

The Living Church

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



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Officers and directors of the Episcopal Church Foundation at the meeting of the Board of Directors at 230 Park Ave., New York, April 14th.

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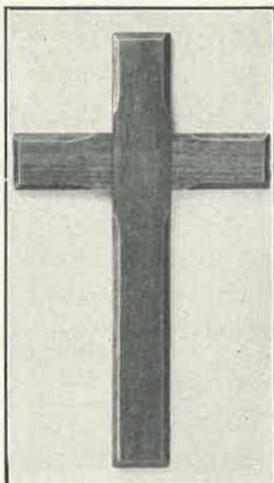
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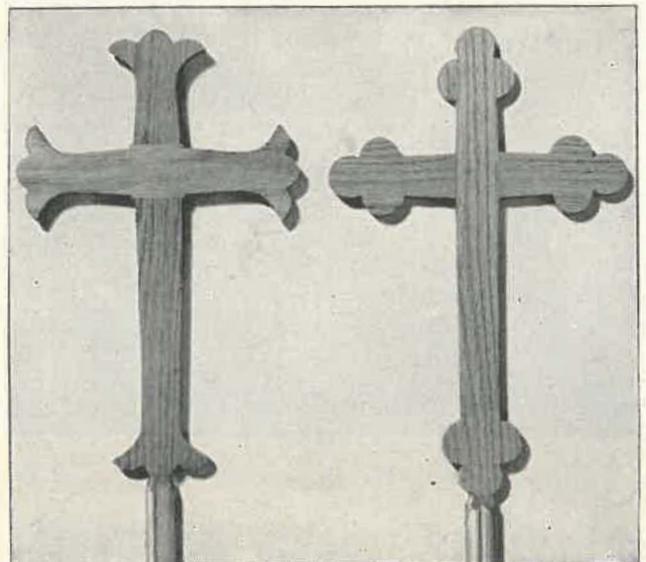
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LETTERS

Basic Books

TO THE EDITOR: Recently I gave copies of the Book of Common Prayer to the local public library (which had none) and to the University of California library (whose most recent edition was printed in 1868). I hope our liturgy, and other books about our faith and our Church, are better represented elsewhere.

Why don't you publish a list of "basic books," presenting the Episcopal Church and her faith, suitable for public and college libraries? If the libraries won't buy them, Churchmen can donate them.

FREDERICK E. KIDDER.

Berkeley 7, Calif.

Book Editor's Note:

We offer this list of Basic Books for a beginning. We take it that what is wanted is a list of books about the Episcopal Church rather than on Christianity in general, the Bible, etc.

The Book of Common Prayer. Preferably in some edition since 1868!

Frank Wilson, *Faith and Practice and the Divine Commission* (both Morehouse-Gorham).

Frank Damrosch, *The Faith of the Episcopal Church* (Morehouse-Gorham).

C. B. Moss, *The Christian Faith* (Morehouse-Gorham).

C. S. Lewis, *Miracles, Christian Behavior, the Case for Christianity*, everything by this author. Macmillan.

B. I. Bell, *Understanding Religion* (Morehouse-Gorham) and *The Altar and the World* (Harpers).

John Higgins, *This Means of Grace* (Morehouse-Gorham).

Pell and Dawley, *The Religion of the Prayer Book* (Morehouse-Gorham).

J. W. C. Wand, *The Church* (Morehouse-Gorham).

Alan Richardson, *The Gospel and Modern Thought* (Oxford Press).

Patterson, *A History of the Church of England* (Longmans, Green).

Johnston, *The Story of the Prayer Book* (Morehouse-Gorham).

Chad Walsh, *Stop Looking and Listen* (Harpers).

Pittenger, *The Christian Way In the Modern World* (Cloister Press).

Temple, *Nature, Man and God* (Macmillan). Better yet for the general reader are the smaller Temple books.

Doctors and Nurses for Alaska

TO THE EDITOR: The Bishop of Alaska is desperate. He must get a doctor and at least two nurses or a nurse and a good secretary to take care of business affairs at Hudson Stuck Memorial Hospital, Fort Yukon, by the first of July. At that time there will only be two nurses to care for this hospital which offers the only medical service for hundreds of square miles in the Yukon Valley. The closing of the hospital which will happen if nothing is done, will deprive all the inhabitants of this part of the country of medical service,

which means that unless the Church can find consecrated nurses and a doctor who will be willing to take this job, hundreds now living will die.

The term for nurses is three years. They should be under 40 years of age and in good health. The term for a doctor may be one year although three years is the regular term. The doctor should be a general practitioner and one who is capable of supervising a hospital.

Would you be so kind as to run a notice of this matter in your next issue. Candidates may write directly to me at Church Missions House, 281 Fourth avenue.

(Rev.) FRANK L. TITUS.

New York city.

The Fallacy of Invalidity

TO THE EDITOR: One of your correspondents recently displayed agitation because Dom Gregory Dix, O.S.B., pointed out in "The Shape of the Liturgy" that Archbishop Cranmer had become a Zwinglian heretic before he prepared the canon of the first Prayer Book mass, that of 1549, and had slipped into that some ambiguities capable of bearing a Zwinglian interpretation. This would not seem to be very important. Everybody knows that Cranmer and his party were heretics when the second Prayer Book was got up (1552) and if ambiguities injected into that with heretical intent (of which there were plenty) can make the Anglican rite and orders invalid, then invalid they must be. There are such ambiguities in the Prayer Book of the Elizabethan Settlement, carried over from the 1552 book, that is, the present English rite. But Dom Dix is not troubled as to validity.

This thing about validity seems to be a restless one. Perhaps a statement of two points involved, in the simplest terms, might help some people. There really is no reason to doubt the Anglican orders.

The Roman controversialists make two points, both fallacious:

1. They assert that the Church of England was an heretical Church as to Real Presence and the Eucharistic Sacrifice and therefore did not ordain for the work of a Catholic priest, who is to consecrate the elements and offer the Sacrifice, because it denied both the consecration and the Sacrifice. This relates to a period when the rite used for ordaining priests is alleged to have been ambiguous. This would be a grave charge if true. However, it is an allegation of fact and requires proof. The proof offered is that Cranmer and his party and quite a lot of people at different times did deny the Real Presence and the Sacrifice. The massive work of Messenger attacking the Anglican orders builds this up sky-high. The fallacy is obvious. Cranmer and his party and later various victims of continental perverters, and the Puritans, etc., were heretical. The Church of England was not heretical. It is no proof that a family is dishonest, to prove that one of its members is.

2. The Roman controversialists assert that the Anglican ordinations at a critical

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On Being Used of God

Lent and Easter, with their disciplines, absolutions, their thrills of eternal certainty, are not so long gone that we are from under the spell of them. That spell should have so reached into our beings that we **MUST** have asked the question, "Lord, you've done **EVERYTHING** for me, what can I do for **YOU**?"

That thought has been gnawing at us for months, and our only relief has come when we had an opportunity to do something for God. Since Easter it has been gnawing afresh, however, and with it another thought persists. Why doesn't God keep us permanently busy for Him? Why does He make us wait before giving us certain jobs to do? That's not hard to answer. Perhaps we aren't quite **FIT** to do what He most

wishes US to do for Him. Tough word, **FIT**, isn't it? Not a bit complimentary. It bothers us, doesn't it? It means we may have to undergo radical changes in our spiritual selves before we can be used, that we're not yet at that point of self-renunciation, or even amenable enough to His will, to be **QUALIFIED** for what He has there, waiting for US to do for Him. Doesn't all this prick you? It does us. We're beginning to feel utterly unhappy in our suspicions that God does not find us ready for so much of the work that we just **KNOW** cries out for doing. **WE ARE NOT FIT FOR HIS SERVICE**. Please God, let's all take steps toward making ourselves fit for His Holy work while we're best able to serve Him.

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LETTERS

period were invalid so that the chain of transmission of authority was broken, because those doing the ordaining denied the Real Presence and the Eucharistic Sacrifice and therefore must have intended not to transmit authority to do the work of a Catholic priest which is to consecrate the elements and offer the Sacrifice. No doubt this is open to successful refutation on several grounds. The purpose here is to disclose the fatal inherent fallacy.

It may be admitted that the people in question, in ordaining, believed that they had no such authority as that which relates to the Real Presence and the Sacrifice. If so, they believed that nobody has such authority. Cranmer (for instance) had every authority which a Catholic priest and bishop can have and he knew it. He may have come to believe that belief in the authority relating to Real Presence and the Christian Sacrifice is a superstition, and that neither he nor any other priest had such authority. Then he was very much mistaken as to the extent of his (and other priests') powers. He had powers which he thought he (and they) did not have. When he ordained, he intended to transmit all the powers of priesthood, and he had them to transmit. He was mistaken as to the extent of the powers he possessed and transmitted. He was mistaken as to what all the powers of priesthood are. But he meant to transmit all the powers of priesthood and, since he had them to transmit, he did transmit them.

The fallacy of the Roman controversialists which is thus exposed consists in refusing to distinguish between *mistake* as to what powers one possesses and *refusal* to transmit a power. Not even the Roman controversialists will accuse (for instance) Cranmer, of meaning to withhold a power he believed he possessed, or will deny that he meant to transmit all the powers of priesthood. The only conclusion their premise of heretical denial of a power actually possessed can lead to is, that Cranmer (for instance) had powers which he thought he did not have and therefore transmitted powers which he thought did not exist.

The Roman attacks on Anglican orders are characterized by the original assertion of them. In Elizabeth's reign invalidity was alleged, and it was recognized that a reason must be given. The reason given was a pure invention, in short, a lie, known as "The Nag's Head Tavern Fable," that Archbishop Parker never was consecrated but had merely gone to the tavern with some Puritan-minded bishops who had there performed some futile ceremony of their own invention. That this was a falsehood is not now questioned by anybody. This characterizes the attacks on the Anglican orders in that the claim of invalidity comes first and then a reason has to be scared up, instead of the other way about. And in four hundred years no reason which will bear critical scrutiny has been proposed. One would think that as honest and reasonably charitable people, they would drop it.

EDWARD N. PERKINS.

New York City.

The Living Church.

The Living Church

Established 1878

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

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Departments

BOOKS	20	EDUCATIONAL	27
CHANGES	30	FOREIGN	22
DEATHS	29	GENERAL	7
DIOCESAN	25	LETTERS	3
EDITORIAL	12	TALKS	6

Things to Come

1950 MAY 1950							1950 JUNE 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
	1	2	3	4	5	6	4	5	6	7	8	9	10
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14	15	16	17	18	19	20	18	19	20	21	22	23	24
21	22	23	24	25	26	27	25	26	27	28	29	30	
28	29	30	31										

May

14. 5th (Rogation) Sunday after Easter.
15. Rogation Monday.
 Meeting, Federal Council's Dept. of Christian Education, at New York city.
 Convention of Albany at Lake Placid (also 16th). Election of Suffragan.
 Convention of West Missouri at Kansas City (also 16th).
 Convention of Western New York at Buffalo (also 16th).
16. Rogation Tuesday.
 Federal Council, Executive Committee, New York city.
 National Commission on College Work. Seabury House.
 Convention of Connecticut at Hartford.
 Convention of Long Island at Garden City (also 17th).
 Convention of Rhode Island at Providence.
 Convention of Springfield at Pekin, Ill. (also 17th).
 Convention of Western Massachusetts at Fitchburg (also 17th).
17. Rogation Wednesday.
 Convention of Maine at Portland.
18. Ascension Day.
 Consecration of Bishop-elect Campbell at Wheeling, W. Va.
19. Convention of Erie at Erie, Pa., (also 20th).
21. Sunday after Ascension.
23. Convention of Harrisburg at Harrisburg, Pa., (also 24th).
 Convention of Southwestern Va. at Covington (also 24th).
24. Convention of Virginia at Richmond, Va., (also 25th).
28. Whitsunday.
29. Whitsun Monday.
30. Whitsun Tuesday.
 Opening of Evergreen Conference (to September 6th).
31. Ember Day.

June

2. Ember Day
3. Ember Day
4. Trinity Sunday
5. Conference on Christian Education for clergy, Pasadena, Calif., sponsored by Dep't. of Christian Education (through 9th).

THIS WEEK

YOUNG ADULT members of the Episcopal Church are joining organizations of other Churches because there is no satisfying program for them in their own Church. So reported the Rev. A. Ronald Merrix to the synod of the Province of the Pacific, which met at Stockton, Calif., May 2d to 4th. For the hundreds of thousands of young men and women who have recently established homes in the West, he asserted, there are only 150 organized groups of young adults in the province.

MR. MERRIX, who is engaged in a survey of the subject at the request of the 1949 synod, said in his interim report that there are about 500 such groups in the Church nationally. Most of them are of postwar origin and are open to both married and single persons, who meet once or twice a month on weekdays in parish houses. The key to the future of young adult groups, he said, lay in their continuing their own Christian education and participating in the education of their children along the lines developed by the National Department of Christian Education.

EDUCATION, like everything else in the national Church budget, is not off to quite the brisk start that was hoped for this triennium. In the course of slashing more than half a million dollars from the budget, the National Council had to prune out \$74,575 from the \$346,475 adopted by General Convention for Christian Education. The severest slash was in missionary work, in the amount of \$522,415. The figures are all on page 7. If you know a missionary, or a mission field, or wish you had a better Sunday school curriculum in your parish, you will agree that "slash" is a mild word—and how did your parish make out in the "One World in Christ" campaign?

NORTH CAROLINA is planning to elect a Coadjutor this fall. The annual convention of the diocese, meeting in Winston-Salem, set up a committee of three priests and three laymen to present nominations to the special convention on September 14th.

SUCCESSOR to the new Bishop of West Missouri as dean of St. Paul's Cathedral, Buffalo, N. Y., is the Rev. Philip Frederick McNairy, rector of Christ Church, St. Paul, Minn., who has accepted his unanimous election as dean and rector of the cathedral, effective August 1st. Bishop Welles' predecessor at the cathedral was also elected to the episcopate—Bishop Pardue of Pittsburgh.

YOU CAN'T be a well-informed Churchman without reading *The Living Church*. Or so we like to think. But this time, the National Council has word of the triennial synod of the Japanese Church before we do, since our Japan correspondent and associate editor—Paul Rusch—is still on his tour of the United States. The synod made plans for a nationwide missionary campaign with a goal of 100,000 converts, and also set up a Church pension plan. Bishop Yashiro, the Presiding Bishop, in his address said, "Five years after the surrender, the Church has been nearly restored, both materially and spiritually, and we must go forward with courage and determination."

AS A MATTER of fact, a fair percentage of our news does come from the National Council's news bureau. But not infrequently—as in the recent case of the fire at the temporary St. Luke's Hospital, Tokyo—the Council, like other readers, gets its first news about missionary events from *The Living Church*.

WE CAN look forward to considerable confusion, in the coming years, over the similarity in name between the National Council of the Episcopal Church and the National Council of Churches of Christ. Probably no name could have been selected which did not conflict with the usage of one of the national agencies of one of the 25 constituent communions of the new interdenominational agency. The interdenominational National Council, according to a recent announcement, will include one more cooperative activity of the Churches—Church World Service, the relief agency which collects funds for Europe and Asia.

AN AGREEMENT signed by all the Polish Roman Catholic Bishops except Cardinal Sapieha, Archbishop of Cracow (who was absent in Rome) marks, according to Religious News Service, the first time that a Church-State agreement has been entered into between the Roman hierarchy and the government of a Communist-controlled country. The agreement consists of two sections, one of which was made public while the other was not. There is considerable anxiety in Vatican circles over the nature of the unpublished portion. It is suspected that this section contains provisions which are contrary to canon law.

Peter Day.

10. Commencement weekend at Kenyon College (through 12th).
11. St. Barnabas. First Sunday after Trinity.
 Conference of province of Washington at Hood College, Frederick, Md. (to 17th).
 Formerly held at Sweet Briar College, Md.
 Commencement at University of the South.
12. Conference on Christian Education for clergy sponsored by the Department of Christian Education at Tacoma, Wash. (to 16th).
 Conference of Outgoing Missionaries, sponsored by Foreign Missions Conference, at New Haven, Conn. (to 17th).
14. Chaplains' Conference, Naval Air Station, Jacksonville, Fla. (to 16th).
18. 2d Sunday after Trinity.
19. Conference on Christian Education for clergy, Lake Tahoe, Nev., sponsored by Dep't. of Christian Education (to 23d).
 Outgoing Missionary Conference. Seabury House.
24. Nativity of St. John Baptist.
25. 3d Sunday after Trinity.
 Wellesley Conference at Wellesley, Mass. (to July 1st).
26. Conference on Christian Education for clergy, Salt Lake City, Utah, sponsored by Department of Christian Education (to 30th).
29. St. Peter.



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Talks With Teachers

REV. VICTOR HOAG, D.D., EDITOR



Too Much Story Telling



If you ask the average middle-aged person to explain what he considers the work of the Sunday school teacher, he will very likely define it as "To teach the children all the Bible stories." Or, he may say, "Telling the Bible story, and then showing the application—pointing the moral." This is a prevailing conception among people whose background is the main channel of 19th century Protestantism, and especially those who once had a class in an old fashioned "Bible school."

When we tell such people that we now have other methods, and that the telling of Bible stories is not the main goal in our schools today, they are shocked and reply with indignation, "That's just the trouble. You don't teach the Bible any more."

FOR CHILDREN ONLY

The foregoing reveals how thoroughly we have become involved in a program of teaching which is largely a children's activity, dealing only with immature minds. The educational factor is that the use of stories is a device to hold the interest of the simple and child-like mind. Stories are only preliminary to the imparting of other truths. They are form and container, not content. In a strictly children's program, the story-telling method might well be the main method, or approach. We have seldom taught successfully persons above about 14 years of age. Yet it is this real Bible, this genuine inner substance of the Bible teaching, which it is our duty to impart.

Today there are undoubtedly all too many of our teachers who still look upon "telling the story" as their prime duty. Let's see how we got this way. It first arose from a strictly children's program, as mentioned. Then came the crystallization of this Bible-story assumption in series of published text-books, and lesson systems. Its backbone is probably the International lessons, with its schedules of Bible anecdotes. If you assume this Bible-centered theory, it is easy to get the impression that the Bible is simply a sequence of stories. If you start with the Old Testament, you discover that from the first pages, book after book, the material is largely narrative. This lasts through the first seventeen books—that is, through Esther. Job has even been

presented as a story, though it is scarcely an edifying bit for Juniors. So the story-tellers have to skip all the prophets, pausing only for a few stories from Daniel.

The stories begin again with the opening page of the N.T. and once more there is action (narrative) through five books. This characteristic ends abruptly with the book of Acts. From Romans through Revelation there are no stories (except events that can be deduced) and therefore the story-telling system misses this richest area of the Bible. It is this deep portion of *interpretation* of the historic Biblical action—in the prophets and the Epistles—that is the real treasure of Bible truth. Unless we teach this, we are not "teaching the Bible."

STORIES WITHIN THE CHURCH

The new approach, or attitude, is to give our children the great stories *in their proper setting*, which is our present parish life. We use Bible stories (selected) to illustrate the vivid life we are now living within the Christian Church.

Some teachers do little more than tell stories; then they hope to "bring out the meaning." But no drill, handwork, guided discussion, memorizing, homework, or study. The story does not start from the child's real interest, nor with any clear teaching goal. Moreover, many Bible stories have doubtful "morals" for certain ages. The story-telling attitude, as the one and only way, is probably giving us more weak and inadequate teaching than anything else. It may account for many of the bored or boisterous classes. For the stories are seldom well told, and indeed, are seldom even *told!*

I suspect that three-fourths of the stories presented before classes on a given Sunday morning are read aloud from the book or leaflet. And in most cases the reading is from "cold copy"—that is, without any advance preparation.

But (you say) isn't story-telling one of the great arts of teaching? It is indeed. But not *that way*, nor with that approach. If you will meet me in this corner two weeks from now we'll discuss the right use of stories.

[Selections from this column have been published in Dr. Hoag's book, It's Fun To Teach by Morehouse-Gorham Co.]



ROGATION SUNDAY.

GENERAL

NATIONAL COUNCIL

Determination, Not Despair

By ELIZABETH McCracken

The April meeting of the National Council, held at Seabury House April 25th to 27th, heard with intent interest a report from the Presiding Bishop on the campaign for the increased budget passed by the General Convention; voted a new radio program, similar to "Great Scenes from Great Plays," for which the National Council will have no financial responsibility; adopted a Budget for 1950, smaller than that voted by General Convention; welcomed Bishop Bin-stead of the Philippine Islands, who addressed the Council for half an hour; and heard routine reports.

At the opening session, the Presiding Bishop spoke at some length about the One World in Christ campaign, say-
ing:

"It is still too early to tell the details of the campaign, which ended on the 12th of March. We have reports from the dioceses and districts, but certain of these are only preliminary statements. We hope and expect more money than has to date been given or pledged. Right now, it seems that we are about \$750,000 short of the goal; but it is too soon to say definitely, since more money is certainly expected.

"It is easy to get up a dead-end street, but we must not do it. Certain of the provinces have responded almost 100%. The 8th Province has overpaid its quota. We should not be critical of any province or of any diocese. The diocese of New York has not reached its quota. Yet New York has raised \$155,000 more than it raised last year. I mention the diocese of New York because it made a great effort and is continuing to make a great effort to reach its quota, and because it is our largest diocese."

THE HEATHEN IN THE CHURCH

Commending the efforts of the Committee on Laymen's Work, he continued:

"The Committee on Laymen's Work has done a great work in the campaign. If we could work on the heathen outside the Church, instead of having to spend our time and labor on the heathen in the Church, we could do a great missionary job. In some ways, the campaign was like a sleigh going down the road. So many sleds hitch on that at last the sleigh can't move. In many dioceses there have been,

National Council Budget 1950

I. Missionary Work

	1950 Budget	Items Withheld	Operating Budget	Estimated Lapsed Balances
Domestic Missions	\$1,381,098.00	\$265,063.00	\$1,116,035.00	\$ 23,925.00
Overseas Missions	2,155,113.00	151,352.00	2,003,761.00	74,358.00
Additional UTO Appro. for Women	18,167.00		18,167.00	
Interdenominational Agencies	32,585.00		32,585.00	2,500.00
General Contingent Fund	40,682.00		40,682.00	12,500.00
General Administration	19,650.00	6,000.00	13,650.00	
Bonus	6,450.00		6,450.00	
World Relief and Church Co-operation	500,000.00	100,000.00	400,000.00	
TOTAL MISSIONARY WORK ...	\$4,153,745.00	\$522,415.00	\$3,631,330.00	\$113,283.00

II. Education and Promotion

Christian Education	\$ 346,475.00	\$ 74,575.00	\$ 271,900.00	\$ 77,625.00
Christian Social Relations	59,785.50	8,495.00	51,290.50	1,737.50
Promotion	251,855.00	55,325.00	196,530.00	
Woman's Auxiliary	67,677.00	10,050.00	57,627.00	
Laymen's Work	29,550.00		29,550.00	1,865.00
Interdenominational Agencies	2,300.00		2,300.00	
Retired Workers	3,977.00		3,977.00	
Bonus	14,375.00		14,375.00	
For Raising Increased Program ..	100,000.00		100,000.00	
TOTAL EDUCATION and PROMOTION	\$ 875,994.50	\$148,445.00	\$ 727,549.50	\$ 81,227.50

III. Miscellaneous Activities

Comm. Ecclesiastical Relations ...\$	2,100.00		\$ 2,100.00	
Conference and Training Centers:				
St. Margaret's, Berkeley	5,400.00		5,400.00	
Brent House, Chicago	15,000.00		15,000.00	
Windham House, New York City	18,220.00		18,220.00	
Training from UTO	12,400.00		12,400.00	
American Churches in Europe	8,375.00		8,375.00	
Interdenominational Agencies	30,000.00		30,000.00	2,500.00
Retired	2,284.00		2,284.00	
TOTAL MISC. ACTIVITIES	\$ 93,779.00		\$ 93,779.00	\$ 2,500.00

IV. Coöperating Agencies

Girls' Friendly Society	\$ 10,500.00	\$ 1,000.00	\$ 9,500.00	
Epis. Service for Youth	13,000.00	1,250.00	11,750.00	
Church Periodical Club	10,000.00	200.00	9,800.00	
Church Soc. for College Work ...	300.00	50.00	250.00	
Church Army	10,000.00	5,000.00	5,000.00	
TOTAL COOPERATING AGENCIES\$	43,800.00	\$ 7,500.00	\$ 36,300.00	

V. Administrative Expenses

Dept. of Promotion	\$ 22,270.00		\$ 22,270.00	
Dept. of Finance	108,000.00	\$ 10,000.00	98,000.00	
General Administration	38,675.00		38,675.00	
Retired Workers	11,590.00		11,590.00	
General Accounts:				
Office Equip. and Maint.	84,000.00		84,000.00	
Staff Insurance	41,400.00		41,400.00	
Other Accounts	35,400.00	3,500.00	31,900.00	
Staff Bonuses	14,351.00		14,351.00	
Church Missions House	62,100.00	600.00	61,500.00	
Shipping Dept.	28,850.00		28,850.00	
Book Store	20,500.00		20,500.00	
TOTAL ADMIN. EXPENSE	\$ 467,136.00	\$ 14,100.00	\$ 453,036.00	

Summary of Groups

MISSIONARY WORK	\$4,153,745.00	\$522,415.00	\$3,631,330.00	\$113,285.00
EDUCATION and PROMOTION	875,994.50	148,445.00	727,549.50	81,227.50
MISCELLANEOUS ACTIVITIES	93,779.00		93,779.00	2,500.00
CO-OPERATING AGENCIES	43,800.00	7,500.00	36,300.00	
ADMINISTRATIVE EXPENSE	467,136.00	14,100.00	453,036.00	
TOTAL BUDGET	\$5,634,454.50	\$692,460.00	\$4,966,994.50	\$197,010.50

Estimated Income

From Districts and Dioceses upon Expectations, including Church School Lenten Offering	\$4,168,550.50
Income on Trust Funds	390,000.00
United Thank Offering	345,500.00
From Missionary Districts on Bishops' Salaries	14,000.00
Interest on Outside Trusts	9,000.00
Miscellaneous Income	40,000.00
TOTAL	\$4,967,050.30
Adjusted General Convention Budget	\$5,659,454.50
Items Withheld	692,460.00
OPERATING BUDGET	\$4,966,994.50

and are, other campaigns, hitched on. These slow down, if they don't stop, the sleigh.

"The question is: What shall we do, lacking that \$750,000? We dare not start new work nor add to our staff until next fall. We must see how we stand then. The second year of the Triennium is always a crucial time, when the enthusiasm aroused at General Convention has subsided a little. We must withhold from the adjusted Budget voted by General Convention [\$5,659,454.50] items amounting to \$692,460. Projects planned, salary increases, relief, new appointments to the mission fields, needed additional personnel in the Department of Christian Education, new work in areas where there has been very great increase in population—all these must wait. We are not eliminating them, but waiting until January 1, 1951 to see what we have then."

The Presiding Bishop then went on to outline what might be accomplished:

"I should say that with lapsed balances, income on trust funds, interest on outside trusts, the Church School Lenten Offering, the United Thank Offering, and some other miscellaneous income, we shall have a surplus this year (after meeting the budget with the withheld items), of about \$170,000. This must be saved, to help meet the budget for 1951. The budget to be presented to your consideration for this year, 1950, is \$4,966,994.50.

"We should feel a deep sense of gratitude to the people who have worked so hard, in the campaign. We had hoped for general enthusiasm throughout the Church. The enthusiasm has not been general. We have raised a little over what was raised in 1948 and considerably more than was raised in 1949. I do not feel despairing: I feel determined."

ELOQUENT PROTEST

When the report of the treasurer, Russell E. Dill, which immediately followed the Presiding Bishop's speech, showed that among the items to be withheld was \$30,000 for work with the new settlers pouring into California, Bishop Block of California made an eloquent protest, saying:

"I am troubled about all the withheld items, but most especially the one for work among the people who are coming into California at the rate of 50,000 every month. I am not asking anything for the diocese of California. In the budget presented to General Convention, there was \$30,000 for this work with the new population, now withheld. California met its full quota in the One World in Christ campaign, though it was hard, just after General Convention.

"I must speak about the urgency of this work with the new people. If we don't take advantage of the opportunity *now* on the West Coast, to meet the situation of the incoming population, we face a very serious question of morale. Unless we get these people for the Church within the first two or three years, they will become

nature worshippers. There is a great evangelistic opportunity and need. It is extremely dangerous to withhold this item. I could start ten missions at once if I had the money.

"The whole West Coast is involved in this situation. We can do what is needed in California for the diocese. But there are dioceses up and down the Coast unable to meet the problem, when a whistle stop becomes a large town overnight. Work can be done. It is done where there is the money. It is an utter mistake to withhold this item. The matter should receive more consideration."

There was a short silence. Then the Presiding Bishop said:

"I am sympathetic. If we had \$1,000,000, we would give it to you for this work. But, if we put this back, we must take it from somewhere else."

Bishop Block spoke again, saying:

"In the original budget there was an item of \$30,000, which we thought should be \$150,000. I am worried about what it will do to the morale of the whole West Coast, if nothing is done now. I am not speaking from a partisan point of view; but this item should be put back, even if it has to be taken from something else."

The Very Rev. Dr. James W. F. Carman of Arizona upheld Bishop Block, saying:

"I should like to second Bishop Block's request. People coming out West are interested in the Church, when they hear about it. To take out this item would be a tragedy."

The Rev. Dr. William E. Craig of Nebraska made a suggestion, saying:

"The particular item Bishop Block men-

tioned has to do with capital investment: building and equipment, as well as workers. Couldn't that money come out of Reconstruction and Advance?"

The Presiding Bishop said that there was a considerable balance in R.&A., but that he was not sufficiently familiar with the details and that he would ask Bishop Hobson of Southern Ohio to speak to Fr. Craig's suggestion. Bishop Hobson said:

"There is money available in the fund. Whether we could re-allocate any of it must be decided. A way must be found to meet the opportunities Bishop Block has outlined. We have congratulated Bishop Block on the full quota raised by his diocese. But we have not yet got all we should get from many dioceses. I don't think *any* diocese on the West Coast has yet had its full resources tapped. I should be glad to go out and help raise money out there." [Laughter.]

Bishop Whittemore of Western Michigan, the next speaker, said:

"I do hope that some way may be found *not* to make a priority of this West Coast item by taking money out of some other item. That is a very dangerous procedure."

The Presiding Bishop had the final word, saying:

"There is \$100,000 unallocated in the Reconstruction and Advance Fund; and \$2,600,000 allocated but not yet spent. I don't know whether we can take this one item from R.&A. or not. We might discuss it tonight at the meeting of the Department of Finance. No one who has not gone through it can know what a tremendously complicated problem it is to decide *what* items to withhold."

It was voted to refer the matter to the Department of Finance. At the final session of the Council, the Department of Finance recommended that \$75,000 be allocated to the Division of Domestic Missions for emergency situations on the West Coast. Of this, \$50,000 comes from R.&A.; and \$25,000 through a restoration to the 1950 budget of that sum. The recommendation was unanimously adopted.

CHURCH AND RECTORY FOR \$600

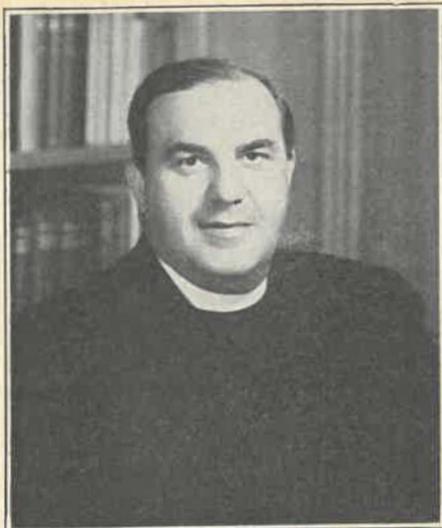
It was voted to give \$1,800, from money already in the budget of the Department of Christian Education, to Seabury-Western Theological Seminary, to meet half the salary, for one year, of an instructor in Christian Education. The Seminary is ready to choose the instructor at once.

The sum of \$600 was voted for a church and rectory in the district in China where the Rev. Dr. Robert E. Wood is at work. Commenting upon this grant, which was in the full amount requested, the Presiding Bishop said:

"We should encourage anyone who can



THE PRESIDING BISHOP: *Too many sleds slow down the sleigh.*



BISHOP BLOCK: *Whistle stops turn into towns overnight.*

cit. This man thinks that between 300 and 400 local churches would buy these transcriptions. That would cover the costs. Any profits would cover any deficit. The programs would be along the lines of 'Great Scenes from Great Plays.' They would cost a local church about \$12 a week."

At a later session, the following resolution was adopted:

"Resolved, That the Department of Promotion be authorized to institute a new radio program similar to 'Great Scenes from Great Plays' under the following conditions:

"1. That the National Council shall incur no financial responsibility for the cost of the program.

"2. That the program shall be subject in all respects to the approval of the Department of Promotion.

"3. That the use of the program shall be optional, and that churches shall be offered the opportunity to share in the program on a voluntary basis.

"4. That any and all contracts relating to the program shall be subject to the approval of the Presiding Bishop, the treasurer, and general counsel."

EPISCOPAL SERVICE FOR YOUTH

The report of the Committee of Reference, Episcopal Service for Youth, was presented by the Rev. John S. Higgins of Rhode Island, acting on behalf of the chairman of that committee, Bishop Peabody of New York.

The report, of some length, dealt with the study by the Committee of the relationship of Episcopal Service for Youth (formerly Church Mission of Help) to the National Council. This study was initiated by a request to the Presiding Bishop by Episcopal Service for Youth for a review of its position with reference to the National Council, and was assisted by the officers of Episcopal Service for Youth.

At the outset the fact was stressed that Episcopal Service for Youth is a national organization, to which diocesan organizations belong, if they so wish. Fifteen such diocesan branches do belong. It was further emphasized that the diocesan organizations differ greatly in program and in name, and in diocesan relationship. All are financed locally, each is related in some way to the diocese, and most of them cooperate with the diocesan Department of Christian Social Relations. The principal activities of the national organization are to serve the fifteen member organizations, make studies, recruit personnel, and to provide interpretation and education in social case work. Episcopal Service for Youth and all diocesan branches do social case work, being the only such organizations in the Church.

There are many similarities and duplications, the report pointed out, between Episcopal Service for Youth and

the Department of Christian Social Relations of the National Council.

The National Council has granted to Episcopal Service for Youth, since 1945, financial help, ranging from \$8,000 in 1945 to \$10,500 in 1949. The grant has been made to Episcopal Service for Youth as a cooperating agency. The total budget of E.S.Y. for 1949 was \$18,200, of which \$8,200 came from other funds. Although in touch with the Department of Christian Social Relations of the National Council, Episcopal Service for Youth works independently. Its main work is with the problems of young people, but in some of its branches it also serves the aged and children.

The Committee of Reference recommended that Episcopal Service for Youth be integrated with the National Council along the following lines: (1) E.S.Y. shall be a unit of the Division of Health and Welfare Services of the Department of Christian Social Relations; (2) board members and officers of E.S.Y. shall be elected by that organization, reported through the Department of Christian Social Relations, and confirmed by the National Council, with the exception of members nominated by local units; (3) the executive and professional staff shall be nominated by E.S.Y. through the Department of Christian Social Relations for appointment by the Presiding Bishop; (4) the area of responsibility of E.S.Y. shall be agreed upon by E.S.Y. and the Department of Christian Social Relations; (5) standards shall be developed by the department, through its Division of Health and Welfare Services; (6) requests for appropriations from the National Council shall be made through the department of Christian Social Relations as a part of the budget of the Division of Health and Welfare Services; (7) all activities of E.S.Y. shall be coordinated with the National Council program; (8) E.S.Y. shall report periodically to the National Council; (9) the relationship between E.S.Y. and the National Council shall be reviewed from time to time, and may be revised.

The following resolution was adopted:

"Resolved, That the Department of Christian Social Relations agrees with the statement of policy governing the relationship of national social agencies to the National Council; and, if this policy is approved by the National Council and accepted by Episcopal Service for Youth, the Department will welcome this new relationship with the latter."

62 CHAPLAINS

The Rev. Dr. Percy S. Hall, Executive Secretary of the Armed Forces Division reported that 62 chaplains are on full-time duty and four are on part-time duty. Of these, 48 are chaplains in the

build a church and rectory for \$600.00."

St. Augustine's College, Raleigh, N. C., was granted \$35,000 toward the completion of a much needed Science Building. The full sum required will be made up by money in hand and gifts from alumni.

It was voted that the basic salary of women workers under National Council appointment and in the schedule of Domestic Missions should be increased from \$1,500 to \$1,800 a year. At the same time, all women workers in this classification will receive an increase at the rate of \$300 a year over the salary shown in the schedule for the first half of 1950. The funds for the increases will come from the United Thank Offering, through the Woman's Auxiliary.

The Budget for World Relief was reduced from \$500,000 to \$400,000.

RADIO AGAIN

Bishop Hobson of Southern Ohio, Chairman of the Department of Promotion, reporting for that department, aroused special interest when he proposed a plan for a new radio program, saying:

"There are demands that the Church should use radio. It reaches more people than anything else. We have tried it. From the point of view of listeners, of whom there were 6,000,000, 'Great Scenes from Great Plays' was a huge success. Financially, we could not carry it. A plan has now been developed to provide half a program on local stations, not big national hook-ups. There are 900 local stations scattered over the country. They are looking for programs.

"The Church could get free time, often, if the Department of Promotion would supply transcriptions. I know that we have no money for this; but a man has come forward who will supply the funds for twenty-six weeks, and will meet any defi-

Army, nine are in the Air Force, 17 in the Navy, and eight in the Veterans' Administration. There are also 54 chaplains serving with the National Guard Units in the various states; 130 in the Officers' Reserve in the Army, 162 in the Officers' Reserve in the Navy, and 15 in the Air Corps Officers' Reserve.

Dr. Hall reported that the General Commission on Chaplains has prepared for a series of six Spiritual Life Conferences, similar to the first such series, held last year. The conferences will be held at Hartford Theological Seminary, June 6th to 8th; the American University, Washington, D. C., June 7th to 9th; Nebraska Wesleyan University, Lincoln, Nebr., June 13th to 15th; United States Naval Reservation, Jacksonville, Fla., June 14th to 16th; Berkeley Baptist Divinity School, Berkeley,



DR. HALL: Six spiritual life conferences.

Calif., June 20th to 22d; Methodist Assembly Grounds, Kerrville, Texas, June 27th to 29th. The programs are being worked out according to the wishes of the chaplains themselves, who wish all speakers to be civilians.

The report also stated that Episcopal chaplains had organized classes for Confirmation instruction. An enthusiastic letter from Bishop Fenner of Kansas was read by Dr. Hall, in which the Bishop praised the work of the chaplain at Fort Leavenworth. At a recent service, Bishop Fenner had confirmed 51 candidates, presented by the chaplain, the Rev. Kenneth M. Sowers.

Overseas, chaplains are assisting missionaries: at Guam, in Tokyo, on Okinawa, and in the Philippines.

Dr. Hall announced that Bishop Hart of Pennsylvania had resigned as Chair-

man of the Division. Bishop Louttit, Coadjutor of South Florida, has been elected chairman in Bishop Hart's place.

\$20,000,000 IN 10 YEARS

Humphrey Redfield, Executive Vice-President of the Episcopal Church Foundation, made a short speech to the Council, saying:

"It is a great privilege to be here this morning, but I am at a loss what to say to you. The Foundation is still in its infancy. We have been given an office at 74 Trinity Place [the office building of Trinity Parish]. Furniture has been donated by various persons in the neighborhood: two chairs by J. P. Morgan Company, file cabinets and desks by the National City Bank of New York, a table by the Guaranty Trust Company. Never, in all my work of fund-raising, have I had the privilege of working with so strong a group of men as those who make up the Board of Directors of the Foundation.

"We have a goal of \$20,000,000. No time will be wasted in getting started. We shall permit no grass to grow under our feet. In the next ten years, we hope to get \$20,000,000."

EMC

Robert D. Jordan, director of promotion, who was present at the Council, left immediately after to attend a series of meetings with promotion chairmen in all of the eight provinces of the Church. With the chairmen he will work out details of the Laymen's Training Program as it relates to the Every Member Catechism next fall. Also, methods will be discussed for the effective presentation to parishes of the new radio program which was authorized by National Council on April 27th, and which will go on the air in the early fall.

The meetings will be held in Stockton, Omaha, Kansas City, El Paso, Chicago, Washington, Birmingham, Greenwich, and Boston.

The entire series of meetings will have been held by June 1st.

NCCC List Confirmed

The National Council confirmed a list of bishops, priests, and laymen, who had been nominated by the Ecumenical Joint Commission and appointed by the Presiding Bishop, as representatives of the Episcopal Church on the National Council of the Churches of Christ in the U.S.A.

The list of representatives follows:

The Most Rev. Henry K. Sherrill, D.D., Presiding Bishop, Bishops Block of California, Carpenter of Alabama, Donegan, coadjutor of New York, Hobson of Southern Ohio, Mitchell of Arkansas, Scarlett of Missouri, Sterrett of Bethlehem, and Sturtevant of Fond du Lac; the Rev. Messrs. J. M. Burgess, Washington, D. C., G. G. Monks, Washington, D. C.,

G. M. Day, Cambridge, Mass., J. S. Higgins, Providence, R. I., the Very Rev. Claude W. Sprouse, Kansas City, Mo., and the Very Rev. Frederick J. Warnecke, Newark, N. J.; Messrs. W. A. Cochel, Kansas City, Mo., Hubert Delaney, New York City, Scott N. Jones, Ripon, Wis., C. G. Kuebler, Ripon, Wis., T. B. K. Ringe, Philadelphia, Pa., J. Nicholas Brown, Providence, R. I., P. M. Day, Milwaukee, Wis., C. G. Proffitt, New York City, C. P. Taft, Cincinnati, O., Mrs. Francis O. Clarkson, Charlotte, N. C., Mrs. Clifford C. Cowin, Lakewood, O., Mrs. Edward G. Lasar, St. Louis, Mo., Miss Nancy Miller, Durham, N. H., Mrs. Harper Sibley, Rochester, N. Y.

Alternates:

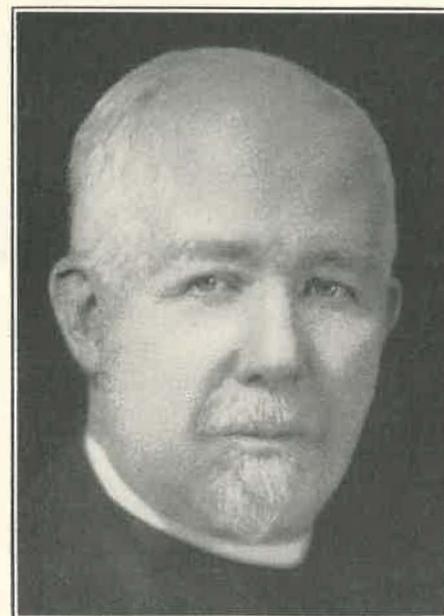
Bishops Bayne of Olympia, Mason of Dallas; the Rev. Messrs. J. E. Large, New York City, B. C. Newman, New York City, the Ven. Anthony R. Parshley, Providence, R. I., the Rev. Messrs. Thorne Sparkman, Bryn Mawr, Pa., D. H. Wattley, New Orleans; Mr. P. F. Good, Omaha, Neb., Dr. Spencer Miller, Jr., New Jersey, Dr. O'Hara Lanier, Houston, Tex.

EPISCOPATE

Bishop Huntington Dies

The first bishop of the missionary district of Anking, the Rt. Rev. Daniel Trumbull Huntington, D.D., died May 1st. He had been ill for a short time.

Bishop Huntington had been living in Wellesley, Mass., since he retired and returned to America in 1940. His wife,



BISHOP HUNTINGTON: 45 years in China.

Virginia E. Haist Huntington, whom he married in 1916, survives. Their son and three daughters also survive.

The Bishop was born in Norwich, Conn., on August 4, 1868. He received

the B.A. from Yale and D.D. from Berkeley Divinity School. He was ordained deacon in 1895 and left at once for China. In 1896 he was ordained priest. In 1912 he was consecrated Bishop of the missionary district of Anking (then Wuhu). Five years before his consecration he opened a trade school for destitute boys.

Bishop Huntington was chairman of the Committee of Religious Education and the Committee on the Revision of the Prayer Book.

The books he has written include *Chinese Primer, Practice of the Presence of God, History of the Diocese of Anking*, and Manuals of Instruction in Preparation for Admission as Catechumens, Baptism, and Confirmation.

SOCIAL RELATIONS

Opportunity, Security, Responsibility

By the Rev. REINHART B. GUTMANN

Almost 5000 social workers from the United States and Canada attended the 72d annual meeting of the National Conference of Social Work held at Atlantic City, N. J., April 23d to 28th. Theme of the conference was "Opportunity, Security, Responsibility—Democratic Objectives." In many ways the highlight of the conference for Church people was April 27th. Over a hundred persons gathered for the Holy Eucharist at St. James' Church at 7:30 A.M. Bishop Gardner of New Jersey was the celebrant.

At 11 o'clock a large group came together to hear a report on the plans of the National Council Department of Christian Social Relations given by members of the department. The Rev. Almon R. Pepper outlined the general functions of the department. He pointed out that Christian Social Relations is a basic aspect of the Christian religion—a part of the total mission of the Church.

The Rev. Arnold Purdie, executive secretary of the new division of health and welfare services, discussed the program of this division, which exists to make studies and surveys for the dioceses and individual social agencies, to help in the training and recruiting of personnel, and to arrange for conferences.

Mrs. Webb, Assistant Secretary, National Council Department of Christian Social Relations, described the program for social education and action which must reach through the diocese to each individual parish and to groups within the parish. This depends for its success on close coöperation with the diocesan departments of Christian Social Relations.

At the luncheon which followed Fr.

Pepper spoke of the continuing need for blanket assurance to bring displaced persons to this country under existing legislation. The General Convention assumed responsibility for bringing at least 1200 refugees to the U. S. and to date only 800 assurances have been received.

While the Department of Christian Social Relations held its meeting at St. James' Church, board and staff members of Episcopal Service for Youth held their annual meeting at the auditorium.

On April 25th 35 persons gathered for a dinner under the auspices of the Episcopal League for Social Action. The Rev. William Spofford, Jr., who is a student of social work at Wayne University, and Mrs. Muriel Webb, were speakers.

Mr. Spofford told of the early history of the League, which was founded in 1919. He related the direct action that was taken by League members to bring Christian forces to bear upon industrial disputes. He emphasized the indebtedness of the League to the writings of the late Archbishop Temple, and stressed the League's function in bringing the results of the Malveen Conference to the attention of American Churchpeople.

Mrs. Webb spoke of the unofficial character of the League, which enabled it to be a progressive force in the Church's social thinking. While official departments of Christian social relations must of necessity reflect the official thinking of the Church, as this is expressed through General Convention and the House of Bishops, a group such as ELSA can and must be a "gadfly" which spurs on Churchmen to an ever wider recognition of the Church's social responsibility.

In the conference as a whole there was an emphasis this year upon the responsibilities, as much as the rights and freedoms, of the citizen living in a democratic society. Throughout the conference speakers referred to the religious dynamic of social work, and stressed the interdependence of social work as a profession and the work of the Church.

WORLD COUNCIL

Second Assembly, Evanston, Ill., 1953

The World Council of Churches, including over 150 Anglican, Protestant, and Orthodox churches in 44 countries throughout the world, will hold its Second Assembly at Northwestern University, Evanston, Ill., in the summer of 1953.

The announcement was made jointly by Bishop G. Bromley Oxnam of the Methodist Church, New York Area, one of the six Presidents of the World Council, and Dr. J. Roscoe Miller, president of Northwestern University. The lat-

ter cited the selection of Northwestern by the World Council as "a cause of deep pride" for Midwesterners. Dr. Miller pointed out the likelihood that the international Assembly, held once every five years, would be "the most important religious gathering ever held in the Chicago area." He said:

"Never before have representatives of so many Protestant and Orthodox groups come together from so many parts of the world here in the United States."

Bishop Oxnam, on behalf of the Council authorities who chose Northwestern from among six possible U.S. locations, declared that the projected Evanston Assembly "will be crucial in the development of world-wide Christian coöperation."

Recalling the pledge which the member churches made to "stay together" at the First Assembly, held at Amsterdam, the Netherlands, in 1948, Bishop Oxnam said that the Evanston meeting would be the first time since 1948 when

"all the member churches will examine together the actual work which they have done coöperatively through the Council."

Plans for the Evanston Assembly, it was announced, will be drawn up in detail at the annual meeting of the 90-member Central Committee of the Council, to be held in Toronto, Canada, July 8th to 15th.

EVANGELICALS

"I Held Christ Before Them"

Representatives of the Episcopal Evangelical Fellowship from nine dioceses attended the second Midwestern Conference of Evangelicals at the Church of St. Michael and St. George, St. Louis, on April 25th and 26th.

Bishop Emrich of Michigan told the congregation at the opening service that the evangelical vocation in preaching and parish life was to carry out John Wesley's understanding of his own ministry: "I held Christ before them for three hours." Assisting in the service were Bishop Scarlett of Missouri, the Rev. J. Frank Sant, rector of the Church of St. Michael and St. George, the Rev. R. Malcolm Ward, rector of St. Paul's Church, Maumee, Ohio, secretary of the E.E.F., the Rev. Charles D. Kean, rector of Grace Church, Kirkwood, national president, and the Rev. Augustine G. Jebaraj, of the diocese of Tinnevelly, United Church of South India.

The Rev. Howard A. Johnson, associate professor of theology at the University of the South, and the Rev. Clifford L. Stanley, professor of theology at Virginia Theological Seminary, presented papers at these sessions.

National Council Cuts

THE "deferment" of some \$750,000 in the budget of the general Church is sad but necessary. Unlike the government, the National Council must operate on a balanced budget, by mandate of General Convention; and it had no choice but to cut its cloak to fit the cloth.

The Council has rightly declined to call these budgetary adjustments "cuts," because for the most part they do not involve curtailment of existing work but postponement of improvements and advances. But in one respect they do amount to a cut; for the inability to raise the meager salaries of missionaries—which have fallen far behind the rising cost of living—means real privation in many instances.

In effect, the Church has been compelled to operate, at least for 1950, on a budget even below the

"hold-the-line" level proposed by National Council last fall, and considerably below the goal of advance set by General Convention. True, some progress is being made—the division of Brazil into three districts and the beginning of missionary advance on the West Coast are examples of it. But other gains charted by General Convention must be deferred; and an opportunity postponed is likely to be an opportunity lost.

Nevertheless it is only fair to note that the Church is really becoming aroused to its missionary responsibilities, and that many dioceses have substantially increased their missionary giving. Others, among them some that the Church has counted on in the past, have unhappily dropped off, usually because of the pressure of local projects. As the Presiding Bishop has observed, the Church's Program is like a big sleigh to which boys hitch their own sleds, thus holding the whole thing back—a homely New England simile that expresses the situation very well.

Fortunately, the last word has not been said. There are still dioceses that have made only partial reports and that may yet reach or exceed their quotas for 1950. And it is not too early to prepare for better every member canvasses this fall, which should show real results for 1951. Every parish and mission in the Church should be laying the groundwork right now for a bigger and better fall canvass, with more emphasis on the "red side of the envelope." For our Lord was not speaking to General Convention or the National Council when He said "Go ye into all the world," He was speaking to every baptized member of the Christian Church. And the plain fact is that the Episcopal Church simply has not been responding to that charge in accordance with the measure of its ability. That's why the National Council has to cut budgets, in a time of general prosperity and of unparalleled needs.

Postal Politics

THE curtailment of postal facilities in the name of economy is a bare-faced sham, and smacks of political pressure at its worst. Just when the bill to increase postal rates, which has had hard sledding in Congress for a year, is about to come to a vote, Postmaster General Donaldson has ordered service cuts that will seriously hamper business and the convenience of the public throughout the country. Is it any wonder that the suspicion arises that this is done to force the hand of Congress?

Restricting residential deliveries to one a day,

THE WOUNDED DOVE

HE LAY pressed to the quiet grass,
One wing fan-patterned, ruffled breast
Waiting—for what? For pain to pass
Or for the healing pulse of rest?

The moments drifted; small gray head
And shallow-breathing breast alone
Moved, as the tremulous breath was fed
By Wisdom older than our own.

Then the sun rose above the hill
And shone on him as he had known
It would. The wing was tilted till
Each feather and each tiny bone

Was penetrated by that light;
Strength traveled all along his frame,
The feathers smoothed, his eyes grew bright
And once again a bird became

A symbol of swift grace and part
Of a deep trust that scarcely prays.
So simply may the wounded heart
Receive the Spirit's healing rays.

LOUISA BOYD GILE.

abolishing collections after 6:30 P.M., eliminating directory service, and slowing up parcel post — these things are bound to mean a definite lowering of the postal service to the public. Second-class mail has already been slowed down, as *THE LIVING CHURCH* and every other periodical knows from the mounting tide of complaints of late deliveries.

We believe in government economy, and if this were a genuine step in that direction, we should be prepared to put up with some inconveniences. But the proposed elimination of some 10,000 postal employes, which is the basis of this curtailment in service, is estimated to save at best 35 to 50 million dollars of the deficit of some 500 millions a year. On the other hand the recommendations of the Hoover Commission, which would save more than 200 millions and at the same time produce a more efficient postal service, have been pigeon-holed.

The present economies do not touch the obsolete organization of the Post Office Department or its hidden subsidies. They merely inconvenience the public, and throw postal employes out of work, while leaving the antiquated postal machinery untouched. A real program of economy would begin with the elimination of the congressional and departmental franking system, so that the official users of the mail would have to include its cost in their own budgets, where it properly belongs. It would mean modernization of the accounting system and the rate-making machinery, and would include elimination of the practice of building marble post offices in small but politically strategic communities. These are the directions in which substantial savings could be found, without further damaging a postal system that is already inferior to that in Britain and some other countries.

How long is the public going to put up with a deteriorating postal system, with less and slower service, while millions of dollars continue to pour down the rathole of an unbusinesslike and politically dominated Post Office Department?

Evangelizing Through Your Library

ONE of our readers calls our attention to an opportunity for literary evangelism which most of us can exploit, but which few of us do anything about. The average public library, be it in a metropolis or a country village, is pitifully ill supplied with good books on religion. If you don't believe it, go into your library and ask to see what is there on, say, the Episcopal Church. Or look over the periodicals. Is *THE LIVING CHURCH* there? Or *Forth*? You may find the *Christian Century*, and if you inquire you will probably be told that some good Protestant patron donates a subscription. And you will probably find *Commonweal*, or some other Roman Catholic journal: subscriptions donated by the local K. of C.

Why not look into this, in your library? You may

find the librarian financially able to purchase some or all the books you recommend. As a rule, public librarians are guided in their buying primarily by requests at the desk. And they welcome gift books, and gift subscriptions.

In a note appended to our correspondent's letter in the *Letters* section of this issue, our Book Editor suggests a few books that ought to be in any public library. We suggest that you check to see if they are in yours, and we leave it to your conscience to judge what you will do if they are not. But here is a chance for some real literary evangelism in your community.

The West Coast Mission

WE HOPE that the \$75,000 allocated by the National Council for work on the West Coast among the thousands of people who pour in, up and down the Coast, every day, is only a beginning. Bishop Block, who knows not only his own diocese but the entire long line of the West Coast, made the National Council see, at its April meeting, that these new settlers present not just an opportunity but an obligation. The Church in other parts of the country must help the dioceses there to do the needed work, beginning now. Overnight, a "whistle-stop" becomes a town of several thousand men, women, and children.

Church people who went to San Francisco for the General Convention and who took the occasion to go up and down the Coast, saw something of the conditions. For miles in the Sacramento Valley, migrant laborers had come in to harvest one crop, had lingered to work at another. Then, unable to travel back to their point of departure, they were staying on. The same conditions were found farther north and farther south. Here were children without schools, adults without the facilities to make or to keep healthy homes. As for religious opportunities, with the best will in the world, the dioceses could not, and cannot without sufficient help, meet the call to serve these people.

The people are ready for the Church. A few instances of efforts made to assemble children for teaching on Sunday or to gather women into little groups to hear about the Church, have been amazingly successful. Lack of time, lack of money, above all lack of clergy have limited the work: a few hundred have been ministered to, where tens of thousands are still unshepherded.

We understand that missions will at once be started, at points along the Coast most urgently needing them. Within a short time, we expect to hear the old term, "by leaps and bounds," applied to this work along the West Coast. To be sure, \$75,000 is not very much: twice or three times that amount could be used to advantage. But it is a brave beginning of what is, in a sense, a "new" mission field. May the endeavor be abundantly blessed!

PASSOVER *and* EASTER

By the Rev. Stanley Brown-Serman

Professor of New Testament Language and Literature
Virginia Theological Seminary

¶ *The following article is an extended review of two books written independently, yet in subject matter closely related: PASSOVER, ITS HISTORY AND TRADITIONS, by Theodore Hertzog Gaster,* and EASTER, ITS STORY AND MEANING, by Alan W. Watts.†*

EVERY people which has a rich and meaningful history necessarily has its days of remembrance. These may be as varied in character as the experiences of the people themselves. They may recall the founding of the nation, its deliverance from a powerful enemy, a time of suffering in which the people found new strength, or the life and work of a leader who led them into greater liberty and freedom. These days

*New York: Henry Schuman, 1949, \$2.00.
†New York: Henry Schuman, 1950, \$2.50.

do not seek merely to recall the past, but to reenact it in such a way that it may live again. In a dramatic manner the past is set before the people so that they feel its relationship to themselves and discover that its acts of heroism and devotion lie within their own powers.

The great historical religions therefore have their days of observance. This is particularly true of Judaism and Christianity. Religion, as they present it, is not primarily a set of beliefs or intellectual propositions, a code of ethics, or a system of social behavior and responsibilities. It involves all these certainly, but religion is first of all concerned with God's dealings with men which have taken the form of actual events in history and with the attitudes and responses which are determined by those events. "God hath done great things for us already whereof we rejoice." Holy days

come to be observed because the memory and power of the acts of God must be kept fresh and living. The Christian Year of the Church is not a conscious and deliberate invention; it came into being gradually and naturally by the operation of the same law which makes any people revere the great moments of its past and seek to retain them as inspirations and motives for its present life.

EPITOME OF THE GOSPEL

Today the value of the Christian Year is more widely appreciated than almost ever before. Even the Protestant Churches, in which it was long and often deliberately neglected, are returning to its use. Actually its values for contemporary religious life are enormous. The Christian Year is an epitome of the Gospel. At a time when Christian knowledge is at a low ebb, even within the churches, when the Bible is to many an almost unknown book, and when humanized and sentimentalized versions of the Christian faith have made their frequent and attractive appeals, the Christian Year states, simply, clearly, and boldly the basic truths of the Gospel. One who follows it, as it presents one after another the mighty acts of God done for man's redemption and salvation, knows what his religion is about. He is in possession of the essential truths.

Another value lies in the fact that the Christian Year presents Christian truth dramatically. On each fast or feast day it is presented as an action at which we are invited to be present, or better, in which we are asked in some measure to share. Usually there is the accompaniment of some special ritual or ceremony, simple or ornate, which through the ear or eye gives power and appeal to the message directed to the mind or heart. The Church has long known the principle of which secular education is just becoming conscious, that we learn best when the written or spoken word can be reinforced by representative and imaginative action.

The great days of the Christian Years do not confine themselves to the church. The spirit and the meaning of the day are carried into the home and are consequently related to ordinary, everyday life. The home and even the community develop in turn their little rituals and ceremonies with which to observe the day. Some of these may be lovely; others may be trivial. Yet they serve to make religion a part of the common culture, that is, the whole complex of actions, thoughts, hopes, and imaginations which expresses what a people really is. They have often played a great part in determining the nature of that culture.

PREPARATION, PASSOVER

Books which lead us to an understanding of the meaning of great festivals and their place in religious and common life are therefore of great importance.



THE SEDER: Passover meal as held by a Jewish family today. Youngest child present asks head of house four questions, e.g. Why is this night different?



BAPTISM: Traditionally associated with Easter, Holy Baptism takes place at Margaret Hall, Versailles, Ky., at the blessing of the Paschal Candle.

Two of these, both of which will well bear reading, have just appeared, Dr. Gaster's, *Passover* and the Rev. Alan W. Watts' *Easter*. The first of these, *Passover*, will be read probably mostly by Jews, but the Christian will find it equally attractive and informative. Actually it forms an excellent introduction to the second book. It presents a wealth of information in a brief and scholarly way upon a subject which is closely related to the message of Easter. In all probability Jesus did not institute the Lord's Supper and suffer crucifixion on the Day of the Passover, as the Gospel of St. Mark relates, but on the day before, the Preparation, as the fourth Gospel records. (It must be understood that by Jewish reckoning the Preparation was from sunset on Thursday to sunset on Friday.)

The Lord's Supper loses none of its significance because it was not actually a Passover meal, which would be observed by the Jews after Jesus had been laid in the tomb. The Supper was held at the Passover season and upon the same day when the lambs were killed at the Temple for the coming Passover festival. Both the season and the killing of the lambs determined the meaning of all that took place from Jesus' institution of the Supper till His Resurrection on Easter. A lamb was killed for the first Passover meal on the night before God's deliverance of an enslaved people from Egypt. Down the centuries the "Lamb of God" was slain to effect the deliverance of

God's people from the slavery of sin and death. He was raised to bring them into freedom and life.

Dr. Gaster sees the origin of the Passover in a primitive agricultural festival in the spring. It was later given deeper meanings by its association with the deliverance from Egypt. With fine critical insight he disengages the historical core of the story from the mass of later imaginative material that came to surround it. He gives fresh insights into the significance of the meal and the incidents which accompanied it, such as the use of the unleavened bread and the striking of the lamb's blood on the door posts. Probably the reader will find the most interesting part of the book the

sympathetic description of the "Seder," the Passover meal, which with many variations of detail in different countries, but with an essential identity of substance, has been held in Jewish families till the present day. He will know a great deal more of what the Passover is like and what it means, and — what is more important — he will come to understand something of the inner spirit of Judaism. A chapter on the hymns of the Passover introduces the reader to a generally unknown, and sometimes surprising, world of poetry.

EASTER

Fr. Watts begins his book on Easter with a review of the foreshadowings of the Resurrection story in primitive mythology and in the mystery religions. The thought of life won by dying he finds to be so primitive and universal that it seems almost part of man's mental furniture. He deals wisely with myth, which he regards as an imaginative and poetic apprehension of truth, and not as something which is fundamentally false. Jesus' Resurrection distinguished itself from myth in that it concerned a definite historical person and the experiences of actual individuals. Fr. Watts tells the story of Holy Week and Easter simply and well, renouncing the *role* of either critic or theologian, but with genuine religious feeling.

A chapter on "The Lamb of God" carries on conceptions of the Passover which were dealt with in Dr. Gaster's book. The reader will welcome the very lucid treatment of the complex subject of the Holy Week and Easter calendar. Almost the best part of the book is the description of Easter "a thousand years after." Fr. Watts pictures the cycle of services in a great church from Maundy Thursday through Easter, and shows how the elaborate ceremonial was designed to be an interpretation of the Christian message to a largely unlettered congregation. The book ends with a discussion of the influence of the Holy Week and Easter message upon common life and its place in folklore.

A MEDITATION

GRAY clouds and silver moon
 Above a darkening hill . . .
 Was it like this that Friday Night
 When everything grew still?
 Some had stood there to love Him,
 Some had stood there to kill . . .
 And He had hung there for all of us,
 His Love the world to fill.

LUCY A. K. ADEE

I'LL LEND YOU THIS

By the Rev. E. P. Sabin

Rector, St. Andrew's Church, Madison, Wis.

FR. SIMCOX asked me, "What recent books did you like so much that you would recommend them to your people, or even lend them?"

The following I have found of interest. Some I have already loaned. Most of them need considerable Anglican correction by the person who insists on everyone's keeping step with him; but if one can endure variety of opinion, he will find in these volumes, I think, much of value in the form of information, instruction, and inspiration.

George Seaver's *Albert Schweitzer, The Man and His Mind* (Harpers \$3.75) astounded me. What a scholar, musician, physician, and philosopher Schweitzer is! The story of his attainments in such diverse fields makes our American specialization in one field seem piddling. Imagine a man so horrified by the economic wrongs of nominally Christian civilization, that by way of reparation, he voluntarily assumes upon himself these injustices, leaves the cultured, congenial surroundings of his upbringing, and immures himself in the wilds of Africa. He sought to justify the Christian God and His servants to the people whom those servants had harmed.

The book is appealingly written: the author shows Schweitzer as modest and unself-conscious of his achieved nobility of soul. It is a personalized history of the development into spiritual grandeur of one modern man.

FOUR REASONS FOR CONFIDENCE

Elton Trueblood's *Signs of Hope in a Century of Despair* (Harpers, \$1) gave me four reasons for confidence that, if we do our Christian duty (each in his own sphere of influence) by missionary zeal, tenacity of orthodox belief, consistent service in our parish program and that of the General Church, and undiscouraged love of the brethren, our Church and the larger Christian fellowship can continue to make a decisive contribution to the saving and well-being of the civilization of the future.

Harry Emerson Fosdick's *The Man From Nazareth* (Harpers, \$3) gave me a phrase that is the nearest approximation I know (in the form of a phrase) to a description of our Lord's human character, the driving power of his mis-

sion, and the consequent pattern for his followers to seek to develop within themselves. This phrase is "undiscourageable good-will." Read to find it for yourself. You will learn a lot about the social scene in which our Lord's earthly life was lived, its tensions, its faults, and its virtues. Our Lord is depicted according to the Schweitzerian view (as being merely the Messiah by potentiality and anticipation), but allow for this and still satisfy your inquiring mind by the fine scholarship of this great preacher.

Mr. Jones, Meet the Master (Fleming H. Revell, \$2.50) is a flippant title for a remarkable collection of sermons by Peter Marshall. He was (by mundane reckoning) untimely cut down at the height of his influence as pastor of the New York Avenue Presbyterian Church, Washington, D. C., and chaplain of the United States Senate. This "man's preacher" was passionately in earnest about encouraging the faint of heart who are oppressed by our apparently godless and futile civilization. The sermons are unusual in form, also, in that they are cast in rhythmic, free-verse fashion. Which would seem to indicate that the form employed by the psalmists,

no less than their message, has a timeless significance.

SNATCH READING

Dean Montgomery's *Tree of Life* (Morehouse-Gorham, \$3) is solid and inspiring reading at any season of the year. Its theme is the correspondence between the Seven Words from the Cross and the Seven Sacraments of Holy Church. It is an intuitive treatment of problems that confront us all, and is worth owning for daily "snatch reading" as well as for serious study and reflection.

I should also like to call attention to Dr. Massey H. Shepherd's *The Living Liturgy* (Oxford, \$2.25) which opens one's understanding to the sober strength and the literary excellence of our Prayer Book services; and to *Jesus Then and Now* by Willard L. Sperry, dean of Harvard Divinity School (Harpers, \$1), which carries the subtitle "Thoughts on the Continuity and Survival of the Christian Religion."

Now to relax a little: Fred Reinfeld's *Chess Quiz and Challenge to Chess Players* (David McKay Co., \$2) are wonderful for easing that tired feeling. You will need your chess board to set up the men for some of the problems, but this adds to the enjoyment. Further, if you have an unsuspecting neophyte in mind, get a copy of Edward Lasker's *Chess for Fun and Chess for Blood* (David McKay Co., \$2.50) to lend him. It is a primer for the unwary beginner. It will lead him on to explore. He will get interested in chess. There, you have someone to play with!

HARVEST

BEFORE Your graciousness my head is bowed;
All that I seek in love to do for You
You take as seed. For me the earth is plowed;
For me the harvest, though the grain is due
To be Your portion. In the yellowed field
The sheaves lie gathered, not through work of mine
But by Your gift — the labor and the yield
One act together in unbroken line.

ROSAMUND BARTON TARPLEY.

RETICENT MASTER *of the Craft**

By Peter Day

Executive Editor of THE LIVING CHURCH

TO his considerable reputation as a writer on religious and literary subjects Chad Walsh has added a new facet with the publication of his book of poems, *The Factual Dark*. In this book he shows himself to be one of today's important poetic spokesmen.

Readers of THE LIVING CHURCH are already acquainted with some of Fr. Walsh's religious verse, but the full range of his poetic style and interests can only be exhibited by a book such as this, containing 46 poems on many different subjects, secular and religious.

Like most of the more serious poets of today, Fr. Walsh inclines toward the so-called metaphysical tradition; scientific, theological, and other intellectual concepts form not only a large part of his subject matter but also a considerable share of his imagery. Also in the modern mood is his determination to analyze, to weigh, to criticize, rather than merely to apprehend and appreciate. Describing a dream-visit to his boyhood home, he breaks off to declare:

"I rather think all this was wishful dreaming
Of what my wiser instinct hopes to find,
For only catastrophic change makes
changeless
The landscapes of the storehouse of the
mind.

My nightmare is another thing entirely:
Remembered landscapes visibly un-
changed,
But the dead boy that I remember with
them
And the live man, invisibly estranged;
To stand and see, to see, and feel no
wonder,
No quickening of the pantheistic sense
Or to devise it for a fraudulent moment
And sicken with the nausea of pretense."

The lost wonder, he then concludes,
is the wonder of distance:

"But order, magnified, is turned to chaos:
I climb along the rough trail with my
pack,
And see before me random crests and
gullies,
Kin to the lower chaos at my back.
Only when I have claimed the new dis-
order
Of other mountains, half a hike away,
Can I discern the macroscopic pattern
Of what I traversed early in the day."

In most of these poems, there is a certain emotional reticence, a refusal to be swept along by the tide of experience, which keeps them from achieving the highest levels of poetic intensity. The 20th century American is afraid of a

heroic posture, and equally afraid of being caught in emotional nakedness. The elemental human being seldom breaks through in *The Factual Dark*; and when he does, he tries to avoid being conspicuous; he is civilized. An exception is "Blood Donor":

"Here is an end of YOU and ME.
They died upon the cot, and WE
Are born in blood and shall not die.
You cannot lose me, though you try.
I have you now, and will not let you go."

Reticence is not necessarily the enemy of poetry; a Horace, a Chaucer, a Pope do not choose to deluge us in pity, terror, or delight, and we take them where we find them. Yet we are glad that there are stormier poetic seas.

The fact that Fr. Walsh's poems are the work of a religious man means that religion has an important place in them. One of the finest of his specifically religious poems is "Baptism on Armistice Day":

"Remembering my memories I pray
On this my armistice surrender day
That You, who by the triple word and
deed
Have swept my house from roof to floor
and freed
Me from the guests that fattened at my
table,
Be with me now! Alone I am not able
To meet the fiercer shapes that darkly
wait,
Trying the hinges of the garden gate,
Watching the silent moment to invade.
O fill the emptiness that You have made."

It is not too wholesome to dwell on the technical excellence of a living poet. However, it must be said that Fr. Walsh's handling of words — their music, their rhythm, their precise meanings and evocative power — ranks with the work of anyone writing today. From the chairman of the professorial meeting who "stilled the absent din" to the *Blitzblumen* — "Ragwort for remembrance and rosebay for regret" which made bombed London lovely with the mournful beauty of an ancient city ("Euphrates languid under London bridge"), Fr. Walsh is an effortless master of the tools of the poetic craft.

*A review of THE FACTUAL DARK: By Chad Walsh. Decker Press, \$2.00.

TE DEUM LAUDAMUS

FOR pain that cleaves straight to the quickening spirit,
Stretching our narrow hearts to house Thy grace,
For the clear thrust of grief to disinherit
Our partial truths and set Thee in their place,
Our thankfulness and trust
Lift from this dust.

For the pure light that arrows through all darkness,
Pointing that ancient way the wounded find,
For primal joy beyond the ultimate sorrow
Take the allegiance of this waking mind —
Akin at last to Thee;
And so, set free.

FRANCES STOAKLEY LANKFORD.

A Novel of *Redemption**

By the Rev. Carroll E. Simcox, Ph.D.

Book Editor, *The Living Church*

MANY of us have learned to walk a good safe distance around the latest "religious novel." I shall speak very personally and confess that such cowardly circumvention is my wont. I find most fiction of the sort a weariness of the flesh: voluminous in size and vapid in style. Most of it is obviously preachy. Much of it betrays an ignorance of serious religion which is astonishing to find in an author who undertakes so difficult a literary task. Then I have a sheer prejudice, which I know many others share: as a reader I prefer to take my theology straight, and my fiction straight.

To be sure, once in an age there comes a Dostoyevsky, whose mind and soul are so radically Christian that his writing cannot be other than religious. But this type of literary genius is as rare as it is wonderful.

It is not my purpose to nominate our contemporary Paul I. Wellman as the American Dostoyevsky. I dare say that Mr. Wellman himself would shrink from so formidable a comparison. All I can say about *The Chain* (Doubleday, \$3), as I lay it down, is that it is the kind of book Dostoyevsky might have written were he among us today. It is in that high tradition.

For those who have not read it, a thumb-nail synopsis will provide at least a general idea of the scheme. John Carlisle comes as rector to St. Alban's Church, Jericho, Kansas. He is a saint, and it is more than St. Alban's or Jericho can take. Hence the conflict that constitutes the action of the tale. Carlisle's manifest and heroic sanctity is the outworking of the atonement he is making for a sin of his youth. His enemies unearth the scandal in his past, and in a terrible mob scene he is killed by the poor of Jericho's "Jugtown" whom he had come in Christ's Name to save. But by his death the redemption of his persecutors is wrought. To tell you more of the story itself might spoil the story for you, and perhaps I have told too much already. In that case I hope you can ignore what I have said and read it for yourself.

THE SUFFERING SERVANT

What Wellman has done is nothing less than to interpret the redemptive

miracle of the Suffering Servant in terms of the life of an Episcopal priest, an Episcopal parish, and a modern American community. I have no idea how the author prepared himself spiritually for the writing of the book, or whether he made any such preparation consciously at all; but if I were told that he had steeped himself in *Isaiah 53* and the Passion narratives in the Gospels before sitting down to his task I should say that this explains much. The image of One who is "despised and rejected of men; a man of sorrows, and acquainted with grief" is clear and plain in John Carlisle. Offhand, can we think of any task of literary characterization more difficult than that of creating a "little Christ" in fiction—one who is wholly human and fairly convincing? Certainly I cannot. Wellman's success in his attempt is of course for each individual reader to judge. My own verdict is that he has succeeded admirably.

MINOR FAULTS

To refuse to criticize a book adversely seems to me to be a disparagement of the book rather than the last word in praise. There are some minor faults, but real ones, in *The Chain*. Somehow, Fr. Carlisle tends to be too flawless even for a saint. This is especially true of his words rather than his works: the words of sanctity are too ready on his lips. They are never unctuous, but too often they are too unmixed with plain mortal stammer to be altogether convincing. Some of the other characters tend likewise to be types rather than individuals. The vestrymen of St. Alban's are too consistently cold-blooded—and this criticism is not meant to imply that there are no cold-blooded vestrymen. Dr. Murray Clifton, the suave, sensual, and egotistical Casanova of the Jericho aristocracy, is similarly overdrawn; and there are others.

Another point—and I raise it as a question rather than as a dogmatic criticism: is the social conflict between Tower Hill (where the nob live) and "Jugtown" quite so dimly and hopelessly hateful, in "Jericho, Kansas," as Wellman portrays it? I am not sure, but such is not my impression. I hope that Wellman exaggerates the class hatred that indubitably does exist in our only

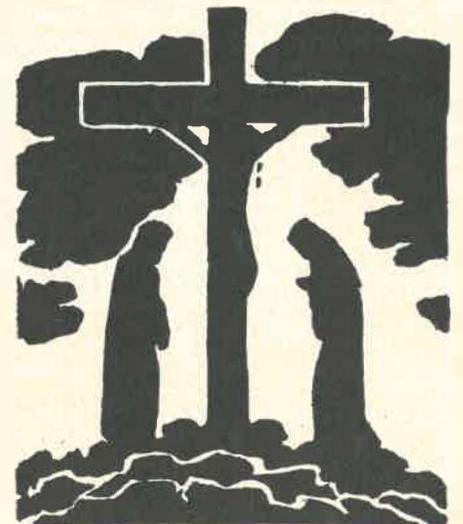
theoretically democratic society. Certainly Tower Hill exploits Jugtown, and Jugtown feels it, knows it, and resents it. But I think it is at least seriously debatable whether the great gulf fixed between them is quite so great and deep as Wellman sees it.

THE CHURCH

Mr. Wellman both knows and understands the Episcopal Church. Assurance of this should cheer and refresh Episcopal readers who have been given good reason in recent years to wonder if people who write stories about the Episcopal Church ever take the trouble to investigate the subject. This author writes about Episcopalians as though he were one of them. (My guess is that he is, though it is only a guess.) He knows all that he needs to know for his purpose about bishops, rectors, vestries, canons, even "Father vs. Mr." He writes about the Church with stern prophetic love, somewhat like a Jeremiah denouncing an Israel that he loves unto death. This note of chastisement, however, is implicit rather than explicit.

Among Wellman's several valuable insights is one which may best be seen in contrast. Sinclair Lewis is a much more established writer, and Lewis, too, is a prophet at least in one narrow sense: he scolds us with blistering invective. But here is the difference, and it is all in Wellman's favor: Lewis sees no good,

*An article review of Paul Wellman's *The Chain*. Doubleday, \$3.



even potentially, in the fools and hypocrites he so pitilessly exposes. Wellman shows us their potential greatness and grandeur even in the midst of their meanness and ugliness; and at the last he shows them to us in a state of redemption. While we are making comparisons, one other occurs to me: Steinbeck, especially in *The Grapes of Wrath*. Steinbeck and Wellman choose very different themes and handle them in very different ways. But both see, to paraphrase a famous phrase of Pascal, the glory and the shame of man. Wellman goes beyond Steinbeck in showing us how the shame can be transmuted to glory.

The greatness of this novel lies in its theme rather than in any achievement of literary craftsmanship. It is well constructed and well written, but the author

is not yet a pastmaster of his craft. He can develop far beyond his present level as a creative writer, and I will go far out on a limb and predict that he will. I predict this, as well as hope it, because a man cannot wrestle with such a theme as redemption-through-suffering without growing in *every* respect. Mr. Wellman is clearly one who does not try to make and master truth: he lets truth make and master him. This is the fixed and eternal law of growth for any man. It is to be hoped that Wellman will strive for mastery of his profoundly Biblical-redemptive interpretation of life. He sees that the Cross is the one key that can unlock and reveal the mystery of human existence. If he continues to pursue that vision he may indeed become the Dostoyevsky of our age.

Funny—and Profound*

By the Rev. Bernard Iddings Bell

THIS book is really funny, and considerably profound. It is concerned to show that while science is valuable, it is so only to a very limited degree. It goes after the claim that scientific knowledge is the only true knowledge and shows this contention up for the nonsense that it is.

The author is himself a scientist, an Honours man at Oxford in chemistry, a chemical engineer from M.I.T., of subsequent experience with Imperial Chemical Industries, now editor of a chemical encyclopedia at Brooklyn Polytechnic Institute. He is also a trained humanist and a right good theologian. His book is a fine piece of theistic apologetic. It deals with current though not *real* difficulties in the way of religious belief. But it is not to defend religion that he writes; rather to expose the sophism which characterizes too many scientists, particularly the nonsense of those "scientific educators" who grossly overestimate the importance of their discipline. Rest assured, the reader will not be bored; this book sparkles.

Mr. Standen discusses, in turn, physics and chemistry, "science at its best" because they deal with things so simple that they can be measured, and experiments repeated, with accuracy; biology, which has to use poetic similes in place of really scientific logic, but which will not admit it; psychology, which when it attempts to use the scientific method ends in gobbledegook but which is quite useful when based on horse-sense obser-

vation; and "social science," which is not a science at all (as most of the better sociologists know and some of them admit) because it has to deal with phenomena too complex and variable to be reduced to any law except the law of averages. And in the end he comes to mathematics, the "only true science." If our age were really scientific, it would in education exalt mathematics for the sake of truth instead of being content to reduce it to a study useful for other, lesser ends than the understanding of truth.

Does all this sound heavy? Well, the author's treatment is anything but ponderous; it is hilarious.

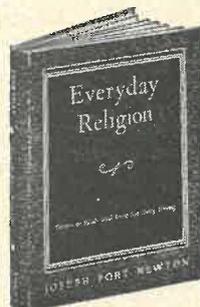
Scientists, Mr. Standen contends, have for the most part no sense of humor worth mentioning. They can't see beyond their own method. This tends to make them ridiculous; but it also makes them dangerous, for "when a white-robed scientist, momentarily looking away from his microscope or his cyclotron, makes some solemn pronouncement" about almost anything—science, poetry, religion, the nature of man or of thought, "he may not be understood but he is certain to be believed." This reputed infallibility is both ludicrous and full of peril for the race. "Science is a good piece of furniture for a man to have in an upper chamber, provided he has common sense on the ground floor."

* A review article of *Science Is A Sacred Cow*, by B. Anthony Standen. E. P. Dutton & Co., New York, 1950. \$2.75.

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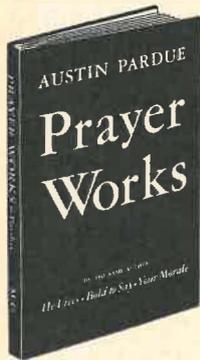
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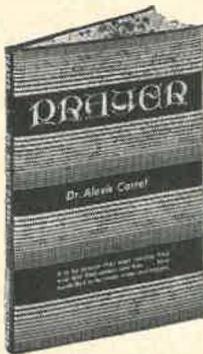
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BOOKS



—The Rev. CARROLL E. SIMCOX, PH.D., Editor—

Diary of a Dean

NOW in his 90th year, the inexorable and indomitable Dean Inge has just published his 35th book: *Diary of a Dean* (Macmillan, \$3.50). It was back in 1934, now 16 years ago, that he published what was meant to be his valedictory, under the appropriate title *Vale*. This book is the ninth since that!

It will never be suggested by Dr. Inge's bitterest critic that he has written a word too much. At least I hope that there breathes not a man with soul so benighted and mind so besotted as to suggest it.

This is a diary that begins in 1911 at the time that Dr. Inge accepted the deanship of St. Paul's. The diary itself ends in 1934, when he retired. Appended are two memorial tributes to a son who died in the War and to Mrs. Inge, and two lectures which might well have been omitted; for his eulogy of his beloved wife is the perfect *fnis*.

Of course it is a valuable book, for it is the diary of a great man. Evidently Dr. Inge was as bluntly honest and forthright when he sat down to his diary as he was in press and pulpit. There are many spots of conceit and uncharitableness in these pages. The Dean has been a belligerent and effective foe of bigotry throughout his career, but in his crusading he has developed and displayed not a little bigotry of his own. One comes to expect this almost as a matter of course from embattled "liberals," but it is a pity that the Dean with his superb intelligence did not manage to transcend it.

The second, and concluding, volume of Canon Roger Lloyd's *The Church of England in the Twentieth Century* (Longmans, Green, \$4) is now available. In it Canon Lloyd covers the period 1919-1939. I have had the interesting experience of reading both Dr. Inge's book and Canon Lloyd's within the past week. They cover a good deal of common ground. Canon Lloyd is by far the better reporter, though the comparison on this score is hardly fair since Inge's diary was not meant to be journalistic. Even so, a comparison is irresistible. Canon Lloyd has in himself the true spirit of the *Via Media* and Dr. Inge has not. Lloyd interprets the Church of England from the inside, Inge seems curiously detached from it.

These are both fascinating books. Read them both if you can.

Gilbert Hort was a priest of the Church of England who died before his

clock had reached noon—at the age of 28. He was a most promising young scholar, but still more he was a great spirit in the opening bloom of manhood when he died untimely. Some Holy Week addresses of his have been published posthumously under the title: *The Meeting Place of God and Man* (SCM Press, 4/6). I regret that this unusually fine book for Lenten reading did not reach me earlier, when it would have been peculiarly in season. But it is rich in the kind of sane devotion that is never out of season.

APOLOGETICS

We may weary of attempts to reformulate the Christian Faith in the language and categories of what is vaguely called "modern thought." And we must acknowledge that many if not most such



attempts fall dismally flat. Yet the apologists of the Church must go on trying. The work of the apologist in every age is to preach and teach the Faith in terms his age can understand. Dr. Randolph Crump Miller undertakes this hard but necessary task in *Religion Makes Sense* (Wilcox and Follet, \$3). Our reviewer, Warren M. Smaltz, reports:

"A generation which has been trained to think in terms of rationality, practicality, and laboratory experiments now tends to demand a logical rather than a theological type of religion. The attempt to meet that demand is a necessary endeavor. . . . Prof. Miller feels this keenly, and he strives to present the historic Christian truths in a way that will appeal to the modern mind while still meeting the need for a faith upon which the heart can rely.

"Each of the book's 33 short chapters is a complete entity, so that one can open the book and begin to read anywhere without feeling a loss of continuity. . . . When you can obtain 308 pages of such quality nowadays for only three dollars you are definitely getting a bargain."

So long as Christians continue to take the New Testament seriously there will continue to be new commentaries on *Romans*. The most recent to come to us is C. W. Quimby's *The Great Redemption* (Macmillan, \$2.50). Dr. Quimby undertakes to make this great but difficult epistle "come alive." Our very competent reviewer, Dr. Robert M. Grant

BOOKS

of Sewanee, finds it necessary to point out some real defects in the book, though he reports it is not without its good points. *Apropos* Quimby's attempt to make *Romans* "come alive" for the modern reader, he remarks:

"This task is actually achieved, by the use of a vigorous and somewhat vulgar style, by constant stress on Paul's experience which underlies the epistle (at this point other commentators would sometimes disagree, leaving more place for non-experimental theology), and by frequent analogies between ancient and modern problems. At the same time one misses a thorough analysis of what Paul himself was trying to say before passing on to what he might have said had he lived in 1950."

The book is useful for the preacher and rich in sermon themes, but it should not be taken as a substitute for C. H. Dodd's commentary in the Moffatt series or for E. F. Scott's little treatise on *Romans*.

VACATION READING

Now my special tip for your vacation reading. Even if you can't afford a vacation, if you can dig up \$2.75 you can give your mind and spirit a delectable treat with *Poems of Edwin Markham*, selected and arranged by Charles L. Wallis (Harpers). You may not be a regular poetry reader. Of your charity for your own self make an exception here. I confess that I had read very little of Markham until this book came into my hands. Here is a poet who speaks both our Christian language and our American. And what a poet he was! This I had not realized until this present reading. He antedates, blessedly, the contemporary cult of poetic mumbo-jumbo; he is evidently not ashamed when the reader understands him. His poetry sings and frequently sobs. It is skillful but never merely clever. You can commune with Markham as you read him, and he is worth communing with.

Important recent reprints: The New Schaff-Herzog Encyclopedia of Religious Knowledge, Vols. V and VI. Baker Book House, Grand Rapids, Mich., \$4.50 per volume.

Brief Book Notes

ONE MAN'S TESTIMONY. By Norman Goodall. New York: Harper and Brothers, 1949. Pp. 128. \$1.50.

This is a spiritual autobiography, and a veritable fountain of inspiration; not a rational theology, but a theology of religious experience, modestly but convincingly told. Dr. Goodall writes out of a rich experience as traveler, preacher, and missionary to confirm the Faith of the many who, in a turbulent world, are questioning the validity of that Faith.

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FOREIGN

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No Christmas Cards, Please

Gifts of used Christmas cards sent to Sisters of St. Margaret in Port-au-Prince, Haiti, from their friends in the United States have been costing the Sisters money. The cards are dutiable and the Sisters have been paying \$3 to \$5 on boxes of them. The Sisters say they are grateful for the used clothing and other supplies they have received from the States, all of which are duty-free, but ask that they not be sent any more Christmas cards of the used variety.

GERMANY

Churches Meet East

Representatives of the Evangelical Church in Germany (EKID) and the Roman Catholic Church met in Berlin with officials of the Democratic German Republic to discuss Church-State relations in the eastern zone. The conference lasted nearly six hours.

East Zone officials apparently appeared willing to find a *modus vivendi* between Church and the State.

A statement issued after the conference said that the Church representatives had insisted that full freedom of religious life was the Churches' "specific concern." It said the government leaders assured them that the Churches can carry on their activities on a constitutional basis, as before.

Minister President Grotewohl was reported as having said that no reprisals against clergymen of religious institutions are intended by the government despite recent sharp criticisms of East Zone "anti-religious" policies by Protestant and Roman Catholic leaders.

It is expected that further conferences between government and Church leaders will take place in the near future.

[RNS]

ENGLAND

First Sermon Televised

The Rev. C. B. Mortlock, rector of the Church of St. Vesast, Foster Lane, London, and LIVING CHURCH correspondent, was the preacher of the first sermon in England ever to reach the television screen.

The sermon was that of the Easter morning parade service in the Tower of London chapel of St. Peter-ad-Vincula [St. Peter in the Chains].

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FOREIGN

prescribed the dress. The service was conducted by the chaplain, the Rev. R. M. La Porte-Payne.

When Fr. Mortlock mounted the pulpit a glow of sunlight, as it seemed, suffused the east window and caught him in its effulgence. This touch, according to the *London Church Times*, "was so discreetly contrived as to be unexceptionable."

Able to Endure

The Rt. Rev. W. E. Smyth, first Bishop of Lebombo, died April 5th at Chalford, Gloucestershire, at the age of 91.

As a young curate at the well-known parish of St. Peter's, London Docks, he received his medical diploma from the London Hospital and volunteered to serve on a lonely mission station at Isandhlwana, Zululand.

In 1893 he was consecrated the first bishop of Lebombo, but was forced through malaria fever to resign in 1912.

The *London Church Times* characterizes him as:

"Strong in faith, and able to suffer and endure hardship in a country which was known to be unhealthy."

Dean Dubs Mercy Killings Duty

In a speech before the Voluntary Euthanasia Legalization Society May 2d, the Very Rev. W. R. Matthews, dean of St. Paul's Cathedral, London, came out in support of mercy killings, according to *Associated Press*, which quotes the dean as saying:

"When we are confronted with suffering which so far as we can see can have no beneficial effect and which is wholly destructive in its consequences, there is, I urge, a prima facie duty to do what we can to bring it to an end."

"I hear that there be divisions"

By the Rev. C. B. MORTLOCK

Things go from bad to worse in the Nandyal area of South India and in Travancore, according to reports received in London.

Continuing Anglicans in Mavelikara, who have been without the sacraments for a year, were under a ban by the authorities of the CSI, who prohibited their entering the church, which was founded by Anglicans to uphold the Catholic Faith. On Palm Sunday Bishop Jacob of the CSI diocese of Central Travancore was present and is said to have called upon the police to prevent the entry of continuing Anglicans.

Thanks largely to intervention by the Mar Thoma Syrian authorities the continuing Anglicans were able to hold

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From Nandyal comes news of a further schism from CSI, resulting in the formation of a group of Continuing Congregationalists.

It is also reported that the CSI bishop in Kernool, Bunyan Joseph, has been removed from office for disobeying the central CSI authorities who ordered the handing over of the SPG Anglican Church school to the Commissary of the Church of India, Burma, and Ceylon.

Bishop Joseph is understood to have formed his supporters into a further dissident group which, while apparently adhering to the principles of CSI, has declared itself independent of CSI's authority.

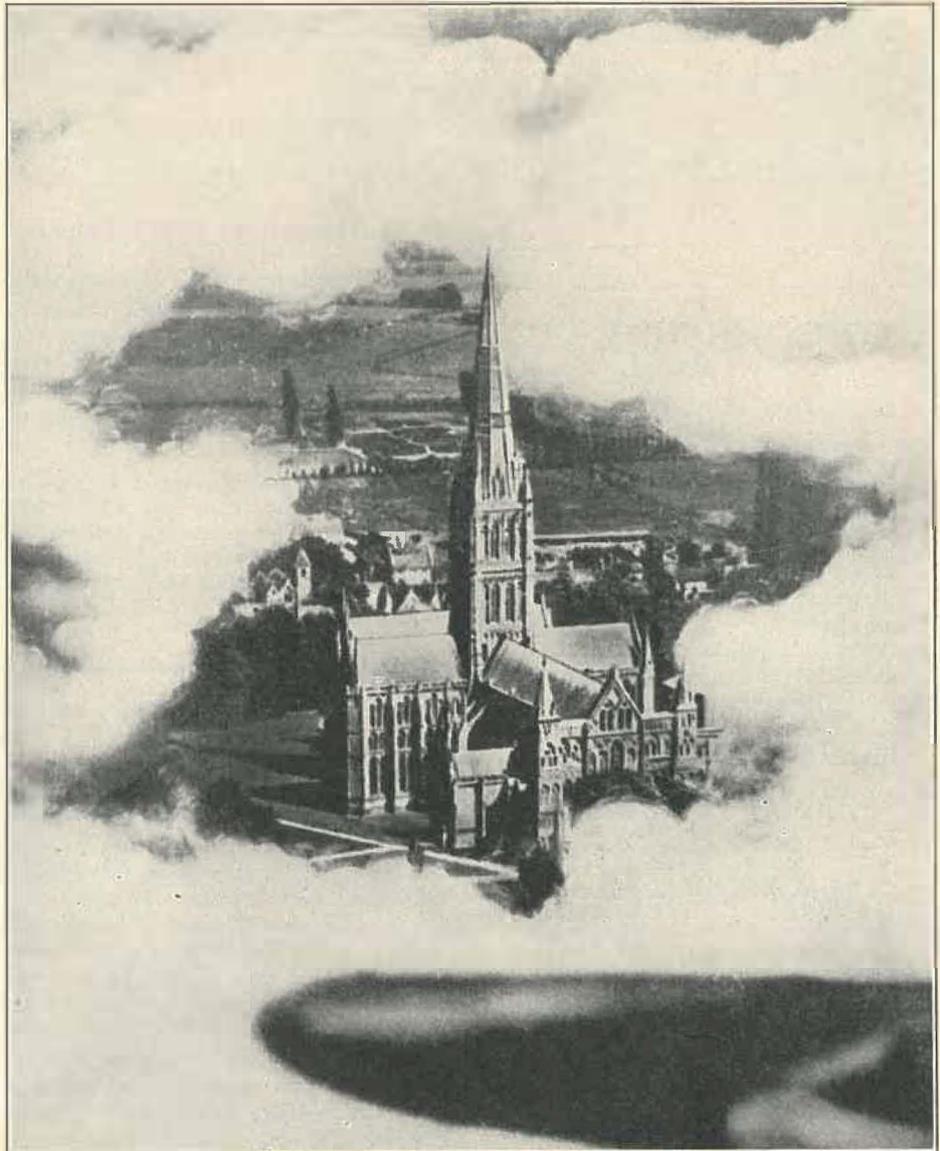
An appeal for £100,000 to save the spire of Salisbury Cathedral from collapse has been given much publicity in the press. The *Times* and the *Daily Telegraph* devoted leading articles to the

subject, and almost every national daily and illustrated periodical carried photographs of what is perhaps the most famous spire in the world.

At the annual meeting of SPG the Archbishop of Canterbury spoke of racial discrimination in South Africa and of the part which the Church in South Africa was taking. It had, said His Grace, spoken with a clear and confident voice, and was supported in England in the stand which it had taken.

Bishop Roberts, secretary of SPG, announced that £12,500 had been contributed to South India separate account.

A smash hit has been made by a new national picture paper for children—the *Eagle*. Sales have already topped a million. It is conceived and edited by the Rev. Marcus Morris, vicar of St. James', Birkdale, Lancs., whose parish paper, the *Anvil*, is now issued as a national monthly in pocket size from the London *Church Times* office.



SALISBURY CATHEDRAL: The famous spire, shown here in an airplane view, is in danger of collapse.

NEW HAMPSHIRE

Ministers of Other Churches
Join in Ordination

Priests and ministers of other Christian Churches in New Hampshire joined with Bishop Hall of New Hampshire, and his clergy, when he laid his hands on the head of the Rev. Marc Anton Nocerino to make him a "priest in the Church of God" in Grace Church, Manchester, N. H., on St. Mark's Day.



ORDAINED TO THE MINISTRY OF THE CHURCH OF GOD: the Rev. Marc Anton Nocerino. Assisting in the laying on of hands were priests and ministers of New Hampshire Churches.*

They were the Rev. Messrs. John C. Tierney of Sanbornville; Joseph Soltysiak of the Polish National Catholic Church of Manchester; Robert H. Dunn of Portsmouth, rector of the film *Lost Boundaries*; John Hendrickson of the Westminster Presbyterian Church, Manchester, and president of the Manchester Federation of Churches; Whitney S. K. Yeaple, D.D., executive secretary of the N.H. Council of Churches, and a Congregational minister; E. G. Triantafyllides of St. George's Greek Orthodox Church, Manchester; Bradford Young, rector of Grace Church; Harold Kocher of Keene; and Elsom Eldridge of Nashua. A Lutheran and a Methodist minister were prevented at the last minute from taking part. Ministers of other local churches invited but who felt unable by their own rules to be present were the Roman Catholic, Rus-

*Starting at Bishop Hall's left and continuing clockwise in the posed picture are the Rev. Messrs. Tierney, Soltysiak, Dunn, Hendrickson, Yeaple, Triantafyllides, Young, Kocher, and Eldridge.

sian Orthodox (patriarchal), and Ukrainian Uniat.

A service note by Mr. Young explained that

"the participation of ministers of other Churches helps to emphasize the intention of the Protestant Episcopal Church (and most other Churches) to ordain its ministers to the universal ministry in the Church of God, rather than only to that of its own particular denomination. In the present fragmented state of the Church universal, no fragment, Orthodox, Roman

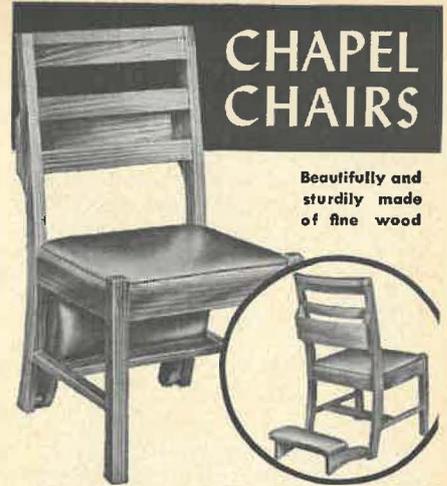
Catholic, or Protestant, has a ministry officially accepted by every other part, but God has manifestly blessed all these ministries, which are thus recognized by Him, and some day according to His will they will all by mutual accommodation and recognition be reunited in one flock under one shepherd, Jesus Christ our Lord."

The service, which was held in the evening in order to make possible the attendance of men and business women, was crowded by people of the parish and community most of whom received the Holy Communion in accordance with the invitation to "communicants of any Church of Christ."

SOUTH FLORIDA

Bishop Wing to Retire

The 28th annual convention of South Florida, assembled at Holy Trinity Church, West Palm Beach, heard the announcement of Bishop Wing's intention to retire, effective December 31st



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DIOCESAN

of this year. Bishop Wing will pass his 68th birthday in November and that, coupled with ill health, brought about his decision after 25 years in the episcopate in the diocese—7 years as coadjutor and 18 years as diocesan. He will celebrate his 25th anniversary on the Feast of St. Michael and All Angels.

Action of the convention on the following day expressed the heart-felt regrets of the body assembled, with thanksgiving for the Bishop's life and work in the diocese. The Bishop was unable to attend the convention.

In his annual statement to the convention Bishop Louttit, Coadjutor of South Florida, reviewed the years of Bishop Wing's episcopate, noting that 25 years ago there were 8121 communicants and now there are 26,562. In 1925 there were 358 confirmations, in 1949 there were 1501; there were 2071 pupils in Church Schools, now there are 9359. Bishop Wing led the diocese, said Bishop Louttit, through the most difficult years of its history.

Turning to affairs in the diocese, Bishop Louttit stated that 3 new organized missions had been established making the present total of 54. Four new churches have been constructed, others enlarged, and others have added parish house facilities.

The diocese has accepted an increase just short of \$20,000 for the work of the General Church and assured payment of the full amount of \$48,000 to the National Council.

The convention unanimously adopted a report of the department of promotion outlining plans for a diocesan campaign for \$330,000 to provide a revolving Church Building Fund, a home for the aged, and increased work at the state schools, including the construction of a chapel and student center at the University of Miami. The first offering is to be received on Whitsunday of this year as part of the three-year plan.

ELECTIONS. Standing Committee: Martin Bram, Mark Carpenter, Charles Wood, Clerical; Albert Roberts, Dan B. Weller, lay. Executive Board: R. K. Gumm, Barclay Johnson, clerical; C. M. Tylander, Jere Stambaugh, lay. Provincial synod: Harold Hoag, S. C. W. Fleming, G. I. Hiller, S. T. D., W. F. Moses, A. L. Burgence, J. T. Urban, clerical; J. A. Sperry, W. B. Mason, Fred Herlong, F. Mills, M. Coles, T. P. Warlow, lay.

GEORGIA

200-Year-Old Church is Host to Diocesan Convention

St. Paul's Church, Augusta, Ga., concluded its celebration of the bicentennial of its founding by being host to the 128th convention of the diocese of Georgia, April 18th and 19th.

A former rector of the parish, the Rt. Rev. Dr. John E. Hines, Bishop Coadjutor of Texas, preached during the convention, proposing in his sermon, an-

swers to the question, "What shall the Church do about the world that shall be after the present order dies?"

The convention approved a recommendation of the diocesan department of missions that five archdeaconries be set up. The canons were amended to permit vestries to elect the wardens.

Considerable discussion followed a motion to ask the Bishop to ask for a Coadjutor. The motion failed.

Fifty per cent of the delegates to the annual meeting of the Woman's Auxiliary were attending their first such convention.

St. Paul's Church was founded in 1750, when the English settlers of Augusta planned and built a church within the fort and petitioned the SPG for a missionary, who arrived the next year.

The diocese of Georgia was organized in St. Paul's Church in 1823. In 1862 the bishops of the Confederate States met there in convention. Fire burned the church building after the American Revolution, during a siege of the fort, and again in 1916, when other buildings in Augusta also suffered.

ELECTIONS: The Rev. J. H. Pace, Jr., appointed assistant secretary (acting secretary after June 1st). The Rev. William C. Baxter, new member of the standing committee, replacing the Rev. Allen B. Clarkson.

Executive council, new members, the Rev. Ernest Risley, the Rev. H. E. Waller, Jr., T. M. Baumgartner, John Hall, the Rev. W. S. Brace, R. M. Smith.

Delegates to Synod, clerical, G. W. Shirley, A. B. Clarkson, G. H. Cauton, J. E. Bethea, C. H. White; lay, F. H. Cutts, J. A. Setze, W. H. Backus, J. W. Barrington, William Harden, A. K. Dearing. Alternates, clerical, T. P. Ball, J. L. Jenkins, E. M. Claytor, R. E. Peoples, J. H. Pace, Jr., H. E. Waller, Jr.; lay, Fred Leck, Hugh Aiken, W. K. Pennhallegan, C. M. Jones, Jr., D. M. Akins.

Delegates to Provincial Meeting, Mmes. H. C. Cullum, Lottie Crowther, E. M. Claytor, Henry Bell, Willis Wilder. Alternates, Mmes. Albert Brandon, J. W. Carpenter, Sam Shepherd, George Heyward.



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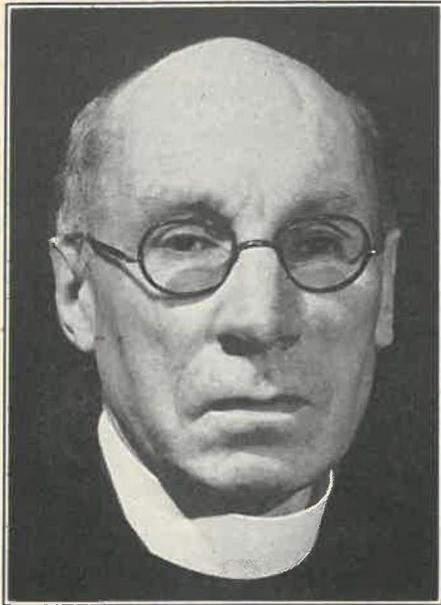
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DR. HODGSON: *We must be assured that our sins have failed to implicate or embitter God.*

SEMINARIES

Summary of Hale Lectures

By CLIFFORD BUZARD

The Christian doctrine of the Atonement is "the mystery of God's solution to the problem of evil," the Rev. Dr. Leonard Hodgson, regius professor of divinity at Oxford University, declared in lectures given April 17th to 20th at Seabury-Western Theological Seminary.

Dr. Hodgson, who is also canon of Christ Church Cathedral, Oxford, delivered four lectures as the 16th lecturer of the Hale Lecture series, now nationally and internationally famous.

The doctrine of the Atonement tells of "God in action rescuing His creation from evil," Canon Hodgson said. Christ on the cross was the climax to this work, he said, maintaining that Christ "took evil and turned it into good" and commissioned this process also to be carried out by His followers.

The Hale Foundation was established through a trust fund under the will of the late Rt. Rev. Charles Reuben Hale, Bishop Coadjutor of Springfield, who died in 1900. He established the lectures in memory of his wife, Anna McKnight Twigg Hale. Each series is published in book form after its presentation at Seabury-Western. Dr. Hodgson presented chapters 2, 3, 4, and 5 of an eight-chapter book on the Atonement.

Following are outline-condensations of the four lectures, which, when published in book form, are expected to have great influence on present day Christian thinking. Dr. Hodgson is already the author

of several books, among which is *The Doctrine of the Trinity*.

I. GOD AND EVIL

The New Testament takes the Old Testament for granted. The original Christian creed was that of Judaism enriched by the faith that God in Christ had brought to His people freedom from sin and reconciliation with Himself. The Church had then to find the way to present this faith to the Hellenistic Gentile world where the thought-forms were those of the Greek philosophical, and not the Hebrew religious, tradition.

Behind the doctrine of the Atonement is the doctrine of creation. We think of creation as an evolutionary process in which God is bringing into existence a community of free persons. For this purpose He gives to the space-time universe a mode of reality in which determinateness and contingency interact, and men can grow through self-realization and self-giving.

There is evil in creation which in man rises to its climax when it takes the form of sin. It is not to be explained away: like contingency it is one of the irrationalities which can exist in the mode of reality given to the created universe. Its historical origin is unknown and has to be pictured in myths such as that of the fall of angels. These irrationalities have to be altered in deed in order to become intelligible to thought, and the doctrine of the Atonement tells of God in action rescuing His creation from evil.

II. PUNISHMENT AND FORGIVENESS

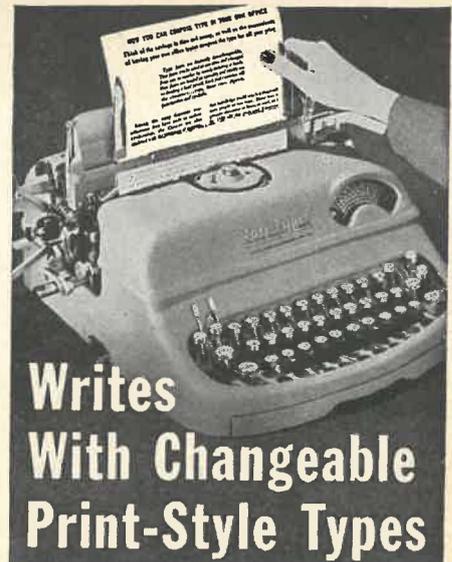
Punishment, which is essentially retributive and vindictive, is distinguished from revenge as being an activity which can only exist between a community and a member of itself. It is the means whereby a community maintains its standards without inhibiting the vocation of its members to develop their own personal freedom. The wrath of God and divine punishment are essential elements in a doctrine which is to face the facts of evil and retain a fundamental optimism.

Forgiveness between fellow men is the taking of pain caused by injury in such a way as to cut short its power for producing further evil and make it the means of increasing goodness. A community, which stands towards its members in a double relationship as both source and object of their activities, must try to combine punishment with forgiveness of evildoers.

If, in spite of our sins, we are to believe that God remains good and that there is for us hope of restoration, we must be assured that our sins have failed either to implicate or to embitter Him. This assurance the Christian Church is charged to proclaim in preaching the doctrine of the Atonement.

III. "GOD WAS IN CHRIST"

How could God rescue His creation from evil without infringing the creaturely freedom essential to the creation of persons? The Church's assurance that God has solved this problem is derived from



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its faith that "God was in Christ." The earthly life of God incarnate, as recorded in the Gospels, was the life of one who interpreted His messiahship as a vocation to establish the Kingdom of God by giving His life as a "ransom for many."

If the created universe is so constructed that sin produces pain, this may be taken as expressing God's wrath against sin. The impossibility of correlating actual pain with actual sin is itself part of the distortion of God's creative work due to its infection by evil. In Christ's acceptance of pain as the medium of His redemptive activity we see God revealed as claiming the responsibility involved in willing to create free persons.

By the way in which He took His sufferings Jesus revealed the divine forgiveness. He embraced that self-punishment which combines the activities of punishing and forgiving. Hence we know that, though our sins may corrupt our fellow creatures, when they come up against Him who is their ultimate object they are transformed into material to feed His righteous love. The power of this revelation of God's love to win back sinners to repentance is the truth in the "moral influence" theory of the Atonement.

According to the Christian doctrine of creation the history of this world is a one-way process with a beginning, a middle, and an end, in which God is working out His purpose. In the fact that He carried the victory of love over evil right up to the

point of death there is a qualitative perfection which would not be increased by repetition. Once for all, in the history of this world, God has won the right to forgive sins without any diminution of His eternal goodness.

IV. CHRIST IN HIS CHURCH

All suffering, unless transformed into material for goodness, is a potential source of further evil. Thus Christ's works of mercy prefigured His cross, and were an integral part of His redeeming work. He commissioned the Church to be the body through which He will to carry on that same work.

In God's purpose human beings become persons, and nations become sovereign states, in order that they may devote themselves to the service of the common good. Similarly Christians become forgiven sinners, and the Church the redeemed community, in order to be the instrument for the continuance of our Lord's redemptive activity. We thus learn



to understand the significance of the fact that down the ages faith in Christ has always found expression in works of mercy. Christian philanthropy is the cross in action.

We think of creation in 20th-century evolutionary thought-forms. We should do the same about God's new creation in Christ Jesus, the Church. It has the paradoxical character of a process which can be viewed both from above and from below. Its condition at any moment in its history can only be understood as a phase in the whole process, and may be such that it has to be changed in deed in order to become patient of coherent definition.

Through the Edict of Milan A.D. 313 God called the Church to move on from being the object to being also the instrument of His redemptive activity. As in each new mission field, the Church had to learn to live as object in order to become instrument. In His Church our Lord is again immersed in the cross currents of the world's history, and is crucified afresh by schisms and worldliness. But there can be no going back without disloyalty to the Church's vocation and commission.

In St. John 20 the Church's authority to forgive sins is bound up with its being commissioned as the agent of our Lord's continuing work. If the Church is to proclaim with authority the gospel of forgiveness, she must live as the body of the Lamb of God that taketh away the sins of the world.

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DEATHS

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

William John Hawthorne, Priest

The Rev. William John Hawthorne,
retired priest of the diocese of Pennsyl-
vania, died on April 25th at his home in
Chestnut Hill, Philadelphia.

The Rev. Mr. Hawthorne was born
June 12, 1867 in Philadelphia. He mar-
ried Carrie Eva Kimball in 1897. Two
daughters survive.

The Rev. Mr. Hawthorne served
parishes in Sandusky, Medina, Galion,
and Akron, Ohio; Wheaton, Ill.; and
Hammond, Ind. In 1923 he became
rector of St. Luke's Church, Kensington,
Philadelphia, where he remained until
1937 when he retired from the active
ministry.

The funeral services were held at St.
Timothy's Church, Roxborough, Phil-
adelphia, on April 28th.

Elvina Grinnell Day

Elvina Grinnell Day died on April
24th in her home at Dorchester, Mass.,
after an illness of two and a half years.

She was born in Boston, January 1,
1866, and lived there all her life.

The funeral service was held in Epiph-
any Church, Dorchester, on April 27th
and was conducted by her two sons, both
priests of the Church. They are the Very
Rev. John Warren Day, dean of Grace
Cathedral, Topeka, Kans., and the Rev.
Edward J. Day, a master at Lenox Boy's
School, Lenox, Mass., and priest-in-
charge of St. Paul's Church, Stockbridge,
and St. George's Church, Lee, in the
diocese of Western Massachusetts.

Surviving, besides her two sons, are
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Died

BAKER—Edna Ela Baker, daughter of the late Rev. Edward Folsom Baker and Sarah Augusta Baker, died March 16th at her home in East Aurora, New York. May God grant her to be numbered with Thy Saints in Glory everlasting.

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CAUTION

CAUTION is recommended in dealing with a man using the name Charles DeBrusk. The Rev. Malcolm Marshall, St. Margaret's Church, Washington, D. C., reports that the man is asking parishes for help using as recommendation a letter signed by the Rev. Lewis F. Schenck, Christ Church, Macon, Ga. The Rev. Mr. Schenck says that he has signed no such letter.

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LOW COST VESTMENTS, small assortment, including 2 Black Mass Sets. Shopping Service. Repair work. Vestments purchased. Vestment Service, 1123 Curtiss St., Downers Grove, Ill.

GUEST HOUSES

THE EPISCOPAL HOUSE at Chautauqua, New York, offers simple but comfortable rooms during the Chautauqua season, July and August. Clergymen specially invited. For rates and reservations address: Mrs. Rodney Brace, 519 Chestnut St., Lebanon, Pa.

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FINEST PURE IRISH LINEN for all Church uses. Famous old qualities at economy prices. Also Vestment patterns, transfers, D.M.C. and fine "Waxt" thread. Samples free. Mary Fawcett Co., Box 146, Plainfield, N. J.

CATHEDRAL STUDIO, Surplices, albs, stoles, burses, veils, Altar Linens, Material by yd., Two new books in 2d Edition. "Church Embroidery & Church Vestments," complete instructions, 128 pages, 95 Illustrations. Patterns drawn to scale for perfect enlargement, price \$6.50. Handbook for Altar Guilds, 53c. Address: Miss L. V. Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

BEAUTIFUL LINENS, imported direct from Ireland for ecclesiastical purposes — all weaves and widths, including fine Birdseye. Unusual values. Also transfer patterns, linen tape, #35 fine DMC—Plexiglass Pall Foundations at \$1.00. Mary Moore, Importer, Box 394 L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 570 E. Chicago St., Elgin, Ill.

POSITIONS OFFERED

PRIEST, Catholic, to supply country parish for June 18 and 25, July 2. Twenty-five minutes across Golden Gate from down town San Francisco. Sunday services in exchange for vicarage which can house three comfortably. Reply: Rev. Tod W. Ewald, Corte Madera, Calif.

CHANGES

Appointments Accepted

The Rev. William D. Boyd, formerly vicar of St. Paul's Church, Holdenville, Okla., and St. Mark's Church, Seminole, is now rector of St. Mary's Church, Big Spring, Tex. Address: 503 Runnells St.

The Rev. William B. Carns, formerly rector of St. Luke's Church, Wenatchee, Wash., will become vicar of St. Luke's Church, Coeur d'Alene, Idaho, on May 15th. Address: 505 Wallace Ave.

The Rev. Morris W. Derr, formerly associate rector of St. Stephen's Church, Terre Haute, Ind., is now rector of St. George's Mission, Louisville, Ky. Address: 2512 W. Oak St., Louisville 10.

The Rev. John Gordon Holmes, formerly vicar of St. Luke's Church, Coeur d'Alene, Idaho, will become rector of St. Luke's Church, Wenatchee, Wash., on May 15th. Address: 984 Washington.

The Rev. E. Irwin Hulbert, Jr., formerly vicar of St. Paul's Mission, Jessup, Ga., will become rector of Grace Church, Hopkinsville, Ky., on July 1st.

The Rev. Harold Hutton, formerly rector of St. Paul's Church, Pawtucket, R. I., will become rector of St. Paul's Church, Syracuse, N. Y., on June 15th. Address: 523 Oak St., Syracuse 3, N. Y.

The Rev. Philip F. McNairy, rector of Christ Church, St. Paul, Minn., will become dean of St. Paul's Cathedral, Buffalo, on August 1st.

The Rev. DeVer L. Shelmandine, formerly rector of Christ Church, Berwick, Pa., is now rector of the Churches of St. David and St. John the Baptist, Scranton, Pa. Address: 1822 Church Ave., Scranton 8, Pa.

The Rev. Dr. Walter H. Stowe, rector of Christ Church, New Brunswick, N. J., is now honorary canon of Trinity Cathedral, Trenton, N. J.

The Rev. G. Richard Wheatcroft, formerly rector of Trinity Church, Kirksville, Mo., is now rector of the new Church of St. Francis, Houston, Tex. Address: Box 700, Route 12, Houston, Tex.

The Rev. Llewellyn Williams, formerly rector of St. Philip's Church, St. Paul, Minn., will go to St. Martin's Church, Watts, Los Angeles, on May 18th.

The Rev. Paul F. Williams, formerly rector of the Church of the Holy Communion, Liberty, N. Y.,

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CLASSIFIED

POSITIONS OFFERED (Cont'd.)

ORGANIST AND CHOIRMASTER, male, boy choir; Catholic Liturgical practice; 13 miles from Philadelphia. Position available September 1st. Write, stating experience, references, age, and salary expected. Rev. William J. Alberts, Media, Pa.

CURATE for St. Peter's Church, Philadelphia. Experienced Priest, Prayer Book Churchman, single, 30-45 years old, willing to serve for 3 years or more. Salary \$3,000. and 5 room apartment. Growing Community work, calling, share in Services and Preaching. Position available May 15th. Write Rector, 319 Lombard Street, Philadelphia 47, Pa.

CURATE in large New York suburban parish; work in all areas of parochial life; moderate churchmanship; single man preferred. Reply Box C-430, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER wanted for suburban Chicago parish. Salary \$2400 with usual teaching privileges. Desired that applicants be young, Churchman, and have had some experience with boy's voices. Reply Box G-424, The Living Church, Milwaukee 2, Wis.

WANTED: Sick clergyman, moderate to low churchmanship, as chaplain for Southern California hospital-church in return for room, board and treatment for cancer, endocarditis or respiratory disease. Reply Box H-433, The Living Church, Milwaukee 2, Wis.

SMALL PARISH, outskirts New York City, pleasant neighborhood, offers priest simple but private and comfortable living quarters for self or self and family in return for one Eucharist Sundays and holy days and emergency calls. July and/or August. Prayer Book. Vestments. Reply Box S-427, The Living Church, Milwaukee 2, Wis.

DIETITIAN-HOUSEKEEPER, for Mission Home seventy-five children and adults in residence. An opportunity for service to orphan Indian children. Reply Good Shepherd Mission, Fort Defiance, Arizona.

POSITIONS WANTED

ORGANIST AND CHOIRMASTER, B.M. magna cum laude plus graduate study, available to Church desiring highest possible musical standards. Churchman, experienced, highest references, age 27; has specialized in Gregorian and Anglican chant; recitalist. Reply Box A-419, The Living Church, Milwaukee 2, Wis.

CANADIAN PRIEST, 40, Married, available mid-July and August. Catholic Faith and Practice. Recommendations. Reply Box A-425, The Living Church, Milwaukee 2, Wis.

PRIEST, 36, available for August. Stipend plus rectory. Reply Box T-432, The Living Church, Milwaukee 2, Wis.

THOROUGHLY COMPETENT Organist-Choirmaster now serving important metropolitan parish desires new position, West or Southwest, offering greater challenge. Twelve years of experience with adult and junior choirs, oratorios, pageants, organ recitals. Good organizer; conduct summer camp. Married. Age 33. Reply Box M-426, The Living Church, Milwaukee 2, Wis.

EXPERIENCED TEACHER and Dormitory Supervisor, single, Male, 28, desires to change positions 1950-51, 7th-10th grade subjects preferred. Correspondence invited. Reply Box M-431, The Living Church, Milwaukee 2, Wis.

EXPERIENCED CHURCHWOMAN desires position as housemother in Church School. References. Not available before September. Reply Box R-422, The Living Church, Milwaukee 2, Wis.

AVAILABLE AUGUST on or near Atlantic Coast. Have supplied large and small churches. Reply Box M-429, The Living Church, Milwaukee 2, Wis.

POSITION as Teacher or Housemother in Boarding School desired by middle-aged widow of missionary clergyman. Teaching and Nursing experience. Highest reference. Reply Box W-434, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER of mature experience, finest testimonials as to character and ability, available September 1st. Address, F. V. Anderson, 354 Brazilian Avenue, Palm Beach, Florida.

SUMMER CAMPS

ST. ANNE'S CAMP—Girls 5-15, Spofford, New Hampshire. Apply: to Sister of St. Anne, Kingston, N. Y.

ST. MARY'S CAMP, Racine, Wisconsin, girls-6-13, July and August, \$14.00 a week. Write, Sisters of St. Mary, 5741 North Kenmore, Chicago, Illinois.

CHANGES

is now rector of St. Michael's Parish, Christ Church, St. Michaels, Md. Address: The Rectory, St. Michael's, Md.

The Rev. E. Eager Wood, Jr., formerly curate at Trinity Church, Boston, has for some time been minister in charge of St. Luke's Church, Blackstone, Va. Address: 205 Brunswick Ave.

Resignations

The Rev. Kerwood Alexander, rector of St. Peter's Church, Hillsdale, Mich., for nearly 20 years, has retired from the active ministry. Address: 780 Bruce Ave., Windsor, Ontario. The Rev. Mr. Alexander hopes to do supply work in Detroit and its vicinity.

Changes of Address

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, now has the following residence and mailing address: Holmes Road at Outer Belt, R. R. 2, Grandview, Mo.

The Rev. Dr. Thomas Burgess, chaplain of the Philadelphia City Mission, formerly addressed at 22 E. Gravers Lane, Chestnut Hill, Philadelphia 18, should now be addressed at 219 Easton Rd., Glenside, Pa.

The Rev. Eugene M. Chapman, who recently became senior associate minister of Calvary Church,

Pittsburgh, should be addressed at 4745 Bayrd St., Pittsburgh 13.

The Rev. J. Albert Dalton, rector of St. Stephen's Church, Louisville, formerly addressed at 3828 Cleveland Ave., should now be addressed at 1247 S. Clay St., Louisville 3.

The Rev. Charles A. Parmiter, who recently retired as rector of St. Alban's Church, Sussex, Wis., may be addressed at 287 Summit Ave., Oconomowoc, Wis.

The Rev. W. M. Sidener, rector emeritus of St. Paul's Church, Steubenville, Ohio, formerly addressed at 120 S. Pennsylvania Ave., Atlantic City, N. J., should now be addressed at Hotel Morton, Atlantic City.

Ordinations

Priests

Albany: The Rev. Daniel T. Hill was ordained priest on April 25th by Bishop Barry of Albany at St. Mark's Church, Green Island, N. Y. Presenter, Rev. Canon Percy A. Paris; preacher, the Rev. Canon C. V. Kling. Fr. Hill, who was a Methodist minister for 22 years, is now priest in charge of St. Mark's Church, Green Island, and St. George's, Clifton Park. Address: 69 Hudson Ave., Green Island, Troy, N. Y.

Maine: Donald L. Gavifeld was ordained priest

on April 19th by Bishop Loring of Maine at the Church of the Advent, Boston. Presenter, the Rev. Whitney Hale; preacher, the Rev. C. Kilmer Myers. Is now assistant at Mount Calvary Church, Baltimore, Md.

Deacons

Shanghai: Charles P. Gilson was ordained deacon on March 3d at All Saints' Church, Shanghai. In addition to the Rt. Rev. Dr. William P. Roberts, former Missionary Bishop of Shanghai, four Chinese Bishops took part: Bishop Mao of Shanghai, Bishop Chen of Anking, Bishop Shen, head of the Central Theological College, and Bishop Tsu of the Chinese Church's national headquarters office. The new deacon will for the present assist the Very Rev. A. C. Trivett, English dean of Holy Trinity Cathedral, Shanghai, and will probably help with the English-language services held each week at St. John's University.

Fond du Lac: Donald Eugene Becker, Richard George Becker, Albert William Hillestad, Richard Emmons Thrumston, and Edmund Reynold Webster were ordained to the diaconate on April 11th at St. Paul's Cathedral, Fond du Lac, by Bishop Sturtevant, the diocesan. The service was the largest service of ordination in the history of the diocese and commemorated the 75th anniversary of the diocese. The Rev. F. D. Butler preached the sermon.



CHURCH SERVICES

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



SAN FRANCISCO, CALIF.

ADVENT OF CHRIST THE KING
Rev. Weston H. Gillett; 261 Fell St. nr. Gough
Rev. Francis Kane McNaull, Jr.
Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily
7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
C Sat 4:30 & 7:30 & by appt; 1st Fri HH 8

ST. FRANCIS' San Fernando Way
Rev. Edward M. Pennell, Jr.
Sun 8, 9:30 & 11, HC Wed 7:15, HD & Thurs 9:15

DENVER, COLO.

ST. ANDREW'S 2015 Glenarm Place
Rev. Gordon L. Graser, v;
Sun Masses 8, 9:30, 11, Sol Ev & B 8; Daily 7:30
ex Mon 10, Thurs 7; HH & C Sat 5-6. Close to
Downtown Hotels.

WASHINGTON, D. C.

ASCENSION AND ST. AGNES Rev. James Murchison
Duncan 1215 Massachusetts Ave. N.W.
Sun Masses 7:30, 9:30, 11 with Ser, MP 10:30;
Daily Masses: 7; Fri 8 EP & B; C Sat 4-5 &
7:30-8:30.

ST. JOHN'S Rev. C. Leslie Glenn
Lafayette Square
Sun 8, 9:30, 11 & 7:30; Mon, Tues, Thurs, Sat, 12,
Wed, Fri 7:30; HD 7:30 & 12

ST. PAUL'S 2430 K. St., N.W.
Sun Masses: 7:30, 9:30, 11:15 Sol, Sol Ev & B 8;
Daily; Low Mass 7, ex Sat, Thurs & Sat 12; C Sat
5 to 7 and by appt

CHICAGO, ILL.

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

DECATUR, ILL.

ST. JOHN'S Church & Eldorado Sts.
Rev. E. M. Ringland, Rev. W. L. Johnson
Sun 7 HC, 9 & 10:30 Cho Eu & Ser, 5 EP; Daily
7:15 MP, 7:30 HC, 5 EP

EVANSTON, ILL.

ST. LUKE'S Hinman & Lee Streets
Sun Eu 7:30, 9, 11; Weekdays Eu 7 & 10, also Fri
(Requiem) 7:30, MP 9:45; 1st Fri HH & B 8:15;
C Sat 4:30-5:30, 7:30-8:30 & by appt

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th and St. Paul
Rev. D. F. Fenn, D.D., r; Rev. D. C. Patrick, c
Sun 7:30, 9:30, 11 & daily

DETROIT, MICH.

INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd.
Masses: Sun 7, 9 & 11 (High); Wed 10:30; Fri 7

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

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenchild, r
Sun 8, 9:30, 11; Tues HC 7; Wed HC 10:30

RIDGEWOOD, (NEWARK), N. J.

CHRIST CHURCH
Rev. Alfred J. Miller
Sun 8, 11; Fri & HD, 9:30

BUFFALO, N. Y.

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

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
Sun Masses: 8, 9:30, 11, MP 10:45; Daily: 7 ex
Thurs 9:30, C Sat 7:30

ST. JOHN'S Colonial Circle
Rev. Walter P. Plumley, Rev. Harry W. Vere
Visit one of America's beautiful churches.
Sun 8 HC, 11 CH S, MP; Tues 10:30 HC

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 HD & 10 Wed), HC; 8:30
MP; 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Park Ave. & 51st St.
Rev. Geo. Paull T. Sargent, D.D., r
Sun 8, 9:30 HC; 11 Morning Service & Sermon;
Weekdays: HC Wed 8; Thursday & 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

GRACE Rev. Louis W. Pitt, D.D., r
10th & Broadway
Sun 9 HC, 11 MP & Ser; Tues-Thurs 12:30 Prayers;
Thurs & HD 11:45 HC

HEAVENLY REST 5th Ave. at 90th St.
Rev. Henry Darlington, D.D., r; Rev. Gilbert Dar-
lington, D.D., Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

**ST. IGNATIUS' 87th St. & West End Ave., one
block West of Broadway**
Rev. W. F. Penny; Rev. C. A. Weatherby
Sun 8:30 & 10:30 (Solemn); Daily 8; C Sat 4-5,
7:30-8:30

NEW YORK CITY (Cont.)

INTERCESSION CHAPEL Broadway and 155th St.
Rev. Joseph S. Minnis, D.D.
Sun 8, 9:30 (2 Sun), 11 HC, Ch S 9:30 & 11,
EP 8; Weekdays: 7 & 10 HC, 9 MP, 5:30 EP.
Wed 8 Vicar's Evening

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
46th St. between 6th and 7th Aves.
Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
9:30, 12:10 (Fri); 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. and 53rd St.
Sun 8, 11, 4; Daily: 8:30 HC, also Thurs 11 HC;
HD 12:10; Daily, Noon-day, ex Sat at 12:10

TRANSFIGURATION Rev. Randolph Ray, D.D.
Little Church Around the Corner, 1 E. 29th St.
Sun HC 8 & 9 (Daily 8); Cho Eu & Ser 11

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

SCHENECTADY, N. Y.

ST. GEORGE'S 30 N. Ferry St.
Rev. Darwin Kirby, Jr., r; Rev. David E. Richards
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion
Breakfast), 9 School of Religion, 11 Nursery

CINCINNATI, OHIO

ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
Rev. Francis Campbell Gray, r
Sun Masses: 8 & 10:45, MP 10:30; Daily: 7:30 ex
Mon 10; C Sat 7-8

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r; Rev. Philip T.
Fifer, Th.B.
Sun Holy Eu 8, 9; Sun Sch 9:45; Mat 10:30; Sung
Eu & Ser 11; Nursery Sch 11; Cho Ev 4; Daily: Mat
7:30; Holy Eu 7:45, Wed & Fri 7, Thurs & HD
9:30; Lit Fri 7:40; EP & Int 5:30 daily; C: Sat
12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Nicholas Petko-
vich; Rev. Eugene M. Chopman; Rev. Richard J.
Hardman
Sun 8, 9:30, 11 & 8; HC 7:30 daily, Fri 7:30 &
10:30, HD 10:30

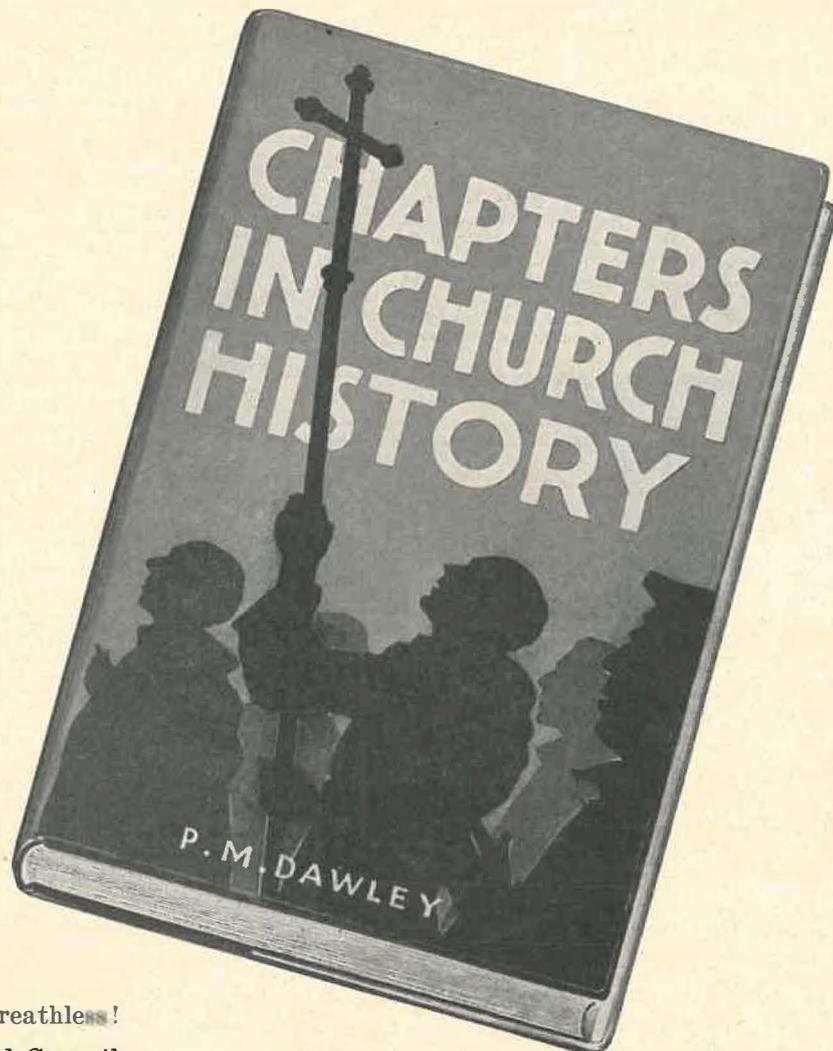
MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
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