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



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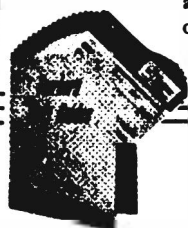
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The Crucial Question

TO THE EDITOR: China seems to be the focal point of a great deal of U. S. attention this year, but perhaps the less attention paid to the Episcopal missionary program there, the less embarrassment to the Church at large. For at the same moment that national opinion considers China's relationship to the United States of very great importance, the National Council has been forced to make serious reductions in the financial grants to the Chinese missionary program. Naturally this decision has been very difficult for the National Council, but the contributions from the Church at large are so much less than the 1948 budget that the National Council had no alternative.

Perhaps by this time Americans have some idea of the present economic morass in China. There is an uncontrolled inflation, which means that the government continues to print large volumes of money, and every two or three days prices rise in accordance with this lessened value of the money. The usual thing is for commodity prices to increase somewhere near 100% each month, but sometimes the rise is larger. Were it not for the fact that the exchange rate (U.S. to Chinese dollars) partly reflects this rise, it would be impossible for foreigners to live in China. But in spite of this, because it was generally felt that the missionary salary of \$75 per month was not sufficient for decent living in an inflated China, the mission headquarters added monthly bonuses of from \$20 to \$50 per month, depending roughly on the rise in commodity prices.

But that has been changed in 1948. By order of the National Council no cost of living bonuses are to be paid in China in 1948. This means that for the month of January, 1948, most missionaries had the equivalent of between a 22% and 40% salary reduction, while commodity prices increased more than 150%. It does not take much arithmetic to show that the missionaries are being caught in a rather grim squeeze.

I do not mean to imply that I know any cases of actual hardship. But I do think it is quite probable that some of the older missionaries will be forced to use some of their savings to make ends meet. And I myself have freely used cash gifts, quite often from friends in other Churches. I think none of us would complain of very simple living conditions. The extreme poverty which faces you all the time makes it very hard for you to gratify a whim with money which might literally save a life. And one of the things I respect most in the year and a half I have been in China is the sacrificial way in which most missionaries have dug into their own salaries to do the many charitable things that demanded attention, but for which no funds were available. My own station is in Anking, Anhwei. The church there has a 120-bed hospital, a 250-boy high school, and a poor congregation of about 250 people. There was an immediate need for a free soup kitchen for at least 100 people six months ago, and no mission funds were available for it. Still, it was needed, so the

missionaries supported it out of their own salary, plus some UNRRA foods that were secured, and that program is still in operation. I know of no missionary that does not give a tithe of his income, and many give more than that. To my way of thinking, the most serious immediate repercussion from this salary reduction is going to be the crippling or elimination of such "extras" as these, which forever appear on the mission field.

Further, and more tragically, it isn't that the need in China is no longer as serious. The need today is much more serious, and that extra money is much more needed now. It is that the money is not forthcoming from the Church in America—there is neither sufficient interest nor concern to buckle down to a program of more sacrificial giving. In these days of great ecumenical interest and discussion this is particularly embarrassing to me.

I have heard a great many schemes of federation and confederation proposed. And I have heard equally vehement rejoinders of the unique witness of a Catholic-Protestant "bridge" Church. And I am very sympathetic to and interested in this discussion. To me it is both relevant and important.

But I do not quite know what to make of a Church which in talk and on paper is thoroughly convinced of its own unique importance, but in its actions does not sufficiently care for its own witness to support its missionary program.

I, too, feel the Presbyterians are seriously crippled for having casually discarded the classical doctrine of the Church. But they are sufficiently concerned with a Christian witness to increase their already larger missionary salaries 20% to meet the increased cost of living. Perhaps the Lutherans do not know the fulness of Christ, but they know enough to realize that a Lutheran university is an essential to their Chinese missionary program, and they have put aside \$1,000,000 to build the same as soon as construction is feasible. And probably most of us would consider the Seventh Day Adventist Church a sectarianism too crude to merit serious attention. But be-

The Living Church

Established 1878

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

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LETTERS

cause every member in that Church supports that Church with a tithe, their mission work in China is considerable and strong.

To my mind, one of the crucial aspects of the whole ecumenical movement is not who can talk loudest, or longest, or argue most skillfully in the defense of his Church, but who loves, and prays, and gives the most for the support of that same Church.

Episcopalians have a very concrete opportunity in China now to show their love for their Church in more than verbal assurances or skilled apologetic. We missionaries are not asking for a missionary expansion program, we are merely asking them to support faithfully the witness here that has already begun.

Do you love your Church enough to support it?—this is the crucial question.

PAUL B. DENLINGER.

College of Chinese Studies,
Peiping 20, China.

Back Copies Wanted

TO THE EDITOR: I have been trying to complete the seminary library's file of **THE LIVING CHURCH** for some time, but with no success. The following issues are missing, and have held up binding for some time: Vol. 96 (1937), Nos. 3 and 4, January 16th and 23d; Vol. 98 (1938), No. 13, March 20th; Vol. 99 (1938), No. 15, October 12th; Vol. 102 (1940), Nos. 5 and 42, January 31st and December 25th; Vol. 103 (1941), Nos. 10 and 43, March 19th and December 17th.

I wonder if you have on hand or could assist me in locating these issues. I will greatly appreciate any help you may be able to give in this matter.

NIELS H. SONNE,
Assistant Librarian.

General Theological Seminary,
Chelsea Square
New York 11, N. Y.

Editor's Comment:

Can any reader supply these missing numbers to complete the General Theological Seminary file?

Ask for Names

TO THE EDITOR: In an attempt to make contact with girls who attended St. Mary's Episcopal School, formerly at Knoxville, Ill., we are turning to you for help.

It is our desire to locate these people in an attempt to bring our roll up to date in so far as names and addresses are concerned, so that we might extend to them an invitation to attend our annual luncheon.

As it has been a number of years since the club was active, the addresses we have are no longer of much value, and we were wondering if rectors of the various churches would announce our reorganization and ask their parishioners who attended St. Mary's to write to me.

Any help you can give us will be greatly appreciated.

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The
Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *When and why was the chalice with-
 drawn from the laity?*

The decree requiring all persons, clerical or lay, except the celebrating priest to receive Communion in the species of Bread only was put forth by the Council of Constance in 1415. The practice had been growing for centuries through most of western Europe. In England it dates from the Council of Westminster (1175) and of Lambeth (1281).

The motive behind the development was reverence. The barbarous behavior of peoples after the break-up of the Roman civilization led to so much scandalous conduct in connection with Communion from the chalice, that the Church felt the need of some protective change. Reception through a tube and by intinction were also tried, but the laity, who had been familiar from the 2d century with Communion in one kind for the sick, were probably a major force in the final development.

• *I would like to know whether it is possible for the laity to possess a copy of the canons of the Church?*

It is indeed. You may obtain a copy of the *Constitution and Canons of the General Convention* at a small price, just sufficient to pay the cost of publication, from the Secretary of the House of Deputies, 281 Fourth Ave., New York 10, N. Y., or from Morehouse-Gorham Co., 14 E. 41st St., New York 17. Copies of the constitution and canons of any diocese or missionary district can be obtained by writing to the secretary of the jurisdiction in question.

• *In some manuals, propers are appointed for the vigils of many of the Holy Days. Why is this?*

Vigils were originally all-night services of preparation for the festival on the following day. Their number was greatly reduced, and they were moved from night back into the day on account of abuses which arose in connection with them; at the same time they became fast days. At the Reformation, all the medieval vigils were retained, and in the Prayer Book of 1662 some were added, but the propers of the services on those days were dropped. The American Church is the only Anglican body which

has no such fasts. The propers in devotional manuals and special missals and office books are for purely voluntary use by individuals or communities.

• *Regarding marriage with a deceased wife's sister:*

Several correspondents have written me to call attention to the recent changes in the canon law of the Churches of England and Canada. In England the Convocations of Canterbury and York enacted (1946) a new canon to take the place of Canon 99. In this new table of Kindred and Affinity, marriage is permitted with a brother's widow, or an aunt or niece by marriage. In Canada the General Synod enacted the same tables later in the same year. For some reason I have not seen the reports of this, though they were undoubtedly carried in the American Church papers. My thanks to the reverend gentlemen who have sent in the information.

• *Where are the souls of the dead? Are they in Paradise as I have always believed, or are they still with the body sleeping until the Last Judgment?*

If you are using "Paradise" to signify "the Intermediate State," without connoting by it the entire absence of corrective discipline, I should say your position is correct. The idea of suspended animation held by Seventh Day Adventists and others is contrary to the general tradition of the Catholic Church.

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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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FIRST SUNDAY AFTER EASTER

GENERAL

COLLEGES

Cyclone Strikes Canterbury; President's Home Demolished

The home of Dr. Edgar C. Cumings, president of Canterbury College, Danville, Ind., was completely demolished by a cyclone which struck Danville at 5:30 P.M. on Friday, March 26th.

The storm came in from the southwest, and the western part of the town is practically wrecked. The telephone building had the front torn off, but no one was injured. The administration building of the college was damaged, but otherwise the college buildings escaped injury.

Just before the storm struck, residents said that there was a roar "like a freight train running into the house." Dr. Cumings was ill in bed. Hearing the roar, and without time to get to the basement, he, Mrs. Cumings, and their two boys all dived under the bed. The complete top of their house was taken off, the walls caved in, and all the glass was broken. The entire family, however, escaped injury.

The Rev. Leonard C. Wolcott, who teaches in the history department at Can-

terbury, was returning from Bedford (Ind.), where he had conducted a Good Friday service. As he entered the town the storm struck. Flying roofs, fallen trees and wires made him abandon his car, and he walked, ran, and crawled the half mile to his home. Its roof was practically gone, all the windows were out, but his family was uninjured. Fr. and Mrs. Wolcott turned their home into a receiving station for the injured, and kept several with them overnight. Several neighboring houses had been demolished, and automobiles, then a mass of twisted wreckage, had been deposited by the storm on the Wolcott's front lawn.

Several pre-theological students at the college had gone to the small settlement of Hadley (Ind.), about six miles southwest of Danville, where they have been ministering to a Quaker congregation. When the storm struck, killing one of their parishioners, they ministered to the group by pastoral calls in the midst of the terror.

In a letter to THE LIVING CHURCH, the Rev. James Savoy, chaplain at the college, says:

"Adversely, the tornado disaster affects the college very definitely. We had only

one small girls' dormitory. So many homes were destroyed that our students now will find it almost impossible to get housed for the remainder of the term, and we shall find ourselves with the pressing, absolute urgent need of a dormitory. In view of the fact that Dr. Cumings has already appealed for funds, the present disaster makes the need doubly urgent."

To date, about 19 or 20 people have been reported killed, and fully 100 injured, many critically. Danville, however, escaped with only one death. The Red Cross came in promptly, and was aided by the local welfare organization. Fr. Savoy goes on to say:

"It is difficult to describe the chaotic conditions when power was off for many hours, and heavy downpours of rain, with many, many fallen trees, created such bad traffic conditions as to render speedy relief impossible. After hours of black confusion, temporary hospital facilities were set up in our Hendricks County Courthouse, and a temporary telephone exchange was established in place of the destroyed three-story building. The doctors of the community had been kept busy all night at nearby Coatesville and Hadley, where more destruction resulted than at Danville."

Editor's Comment:

Readers who wish to contribute toward a new dormitory and other needs at Canterbury College, may send their checks to Dr. Cumings or to THE LIVING CHURCH RELIEF FUND, 744 N. Fourth St., Milwaukee 3, Wis.

RELIEF

Long Island to London

By the Rev. GREGORY MABRY

The diocese of Long Island has cast its bread upon the waters, and in abundance. On his visit to England last summer, Bishop DeWolfe of Long Island was profoundly impressed by the fortitude of the English people—and by their need for food and clothing. So he asked the Bishop of London (Dr. Wand) for the names of the hundred neediest parishes in his diocese.

On his return home early in October he immediately formulated plans for sending them aid, by organizing a committee of laymen, headed by Jackson A. Dykman, with Russell R. Brown as secretary, Dr. Raymond F. Barnes as treas-



DEMOLISHED HOME OF DR. EDGAR C. CUMINGS.

urer, the Rev. John W. Torok as executive secretary, and the Ven. A. Edward Saunders acting for the Bishop.

On March 1st the committee opened a diocese-wide drive for clothing and canned packaged goods. Major radio networks and some local stations gave generous publicity to the drive on several of their programs, and the people were enthusiastic in their efforts. The Bishop arrived home from the Southwest in time personally to direct the final week of the campaign, which culminated on Palm Sunday.

At this time the exact tonnage of the collection cannot be estimated, but preliminary reports from the parishes are so impressive as to justify the committee headquarters in describing the results as "wonderful." In addition \$10,000 was subscribed, and will be used to purchase sugar and fats.

A pickup truck service will go through the diocese on April 5th and bring the donations to a central depot, where the goods will be prepared for shipping. News reels were made of the several phases of the drive and will be shown throughout England by Universal News, strips being presented to both the Bishops of Long Island and London for screening in their dioceses.

EPISCOPATE

Bishop DeWolfe Returns

After ten weeks absence in the Southwest, recuperating from an eye infection which began early last October, Bishop DeWolfe of Long Island returned to his diocese early in Passion Week to take up his active duties. He is quite restored to health, other than some impairment to his left eye, which, it is expected, will clear up within a few weeks.

On March 18th he officiated in the cathedral in Garden City, ordaining to the priesthood the Rev. Frank Southard Smith, Cambria Heights, L. I., and the Rev. Greydon Parker Copeland, of Hicksville, L. I., and Mr. John Richard Elder to the diaconate.

RADIO

Non-Roman Commission Formed

Aimed at helping non-Roman Churches to develop and administer a "unified religious radio ministry," a Protestant Radio Commission was formed in New York City at a meeting of 40 Church executives.

The commission, representing 15 communions and eight interdenominational agencies, will have as its chairman Charles P. Taft, president of the Federal Council.

The new group plans for the gradual merging of all non-Roman radio activ-



INSPECTING SHIPMENT: *Bishop DeWolfe, Fr. MacLean, Mr. Brown, and Fr. Stretch inspect the goods to be sent to London from the diocese of Long Island.*

ities, but, while the Episcopal Church shared in the formation of the commission, it was with the understanding that the proposed national network program, planned to start next fall, will be under Episcopal Church direction exclusively.

Church bodies participating in the formation of the commission include the Methodist, Northern Baptist, United Lutheran, Presbyterian, Episcopal, and Congregational-Christian. Interdenominational agencies participating were the the Federal Council, International Council of Religious Education, Foreign Missions Conference, Home Missions Council, United Council of Church Women, Missionary Education Movement, United Stewardship Council, and the National Protestant Council of Higher Education.

CONFERENCES

Priests' Institutes Announced

The Rev. Albert J. duBois, chairman of the Priests' Institutes of the American Church Union, has announced that the meetings for 1948 will be held at the DeKoven Foundation, Racine, Wis., May 31st to June 4th, and at Kent School, Kent, Conn., June 21st to June 25th.

The study of problems connected with the Lambeth Conference and Christian unity will be important parts of the program at both institutes. The Very Rev. William H. Nes, dean of Nashotah House, Nashotah, Wis., will lead the course at Racine, and the Rev. Dr. Louis A. Haselmayer, Jr., will lead at Kent.

The Rev. Charles E. B. Neate, chaplain of St. George's English Church, Paris, France, will give a course at both institutes on "The Priestly Life." The Rev. Dr. Royden Keith Yerkes will also be on the staff at Racine, and the Hon. Lorin Kay will speak on "A Layman Looks at the Clergy." Bishop Ivins of Milwaukee will preside at the opening session at Racine.

INTERCHURCH

Philippine Consecration Set

The consecration of the three Bishops of the Philippine Independent Church, Msgr. Isabelo de los Reyes, Jr., Msgr. Manuel N. Aguilar, and Msgr. Gerardo M. Bayaca, will take place at the Pro-Cathedral Church of St. Luke, Manila, P. I., at 9:30 AM, Wednesday, April 7th.

Bishop Binsted of the Philippines will be the consecrator, assisted by Bishops Kennedy of Honolulu and Wilner, Suffragan of the Philippines, as co-consecrators. The co-consecrators will also be the Presenting Bishops. Bishop Wilner will preach.

CANADA

Plan Memorial to Late Primate

A campaign is planned by the Church of England in Canada to raise \$50,000 for a memorial to the late Primate, the Most Rev. Derwyn T. Owen.

The memorial will be a dual one — a lectureship on the theme, "The Church

in Relation to Present Day Problems," and two scholarships to be awarded each year to students in any Canadian Anglican theological seminary.

A committee of 40 Churchmen is working on the plan. [RNS]

WORLD COUNCIL

Denounces Attempts to Portray Council as "Super-Church"

Attempts to portray the World Council of Churches as aiming at "a centralized super-Church" in which the Churches would "lose their spiritual identity and autonomy" were denounced in a statement by Dr. W. A. Visser 't Hooft, general secretary.

Issued at the close of the third annual conference of National Reconstruction Committees sponsored by the council's Reconstruction Department at St. Cergue, the statement asserted that "unfor-

tunately some groups in different countries make it their business to spread systematically erroneous and false statements about the council."

Because the council represents "a new and unprecedented relationship" between the Churches, which is easily misunderstood, it is important to make it clear what this relationship means and does not mean, Dr. Visser 't Hooft declared.

He emphasized that the council's constitution "states explicitly that it is to serve the Churches and not to control them," and "forbids the council's organs definitely to act for the Churches unless it receives a specific mandate from them."

"To spread the idea that the council is really an attempt to establish a centralized super-Church," he declared, "is, therefore, to present a caricature of the plan actually before us. The council is, of course, concerned with unity. But it leaves it wholly to the Churches whether and in what manner they want to take

steps toward unity with each other. And the Provisional Committee has made it quite clear that it does not believe in a centralized type of Church unity in which the Churches would lose their spiritual identity and their autonomy."

"It ought not to be necessary to say these rather obvious things," Dr. Visser 't Hooft added. "For anyone who knows the present ecumenical situation — very particularly the situation with regard to reconstruction — must realize that the attempt to force upon the Churches some sort of external control is bound to fail miserably — not only now but also in the future."

The whole purpose of the World Council, Dr. Visser 't Hooft said, is to provide for the Churches "a fellowship in which they remain wholly free in relation to each other, but in which they learn together how to render more perfect obedience to their common Lord."

[RNS]

THE HOLY EUCHARIST*

THE HOLY EUCHARIST is the greatest of all the sacraments. In it we offer and receive Christ truly present under the elements of bread and wine.

It is a sacrificial offering. Christ's sacrifice upon the Cross can never be repeated, but it is re-presented on the altar every time a priest takes, breaks, and blesses bread and wine, obeying the command of Christ, "Do this in remembrance of Me" (St. Matthew 26: 26-28). The only act expressing the true worth of God is the perfect worship of Christ in His sacrificial self-offering. In the Holy Eucharist we are joined to that sacrifice offered to the Father, on our behalf.

In Holy Communion we receive the living Christ in the power and splendor of His risen life, but still marked with the wounds of His Passion—the Lamb slain to take away the sins of the world. When any one asks how this can be, the answer is: "With God all things are possible."

"Christ was the Word that spake it.

He took the bread and brake it.

And what His work did make it,

That I believe, and take it."

NOTES ON THE PICTURE: This sacrament, the greatest source of comfort and strength of them all, is depicted at a point in the Prayer of Consecration where the priest elevates the chalice in reverence and adoration. The upper scene is a procession of the Blessed Sacrament on Corpus Christi Day, a custom much more in vogue in England than in America. Below, we see on one side the communion of the faithful living, and on the other, the communion of a faithful departing soul, strengthened by the sacrament for the fearsome journey from the life here through the gates of death to Paradise. The Eucharistic scene is wreathed fittingly by a vine and fruitage of grapes, whence comes the wine for His Precious Blood.



*This is the third of a series of seven illustrated articles on the sacraments, adapted from a set of seven cards published by Ammidon and Company and reproduced in *THE LIVING CHURCH* by permission of the publisher.

FRANCE

Berdyaev, Orthodox Religious Philosopher, Dies in Paris

Nicholas Alexandrovitch Berdyaev, regarded as one of the greatest religious philosophers of the century, has died in Paris at the age of 74, according to word received in New York City.

Once described by the late Dr. William Temple, Archbishop of Canterbury, as "one of the most important religious authors of the time," Berdyaev had been since 1923 editor in chief of the YMCA Russian press in Paris, as well as editor of *Putj* (The Way), a publication devoted to articles on Russian religious philosophy.

Although a devout member of the Russian Orthodox Church and strongly reflecting the Oriental viewpoint in his writings, Berdyaev enjoyed a considerable reputation among both non-Roman and Roman Catholic theologians.

In his ideological warfare against Marxist atheism, one of Berdyaev's most famous works was *The Fate of Man in the Modern World*, published in London in 1935, in which he stressed the theme of "man's freedom and man's calling to creativeness."

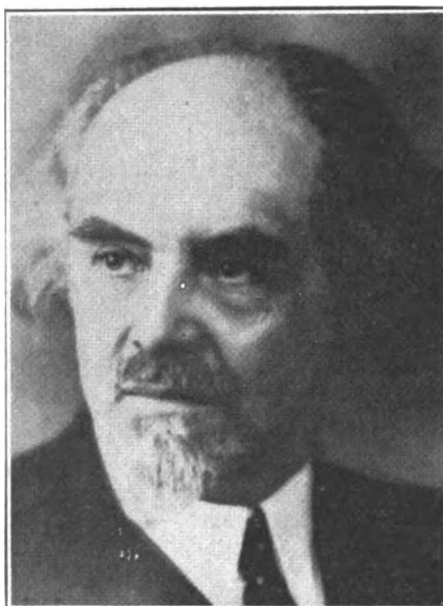
Berdyaev constantly reiterated that the destiny of man at the present time is to recognize that his calling under God is not just for individual salvation, but to work with God for a continuation of creation. Creation is still in the hands of God, he affirmed, but God requires the participation of man for the realization of human and cosmic destiny.

Berdyaev remained consistently loyal to the Patriarchal Church in Russia, but in his youth he held Marxist views and made such outspoken demands for reform in the Church that he lost favor with the Czarist regime.

Born in Kiev in 1874, Berdyaev at the age of 25 was exiled from his native city to the north of Russia for criticizing the Holy Synod of the Russian Church as "a political body at the mercy of the civil power." He was again threatened with banishment in the early part of 1917 for voicing similar criticisms.

After the Revolution, Berdyaev was appointed to the chair of philosophy in Moscow University, but his demands for academic and religious freedom caused him to be imprisoned twice and later, in 1922, to be exiled by the Communists from the country as "an upholder of religion."

Going to Berlin, Berdyaev became editor in chief of the YMCA Russian Press which at that time had its headquarters in the German capital. The organization was moved to Paris in the following year and Berdyaev went with



BERDYAEV: *Defended Christian freedom against both Czars and Bolsheviks.*

it. While in Berlin he had established the Academy of Religious Philosophy, and on reaching Paris he again organized the group which was to remain in existence until the outbreak of the war.

During the war, Berdyaev, despite failing health and lack of adequate food, continued to write books and give lectures. Many of his books have been translated into French and many into English, German, and other languages. Both before and during the war, his office was visited by scores of American and European Churchmen. After the war he made lecture tours in Switzerland and England, and last year was awarded an honorary doctorate of theology by Oxford University.

In addition to his wide following among the Orthodox in Paris, Berdyaev was on cordial terms with both non-Roman and Roman Catholic philosophers living in Paris. He was an intimate friend of Dr. Jacques Maritain, who is now French Ambassador to the Vatican. He was especially close to the Anglo-Catholic sociological group of Maurice Reckit and Canon Widdrington.

Berdyaev was a supporter of the ecumenical movement, and was frequently visited by leaders of the World Council of Churches. He was one of the first lecturers at the Ecumenical Institute opened a few years ago by the World Council at Bossey, Switzerland.

Berdyaev's early writings were published in Russia, but his later works have appeared in London, Paris, and New York. Among the articles he had written, THE LIVING CHURCH has published "Can Man Survive" (January 26 and February 2, 1935), "War and the Chris-

tian Conscience" (May 16, 1936), "Soviet Russia in World War II" (March 17, 1940), and "The Crisis of European Consciousness" (February 15, 1948).

M. Berdyaev's latest book, his *Autobiography*, has not yet been published. It is scheduled for release shortly by the YMCA Russian Press.

JAPAN

Bishop Neill's Visit Causes Much Interest

By Lt. Col. PAUL RUSCH

Few Anglican leaders have received more attention from the Japanese press and people, as well as the Church in Japan, than did the Rt. Rev. Stephen Charles Neill, representative of the Archbishop of Canterbury to the organizing group of the World Council.

The Bishop's official visit ended on March 7th, after preaching to one of the largest crowds of Allied Occupation Churchmen seen in St. Luke's Chapel, Tokyo. Among those present at the service were Mrs. Douglas MacArthur, the commanding officer of the British forces, British and American diplomats, and officers from general headquarters.

In a two weeks' visit, Bishop Neill's engagements included conferences with General MacArthur, a two-day session with the House of Bishops of the Nippon Seikokwai [Holy Catholic Church in Japan], joint meetings with Japanese Episcopal and United Church of Christ leaders, an audience with Emperor Hirohito of Japan, an address before the Episcopal Church Club of Tokyo, and numerous preaching engagements.

On March 4th, under the auspices of the public information officer of general headquarters, Bishop Neill held one of the most well attended press conferences ever accorded to a visiting Churchman. Every major Japanese newspaper was represented, and practically the entire foreign correspondents' corps, accredited to SCAP.

At the March 2d meeting of the Episcopal Church Club of Tokyo, more than 200 Churchmen, representing American, English, Canadian, Australian, and New Zealand forces, heard the Bishop speak on the subject of "War and the Anglican Communion."

Clarifying his objectives for visiting Japan, Bishop Neill said that he had gone to Asia on invitation from Dr. Dekka of Manila, in order to report the present Church conditions in Asia to the forthcoming meeting of the World Council of Churches, to be held in Amsterdam, the Netherlands, in August. In connection with this point, the Bishop said that he would recommend that rep-

representatives from Japanese Churches be permitted to attend the World Council meeting to present their needs.

In an interview with Bishop Neill, on the subject of his interview with the Emperor, Cpl. Alvin Popiel, a staff writer for the *Pacific Stars and Stripes*, wrote:

"Bishop Neill believed that the simple and beautiful way in which he was received expressed the nationwide feeling of the Japanese of a warm desire to have friendly relations with all people. Also, he said, the Emperor expressed a definite interest in Christianity and what it could do for the recovery of Japan."

Fr. Nuki, SSJE, Professed

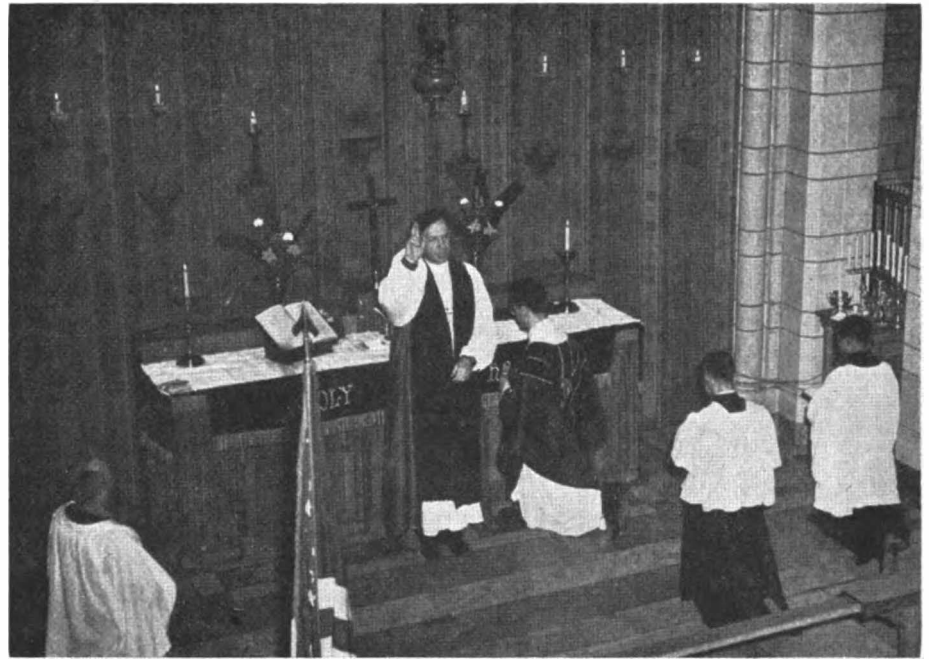
March 8, 1948, marked another milestone in the history of the Nippon Seikokwai [Holy Catholic Church in Japan]. On that day, the Rev. Mark Masashi Nuki, priest, became the first Japanese to be actually professed as a Religious in the Anglican communion in Japan. He made his solemn profession in the Society of St. John the Evangelist at St. Michael's Monastery, Oyama.

The other three well known Japanese Fathers of the Order (Kimura, Sakurai, and Takeda) all made their solemn professions in America in 1928, 1931, and 1934. Although this occasion marks the first profession in Japan, it is not the first in the Far East. Fr. McDonald of the American Congregation was professed in Korea in 1924.

Fr. Nuki's profession was attended by the Bishops of Tokyo and North Kwanton, a number of neighboring clergy and several lay folk, including Mr. Lloyd R. Davis, secretary of the Episcopal Liaison Mission, and Mr. Ivan C. Smith, president of the Yokohama Episcopal Church Club.

Fr. Nuki's vows were received by the Provincial Superior, Fr. Kimura, who acted as representative of Fr. Granville Mercer Williams, SSJE, superior of the American Congregation. Fr. Nuki is the son of a deceased priest of the diocese of Kyushu. He went to the Society to try his vocation as a layman in 1934 and has persevered through the difficult years, including two leaves of absence necessitated by Japanese Army service.

His profession was postponed by the outbreak of war in 1941 and the consequent severance of communications. Since the end of hostilities it has been hoped that Fr. Nuki might be sent to the Mother House in Cambridge, Mass., for the completion of his training and profession. After two years, however, the prospect of securing permission for Japanese to travel abroad is still so uncertain that a longer wait seemed undesirable. It is hoped that Fr. Nuki may be able to go to the United States for further study at the Mother House as soon as such travel is authorized.



EPISCOPAL VISITATION: Bishop Neill gives the blessing at Mass during his recent visit to Japan.

PHILIPPINES

List War Claims

The War Damage Claims of the Philippine Mission, including property held in the name of the Domestic and Foreign Missionary Society and of the Bishop of the Philippines as Corporation Sole, have just been compiled. There are 403 pages of text and sketches, and the total claimed is P1,724,899.46. This total is made up as follows:

Buildings	P1,269,577.20
Land	53,644.00
Equipment . . .	397,998.26
Motor vehicles.	3,700.00

Total P1,724,899.46

The largest claims are for Manila, P740,869.70, and Sagada, P317,474.81.

Bishop Neill Visits

The Rt. Rev. Stephen Charles Neill, formerly Bishop of Tinnevely, and now foreign relations representative of the Archbishop of Canterbury, was a recent visitor in Manila, while attending a conference of delegates from East Asia of the World Council of Churches. Air transportation delays brought him to Manila six days later than originally scheduled, and he was unable to keep an appointment to preach in the Pro-Cathedral Church of St. Luke on Sexagesima Sunday.

In spite of a crowded program, Bishop Neill was able to meet the members of the Manila mission staff at the home of Bishop and Mrs. Binsted on Sunday evening, February 8th, and to attend a

luncheon given in his honor by Msgr. Isabelo de los Reyes, Jr., Supreme Bishop of the Philippine Independent Church. He also addressed the students of St. Andrew's Theological Seminary on Monday at vespers.

LIBERIA

Educational Notes

Late reports from Liberia tell that good progress is being made with the erection of the War Surplus hospital unit, and the domestic science unit. Also that construction of Cuttington College, which is to be 150 miles back in the interior, will begin in the near future.

The school year began the middle of February, with larger enrolment in the boarding departments of both the House of Bethany and St. John's Academy. These schools have a total of 60 in the high school, 70 in the elementary school. At Emery Hall, Bromley, there are 106 pupils, boarders and day students.

The Rev. Frs. Seth C. Edwards and Paul M. Washington arrived safely and are living at Bromley, where they will be training the two candidates for the ministry who have just come down from the Holy Cross Mission at Bolahun, where they had started their training. These two men, C. Kai Kandakai and William Vaani Gray, taught in the interior schools in Cape Mount Country before entering their theological studies. They are graduates of St. John's School.

The new hospital unit is being attached to the old building of St. Timothy's Hospital so that there will be double the former space.

A Statement of Faith and Order

Prepared for Submission to the Lambeth Conference

By the Joint Commission on Approaches to Unity

I. Introduction

THE General Convention of the Protestant Episcopal Church in the USA, meeting in Philadelphia in October, 1946, adopted the following resolution:

"Resolved: that the Joint Commission on Approaches to Unity be continued and that it be directed to continue negotiations with the Presbyterian Church in the United States of America, and to further or initiate such conversations with representatives of other Christian bodies as in its judgment may lead to our closer fellowship with them, and be it further

"Resolved: that we receive both the majority and minority reports of the Joint Commission on Approaches to Unity with appreciation of the great service rendered the Church in presenting the results of negotiations with the Presbyterian Church in the USA, and be it further

"Resolved: that since the results of these negotiations have reached a point at which it becomes necessary to set forth an authoritative statement of the basis upon which the Protestant Episcopal Church in the USA will act, the Joint Commission on Approaches to Unity be continued, and be requested to prepare a statement of faith and order, in harmony with the Lambeth Quadrilateral, upon which the Protestant Episcopal Church in the USA is prepared to enter into intercommunion and to proceed toward organic federation with the Presbyterian Church in the USA or with any other interested Christian body, the Commission to report to the next session of the General Convention; and be it further

"Resolved: that the Protestant Episcopal Church in the USA extend to the Presbyterian Church in the USA its cordial greetings and gratitude for the brotherly courtesy manifested in the discussions which have been held, and request that the Department of Church Coöperation and Union of the Presbyterian Church in the USA prepare a similar formulation, taking into account the points of the Lambeth Quadrilateral, and

"Whereas, the subject of unity is of the utmost concern to the entire Anglican Communion, and

"Whereas, for one part of the Anglican Communion to consider union with any Christian body necessarily involves the life and unity of our whole communion, therefore, be it

"Resolved: that the Presiding Bishop be requested to refer to the 1948 Lambeth Conference such proposals for Church Unity as are being considered by our Church, and which are related to the Anglican Communion, including the statement to be prepared by the Joint Commission on Approaches to Unity based upon the Lambeth Quadrilateral, as provided hereinabove."

In accordance with the foregoing directive, the Joint Commission on Approaches to Unity presents this statement of Faith and Order as a basis for intercommunion, looking toward organic federation with other Christian bodies.

"Intercommunion" between two Churches is understood as meaning that members of either Church shall be permitted to receive Holy Communion in the other, and that ministers of either Church shall be competent to celebrate the Holy Communion in the other.

One example of intercommunion now actually in effect is that between the Anglican and Old Catholic Churches in Europe and America. The Bonn Agreement, which is the basis of this intercommunion though not necessarily normative for all future agreements, reads:

"(1) Each communion recognizes the Catholicity and independence of the other, and maintains its own.

"(2) Each communion agrees to admit members of the other communion to participate in the sacraments.

"(3) Intercommunion does not require from either communion the acceptance of all doctrinal opinion, sacramental devotion, or liturgical practice characteristic of the other, but

implies that each believes the other to hold all the essentials of the Christian faith."

"Organic federation," which presupposes intercommunion, may take any one of several forms. It may be: (1) a federation, such as now exists among the Churches of the Anglican Communion, with a council whose functions are purely advisory; (2) a federation which has an advisory council as in (1), and in addition merges administrative and missionary agencies, the autonomy of the uniting Churches being not affected; (3) a federation which merges administrative and missionary agencies as in (2), and in addition has an overall legislative body with limited delegated powers.

The Quadrilateral has had a long and interesting history. Its four points originally appeared in a reply from the American bishops to a memorial on the subject of Christian unity. The reply was set forth by the House of Bishops meeting in Chicago in 1886, and was later ratified by the House of Clerical and Lay Deputies. We make our own the following words from this statement:

"We do hereby solemnly declare to all whom it may concern, and especially to our fellow Christians of the different Communion in this land, who, in their several spheres, have contended for the religion of Christ:

"Our earnest desire that the Saviour's prayer, 'That they all may be one,' may, in its deepest and truest sense, be speedily fulfilled;

"That we believe that all who have been duly baptized with water, in the name of the Father, and of the Son, and of the Holy Ghost, are members of the Holy Catholic Church;

"That this Church does not seek to absorb other Communion, but rather, coöperating with them on the basis of a common Faith and Order, to discountenance schism, to heal the wounds of the Body of Christ, and to promote the charity which is the chief of Christian graces and the visible manifestation of Christ to the world;

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

In the statement of the bishops there followed four points which have since become familiar to the entire Anglican world and beyond. Originally known as the Chicago Quadrilateral, they were adopted by the Lambeth Conference of 1888, as follows:

"(1) The Holy Scriptures of the Old and New Testaments, as 'containing all things necessary to salvation,' and as being the rule and ultimate standard of faith.

"(2) The Apostles' Creed, as the Baptismal Symbol; and the Nicene Creed, as the sufficient statement of the Christian faith.

"(3) The two Sacraments ordained by Christ Himself — Baptism and the Supper of the Lord — ministered with un-failing use of Christ's words of Institution, and of the elements ordained by Him.

"(4) The Historic Episcopate, locally adapted in the

An Important Theological Statement

BECAUSE of its significance as an important theological document, prepared by an official body of the American Episcopal Church under direction of General Convention for submission to the Lambeth Conference, we give over our editorial space this week to this Statement of the Commission on Approaches to Unity. Adopted unanimously at a recent meeting of the Commission at Seabury House, Greenwich, Conn., it was released April 1, 1948, by the Presiding Bishop, who will present it to Lambeth in accordance with the resolution quoted in its introduction.

While we are not prepared to give unqualified endorsement to every detail of this Statement, we believe that in general it is an exceptionally fine one. It is a valuable contribution to clarification of the Church's position on the four points of the Lambeth Quadrilateral, and it seeks to put them in their proper setting in the context of the scriptural doctrine of the Church. In one sense it is not an original document, as it is expressed for the most part in tested language, taken from the Anglican sources listed in the bibliography at the end. But that is its strength, not its weakness.

The real significance of the Statement is that it brings the subject back to a sound theological basis, firmly rooted in the Holy Scriptures and in the experience of the Church throughout the ages.

It recognizes that Christian unity is not something new, to be achieved by a sort of collective bargaining between contemporary denominations, but is an attempt to recover one of the fundamental notes of the Church, by a return to the doctrines upon which our Lord founded His one Church, and to the fellowship in which the disciples continued steadfast.

It is noteworthy that the Statement met with the unanimous consent of the Commission, in which Evangelicals, Catholics, and Central Churchmen were represented. Indeed it is violating no secret to say that each of these had a part in its formulation, and that the consideration of the document line by line revealed far more agreement than disagreement. We venture to hope, therefore, that it will also commend itself to loyal Churchmen of differing (but not contradictory) viewpoints in the Church generally, and that it will appeal also to many of other communions who are earnestly seeking the unity of Christ's Church.

Above all, we hope and pray that our Fathers in God assembled in the Lambeth Conference this summer may find in this document much that they can use as a basis for a new and inspiring leadership toward the reunion of a divided Christendom on a basis that is at once soundly Catholic and thoroughly Evangelical.

methods of its administration to the varying needs of the nations and peoples called of God into the Unity of His Church."

Reaffirmed in slightly different forms by subsequent Lambeth Conferences, these points were incorporated in 1920 into *An Appeal to All Christian People*.

II. The Quadrilateral

A. THE HOLY SCRIPTURES

The Holy Scriptures are the inspired record of God's self-revelation to man and of man's response to that revelation. This is the primary ground of the authority of the Scriptures.

The fact that the Church under the guidance of the Holy Spirit has accepted the Bible as canonical invests it as a whole with an authoritative character for all Christians. Its authority is further validated by the continuing experience of Christian people.

The Bible has an inner unity as the record of the special preparation for Christ, and of His redemption of man through His life, death, resurrection, and ascension, and through the gift of the Holy Ghost. Both in the Old and in the New Testaments the Kingdom of God is proclaimed and everlasting life is offered to mankind in Christ, the only Mediator between God and Man.

The Bible has been and is for the Christian Church the ultimate criterion of its teaching and the chief source of guidance for its life. It contains all doctrine required for salvation through faith in Jesus Christ.

The reading and preaching of the Word of God are indispensable for the life and worship of the Church.

B. THE CREEDS

The Apostles' Creed rehearses the mighty acts of God in creation, redemption, and sanctification as recorded in the Holy Scriptures. Upon these, the life of the Church is based. As a declaration of allegiance to the Triune God the Apostles' Creed is a profession of faith appropriate to Holy Baptism.

The Nicene Creed likewise witnesses to the faith of the historic Church in its assertion of fundamental Christian truths and its denial of fundamental errors and is appropriate to Holy Communion.

While liberty of interpretation may be allowed, the Christian faith as set forth in these two creeds ought to be received and believed by all Christian people.

The recitation of the Creeds in public worship is to be commended, though their invariable use in such fashion is not essential to the unity or the life of the Church.

C. THE SACRAMENTS

Baptism with water and with the Spirit, in the Name of the Father and of the Son and of the Holy Ghost, is a divinely instituted sacrament whereby we are made children of grace and incorporated into the Church, and receive forgiveness of sin and a new birth unto righteousness. The requirements for baptism are repentance and faith, declared by the recipient or on his behalf by his sponsors.

The Supper of the Lord, ministered with unailing use of Christ's words of institution and the elements ordained by Him, is the supreme act of sacramental worship in the Christian Church. This sacrament is a corporate act of the Church toward God, wherein it is united with its Lord, victorious and triumphant, Himself both Priest and Victim in the sacrifice of the Cross. In it the faithful continue a perpetual memory of the precious death of Christ who is their Advocate with the Father and the propitiation for their sins, according to His precept, until His coming again. For first they offer the sacrifice of praise and thanksgiving; then next they plead and represent before the Father the sacrifice of the Cross, and by it they confidently entreat remission of sins and all other benefits of the Lord's passion for all the whole Church; and lastly they offer the sacrifice of themselves to the Creator of all things which they have already signified by the oblations of the bread and wine which are His creatures. In the Supper of the Lord the faithful receive and partake, spiritually, of the Body and Blood of Christ; and thus enter into communion with Christ Himself and with one another in His life.

In addition to the sacraments of Baptism and the Supper of the Lord, the Church recognizes sacramental rites or mysteries, namely, Confirmation, Absolution, the Marriage Blessing, Holy Orders, and the Unction of the Sick.

D. THE HISTORIC EPISCOPATE

1. THE MINISTRY.

The fundamental Christian ministry is the ministry of Christ. There is no Christian priesthood or ministry apart from His. His priestly and ministerial function is to reconcile the world to God in and through Himself by His Incarnation and by His "one sacrifice once offered" and by the gift of the Holy Spirit, delivering men from the power of sin and death.

The Church as the Body of Christ, sharing His life, has a ministerial function derived from that of Christ. In this function every member has his place and share according to his different capabilities and calling. The Church is set before us in the New Testament as a body of believers having within it, as its recognized focus of unity, of teaching and of authority, the Apostolate, which owned its origin to the action of the Lord Himself. There was not first an Apostolate which gathered a body of believers about itself; nor was there a completely structureless collection of believers which gave authority to the Apostles to speak and act on its behalf. From the first there was the fellowship of believers finding its unity in the Twelve. Thus the New Testament bears witness to the principle of a distinctive ministry, as an original element, but not the sole constitutive element, in the life of the Church.

2. THE EPISCOPATE.

Anglican formularies deal with the episcopate as a fact rather than a doctrine. It is, however, a fact deeply rooted in history. The Lambeth Quadrilateral is, accordingly, employing a defining phrase when it speaks of the "historic episcopate." Acceptance of episcopacy as a basis of reunion necessarily means acceptance of it not as a bare fact, but a fact accompanied by its historical meaning.

The maintenance of a ministerial succession, by way of ordination with the laying on of hands, is a familiar fact in the life of most Christian communions. All such ministerial successions are in some sense historic, differing from one another, however, in form and in the degree to which succession is continuous in history. Anglican formularies pronounce no judgments on other ministerial successions. They do claim, however, for the Churches of the Anglican Communion for which they speak, that these Churches have preserved both the

form and the succession which traces back to the "Apostles' time," and they make the preservation of this succession a matter of scrupulous discipline. They define ministers within this historic stream as "Ministers of Apostolic Succession."

It should be clear, therefore, that while acceptance of the "historic episcopate" may not involve acceptance of any one formulation of the doctrine of the ministry, it does involve acceptance, in the form of a fact, of the three-fold ministry of bishops, priests, and deacons, and the acceptance of it also as accompanied by the claim that it is a ministerial succession tracing back to the "Apostles' time."

The Lambeth Conference Report of 1930 enlarges upon this claim as follows:

"When we speak of the Historic Episcopate, we mean the Episcopate as it emerged in the clear light of history from the time when definite evidence begins to be available . . . Without entering into the discussion of theories which divide scholars, we may affirm shortly that we see no reason to doubt the statement made in the Preface to our Ordinal that 'from the Apostles' time there have been these Orders of Ministers in Christ's Church: Bishops, Priests and Deacons.' Whatever variety of system may have existed in addition in the earlier age, it is universally agreed that by the end of the second century episcopacy had no effective rival. Among all the controversies of the fourth and fifth centuries the episcopal ministry was never a subject of dispute . . . If the Episcopate, as we find it established universally by the end of the second century, was the result of a process of adaptation and growth in the organism of the Church, that would be no evidence that it lacked divine authority, but rather that the life of the Spirit within the Church had found it to be the most appropriate organ for the functions which it discharged. In the course of time the Episcopate was greatly affected by secular forces, which bent it to many purposes alien to its true character and went far to obscure its spiritual purpose . . . The Historic Episcopate as we understand it goes behind the perversions of history to the original conception of the Apostolic Ministry."

The concept of the episcopate can accordingly, receive definition as an historical fact. It can also receive clarification from a description of its functions.

To quote from the Lambeth Report of 1930: "When we say that we must insist on the Historic Episcopate but not upon any theory or interpretation of it, we are not to be understood as insisting on the office apart from the functions. What we uphold is the Episcopate, maintained in successive generations by continuity of succession and consecration, as it has been throughout the history of the Church from the earliest times, and discharging those functions which from the earliest times it has discharged."

When we refer to the historic episcopate we are concerned with the essentials and purposes of the office of bishop and not with the incidental attributes of the office or the details of the administration of the Church, which have changed from time to time and may continue to change.

The most obvious function of the "historic episcopate" — the one which in the course of its varied history, has been most scrupulously guarded — is its vocation of transmitting the ministerial succession. The bishop is thus the organ of ministerial continuity. He is also the personal organ of the Church's unity. The very name bishop (*episcopos*) implies the function of pastoral care, of oversight. He is addressed in the Church's traditional liturgies as Father-in-God. He is also addressed as the Church's shepherd. He represents the Church Catholic to His flock, as the localized minister cannot do. Expressive of the bishop's function of ministering the word and of pastoral oversight is the opening prayer of the Anglican *Form of Ordaining or Consecrating a Bishop*:

"Almighty God, who by Thy Son Jesus Christ didst give to Thy holy Apostles many excellent gifts, and didst charge them to feed Thy flock; Give grace, we beseech Thee, to all Bishops, the Pastors of Thy Church, that they may diligently preach Thy Word, and duly administer the godly Discipline thereof."

The fourth point of the Lambeth Quadrilateral was rephrased by the Lambeth Conference of 1920, in its *Appeal to All Christian People*, as follows:

"A ministry acknowledged by every part of the Church as possessing not only the inward call of the Spirit, but also the commission of Christ and the authority of the whole Body."

We close this section by further quoting from this Appeal:

"May we not reasonably claim that the Episcopate is the one means of providing such a ministry? It is not that we call in question for a moment the spiritual reality of the ministries of those Communion which do not possess the Episcopate. On the contrary, we thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace. But we submit that considerations alike of history and of present experience justify the claim which we make on behalf of the Episcopate. Moreover, we would urge that it is now and will prove to be in the future the best instrument for maintaining the unity and continuity of the Church. But we greatly desire that the office of a Bishop should be everywhere exercised in a representative and constitutional manner, and more truly express all that ought to be involved for the life of the Christian Family in the title of Father-in-God. Nay more, we eagerly look forward to the day when through its acceptance in a united Church we may all share in that grace which is pledged to the members of the whole body in the apostolic rite of the laying-on of hands, and the joy and fellowship of a Eucharist in which as one Family we may together, without any doubtfulness of mind, offer to the one Lord our worship and service."

3. THE PRIESTHOOD AND THE DIACONATE.

The office of a priest (presbyter) is to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; to pronounce absolution, or remission of sins, and blessing in God's name. Thus he exercises part of the Apostolic office, and it is significant that in the Anglican Ordinals, as in the general practice of the Western Church, which is itself based on very early usage, priests are associated with the bishop in the laying on of hands at the ordination of priests.

The office of a deacon is to assist the priest in divine service, and in his other ministrations, under the direction of the bishop. In the early Church the diaconate represented the ministry of the Church to men's bodily needs, but not as though these were separable from their spiritual states. Though this function is still emphasized in Anglican Ordinals, the deacon today exercises his office almost entirely in spiritual activities.

4. LAITY.

To the whole Church of God and to every member of it belongs the duty and privilege of spreading the good news of the Kingdom of God and the message of salvation through Jesus Christ and of interceding for the brethren. All, according to their measure, share in the priesthood which the Church derives from Him. This is the meaning of the doctrine of the priesthood of all believers.

III. The Quadrilateral and the Church

We have confined our exposition to the Quadrilateral; its interpretation must be seen in the context of the scriptural doctrine of the Church. This involves more extended consideration than can be given in this statement. We can, however,

join with other Christian bodies in the affirmation in the Edinburgh report on *Faith and Order*:

"We are at one in confessing belief in the Holy Catholic Church. We acknowledge that through Jesus Christ, particularly through the fact of His resurrection, of the gathering of His disciples round their crucified, risen, and victorious Lord, and of the coming of the Holy Spirit, God's almighty will constituted the Church on earth.

"The Church is the people of the new covenant, fulfilling and transcending all that Israel under the old covenant foreshadowed. It is the household of God, the family in which the fatherhood of God and the brotherhood of man is to be realized in the children of His adoption. It is the body of Christ, whose members derive their life and oneness from their one living Head; and thus it is nothing apart from Him, but is in all things dependent upon the power of salvation which God has committed to His Son.

"The presence of the ascended Lord in the Church, His Body, is affected by the power of the one Spirit, who conveys to the whole fellowship the gifts of the ascended Lord, dividing to every man severally as He will, guides it into all the truth and fills it unto all the fulness of God.

"We all agree that Christ is present in His Church through the Holy Spirit as Prophet, Priest, and King. As Prophet He reveals the divine will and purpose to the Church; as Priest He ever liveth to make intercession for us, and through the eternal sacrifice once offered for us on Calvary He continually draws His people to the Most High; and as King He rules His Church and is ever establishing and extending His Kingdom.

"Christ's presence in the Church has been perpetual from its foundation, and this presence He makes effective and evident in the preaching of the Word, in the faithful administration of the Sacraments, in prayer offered in His name, and through the newness of life whereby He enables the faithful to bear witness to Himself. Even though men often prove faithless, Christ will remain faithful to the promise of His presence, and will so continue till the consummation of all things."

IV. Conclusion

The foregoing statement is not a complete formulation of the faith and order of the Church. It is an exposition of the background and chief implications of the Chicago-Lambeth Quadrilateral, and is to be regarded as the possible precursor of a unity to be achieved tomorrow, not as the unalterable basis of a unity to be realized today. We hope that the document will form a useful instrument of further negotiations with those Christian bodies which may be willing to join with us in seeking a way into that unity to which our Lord is calling all Christian people.

V. Sources

Some important Anglican sources for this statement are the following:

Reports of Lambeth conferences.

Journals of the General Convention of the Protestant Episcopal Church in the United States of America.

The Book of Common Prayer.

The Thirty-nine Articles of Religion (in the Book of Common Prayer)

Constitution and Canons of the Protestant Episcopal Church in the United States of America.

Bell: *Documents in Christian Unity*, 2 vols.

Reply of the Archbishops to Pope Leo XIII.

Orthodox Statements on Anglican Orders, edited by E. R. Hardy.

Doctrine in the Church of England. (Report of the Archbishops' Commission. Macmillan, 1938)

The Crisis of Our Times

1.—*The Ingredients of Catastrophe*

By the Hon. Francis B. Sayre

President of the Trusteeship Council of the United Nations
Representative of the United States in the Trusteeship Council

WE ARE living through tremendous days. No civilization has the gift of eternal life. Every other civilization before us has run its course, cracked up, and passed into a memory. Whether ours will survive the overwhelming and profoundly grave perils which today threaten it from both within and without, no man living can tell.

Defeatism and utter pessimism seem to mark much of the talk and the press comments of the day. Against these I must strongly protest. They are founded very largely upon misunderstanding and fear and ignorance. And, may I say in all sincerity, that these voices of defeatism and pessimism are the very antithesis of the genius and the spirit of America. If, especially in America, we can appraise truly the existing world situation and at the same time can resist the forces of complacency and apathy and overcome the intriguing influences of selfish pressure groups, there is no reason on earth why we cannot formulate a positive program and move forward to a more secure and better world.

CHRISTIAN AMERICA

America is a Christian nation. As Christians you and I have a right to insist that American policy, both foreign and domestic, be based upon Christian fundamentals — that our nation act in a way truly Christian. The problem of exactly what steps should be taken in concrete situations must bring us to our knees in humble questioning and prayer. But we must also know the facts of the international situation today — both those which make for hope and those which threaten peril.

What are the facts?

In every corner of the world today we face political and economic upheaval and breakdown. Disillusionment and frustration are killing hope. Men and women are losing their grip. The United Nations has not brought a cure. Why?

In the first place, we must face the stark fact that as a result of the most destructive and disastrous war in human history, much of Europe and great parts of Asia lie still in ruin and desolation. Workers have been killed by the millions; great masses of peoples have been driven from their homes and even from their countries. In Europe a whole continent's economic life has been twisted out of recognition. Food and the means of producing it have been cut to slender

proportions; factories have been destroyed over nation-wide areas; industrial states have been cut off from the raw materials necessary for production. In all history the world has never been so stricken before. In many parts of Eu-

¶ *Francis B. Sayre has long been active in the affairs of both Church and State. Both in the United States, and in the Philippines where he was regular in attendance at St. Andrew's Cathedral during his term of service as U.S. High Commissioner, he has approached his important political tasks from the standpoint of Christian devotion and insight. ¶ In this series of three articles on The Crisis of Our Times, Mr. Sayre presents "The Ingredients of Catastrophe," "Political Grounds for Hope," and "Christian Grounds for Hope" as the basis for a confidence that today, as all through the ages, history is the record of God's action for the salvation of men.*

rope today, human beings are still living like rats, in cellars and holes in the ground — hungry, cold, diseased — the chance to earn a living denied them. Hungry men are desperate men. Until this untold human misery can be met and reduced, there will be no lasting peace, there can be no security.

The rehabilitation of Europe and Asia will take time. Rebuilding is only begun; in many places the rubble and debris have not yet been cleared away. Reconstruction cannot possibly be effected in a night. There is no quick cure which either the United Nations or any other organization can administer.

WORLD REVOLUTION

In the second place, we are in the throes of a profound world revolution. The groups and classes who in the Victorian Age constituted the underprivileged and undernourished are demanding economic and educational and social equality with the best. And forward-looking men and women are realizing that they should have it, that every human being should have a chance to share in the richness of life made possible in this era. It is the day of the men and women who carry the burden of the world's work — not merely in Russia, but everywhere in the world. That spells sound advance. But it also spells turbulence and upset and many instances of in-

justice, including injustice to workers by other workers. The spectacle of the so-called proletariat struggling not alone against the forces resisting change, but even against fellow workers who seek the same objectives by peaceful and truly democratic rather than by violent means, is, alas, too often seen these days.

It was hard to understand such upset as progress in 1789 in France, or in the aftermath of the World Wars of the twentieth century in Europe and Asia, and today in many parts of the world. These earthquake changes accompanied by unnecessary cruelties and blind misunderstandings create havoc and tragic suffering. But the sum of them all may spell, in God's good time, the emergence of humanity on a higher plane of living and the emancipation of hundreds of millions of people, economically sinned against from the beginning of the race, now for the first time finding sunlight. If such results come of the profound tragedy of these days, we can banish fear and still believe in God's progress.

That will take time to unfold. The important point is that we are now living through incomparably the greatest and most profound revolution of history. The industrial revolution was only the beginning of it. The two World Wars brought it to a head. And now it is in full swing.

ALTERATION OF POWER

In the third place, a drastic alteration in the world's power relationships has resulted from the Second World War. Three great powers — Germany, Japan and Italy — have been all but eliminated. Two other great powers — the United Kingdom and France — have been gravely weakened. Two great powers — the United States and the Soviet Union — have emerged standing on top of the world. World-shaking adjustments and new fundamental power relationships must be worked out — not on paper but in the fire of experience and turmoil. This may take years. The course which we follow in the meantime is vital to the outcome.

Do you catch something of this cosmic picture which I have been trying to sketch in? We are today confronting the most complete and widespread material devastation and economic ruin the world has ever seen. To get Europe and other parts of the world on their feet and producing again will be a long-time process.

And, as if that were not enough, we are caught in the full swing of the most deep-rooted and far-reaching revolution that the world has known. At the same time we are facing the most profound readjustment of power relationships probably since the conquest of Rome by the barbarians. Never before in history has mankind faced problems of such magnitude, such deep complexity, so typhoon-like in their sweep and power.

Against this dark world backdrop how shall we cast up our accounts? What are our liabilities — the perils which unless countered threaten disaster — and what are our assets — the hopeful facts, upon which progress and security can perhaps be built?

THE ATOMIC BOMB

Of our perils, first and foremost is that which we ourselves have produced — the atomic bomb. Beside it the battleship is a prehistoric toy. We are spending millions and millions of dollars to make the atomic bomb more deadly, more terrible. We are superbly succeeding. Against this bomb today, we are told, there is utterly no defense. It is quite conceivable that by this invention Western civilization can be effectively wiped off the earth. Only through international safeguards can disaster be avoided. And thus far the refusal of the Soviet Union to agree to the proposals for international control agreed to and put forward by the other Great Powers has made international safeguards impossible. The predicament of our civilization is like that of an insane man threatening to jump from the ledge of a fifteenth story window. Unless an impulse of sanity sweeps over him nothing can save him.

A second source of peril lies in the persistent refusal of the Soviet Union to cooperate with the other Allied nations in seeking to build a free new world based upon law and individual liberty. The Western democracies are in earnest because the preservation of human freedom is the well-spring of their very life. In their eyes a free world is the only world in which life has value. The leadership of the United States is directed to this paramount objective.

In the Atlantic Charter of August 14, 1941, the Allies declared that they would "seek no aggrandizement, territorial or other" as a result of the war. The Soviet Union, nevertheless, since 1939 has *de facto* annexed territory comprising an area of more than 280,000 square miles with a population of some 22,000,000 people, has trampled on the freedom and the independence of Estonia, Latvia, and Lithuania, and has established political or economic strangleholds in other parts of Eastern Europe. It has become the active exponent in countries beyond its own borders of government without or against the consent of the governed —

government by force by a small minority. While boasting of "democratic" rights, it rejects the very cornerstone of democracy — rule by majority. When, in the United Nations Assembly, it finds itself voting in a small minority against the world, it boycotts the United Nations Balkan Committee, the Korean Commission, and the Interim Committee. Persistent opposition to human freedom in many lands and over an extended period is bound in time to develop profound and crucial cleavages with freedom-seeking humanity.

A third source of peril lies in ourselves. The present soul-sickness of the world can never be cured except by a vigorous and positive program under American leadership. This will take understanding and vision and consecration of purpose. Do Americans today realize what constructive world leadership means?

COMPLACEMENT AMERICA

It means above all the sloughing off of our complacency. We Americans are so often provincial-minded. We regard our own ways as incomparably the best, our own standards as the only true ones, our own ideas as the only sound way of progress. Are we really achieving in America social justice and human equality? Ask the men standing in breadlines (I watched one in New York only a few weeks ago); ask the Negroes; ask the workers in offices, factory, field, or mine, struggling pathetically to feed and clothe their families against the steadily rising costs of food, clothing, and the other necessities of life. I am not disparaging America. I am saying that we have not yet found all the answers to our problems, not yet removed all the beams from our own eyes. Great ma-

terial wealth can destroy ideals if once its owners allow themselves to become complacent. Complacency among our own people can be as deadly a peril as the atomic bomb.

So can the current practice of attempting to force national policies out of line to serve selfish interests. One of the serious menaces to modern democratic government lies in the organization of pressure groups to force the adoption of national policies or the taking of national action in a way to serve sectional or selfish group interests in preference to national interests. Private interests profit; the nation suffers. Tariff lobbies are stock examples; but unhappily political pressure groups are not confined to tariff manipulation. Since world security depends today upon the development of cooperative national programs formulated in the common interest, one of the very great existing perils to the achievement of peace lies in the practice as carried on in every country of twisting national programs out of shape so as to serve special groups rather than the common interests of mankind.

Can America survive the perils it faces within and without? Can the world as a whole by-pass the pitfalls which threaten our civilization? In spite of the scope and complexity of the problems, I would reply with an unqualified "yes." There are strong reasons for confidence in the future, both on the political level and on the more profound level of our trust in God's will for peace among men. The basis for this confidence will be discussed in two succeeding articles, entitled "Political Grounds for Hope" and "Christian Grounds for Hope," with an indication of the price we must pay — for there is a price — if we would translate hope into reality.

A PRAYER FOR ARMY DAY

April 6, 1948

By Chaplain (Maj. Gen.) Luther D. Miller
Chief of Chaplains, U.S. Army

O ETERNAL Lord God, be pleased to receive into Thine almighty and most gracious protection the soldiers of our country. Support them in the day of battle, and in their service to our country amidst the storms and floods of national disasters. Shield them from all danger; keep them strong and steadfast; give them courage and chivalry; uphold their hands as they seek to further the cause of righteousness for the maintenance of a just peace. Hold in Thine omnipotent keeping our many comrades, who, having made the great sacrifice upon the altar of liberty, now rest with Thee. Grant that we, the living, may keep faith with these brave ones who have gone on before us, to the end that that we may glorify Thy Holy Name and be worthy trustees of the moral heritage of our beloved country, Bless our comrades, we pray Thee, O God, wherever they serve; and keep this our land, the United States of America, under Thy holy protection. *Amen.*

COLORADO

\$750,000 Hospital Given to Diocese

At a meeting of the members of the Parkview Hospital Association held at the Ascension Parish House, Pueblo, Colo., on Monday, March 8th, it was unanimously voted to turn the Parkview Hospital over to the diocese of Colorado.

By action of the trustees the name of the association was changed to "Parkview Episcopal Hospital." A new board of trustees and officers was elected with Bishop Bowen, Coadjutor of Colorado, president; and the Rev. Edward C. Turner, rector of Ascension and Holy Trinity Parish, Pueblo, vice-president.

Bishop Bowen stated the sincere appreciation of the diocese of Colorado to the former trustees of Parkview Hospital Association for their gift. He assured them that the diocese of Colorado pledges its whole-hearted support to the Episcopal church in Pueblo, and the continued operation of Parkview Episcopal Hospital on its present high plane.

Bishop Bowen also stated:

"In taking over the management of the hospital the new sponsors plan to push for-

ward as rapidly as possible with plans for the building of a new wing. No hospital of comparable size has the excellent record of management and service that Parkview Hospital has achieved."

The hospital, which is a modern three-story structure, has a possible maximum value of \$750,000, counting land, buildings, and equipment. In the year 1946, the hospital admissions numbered 2,298; the births 429; and the out-patient visits 339.

WESTERN N. C.

To Elect Bishop; May Change Boundaries

The standing committee of the diocese of Western North Carolina has appointed May 14th, the second day of the annual convention of the diocese, as the date for the election of a new diocesan. This will be the second attempt to elect a bishop. The first was held on January 14th, at which time the Rev. Dr. Francis Bland Tucker, rector of Christ Church, Savannah, Ga., was elected. Dr. Tucker, however, subsequently declined.

A committee of clergy and laity, appointed by the chairman of the standing

committee, is conferring with committees from the other two dioceses in the state (East Carolina and North Carolina) as to a possible realignment of diocesan boundaries.

OREGON

Memorial Carillon Dedicated

The Robert S. Farrell, Jr. memorial carillon was dedicated at the 11 o'clock Palm Sunday service in St. Mark's Church, Portland, Ore., by the Rev. R. A'Court Simmonds, rector.

Mr. Farrell, Oregon secretary of state, who was killed in a plane crash last October 28th, was a member of the vestry of St. Mark's. Memorial stained glass windows in his honor were unveiled at Christmas.

The bells are the gift of 128 donors from all over the United States. Committee chairman, Dr. Lee E. Emery, presented them.

Other committee members are: Palmer Hoyt, Gov. John H. Hall of Oregon, Judge Frank Lonergan, Jack O'Bryan, Charles Barker, Gordon Dodge, and Wallace Livingston.

The bells were accepted on behalf of the congregation by R. F. Tilsley, peo-

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Where Are You Going?

No ship pokes its nose out of harbor on any journey, without a carefully plotted course. Not one single railroad train runs without its orders. No building, not even a back-yard garage, is erected without a plan. And yet, truly, there are thousands of us human beings, with precious bodies and souls, **MAKING ONLY ONE TRIP** (and a one-way journey, at that) without either chart or compass. Going where? Heaven only knows—just going, that's all. Of course, that spells ship-wreck, and it doesn't require a college education to determine that.

Have you ever really tried to map out a simple, workable chart for your life? Many call it a "Rule of Life," but call it what you will, you need it, for when "the fever of life is over and our work is done," you'll yearn with all your heart's blood for the comfort and safety of a blessed harbor, which is found, however, **ONLY** by those who have steered by the chart.

Here is a simple Chart of Life, or Rule of Life. It works. We **KNOW**. We live by it:

- 1 To be present at The Holy Eucharist at least every Sunday and Holy Day.
- 2 To say our prayers, both morning and evening, not forgetting to intercede for loved ones, friends, and enemies, both here and in Paradise.
- 3 To say Grace before each meal.
- 4 To give **PROPORTIONATELY** of our means to the work of Our Blessed Lord.
- 5 To go to Confession at regular intervals, and more frequently when necessary.
- 6 To devote time each day to meditation, reading, and studying God's Holy Word, and the increase of our knowledge of the faith and practice of The Holy Catholic Church, of which we profess to be members.
- 7 Never to be ashamed to introduce Jesus to our circle of friends.

Try steering your life by some such simple, charted course as this, and see where it takes you.

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ple's warden. Fr. Simmonds made the dedicatory remarks and blessed the bells. Miss Laura Howells, organist, played the carillon.

During the services the Westminster chime attachment started to toll the hour and half hour. This will continue daily from 8 AM until 8 PM. The carillon will be heard each Sunday before the late Mass and at the greater festivals and national holidays.

The carillon bells are installed in the organ and sound when the organist manipulates a 25-note keyboard which is attached to the organ console. This keyboard electronically controls the sound and volume. The bells are tuned to within 1/100th of a semitone.

Adopt New Teaching Course

Bishop Dagwell of Oregon has announced that the department of religious education has recommended to each church of the diocese of Oregon that uniform instruction be used and that it has selected the "Pastoral Series" as the recommended course of study.

Instruction and conferences to be held at Gearhart, Ore., this summer are to be based on this series.

Conference dates have been changed to: college students, June 13th to 22d; little boys, June 23d to July 1st; little girls, July 5th to 14th; religious education, July 15th to 21st; clergy, August 8th to 17th; high school, August 18th to 27th, and pre-college students, August 28th to September 3d.

Deans for the various summer camps are: college students, the Rev. Clarence C. Slocum; pre-college students, the Rev. Hal R. Gross; clergy, Bishop Dagwell; little boys, the Rev. Robert L. Greene; little girls, the Rev. Perry H. Smith; religious education, the Very Rev. Charles M. Guilbert, and high school, the Rev. Charles S. Neville.

EASTON

New Chapel at Salisbury

The Chapel of the Blessed Sacrament, located in an old Sunday school room under the high altar of St. Peter's Church, Salisbury, Md., has been dedicated and blessed by the Rev. Nelson M. Gage, rector, after it was made ready by members of the Brotherhood of St. Andrew.

Many months were consumed by the men in completing the work, which was one of the major projects of the chapter, and upon its completion, the chapel was turned over to the church for use by the Church school, for services, private prayer, and small weddings. It will accommodate approximately 65 children or 50 adults.

In converting the room, the men

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found it necessary to construct a wall, sacristy and new electrical system. The walls were repainted, floors finished, and hand rubbed and temporary pews repaired. It is hoped to install cathedral chairs as soon as a number can be located. Numerous other chapel fittings were also executed by the men while many pieces of matching brass ware were given by parish members as memorials.

Fr. Gage says he expects the chapel to assist in the spreading of the historic Catholic faith in the area.

MICHIGAN

St. Joseph's, 40 Years

The fortieth anniversary of the first services held in St. Joseph's Church, Detroit, Mich., was observed on Sunday, March 7th, with the holding of special services, one of the features of which was an address by former Probate Judge Henry S. Hulbert, one of the original laymen who secured the present site.

Judge Hulbert made the address at the 11 o'clock service, and dwelt upon the historical background of the parish. He pointed out that the ten laymen who founded the church were discouraged by Church leaders because it was thought that they were undertaking too ambitious a project. At the first annual meeting of the parish there were 69 members, and in seven years' time the parish had grown to 475 communicants.

It was recalled by Judge Hulbert, a vestryman emeritus, that the original ten laymen responsible for the parishes' existence actually helped to build with their own hands the small chapel which was the first meeting place for the parish on the new site. This building, still a part of the parish property, cares for Church school classes and parish activities.

The original St. Joseph's Church was built in 1883 on Woodward Avenue at Medbury, much closer to the downtown district. This property was sold in 1906, and the major part of the congregation joined with St. Paul's and Grace Church to form the nucleus for St. Paul's Cathedral.

The indebtedness was cleared 18 months ago, and the building was consecrated at that time by Bishop Creighton of Michigan.

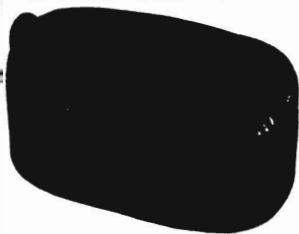
CHURCH CALENDAR

April

4. First Sunday after Easter
5. The Annunciation
11. Second Sunday after Easter
18. Third Sunday after Easter
25. St. Mark Evangelist (Fourth Sunday after Easter)
30. (Friday)

May

1. St. Philip and St. James (Saturday)



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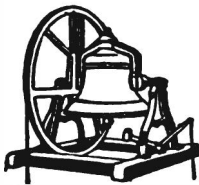
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*"Rest eternal grant unto them, O Lord,
and let light perpetual shine upon them"*

Frances S. Quinney

Mrs. Charles Quinney, 82, widow of the late Fr. Quinney, died on February 3rd. Mrs. Quinney came to Pendleton, Ore., with her husband in 1907, where he was rector of the Church of the Redeemer. Her love for her Church and parish was shown in her bequest of her home and property, valued at \$9,000, to the Church of the Redeemer.

As a young woman, Mrs. Quinney was graduated with honors from Cheltenham Ladies' College, England, and became a teacher. She achieved such prominence that the Archbishop of Canterbury presented her with a citation. A gifted and talented woman, she taught a Church school class until a few months before her death, and many adult communicants of the Church of the Redeemer look back gratefully on the sound preparation she gave them for confirmation. In addition to her will, Mrs. Quinney had given a stained glass window to the parish in memory of her husband and his son.

Henry Woodbury Robinson

On Tuesday, March 9, 1948, Henry Woodbury Robinson, senior warden of the Cathedral Church of St. Luke, Portland, Maine, died at the age of 96.

Mr. Robinson had been a member of St. Luke's Parish almost from the beginning of its history as the cathedral of the diocese of Maine. He was born in Portland but spent his childhood in Boston. In July 1873 he was baptized and confirmed by Bishop Neely and a month later was married in the cathedral by Canon Hayes, who was, under Bishop Neely, the pastor of the cathedral parish.

In 1878 the formal deed by which St. Luke's Parish was made over to the diocese to be its cathedral was signed by Bishop Neely and the wardens and vestrymen of that day in the presence of Herbert W. Robinson, who may have been the clerk of the parish at that time.

From then on he was an officer of the parish until his death, having been always a member of the vestry, in his late years a warden, and until the last few years of his life, the clerk of the vestry.

He was buried on Thursday, the 11th of March in the cathedral, the Requiem being said by the dean and the Burial Office taken by Bishop Loring and the dean.

Mr. Robinson was a loyal member of the parish, interested in all its work, and faithful in his attendance at its worship from the time of his baptism.

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The Rev. CARROLL E. SIMCOX, Editor

Apologetics for This Age

CHRISTIAN APOLOGETICS. By Alan Richardson. New York: Harpers, 1947. Pp. 256. \$3.

"Christian apologetics deals with the question of the nature and validity of our knowledge of God, and thus compels us to examine the methods and conclusions of theological inquiry in the light of our general knowledge of the world around us and of ourselves in relation to that world." It is thus that Richardson conceives of his task as an apologist. One ought to be forewarned of this before reading the book, for most of us have the notion that the apologist's chief concern is with particular arguments for particular beliefs. Richardson is right: it is the fundamental task of the Christian apologist to vindicate our claim to a knowledge of God. Obviously, if this claim cannot be vindicated, there's no use arguing the credibility of anything else in the Christian faith.

His work is bold and brilliant. He carries the fight to the foe, and forces the philosophical enemy of Christianity to take up the *onus probandi*. Christian theology is an empirical science, he contends, the primary datum of which is the faith and witness of the contemporary Church. Applied to cases, this means that—to cite one example—the person who denies the truth of the Resurrection must explain the fact of the Church as the community of the Resurrection. In fact, he must not simply explain the fact but explain away the fact to establish his case.

But in what sense can Christian theology be called an empirical science? That question raises the prior question: what constitutes a science as an independent science? Richardson's answer is that "a science is properly independent only when it can successfully defend its claim to frame and use its own categories." The key-category of Christian theology is faith. Christianity stands or falls with the authenticity of the revelation it claims, and faith is the means whereby we receive that knowledge of God presumably mediated through that revelation. The non-Christian had better not gloat over this "concession" from the Christian side until he has followed Richardson's argument all the way through; for he goes on to demonstrate—not just to argue, but to demonstrate—that no science is possible without faith. You can't know anything in this world without an *a priori* faith of some kind; so you must choose among the several available faiths. The Christian faith is

one of these. You can take it or leave it, but if you are prudent you will want to adopt the soundest and most adequate faith among those available. If you reject the Christian faith it will have to be because you have found another one which in your judgment accords better with the facts of life.

This is the general line of Richardson's apologetics. I cannot do it justice in summary review. But if you want to arm yourself with an apologetic that is up-to-date, positive, clear and convincing you will want to read and master this book. C.E.S.

Emergent Christianity

TOMORROW IS HERE. By Kenneth Scott Latourette and W. Richey Hogg. New York: Friendship Press, 1948. Pp. 138. \$1.50.

This book gives a glowing account of the first major post-war conference, held in July 1947 at Whitby, Ontario. Popularly called the "Whitby Conference," it was actually an enlarged meeting of the Committee of the International Missionary Council, the previous meeting being held at Madras in 1938. Whitby thus was like the great meetings of the Committee of the IMC at Jerusalem and Madras in being an enlargement of personnel. Small numerically, with but 112 people present, it was a most comprehensive group representative of the world-wide Church; with impressively dynamic native leaders from the mission fields of China, India, Africa, the Philippine Islands, Fiji Islands; as well as those representatives from Great Britain, America and Europe.

This is a hopeful book, for these Church leaders are aware of the revolutionary changes in the world, and are alert and constructive in plans to meet the opportunities of the new day. One can feel confidence in this leadership which is profoundly Christian in its creative witness, alive to the complexities of a future which is here. A decade ago Dr. Latourette wrote a book called *Missions Tomorrow*. Within this brief time that tomorrow has arrived, with its new freedom for hitherto subject peoples. To face this new freedom, to discuss its problems and opportunities, to find strength in inter-racial fellowship, the Whitby Conference was called.

One of the most interesting chapters gives the stories of a half-dozen conference members of their conversion to Christianity. A chapter on "Next Steps" gives concrete suggestions for meeting the opportunities of the immediate future.

Appended is a questionnaire on each chapter and a list of supplementary books on missions and the ecumenical Church. This book, brief and compact, is admirably suitable for study groups. Its report is imperative for all who would know what is taking place in the wider Christian fellowship and in the minds of its leaders.
V. E. HUNTINGTON.

Pacifism Poorly Commended

NOT BY MIGHT. By A. J. Muste. New York: Harper, 1947. Pp. 227. \$2.50.

Frankly, I cannot recommend the purchase of this book. Contrary to the publisher's blurb, I found nothing moving nor appealing nor even new in this presentation. It is the nation's leading pacifist belaboring his non-violent thesis in an atomic world. If you are keeping up with your reading, you have read much better analyses of our world situation by Buttrick, Poteat, and Niebuhr, presenting sensible, hard-headed, down-to-earth solutions. If you are a pacifist, you will want the book because it gives you your atomic age philosophy. But even for you a more convincing job should be done.

Having said that, let me acknowledge that Muste has done a type of reading foreign to most of us, and on occasion he produces a thought-provoking quotation. "That world can only be better which knows they have died in vain." "They were satisfied with contemplation of each other." "The cause of true religion is advanced not by churches becoming full of men but by men becoming full of God."

But it is not a book you will mark up in enthusiastic appreciation. And you will have to endure the old pacifist trick of equating Christianity with pacifism. Here is a man who is asking a civilization in the stone age morally to step into the Kingdom of God overnight — "precisely what I do mean," he says. That I maintain is asking the impossible. When he says "the nature of the person determines the nature of any true society," I would suggest that he first abolish the sin to be found in the unregenerate, diseased nature of man. But I would agree with him that "the Church must cherish and protect its pacifists." They will need protection!
GEORGE B. WOOD.

The Book of Revelation

A READING OF REVELATION. By Charles Leslie Venable. Philadelphia: Muhlenberg Press, 1947. Pp. 114. \$1.75.

This is a rather unusual book. In certain respects it reminds one of the paraphrases of New Testament Epistles which the Bishop of London wrote to clarify the text of those books for 20th century readers. But Dr. Venable's work

is not only a paraphrase for modern reading; it is also an implied commentary, explanation, and interpretation of this most difficult of New Testament books, the Revelation of St. John the Divine.

One is pleased to note that the author has availed himself of the findings of sound Biblical scholarship, acknowledging his special indebtedness to Burch's *Anthropology and the Apocalypse*. He quite rightly recognizes apocalyptic writing as the work of revolutionary minds, identifying it specifically as "underground and resistance literature." While one may disagree here and there with his interpretation of a given passage, one is gratified to see the soundly orthodox framework within which his "reading" is constructed. And one is glad to note that this thought-provoking and undoubtedly orthodox "reading" gives no comfort to those who would use the text of *Revelation* as a time-table of un-

recorded world history for future ages.

This slim and readable volume is to be recommended for clergy who may want to preach on *Revelation* and to the laity who are honestly puzzled and curious about its imagery.

HEWITT B. VINNEDGE.

Biblical Science In Prospect

THE STUDY OF THE BIBLE TODAY AND TOMORROW. Essays by members and guests of the Chicago Society for Biblical Research, edited by Harold R. Willoughby. University of Chicago Press, 1947. \$6.

This volume is really two books in one, each of which might well have its own review. The first collection of twelve essays is entitled, *General Surveys of Main Areas*. The papers are by a very varied group of scholars, Jewish as well as Christian, and record methodically

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We believe that the experience of the second World War has confirmed this judgment. It has shown how war undermines general morality by lending support to the doctrine that evil means can promote righteous ends, by weakening the sense of truth and the values of family life, and by treating national rivalries as of greater significance than the unity of the universal Church. We have also observed how the traditional methods by which Christians have attempted to limit the effects of war have been swept away — a process culminating in the horror of the atomic bomb.

We therefore humbly beg Your Graces and Your Lordships to declare that all participation in war as it has now developed, even for a good cause, is contrary to the Divine Will, and to affirm that the right method of resisting evil is that of positive Christianity, as shown, not only in the witness of the Society of Friends, but also in the resistance offered to Nazism by the pastors of the Church of Norway and of outstanding Christians in Germany and other countries.

Paste this wording at the top of a sheet of paper, to make your petition, then circulate it. Send it, with one or twenty names to Rev. Sydney Temple, *General Secretary, Episcopal Pacifist Fellowship*, Essex, Conn., by April 30, 1948.

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BOOKS

the progress of studies in the Old Testament, the inter-testamental literature, and the New Testament. There are also essays on Jewish Bible Study, on (Roman) Catholic Biblical Research, and on the Septuagint.

In the first of these W. F. Albright deals with "The War in Europe and the Future of Biblical Studies." The essay is of great value because it helps to fill the void left in the reading of most of us by the interruption of scholarly relationships with much of Europe and, especially, Germany, which was for so long a leader. Professor Albright says that it will be hard for the "older generation to become accustomed to a new world of the spirit in which there is no organized German intellectual elite to set the pace and to impose standards of accomplishments."

He makes it clear that the new position of America among the nations confers a great responsibility on American scholars. How necessary a new and vigorous approach is, especially on the part of Protestant scholars, is indicated by another excerpt from the same scholar. "Further examples of the trend are too numerous to mention and amply justify our expectation that Catholic biblical scholarship will soon take the lead . . . It is true that contemporary Catholic scholars do not have license — or, perhaps, liberty — to indulge in the literary and historical criticism characteristic of many Protestant circles; but . . . one cannot altogether regret a limitation which prevents Catholic scholars from adding appreciably to the Protestant chaos . . .

"Non-Catholic biblical research in America is at the moment in a position of unstable equilibrium. With biblical studies continuing to lose ground slowly in liberal Protestant circles, at the same time that serious research is being undertaken in conservative circles, it is already evident that the balance of emphasis is shifting steadily to a more conservative orientation."

These rather mordant observations of a senior scholar sum up much that is expressed or implied in the book as a whole. The essays of the first part not only give an extremely useful summary of work done, they also describe specific tasks which should be undertaken by biblical scholars. There is also discernible, and this is especially true of the essays in the second part, *Special Studies of Salient Problems*, a conviction that biblical scholarship cannot profitably continue to be preoccupied with mere history, with mere comparative religion, linguistics or what-not. There must be a new grappling with the problem of the claim of Scripture to be a revelation, the Word of God.

The tone of the book may be described as predominantly — but by no means al-

together — liberal Protestant, and the Anglican reader may feel the difficulty under which, in the absence of an authoritative dogma, some of the writer-labor while they try to ride with one foot on the horse of traditional scriptural claims and with the other on the runaway steed of unfettered scientific inquiry. It is possible that a scholar whose habits of thought have been formed by the Anglican blend of traditional authority and tolerant scholarship might be able to make a valuable contribution to a restatement of the difficult problem of the place of Scripture in the Church.

This suggestion is one that the reviewer found implicit in the book. There are dozens of explicit suggestions that should help biblical students to give purpose and direction to their work.

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The Rev. **Michael R. Becker**, formerly rector of Christ Church, Greenville, N. Y., is now canon sacrist of All Saints' Cathedral, Albany, N. Y. Address: 75 Elk St., Albany 6, N. Y.

The Rev. **Lee W. Burnett**, formerly director of Christian education at Christ Church, Warren, Ohio, is now deacon in charge of St. Paul's, Bellevue, and Grace Church, Clyde, Ohio. Address: 285 W. Main St., Bellevue, Ohio.

The Rev. **Roy B. Davis**, formerly assistant at St. Augustine's-by-the-Sea, Santa Monica, Calif., is now vicar of the Church of St. John Baptist, Corona, Calif., and may be addressed there.

The Rev. **Raymond F. Denton**, formerly rector of St. James', Wharton, Texas, is now assistant at St. David's, Austin, Texas. Address: Box 315, Austin, Texas.

The Rev. **James W. Goodyear**, formerly rector of Trinity, Gooding, Idaho, is now vicar of St. John's, Toledo; St. Stephen's, Newport; St. James', Nelscott; and St. Andrew's, Waldport, Ore. Address: St. John's Church, Toledo, Ore.

The Rev. **George L. Gurney**, formerly rector of Emmanuel, Elmira, N. Y., is now priest in charge of the Church of the Epiphany, Miami Springs, Fla. Address: Box 257, Miami Springs, Fla.

The Rev. **Marcus B. Hall, Jr.**, formerly a student at the Episcopal Theological School, Cambridge, Mass., is now chaplain of Pomfret School, Pomfret, Conn., and may be addressed there.

The Rev. **Albert K. Hayward**, rector of Truro Church, Fairfax, Va., will become rector of the Church of the Holy Comforter, Richmond, Va., May 1st. Address: 2110 Grove Ave., Richmond 20, Va.

The Rev. **Charles T. Hills**, formerly rector of St. Helen's, Vancouver, B. C., is now vicar of St. Andrew's, Spokane, Wash. Address: W. 514 Euclid Ave., Spokane 12, Wash.

The Rev. **Eibert B. Holmes**, formerly rector of All Saints', West Newbury, Mass., is now rector of Trinity, Weymouth, Mass. Address: 43 Front St., Weymouth, Mass.

The Rev. **F. Orlo Hoye**, priest in charge of St. Andrew's, Waterville; Calvary Church, Waseca; and St. John's, Janesville, Minn., will become rector of Trinity, Anoka, Minn., April 15th. Address: 2112 4th Ave., N., Anoka, Minn.

The Rev. **V. Louis Livingston**, formerly vicar of St. John's, Toledo, Ore., is now rector of Grace Church, Astoria, Ore., and may be addressed there.

The Rev. **Samuel A. McPhetrea**, formerly rector of the Church of the Covenant, Junction City, Kans., is now rector of Holy Trinity, Juneau, Alaska. Address: Box 2402, Juneau, Alaska.

The Rev. **Douglas B. Northrop**, formerly vicar of St. Philip's-in-the-Desert, Hawthorne, Nev., is now rector of the Church of the Ascension, Vallejo, Calif. Address: The Rectory, 638 Georgia St., Vallejo, Calif.

The Rev. **Ralph Parks, Jr.**, formerly assistant at Christ Church, Dayton, Ohio, is now rector of St. Stephen's, Wyandotte, Mich., and may be addressed there.

The Rev. **Schuyler Pratt**, formerly rector of the Church of Our Saviour, Mill Valley, Calif., is now priest in charge of St. Luke's, Hollister, Calif. Address: 720 Monterey St., Hollister, Calif.

The Rev. **Arthur E. Pritchett**, assistant at St. Paul's, Akron, Ohio, will become rector of St. John's, Mason City, Iowa, April 15th. Address: 108 N. Pennsylvania Ave., Mason City, Iowa.

The Rev. **Henry H. Rightor, Jr.**, is now assistant at All Saints', Atlanta, Ga. Address: 684 W. Peachtree St., N.W., Atlanta, Ga.

The Rev. **Glenn M. Sawdon**, rector of Christ Church, Burlington, Iowa, will become assistant at St. Paul's, New Haven, Conn., April 11th. Address: 57 Olive St., New Haven 11, Conn.

The Rev. **Charles E. Stewart**, rector of Grace Church, Petersburg, Va., will become priest in charge of St. Paul's, Kenbridge; St. Andrew's, Victoria; and Grace Church, Drakes Branch, Va., April 15th. Address: St. Paul's Church, Kenbridge, Va.

The Rev. **Robert L. Zell**, formerly curate of the Church of the Ascension, Troy, N. Y., is now curate at St. Mary the Virgin, Northolt, Middlesex, England, and a student at Oxford University. Address: "Beaumont," Ealing Rd., Northolt, Middlesex, England.

Resignations

The Rev. **Walter G. Horn**, formerly rector of St. Paul's, Seattle, Wash., has resigned. Address: Camp Huston, Goldbar, Wash.

The Rev. **Stanley P. Jones** has retired because of ill health. Address: RFD 1, Skaneateles, N. Y.

The Rev. **Newton Middleton**, rector of St. John's, Jacksonville, Fla., has resigned, and is now rector emeritus of the parish.

The Rev. **Benjamin Miller**, rector of Grace Church, Glendora, Calif., will resign May 1st, and will be on leave of absence during the month of April.

The Rev. **A. D. Sutherland**, formerly vicar of St. Thomas', Sunnyvale, Calif., has resigned because of ill health.

Changes of Address

The Rt. Rev. **Stephen Cutter Clark**, formerly addressed at 233 S. 1st Ave., Salt Lake City, Utah, should now be addressed at 55 B St., Salt Lake City 3, Utah.

The Rev. **Bertram F. Bleil**, formerly addressed at Hotel Montgomery, San Jose, Calif., should now be addressed at 1205 Pine in that city.

The Rev. **M. Bartlett Cochran**, formerly addressed at 624 Pearl St., Daytona Beach, Fla., should now be addressed at Box 1387 in that city.

The Rev. **Thomas L. Cox**, formerly addressed at Christ Church, Blacksburg, Va., should now be addressed at Box 792 in that city.

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THE LIVING CHURCH

CLASSIFIED

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CAUTION

EXTREME CAUTION is suggested in dealing with a man going by the name of **Alvin Augustus Merritt**; wife, name given as **Dianne**, said to be in poor health. Last seen in Baton Rouge, Louisiana. Well-dressed appearance and gentlemanly manner seem to bear out his claim to being a graduate engineer. Both man and wife said to be communicants of St. Luke's Church, Salisbury, North Carolina, but are unknown to the present rector. For further information write to the Rev. **Philip P. Werlein**, 208 N. Fourth St., Baton Rouge, Louisiana.

CHURCH FURNISHINGS

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

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

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CHANGES

The Rev. Francis P. Dignam, formerly addressed at 2637 Kingsland Ave., Oakland, Calif., should now be addressed at 8137 Fontaine, Oakland 5, Calif.

The Rev. Daniel C. Hinton, formerly addressed at 1810 W. Jackson Blvd., Chicago, Ill., should now be addressed at 11410 Forestville Ave., in that city.

The Rev. James Wilson Hunter, formerly addressed at 320 Park Hill Dr., San Antonio, Texas, should now be addressed at Box 17, Laramie, Wyo.

The Rev. Elmer E. Johnson, formerly addressed at 625 15th St., Des Moines, Iowa, should now be addressed at 3424 Forest Ave., Des Moines 11, Iowa.

The Rev. Robert J. Johnson, formerly addressed at 1111 Washington St., Wilson, N. C., should now be addressed at St. Mark's Rectory, 1008 E. Nash St., in that city.

The Rev. J. Thomas Lewis, formerly addressed at 625 15th St., Eureka, Calif., should now be addressed at Box 861 in that city.

The Rev. Merrill A. Norton, formerly addressed at 7933 E. Fourth St., Downey, Calif., should now be addressed at Box 208 in that city.

The Rev. Malcolm Peart, formerly addressed at 4 Sheridan Ave., Rochester, N. H., should now be addressed at 26A Charles St., in that city.

The Rev. Lawrence H. Tober, formerly addressed at Trinity Cathedral House, 2021 E. 22d St., Cleveland, Ohio, should now be addressed at 2106 Vega Ave., Cleveland 13, Ohio.

The Rev. Richard M. Trelease, Jr., formerly addressed at St. Andrew's Cathedral, Queen Emma

Square, Honolulu 43, Hawaii, should now be addressed at St. Christopher's Mission, Box 1128, Lanika, Oahu, Hawaii.

Ordinations Priests

Kentucky: The Rev. Hugh Crockett McKee, Jr., was ordained to the priesthood by Bishop Clingman of Kentucky on March 22d at Christ Church, Bowling Green, Ky. He was presented by the Rev. William H. Langley, Jr., and the Bishop preached the sermon. The Rev. Mr. McKee is rector of Christ Church, Bowling Green. Address: 912 Nutwood Ave., Bowling Green, Ky.

Long Island: The Rev. Messrs. Greydon Parker Copeland and Frank Southard Smith were ordained to the priesthood by Bishop DeWolfe of Long Island on March 18th at the Cathedral of the Incarnation, Garden City, L. I., N. Y. Fr. Copeland was presented by the Rev. Robert L. Lewis; Fr. Smith, by the Rev. Dr. Harold S. Olafson. The Rev. Arlington A. McCallum preached the sermon. Fr. Copeland is priest in charge of Holy Trinity Church, Hicksville, L. I., and St. Mark's Church, North Bellmore, L. I. Address: 28 Roosevelt Ave., Hicksville, L. I., N. Y. Fr. Smith is priest in charge of St. David's Church, Cambria Heights, L. I. Address: 227-12 Linden Blvd., Cambria Heights, L. I., N. Y.

Minnesota: The Rev. Marvin Nordmeier was ordained to the priesthood by Bishop Keeler of Minnesota on March 22d at the Cathedral of Our Merciful Saviour, Faribault, Minn. He was presented by the Very Rev. C. R. Allen, who also preached the sermon. The Rev. Mr. Nordmeier is assistant at the cathedral and priest in charge of Grace Church, Pine Island, Minn. Address: Cathedral of Our Merciful Saviour, Faribault, Minn.

Ohio: The Rev. James David Reasoner was ordained to the priesthood by Bishop Tucker of Ohio

on March 16th at Trinity Cathedral, Cleveland, Ohio. He was presented by the Rev. James F. McElroy, and the Ven. Dr. Donald Wonders preached the sermon. The Rev. Mr. Reasoner is priest in charge of St. Matthew's Church, Toledo, Ohio, and may be addressed there.

South Florida: The Rev. Charles Lee Berggren was ordained to the priesthood by Bishop Wing of South Florida on March 17th at Holy Trinity Church, West Palm Beach, Fla. He was presented by the Rev. A. L. Burgreen, and the Rev. Martin J. Bram preached the sermon. Fr. Berggren is curate of Holy Trinity Church, and priest in charge of St. George's Church, Riviera Beach, Fla. Address: Box 333, Riviera Beach, Fla.

Deacons

Long Island: John Richard Edler was ordained to the diaconate by Bishop DeWolfe of Long Island on March 18th at the Cathedral of the Incarnation, Garden City, L. I., N. Y. He was presented by the Rev. Dr. Gordon D. Pierce, and the Rev. Arlington A. McCallum preached the sermon. The Rev. Mr. Edler is now a missionary in the archdeaconry of Suffolk. Address: The Clergy House, Riverhead, L. I., N. Y.

L. C. Annual Corrections

The Very Rev. Frederic William Litchman should be addressed at 150 S. 8th St., Salina, Kans., instead of the address given.

Corrections

The clerical change of the Rev. Marland W. Zimmerman was incorrectly reported [L. C., March 7th]. Fr. Zimmerman, who was formerly rector of Zion Church, Douglaston, L. I., N. Y., is now rector of St. Mark's, Cocoa, Fla., and may be addressed there.



CHURCH SERVICES

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



BUFFALO, N. Y.

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

ST. ANDREWS Rev. Gordon L. Graser
Main at Highgate
Sun Masses: 8 & 10, MP 9:45; Daily: 7 ex Thurs 9:30; C Sat 7:30

CHICAGO, ILL.

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

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

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

DETROIT, MICH.

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

HOLLYWOOD, CALIF.

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

INDIANAPOLIS, IND.

ADVENT Rev. Loman H. Bruner, B.D., r
Meridian Ave. & 33rd St.
Sun 7:30 HC; 11 Morning Service & Ser

MADISON, WIS.

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

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

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-days: 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; Daily: HC Wed 8, Thurs & HD 10:30; The Church is open daily for Prayer

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

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

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

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

ST. THOMAS Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC; Thurs 11 HC, Daily ex Sat 12:10

NEW YORK CITY (Cont.)

Little Church Around the Corner
TRANSFIGURATION Rev. Randolph Ray, D.D.
One East 29th St.

Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11; V 4;
TRINITY Rev. Frederic S. Fleming, D.D.
Broadway & Wall St.
Sun 8, 9, 11 & 3:30; Daily: 8, 12 ex Sat 3

PHILADELPHIA, PA.

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

PITTSBURGH, PA.

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

SAN FRANCISCO, CALIF.

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

SPRINGFIELD, ILL.

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

WASHINGTON, D. C.

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

EPIPHANY 1317 G St., N.W.
Rev. Charles W. Sheerin, D.D.; Rev. F. Richard Williams; Rev. Francis Yarnall, Litt.D.
Sun 8 HC, 1st Sun 11, 8; MP & Ser 11; EP & Ser 8 ex 1st Sun; Thurs HC 11, 12:00