to all. "For as many of you as have been baptized into Christ, have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female"; "for ye are all one in Christ Jesus." He has come to reconcile men to each other.

We preach the Christ of mercy. Our broken, half-starved world with its shattered cities, homeless refugees, the ill clad and sick, is at the mercy of whatever fate has in store for it. We know what Christ would have us do in such a world—feed the hungry, clothe the naked, visit the sick, bind up the wounded and take care of them. We know that He would have us care for even one of the least of these. The gospel becomes good news when it is lived out as Christ lived it.

We preach the Christ of God. The gospel means that God is like Christ. He is the image of the Invisible God. He has taught me to think of Him, to know Him, and to pray to Him as our Father. God is not the impersonal Absolute. He is the Creator of this vast universe; the source of all that is good, beautiful, and true. He has revealed His will for mankind in the life, and teachings, and Person of Jesus Christ. In Christ He has declared the forgiveness of sins, victory over death, and Resurrection unto eternal life.

THE GOSPEL IN ACTION

This gospel, then, in all its inexhaustible richness and power, is ours to have and to hold, to receive and to give. Preaching is one of the principal means of declaring this gospel. But preaching is something more than a one-way process. Dr. Berryman Green used to remind his students at the Virginia Seminary that it takes two to discover the truth; one to speak it and one to receive it. Christian preaching should not be confined to the ordained priest. Christian men and women are also called to proclaim the good news in word and deed, in conversation and personal testimony, in homes, offices, schools, and hospitals, by opening wide channels of communication, making the resource of the radio, the motion picture, and the printed page available to preaching the word

of God. The word of truth which is preached in the pulpit of a church should be extended as far and wide as possible.

Multitudes are wondering today what the new era will be like. Will it be the dawn of a new age or the beginning of another dark age? The Christian gospel testifies to the light shining in the darkness; it declares that the light which shone in the face of Christ hath shined in our hearts to give us the knowledge of the glory of God. Our mission is to illuminate mankind by the light of the gospel, and by so doing to inaugurate a new creative era in the world's history.

A traveler in the Swiss Alps spent the night with his guide in a chalet well up in the mountains. In the early hours of the morning he was awakened by terrific crashings and rumblings. Frightened, he roused the guide and asked, "What is happening? Is the world coming to an end?"

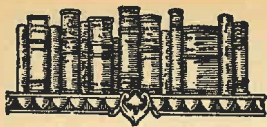
Calmly, the guide answered; "No, you see, when the sun starts coming up on the other side of the mountains, its rays touch the snow at the peak, causing it to hurtle down into the valley. Then the warming rays play upon the surface of the glacier and cause the ice to crack with loud reports. This is what you hear. It is not the end of the world; it is only the dawn of a new day."

The gospel we preach is not a word of doom or despair; it is the gospel of the dawning of a new day in Christ.

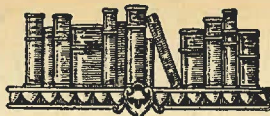
A Prayer for Jews

O GRACIOUS Father, Who art the Creator and Lover of all mankind, and hast given special blessings to the world through Thy people, the Jews; we beseech Thee to look with compassion upon their present plight and to grant to those who are homeless a safe lodging and a revival of faith in Thee and Thy promises, that they may come to acknowledge our Lord Jesus Christ as their Saviour and true Messiah; and that Christians everywhere, being forgiven for our many sins against them, may be enabled with wisdom and courage to aid in solving their problems and in fulfilling Thy Holy purposes.

Grant this, O Father, that we may all come at last to be one fold under one Shepherd, Jesus Christ our Lord, whom Thou wast pleased to send to us through this ancient nation. *Amen.*



BOOKS



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

Two Books of Sermons

THE WHEREABOUTS OF GOD. By Peter H. Pleune. New York: Abingdon-Cokesbury, 1946. Pp. 185. \$1.75.

THE COMING OF THE PERFECT. By Edgar De Witt Jones. St. Louis: The Bethany Press, 1946. Pp. 224. \$2.

Here are two volumes of splendid sermons by these popular preachers. The first is by the pastor of the Highland Presbyterian Church, Louisville, Ky., and the second by the well-known Detroit pastor of the Central Woodward Christian Church. The sermons in them cover a wide range of topical matter and are illustrative of their authors' wide interest in contemporary affairs. Dr. Jones' volume is the only sermon collection this reviewer has ever seen which includes a published sermon on George Washington, and he wishes a few more clergy would publish sermons on such special topics. It would be no end of assistance to a busy pastor. If there is a choice between the two, this reviewer prefers Dr. Pleune's for style and Dr. Jones' for subject matter.

HAROLD E. WAGNER.

Parish Histories

Three books in the field of parish history have recently come to the desk of the Book Editor. **GRACE CHURCH, ALBANY** (by Russell Carter. Published by the Vestry. Pp. 90. \$1.50) is the story of the hundred years of that parish. It is a briefly but carefully written document, containing the pertinent facts of a parish life that has now extended over a century.

THE STORY OF OLD ST. JOHN'S (by Canon A. C. Larned. Published by the author. Pp. 23) is an impressionistic sketch dealing with the Cathedral of St. John in Providence, R. I. It contains little about the past hundred years, but much of the earlier history, together with interesting quotations from letters and documents of that period, and several illustrations.

CHRIST CHURCH, 1796-1946 (by Elizabeth King Smith and Mary LeGrand Didlake. Lexington, Ky.: David Hunt's, 1946. Pp. 108) is a much more pretentious piece of writing and of book making. The volume is beautifully printed, splendidly bound, and embellished with numerous illustrations, which derive from photographs, drawings, sketches, and old prints. The informative material contained in the text is well organized and readable. One derives

an accurate picture of the life of this Lexington parish and of its contributions to the community and to the larger life of the Church. There is a preface by Bishop Moody. H.B.V.

In Brief

THE CRATER'S EDGE. By Stephen Bagnall. New York: William Morrow and Co., 1946. Pp. 154. \$2.

This is a novel of the spiritual journey of a young soldier as he lies wounded in a shell-hole and realizes that help may not come in time. As the incidents of his life recur to him—his boyhood, his visit with a French family in Perigeaux, and various episodes of his youth in London—a dawning realization of the great truths of Christianity comes to him. It is written in a smooth and effortless style, easy and satisfactory to read. K.W.

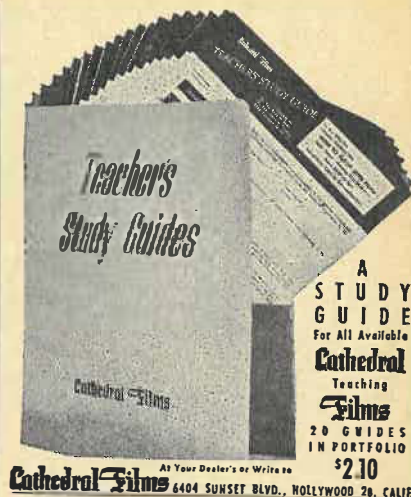
ON BEING FIT TO LIVE WITH. By Harry Emerson Fosdick. New York: Harpers, 1946. Pp. 219. \$2.

Another book of sermons by Fosdick is a welcome addition to anyone's library. In this present volume one will find 25 timely sermons with some good, usable illustrative material for anyone who prepares sermons and addresses. There is rewarding reading for the layman, too.

It is interesting to note that more than usual space is given for sermons to be used on special occasions such as Christmas, Easter, and Palm Sunday. One is hopeful that preaching on events in the Church Year will become more and more common among Protestants, who heretofore have ignored most of them. F.B.M.

My Sermon Notes on John's Gospel (By W. P. Van Wyk. Grand Rapids, Mich.: Baker Book House, 1946. Pp. 148. \$1.50) is a collection of 24 complete sermon outlines by an active pastor of the Christian Reformed Church. The author knows his Gospel well, and has succeeded in gathering together some notable homiletic material from some of the well tried and well loved portions of *St. John*. Admittedly the tone of his address is inclined to be somewhat fundamentalist; but here is illustrated what may be done in the field of expository preaching based upon the simplest type of scriptural exegesis. The clergy of many communions, while they may wish to omit certain elements here presented, can read this book with profit to themselves and their congregations. H.B.V.

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Seattle Cathedral Consecrated

As the notes of the great organ died away, 1500 people sat in silence awaiting the Bishop's knock on the doors of St. Mark's Cathedral, Seattle, on Palm Sunday—a knock which would not have gained him official admittance to the building a few years ago.

Many of those present knew the dramatic background of this moment. Some of them could even remember the day when the parish was first organized in 1889, and the discussion in 1919 of plans for a new church which was to have cathedral dignity. In September, 1928, the ground was broken and the building of the cathedral begun, with the dedication taking place on April 25, 1931. There followed years of distress and struggle with heavy indebtedness. Finally the Mercantile-Commerce Bank and Trust Company of St. Louis, Mo., was forced to foreclose the mortgage. For a short time in 1943 the building was used by the army for an anti-aircraft school. Bishop Huston secured permission to reopen the cathedral in September, 1944, and for the church to use the building for one year, rent free, during which time he hoped to secure a dean and erase the indebtedness.

It was not, however, until October, 1945, that the present dean came. On January 22, 1947, checks were mailed to pay the mortgage in full. Thus, in 15 months, the amount of \$210,000 was raised, the mortgage paid, and a deanery purchased.

"Lift up your heads, O ye gates; and be ye lift up; ye everlasting doors; and the King of glory shall come in.

"Who is this King of glory? It is the Lord strong and mighty, even the Lord mighty in battle."

The Bishop had knocked. The doors were opened, and the procession moved down the aisle to begin the service of consecration.

A class of 20 adults was confirmed and the Very Richard S. Watson, dean of the cathedral then called the members of the vestry and representatives of the community to the chancel to witness the burning of the mortgage. Mr. DeWolf Emory, chancellor of the diocese, identified the mortgage. The Bishop crumpled the pages of the instrument and placed them upon a silver basin. The four men who received tapers from the Bishop and the Dean and set fire to the mortgage were: Philip Schaefer, senior warden, representing the vestry; J. W. Eddy, representing the first campaign; Emil Sick, representing the second campaign for raising funds to erase the in-

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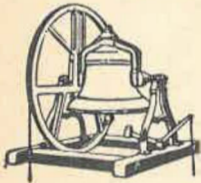
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debtedness; and Dave Beck, representing the help of the community.

The first \$100,000 was raised by a campaign under the direction of a committee of the vestry, headed by Henry Ketcham, J. H. Bloeden, and John W. Eddy. The second \$100,000 was raised under the direction of a committee from the community headed by Emil Sick, Dave Beck, and General Denson.

In his remarks to the congregation Bishop Huston stressed the importance of worship, saying "That's why churches are built." He paid loving tribute to the "faithful remnant," who continued to work and give and pray even when they could no longer meet in the cathedral, but "who kept alive the flaming faith which has found its fruition this morning in the flames which rendered the mortgage to ashes."

"But for the faithful remnant we should not be here this morning," he continued. "But the important thing about the cathedral is not in the height of its arches, not in the strength of its walls, not in the beauty or the roominess of its interior—but in its people who sit in its pews Sunday after Sunday in worship, orienting themselves through their worship to the purposes of God."

The Mercantile-Commerce Bank and Trust Company, upon payment of the mortgage, graciously gave the cathedral a gift of \$5,000, which will be used for future work in the cathedral, to the Cathedral Forward Fund. The first step in this direction has already been taken in the securing of the Rev. Poland Miller, who will become the canon precentor on the cathedral staff. Fr. Miller is at present curate and organist at the Church of the Redeemer, Chicago. He will bear the responsibility for the ministry of music in the cathedral and will assist the dean in planning the liturgical services and in pastoral work within the parish. Further plans for the cathedral will be announced in the very near future.

MISSISSIPPI

Bishop Gray on State Board

Bishop Gray of Mississippi has been appointed to a newly created board of trustees to administer the three mental hospitals of the state. The board met for the first time on March 18th to organize and assume its responsibilities, after a legislative investigation of conditions at one of the institutions had led Governor Fielding Wright to appoint the board. Bishop Gray was selected to represent the central district of the state. Two other members appointed by the governor and two medical doctors chosen from among five nominated by the state board of health serve with him.

April 13, 1947



Post-Lent

What would we all have done, over the years, had it not been for the fine, cumulative, forceful value of those good habits of our lives, formed most generally with the aid of devoted parents and loved ones while we were young. We can testify to their power in our lives. By reverse, we know full well the hell that comes from bad habits, don't we?

All truly thinking, worshipping Episcopalians know that Lent is one of The Church's periods for additional habit-forming. We all are so lacking in faith, in prayer, in devotion, in our worship of Our Heavenly Father, that Mother Church provided Lent for our necessary increase of sanctification.

Well, what did Lent do for you this year? Did you let Jesus come nearer to your heart? Did you open the door,

fully, to Him? Did you learn that you could really TALK to Him without a lot of Thees, Thous, and Thys? Did you start daily conversations with Him, the most understanding Friend of all? Did you begin to serve Him with little added acts of love and devotion?

Well then, let us all pray God that the true reason of Lent may be worked out in all our lives, that we seize upon the assets of those fine habits begun this Lent and make them work for us so definitely and consistently here that we will carry them with us into Paradise and use them there as we did here. We do not change by merely dying, you know. We go into Paradise as exactly the same sort of people we are here. Are you satisfied to appear before Jesus the same as you know you are now?

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SEMINARIES

Degrees Conferred by PDS

"The great need of the Church today is to have the right men in positions of leadership," so said Presiding Bishop Sherrill on March 28th at the special convocation at the Philadelphia Divinity School. "It is not enough to say that the Church needs many more men in the ministry. What is needed most of all is to have the right men who are qualified by spirit and training to enable the Church to meet the challenge of these critical times."

The Presiding Bishop gave a number of instances of effective work done in difficult circumstances when the right kind of leadership was provided. He emphasized the responsibility of the laity to support the seminaries in their great task of training men for the ministry.

At the special convocation Bishop Hart of Pennsylvania, president of the board of Trustees of the Philadelphia Divinity School, conferred the degree of Doctor of Sacred Theology, *honoris causa*, upon the Presiding Bishop, who was elected to his office last September in the chapel of the Divinity School.

The degree of Doctor of Divinity, *honoris causa, in absentia*, was conferred upon Bishop Wilner, Suffragan of the Philippine Islands. The Rev. Timothy Woodward, rector of the Church of the Good Shepherd, Pitman, N. J., who had served in the Philippines and knew Bishop Wilner, was present to receive the diploma and the hood.

The degree of Doctor of Divinity, *honoris causa*, was conferred upon the Rt. Rev. John Zenon Jasinski of the Polish National Catholic Church, and upon Bishop Banyard, Suffragan of New Jersey.

With the exception of the Presiding Bishop, all those who received degrees have been students at the Divinity School.

COLLEGES

Canterbury College to be Honored

The Catholic Club of Chicago will sponsor "Canterbury College Night" at a dinner to be given at St. Bartholomew's Church, Englewood, Ill., of which the Rev. John M. Young is rector, on April 29th, in thanksgiving for the vision and leadership furnished by the Bishops and laity of the dioceses of Northern Indiana and Indianapolis in providing a liberal arts coeducational college for the whole Church.

The Rev. Canon Bernard Iddings Bell will introduce the president of the college, Dr. Edgar C. Cumings, who

will give the principal address at the dinner. Both Bishops have been invited to be present and full use is to be made of the facilities of the Chicago Catholic Club to insure a large attendance. It is the club's intention to afford the youth of the Midwest an opportunity to learn of the purpose behind the only coeducational Episcopal college in this country. Dr. Cumings says that there is "the single minded belief of many Episcopalians that there is a great need in modern education for the kind of religious, moral, and secular training which develops individuals who can play a genuine role in one of the very critical periods of this country."

The service in the church following the dinner will be sung by the St. Bartholomew choir, and the Rev. William C. R. Sheridan, rector of Gethsemane Church, Marion, Ind., will preach the sermon.

Kenyon Receives Bequests

Kenyon College, Gambier, Ohio, has recently received two bequests from the will of the late Mrs. Florence E. Lewis Rauh. \$50,000 is to be used for a scholarship fund, and part or all of the second bequest of \$273,000 is to be used for a building. The board of trustees has tentatively decided to erect a large freshman dormitory, which would increase the enrolment of the undergraduate college from 320 to 420. At present, the combined enrolment of the college and Bexley Hall, the divinity school, is 566.

Mrs. Rauh became interested in the college through the Rev. Edwin B. Redhead, formerly rector of St. Andrew's Church, Elyria, Ohio. At her request, the new building will bear the name of her husband, David Lewis.

SCHOOLS

COLLEGES

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DEATHS

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

James Cosby, Jr., Priest

The Rev. James Cosby, Jr., who for some time had been locum tenens at the Church of the Good Shepherd, Dune-din, Fla., died on March 2d. Funeral services were conducted by Fr. Cosby's son, the Rev. James Cosby III, assisted by the Rev. Thomas Mathers and the Rev. R. A. Walke. The ashes will later be placed in the Church of the Good Shepherd, Buffalo, N. Y.

Fr. Cosby was born in Stanhope,

England, in 1879 but was educated in this country at the Germantown, Pa., Academy and the Philadelphia Divinity School. He was ordained to the diaconate in 1907 and to the priesthood in 1908 by Bishop Whitaker of Pennsylvania. After serving as rector of the parish of Aboukir, Jamaica, for a year, Fr. Cosby returned to this country in 1911 to become rector of the Church of the Good Shepherd, Buffalo, N. Y., where he served for 34 years.

He is survived by his wife, a son, and a daughter.

William Henry Martin, Priest

The Ven. William Henry Martin, archdeacon of Lincoln County, district of New Mexico and Southwest Texas, died after a short illness on March 12th at the US Marine Hospital, Fort Stanton, N. M., of which he was chaplain. The burial service was held at the hospital chapel on March 14th by the Rev. J. H. Harvey. Interment was in Lincoln, N. M.

Archdeacon Martin was ordained deacon in 1929 and priest in 1930 by Bishop Seaman of North Texas. He organized numerous missions in the districts of North Texas and in Salina before coming to New Mexico in 1938 as chaplain of the Marine Hospital. From 1943 to 1945 he was in charge of the Big Bend archdeaconry in Texas and then spent a year in retirement, resuming charge at Fort Stanton in 1946.

He is survived by his wife, the former Ruth Penfield of Lincoln, N. M., and by one son.

Samuel Bradley Stroup, Priest

Funeral services for the Rev. Samuel B. Stroup, 62, were held on March 29th in the Church of the Ascension, Hickory, N. C., where he had been rector for 34 years—his entire ministry. Bishop Gribbin of Western North Carolina read the Burial Office assisted by the Rev. A. Rufus Morgan, the Rev. J. P. Burke, and the Rev. J. B. Sill. The Rev. A. P. Mack celebrated the Requiem.

Fr. Stroup was graduated from the University of North Carolina and the General Theological Seminary. He was ordained to the diaconate in 1913 by Bishop Francis of Indianapolis and to the priesthood in 1914 by Bishop Horner of North Carolina. Fr. Stroup was secretary of the Executive Council and chairman of the Department of Missions for 16 years. He was also a deputy to the General Convention four times.

Fr. Stroup is survived by his wife, the former Katharine Edmunds, and three children.

CLASSIFIED

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CATHEDRAL STUDIOS, Washington, London, Materials, linens per yd. Surplices, albs, altar linens, stoles, burses, veils. My new book, Church Embroidery (1st edition sold out, 2nd edition ready in November). Complete instructions, 128 pages, 95 illustrations, Vestment patterns drawn to scale, \$7.50. Handbook for Altar Guilds, 53 cts. L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md. Tel. Wisconsin 2752.

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LOCUM-TENENS WANTED for medium sized parish. Write Mr. George H. Ahlborn, Senior Warden, Trinity Parish, Box 153, Atchison, Kansas.

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THE LIVING CHURCH

NOTICES

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THE ANGLICAN SOCIETY (American Branch) promotes love for and loyalty to the Prayer Book and the principles it enshrines. Members pay \$2.00 a year as dues and receive the News Sheet of the Society, three or four times a year, as well as all leaflets published by the Society, and the magazine published by the English Society. For particulars and applications for membership, address the Secretary or the Chairman of the Extension Committee. Officers: Hon. President, The Rt. Rev. Dr. G. Ashton Oldham, Bishop of Albany; President, The Very Rev. Edward R. Welles, Dean of Buffalo; Vice President, The Rev. Dr. J. Wilson Sutton, Rector of St. Stephen's Church, New York; Secretary, The Rev. Canon Charles E. Hill, Twin Oaks, Williamstown, Massachusetts; Treasurer, Mr. H. D. W. Lackmann, Livingston, New York; Chairman Extension Committee, The Rev. R. F. Cobb, The Rectory, Southport, Pa.

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CHANGES

Appointments Accepted

The Rev. Rollin S. Polk, Jr., formerly assistant at St. Paul's, Albany, N. Y., is now assistant at Christ Church, Cincinnati, Ohio. Address: 818 E. Fourth St., Cincinnati 2, Ohio.

Military Service

Changes of Address

Chaplain (Major) Frederick E. Morse, formerly addressed at 804 Walnut St., Rogersford, Pa., is now to be addressed at O-29260 Hq. 6th Division Artillery, APO 6 c/o Postmaster, San Francisco, Calif.

Resignations

The Rev. Locke W. Blackwelder, formerly rector of St. George's, Griffin, Ga., has retired. Address: Griffin, Ga.

The Rev. John M. B. Gill, formerly executive secretary of the missionary district of Eastern Oregon, has retired. Address: Box 296, Pendleton, Ore.

Change of Address

The Rt. Rev. Edmund Pendleton Dandridge requests that all official communications be sent to his office, 900 Broadway, Nashville 3, Tenn. His residence address remains unchanged.

The Rev. J. W. D. Cooper, formerly addressed at 27 Chestnut St., Rochester, N. Y., should now be addressed at 67 Chestnut St., P. O. Box 794, Rochester 3, N. Y.

The Rev. Charles S. Hale, formerly addressed at 19 S. Aubundale St., Memphis 4, Tenn., should now be addressed at 266 S. Belvedere in that city.

The Rev. Mack Leabo, formerly addressed at 201 N. 77th St., Leavenworth, Kansas, should now be addressed at P. O. Box 22 in that city.

The Rev. E. L. Malone, Jr., formerly addressed at 710 Medina St., Houston, Texas, should now be addressed at 1107 Tenth St., Wichita Falls, Texas.

The Rev. Birney W. Smith, Jr., formerly addressed at St. Margaret's Church, Norwood Ave., at Mound St., Dayton 7, Ohio, should now be addressed at 407 Dearborn Ave., in that city.

The Rev. W. Hewton Ward, formerly addressed at the Church of the Transfiguration, Ironwood, Mich., should now be addressed at 334 E. Aurora St., in that city.

Ordinations

Priests

Delaware: The Rev. George Homer Murphy was ordained to the priesthood by Bishop McKinstry of Delaware in St. Andrew's Church, Wilmington, Del., on March 29th. He was presented by the Rev. John Ellis Large and the Rev. Nelson W. Rightmyer preached the sermon. Mr. Murphy is curate at St. Andrew's Church, Wilmington, and may be addressed there.

Georgia: The Rev. John Saxton Wolfe, Jr., was ordained to the priesthood in St. Paul's Church, Savannah, Ga., on March 29th by Bishop Barnwell of Georgia. He was presented by the Rev. William H. Brady and the Rev. George W. Shirley preached the sermon. Fr. Wolfe is vicar of St. John's Church, Moultrie, and St. James' Church, Quitman, Ga. Address: St. John's Church, Moultrie, Ga.

Los Angeles: The Rev. Paul Grant Satrang was ordained to the priesthood by Bishop Stevens of Los Angeles on March 25th in St. John's Church, Los Angeles. He was presented by the Rev.

George Davidson and the Rev. Wallace Pierson preached the sermon. Fr. Satrang is curate at St. John's Church, Los Angeles. Address: 514 W. Adams Blvd., Los Angeles.

Newark: The Rev. Charles Edward Sutton was ordained to the priesthood by Bishop Washburn of Newark on March 23d in the Church of the Ascension, Bogota, New Jersey. He was presented by the Rev. J. Foster Savidge and the Ven. Victor W. Mori preached the sermon. Fr. Sutton is priest in charge of the Church of the Ascension, Bogota, N. J., and may be addressed there.

Deacons

Dallas: William Ferguson Maxwell, Jr., was ordained to the diaconate in St. Matthew's Cathedral, Dallas, Texas, on March 25th by Bishop Moore, retired of Dallas. He was presented by the Very Rev. Gerald G. Moore and the Rev. A. A. Taliaferro preached the sermon. Following his graduation from Seabury-Western Seminary, Mr. Maxwell will be assigned to work in the diocese of Dallas.

Idaho: Ainsley Maxwell Carlton, Ph.D., was ordained to the diaconate by Bishop Rhea of Idaho on March 23d in Trinity Church, Pocatello, Idaho. He was presented by the Rev. A. E. Asboe who also preached the sermon. Dr. Carlton will continue his studies in Seabury-Western Seminary, and may be addressed there.

Los Angeles: George Bindley Davidson was ordained to the diaconate by Bishop Stevens of Los Angeles on March 25th in St. John's Church, Los Angeles. He was presented by the Rev. George Davidson and the Rev. Wallace Pierson preached the sermon. Mr. Davidson will continue his studies at Northwestern University, and may be addressed there.



CHURCH SERVICES



BUFFALO, N. Y.

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

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

CHICAGO, ILL.

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

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

CINCINNATI, OHIO

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

DETROIT, MICH.

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

HOLLYWOOD, CALIF.

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

MADISON, WIS.

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

NEW ORLEANS, LA.

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

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:30, 8 (also 9:15 HD & 10 Wed), HC;
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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
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The Church is open daily for prayer

NEW YORK CITY Cont.

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

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

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

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

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

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

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

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

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.

NEWARK, N. J.

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

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

ST. LOUIS, MO.

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

SAN FRANCISCO, CALIF.

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

SPRINGFIELD, ILL.

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

WASHINGTON, D. C.

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

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Wil-
liams, Th.B.; Rev. Frances Yarnall, Litt.D.
Sun 8 HC, 11 MP, 6 YPF, 8 EP; 1st Sun, HC 11,
8; Thurs 11, 12 HC; HD, HC 12:30