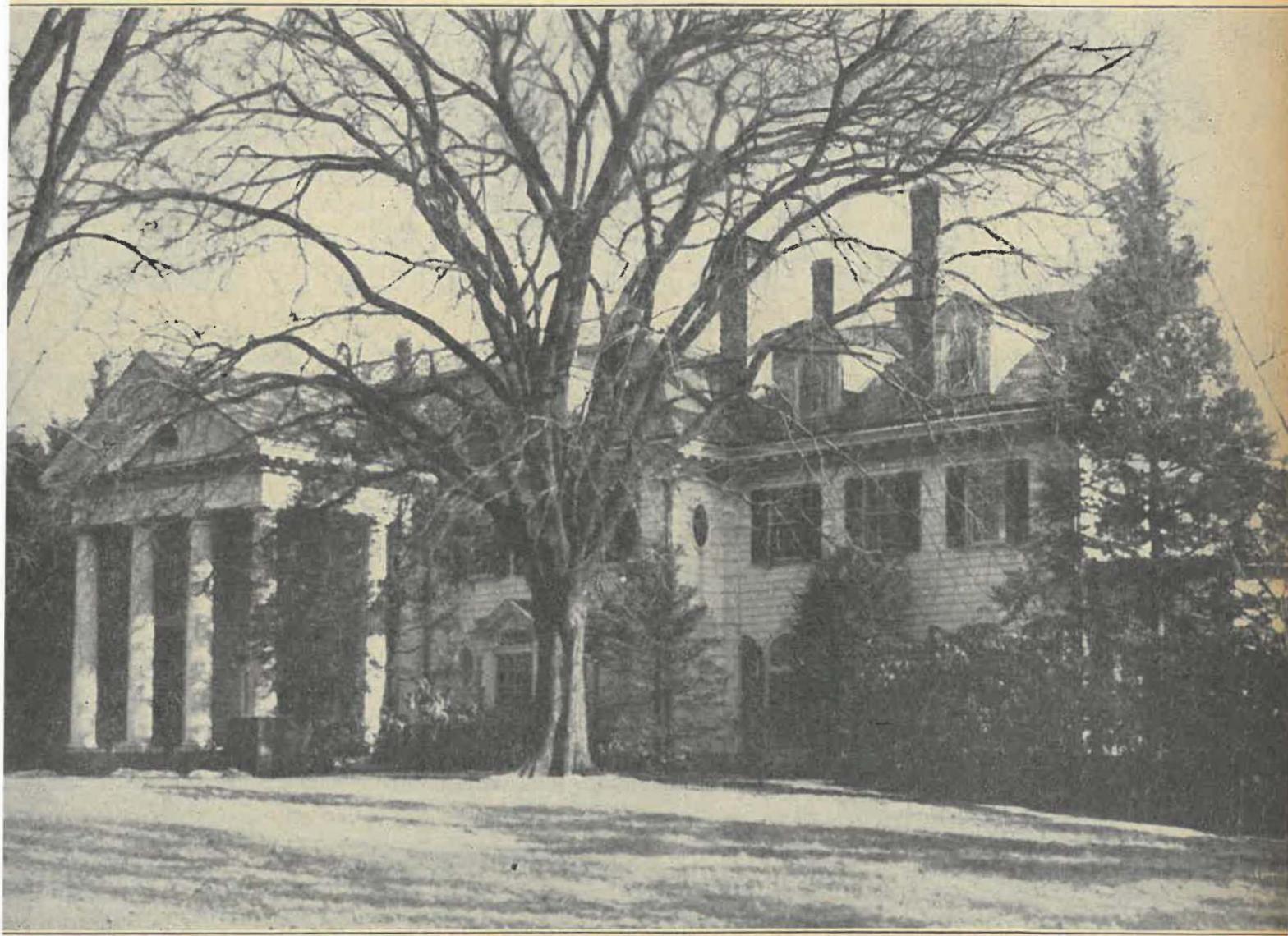


The Living Church

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



SEABURY HOUSE

The new national Church center at Greenwich, Conn., will include a home for the Presiding Bishop and his family and a guest house, shown above. [See page 8.]

National Council

Evangelism is Keynote
of April Meeting
Elizabeth McCracken

World Council

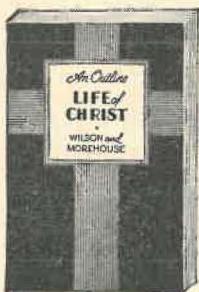
Problems and Procedure
Discussed at Meeting
Frank V. H. Carthy

Church Congress

Leaders Meet in Toledo to
Discuss Doctrine and Practice
W. Norman Pittenger

**AN
Outline
LIFE OF CHRIST**

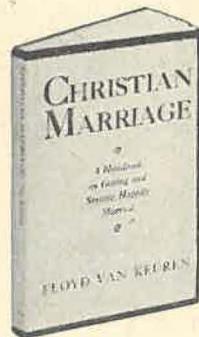
*By Frank E. Wilson and
Clifford P. Morehouse*



The late Frank E. Wilson, Bishop of Eau Claire, at his death, left behind an uncompleted manuscript on the life of Christ. Clifford P. Morehouse has completed this manuscript for publication. Contents: The Pagan World; The Jewish World; The Gospel Sources; The Nativity and Childhood; The Sermon on the Mount; The Passion and Crucifixion; The Resurrection and Ascension, etc. Price, 60 cents

**CHRISTIAN
MARRIAGE**

*By Floyd Van Keuren
A Handbook on Getting
and Staying Happily Married*

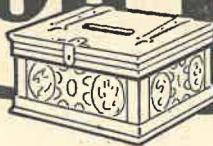


This is a revised edition, and a new chapter has been added, of the book formerly known as *Outfitting for Spiritual Marriage*. Topics include Personal Equipment for Marriage, Dynamic Love, The Engagement, The Marriage, Sex—and Christianity and Children. Price, \$1.50

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The Question Box



Conducted by CANON MARSHALL M. DAY

- *What is the position of the Church with regard to the confessional?*

The teaching of the Church regarding confession is that the priest and therefore the bishops also have the power to absolve repentant sinners in God's name after a full and sincere confession. No person may be required to use this sacrament as a condition prerequisite to Holy Communion, but a priest has the right to recommend it. "All men can, some men ought, no man must come to confession." In some parishes regular provision is made for the administration of penance; in others an appointment must be made, but the power of Absolution is inherent in every priest by virtue of his Orders whether he himself approves the practice or not.

- *Does the law state that the American flag should be displayed in all places of public assembly, including Churches?*

I have never heard of such a law. The Army regulations regarding the manner of displaying the flag may have been enacted into law, but I had not even heard of that. The use or non-use of the flag in Church is not a principle of any particular school of Churchmanship but depends upon whether the parish authorities feel that the emphasis on national allegiance is a proper one for the church.

- *Isn't it heretical to say Jesus Christ was capable of error?*

It might be or it might not according to what you mean by the phrase. Our Lord's human nature is perfect, but surely this means that during His earthly life He lived rigidly under the conditions of human life and knowledge in the stage to which it had attained at that time and under the conditions in which He lived. We are told that He increased in wisdom and stature, and it would not have been a true human life if that increase in wisdom had come from any other source than those in which all men increase in wisdom. Consequently His expressed opinions as to the authorship of Psalm 110 or the Pentecost or how to predict the next day's weather must have been based upon such knowledge as was humanly obtainable at that time by any normal man, or the

basic condition of the Incarnation, that God the Son should pass through a truly human experience, would not have been fulfilled. So in that sense His human mind had to be capable of error.

- *Where should the missal and missal stand be kept when the Holy Communion is not being celebrated? May it be left on the altar?*

The book and stand should be placed on the altar before a service when they are going to be used but removed after that service either to the credence or sacristy. If other services, Morning Prayer, Matrimony, Burial, etc., are associated with the Holy Communion, of course the book and desk should be in place before those services begin. The principle in the matter is that the altar ought not to be used as a storage place, so that its furniture should only be on it when in use.

- *Please explain to me the American Church Union Cycle of Prayer.*

The American Church Union is keeping up a continuous intercession for the conversion of America to the Catholic faith and for the reunion of Christendom. The method is by assigning a week of prayer each year to such parishes as will agree to observe it. No particular method is required. Each parish observes it in its own way, but a leaflet containing the subjects of prayer for each day is sent out from the ACU Headquarters. It is called a cycle because the weeks are assigned to different groups in such a way that the prayer never ceases.

- *When Our Lord said "greater works than these shall ye do," did He affirm that His disciples could raise the dead? Is it known whether any of them did so?*

Look up the cases of St. Peter and Dorcas (Acts 9:36-43), St. Paul and Eutychus (Acts 20:8ff). But I think that this prophecy is more completely fulfilled by the fact that in modern Christendom doctors and rescue workers, as a normal matter of course and by a greater knowledge of and obedience to the laws of God's creation, restore many to life who would, equally as a matter of course, have been simply accounted dead in the First Century.

The Living Church

FOURTH SUNDAY AFTER EASTER

GENERAL

NATIONAL COUNCIL

Evangelism is Keynote of April Meeting

By ELIZABETH McCRAKEN

The National Council, meeting April 22d to 24th, followed the new plan voted at the February meeting and devoted the whole of the first day to department meetings. The second day was taken up with routine business and reports. On the third day, as previously announced, evangelism, with special reference to a broad policy as well as the details of procedure, was considered throughout the entire day. Every member of the Council except Bishop Moore, retired of Dallas, was present.

Before proceeding to the reports, the Presiding Bishop announced at the opening of the first session that he had appointed and asked the National Council to confirm the appointment of Bishop Bentley of Alaska as Vice-President of the National Council and Director of the Overseas Department. Confirmation was voted. Bishop Bentley has not yet accepted, but it is hoped that he will, taking office on January 1, 1948.

The Presiding Bishop spoke appreciatively of the services of the Rev. F. Irvine Swift, as Acting Director of the Overseas Department since the retirement of the Rev. Dr. James Thayer Addison. The Council at once passed a resolution of thanks to Fr. Swift.

The Presiding Bishop announced also

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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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that the papers had been signed and title would shortly be taken for the property in Greenwich, Conn., to be called Seabury House. The large house on the property will be made into a conference center, with a chapel, and room for the accommodation of groups of from 20 to 30, meeting on Church business. Seabury House will be used for some meetings of the National Council, as well as for other Church boards. Bishop Sherrill emphasized again that the furnishings and the life in Seabury house will be plain, with "no luxury or style," and with the minimum of paid service. Persons in residence for commission of committee meetings, or for conferences, will take care of their own rooms, as in other conference centers. The Presiding Bishop and his family will occupy the small house on the grounds, Bishop Sherrill said. He added that he felt sure that traditions would grow up around Seabury House, as they have about Lambeth, saying: "It may become something, at least, in this country, of what Lambeth is to the English Church."

Evangelism

On the last day of the National Council meeting, the Presiding Bishop introduced the great topic of the session by saying:

"We have now finished the *business* matters we had to attend to. Now, we can consider a matter of *policy*. Evangelism is the word we use; and it means the spiritual advance of our work. A secretary for Evangelism can't do it. Every person in this house should be an evangelist, and all our work in every department and division should be Evangelism. Mr. Jordan has prepared a series of charts which he will now show you."

Robert D. Jordan, Director of the Department of Promotion, then set up 10 charts, showing the statistics over a term of years of (1) Baptisms, (2) Confirmations, (3) Church school enrollment, (4) parishes and missions in the United States, (5) growth in communicant strength, (6) postulants, candidates, and ordinations, (7) total number of clergy, (8) overseas missionaries: clergy, laymen, lay women, (9) share of the Church's dollar given for the General Church Program, (10) annual

communicant giving to budget of the general Church. Except in baptisms, where there was an increase, the charts showed a decrease in all the other categories, the decrease in Church school enrollment being "rapid," and that in the number of parishes and missions "steady." There was a marked decrease in the number of overseas missionaries, in all three groups. There has been no increase in the number of active clergy. Communicant giving showed "steady and rapid decrease."

When the last chart had been seen and its figures given, the Presiding Bishop said:

"These charts should blast us out of our everlasting complacency about this Church of ours. No matter what reason anyone may give for any decrease, the facts are appalling."

There was a silence. Then Bishop Dun of Washington said:

"We have here the available generalized statistics, which bring a judgment upon us. But all figures are vulnerable; they can be interpreted several ways. They are certain to be inaccurate as to communicant strength. Our methods of reporting to the Church favor fictionizing. If in every parish and mission, the task should be laid upon the clergy and the vestry of making an honest appraisal of the people who have a claim upon us; and how they are being approached; and how they are responding—we could judge ourselves. Whose responsibility is it, when Confirmations go

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John Boyd Bentley

The Rt. Rev. John Boyd Bentley, D.D., was born in Hampton, Va., February 9, 1896, the son of Charles Headley Bentley and Susan Elizabeth (Cade). He attended William and Mary College and the Virginia Theological Seminary, Alexandria, Va. He was ordained to the diaconate in 1922 by Bishop Rowe of Alaska, and to the priesthood in 1929 by Bishop Tucker of Southern Virginia. He was assistant at Christ Church, Anvik, Alaska, from 1921 to 1925; a master at Charlotte Hall School in 1925 and 1926; assistant at Bruton Parish, Williamsburg, Va., from 1926 to 1930; and archdeacon of Yukon in 1930 and 1931. He was consecrated as Suffragan of Alaska on September 29, 1931. At the General Convention of 1943, he was elected Missionary Bishop of Alaska to succeed Bishop Rowe. If Bishop Bentley



accepts the appointment as Vice-President of the National Council, he will take office January 1, 1948.

up and yet communicant strength goes down? Why does this happen—and happen so often? The vestry as well as the clergy are responsible."

The Rev. John Heuss Jr., of Chicago, the next speaker, said:

"The picture these charts give requires something more than accurate accounting. Two things we must do: first, we need a more imaginative approach to our own people. Then, second, we need an even more imaginative way of approaching people who are outside. How are we to do it? Has anyone any suggestion?"

Samuel S. Schmidt of Harrisburg arose to say earnestly:

"I am a layman, and I live among laymen. I can tell you that laymen are eager and waiting for the voice of authority, to lead them, to satisfy their desire to serve. We quibble here about minutiae, and lose the vision. Are we *living* Christ's life, or are we just *discussing* it?"

C. McD. Davis of Delaware sounded a new note:

"We are happy because our Church has been spending large sums abroad. We must now sell our Church here at home to people who have no Church connection. We are on the threshold of a movement that needs advertising—radio, for example. We need a selling program."

The Presiding Bishop said:

"I am glad that Mr. Davis has brought this up. People do look at the Church in small terms. They ask, for instance, why we want a big place like Seabury House; why we need a place where 30 people can stay at once. That looks like a crowd of Churchpeople, to them. What I hope we are going to do is to think of the Church in big ways, and make some daring ventures."

side the Church about Confirmation. More than half of the people replied, and 48 are in a Confirmation class right now."

The Presiding Bishop, harking back to what Fr. Brown had said, put in a word here:

"I often wish that, instead of all of us trying to convert each other to different kinds of Churchmanship, we would go out and bring in converts to the Church—of any kind of Churchmanship that suits them best."

Dr. Clark G. Kuebler, president of Ripon College, took the floor here:

"We have the ablest laity of any Church; but we don't use them. This problem of evangelism, I think, is the laymen's job. They are not the whole of the answer. We need advertising. No one medium is enough. But while it is the laymen's task, they cannot do it alone. I am not discouraged. We have the power in the Church, if directed from here. We need evangelistic fervor, but we also need clerical direction. I attended a Communion breakfast in Bishop Peabody's diocese, and another one in Bishop Pardue's diocese. There was a great company of laymen present, each time."

"Our college campuses are eager for the faith. Faculties want spiritual direction given, and are asking for it. Why do we apologize for the Church? People want it, and respond to it."

Bishop Dun spoke again:

"I do think that we should remember the simple and obvious fact that business knows if people like their product they will want it again. Business asks people to try it. But what the Church asks people to try is life in the Church. So often, the quality of the life they see there does not appeal to them. The Spirit cannot be put over by advertising—to think that is a fundamental heresy. People judge by the product; and the visible product of the Church is the life of Churchpeople."

Dr. Louis B. Franklin, Treasurer of the National Council, arose next and said:

"I don't think it worth while to add members to the Church if they are going to be the kind of Churchpeople we now have. The danger is in bringing people into a fellowship that is not there. There is no use adding more rotten apples to the barrel. People come in to get what we tell them we have—fellowship. They come, and then they say: 'You haven't got it; it isn't here.'"

E. Townsend Look of New Jersey cited another hindrance, saying:

"Laymen disappear because they are not offered anything to do. We must give them something to do. We think we can pay people to do things that we ought to do ourselves."

Alexander Whiteside of Massachusetts made a suggestion here, saying:

"As Bishop Dun says, it is a question of

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the spirit. But how are we to make it that? I think, in little personal ways."

The Presiding Bishop spoke again:

"I agree with Bishop Dun and Mr. Whiteside. But it is possible so to interpret that as to make it mean doing nothing. Canon Streeter once said that prayer was not a labor-saving device. The Church has rotten and weak places; but in it is the Living God. Often what looks like failure is really success. I have gone to a little mission which some people had advised closing, and confirmed a class of earnest candidates. The man there had exercised his ministry and there was true success there."

Mrs. Harper Sibley of Rochester said:

"I have been shocked to sit here for two days and never to hear the name of Christ mentioned in our discussions except as the title of a parish church. The business world has learned the meaning of the word 'conversion.' I wish that the Church could. We need 'reconversion' of the Church; and we need 'reconversion' in the National Council—though we may not be conscious of it. It is near the time of Noon Prayers. Is what we are going to do here this afternoon important? I have an engagement with UNESCO and Mr. Sulzburger of the New York *Times*. If what we are going to do is important, I will break that engagement. Is it?"

The Presiding Bishop replied, saying: "I am unable to say."

The Council recessed immediately after Noon Prayers, to reconvene at 1:30, instead of the customary hour of 2:30. Dr. Sherrill opened this session by saying:

"One thing we should look forward to is a visit to every one of our people, with no financial appeal or intention. Visitors should go for reasons of personal evangel-

ism only. Also, we should think of special literature of a kind that would illuminate the mind. I mean books of an advanced kind."

Mr. Jordan was then asked by the Presiding Bishop to outline the plans he had formulated for putting into effect the needed evangelism. Mr. Jordan spoke at some length saying:

"I see here on the part of some a reluctance to advertising. It will be necessary. Advertising alone will not be effective, but it can do two things. First, the effect on the clergy will be great, especially upon those in isolated places, bringing them fellowship. Secondly, it will make clear the things for which we stand. It will make both clergy and laity more anxious to do their work better. People ask why we cannot have radio programs similar to the Catholic Hour. We can't afford it."

"We have a plan. First, we would make Christ known through radio, by an Episcopal Church Hour, with definite local tie-ups. Secondly, we would have two fine missionary moving pictures a year, made in the mission fields, by the best experts. Thirdly, we would have full-page, colored advertisements in leading secular weekly magazines. Fourthly, we would have film strips and slides. How do it? We can, if we believe in it."

"At the time of the Every Member Canvass, we would ask our canvassers to take the pledges of the people they visit. When these are in their pockets, then let them show a chart, with the plan of evangelism on it, and ask for an additional pledge of 3 percent of the pledge made. This would be quite separate. It would be a small sum for each individual."

Bishop Haines of Iowa at once arose to endorse this part of the plan, saying:

"I speak as a representative of the sixth Province, where Mr. Jordan has presented this whole plan. Our Province was unanimous in its approval, and asked me to express that approval here to you."

Dr. Adelaide T. Case of Massachusetts spoke next, saying:

"I wish that I could be more enthusiastic about this. I am a canvasser for my parish. I see women who are housewives, mostly. They will give over and above their pledge for relief, for food and clothing for the needy, but they wouldn't give anything for advertising in secular weekly magazines."

Bishop Carpenter of Alabama took a different stand, saying:

"I have heard from economists that women in America control 80% of the money in the country. We all know that they give generously for what they care about. We know too that they read magazines. They might give to the Church if they saw the Church presented to them there."

Mrs. John E. Hill of Pennsylvania dissented, saying:

"I don't agree with Miss Case. Women



BISHOP DUN: "This program might lead to denominational rivalry."

ask me when we are going to have radio programs, and why we don't advertise the Church more. I have to say that we can't afford it."

Fr. Heuss put in a word, saying:

"Miss Case's remark shows the need for advertising the Church. Women give for relief because they know about the need of it. How do they know? From advertising."

Samuel S. Schmidt of Harrisburg spoke again, saying:

"As a nation, we control our affairs by proxy. Christianity has suffered by following that commercial example. This plan would spruce up people. We can classify the Church as lukewarm, indifferent. How about classifying ourselves? I would urge the clergy to begin this work of evangelism by leading their people in a week's retreat, before engaging on this whole program."

Bishop Dun of Washington returned to the discussion of the first medium suggested by Mr. Jordan, radio, saying:

"What is to be said over the radio is vital. But the successful radio program must be built around a personality. We must find a man who would devote himself almost exclusively to it. People wouldn't listen to the Episcopal Church Hour, but to one Episcopal speaker."

"Then, we must plan the content of the programs. That is the crucial thing. Parishes, for example, want more people of their own kind. They don't want more if they are different, in race or economic position. We must deal with that. In fact, we must have a commission to plan what is to be said over the radio."

The Presiding Bishop spoke again, saying:

"We must enlist the best people, and we can get them. We haven't had them before because we haven't had a big enough program. They won't help us with film strips for Church schools."

Several Council members asked if Mr. Jordan had any plan, and he replied:



FR. HEUSS: "First, we need a more imaginative approach . . ."

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"A board of experts who would know the pitfalls as well as the opportunities would be needed. I should hope for a governing board of seven or nine, appointed by the Presiding Bishop."

E. Townsend Look of New Jersey mentioned a danger, saying:

"There is one thing that binds us all together—lethargy. We should throw that off."

The Rev. E. Hamilton West of Atlanta spoke next:

"I should like to say how thoroughly I am in favor of this plan. If we of the National Council endorse this, I think the clergy would push it. On a small scale we do this in our parishes. We offer our people everything—the whole book."

The Presiding Bishop then expressed an anxiety that he felt:

"I have been a little concerned lest the program might have a financial distress. This is an attempt to energize all the National Council departments and divisions for evangelism."

After a few questions and answers about the probable cost, the Rev. Dr. Horace W. B. Donegan of New York said:

"It is the individual clergyman, in charge of a parish or mission who evangelizes. That is where evangelism really begins, and where it ends. Unless a rector has consecration and will work, you won't get Christianity invigorated by anything else. It is done, or not done, in the parish or mission. I don't think radio or moving pictures or any program can convert people. And we think too much of numbers. The early Church had no great numbers."

There was a motion made and seconded at this point to accept the program outlined by Mr. Jordan. The motion was carried. Oddly enough, this was followed by a renewal of the discussion.

Bishop Mitchell of Arkansas started it saying:

"What I want to say belongs after this vote. What is going to happen after the advertising, whether over the radio, by moving pictures, or any other way? I hope that we shall be delivered from the nebulosity of another Bishops' Crusade or Preaching Missions."

Bishop Dun said:

"This program might lead to denominational rivalry. Other Churches will do it too. We should not ask people to accept our Church as the best Church. We should ask them to follow the Way of the Cross. Most advertising appeals to the ego. This one cannot do that."

Dr. Franklin spoke again:

"We are not selling the Church—we are giving it to the people. We are offering them abundant life. That is better than anything else offered them by advertising."

Bishop Randall, Suffragan of Chicago, said:

"We seem to be discussing advertising, not evangelism. We cannot overcome lethargy by advertising. Two things we must help people to do: to overcome the sin of greed; and to achieve greater loyalty to the Book of Common Prayer."

The Presiding Bishop said once more that he feared the emphasis on advertising, saying:

"I don't want advertising to be emphasized. I hope the charts have jarred us out of our complacency; and I hope they have made us all feel our vocations as evangelists. We can't do the work in hand in a few months. Our purpose, evangelism, should go through *all* we do, including the Church press. We have not drawn up detailed plans yet. I thought it better to discuss it and consider it, and think it over before going into details. Evangelism is our goal. How to press toward it we shall try to learn."

Just before the Council adjourned, Dr. Franklin said:

"I think the program set before us by Mr. Jordan, and which we have voted to accept, should be on a pay as you go basis. We hope to do all the things he has suggested, and which we endorse; but only as we have the money. There is one exception: the National Council will meet the expense of the conferences in the Provinces."

Mr. Jordan, in reply to a last question about these conferences, said that there would be one in each Province, to present the plan, receive suggestions, discuss methods, and secure the work and the prayers of bishops, clergy, and lay people throughout the Church. These conferences will begin at once, and will be held during May and June. An "experimental presentation" of the program was recently made to the sixth Province, at its regular meeting.

Bishop Payne Divinity School

The report of the American Church Institute for Negroes, presented by its Director, the Rev. Dr. Cyril E. Bentley showed a gratifying situation. Dr. Bentley said:

"Our schools do not anticipate any deficits for the year. We are planning new buildings with other help added to yours. Okolona School (in Mississippi) has received a B rating; St. Augustine's College (Raleigh, N. C.), a class A rating; Voorhees' (Denmark, S. C.), a class A; and Gaudet (New Orleans), a class B rating. The bishops and the boards are planning to raise help to continue Gaylor (Tennessee) and Gaudet. Revised programs are being adopted."

"And now for Bishop Payne Divinity School. If we are going to continue that school, and we are, when we get new buildings we must have more money to

run it. The more plant you have, the more money it needs. I hope that when you send students to Payne, you will help to support them. We have no rich students. Dean Goodwin has fed students from his own table."

It was not expected that there would be a debate on the Bishop Divinity School, since it did not start at this moment. It came later, when the question came up of sending the allocated \$192,000 to the school. This had been delayed until the question of whether the school should be moved to Raleigh was settled. The decision not to move having been made, the debate began.

E. Townsend Look of New Jersey, the first speaker, said:

"We must take into account the well-known standards that the Bishop Payne Divinity School has maintained. If we let it run down, that will reflect upon the Church. If the Church runs institutions poorly, people are not going to throw money into them. Dr. Bentley's larger plan would double the budget of Payne."

Dr. Sherrill reminded the National Council of an important fact, when he said:

"The Bishop Payne Divinity School gave up its proposed campaign to raise \$500,000 because of the Reconstruction and Advance Fund campaign. We said that we would give them money from that fund; and we must do it. Some people contributed to the fund with this understanding. That school must have what we promised."

Bishop Dun agreed, but said:

"No amount of further argument will change the fact that we are obligated to hand over this money. Anyone who knows anything about theological education knows what it costs to do it properly. We have known this all along. Why discuss it?"

However, the discussion went on. The Rev. Dr. Robert A. Magill of Southern Virginia, spoke next:

"Should we invest this \$192,000 in a plant which may be deserted in 25 years—and probably will be? I seriously question the putting of capital funds into it."

Alexander Whiteside of Massachusetts agreed, saying:

"I agree with Dr. Magill. The National Council as now constituted has debated to give up the Bishop Payne Divinity School or keep it; but we have never debated its location in the National Council as now constituted."

Bishop Dun said:

"Here is an institution trying to operate, and we have kept it waiting for two years for money really due it under our agreement with its board when they gave up their campaign in consideration of our campaign. I move that we send this money to them at once."

The motion was seconded. Then

Bishop Randall, Suffragan of Chicago, made a final speech, saying:

"There is a difference of opinion about where the Bishop Payne Divinity School should be. The trustees, faculty, and alumni, including Bishop Harris of Liberia, want it to stay where it is. We should be guided by their action."

The vote was then taken, and was unanimous. After the session, general satisfaction was expressed that the matter was at last settled.

Financial Matters

Figures showing the state of the R&A Fund were given to the National Council. Available for appropriation, \$7,273,563.14; appropriated up to April 1, 1947, \$7,154,238; leaving a balance of \$119,325.14. The Finance Department recommended that \$70,000 of this balance be kept in reserve.

Bishop Mitchell of Arkansas, Chairman of the Committee on 1948 Quotas, presented his report and recommended that each diocese and continental district be assigned its mathematical quota for 1948. This would eliminate the former modifications permitted on the basis of communicant strength, and other local conditions. The Council voted to accept the recommendation.

Department of Christian Education

Bishop Dun, Chairman of the Department of Christian Education, first read the list of coöpted members to date, and then called upon Bishop Haines of Iowa, Chairman of the Children's Division of the department to report. Dr. Dun then reported for the Adult Division of which he is the Chairman, after which he called upon Bishop Carpenter of Alabama, Chairman of the Youth Division, for his report. There was marked progress in each of the three divisions. Fuller details will be given at the September meeting of the Council.

Army and Navy Division

The report of the Army and Navy Division was made by Bishop Hart of Pennsylvania, its Chairman. Bishop Hart said that the problems of pensions for chaplains working under the Veterans' Administration was being studied. These men receive no pensions from the Church Pension Fund, as do the Army and Navy chaplains serving the Forces. Of the chaplains separated from the Army and Navy, all except 28 have secured work. Ten of these are taking refresher courses, leaving 18 not yet placed. Bishop Hart said that the Division felt that the bishops of these men should engage in the settlement of this problem, but the Division is doing all it can. The Navy is asking for 15 chap-

State Aids Opposed

Opposition to state aids for Church-supported schools was voiced by the National Council in a resolution "for the guidance of Church people" adopted at the April meeting. It reads:

Resolved, that the National Council reaffirms the position of our Church in support of the American principle of the separation of Church and State and opposes the use of public funds for sectarian educational purposes, and therefore the National Council disapproves of such items as have recently appeared in state and federal legislation providing for bus travel and text books for non-public schools and other provisions undermining the principle of separation, and be it further,

Resolved, that copies of this resolution be sent to the Bishops of our Church, the chairmen of the diocesan departments of Christian social relations, the officers of the diocesan Woman's Auxiliaries, and other Church leaders, and to Congressional committees dealing with these matters.

lains. The Council was asked to urge men to volunteer for this service.

Election of Thomas B. K. Ringe

Thomas B. K. Ringe of the diocese of Pennsylvania was elected to fill the vacancy on the National Council made by the resignation of Charles P. Taft. Mr. Ringe is a member of the law firm of Morgan, Lewis, and Bockius. He was chairman of the United War Chest in 1945, and executive chairman of the R&A Fund campaign in his diocese, which raised more than \$500,000. He was a deputy to the General Convention of 1946, and was there appointed a member of the Joint Committee to Supervise the Annotation of the Constitution and Canons. Also, he was appointed a member of the Joint Bi-racial Committee to develop plans for increased participation of Negroes in the program of the Church. Mr. Ringe will serve until the General Convention of 1949.

Appointment of Mr. Cook

Robert Gordon Cook was appointed Assistant Director of the Department of Promotion. He attended the Curry School of Expression in Boston, and won a scholarship with Max Reinhardt, the noted theatrical producer. After serving in the anti-aircraft division in the South Pacific, Mr. Cook was made a director with the Army Special Service, in charge of programs for the Mosquito

Network, the first Army radio station in that area. He handled film distribution, wrote and produced GI programs, and set up an advisory board for aiding outfits to stage their own shows. Since the end of the war, he has worked with British and American troops through the YMCA in New Zealand.

Coöpted Members Announced

Bishop Dun of Washington, chairman of the Department of Christian Education of the National Council, has announced the following list of coöpted members of the department: Bishop Whittemore of Western Michigan, Mrs. Francis Thompson of Helena, Ark., the Rev. Charles Neville of Corvallis, Oreg., Mrs. John W. Crump of Birmingham, Ala., and Miss Helene Schnurbush of New York City.

Date of Next Council Meeting

Bishop Dagwell of Oregon moved that the date of the autumn meeting of the National Council be moved from October to September, in order to make a longer interval between that meeting and the meeting of the House of Bishops in November at Winston-Salem. The motion was seconded, and September 23d to 25th voted as the time.

WORLD COUNCIL

Problems and Procedure Discussed at Meeting

By the Rev. FRANK V. H. CARTHY

The first American meeting of the Provisional Committee of the World Council of Churches was held at the Inn, Buck Hill Falls, Pa., from April 22d to 25th. Thirty-four Protestant, Anglican, and Orthodox representatives of the 103 member Churches spent the four day period planning for the First Assembly of the World Council in Amsterdam, August 22d to September 5th, 1948, and considering other matters relevant to its work.

Dr. Marc Boegner, president of the Federation of French Protestant Churches and one of the five presidents of the World Council, presided over the general sessions of the Committee. The Rev. Dr. W. A. Visser 't Hooft, General Secretary of the Council at Geneva, Switzerland, reported a steady growth

ACU CYCLE OF PRAYER

May

4. St. Joseph's, Queens Village, L. I., N. Y.
5. Church of the Advent, Boston
6. Christ Church, Clayton, N. Y.
7. St. John's, Bridgeport, Conn.
8. Christ Cathedral, Eau Claire, Wis.
9. St. Paul's, Norwalk, Conn.
10. Church of the Redeemer, Chicago
11. St. Andrews, Williston Park, L. I., N. Y.

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in its membership and an increasing activity of ecumenical witness. Full participation of more Eastern Orthodox Churches in the World Council was a major topic of discussion.

Dr. Visser 't Hooft declared that the Moscow Patriarchate of the Russian Orthodox Church "is giving serious attention to the question of its relationship with the Council." He pointed out, however, that one of the major obstacles in Orthodox relationships is the impression that the Council is "largely a Western, and more specifically an Anglo-

Saxon organization which identifies itself consciously or unconsciously with the concerns and interests of the Western nations. We will have to make it very clear in word and deed" he declared "that such is not the case." Greek Orthodox Churches will participate as full members of the Amsterdam Assembly.

Dr. Visser 't Hooft declared that the assembly at Amsterdam will have four principal functions. To:

(1) Provide opportunity for discussion on the main theme of the First

World Assembly, "Man's Disorder and God's Design."

(2) Act upon the Utrecht Constitution of 1938.

(3) Decide on the program and policies of the World Council.

(4) Provide opportunity for discussion of any matters of common concern to the Churches.

Opportunity will be provided at Amsterdam for services of the Holy Communion according to different historical and liturgical tradition. This committee ordered that:



Seabury House

(Photographs by John Gotch, Jr.)



The new national Church center in Greenwich, Conn., is situated about half a mile from Merritt Parkway, overlooking a lake and wooded land. It is 99 acres in extent, and includes a large house to be used as a conference house and Church hostel, and a smaller house to be used as a residence for the Presiding Bishop. The cover picture shows the main entrance to the larger building.

(Left) Entrance hall of the larger house.

(Above) The future residence of the Presiding Bishop.

(Below) Rear view of Seabury House.



"A service of Holy Communion according to the practice of the Netherlands Reformed Church be held in the New Church at ten o'clock on Sunday morning, August 29th, which all members of the Assembly may attend as communicants and at which representatives of other Churches will be among the officiating ministers; that an Orthodox service be held on Tuesday, August 31, at nine o'clock in place of the usual daily period of worship and that all delegates be invited to be present; that Communion services according to the Anglican and Lutheran rites and possibly of other traditions at which all delegates are to be present—be arranged at other times in consultation with the Committee on Worship."

The U. N., UNESCO, the International Labor Office, and the International Refugee Organization will be invited to send one observer each to the Assembly. A few individual Roman Catholics will be invited to attend as observers.

A budget of \$110,000, \$74,800 of which will be supplied by the Churches of America, was approved.

PROBLEMS OF CHRISTIAN REHABILITATION

Dr. J. Hutchison Cockburn, former moderator of the Church of Scotland and director of reconstruction and inter-church aid of the World Council, warned the Committee that the Christian Youth Work in Europe must be accelerated and expanded. "We are not as eager as we should be," he said. "If we were, perhaps we would have the answer to the Communist ideology. Communism can't be argued down, it must be lived down." Plans were made and money budgeted for continued work in relief and rehabilitation of war-torn areas.

The nearest thing to a real debate came over the matter of press representation at Amsterdam. It was originally proposed that press coverage of the assembly be restricted to the general sessions. Bishop G. Bromley Oxnam, Methodist Bishop of the New York area, led an attack on the proposal. "A free press," he said, "is a strong bulwark of a free Church. We would be far wiser if we admit the press to the sectional as well



DR. EMMON: (Netherlands) in earnest conversation with Pastor Niemoeller.



Press Assn.

ECUMENICAL LEADERS: *The Bishop of Chichester with Professor Florovsky of Paris and Charles P. Taft, president of the Federal Council.*

as the plenary sessions, thereby giving it full opportunity to understand and interpret to the world the full significance of the Council. The only way to dissipate darkness is to let in the light." Dr. S. Berkelbach van der Sprenkel of the University of Utrecht replied that "in Holland we invite the press to dinner but we do not ask them into the kitchen." After further consideration by the Committee, a revised statement was issued in which it was clearly stated that all plenary sessions would be open as far as possible to press, radio, and motion pictures, and that it was the hope of the Provisional Committee that a way might be found to admit a limited number of press representatives to the sessions of the sections.

Much interest was shown in the report of the World Council delegation to the Eastern Orthodox Churches. The Bishop of Chichester (the Rt. Rev. George Bell), the Rev. Oliver Tomkins of Britain, and the Rev. E. R. Hardy of New Haven were the Anglican representatives on the delegation. Friendly ties have been established with the Eastern Orthodox Patriarchates, and assurances have been received that the Holy Synod of the Orthodox Church of Greece will coöperate fully in the Amsterdam Assembly. Other Patriarchates either received or sent messages of esteem to the delegation. It was the recommendation of the delegation that an Orthodox member be added to the central staff of the World Council, though no action was taken on this.

Fr. Georges Florovsky, professor of the Russian Theological Institute in Paris and representative of the Russian Orthodox Church in exile, was a member of the Committee. Metropolitan Theophilus, Archbishop of San Francis-

co and head of the Russian Orthodox Church in the USA, was seated next to Dr. Boegner during one of the sessions here. The Committee stood and warmly applauded when his greeting to the Council was read by his chaplain.

In an interview with this correspondent, the Rt. Rev. George Kennedy Alan Bell, Bishop of Chichester revealed the details of a visit of British Churchmen to Germany last October. The visit was planned with the cordial approval of the Archbishop of Canterbury and the Cardinal-Archbishop of Westminster. The delegation was composed of: (Anglicans) the Bishop of Chichester, chairman; the Bishop of Sheffield, the Rt. Rev. L. S. Hunter; the Rev. O. S. Tompkins, London Office of the World Council; (Roman Catholics) the Bishop of Nottingham; Msgr. L. P. Emery, vicar-general of Birmingham; R. G. D. Lafan, Esq., Queen's College, Cambridge; (Church of Scotland) the Rev. D. H. C. Read, Greenbank Church, Scotland; (English Free Churches) the Rev. W. A. Whitethouse, Mansfield College, Oxford; (Adviser on Youth Works) the Rev. F. W. T. Craske, Youth Department British Council of Churches; accompanied by Pastor Dr. J. Rieger, dean of the German Congregations in England, as an interpreter.

Dr. Bell said that this delegation was able to study the problems and the needs of Church leaders at first hand, and that the recommendations brought back to England were found to be most helpful to the government, and in some cases actually brought about needed changes in occupied areas. He said, "There was a fine spirit of coöperation shown by all members of the Committee of the delegation, and German Church leaders, especially, were tremendously pleased to

Allocation of Places in World Council Assembly

Assuming a maximum of four places, with special exception for the Methodist Church which combines three Churches that were present at Oxford and Edinburgh, two of them in the maximum category:

Group	Places per Church	Churches in group	Total so allocated	Total members	Ratio: 1 place to
A	10	1	10	8,083,757	1,010.470
B	4	7	28	15,570,915	556.104
C	3	4	12	2,611,610	217.634
D and E	2	6	12	1,438,753	119.896
F and G	1	6	6	108,581	18,097
	24	68	25,813,626	391,115	average
Remaining places, not allocated		7			
Total for Churches in U.S.A.		75			
A. Over 5 million:				TOTAL	
Methodist Church			8,083,767	8,083,767	
B. 1 to 5 million:					
National Baptist Convention			4,122,315		
Northern Baptist			1,592,349		
Congregational-Christian			1,130,824		
Disciples			1,694,294		
Episcopal			1,557,702		
United Lutheran			1,298,901		
Presbyterian USA			2,174,530		
				13,570,915	
C. 500,000 to 1 million:					
Evangelical United Brethren			654,991		
African Methodist Episcopal			667,035		
Presbyterian US			593,613		
Evangelical Reformed			695,971		
				2,611,610	
D. 250,000 to 500,000:					
Augustana Synod			300,291		
African Methodist Episcopal, Zion			382,316		
				682,607	
E. 150,000 to 250,000:					
Church of the Brethren			181,087		
Polish National Catholic			200,000		
United Presbyterian			198,815		
Reformed in America			176,244		
				756,146	
F. 50,000 to 150,000:					
Friends—5 Years			58,350		
				58,350	
G. Below 50,000:					
Seventh Day Baptist			6,581		
Friends—General Conference			16,168		
Friends—Philadelphia			4,482		
Moravian, Northern Province			20,000		
Assyrians			3,000		
				50,231	



RNS
CONFERENCE: Dr. Cawert (left) and Mr. Taft confer.

see that we had united to come to their aid."

Asked about reported disinterest in Church affairs in England, Dr. Bell strongly asserted that there was an ever growing interest in the Church and its message, but that this did not mean that Church attendance was all that it should be. "Englishmen are religiously minded, but, sadly, they have never been strong on Church attendance."

The final session of the Provisional committee meeting was held on Friday morning, April 25th. The traditional "call to the Churches" was released, reminding them that the first thing which is required is a rebirth of the Churches themselves. The world's disorder has affected the Church; and there is a great contrast between the high calling of the Church and the present condition of the actual Churches.

Bishop Oldham of Albany and the Rev. Dr. Floyd Tomkins represented the Episcopal Church at the gathering.

CHURCH CONGRESS

Leaders Meet in Toledo To Discuss Doctrine and Practice

By the Rev. W. NORMAN PITTINGER

The first meeting of the Church Congress since the World War, held at Toledo, Ohio, April 22d to 24th, was attended by nearly 200 clergy and many laity, drawn from all parts of the country—from California to South Carolina, from Massachusetts to the northwest. Under the chairmanship of Bishop Gray, Coadjutor of Connecticut, a brilliant group of speakers addressed the various assemblies of the Congress, on the general theme, "Authority and Freedom in Doctrine, Discipline, and Worship in the Episcopal Church."

The Congress opened with a service in Trinity Church, at which Bishop Tucker of Ohio, welcomed the members, recalling the great part played by the Congress in the history of the Church, and expressing his gratification in the selection of Ohio as the place for the first post-war meeting. Bishop Gray also

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spoke at this service, which was conducted by the Toledo clergy. The preacher was the Bishop Pardue of Pittsburgh, who declared his conviction that the place to begin in the problem of unity in the Church was the common recognition of sinfulness, especially amongst the clergy and officials of the Church, and a common acceptance of redemption in Christ. "At the foot of the Cross," said Bishop Pardue, "we shall find our only abiding and true unity—as sinners who are in need of redemption."

The next morning, the first major session was held at Trinity Church, after a celebration of the Holy Communion at St. Mark's Church, with a luncheon served by the women of the latter parish. In the morning session, the Rev. Dr. Randolph Crump Miller and the Rev. Dr. Charles W. Lowry spoke on the place of authority and freedom in the doctrine of the Church.

"The supreme source of authority," said Dr. Miller, "is the Bible, as the record of the progressive self-revelation of God in history, culminating in Jesus Christ." He went on to say that in his opinion, the Anglican Communion is committed to this position to the degree of saying that "all other authorities such as Church, creeds, episcopate, reason and conscience are inferior to the authority of Scripture." Dr. Miller defined authority as "rightful persuasive not coercive power," and freedom, he said, is "exemption from necessity, with the right to accept or not as we see truth." The Anglican tradition combines these two, in his judgment, taking a middle road between extreme authoritarianism on the one hand and sheer libertarianism on the other. The conclusion to be drawn is that "freedom is within the limits of rightfully accepted authority," which commends itself to the souls of men. We have, in our communion, "a diversity which must not become divisive"; this, he said, is the peculiar genius of our communion.

Dr. Lowry took a somewhat different tack. He felt that authority and freedom in Anglicanism are held together in a dialectic, in which authority is that "quality" about a truth or statement of event "which carries very great weight and induces a disposition to reverence and obedience," while freedom is "the right and ability of the individual to transcend compulsion." It is not, he said, absence of determination, but "spiritual not physical determination by what seems good." With these definitions in mind, Dr. Lowry went on to point out that the two are absolutely necessary one to the other. "The Modern Experiment," as he termed it, "is a denial of authority" which leads to a "radical freedom," in which man is left a solitary, atomistic individual, with no organic interrelation-

ship with nature, with other men or with God; this, he felt, is both untrue and utterly destructive of human integrity. "Anglicanism has lived by the dialectical union of authority and freedom," in Dr. Lowry's view, and today the need is for a return in emphasis to the former of these concepts to balance the wild and extreme emphasis on the latter which has caused our modern age to run riot.

Dr. Lowry emphasized his opinion that "theology is necessary," and he indicated his own conviction that while the Bible is related intrinsically and organically to every aspect of the Church's life, the theology which we both need and which the Anglican Church provides is based primarily on the creeds, the general councils of the Church, and the great theologians of the Christian tradition, all of which interpret and explain what the Scriptures propose. He con-

cluded by quoting St. Augustine's saying, "I could not believe the Scriptures, were I not moved by the authority of the Catholic Church."

In the discussion, it was clear that the two positions while different in emphasis, were not contradictory, and those present felt a considerable unanimity in result, if not in manner of approach. One of the fine features of the Congress was participation from the floor; it was this discussion which indicated that the central position of the Church theologically is much more a united one than many might think. Both Dr. Miller and Dr. Lowry cited the same central dogmas as the heart of Christianity—the Trinity, the Incarnation, the Atonement, and both attached the same fundamental importance to revelation of God in events and acts, as apprehended by men's minds in faith, as the heart of and clue to all theological development.

The afternoon papers on Wednesday were by Bishop Conkling of Chicago and Bishop Kinsolving of Arizona. Bishop Conkling made the point that the aim of the discipline of the Church, which was the general subject for the afternoon, is to secure "holiness, which is not possible apart from discipline." He maintained that "neither rigorism nor easy self-indulgence can make for holiness," and pointed out that the Church, with its calendar, its round of fasts, its abstinence on certain days, its observance of Embertide, etc., provides that framework for orderly development in holiness without which the individual is left rudderless. "Conformity to Christian discipline would produce the reunion of our Anglican fellowship," Dr. Conkling said; "the way from our chaos is not by compromise, by give and take, but by a common recognition of guilt" in our departure from the norm of discipline provided in the Prayer Book and the canons of the Church. In this connection he pleaded that Anglo-Catholic offers to give up certain practices in the interest of unity, provided other groups made similar concessions, should be taken in good-faith, for, he said, "we are more and more agreed that we can no longer support two churches in one." The Anglican Church has its position authoritatively stated, but allows freedom in the expression of that position, and Bishop Conkling gave some illustrations—such as the necessity for the Eucharist as central to the Church's life, but freedom in the manner of performing it; the forbidding of "open communion," but freedom in the way in which communicants are prepared for participation by confirmation instructions.

Dr. Kinsolving appealed for a recognition of the Church as "a school for perfect freedom in Christ." The way in which this freedom should be exercised,



Dwight Boyer
CHURCH CONGRESS: Part of the clergy procession leaving Trinity Church, Toledo, after the opening of the Congress, held April 22d to 24th.

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he said, was by "differing disciplines at different times and for different people." "Loyalty is required to the laws of the Church," he said; without this, utter anarchy and confusion would result, but the application of the discipline must be in a spirit which recognizes the diversity of personality and need. "The disciplinary laws of the Church are to be enforced," he added, "but in a fathery manner."

The Congress dinner, held at the Hotel Secor on Wednesday night, was addressed by Dr. Gordon Keith Chalmers, president of Kenyon College. Dr. Chalmers took as his theme, "Mysterious Authority." He protested against "non-committalism," or what is called in the Army, as he noted, "passing the buck." The need for authority is recognized, and we see it when it is really present, according to Dr. Chalmers, illustrating this from literary and artistic endeavor; true freedom comes in the acceptance of authority as speaking directly and authentically to us, with the sense that it comes from beyond the human level, in fact from God. Authority, in this sense, is self-authenticating.

Bishop Gray presided at the dinner, introducing Bishop Tucker, who again welcomed the conference to Toledo and presented the speaker of the evening as "one of the great educators who is integrating religion with education and education with religion at Kenyon College, which is the fountainhead of our Church in this section of the country."

The Thursday morning session, concerned with authority and freedom in worship, was addressed by Bishop De-Wolfe of Long Island and the Very Rev. John Wallace Suter of Washington. The latter pleaded for a deepening of the liturgical sense of the Church, with freedom for experimentation within the limits of the Prayer Book and with some liberty for experimentation outside those limits, if under proper authority and guidance by a commission of the General Convention. The keynote should always be "authorized freedom," he said. Bishop DeWolfe, in a discussion of the use of the Prayer Book, aroused much discussion by his insistence on the fact that in the Church's worship the general tradition of the Catholic Church should be a guide to the way in which the Prayer Book, admittedly incomplete in its directions, may be used to bring to the people the vision of God. He pointed out that the rule should be "flexibility of liturgy exercised in accordance with the spirit of the Book," and emphasized that for Lutherans and for Catholics, the guiding idea is that what is not explicitly forbidden may be used, whereas for Calvinists the idea has been that only that which is explicitly directed may be employed in public worship. "The Prayer Book is not to become a

fetish," he said; this point he illustrated by taking certain common services, like the preaching of the Passion, the blessing of palms or ashes, and other popular devotions, or the introduction of eucharistic propers like the introit, gradual, communion, etc., as within the spirit of our worship.

The final meeting was a luncheon session at which the Rev. Dr. Theodore P. Ferris, rector of Trinity Church, Boston, spoke on "Authority and Freedom in Jesus." Dr. Ferris drew a distinction between the modern tendency to resent being "tied down to anything," and our Lord's insistence that one must be "tied down" if one is to have the freedom "to grow up into something." There can be no freedom in religion without some true authority, he said, and he expressed his gratitude for the "two creeds, the Prayer Book, the sacraments, and bishops" as something which "ties us down" to our historical Christian tradition, but only so that we might be "tied up with" the life and will of God and find freedom in God's service.

The Congress brought together many differing points of view, and one of the refreshing aspects of the whole meeting was the way in which differences were aired in good spirit and with the desire to arrive at mutual understanding and sympathy. The topic chosen was itself well illustrated in the Congress—all present were under the authority of their common acceptance of Anglicanism, but there was a wide latitude of expression both permitted and expected, thereby bringing out very plainly the true unity, rather than the imposed uniformity, of life within the Episcopal Church.

The papers read at the meetings are to be published in the autumn by the Morehouse-Gorham Co., in a book edited by Dr. Ferris, with a preface by Bishop Gray. The book will bear the title *Episcopalians, Unite*, and those who were present at the Congress will testify that the unity manifested in Toledo is a hopeful and healthful sign in the life of the Church, showing that unity is both real and possible, when attention is directed upon central beliefs, discipline, and worship, even while a very real diversity is found in the way in which these central matters are expressed and taught.

EPISCOPATE

Bishop Colmore Retires

By the Rt. Rev. CHARLES BOYNTON

On April 8th, more than 500 clergy, layworkers, communicants, and friends said good-bye to Bishop and Mrs. Colmore on the eve of their departure from Puerto Rico to make their new home in Florida. They have lived in Puerto Rico

throughout the 33 years of the Bishop's episcopate.

The farewell began with a reception at 8 PM. In the receiving line, besides the Bishop and Mrs. Colmore, were Bishop and Mrs. Boynton, the three cathedral canons, Frs. Aristides Villafañe, Julio Garrett, and John Swinson, and the Hon. Rafael Buscaglia, Acting Governor of Puerto Rico.

At 9 PM the hundreds of guests filled the cathedral to capacity and the procession of choirs, clergy, and Bishops entered, singing "The Church's One Foundation." Then followed a service of appreciation, during which the cathedral choirs sang appropriate anthems, and three addresses were delivered. The first was by the Hon. Rafael Buscaglia who spoke in the name of the government of Puerto Rico. Canon Villafañe spoke on behalf of the Church, and Mr. Charles Hartzell, chancellor of the district, spoke on behalf of the community.

After the addresses, farewell gifts were presented by representative laymen and laywomen of the district. Mrs. Colmore was presented with two watercolors of local scenes painted by friends of long standing. The Bishop received a painting, a book of remembrance containing the names of all individuals and organizations who had contributed to the farewell fund, a scrap book with pictures and short histories of every parish and mission in the district, and a purse with a check for well over \$2,000.

The Bishop then spoke a word of farewell to all whom he had worked with and loved so long, presented his pastoral staff in a brief ceremony to his successor, Bishop Boynton, saying in part: "I give to you the symbol of authority to rule the flock which once was mine and now is thine," blessed the new diocesan, and then bestowed his apostolic blessing upon the assembled multitude.

Bishop and Mrs. Colmore are making their temporary home as the guests of Bishop Matthews, retired Bishop of New Jersey, at his winter home in Winter Park, Fla.

Bishop Colmore, in his retirement, will still be contributing vitally to the life of the Church, by completing the arduous and long work of publishing a new and improved edition of the Book of Common Prayer in Spanish to be used in all the Spanish speaking districts of the Church; as chairman of the Caribbean area committee to publish an enlarged and improved hymnal in Spanish; and as one of the original sponsors of the movement towards functional unity between the autonomous Province of the West Indies and the American Church missionary districts in the Caribbean.

May God grant to the Bishop and Mrs. Colmore many more years of health and happiness.

JAPAN

**Bishop Sugai Says Easter Mass
In Christ Church, Yokohama**

The Most Rev. Todomu Sugai, Presiding Bishop of the Nippon Seikokwai [Holy Catholic Church in Japan], was the celebrant at a Solemn Mass in the war-destroyed Christ Church, Yokohama, Easter Day. He was assisted by Frs. Stephen K. Iwai, deacon of the Mass and rector of the parish, and Sakae Shikutani. Chaplain (Colonel) H. C. Fraser, Chief of Chaplains, Eighth Army, was the preacher. The church, with its roof and windows shattered by bombs, was decorated with lilies and palms. It was the first major service to be held there since the war.

The crucifix on the altar [see cut] was designed and made by a noted Japanese sculptor, Nobumichi Inouye, whose wife, Hiroko, executed the six large candlesticks on the altar. Mr. Inouye was not given special instructions about his commission. He was asked by Mr. Douglas Overton, the American vice-consul in Yokohama, to study the Gospel story of the Crucifixion, and then to execute his own conception of Christ on the Cross. For four months he studied the Gospels, examples of 16th Century Japanese Christian art, and the Italian Renaissance sculptors, chiefly the works of Donatello. During the months of his study and creation of this work, Inouye became a convert to the Christian Church.

The crucifix is cast in fine white cement so that it can be placed out of doors. Later, both the crucifix and candlesticks will be cast in bronze and presented to the National Cathedral of the Nippon Seikokwai, which is to be built in Tokyo.

Holy Week and Easter in Tokyo

Episcopal and Anglican Churchmen and their families on duty in Tokyo, Japan took part in great numbers in the traditional services of Holy Week and Easter.

The center of their activities was the beautiful Gothic chapel of wholly undamaged St. Luke's International Medical Center, where Chaplain William J. Chase (diocese of Central New York) on duty at Headquarters, Far East Air Forces in downtown Tokyo, conducted services. The Palm Sunday late Eucharist was attended by a congregation which filled the nave of the chapel; an unusually large group also attended the earlier 7 AM Communion. The chapel was decorated with palms flown from Guam by the Air Transport Command.

From Monday to Thursday in Holy Week daily celebrations were held in the chapel. On the afternoon of Holy Saturday Chaplain Chase and the Rev. Peter Takeda, chaplain of the Japanese St. Luke's Hospital (now using other buildings nearby) held a service of Baptism at the chapel font for 18 adult Japanese Churchmen and two Americans. The Japanese and English languages were used alternately during the administration of the rite, with persons repeating the Lord's Prayer in English and Japanese at the same time.

A second Maundy Thursday Eucharist was celebrated in a chapel of the new GHQ Chapel Center on Diet Hill, attended largely by women members of the Allied Auxiliary to the Episcopal Church Club of Tokyo.

On Good Friday a shortened form of the traditional three hour service was conducted by Chaplain Chase in the GHQ Chapel Center. This was the only non-Roman service in Tokyo at this hour, and the chapel was so quickly filled that overflow groups of necessity attended Roman Catholic services being



Signal Corps
TOKYO EASTER MASS: Bishop Sugai celebrates in war-shattered church, assisted by Frs. Iwai and Shikutani.

held in another chapel of the same building.

Easter Day observances began for Tokyo Churchmen with a Communion at seven o'clock in St. Luke's Chapel, celebrated by Fr. Takeda, assisted by two Japanese deacons and Chaplain Chase. About 200 persons were present at this hour. The principal service at 10:30 was a festival Choral Eucharist, with traditional Easter carols, the Merbecke Communion service sung throughout, and special anthems offered by a choir under the direction of Corporal John Mitcheltree. Those who are familiar with the unusual beauty of St. Luke's Chapel, with its series of five balconies in the rear, can imagine the impressiveness of a congregation wholly filling all available seats. About 500 persons were present, and many were unable to gain entrance to the chapel. The Catholic and international reality of the Church family was vividly illustrated by the mixture of American, British, Australian, and New Zealand uniforms, Japanese nurses from St. Luke's in their white caps and dresses, many Japanese women in colorful kimono and obi, a large group of American Red Cross hostesses, several American Negro soldiers, numberless civilian women, young people, and children from occupation families, privates and generals, Japanese hospital orderlies, and ex-baronesses kneeling together at the altar rail.

OTHER SERVICES

From the two Easter Day celebrations an offering in excess of Yen 20,000 was received, donated by the Church Club to the Presiding Bishop of the Nippon Seikokwai for his expanding responsibilities and needs.

Other services, both Roman Catholic and Protestant, were provided for all organizations and groups of dependents; facilities ordinarily adequate for normal congregations were markedly inadequate in size for Easter crowds. Special large passenger buses were provided by Army motor pools to transport Churchgoers to their places of worship. A particularly noteworthy Easter Day Sunrise Service was arranged by chaplains of the GHQ Chapel Center at 6:00 AM at Meiji Bowl—an amphitheatre built by the Japanese for Olympic games scheduled but never held in 1940. About 3,000 persons were present at this early hour. A Japanese choir of 40 voices sang the Hallelujah Chorus, a large Army band provided the music, Theatre Chaplain MacKenzie delivered the sermon, and Chaplain Chase read the Easter story scriptures.

Programs were printed in both English and Japanese, and the sermon was translated into Japanese after its English presentation. Later that afternoon this same service was broadcast throughout

Japan by the Army's station WVTR.

The coincident celebration of the holy days of the Jewish Passover season by other military and dependent Americans meant that for this particular period the religious obligations of our people were most conspicuously provided for under United States Army sponsorship, and were as conspicuously supported by members of the Occupation Forces and their families.

PHILIPPINES

Easter in Manila

In spite of a maximum temperature of 95.5°, the Easter services held in St. Luke's Pro-Cathedral, Manila, were very well attended. At four celebrations of the Holy Eucharist, three in English and one in Chinese, 744 persons were present, and 324 persons received the Holy Communion. Servicemen were present in considerable numbers.

On Easter Day there was used for the first time a new sanctuary lamp, designed by Col. Paul H. Baker of the ordnance department, U. S. Army, and constructed under the supervision of Major Neal Grove. These Churchmen-officers plan to provide lamps for other churches in the Philippines.

Blessed and used for the first time on Easter were five sets of Eucharistic vestments, the combined gift of the altar guild of the Church of St. Mary the Virgin, New York, and the New York Altar Guild. From the Church of St. Mary the Virgin was received a white frontal, also used for the first time on

Easter Day. These gifts were brought to the Philippines by Miss Laura P. Wells, RN, who arrived in Manila on March 31st to take up her new duties as head of the social service department of St. Luke's Hospital.

JERUSALEM

Holy Week and Easter

By the Rev. WALTER C. KLEIN

At nightfall on Sunday, April 13, 1947, Jerusalem was worn out after two weeks of religious services. This year the unsettled condition of the world and the shortage of shipping placed very formidable obstacles in the way of the thousands of devout Orthodox who under ordinary circumstances would have visited Jerusalem this year. There were about 400 pilgrims from Cyprus, but none from the Greek mainland.

The Moslems observed the Feast of Nebi Musa with their wonted enthusiasm: On April 7th the general officer commanding, the chief secretary, the inspector general of police, and the Jerusalem district commissioner were entertained at the Nebi Musa tomb not far from the Dead Sea.

Jewish services were held at the Wailing Wall in celebration of the Passover, and pilgrims from Orthodox Jewish settlements thronged Jerusalem on April 7th.

This year the Oriental Palm Sunday occurred on the Western Easter. The two-week period of well-nigh hourly observances commenced on the Western Palm Sunday. At 2 PM a number of



ENTHRONEMENT IN CAIRO: The Rt. Rev. Alfred Morris Gelsthorpe, Bishop in the Sudan; the Rt. Rev. Weston Henry Stewart, Bishop in Jerusalem, followed by (left to right) representatives of the Russian, Armenian, Coptic, Syrian, and Greek Churches at the enthronement of the Rt. Rev. Geoffrey Francis Allen as Bishop in Egypt.

FOREIGN

devout Anglicans assembled near the highway in Bethany and walked to Gethsemane. The Latin procession, setting out at three o'clock from the Dominican monastery at Bethphage, followed the usual route to the foot of the Mount of Olives. At 8 PM on Maundy Thursday, the Anglicans, observing an old custom, retraced our Lord's steps from the Old City to Gethsemane. At six o'clock the next morning Anglican devotions were held in the *Via Dolorosa*. Shortly after this, the Latins, some hundreds strong, marched by way of the *Via Dolorosa* to the Church of the Holy Sepulchre, where the Latin Good Friday solemnities were performed. The Three-Hour Service at St. George's Collegiate Church was conducted by the Anglican Bishop in Jerusalem, Dr. Stewart. On the Western Easter the Latin and Anglican churches were well filled, despite the recent evacuation. A number of army vehicles transported British residents of Zone A to places of worship. A broadcast carried the Anglican Bishop's Easter message to every part of the Holy Land.

The Anglicans participated in many of the Eastern Holy Week and Easter services. Among the most noteworthy of these services was the Armenian "Opening of the Gates," in which the laity have a prominent part. Beginning at 3 o'clock on Palm Sunday afternoon, it attains its climax when 30 or 40 lay persons, each of them posted before a sacred picture, remove the heavily embroidered veils with which these pictures are concealed during the early part of the service. Men, women, and children, garbed in albs of vivid colors, play their modest roles in this service with great eagerness and delight.

Maundy Thursday offered the Western visitor a series of Eastern foot washings. The Greek foot washing, held at 8 AM, was attended this year by about 1400 worshipers, among them government officials, Anglican clergy, and American visitors. The Archbishop of Eleutheropolis presided at this striking ceremony. It was followed by the Coptic foot washing, which began at 10 o'clock. At 2:30 PM the chief government officials and the Anglican Bishop assisted at the Armenian foot washing, an elaborate service of extraordinary beauty and fervor. At the close of this service the Anglican Bishop read the Gospel and added his blessing to that of the Armenian Patriarch. Late in the afternoon a small group of Anglican clergy occupied seats of honor at the foot washing held in the Syrian Orthodox Chapel in the Church of the Holy Sepulchre.

In order to do full justice to the Eastern Good Friday services one would be compelled to describe them in great detail. Some of them are reminiscent of the mourning ceremonies of pagan antiquity, but to say this is to cast no re-

flection on the vigorous Christian hope that is the principal feature of the Oriental commemoration of our Lord's death on the Cross. The Syrian burial service, one of the most awe-inspiring services in Christendom, made an indelible impression on the Anglicans who attended it.

Many pilgrims remained in the Church of the Holy Sepulchre on Good Friday night, spending the hours in devotion and yielding to weariness only as morning approached. By mid-morning an immense concourse had assembled for the ceremony of the holy fire. The Archbishop of Sebastia was the officiant on this occasion. The Edicule was sealed in the traditional manner and the seals were inspected by the Moslem guardians, the district commissioner, and chosen guests. Representatives of the separated Churches waited on the Patriarch's surrogate in the *Catholicon*. About noon the lights were extinguished and the Archbishop of Sebastia entered the Edicule. The worshipers, excited by the recent arrival of a jubilant formation of Orthodox youth, now waited in hushed expectation for the supreme moment of the Eastern Holy Week. There was a stupendous surge of devout feeling when the Archbishop distributed the holy fire to his own people and to the other Communities. At the earliest possible moment a band of Orthodox stalwarts seized the Archbishop and, seating him on their shoulders, ran with abandoned speed to the *Catholicon*, where pandemonium prevailed for a few minutes while the Orthodox clergy, gathered there in force, crowded about the Archbishop and tried to light their candles from his. The Arabs utilized the occasion to disport themselves in their an-

THE LIVING CHURCH RELIEF FUND

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Stateless Children's Sanctuary

Previously acknowledged	\$ 541.00
All Saints-by-the-Sea, Santa Barbara, Calif.	143.66
Mrs. Edward P. Bailey	10.00
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cestral fashion. Just outside the Arab chapel of Mar Ya 'qub, two Arab stripplings waved curved swords at each other and recited defiant lines, which, I am sure, were drawn in large part from the ancient poets.

At 8 o'clock on Holy Saturday evening the Abyssinians conducted their Easter Eve service on the roof of the Abyssinian Chapel in the Church of the Holy Sepulchre. A portion of the service is conducted in a tent. The abbot of the Abyssinian monastery and his subjects read and chant from their ancient books. The elaborate metal crosses, the bizarre vestments, the ceremonial umbrellas, and the drum exercise a fascination that few can resist. The service terminates with a procession about the dome under the open sky.

The midnight liturgy of the Orthodox was conducted by the Bishop of Philadelphia. At noon on Easter the Archbishop of Neapolis, with a large entourage, made the customary procession from the Orthodox Patriarchate to the *Catholicon*. A two-hour service was held, and as it drew to a close, the Archbishop displayed an icon to the congregation. The most striking feature of this service is the singing of the Gospel in several languages, to the accompaniment of bells.

HUNGARY

New Education Minister Appointed

Mr. Julius Ortutay, 37-year-old Protestant professor of theology in Budapest University, has been appointed Minister of Religion and Education, to succeed Mr. Desider Kereszthury who resigned last October.

Mr. Ortutay, who is also president of the official Hungarian radio station, belongs to the left-wing section of the Small Landholders' Party, and is known as an ardent supporter of optional religious education in state schools. News of his nomination was not well received in conservative Protestant and Roman Catholic Church circles, which favor retaining the old system of compulsory religious training.

[RNS]

CHURCH CALENDAR

May

- 4. Fourth Sunday after Easter.
- 11. Fifth (Rogation) Sunday after Easter.
- 12. Rogation Monday.
- 13. Rogation Tuesday.
- 14. Rogation Wednesday.
- 15. Ascension Day.
- 18. Sunday after Ascension.
- 25. Whitsunday (Pentecost).
- 26. Whitsun Monday.
- 27. Whitsun Tuesday.
- 28. Ember Day.
- 29. Ember Day.
- 31. Ember Day (Saturday).

Glimpses of the Greek Church

By the Rev. E. R. Hardy Jr., Ph.D.

Associate Professor of Church History, Berkeley Divinity School, New Haven, Conn.

THE modern traveler has one advantage over all ancient visitors to Athens in being able to arrive by air. Our World Council delegation to the Near East arrived by plane from Rome, and, since the airport is southeast of the city, enjoyed a spectacular view of Athens and Piraeus and the surprisingly warm shades of the marble temples on the Acropolis as we circled over the city. Soon we were down at a modern air field, assuring the customs that we had nothing to declare and exchanging greetings with representatives of the Synod, the Archbishop, and the Faculty of Theology.

Since our main interest was neither in ancient remains nor in modern politics, though one cannot escape either in Greece, but in the Greek Church of today, we saw and heard as much as we could of its present-day life. Short as a week's stay was, it gave us considerable opportunities for making visits and collecting information.

The most striking feature for the visitor to the Greek Church is the vigorous activity of its voluntary religious societies. Those represented at Athens fall into two main groups. The semi-official year book recognizes this when it mentions that of the 500 religious schools of the diocese 163 are directed by the Zoë Brotherhood and 240 by the "Orthodox Christian Unions under the Rev. Catechist Angelos Nesiotis." The Zoë Brotherhood has long been well-known outside Greece as well as at home. It is strictly a brotherhood of theologians (which in Greece means graduates in theology, not necessarily experts in dogmatics), and represents an effort to adapt the monastic ideal to modern life. Of Anglican institutions it is perhaps most like the Oratory of the Good Shepherd, as a body of men living under religious vows but not strictly in common. Of its seventy-odd members about one-third are celibate clergy, most of whom serve as diocesan preachers at Athens or elsewhere. The others are unmarried laymen who support themselves, in many cases by teaching, and give their free time to the activities of the Brotherhood. These include a considerable work of religious printing and publishing and an attractive book store near the University.

Inspired by Zoë, though not formally under its control, are a number of organizations whose headquarters is in a building called the House of St. Paul. These include various societies for young people, among them an active student organization. One of the most interest-

ing is the Christian Union of Scientific Men, which is a kind of counterpart of Zoë for the graduates of the other professional faculties. It is, however, a society and not a religious brotherhood. As one of its leaders, Professor Chiridanidis of the Law School, remarked to us, Zoë was inspired by the ancient monasteries of Peloponnesus, while the Union grew out of the religious arguments of students in the cafés of Piraeus. The Christian Union publishes a magazine, *Aktines*, now in its tenth year, which has come to occupy an important place among popular magazines of serious content. Last fall it felt that it was time to make a stand against the common assumption that modern science and culture are, as such, hostile to Christianity. To this end they secured the signatures of almost every professor of the non-theological faculties at Athens and Salonika and other leading men in various fields to a statement that this was not the case. As educated men they might or might not be believers, but their belief was not obstructed by, nor unbelief based on their modern education. All joined in recognizing the importance for Greece of the cultural and ethical values of the Christian tradition. Mild though the statement might seem, it met a real need of the current situation and aroused great interest in Greece. It was expanded in a special number of *Aktines*, which was also published as a book, and although it came out late in the year was the best seller of 1946.

Two of our delegation, the Bishop of Worcester and I, attended the monthly meeting with which the Christian Union celebrates the appearance of a new number of *Aktines*. The chapel-hall of the House of St. Paul was crowded to hear a prominent physician, a leading astronomer, and a young lawyer read papers introducing the February number, whose contents were as varied as "An Appreciation of Sir James Jeans," an article on "The Girl in the Religious School," and a brief discussion of "The Film and the Future." The evening closed with prayers and a litany for the Church and the Christian Union led by its chaplain (who was careful to point out that he is not a member, as not being eligible to this lay organization). We left with the feeling that many of the best minds in Greece were really interested in the contemporary issues faced by their own Church.

The movements which center around Fr. Angelos have had a different development from those connected with

Zoë. The Zoë movement began among intellectuals and still has a definite, though not exclusive, mission to them, and its more popular activities have largely been among men and boys. Fr. Angelos, the parish priest of one of the large churches in Athens, and his wife began with a remarkable ability to present the faith intelligently and attractively to working girls. From this grew the Orthodox Christian Union of Young Women with its hundreds of branches and schools, in many of which the members give religious addresses which might as well be called sermons. Out of this have grown smaller organizations of young men and students, and all these groups share the excellent headquarters building back of Fr. Angelos' church. Our visit here was late Sunday morning when the weekly teachers meeting, attended by some hundreds, had just come to an end, and we were greeted with songs and speeches. There are suggestive parallels between this movement and the Methodist societies in their early days. However, Fr. Angelos is staunchly Orthodox. His organizations have long had a magazine and he has just published his first book under the somewhat misleading title, *The Perils of Chiliasm*. It begins as a warning against the propaganda of Jehovah's Witnesses but develops into a general exposition of the Orthodox faith.

The purpose of these societies and other lesser ones is not, of course, to rival, but to strengthen the normal life of the Church. Athens is a large diocese with 198 parish churches, 71 chapels, and 463 parochial clergy. Most of its churches are influenced by one or another of these movements. In the cathedral we attended a crowded Sunday morning liturgy at which Fr. Seraphim Pappakosta, a leading figure in Zoë, vigorously expounded the gospel for the day. This was the parable of the Prodigal Son, which he interpreted in terms of the human race, its departure from God, and need to return to Him. There were a number of communicants, a fruit of the movement for more frequent communion which Zoë has encouraged. Later we were present at the Catechetical School in which a young woman held the interest and secured the participation of some 200 girls. The lesson for the day interrupted their course on the life of Christ with a discussion of "The Girl in the Home," dealing especially with the problem of how a girl should behave when she wants to go to Sunday School and her more conventional par-

ents object to her attendance there.

One should at least say a word of the Faculty of Theology at the University of Athens, which ranks academically with any in the world. It has been formed in the old German tradition of studying theology as an academic subject, but its professors (all but one of whom are laymen) have a real place in the life of the Church. One is a member of Zoë, another a friend of Fr. Angelos and the organizer of a religious discussion group which meets at the University and includes many leaders of the country. Since history is also important one would like to say more of the work of Professor Sotiriou at the Byzantine Museum, from whose valuable collection he has constructed three model churches.

In the 65 dioceses of Greece outside of Athens there is more or less influence of this Church revival along with more or less survival of ancient piety. Some are moved to sympathy and others to admiration by the simple whitewashed village church and the equally simple village priest, who is likely to be a leading peasant chosen by his fellows. If often unlearned in theology or anything else, he at least shares the life of his flock. Most of the dioceses have diocesan preachers, though some are small enough to need none besides the bishop. (The average diocese has 50-100 parishes). Most have begun, and some considerably developed, the system of catechetical schools. As at Athens, these, especially in the towns, give an enthusiastic supplement to the formal teaching about religion still given in Greek schools. Many have religious societies of local foundation and some their own religious periodicals. In six of them ecclesiastical schools are established which serve the double purpose of training schools for the men locally chosen for the priesthood, and of boarding schools for boys looking forward to the service of the Church. We were able to visit one of the best of these belonging to the diocese of Corinth under the able Metropolitan Michael who was for many years the Greek priest in London. Its fine spirit was obvious and it was fortunate in having buildings built before the war, including a most attractive chapel dedicated to the Samaritan Woman (chosen, we were told, to inspire the priestly spirit of compassion).

I have said little of the sorrows of Greece which are well known to all of us. Perhaps the easiest symbol of all is that the 1000-drachma note is now worth about twenty cents and that a professor's salary is about two dollars a day, while a priest or school teacher gets about 25 dollars a month. But it seems equally important to report that there is real life in the Greek Church and prospects of great achievements in the future, for which it deserves all the assistance that its friends can offer.

EVERYDAY RELIGION

The Faith That is in Us

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

THE second inadequate concept of faith is to equate it with the content of revelation. We speak of the faith once delivered to the saints. This is, of course, a legitimate use of the term, as far as it goes. The revelation which God has given, being the object of Christian belief, is rightly called the faith. That is the sense in which the word is used in the phrase "Witnessing to the Faith." But in the title of this series, "The Faith that is in Us," we are using the word in a broader sense. We must not restrict it to revelation, for that would leave faith external to us, something given objectively by God. It implies that the subjective process of accepting and assimilating the faith is something that we do for ourselves in our own strength. The truth is that our response to the faith, to the God-given revelation, is itself the work of God the Holy Spirit in our souls through the virtues of faith. Faith, in its deepest and most significant sense, is the God-given power to believe the divine self-revelation.

MERE BELIEF

It is possible, of course, for an intelligent being to hold most, perhaps all, the tenets of the faith without exercising the virtue of faith. They can be accepted as true by a rational process. Thus it is that the devil believes in God and in the work of redemption that God has wrought in Christ. But the devil hates God for it. Obviously that is not saving faith.

We can see the same thing happening on the human plane. The average neo-pagan believes in God. He finds it easier to think of the universe as having been created by God than to assume that it just happened. Furthermore it is more comforting to believe that a loving Being is ultimately, though remotely, in control. But many go beyond this. They believe in the omnipresence of God. Ask them why they do not go to church and they will assure you that they can find God anywhere, and especially in the beauty of nature. Accordingly on Sunday morning they go off to the golf course. But does their belief in God's presence there impel them to worship Him? One fears not. One suspects that God's name comes to their lips only when they slice a drive or miss a putt.

Mere assent to the truth of the faith because it seems reasonable to us is an inadequate basis for the apprehension of

God. It reduces God to a series of intellectual propositions. It limits our knowledge of Him to our own capacity to understand. He becomes an idea in our minds. This is man creating God in his own image. The all-holy, almighty God, the God of infinite love and absolute justice disappears, and in His place is substituted a household deity created by rational speculation. Such a deity cannot be an object of love, for we cannot love an intellectual abstraction. He cannot be an object of reverence, for we know that, having made him ourselves, we can unmake him or disregard him whenever we find it convenient.

LIVING FAITH

Contrast with this a living faith in the omnipresence of God such as we find in the writings of Brother Lawrence. Convincing as he was that God was continually with him, he was impelled to lift up his heart to God in repeated acts of humble worship. He was diligent in the avoidance of even the slightest sins lest he offend the holy Majesty who looked lovingly upon him. All that he did was performed with a reverent care so that he might make it, as far as he could, a worthy offering to God. There is a true and meritorious faith. And as Brother Lawrence is the first to assure us, he did not generate that faith himself. It was the work of the Holy Spirit in his soul.

The second inadequate concept of faith is superior to the first. It does recognize that the Faith has content, that it is a body of truth which has been revealed to us by God. But it leaves to us the acceptance of the revelation. It rests on a confusion of the work of God the Son with the work which is properly associated with God the Holy Ghost. Christ is the Word, the Revelation of God, the express Image of the invisible Father. The revelation which He consummates is the Faith. But the faith that is in us, the power to apprehend, yes, to experience the revelation given in Christ, is the work of God the Holy Spirit in our souls. He it is who unites us to Christ, making us living members of His Body the Church and heirs through hope of His everlasting Kingdom.

¶ This is the second of six articles by Fr. Spencer on "The Faith That is in Us."

The Advantages of Being a Christian*

By Chad Walsh, Ph.D.

Department of English, Beloit College, Beloit, Wisconsin

IN THE preceding article I painted a grim picture of the disadvantages of embracing traditional Christianity as a way of life. It is scarcely possible to overemphasize them. The Christian is obliged to surrender his own desires and inclinations to an Absolute, and permit himself to be remade as God judges best. There can be no mental reservations, no holding back. In His own way, God is as demanding as any human despot—the important difference being, of course, that God is not intent on increasing His own sense of power (He is already all-powerful) but aims merely at restoring human nature to what it was at Creation. This thought, however, does not make the process easier for the Christian. He must surrender completely before he experiences the age-old paradox: absolute obedience to God is the only road to complete freedom.

We have seen the price that is exacted—or put it another way, we have examined the various aspects that are inherent in the process of becoming an adopted son of God. What are the compensations?

The first advantage of being a Christian is that it puts an end to make-believe. The agnostic, if he avoids despair, does so at the cost of creating a dream world and turning himself into one of its inhabitants. There is no way to calculate how much energy it requires to maintain the fiction of being completely master of your own life, and of having in yourself the resources to meet any situation and achieve perfection of character by an unaided act of the will. Since no one can make a complete go of this business of playing the strong man who bares his chest to the universe and proclaims, "I am the master of my fate, I am the captain of my soul," the dream world can be kept intact only by a judicious use of rationalization. The man who finds himself unable to live up to his ideals is obliged to blame the stupidity of his parents, the lack of central heating in his childhood home, the evil influence of his seventh grade teacher, or the baleful results of sexual repression. Anything to avoid recognition of the obvious fact that nobody has either the strength or intelligence to live his own life without assistance.

*This article is based on a chapter, "The Advantages of Being a Christian," of Mr. Walsh's forthcoming book, *Stop Looking and Listen: An Invitation to the Christian Life*, scheduled for publication by Harper Brothers on June 4th. Copyright 1947 by Chad Walsh.

Christianity makes an end of the pretense. The Christian sees himself for what he is: a being who owes his existence to God, but whose nature is very far removed from human nature as God originally intended it. He knows that he is not a brave soldier, storming the battlements of fate, but a sullen rebel, who can never know real happiness or make good use of what powers he does have until he signs the act of capitulation. Man (as he has been since the Fall) is a naughty child, trying to pretend that adults are unreal and that the figures in the dollhouse are real men and women. When he becomes a Christian, he receives the welcome that any father is only too willing to grant to his wayward child; his rebellion is forgiven, and he is home again. The immense energy that he put into pretending to be what he was not, can now flow into creative channels. I am not saying that this process is easy—I think it is literally the hardest thing in the world—but the more completely it is accomplished, the more the tension of an impossible struggle oozes from your spine. And the backdrops and stage-props of the fantasy world disappear, leaving the real world in your field of vision.

UNDERSTANDING

When the rebel lays down his arms, the consequences are far-reaching. Now that you understand yourself, you are better able to understand other people. You know that you and your neighbor are in the same boat. You feel compassion rather than contempt when you observe him continuing the forlorn attempt to deify himself. If he abandons it, you and he have the comradeship that comes to those who have fought a losing war and been demobilized together. If your neighbor happens to be a very evil man, it may be your duty to sit on the jury that sends him to prison, but even in the moment of voting "guilty" you cannot forget that God is as interested in him as in you, and that your own less spectacular sins may be as obnoxious to God as are the criminal offenses committed by your neighbor. You are required—and enabled—to see in everyone the potentiality for becoming an adopted son of God. This is no cheap sentimentality. Christ was ruthless in His denunciation of evil. He never pretended that an evil man was not really evil. The Christian looks at the people around him and sees them as they are, but he knows that the rapist in the condemned

cell is the creation of God, and may yet turn to Him before the executioner arrives. We dare not assume that any given person (no matter how spectacular his crimes) is irrevocably headed for Hell.

Being a Christian extends the boundaries of human sympathy in another way. The great majority of human beings have always believed in some sort of god or gods. The best an agnostic can do is pity such people; frequently his feeling is more contempt than pity, and it becomes another facet of the hard core of pride by which he sustains himself. A Christian is lined up with the great majority, and can feel a real kinship with the Jew, the Mohammedan, the Shintoist, and the followers of all other religions. As a Christian, he believes that his religion is true and completely true, but he does not set up a neat contrast between it and other faiths. He recognizes the latter as gropings after the truth—gropings very likely inspired by the one God—and in some of them he sees a very close approach to the Truth. The real Christian, knowing how much Christianity and Judaism have in common (and also remembering that Jesus was born of a Jewish mother) discovers that he has a closer bond with the devout Jew than with the gentle agnostic.

RELIGION AND SEX

One of the greatest advantages of Christianity is that it puts things in their proper places and allows one to enjoy them for what they are. During the last few decades a pitiful attempt has been made, by people who no longer believed in anything much, to exalt sex into a religion. No generation has talked more about sex, or enjoyed it less. No sexual relationship, whether marital or extramarital, can long satisfy if the bed is regarded as the altar of a new religion.

We are all familiar with the personal tragedies that ensue when too much is demanded of sex. One man deserts his mistress because she forgot to use a deodorant under her arms; a wife sues for divorce on grounds of mental cruelty when her husband refuses to memorize the works of Dr. Marie Stopes. The Christian (even apart from Christ's strict views on marriage) is less likely to seek a divorce, since he takes sex for what it is—one of the more interesting of God's inventions, and potentially one of the richest aspects of

life—and does not try to make it into a system of metaphysics.

The same attitude carries over into activities that are commonly considered more "spiritual" or "social." The violinist will still struggle with every ounce of his strength to be the best violinist in the world, and he will regard his craft with real awe (rightly so, for his ability comes not from himself but from God), but he will never believe that he has reached the ultimate meaning of life when he appears on the most celebrated concert stage in the world, nor will he jump into the river if his vision of absolute beauty continues to elude desperate fingers. He knows that whatever expression of beauty he achieves is his forever, and that he will go on from where he left off—if not with celestial violins, then with something better.

The political and social reformer will organize movements to right injustices and make the world better, and will cheerfully wear himself out attending committee meeting or firing from barricades. He will not, however, write testaments of despair when a cabinet change overthrows all that he has so painfully accomplished, or the map-makers draw new lines to mark his defeat. He knows that no sincere attempt to work toward God's Kingdom is ever lost.

The Christian, to put it briefly, is saved from idolatry. Knowing that there is only one Ultimate, he can throw himself with childlike joy into the struggle to accomplish whatever good he can on earth.

UNITY WITH GOD

One aspect of Christianity that is peculiarly precious today is that it helps us to overcome our obsession with time. We live in a world of calendars, watches, timeclocks, trains that leave on the dot, and appointments at 9:15 sharp. The Christian is still in the world of time, and still needs an accurate watch, but he is less subject to the jitters. This is partly due to the fact that he knows he is going to live forever, but it comes still more from the sense of unity with God, which grows deeper and more all-pervading as the Christian progresses in his religious life. To some extent, he begins (while still on earth) to live in God's eternity, and time loses its power to crack the whip.

The Christian is also saved from complete despair. Bertrand Russell, describing with admirable honesty the "purposeless" world that science, taken alone, offers us, goes on to state the psychological problem of the thorough-going materialist:

"Amid such a world, if anywhere, our ideals henceforth must find a home. That Man is the product of causes which had no prevision of the end they were achieving; that his origin, his growth, his hopes and fears, his loves and his beliefs, are but

the outcome of accidental collocations of atoms; that no fire, no heroism, no intensity of thought and feeling, can preserve an individual life beyond the grave; that all the labours of the ages, all the devotion, all the inspiration, all the noonday brightness of human genius, are destined to extinction in the vast death of the solar system, and that the whole temple of Man's achievement must inevitably be buried beneath the débris of a universe in ruins—all these things, if not quite beyond dispute, are yet so nearly certain, that no philosophy which rejects them can hope to stand. Only within the scaffolding of these truths, only on the firm foundation of unyielding despair, can the soul's habitation henceforth be safely built."^{*}

Confronted by such a picture of ultimate futility, the average materialist finds that he can best preserve his sanity by closing his mind to the implications of his belief. Unconsciously he refrains from thinking of the final inanity, and concentrates instead on the possibilities that lie within the fairly near future. He dreams of a society a little less stupid and cruel than that of today. But all the time he is merely evading the final futility. Mankind, as well as the individual, is already under sentence of death. All that is so laboriously accomplished now will end in emptiness.

The more courageous materialists, such as Bertrand Russell, face up to the final futility and build their philosophy on "unyielding despair." The Christian is spared the choice between self-deception and desperate stoicism. He keeps his sanity because the universe makes sense to him. It makes sense because it was created by the Source of all meaning, and that same Source is aware not

*Reprinted from pages 47-f of *Mysticism and Logic* by Bertrand Russell, by permission of the publishers, W. E. Norton & Company, Inc., New York. Copyright 1929 by the publishers.

only of every sparrow that falls but of every thought and deed of every man. Even if the universe "runs down" like a clock, and becomes too cold to support life anywhere, the significance remains, for all things are eternal in God, and all men who have ever lived live forever.

THE CHRISTIAN AT HOME

The conviction that the universe makes sense means that the Christian is at home anywhere. This does not imply that he automatically knows the local rules of etiquette when he arrives in Siam, or that he will find he can immediately strike up an intimate friendship with members of a Bantu tribe. Differences of customs and background will puzzle him as much as anyone else, and he will feel as much physical terror as anyone else when exposed to strange dangers. But the ultimate loneliness is vanquished. He knows that he is not alone, nor will he ever be. His life is subject to the vicissitudes of all lives, but the most efficient secret police on earth cannot deprive him of the companionship that is his today and will be his for all tomorrows.

Perhaps most important of all, Christianity gives to its followers the assurance that their job is never done. Becoming a Christian is not merely the act of being baptized and joining a church. It is a life-time work. As the Christian reaches a particular stage in his progress he can look back and see the territory he has covered. But he also looks ahead, and sees a much longer path—a path so long that the farther end fades into a mist which blocks off the view. Christianity promises no easy victories, and the victories that are won have to be sustained and consolidated before new victories can be won.

RITUAL

I TAKE my seat, my self encased in me.
And each straight person wrapped about with blue
Or black or brown sits self-enclosed and free
From all his fellows, stiff as to our view
Stand gilded organ pipes in metal rows.
Then words that through the centuries have pressed
The keys of life release a power that flows
And makes each soul's own music manifest.
New harmonies of different selves can joy
With Ambrose and with Augustine, again
Their tones more grand and full our souls employ.
Our sorrow merges in the ages' pain.
And one with all of striving men in time,
We reach from smallness into the sublime.

ELEANOR T. M. HARVEY.

Process of Formation

EVER since its initiation after the two great world conferences held in the British Isles in 1937, the World Council of Churches has been described as "in process of formation." That process was temporarily halted by the war, but has now been renewed and is advancing with accelerated pace toward completion. One of the last important steps in the process took place at Buck Hill Falls, Pennsylvania, April 22nd to 25th, when the Provisional Committee held its meeting — the first in America — to put into shape plans for the first world-wide Assembly, to be held in Amsterdam August 25th to September 5th, 1948.

Bringing together some three dozen Anglican, Protestant, and Eastern Orthodox leaders from fourteen nations, the meeting at Buck Hill Falls was in itself a small cross-section of ecumenical Christianity. It was announced at the opening session that the World Council now represents 103 Church bodies in thirty-two nations, with other applications being received every month. Thus the Council is beginning to achieve its goal of a world-wide "ecumenical fellowship in Christ," reaching across national and denominational barriers and drawing together Protestants, Anglicans, Old Catholics, and Eastern Orthodox in a representative body that, it is hoped, will make a concerted Christian impact on a largely non-Christian world.

In a sense, as the general secretary, Dr. W. A. Visser 't Hooft, pointed out, the World Council will always be "in process of formation," for its task is to formulate and express common Christian principles and to make the voice of living Christianity heard above the din of rival theories and 'isms, which are so strident in the world scene. Yet when the representatives of the Churches meet in the first plenary session at Amsterdam next year, they will be expressing a degree of Christian coöperation that has been unequalled in many centuries. One observer has stated that the convening of the Assembly "will make 1948 the most significant year in Protestantism since the Reformation." Indeed, its significance goes far beyond Protestantism, for the great historic Churches of the East, largely separated from Western Christendom for nearly 1,000 years, will be taking an important and valuable part in all of the deliberations, as will other Churches of Catholic traditions. One of the host Churches itself is the Old Catholic Church of the Netherlands, with which our Church is happily in full communion.

The participation of the Russian Orthodox Church is still in question, owing largely to the political situation, but Dr. Visser 't Hooft announced that the Moscow patriarchate is giving serious at-

tention to the question of its relationship with the World Council. The Ecumenical Patriarchate at Istanbul and Greek Orthodox Churches generally have already indicated their willingness to participate as full members. In the Protestant world, not only the older Churches of Europe and America but the younger Churches of the East will take part. Every branch of the Anglican communion will be represented. Although the Roman Catholic Church will take no official part in the proceedings, it is likely that there will be unofficial observers from that communion, as there were at the Oxford and Edinburgh conferences.

Our news columns report the major concerns and actions of the Provisional Committee. Chief among these were the formulation of plans for the Amsterdam meeting, the questions of membership and publicity, and the report of progress in the practical work of reconstruction and relief already under way under the auspices of the World Council.

AS ONE looked about the room in which the members of the Provisional Committee were meeting, and listened to their deliberations, several thoughts came to mind. Some of these are here set down candidly, not as criticisms of the World Council and its leadership, but as worth some consideration looking toward the future.

The first thought is that these leaders are the same ones who have been "running" the ecumenical movement for twenty years — and they have not been getting any younger. We doubt if there were more than two or three under 50 years of age. Most of them had taken a prominent part in the 1937 conferences; many of them had been in much the same positions as far back as the Lausanne Conference in 1927, or even earlier. All honor to these able pioneers; but are they training the leadership that must succeed them if the movement they began is to be genuinely relevant to the present, and even more, to the future? Why is not at least the middle generation, if not the younger generation, taking part in these preparations? Is the 1948 Assembly going to be a reunion of the graduates of Stockholm, Lausanne, Oxford, and Edinburgh, or is it going to be the starting point of a new coöperative venture for the future?

True, the World Council now has a "youth department," and a related conference of young people is to meet in Oslo this summer, if travel conditions permit. But why were there no young people at Buck Hill Falls, taking an active part in the planning of the Church's part in the new world that is their heritage and responsibility? As long as "youth"

is thought of as a "department," with its meetings considered as "projects" or "youth work," the ecumenical movement is not going to make very much of an impression on the minds of the younger generation. Not once in the Buck Hill Falls sessions did we hear any mention of the vital concerns of the veterans of World War II and their plans for consolidating the fruits of the bloody war that they fought and in which their compatriots died. Didn't their sacrifice earn them the right to be heard in the highest councils of the Churches? Or are these councils concerned only with matters in which they have no particular interest?

AGAIN, where were the lay leaders of the Church? The mimeographed "Who's Who" issued at Buck Hill Falls listed 61 individuals, of whom only four could be identified as laymen, with seven women as staff members. Yet the constitution of this very World Council calls for at least one-third of the members to be lay men and women. Is there to be a revolution in membership between now and the summer of 1948, or is the reference to lay membership merely the expression of a pious hope that will not be realized?

As a matter of fact, we think it is going to be extremely difficult to get a considerable lay representation at Amsterdam. For one thing, few laymen of the calibre needed for so important a representative body have the time to give to it. More important than that, however, they have not been trained in positions of leadership in the respective Churches of which they are members. Moreover if a Church is allocated only four members (as is the American Episcopal Church), and it is specifically requested that the head of the Church be one of these, there remain only three places for the rest of the delegation. Surely we need a new Solomon to divide a delegation of four in such a way that one-third of it consists of lay men and women! And some of the smaller Churches are in even worse predicament.

ANOTHER thought that occurred to us was that most of the members of the Provisional Committee were woefully lacking in an appreciation of the importance of public relations. This was demonstrated conspicuously last year, when the meeting held at Geneva virtually excluded the press, except for handouts issued at the end of the sessions. The result then was a very poor press throughout the world — just at the time when the deliberations of the College of Cardinals were being told in hundreds of pictures and columns of news stories by leading correspondents in every newspaper, with dozens of feet of newsreels in every motion picture theatre in the free world.

At Buck Hill Falls the press was admitted to most sessions, and interviews with European and

American Church leaders were arranged. This was a long forward step. But the debate on press relations showed that many of the members did not favor even this degree of coöperation with the press at Amsterdam, while little or nothing was said about the possibility of planning a positive program of cordial public relations, both before and during the Amsterdam meeting.

If the Amsterdam Assembly is truly to make 1948 anything like "the most significant year since the Reformation," some positive steps must be taken to build up a program of public relations that will make a real impact upon the consciousness of the world.

It is not enough to "permit" representatives of the press to attend the plenary sessions. A skilled director of public relations should be appointed, and he should begin to plan now to invite top-notch reporters, correspondents, columnists, and photographers to cover the Amsterdam meeting from every possible angle. Services and meetings should be arranged with an eye to the dramatic and colorful, so that they can be photographed, televised, and vividly described over the radio and in the press. The worldwide nature of the Assembly, and its significance as the united effort of the major part of the Christian world should be clearly brought out. This requires skillful planning, not just the "admission" to the open sessions and services of such reporters as may turn up.

WE repeat these thoughts are not set down as adverse criticisms of the Provisional Committee and of the leaders of the World Council. They are inspired rather by a whole-hearted enthusiasm for what the World Council is trying to do, and a conviction that, in these days of rampant materialism, the forces of Christianity must stand together and take a positive attitude if they are to give the world the leadership which it has a right to expect of the Church, and which is so vitally needed.

We believe in the World Council of Churches. We should like to have it so constituted that it could speak courageously with the voice of the Christian conscience, in those many areas of life in which the things that unite the Churches are stronger than those that separate them. The world is too strong for hundreds of separated Churches to pursue their individualistic ways, with no consultation with one another and no common program or policy. Our Lord founded His Church upon the firm rock of the faith that St. Peter expressed when he cried: "Thou art the Christ, the Son of the Living God." Against the Church built on this faith, he declared that the gates of hell should not prevail.

We need to get back to that rock of faith. It alone can give the world the stability and security that are so urgently needed. It alone can stand against the gates of hell, which today seem so close

and so wide open, ready to devour the hearts and the souls of men everywhere.

The World Council of Churches has a great opportunity and a great mission to perform. But it cannot be truly effective if it is to be just one more organization, meeting occasionally to issue another "pronouncement" which may or may not even reach its own constituents. It must be a living, virile, militant organization, in which clergymen and laymen, old people and young people, men and women of every nation and race, knit together by a common profession of faith in the living Christ, take an active, vigorous part. We pray God that it may indeed prove to be such an organization, so that His Holy Spirit can take it up and make of it a powerful instrument for the carrying on of His work of redemption of the world.

April Council Meeting

THE great event of the April meeting of the National Council was the all-day discussion of evangelism. The Council has frequently been unfavorably criticized for spending so much time on business matters, the details of which often looked trifling to visitors who are not familiar with the procedure required by law of incorporated societies, whether secular or religious. This meeting of the Council made it clear that business must be done, to the last detail; but details are not the only and certainly not the main work of the National Council. Two of the most spiritually penetrating speeches made in the course of the discussion on evangelism were by Dr. Lewis B. Franklin, who, as treasurer of the Council, is in duty bound to watch the expenditure of every penny of the millions of dollars in his care. The discussion made it clear that practical attention to material things can and should, and usually does, go along with the deepest religious fervor.

The Presiding Bishop stressed the fact that evangelism is the chief concern of every department and division of the National Council. The purpose of the discussion was several times repeated by him: namely, the awakening of the Council to its vocation by making every member of every section of it realize an individual vocation. The Presiding Bishop's hope that the Council would be "shocked out of its complacency" by the situation revealed by the series of ten charts was amply fulfilled.

More significant still was the sense of responsibility felt and expressed. Who is responsible? This question was reiterated. Dr. Donegan declared that the clergy were responsible; and many agreed with him that if the clergy are consecrated and work, the people respond and there is an increase, instead of a decline, in all the ten fields shown on Mr. Jordan's charts. Dr. Kuebler, Mr. Davis, and other laymen thought that want of knowledge was the reason. The laity, men, women and children, know so very little

about the Church of which they are members. That is one difficulty. Another applies particularly to the men of the Church. Often they are ignorant of doctrine, as Mr. Foster said; and even more often they are not given any task worthy of their best efforts, as Mr. Look said. No one mentioned that this same difficulty applies to the women. Every rector knows that women, for the most part, will devote their regular and steady attention only to really vital work for the Church. As for the children, every person who sees children intimately is aware that they learn the life of the Church by participation in it. Family prayers, led by the father; attendance at the services of the Church, with father and mother; listening to, and engaging in, conversation about the things for which the Church stands — all these daily means of growth as Church members most children once had. A few children have them still, but only a very few. No wonder the attendance of Church schools has fallen off so rapidly, and so disastrously. No Christian education can ever take the place of that given by the daily life in the home; no plan of Christian education can supply the lack of that.

The most noteworthy feature of the discussion was the large part taken in it by the lay members of the National Council. They had seen the problem, even before this meeting; and they had felt the imperative need of doing something effectual about it. The problem is always present with the clergy. Yet they also were shocked by the testimony of the ten charts. That fatal lethargy mentioned by Mr. Look is one of the heaviest burdens borne by rectors.

It startled some Council members and the crowd of visitors who came to hear the discussion to have the emphasis placed on people already members of the Church. Dr. Franklin's vivid remark about putting more rotten apples in a barrel where there are now too many actually caused several persons to jump. The general expectation had been that the evangelism contemplated was to be directed toward people outside the Church. This reveals that complacency to which the Presiding Bishop referred more than once. The question arose in the mind of several Council members, voiced by Mr. Schmidt, when he spoke of "classifying ourselves," and of going into heart-searching retreats before engaging on evangelizing those outside the Church. Yet our dissatisfaction with ourselves as members of the Church should not be allowed to obscure the fact that the Church is something quite different from a barrel of apples. It is the Body of Christ; and, as such, it is not merely the sum of its members but the means of communicating to them the life and power of Christ. Not because of the merits of its members, but because of what Christ has done for them and in them, the Church has a message and a gift for men which the failings of its members cannot take away. As the Presiding Bishop well said: "The Church has rotten and weak places; but in it is the living God." The need of

HOLY COMMUNION

PURE flake of God, we cannot comprehend thee,
Nor can we comprehend the gift we bring,
Lifting to thee, as tulips in thy garden,
Feeding on thee as bees feed on thy spring.

Down misty lanes wait lilacs dimly glowing,
Through misty woods the snowy dogwood stand,
Essence of all, O beauty beyond knowing,
I, the unworthy, take thee in my hand.

MILDRED WHITNEY STILLMAN.

reconversion within must be met, but not at the cost of faltering on the task of converting the world.

While the discussion of evangelism attracted great attention, there were other equally important matters considered and acted upon by the Council at the April meeting. The first was the appointment of Bishop Bentley of Alaska as vice-president and director of the Overseas Department. It is to be fervently hoped that Bishop Bentley will accept. No happier choice could have been made.

It is a matter for congratulation also that the sum of \$192,000, allocated to the Bishop Payne Divinity School, the handing over of which has been delayed while more study has been given to the needs of that school, has finally been sent. The last delay was caused primarily by a renewed consideration of the question as to whether the Payne Divinity School should be moved to Raleigh. It has now been definitely decided not to make this move, and the work of improving equipment and work can begin. Bishop Payne Divinity School has done a mighty work for the Church. With sufficient help and coöperation, it will continue to render that service.

It is good to know that Seabury House is now secured. Most of the money required to buy this property for the Church was provided in the form of gifts directly to the Presiding Bishop, several being memorials. May Seabury House indeed become an "American Lambeth!"

The Greek Orthodox Church

IF there still be any who feel that Eastern Orthodoxy is synonymous with backwardness, we commend to him the article by Dr. E. R. Hardy, Jr., in this issue, entitled "Glimpses of the Greek Church." Dr. Hardy, one of the principal students of Orthodoxy in our own Church, has recently returned from a trip to the Near East as member of a distinguished delegation to invite the Eastern Churches to participate in the forthcoming Assembly of the World Council of Churches, to be held in Amsterdam in the summer of 1948. The mission was a very successful one, and already acceptances are being received from these ancient Churches.

In his present article, Dr. Hardy deals with the contemporary life of the Greek Orthodox Church,

and he shows that there is a remarkably strong current of life in this communion, with which Anglicanism has such close and cordial relations. Correlation of religion and science, young people's activities, religious education, and parochial life all show a post-war vigor that is the more commendable because of the impoverished condition of the country and the civil war that is in progress. If Greece is indeed the front line in the struggle against world Communism, as President Truman has indicated, it is good to know that the indigenous Church is so strong and healthy a bastion of Orthodox Christianity.

In subsequent issues, we hope that Dr. Hardy will give our readers similar glimpses of the other Eastern Churches visited in the course of his ecumenical journey.

Catholicism With Freedom

WHEN a Unitarian minister praises Catholicism, that's news. The Rev. Robert B. Day, executive director of the Unitarian Church's benevolent fraternity, did just that recently, in a sermon in Brookline, Mass., according to local newspapers. We quote a part of the item:

"While asserting that the [Roman] Catholic hierarchy was open to criticism for encroachment on political freedoms, he contended that nevertheless it had learned an important concept of spiritual freedom which, he said, Unitarians and liberals fail to grasp. The Catholic Church, he observed, recognizes the human need for service to an institution or ideals bigger than the individual, and consequently it stresses the importance of the Church, the home, the Ten Commandments, and the sacraments."

Right you are, Mr. Day. And if you want to observe a Catholicism without "encroachment on political freedoms," we respectfully invite your attention to the Episcopal Church. That is exactly what we have to offer, as many a denominational minister has found, to his intense spiritual satisfaction.

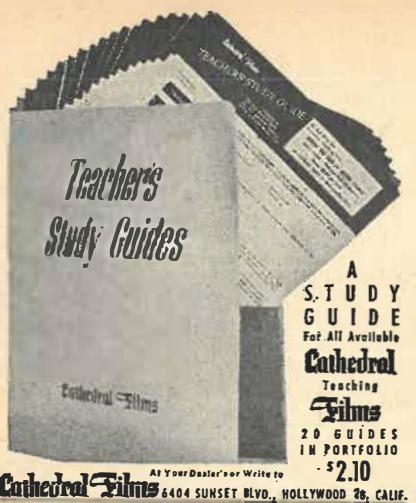
VICTIM

LORD God, in my tomb,
Whence will your deliverance come?
Lord God, sealed in me,
What hand will set you free?

I hear your shut mouth try to talk.
I feel your bound feet strain to walk.
Your hurt hands press me everywhere.
Your weight is more than I can bear.

Lord God, make divine
This the bread and this the wine!
Lord God, sealed in me,
Lend me strength to set you free!

DOROTHY LEE RICHARDSON.



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Conference of Pacific Bishops

By the Rt. Rev. Leonard Stanley Kempthorne

Bishop of Polynesia

The following article by Bishop Kempthorne tells of the impressions of the Bishops who attended the recent conference in Honolulu, and of what they accomplished there. THE LIVING CHURCH carried a news item about the conference, but the Bishop's remarks and observations are especially valuable, coming as they do from one of the active participants.

THE Conference of Pacific Bishops was held at the Diocesan House, Honolulu, T. H., January 27th to 30th. There were present the Rt. Rev. Stephen E. Keeler, Bishop of Minnesota, the personal representative of the Presiding Bishop of the Episcopal Church, the Rt. Rev. Harry S. Kennedy, Bishop of the Missionary District of Honolulu, the Rt. Rev. Leonard S. Kempthorne, Bishop of Polynesia, and the Rt. Rev. Philip N. W. Strong, Bishop of New Guinea. The Rt. Rev. Walter H. Baddeley of Melanesia had greatly wished to be present, but his resignation and appointment as Suffragan Bishop of Whitby (England) rendered this impossible. The Bishops of the Philippines, of Singapore, and of Labuan and Sarawak had expressed their interest in the conference, but previous absences from their dioceses made it impossible for them to be present. The Archbishop of Canterbury sent a message of goodwill and the assurance of his keen interest, as did also the Archbishop of New Zealand.

A good deal of time was given to the question of the recruitment of workers so badly needed. There was an illustration of the values of the work of communities in the St. Andrew's Priory under the management of the Sisterhood of the Transfiguration, and we felt that this manner of giving service in the work of the Church should be urged and encouraged in all parishes both in the home churches and in all places. The call to absolute surrender for service is one that should be made throughout the whole Church and though this would normally be through the life of a religious community it would also apply to other forms and in other fields of service.

It was interesting to find that our ignorance of one another had suggested questions of work in areas which were not unoccupied. But the working agreement between Honolulu and Polynesia in areas where our spheres intertwined was commended and similar working arrangements we felt should be welcomed in all areas.

There is being developed at St. Augustine's College, Canterbury, a central college for the Anglican Communion, and a suggestion was made that the College of Preachers at Washington might well take note of this and that certain sessions there might be devoted to a similar purpose. However the hope was expressed that such work should not develop into a purely academic one, but that the development of men with the capacity for active leadership should be kept prominently in mind.

QUALIFICATIONS

Some time was given to the important subject of the qualifications required of men to work in the various spheres and the scope of their training. While the opinion was expressed that some native workers should be trained in the field to avoid the danger of training such men away from their everyday environment, it was felt that every effort should be made to give a training above the average intelligence of the spheres in which men were to work. The presence of rampant quasi-Christian organizations required special attention, and leadership should be provided to counteract and defeat their deceptions.

The planning of a South Pacific missionary conference was noted, and the opinion expressed that a full conference should include not only the South Pacific, but also other parts of the Pacific where the problems to be discussed were so similar.

The Bishops felt that their meeting had been of quite outstanding value and it was determined that such gatherings should be continued at intervals of five years. It was decided to call a meeting in London immediately before the Lambeth Conference summoned for July, 1948, with the hope that a fuller attendance of Bishops would then be possible. The leaders of the American Church and the Church of England were to be asked to appoint episcopal representatives, and the Bishops in or near the Pacific area should be asked to attend such a meeting.

The conference was followed by the meeting of convocation (known in other parts of the Anglican Communion as synods) when all the clergy of Honolulu were present. This was preceded by the meeting of their youth organization and followed by the annual meeting of the Woman's Auxiliary. The visiting Bishops felt that it was a special privilege to be present at these gatherings where such enthusiasm and keenness had been manifested.

EDUCATIONAL

COLLEGES

Mr. Goold Tenders Resignation

At a recent meeting of the executive committee of the board of trustees of St. Augustine's College, Raleigh, N. C., the Rev. Edgar H. Goold submitted his resignation as president of that institution, to become effective September 1st.

Mr. Goold has been associated with St. Augustine's since 1912, for the last 31 years as head of the institution. Under his leadership, St. Augustine's has become a four year college with an A rating from the Southern Association of Colleges, and an enrolment this year of over 400 students.

In a letter addressed to Bishop Penick of North Carolina, president of the board of trustees, Mr. Goold stated that he felt that the time has come to relinquish his office in favor of a younger man, in order that he may take up work involving less administrative and financial responsibility. Mr. Goold's resignation will be considered by the board of trustees at a special meeting to be held in Raleigh in the near future.

Church Music Conference

to be Held

The University of Redlands, Redlands, Calif., announces a conference on Church music to be held, June 16th through June 26th, at the school of music on the University of Redlands campus, to celebrate the institution of the new Church music department beginning at the university next fall.

The conference faculty will bring to the University of Redlands campus some of the leading Church musicians of the present day, including Dr. David McK. Williams, organist and choirmaster of St. Bartholomew's Church, N. Y., Mr. Everett Titcomb, organist and choirmaster of the Church of St. John the Evangelist, Boston, and Ruth Krehbiel Jacobs of the Marlborough School, Los Angeles.

Canterbury College Accredited

Canterbury College, Danville, Ind., has been granted accreditation for the academic year of 1947-1948 by the state board of education. Dr. E. C. Cumings, president, said that the college still remained an annually accredited institution, and that the early accreditation was a result of the new control by the Church. It is hoped that permanent state accreditation will be achieved soon, and that Canterbury will be accredited by the North Central Association of Colleges and Secondary Schools.

MAY

—the Month of Our Lady

From time immemorial The Church has always set aside May as the month of especial remembrance of The Blessed Virgin Mary—and so, we would bid you, in your readings, in your meditations, in your devotions, and in your personal prayers, to remember the glorious Mother of Jesus, "The Mother of God—Mary most holy"!

We have striven year after year to reach that rather large group within The Church which scoffs at all references or devotions to Our Lady as being something simply "Roman Catholic." We can only reach such eyes and ears as The Living Church normally reaches, in this our effort. YOU can help if you will take YOUR copy of The Living Church and send it to some skeptical soul who hasn't caught a glimpse of

what it meant to Our Lady to obey God's will in bearing His Child. Mighty few women, even Christian ones, would do it, even if God asked them, and you know why.

Episcopalians, if they'd but take the trouble to learn, WOULD learn that devotion to Our Lady means simply loving remembrance and appreciation of her, and not some silly fetish-acting before mere statues and shrines. Statues and shrines were created simply to inspire remembrance, just as were the deeply appreciated photographs of loved ones, both here and departed. A lot of us need simply to learn some new perspectives, but especially to learn. Too many of us stopped learning with our Confirmation, and look at the awful results!

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Talks With Teachers

REV. VICTOR HOAC, D.D., EDITOR



Time to Review

SOME teachers never seem to be interested in rounding out the year's study. They have developed the attitude of the school being a Sunday-by-Sunday matter. As long as they are there, have a lesson, or provide a substitute, they have done their duty. Now, in late Spring, the school year is running out, and they are secretly a little relieved that it will "soon be over." They have stuck to the end, to be sure, and are to be accounted faithful teachers.

But what about the year's work as a whole? You were given the year's topic: Life of Christ, the Commandments, Prayer Book, Virtues, House of God, or whatever. You received your text book and other aids 'way back there in September. Ever since, you have been trudging ahead, a lesson each Sunday. Now, it is about time each teacher began to do some checking up, both on himself and on his pupils. The sincere teacher really wants to know if he has accomplished anything. All schools have some form of final examinations, toward which much of the teaching and drill is pointed.

If there is no final test required by the school, the thorough teacher may desire now, the remaining Sundays, to round out the work by some thoughtful reviewing and drill of his own. Just to ask questions about past lessons, skimming through the book casually, is only to create certain boredom and little result.

How Much Do THEY Know?

You would hate to think (even though nobody else discovered it) that you had wasted your own time and your pupils' for a whole year. You will admit to yourself that they remember terribly little from week to week, and almost nothing from last fall. Just how much they know or don't would surprise you, it really would. In starting to test your pupils' knowledge, first plan the areas you wish to explore. There will be three, and each will call for different ways of testing.

1. *General ideas, attitudes, and motives.* For this, you will think out carefully some questions, mostly in the form of imaginary problems in human conduct, hoping for response from individuals. Thus: "A boy runs noisily through the church. If you were there, what could you do about it?" "Is it possible to love the Germans?" "Why is teasing mean?" "If God made us, and everything

we have, what should we do about it?" These should arise from topics earlier in the course, and be aimed to start going the process of recollection. This will go best as an informal discussion. For older ages a short written examination on such points will require each pupil to make up his mind and express himself in words.

2. *Factual.* The student who says, "I never could remember dates," is typical of the thousands who look upon schooling as the quantitative lodging of facts in human skulls, ready for instant use ever after. This common resistance of some minds to definite learning of facts has to be gotten around—by steady drill and persistence, if necessary; by the contagion of enthusiasm thrown around the theme in general; and much humanizing and vitalizing of the course, if possible.

THE TEACHER'S RESPONSIBILITY

For every year's course there are certain essential facts that can now, in the closing Sundays, be drilled. Here is a call for games and contests to make it fun. The real hazard is the teacher: she must see the importance, and work at it in her lesson preparation. If her lessons have been well prepared through the rest of the year, this will now come easily. If not, she will have to wrestle with the front pages of her text, and spend some extra time on these Spring Saturdays, or else . . . let the whole matter go by default. Therefore, go through your book and list a score or more of facts they should know: names, definitions, terms, locations, numbers, dates, characteristics. Spend some time on this list each Sunday from now on.

3. *Skills.* Can they find places in Prayer Book, Bible, or whatever the theme? Do they say their morning prayers? Make the sign of cross? Pray on entering church? These may be matters of general discussion earlier, but now the teacher wants to know if *every* child has added these, and may well have personal interviews, with an informal checklist to make sure.

These closing Sundays are your great opportunity to make up for a weak year, or to round out brilliantly a good year. Partly, you are testing yourself as you test your children. But you are mostly clinching the nails you drove in other lessons. The total impression of the year, and how its work shall linger in the lives of your pupils, depends a lot on how you manage these closing sessions.

DIOCESAN

FOND DU LAC

Body of "Lost Dauphin" to Be Reburied in Oneida, Wis.

The body of the Rev. Eleazer Williams, who is believed by some to have been the lost Dauphin of France, is being moved from the grave in Hogansport, N. Y., to Holy Apostles' Cemetery, Oneida, Wis. Fr. Williams was buried on August 28, 1858. The excavators found some bones and buttons in the coffin.

The mystery of the lost Dauphin has given rise to numerous rumors. The child, who was separated from his parents, Louis XVI of France and Marie Antoinette, during the Revolution, disappeared completely and no traces of him were ever found. One of the legends is that he was Audubon, the famous painter of wild life. Another is that he was taken out of the prison and adopted by a French family who reared him as their own child, never telling him of his true parentage. Harry C. Durston, secretary of the Onondaga Historical Association, Syracuse, N. Y., said that Fr. Williams himself claimed to be the lost heir to the French throne. Mr.

Durston also said that Fr. Williams is supposed to have fainted when he saw a picture of a guard who had had charge of a prison in Paris where the Dauphin had been held.

In the War of 1812, Williams was a commander of a secret service corps of rangers whose work in northern New York aided the American cause. In 1823, he led the Oneida Indians from Oneida Castle, N. Y., to Green Bay, Wis., and thereafter worked in the state of Wisconsin.

Approval for the moving of the remains was given by Bishop Oldham of Albany and Bishop Sturtevant of Fond du Lac.

VERMONT

Annual Spring Conference Held

The Very Rev. Kenneth Evans, dean of Christ Church Cathedral, was the speaker at the first annual spring conference of the clergy of the diocese of Vermont held at Rock Point School, Burlington, on April 10th and 11th. The priests of the diocese were the guests of Bishop Van Dyck of Virginia.

A conference was held on April 10th

in which plans were made for furthering the work of raising Vermont's share of the Presiding Bishop's Fund for World Relief. Owing to conditions within the diocese Bishop Van Dyck had delayed any concerted effort towards raising this money until after Lent. It is expected that the amount will be raised with little difficulty.

Dean Evans gave his paper at an evening meeting and discussed the relationship of communism and the Church. On Friday morning a corporate communion was held with the Bishop as celebrant. The conference adjourned following breakfast.

COMING EVENTS

May

5. Conventions of the dioceses of Pennsylvania, Philadelphia; Washington, Washington, D.C.
6. Conventions of the dioceses of Easton, Elkton, Md.; New Jersey, Trenton; North Carolina, Rocky Mount; Quincy, Kewanee, Ill.; Georgia; Vermont, St. Johnsbury. Convocation of the district of New Mexico, Gallup.
7. Conventions of the dioceses of Atlanta, Columbus, Ga.; Central New York, Syracuse; Indianapolis, Indianapolis, Ind.
8. Convention of the dioceses of Harrisburg, Harrisburg, Pa.
12. Convention of the diocese of Southern Ohio, Dayton.

The Presiding Bishop's Fund for World Relief Heads the Agenda these Days.

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BOOKS

REV. H. B. VINNEDGE, Editor

Clerical Scrapbook

THE RECTOR'S SCRAP Book. By Earle B. Jewell. Kansas City: Brown-White-Lowell Press, 1947. Pp. 238. \$2.

As the title indicates, this book is a potpourri of reflections, meditations, fragments of advice, words of comfort, reactions to varied situations, thoughts on nature, expressions of love for God and for human souls. Here one may find the germs of sermons, letters written to bereaved friends, excerpts from a diary, seasonal teaching. In short, it contains samples of the thoughts that come crowding competently into the mind of a busy parish priest who is zealous for the well being and adjustment of the souls committed to his charge and is willing to assume civic and social responsibility. As one reads his *Scrap Book*, one may understand why Dr. Jewell is the beloved rector of a large and rapidly growing parish and why thousands of persons beyond the confines of his parish have sought his counsel and guidance.

H. B. V.

Pioneer Missionary In Brazil

MEMOIR OF LUCIEN LEE KINSOLVING. By Arthur B. Kinsolving. Published by the author, Baltimore.

The founding in 1889 of a mission in Brazil was regarded by some as a fantastic and harebrained adventure, no work up to that time having been attempted by the Episcopal Church in South America. The undertaking was promoted by two graduates of the Virginia Seminary, James Morris and Lucien Kinsolving, and was backed by the American Church Missionary Society. The young men were given the blessing of that Society but were told they themselves would have to collect the necessary funds. Nothing daunted, they proceeded to do so, and on September 1, 1889, they sailed for Brazil. Thus began the dramatic story of the birth and nurture of one of our most notable missions, known today as the Missionary District of Southern Brazil. Later the mission was encouraged and strengthened by the arrival of the Rev. and Mrs. William Cabell Brown, the Rev. John G. Meem, and Miss Mary Packard, followed after the lapse of some years by the Rev. W. M. M. Thomas, present Bishop of the District, and by other devoted missionaries.

Some day — it is to be hoped not too far in the future — a complete history of that work will be written, and it will be an impressive story. Meanwhile, this little memoir of the first Bishop of

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BOOKS

Southern Brazil by his brother, the Rev. Arthur B. Kinsolving, will be heartily welcomed within and without our Church. It is a loving tribute of brotherly affection, and at the same time a valuable sidelight on the history of a daring missionary enterprise.

ROBERT E. L. STRIDER.

The Problems of Evil

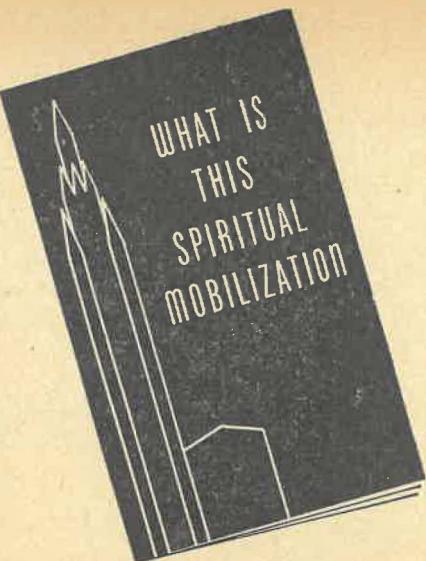
EVIL AND THE CHRISTIAN FAITH. By Nels F. S. Ferré. New York: Harper, 1947. Pp. 165. \$2.50

This book, volume two of Dr. Ferré's projected *summa theologicā*, is written in so turgid and repetitious a style that only a reviewer or someone passionately interested in the subject will wade through it. I cannot say that I believe he has solved the problem he proposes, but then no other theologian has, and the flashes of insight that reward the reader are sufficiently frequent to earn the work a respected place on his bookshelves.

As I understand it, Dr. Ferré's approach to evil is controlled by his belief that the overwhelmingly important concept of Christianity is *agapé*. He views evil as something that exists, perhaps necessarily exists, in history, as part of the process by which God's will for absolute *agapé* is brought to fruition. Evil is, so to speak, an historical rather than an eternal category.

Dr. Ferré rejects with great assurance any idea of an everlasting hell. He grants that many people may spend prolonged periods in hell, but all will be saved eventually; otherwise God would be either finite or not good. The question, of course, is how to reconcile universal salvation with man's free will. The solution offered seems to border on sophistry. Dr. Ferré suggests that God makes things progressively tougher for the sinners in hell, until they decide that it would be wise to repent and join the fellowship of *agapé*. To call this free will is rather like saying that the prisoner who has been given the third degree ten nights in a row "voluntarily" signs the confession. As a corrective to what may be theological wishful thinking, I suggest that anyone who reads this book should also glance at C. S. Lewis' *The Problem of Pain* and *The Great Divorce*. There is at least a chance that God respects our free will so much that He will let us stay in hell if we insist on it.

There are many incidental passages in the book that ring especially true. The remarks on eschatology, with the suggestion that God may be speeding up the time of His final intervention, is thought-provoking. I was also especially struck by his emphasis on the note of joy, which we sometimes lose in excess-



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NOTICES

MEMORIAL

A LITTLE TRIBUTE
TO ONE OF WHOM IT MAY BE SAID:

"Blessed are the pure in heart, for they shall see God"

In the midst of a wicked and worldly age, God is still loved, worshipped and served by those whose lives are lived for His Honour and Glory and are blessed as His faithful children. These are they who radiate "the beauty of holiness, without which none can see God."

One of these, wife, mother, daughter, sister and friend, recently called away by God, was an inspiration to the many who rise up and call her blessed. Bright, joyous and full of life she shed sunshine wherever she went, ever bringing happiness with her. Devoutly religious and an ardent Catholic, but with charity to all, she drew her spiritual strength from the faithful practice of the sacramental life, rejoicing in the Lord and the things of God. Full of good works and generous to the Church and Charities, largely unknown to the world, she gave from the love of God, to the Glory of God.

In the long, long years when she was largely cut off from so much that these in her social position delighted in and when at times she suffered pain or discomfort there never was a word of complaint but rather the perfect acceptance of all as the Will of God. Brave in pain, patient in discomfort, resigned in spirit, she met everyone and everything with the same smiling face, a truly gallant lady who was an inspiration to all.

She was a very beautiful character, singularly pure and lofty in her ideals and standards, yet most human, natural and approachable: loving, lovable and loved. Her passing is an overwhelming sorrow and loss, yet these who love her, for all the sadness in their hearts must yet rejoice with Christian joy that she who so loved, worshipped and served God here on earth has been called by Him to that larger, fuller and more glorious life, where she is at rest and peace and entering upon her well earned reward. There through the triumph of the Risen Lord, "the righteous shall shine forth as the sun in the Kingdom of the Father."

God gave her to those who loved her. God called her to Himself to show His love. God bids the lonely heart to be filled with the love of God; that in Our Lord the separation of the living and the dead may be bridged by the love of God. To God be Honour, Praise and Glory now and forevermore!

"May the souls of the faithful rest in peace
And may light perpetual shine upon them"

"May they rest from their labours where
their works do follow them"



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BOOKS

sive preoccupation with our private sins. "The trouble with much Christian faith," Dr. Ferré writes, "is that it has lost its radiance. It is not centered in God's promises. It takes the troubles of the world more seriously than God's glory, which He longs to give to the world in order thereby to solve its problems. We Christians lack faith. We sing of the Cross; we should, indeed; but the Cross must be seen in the full triumph of the Resurrection."

CHAD WALSH.

Sonnets on Advent

DEUS INCARNATUS EST. By George Bindley Davidson. Published by the author, 512 West Adams Boulevard, Los Angeles. Pp. 71.

This book is the record of an intensely experienced Advent. There are 29 sonnets begun for St. Andrew's Day, November 30th, 1945, at Seabury-Western Theological Seminary, Evanston, and finished in the same year on December 24th at St. John's Rectory in Los Angeles. It is difficult to put fresh emotion into patterned words. It is difficult to write a sonnet. To attempt 29 sonnets in 25 days is to declare the drive of an emotionally sincere purpose. For the ear of this reviewer expression falls far short of the determination and desire.

PORTIA MARTIN.

CHANGES

Appointments Accepted

The Rev. Joseph B. Bernardin is now priest in charge of St. Andrew's, Maryville, Tenn. Address: Box 388, Maryville, Tenn.

The Rev. Alvin S. Bullen, formerly chaplain in the Army, is now priest in charge of St. Simon's-on-the-sound, Fort Walton, Fla., and may be addressed there.

The Rev. Denis A. Delicate, formerly chaplain of the Seamen's Church Inst., San Pedro, Calif., is now Temporary Rector of the Church of the Redeemer, Los Angeles, Calif. Address: 481 S. Indiana Ave., Los Angeles 33, Calif.

The Rev. Ralph E. Fall, formerly rector of Grace Church, Cleveland, Ohio, is now rector of St. Matthew's, Cleveland. Address: St. Matthew's Church, Clark Ave., at 84th St., Cleveland, Ohio.

The Rev. Ellsworth B. Jackson, formerly chaplain of Seville Homes Project, Cleveland, Ohio, is now rector of All Saints Church, Toledo, Ohio. Address: 1012 City Park Ave., Toledo, Ohio.

The Rev. John C. Mott, formerly rector of Emmanuel Church, Chatham, Va., is now rector of the Church of the Holy Innocents, Henderson, N. C., and may be addressed there.

The Rev. John C. R. Peterson, formerly on leave of absence because of illness, is now curate of St. Alban's, Olney, Philadelphia, Pa. Address: 555 Pelham Rd., Germantown, Philadelphia 19, Pa.

The Rev. Thomas L. Ridout, formerly rector of St. Andrew's, Mount Holly, N.J., is now rector of Stras Memorial Church, Tazewell, and Trinity Mission, Richlands, Va. Address: Tazewell, Va.

The Rev. Edward E. Rodgers, formerly rector of St. Athanasius', Los Angeles, Calif., is now rector of Grace Church, Massapequa, L.I., N.Y. Address: Box 263 Massapequa, N.Y.

The Rev. John Kenneth Watkins, rector of St.

CHANGES

John's, East Mauch Chunk, Pa., will become priest in charge of St. John's, and St. Elizabeth's, Ketchikan, Alaska, July 1st. Address: Box 1140, Ketchikan, Alaska.

Resignations

The Rev. Emanuel A. LeMoine, priest in charge of St. Peter's, Naval Base, and Christ Church, Adams Run, S.C., will retire June 1st.

The Rev. Lee Stevens, formerly rector of Christ Church, Eastport, Maine, has resigned. Address: Order of the Holy Cross, West Park, N.Y.

The Rev. J. Bentham Walker, rector of Holy Comforter, Sumter, S.C., will retire July 1st.

Leaves of Absence

The Rev. Warren R. Fenn, rector of All Saints' Church, Anchorage, Alaska, is now on furlough and may be addressed at 72 Walnut St., Naugatuck, Conn.

The Rev. Raymond Alan Gill is now on furlough from the Holy Cross Mission, Kailahun, Sierra Leone, West Africa, and may be addressed at 5440 Akron St., Philadelphia 24, Pa.

Changes of Address

The Rt. Rev. William T. Manning, formerly addressed at Bishop's House, Cathedral Close, New

CLASSIFIED

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CLERGYMAN wishes position as Chaplain-Teacher, or Teacher—Teach Math, History, English, Public Speaking; Assist in Athletics. Reply Box M-3218, The Living Church, Milwaukee 3, Wisconsin.

PRIEST available for summer (July and August) relief—also for permanent opening October. Reply Box D-3212, The Living Church, Milwaukee 3, Wis.

WIDOW, with twenty years high school teaching experience in California, desires position in East. Consider personnel work, housemother, receptionist, teaching, with living quarters. Reply Box M-3215, The Living Church, Milwaukee 3, Wis.

SUMMER SUPPLY for August in large Eastern or Mid-Western City. \$25 a Sunday and room. Former summers New York, Chicago, New Orleans. Reply Box T-3213, The Living Church, Milwaukee 3, Wisconsin.

PRIEST, Married, Prayer Book Churchman, splendid background, good preacher and pastor, desires medium size Parish in East or Middle West. Reply Box W-3214, The Living Church, Milwaukee 3, Wis.

ORGANIST-CHOIRMASTER of long experience wants position in South—Coast preferred.—Testimonials, References, Trial or Substitute. Reply Box S-3219, The Living Church, Milwaukee 3, Wis.

TEACHER A.B. Experience, Church School, English, Social Science. Anglo-Catholic School, Southeast. Reply Box M-3217, The Living Church, Milwaukee 3, Wis.

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

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THE LIVING CHURCH

CHANGES

York 25, N.Y., should now be addressed at 8 Washington Mews, New York 3, N.Y.

Chaplain (Capt.) William P. Barrett, formerly addressed at Hq. Rome Area Allied Command, APO 794, c/o PM, New York, N.Y., should now be addressed at Chaplains' Section, Hq. HTOUSA, APO 512, c/o PM, New York, N.Y.

The Rev. Clyde Brown, formerly addressed at 584 W. Hopocau Ave., Barberville, Ohio, should now be addressed at 611 W. Sake Ave., in that city.

The Rev. H. Campbell Dixon, formerly addressed at 201 S. Ashland Blvd., should now be addressed at Rt. 1, Grand Ridge, Ill.

The Rev. William S. Lea, formerly addressed at 413 W. Cumberland Ave., Knoxville, Tenn., should now be addressed at Box 153 in that city.

The Rev. John W. Talbott, formerly addressed at St. Paul's Mission, Dallas, Texas, should now be addressed at 627 W. 10th St., Dallas 8, Texas.

Ordinations

Priests

Long Island: The Rev. Frederick Bromley Jansen was ordained to the priesthood on March 25th by Bishop DeWolfe of Long Island in St. Andrew's Church, Brooklyn, N.Y. He was presented by the Rev. Harold G. F. Courtney and the Rev. A. J. Langtry Williams preached the sermon. Fr. Jansen is assistant at Grace Church, Riverhead, and priest in charge of the Church of the Redeemer, Mattituck, L.I., N.Y. Address: 578 Roanoke Ave., Riverhead, L.I. N.Y.

Los Angeles: The Rev. John Gill was ordained to the priesthood by Bishop Stevens of Los Angeles on March 8th in All Saints' Church, San Diego, Calif. He was presented by the Rev. Frederick

Stevens, and Bishop Gooden, Suffragan of Los Angeles, preached the sermon. Fr. Gill is a master at Harvard School, North Hollywood. Address: 3700 Coldwater Canyon Road, North Hollywood, Calif.

North Carolina: The Rev. John William Drake, Jr., was ordained to the priesthood by Bishop Penick of North Carolina in St. Paul's Church, Winston-Salem, N.C., on April 9th. He was presented by the Rev. James R. Fortune and the Rev. Robert E. Cox preached the sermon. Fr. Drake is assistant at St. Paul's Church, Winston-Salem, N.C., and may be addressed there.

Rochester: The Rev. Stanley Nelson was ordained to the priesthood by Bishop Reinheimer of Rochester on April 16th in Christ Church, Rochester, N.Y. He was presented by the Rev. Donald H. Gratiot and the Rev. Arthur R. Cowdery preached the sermon. Fr. Nelson is locum tenens at Zion Church, Palmyra, N.Y., and may be addressed there.

Deacons

Easton: John Freeman Ricketson was ordained to the diaconate by Bishop McClelland of Easton on April 8th in St. Mark's Church, Aikin, Md. He was presented by the Rev. Dr. J. Warren Albinson and the Rev. J. Randolph Field preached the sermon. Mr. Ricketson will assist Dr. Albinson on the staff of the Cecil County Cooperative Parish. Address: Port Deposit, Md.

Newark: Jules Lawrence Moreau was ordained to the diaconate by Bishop Washburn of Newark on April 8th in All Saints' Church, Millington, N.J. He was presented by the Rev. George E. Rath and Bishop Washburn preached the sermon. Mr. Moreau will become deacon in charge of St. Paul's Church, Morris Plains, N.J. Address: 175 Ninth Ave., New York 11, N.Y.

Depositions

The Rev. Henning Oscar Danielson, presbyter, was deposed from the Sacred Ministry on April 15th by Bishop Pardue of Pittsburgh in the presence of the Ven. William S. Thomas, Jr., and the Rev. Cameron H. McCutcheon. The action was taken under the provisions of Canon 60, Sec. 1, with the advice and consent of the standing committee of the diocese of Pittsburgh, at his own request, he having declared in writing his formal renunciation of the Sacred Ministry and his desire to be removed therefrom.

MARRIAGES

The Rev. Robert P. Holdt and Miss Mary Ellis Bunton were married on April 7th in St. Mark's Mission, Nenana, Alaska. Bishop Bentley of Alaska performed the ceremony. Fr. Holdt is being transferred to Christ Church Mission, Anvik, Alaska, and may be addressed there.

Corrections

The address of George Bindley Davidson is Seabury-Western Seminary and not Northwestern University as listed [L.C., April 18th].

L.C. Annual Corrections

The name of the Rev. Edgar G. Burnz was incorrectly listed as Burns.

The name of the Rev. William F. Chamberlain was incorrectly listed in the diocesan section as the Rev. William L. Chamberlain.

The address of the Rev. John F. W. Feild was incorrectly listed as 1923 Bayview Blvd., Lenox, Norfolk 3, Va. Fr. Feild's correct address is 1923 Bayview Blvd., Norfolk 3, Va.

CHURCH SERVICES

BUFFALO, N.Y.

ST. PAUL'S CATHEDRAL Sheldon 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 Main at Highgate
Rev. Gordon L. Graser
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 R. Priest, r 3612 Reading Rd., Avondale Sun Mass: 8, & 10:45 (High)

DETROIT, MICH.

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

HOLLYWOOD, CALIF.

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

MADISON, WIS.

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

NEW ORLEANS, LA.

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

NEW YORK CITY

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

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

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. Reelif 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.
Sun 8, 9:30, & 11; Thurs 10:30 HC; HD 9:15 HC

SPRINGFIELD, ILL.

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

WASHINGTON, D.C.

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

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

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