

The Living Church

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

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Editorial

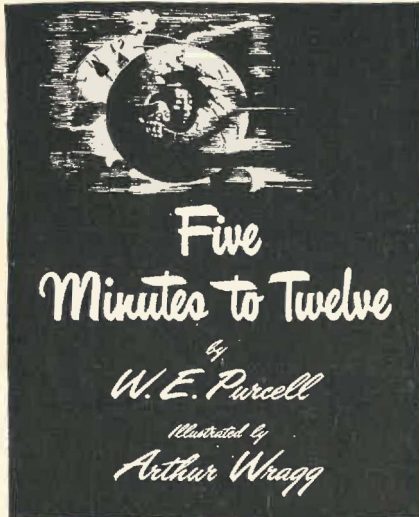
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ORDINATION OF SEVEN DEACONS

Reminiscent of Acts 6:3ff (when the apostles prayed and laid hands on "seven men of honest report, full of the Holy Ghost and wisdom") was a recent ordination of seven deacons in St. Paul's Cathedral, Los Angeles, by Bishop Blóy of Los Angeles [see page 15].

COMING IN SEPTEMBER



"Those who read these chapters will find themselves often mirrored on the page. The message is for here and now, and to you and me."

—Daniel A. Poling
Editor, *Christian Herald*

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LETTERS

The Missionary Diocese

TO THE EDITOR: I note with much interest that the Eighth Province is memorializing General Convention that the name "missionary district" be changed to "missionary diocese" [L. C., May 21st]. I am wondering, however, if this is going far enough! It seems to me that what is needed is not a change of name, but a change of status. So far as I know we are the only Church with missionary jurisdictions in the continental United States. Has not the time arrived when we should face this whole issue and dignify the clergy and laity, as well as the geographical area, of all 13 remaining missionary districts by raising these to diocesan status?

At a meeting of the missionary bishops, together with the bishops of three aided dioceses, at Seabury House about a year and a half ago under the auspices of the Department of Domestic Missions, with the Rev. George A. Wieland as leader, the following resolution was passed:

"Resolved: We recommend that serious consideration be given to bringing all missionary districts to the status of aided dioceses."

Our slogan, "One World in Christ," applies to the nation as well as to the world. Some of us have felt for a long time that our missionary districts should be raised to the status of aided dioceses, and that, wherever the National Council sees an opportunity for a piece of missionary work which needs to be done, it should do it regardless of the status of the jurisdiction in which it is found.

If the Church could come to that point of view, I believe that our domestic field would be strengthened all down the line, and many problems now existing would automatically disappear in a very short time. Besides all this I think the people, both clergy and laity, in our missionary districts deserve the dignity, as well as the responsibility and stature, which come through diocesan status.

(Rt. Rev.) HOWARD R. BRINKER.

Omaha, Neb.

A Strange Silence

TO THE EDITOR: Walter Klein comments that the principal merit of Millar Burrow's latest work, *Palestine is Our Business*, is "that it employs ethical rather than political criteria in a penetrating recapitulation of the whole Palestinian question." [L. C., November 29, 1949.]

Mosche Sharett, Foreign Minister of Israel, has been quoted as calling the Christian neglect of Jerusalem "a disgrace." At the same time, the American Christian Committee for Palestine is not pleased with open and free debate on the Palestine question.

Israel is an extraordinary achievement, but, in the realm of politics, it is no more given to idealism than other sovereignties.

We are all very angry with ourselves for failing, in the case of China, and the Far East, to look for a third element between reaction and totalitarianism.

In the Near East, we shall be very sorry if we fail to uphold the Christians. In the

past, the Holy Land has been a place of refuge for Christian refugees, as well as Jewish and Moslem.

So I urge you to know by reading Mr. Burrows' important book. It may not have been suppressed in Boston, but there is a strange silence about it in New York, and in Congress, and in the White House.

(Rev.) FRANCIS J. BLOODGOOD

Tulsa, Okla.

Jews and Arabs

TO THE EDITOR: Your editorial [L. C., May 28th] is utterly unjust. You selected only one of our three recommendations to deal with the arms situation in the Middle East. You failed to report that our first recommendation was that "we press for action through the United Nations as well as through direct negotiations with Great Britain to halt the shipments of all aggressive arms to the Arab nations at least until such a time when a peace with Israel is signed." The other point was equally significant: to "use the good offices of our government to help Israel and the Arab states to convert their armistice agreements into a permanent peace." By no stretch of the imagination can these recommendations be described as "Arms—for the hate of Allah."

It is also most unjust to charge that we have been unconcerned about Arab refugees. We have, as an organization and as individuals, repeatedly recognized the tragedy of the situation and have urged the taking of adequate relief measures. We have insisted, however, that the refugee problem be lifted up to its highest levels; that all people recognize that there are Jewish and Arab refugees in the Middle East and that both of these peoples need to be served. Forty thousand Jewish refugees have just been brought out of Yemen, and one hundred and fifty thousand Jews are just being permitted to become refugees by the government of Iraq.

In your treatment of the Arab refugee problem you forget to report the fact that the Arab refugees were caused by the aggressive actions of the surrounding Arab states in defiance of the United Nations' decision. You cannot with justice, therefore, blame the creation of those refugees and their plight on the people of Israel.

Another point to remember is that no absolute justice is going to be attained in the solution of this over-all refugee problem for Jew or Arab. To be sure, many of the Arab refugees will be extremely reluctant to be re-settled in other parts of the Middle East. By the same token, many of the Jews of Iraq would undoubtedly prefer to remain in Iraq than to migrate to Israel. Perfect justice will not be attained. However, some solution to this tragic problem must be found, and some kind of population exchange seems to be the most logical solution and the one in which the maximum of justice for all of the peoples involved will be found.

(Rev.) KARL BAEHR,

Executive Secretary, American
Christian Palestine Committee.

New York City.

The Living Church

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

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Things to Come

1950 JULY 1950							1950 AUGUST 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
						1	6	7	8	9	10	11	12
2	3	4	5	6	7	8	13	14	15	16	17	18	19
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July

30. 8th Sunday after Trinity.
Evergreen Conference, School of Church Music at Evergreen, Colo. (through August 19th).

August

2. World Council Study Commission Meeting, Germany.
4. Missionary Education Conference at Asilomar, Monterey Peninsula, Pacific Grove, Calif. (to 9th).
6. Transfiguration. 9th Sunday after Trinity. Protestant Radio Commission workshop at Philadelphia (through 31st).
7. International Council of Religious Education, Children's Work Conference, at Toronto (through 9th).
World Council's and World Council of Christian Education's youth departments, at Whitby, Ontario (through 10th).
10. World Council of Christian Education, at Toronto (through 16th).
13. 10th Sunday after Trinity.
14. Conference on Catholic Sociology sponsored by ACU, at DeKoven Foundation, Racine, Wis. (to 17th).
15. International Council of Religious Education, Quadrennial Convention at Toronto.
20. 11th Sunday after Trinity.
24. St. Bartholomew.
27. 12th Sunday after Trinity.

LIVING CHURCH news is gathered by a staff of over 100 correspondents, one in every diocese and missionary district of the Episcopal Church and several in foreign lands. THE LIVING CHURCH is a subscriber to Religious News Service and Ecumenical Press Service and is served by leading national news picture agencies.

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SORTS AND CONDITIONS

FROM KOREA comes the latest story of the heroism of a chaplain in action. It is told by C. D. Rosecrans, Jr., INS correspondent with American troops withdrawing on the Taejon front. A Roman Catholic and a Baptist chaplain (both unnamed) tossed a coin, the "winner" to remain with those too badly wounded to be evacuated. The Roman chaplain won, and stayed to comfort the casualties. "Koreans don't kill the unarmed and the wounded," he assured them. But when the North Koreans arrived they murdered all except one orderly, who escaped to tell the story. The chaplain was the first one put to death.

NO NEWS yet of the fate of Bishop Cooper, Frs. Lee, Fawcett, and Hunt, and Sister Mary Claire—Anglican missionaries in Seoul at the time of its fall. One of our retired priests, the Rev. Noah K. Cho of Honolulu, also may have been in Seoul at the time of its fall. An SPG priest, Fr. Chadwell, was reported at Chonju, which has changed hands several times. Britain has sent a note to the Russian embassy in London demanding information about its embassy staff and missionaries in Korea. To date, no reply.

PRESIDENT TRUMAN again came out flat-footedly in favor of the Sermon on the Mount, in a message to the World Baptist Congress at Cleveland. "The nations of the world—our own included, with its unprecedented wealth and unlimited national resources—cannot survive materially unless redeemed spiritually," he said, adding: "I believe there is no problem . . . that would not yield to the intelligence, the courage, and the faith of free men if those who seek solution approach the problem in the spirit of the Sermon on the Mount."

DR. DANIEL A. POLING, editor of the Christian Herald, in a letter to the New York Times, points out that "already a few religious leaders have directed attacks at our government for not being fully prepared to meet the crisis in Korea and the Far East. Presently those in command will be condemned for 'needless sacrifice of life and treasure.' But let those who would condemn first consider their former attitude toward the alternative which was offered in May, 1947." That alternative was universal military training, opposed by many religious leaders and most of the Church press—but advocated, then and now, by Christian Herald and The Living Church.

FULL OF YEARS and of well-merited honors, J. Randolph Anderson died in Savannah, Ga., July 17th. For many years he guided the House of Deputies through parliamentary labyrinths with rare skill and unflinching good humor. A member of Christ Church, Savannah, he was active in parish and diocesan affairs. He was a member of the bar, served in several sessions of the Georgia legislature, and was for some time president of the state senate. May he rest in peace.

Clifford P. Morehouse.



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THE QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• *Can God do anything inconsistent?*

The answer to this question depends upon the level from which it is asked. If we are speaking from the plane of absolute reality, then "inconsistent" would mean something in violation or contradiction of God's own nature which is, of course, impossible.

Thinking from the philosophical level, "inconsistent" would signify violation of the laws of thought and again God could not do anything "inconsistent." His nature being, in one aspect, Truth.

Speaking from the point of view of man, created and living in time and space, and deriving his knowledge from experiences in time or space, God can and does do things which appear to us "inconsistent" in the sense that they seem to us done from opposite considerations or seem opposite in their effects, but this inconsistency appears only in the human mind and is due to our ignorance of the over-all and unchanging purpose toward which God is working.

• *Why does God have a will?*

God, being the Creator of all things visible and invisible, must will their existence before they can be and the pur-

pose for which they are. To be more exact, God *is* will rather than *has* a will. The nature of the Father is to be the cause of all things and so in the Divine Personality, we symbolize Him by comparing Him to the will. If the questioner means "Why does God have a will for me to obey," the answer is essentially the same. The Universe belongs to God, was created by God for a definite purpose, and I, as part of that Universe, must live and work for that purpose or abandon the only reason for my existence.

• *Is it pride for God to want man to worship Him?*

No, it is not. It is out of His self-sacrificing love for man, out of the deepest depths of His creative Fatherhood that God moves man to desire to enter into communion with Him and thus attain his (man's) highest good.

• *At what point in the service should a member of the congregation use the sign of the cross?*

In answering this question we must not lose sight of the rubric at the end of the Prayer Book of 1549: *As touch-*

ing, kneeling, crossing, holding up of hands, knocking upon the brest, and other gestures: they may be used or left as every mans deuocion serueth without blame.

If you have a book of private devotion, you will find in it little crosses inserted at various points, both of the public service and the private devotions. These indicate where a cross is to be made. The most important times when this sign is used are at the beginning, before one starts to pray at all, and at the end of the whole period of devotion, at the end of the Creed and Gloria in Excelsis, at the Invocation of the Holy Trinity, before the Holy Gospel, and before receiving the Blessed Sacrament. These are what may be called devotional uses.

When the priest or bishop blesses a thing or a person, or gives Absolution, he indicates the recipient of the blessing with the sign of the cross, and it has become customary for the person so blessed to make the same sign as applying the blessing to himself. This might be called the consecratory use.

This is not an exhaustive list but indicates the most widespread practice among lay people.



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EIGHTH SUNDAY AFTER TRINITY

GENERAL

WORLD COUNCIL

Voice of the Christian Conscience

By the Rev. FLOYD W. TOMKINS

¶ *Written especially for THE LIVING CHURCH after the conclusion of the Central Committee's meeting on July 15th, the following account is supplementary to our partial report of last week. ¶ Dr. Tomkins is Associate Secretary, for America, of the Continuation Committee of the World Conference on Faith and Order, and was present as a consultant at the Toronto meeting.*

The third annual meeting of the Central Committee of the World Council of Churches (whose 90 members direct the work of the Council between the meetings of the full assembly every fifth year) was held at Emmanuel College, Toronto, from July 8th to 15th. It began with a dramatic touch. At the end of his report as General Secretary of the World Council, Dr. Visser 't Hooft said:

"We remember again how 40 years ago, under the leadership of our honorary president, John R. Mott, the consideration of the common missionary task of the Churches became the beginning of the modern ecumenical movement."

This statement was greeted with vigorous and heartfelt applause, for there on the platform sat Dr. Mott, still actively sharing in the work for Christian fellowship and eventual unity that began with the World Missionary Conference over which he presided at Edinburgh in 1910.

On the platform with Dr. Mott were three of the six Joint Presidents of the Council—Dr. Marc Boegner, Archbishop Germanos of Thyateira (Exarch of the Ecumenical Patriarch for Western and Central Europe), and Bishop Oxnam—and the Chairman and Vice Chairman of the Central Committee, namely Bishop Bell of Chichester, England, and the Rev. Dr. Franklin Clark Fry of New York.

KOREA

The action taken on Korea [L. C., July 23d] would have been unanimous but for two dissenting votes of members conscientiously opposed to the use of military force, who could not, even in this case, approve its application. But there was no question of dissent in con-

demning the act of aggression or in declaring the duty of the United Nations "to establish a free, united, and independent Korea within the community of nations."

The prompt action taken in regard to this question is a good example of the effective instrument which the member Churches of the World Council now possess for making the voice of the Christian conscience heard: the Commission of the Churches on International Affairs under Dr. O. Frederick Nolde in New

tions in Europe, the Near East, and South America.

The most extended debate, however, was not on these practical problems but on a question that furnished a fine example of the misunderstanding and differing views that belong in the field of Faith and Order. Indeed, it was a little preview of what may be expected at the third World Conference on Faith and Order at Lund in 1952, which will consider the nature of the Church.

In Toronto the question came up in-

A Propaganda Trick

At a recent press conference, Secretary Acheson stigmatized as a propaganda trick the so-called "World Peace Appeal" or "Stockholm Resolution" now being circulated in this country for signatures.

"It should be recognized for what it is—a propaganda trick in the spurious 'peace offensive' of the Soviet Union," said Mr. Acheson.

"The resolution was adopted last March at the Stockholm session of the 'Partisans of Peace,' an international organization established by the communists,

and the campaign for signatures in the United States is being actively promoted by the Communist Party. . . .

"Just before the North Korean armed forces launched their unprovoked attack against the Republic of Korea, more than half the population of North Korea was reported to have signed the petition. This illustrates better than anything else the basic hypocrisy of the communist 'peace appeal.'"

The Commission of the Churches on International Affairs has issued a similar warning to the several Churches [L. C., July 16th].

York and K. G. Grubb in London, who keep in constant touch with political developments, as well as social and economic issues. They were thus ready on such short notice to present, in regard to Korea, recommendations for the Central Committee itself, which is composed of chosen representatives of the member Churches, and so able to speak out.

RELIGIOUS FREEDOM

The regular report of the Commission of the Churches on International Affairs dealt with a number of important matters.* One was a comprehensive report, prepared at the request of last year's meeting of the Central Committee, on religious freedom in lands where a religious majority is dominant. It is a massive piece of research, including the pertinent constitutional and legal provisions (quoted in full) of 18 different na-

* For the meeting of the Commission of the Churches on International Affairs see L. C., July 9th.

directly—what is the ecclesiastical significance of the World Council of Churches? What does membership in the World Council imply? In his report Dr. 't Hooft spoke thus:

"We must formulate the purpose in such a way that a mistaken conception of the World Council being, or becoming, a super-church is excluded once for all. We must warn against the misleading expression 'world church.'"

A draft had been prepared for the Committee's consideration, which was already in a second revised form after consultation by mail with many members. It was referred to a sub-committee which brought in a third draft, and still a fourth revision became necessary in the light of the vigorous and sometimes heated discussion. At last it was received, but for the purpose of being commended for further study and discussion in the member Churches!

To be sure, the difficulty was not in

the statements about the nature of the World Council, which are quite clear and satisfactory:

"1. The World Council is not, and must never become, a Super-Church.

2. The purpose of the World Council is not to negotiate unions between Churches, which can only be done by the Churches themselves acting on their own initiative, but to bring the Churches into living contact with each other and to promote the study and discussion of the issues of Church unity. 3. The World Council cannot and should not be based on any one particular conception of the Church. 4. Membership in the World Council does not imply that a Church treats its own conception of the Church as merely relative. 5. Membership does not imply the acceptance of a specific doctrine concerning the nature of Church unity."

These statements are clear and agreed. But under each is an explanatory paragraph, and it was astonishing how many implications could be read into those sentences. Most surprising of all was the fact that to many individuals it seemed a new idea that a Church's membership in the Council did not imply recognizing the other bodies as Churches.

The Central Committee has done a much needed bit of clarification in getting out this statement, the title of which is "The Church, the Churches and the World Council of Churches." Copies will no doubt soon be available from the Council's office at 297 Fourth Avenue, New York 10, N. Y.

MISCELLANEOUS

It was decided, after some discussion, that the theme of the next Assembly in 1953, which is to meet at Northwestern University, Evanston, Ill., will be "the affirmation that Jesus Christ, as Lord, is the only hope of both the Church and the world." Apart from a few general principles, definite plans were left to the next annual meeting.

The Committee heard and acted upon reports of some ten departments and committees of the Council.

Faith and Order reported on the progress of plans for its third World Conference to be held in the summer of 1952 at the University of Lund in Sweden, and was authorized to issue invitations in the name of the World Council to the Churches to appoint delegates.

After hearing the report of the Department of Interchurch Aid and Service to Refugees, the Committee adopted resolutions calling for the continued support of the Churches in a long-range program of help to needy Churches, and providing for a new organization of the Department that will enable it to do its work more effectively. On refugees a strong statement was adopted as to the continuing Christian responsibility, not



THEN AND NOW: Dr. John R. Mott, honorary president of World Council, who presided over the World Missionary Conference at Edinburgh in 1910, with a group of World Council leaders 40 years later.*

only for those in the DP camps in Germany, but for the Arab refugees in the middle east, and those in Korea, China, India, Pakistan, for whom as yet so little has been done.

The Youth Department stated that it was keeping its members in close touch with the work of the other Departments of the Council (at Toronto there were three youth delegates, from Nigeria, Iran, and Canada), that it was increasing its contacts with the youth of the Orthodox Churches, and that it had enlisted in its work camps last summer the services of about 700 young people—a record it expects to equal this year.

Present at the Central Committee's meeting were 45 members, 14 substitutes for absent members, and six delegates from member Churches not represented in the Committee's limited membership. Ten invited consultants, 18 paternal delegates from national Councils of Churches and from international Church organizations, (such as the International Missionary Council and the Lutheran World Federation), three invited youth delegates and 15 members of the World Council's staff made the total attendance 111.

Of this total, 46 were from the USA and Canada, and 65 came from Europe, India, China, Indonesia, South Africa, and South America.

On the Committee the Episcopal Church is represented by Bishop Dun of Washington and Charles P. Taft, both of whom were present throughout. Other Anglicans were Bishop Watkins of Malmesbury, England, Bishop Y. Y. Tsu of China, Bishop G. F. Allen of Egypt, Canon R. A. Hiltz of Canada, Professor W. E. Kan of Japan, F. W. Gilpin and Kenneth G. Grubb of England. Also Bishop Stephen C. Neill and the Rev. Oliver S. Tomkins, of the World Council staff, and the Rev. Floyd W. Tomkins, American Secretary

* Left to right: Dr. G. K. A. Bell, Bishop of Chichester and Chairman of the WCC's Central Committee; Archbishop Germanos of Thyateira (one of the presidents of the World Council); Dr. J. Mott; Dr. Marc Boegner, president of the Protestant Federation of Churches in France, and a president of the WCC; Bishop G. Bromley Oxnam, Methodist, New York area, and a WCC president.

for Faith and Order. Abdulmasih Solhekul of the Church of England in Iran was one of the youth delegates, and the Rev. R. D. Say was fraternal delegate from the British Council of Churches.

Four Churches were accepted to membership in the Council, "Younger Churches" in Iran, Ceylon, Java, and Brazil, making the total now 160 member churches.

Clifford P. Morehouse, editor of THE LIVING CHURCH, was elected a member of the Commission on Faith and Order to fill the vacancy caused by the death of Bishop Manning.

The University of Toronto provided an impressive occasion on the afternoon of July 10th when four of its constituent colleges (Emmanuel, Trinity, Wycliffe, and Knox) held convocations to confer the honorary degree of doctor of divinity upon 12 members of the Central Committee. Among those so honored were Archbishop Germanos, Bishop Neill, Bishop Bell, and Dr. Visser 't Hooft.

It was agreed that the next meeting of the Central Committee should be held in Switzerland from August 4th to 11th, 1951, and that the 1952 meeting should be in one of the Scandinavian countries in the first of August, preceding the World Conference on Faith and Order.

VISITORS

Dr. Niemoller in New York

Dr. Martin Niemoller, President of the Evangelical Church of Hesse and Nassau, Germany, who came to Toronto to attend the meeting of the Central Committee of the World Council of Churches, arrived in New York on July 15th, to give a course of five lectures at Union Theological Seminary. The course, which began on July 17th, was for the 500 students enrolled for the Summer School at Union. Most of the students are clergy of the Church and ministers of other Communion. The subject of the course is "The Development of the Christian Churches in Germany since 1945."

PHILIPPINES

Squelch

The Supreme Council of Bishops of the Philippine Independent Church has adopted a resolution proclaiming that the Church shall preserve its Act of Faith and Constitution approved August 5, 1947, without any amendment or alteration, "save as may be agreed and approved by the legal body, the Asambleá Magna, in due course."

This resolution aims at squelching published insinuations that the Act of Faith and Constitution would be abandoned by the Church for the sake of "an amicable termination" of the case between the faction supporting the Most Rev. Isabelo de los Reyes, Jr., and the one supporting Bishop Santiago C. Fonacier. A decision recognizing Bishop de los Reyes as the legitimate Supreme Bishop of the Church was handed down on May 17th [L. C., June 25th]. The resolution of the Bishops' Council was signed by Bishop de los Reyes and by Manuel Aguilar, Bishop President of the Supreme Council.

Another resolution adopted by the Supreme Council of Bishops endorsed United States intervention in Korea.

GREECE

Beyond Understanding

In a town in Greece on the night before a distribution of clothing by the Save the Children Federation, John Alexopoulos, Federation representative, met a six-year-old boy walking in the street. "He wore a threadbare sweater

and was trying to warm his hands in his torn pocket," Mr. Alexopoulos writes. "I asked his name. 'Georgie,' he answered. 'Where is your father?' I asked. 'I have no father,' he answered."

Next morning Mr. Alexopoulos took Georgie and his ten-year-old sister — because she, too, was clothed in rags — to the Federation's warehouse. When he gave Georgie a suit, his sister a woolen dress, and each a coat, the little girl wept, and Georgie could only ask unbelievably, "Can I keep what you gave me for myself?" That evening at his hotel, a woman dressed in black came to Mr. Alexopoulos. She knelt at his feet, caught his hands, and kissed them. "God bless you," she said, "for what you did for my children." Tears were running down her cheeks. Mr. Alexopoulos explained to her that the clothes had come from America.

After nine years of war life is grim for all the children in Greece. Their faces are lined and drawn, not only from hunger, but from the kind of suffering that many a fullgrown man has never known.

Mr. John W. Mace, associate executive director of the Save the Children Federation, reports that Mr. Alexopoulos, a former Chicago business man, is a person not given to exaggeration. And Mr. Alexopoulos recently visited sponsored children in Piraeus, Aegaleon, Lavrion, and Athens in order to verify various statements which seemed to him somewhat exaggerated. He discovered that "not only are the statements not a bit exaggerated, but I may say they are lacking in certain details which make the actual truth still worse."

Children, many of them with only one

parent, or no parents at all, live in cold, leaky hovels constructed of old boards and tin cans. They sleep crowded together in scarce beds covered with torn rags, or right on the damp ground.

Many of them do not know the taste of a hot meal. Their legs are stick-thin and their stomachs bloated. In a number of sections malnutrition is as common as a head cold.

Those who own enough bodily coverings to attend classes (there are people in Greece who are naked, who do not own any clothing at all) go to schools that are heaps of stones or roofless shells, and sit on pieces of logs or homemade stools. Drafts sweep at them through the empty window frames. Everywhere are children with infected glands, the first step toward tuberculosis.

The Save the Children Federation in Greece conducts programs designed to help individual children, groups of children in schools, new-born babies, and destitute families. But Mr. Alexopoulos writes, "I do not know which case history I shall send you first; 99 per cent of the cases will be absolute priority."

He explains that the Greek people were not always like this, dependent on the good will of the neighbors or of foreigners across the sea. "They are only the victims of a war and of a foreign aggression which is beyond their understanding and control."

Editor's Comment:

Contributions for aid to Greek children may be sent to Save the Children Federation, 1 Madison Avenue, New York 10; or to THE LIVING CHURCH RELIEF FUND, marked "For Greek Children."

Clergy Shortage

To meet an acute clergy shortage the Holy Synod of the Orthodox Church of Greece has temporarily relaxed ordination requirements. Under a new decision, for a period of three years, laymen may be ordained priests even if they do not have the required theological education.

[RNS]



CHILDREN OF GREECE: Malnutrition, common as a head cold.

THE LIVING CHURCH RELIEF FUND

Christ Church, South Amboy

Previously acknowledged	\$ 146.00
Eleanor N. Stafford	5.00
	\$ 151.00

Bishop Chang's Work

Previously acknowledged	\$6,097.06
Anonymous	10.00
	\$6,107.06

St. Patrick's Cathedral, Armagh

Previously acknowledged	\$ 21.00
Mrs. F. L. Coyle	10.00
	\$ 31.00

Rolling Back the **RED TIDE**



It should be a source of pride and an incentive to the present generation of Churchmen to know that, when the young Church in America had been an independent, national Church scarcely more than fifty years, and when its communicant strength was considerably less than 100,000 souls, it had the boldness and zeal to send missionaries to far-off China, and to do this a decade before the mother Church of England took such a step. Here was evidence that the young Church, which had been born of a missionary enterprise and had so recently organized its entire membership into a missionary society, was determined to perpetuate the great missionary tradition which had brought it into being, and to share the toil and the glory of carrying the gospel of Christ to the uttermost parts of the earth.

Our first missionaries reached China in 1835. The first missionaries of the Church of England arrived there in 1844. The Church of England in Canada sent its first missionaries to China in 1909.

For many years, these three missions worked more or less independently of each other, establishing congregations, opening schools and hospitals, and building up their work.

In 1912 representatives of the three mother Churches, and representatives of the Chinese congregations, met together and organized the Chung Hua Sheng Kung Hui, or the Holy Catholic Church in China. It adopted a constitution and canons of its own. From that time on, there was a concerted policy and plan for the Church in China.

DISTRICTS BECOME DIOCESES

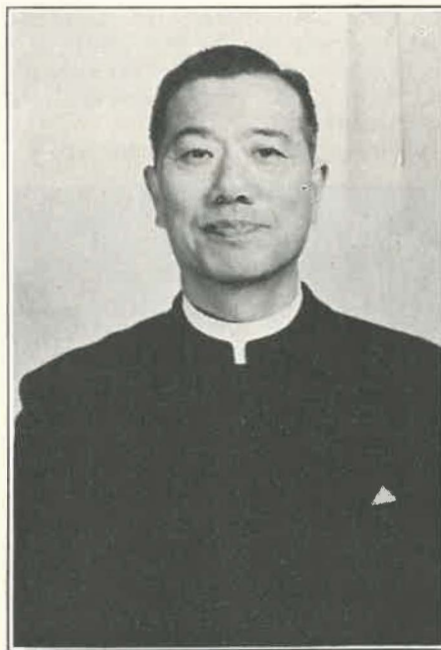
Our own work in China has always been confined to the broad, fertile valley of the Yangtse River. It developed in three great missionary districts, which have now become dioceses of the Chinese Church.

The missionary district of Shanghai (now the diocese of Kiangsu) was established in 1901. It comprises an area of 44,500 square miles, which contains a population estimated at 38,000,000 souls. It has had a distinguished line of missionary bishops, including the names of

Boone (of whom there were two) Williams, Schereschewsky, Graves, Nichols, and Roberts. It has built up splendid educational and medical institutions. It numbers 15,859 baptized members, of whom 8,342 are listed as confirmed. The work is carried on in six parishes, 25 missions, and 17 preaching stations by 45 clergy, of whom 37 are Chinese.

The missionary district of Anking (now the diocese of Wan-gan) was organized in 1910. It comprises a vast area of 120,000 square miles in which live some 50,000,000 souls. In its life of 40 years, it has had but two American bishops—Huntington and Craighill. It, too, has developed splendid educational and medical work, besides its purely evangelistic work. It numbers 2440 baptized members, of whom 1339 are confirmed. There are 24 missions and 4 preaching stations cared for by 26 clergy, of whom 24 are Chinese.

The missionary district of Hankow (now the diocese of Ngo-Siang) was established in 1910. It comprises an area of 100,000 square miles with a population of approximately 45,000,000. It has had three American missionary bishops—Ingle, Roots, and Gilman. Like the other districts, Hankow has fine medical and



BISHOP TSANG: *First Chinese diocesan in a former missionary district.*

educational institutions. It reports a staff of 38 clergy, of whom 34 are Chinese, ministering to 3305 baptized members, of whom 1742 are confirmed. These Church people are members of 35 missions and 10 preaching stations.

DUAL STATUS

These three jurisdictions had for some time the dual status of missionary districts of the American Church and dioceses of the Church in China.

The missionary district of Shanghai was geographically conterminous with the diocese of Kiangsu in the Chung Hua Sheng Kung Hui. So long as Shanghai remained a missionary district in the Protestant Episcopal Church, the Bishop of Shanghai had the dual status of a missionary bishop in the American Church and a diocesan bishop in the Chinese Church. This was true of our bishops in the other two former missionary districts of Anking and Hankow, geographically conterminous with the dioceses of Wan-gan and Ngo-Siang, respectively.

Besides the very material help we have given what are now these three dioceses of the Chinese Church, we have been lending aid to the new diocese of Yun-nan-Kweichow.

The American bishops in China, when we had them, were elected missionary bishops by the American House of Bishops, in which body they had a seat and a vote. At the same time, they were elected diocesan bishops by the synods, or diocesan conventions, of each of the several dioceses of the Chung Hua Sheng Kung Hui.

Meanwhile, each of the American bishops had a Chinese assistant, who in each case was elected by the synod of the diocese in China, without consultation with the Church in America. These Chinese assistant bishops were members of the House of Bishops of the Church in China, but were not members of the American House of Bishops.

FULL RESPONSIBILITY

In 1948, Bishop Gilman, of Hankow, retired for age and returned to this country. No one knew at the time whether the Church in China would elect an American or a Chinese to succeed Bishop Gilman. Some felt that an American

The Past, Present, and Future of the Holy Catholic Church in China—the

By the Rt. Rev. John Boyd Bentley

Vice President of the National Council

ought to be elected. Others felt that the time had come when the Chinese ought to assume a larger measure of responsibility for policy and planning and administration of the work by placing a Chinese bishop in charge. When the diocese of Ngo-Siang met in synod, it elected the Very Rev. Stephen H. S. Tsang, then dean of St. Paul's Cathedral Church in Hankow, to become the new diocesan bishop. Bishop Tsang is the first Chinese Churchman to become a diocesan bishop in one of the former missionary districts of this Church in China.



BISHOP CH'EN: *Diocesan of Wan-gan and Presiding Bishop of Chinese Church.*

He was consecrated in Hankow in September, 1948.

Besides the normal, natural course of events, which would have led to the eventual election of Chinese bishops as diocesans in all of the dioceses in China, came the present revolution, which made it quite clear that the time was at hand when we had to turn over to the Chinese Church and to Chinese bishops full responsibility for policy, for planning, and for the administration of the work of the Church in China. The very presence of American bishops there was something of an embarrassment to our Chinese colleagues and fellow Churchmen.

To carry out this new policy, Bishop Craighill, Bishop of the missionary dis-

trict of Anking, presented his resignation to the House of Bishops meeting in San Francisco last fall. It was accepted. Bishop Craighill then presented his resignation as Bishop of the diocese of Wan-gan, and it was accepted by the diocesan synod.

To succeed Bishop Craighill, his able Chinese assistant, the Rt. Rev. Robin C. C. Ch'en, was elected diocesan by the synod and installed as Bishop of the diocese of Wan-gan on April 16th [L. C., May 28th]. Bishop Ch'en is also Presiding Bishop of the Chung Hua Sheng Kung Hui.

In Shanghai, Bishop Roberts, fully aware of the situation in China, and of the policy of the Overseas Department of the National Council, presented his resignation to the Synod of the diocese of Kiangsu. This was accepted, to become effective when his successor should take office.

Meanwhile, Bishop Roberts presented his resignation as Bishop of Shanghai, which was in due course accepted. To succeed him, the diocese of Kiangsu (Shanghai) elected its assistant bishop, the Rt. Rev. Keh-tsoong Mao [L. C., March 5th and June 4th].

THE RED TIDE

The Red armies have overrun China. The Red tide of Communism has swept down from the north like a mighty flood. The Christian Church and democratic institutions in China are in imminent peril. The young Church in China faces the gravest danger of its life. We ought not to minimize this danger, which is very real and very great.

Yet in the face of so many hard facts that might well discourage us, we have hope for the Church in China. We know that it will suffer, but we have confidence in its ultimate and inevitable triumph. Our confidence is born of two facts:

First, the Chung Hua Sheng Kung Hui is not simply a man-made organization, created by American missionaries and imposed upon a docile Chinese people. If that were true, then it would be swept away and lost in the present flood of Communism. But the Church in China, like the Church throughout the world, is a part of the Divine organism which is the Body of Christ. It is a part of the Church of the Living God. Our



BISHOP MAO: *Diocesan of Kiangsu, succeeding Bishop Roberts of Shanghai.*

Lord established it, and promised to be with it to the end of time. He promised that all "the forces of hell" should not prevail against it.

Secondly, our confidence in the ultimate victory of the Church in China comes from the knowledge that the Chung Hua Sheng Kung Hui has such capable and devoted leadership in its splendid Chinese bishops, clergy, doctors, nurses and teachers, and in the great company of men and women who form its ranks. We are thinking of such men as Bishop Tsang, Bishop Ch'en, Bishop Mao, and Bishop Huang, and many others who carry on, knowing that they have our prayers, and who persevere in the strength of all that they have been taught. And should it mean that more names are to be added to their list of martyrs, they are ready to go forward in the confidence of God's love, having counted the cost.

Few people think that the Church in China will die. As an evidence of our hope and faith, and to reassure our fellow Churchmen in China, the General Convention included in its new Program and Budget for the next triennium an item for China in exactly the same amount that was appropriated for 1949, \$400,000. In other words, while we have no reason to believe that we shall be able to extend our work in China in the next few years, we have every reason to hope that we shall hold our ground there; and to our fellow Churchmen in China we have pledged our fullest sympathy, our prayers, and our continued financial support.



The World Council

THE World Council of Churches has demonstrated its value to Christendom in a time of crisis. Although its central committee, which recently completed its annual meeting in Toronto, is relatively small (90 accredited members) it is widely representative. As the Bishop of Chichester pointed out in his radio address:

"Here . . . we have the Orthodox Churches, and other Eastern Churches, and the Protestant, Anglican, and Old Catholic Churches of the West, all cooperating to facilitate common action, common study, united Christian witness, and mutual support in the task of evangelism."

But the Churches behind the Iron Curtain were unhappily not represented. The Russian Orthodox Church, whether of its own will or because of government pressure, has not yet accepted the invitation extended to it before the Amsterdam Assembly, and was represented only in its Western dispersion. Protestants and Orthodox from the satellite countries were absent through no choice of their own. Most conspicuous absentee was Dr. Joseph L. Hromadka of Czechoslovakia, who was able to get to England for last year's meeting but was unable to obtain a passport to come to Canada for this one. Thus the continuing deterioration of international relations is reflected in the representation of the World Council.

Our news columns the past two weeks, and the summary by the Rev. Floyd Tomkins this week, give the highlights of the central committee's deliberations. The accent was on liberty — racial, religious, and political. The UN military action in Korea was approved, with two dissenting votes from pacifist members. The Council reaffirmed its protest against "the exploitation of non-self-governing peoples and flagrant violations of human rights, discriminations, or segregation on the ground of race or color" — and voted to send a multi-racial delegation to confer with Christians in South Africa on this subject, if invited. And it defined further the nature of the World Council itself — not a super-Church but "a new and unprec-

edented approach to the problem of inter-Church relationships."

We are glad the World Council of Churches is a going organization at this critical time in the world's history. We hope that it will find some way to maintain Christian fellowship even across the barrier of the Iron Curtain. And we pray God's continuing blessing upon its efforts to crystallize and make effective the Christian conscience in the confused state of contemporary society.

Districts into Dioceses

BISHOP BRINKER has made a good point in his letter in this issue. He contends that the Western missionary districts should be made full-fledged dioceses; and that aid from the general Church should be given wherever it is needed, regardless of the status of the jurisdiction in which that need is found.

We think Bishop Brinker is right. But there should be certain minimum requirements. A missionary district should be required to show that it can support its own episcopate and maintain its normal work before it is given complete autonomy. Perhaps in some instances two or more districts may have to be combined to meet these demands. We think also that the representation in General Convention of an aided diocese — that is, one aided in maintaining its normal work — should not be equal to that of a diocese that is fully self-supporting and contributing generously to the Church's Program.

At the recent General Convention, Bishop Block had a good deal to say about "devolution," by which he meant that missionary districts should not expect to continue forever to receive subsidies from the national Church. Some surveys of missionary districts looking toward the attainment of diocesan status have already been made. This process should be extended; and a new program should be developed for increasing local self-support, and for converting missionary districts in continental United States into real dioceses.

With proper planning, local cooperation, and appropriate action by General Convention in 1952, it ought to be possible to transform all domestic missionary districts into aided dioceses, and some aided dioceses into fully autonomous dioceses, by 1955. Let's do it.

Through the Editor's Window

ONE of our contemporaries has a strong editorial pointing out the importance of the Church weeklies, because "in no other medium can the layman find constant guidance week by week." Then it weakens the argument by announcing on the same page that it is about to omit several issues.

Actually, *THE LIVING CHURCH* is the only one of the major periodicals of the Church that continues its regular publication schedule the year round. *Forth*, normally a monthly, has a combined July-August issue, making 11 numbers a

MORNING SERVICE

THIS Sunday all the poplar trees
Commend the Lord with clapping leaves,
And in antiphonal array
The elms a Jubilant sway;
While with more humbleness than men
The willows bow "Amen, Amen."

JANET MORGAN.

APOSTLE *of the* MOUNTAIN TOP

By the Rev. Marion Matics

ST. JAMES and St. John were brothers, and St. Peter and St. Andrew were brothers; and the four of them were partners in the fishing business.

As our Lord walked by the Sea of Galilee, He saw Peter and Andrew at work. "Come ye after me," He said, "and I will make you to become fishers of men." The story continues:

"And straightway they forsook their nets, and followed him. And when he had gone a little further thence, he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him" (Mk. 1:17-20).

The call of these four marked the beginning of the apostolic college. The Church was to grow from the seed that was sown on that day, as at the very beginning of His public ministry our Lord took steps to see that it would always be perpetuated. Four little men who gave themselves, who did not stop to quarrel or quibble or make excuses, "forsook their nets, and followed him."

What happened to these men? They shared the adventures of the apostolic band. Peter and James and John, in particular, seem to have been grouped together by our Lord, and on three occasions were called by Him to come apart from the others and to share certain unusual experiences.

At the raising of Jairus' daughter, "He suffered no man to follow him, save Peter and James and John." Again, as

He prayed in the Garden of Gethsemane, He took them apart from the others. And, most important of all, they were with Him on the mount of Transfiguration.

What an extraordinary event this was:

"Jesus taketh Peter, James, and John . . . and bringeth them up into a high mountain apart, and was transfigured before them: and His face did shine as the sun, and His raiment was white as the light" (Mt. 17:1-2).

With raiment white and glistening He stood on the mountain top before His chosen witnesses. In the words of the Prayer Book collect,

"Mercifully grant that we [too], being delivered from the disquietude of this world, may be permitted to behold the King in His beauty. . . ."

Because he beheld the King in His beauty, St. James is remembered in the calendar of the Church to this day. He did many things in the service of His Lord, some of which are in the Bible and holy tradition, while others are forgotten. Apostle, Bishop, Saint, and Martyr are his titles; but one may imagine that the distinction for which he would most care to be remembered is his share in this wonderful mystical experience, foreshadowing the Resurrection, foretelling the Heavenly City, the vision of the mountain peak. The one who beheld the King in His beauty: that is the definition of a saint.

In days when people used to travel without compass and without maps, the traveler would have a lodestar. That is, (Continued on page 14)



ST. JAMES: Statue recently dedicated in St. James' Cathedral, Fresno, Calif.

year. The *Churchman*, normally a semi-monthly, becomes a monthly in July and August, and thus publishes only 22 issues a year. Of the weeklies, the *Witness* skips the first issue in January and becomes a semi-monthly from June 15th to September 15th, making about 45 issues for the year. The *Southern Churchman*, which has announced a pending reorganization, will omit its August 5th and 19th and September 2nd issues.

THE LIVING CHURCH has not missed a single weekly issue since it was established in 1878. This year our readers will get 53 issues, as both the first and the last days of 1950 are Sundays. On request, we shall be glad to supply a free copy of THE LIVING CHURCH to any subscriber to one of the other Church weeklies for the week missed by that publication.

SO MANY REQUESTS have been received for information on how we managed to drive a thousand miles with that car-sick

collie that we gladly pass the secret on to our dog-loving readers. We gave her dramamine twice a day and sedatives as needed; your vet can indicate the dose for your dog. And we fed her nothing—except two ice cream cones. No ill effects.

THERE WAS a nice story recently in the *New York Times* about the hobby of the Rev. Robert L. Jacoby, of Manhattan's Church of St. Mary the Virgin. He makes stained glass windows, in accordance with medieval traditions. Some are religious, some secular, some surrealist. One is called "Lurid Lady"; it was inspired by 46th St., which Damon Runyon dubbed "Dream Street" because of its dope peddlers.

WONDER what is the most unusual hobby of a clergyman? What's yours — or your rector's?

Clifford P. Morehouse

NEW YORK

St. Bartholomew's Rector Elected

The Rev. Anson Phelps Stokes, Jr., dean of St. Andrew's Cathedral, Honolulu, has been unanimously elected rector of St. Bartholomew's Church, which is on Park avenue at 51st street in New York City. He will assume his new position on November 1st.

Mr. Stokes went to the Cathedral in Honolulu in 1945. Before that he was rector of Trinity Church, Columbus, Ohio, for eight years, and was previously rector of St. Mark's Church, Shreveport, La.

Mr. Stokes is 45 years old and is married to Hope Procter. His father is the author of the *Church and State in the United States*.

The present rector of St. Bartholomew's, the Rev. Dr. G. Paul T. Sargent, retires in fall.

NORTHERN MICHIGAN

Conference Center

On July 9th Bishop Page of Northern Michigan dedicated the diocesan conference center at Little Lake in Marquette county.

The tract of land with a frontage on the lake of about 3,000 feet was acquired by the diocese in January, 1949. Since then 800 feet of frontage has been sold and another 1,200 feet will be placed on the market soon.

Last year the Chapel of the Holy Innocents was moved to the conference center from Gwinn about four miles away. A large house which was on the property when purchased is being remodeled and equipped to serve as a temporary mess hall and kitchen. A permanent mess hall and kitchen will be constructed later. Four log cabins, each capable of housing eight people, have been constructed and plans call for the building of six or eight more.

The first actual use of the center is scheduled for September 21st to 24th when a clergy conference and a layman's conference will be held.

PENNSYLVANIA

Old Swedes Anniversary Opens

An outdoor flag raising and solemn religious rites opened a year-long observance of the 250th anniversary of the Gloria Dei (Old Swedes) Church building in Philadelphia and also marked the 308th anniversary of the church.

The house of worship, the oldest in Pennsylvania, was built in 1700 and it still stands on its original site.

Following a special morning service,



A NATIONAL PARK may be made of the ground surrounding 250-year-old Gloria Dei Church.

a procession was held from the church along the memorial walk of the historic churchyard to the flagpole where an American flag and the 250th anniversary flag were raised by Isaac L. Sutton, president of the Swedish Colonial Society. The Rev. John Craig Roak, rector of Gloria Dei, and Mr. Sutton led the Procession. Two girls in native Swedish costumes carried the flags.

The ceremony also marked the beginning of a fund-raising drive to expand the facilities of the Guild House, now used as a community center. This is the first project of the anniversary year. Another project (according to RNS), headed by Congressman Hardie Scott, is to urge Congress to purchase and restore adjacent grounds and declare it a national park.

The Rev. Charles Riley of New York preached the guest sermon.

CONVENTIONS

East Carolina: Ahead of the Goal

In less than a year Churchmen in East Carolina have contributed or pledged more than one-half of a sum that is a goal for 1954.

The money, which is being raised through the Bishop Darst Memorial Fund, will be used to supplement the salaries, travel expenses, and pensions of diocesan mission clergy, and to enable the diocese to become self-supporting. The plan is to accomplish this last within five years.

The five-year goal of the Memorial

Fund is \$125,000, the aim being to raise \$25,000 each year. Already the Fund's committee, under the chairmanship of Peter Brown Ruffin, has \$29,765.56 on hand and \$80,726.36 in pledges. The committee made its announcement at the annual convention of the diocese.

Delegates voted to reclassify parishes and missions as parishes, aided parishes, and missions, beginning in 1951. This is expected to stimulate self-support.

Bishop Wright, the diocesan, announced that the diocese is sponsoring 19 displaced persons, thus exceeding its quota; has overmet its "One World in Christ" quota; and has added 10 new clergy to the diocese within the past year.

The convention was held for the 100th time in Christ Church, Elizabeth City.

ELECTIONS. New members of the diocesan council, clerical: G. C. Stierwald, E. M. Spruill; lay: P. B. Ruffin.

Delegates to synod, clerical: John Hardy, Mortimer Glover, Sr., Richard Sturgis, Edward Spruill, J. A. Mackey, Addison Hosea; lay: P. B. Ruffin, Robert Strange, W. G. Gaither; F. M. Wooten, Nathan Haskett, J. W. Graham.

Springfield: Robin's Egg Blue

With two minor exceptions, the new constitution and canons of the diocese of Springfield were given final approval at the synod of the diocese.

The convention adopted the largest budget in its history for the coming year, \$43,950. Of this amount \$14,000 was voted to the National Council.

Bishop Clough was asked when he would replace his 1942 robin's egg-blue Ford. He replied, "Just as soon as every one of my mission clergy has new cars."

ELECTIONS: Standing committee, clerical: F. S. Arvedson, W. H. Brady, E. M. Ringland, D. K. Montgomery; lay: Harry Faulkner, C. M. Hathaway, L. L. Thomas, H. S. Layman.

Provincial Synod, clerical: F. H. O. Bowman, J. H. Hauser, W. W. Swift, William Ward; lay: R. A. Brown, E. F. Hess, Jr., R. E. Hillier, A. R. Knight. Synod alternates, clerical: W. E. Berger, J. E. Gill, Wayne Johnson, Ralph Markey; lay: A. D. Claus, Thomas Hughes, W. M. Metzler, Wm. H. Morland.



BISHOP CLOUGH

EASTON

Comeback

The *Eastern Shore Churchman* will be published in September for the first time in a number of years. Bishop Miller of Easton, who announced resuming of publication, will be the editor-in-chief. The diocesan convention and the executive council have cooperated to make the move possible.

35c Investment

SOULS are not saved by argument alone, as D. S. Wallace-Hadrill acknowledges in *20 Answers* (Macmillan, 35c); but the Christian who is able to argue effectively with his unbelieving friend "can remove a certain amount of lumber, clearing the decks for the real conflict, which is moral." This little book is appropriately subtitled *A Pocket Armoury for the Layman*. It deals with 20 stock arguments against Christianity and provides — all ready for the counter-attack — the 20 Christian answers. This is very simple and hard-hitting apologetics on the workaday level. The ordinary Christian can use it both to instruct himself and to answer his gainsaying friends. Offhand I can't think of a better investment for 35c.

PROFESSOR Kenneth Scott Latourette of Yale speaks with preëminent authority on the history of Christian missions. In *These Sought a Country* (Harper & Brothers, \$1.75) he presents biographical sketches of five great Christian missionaries of the modern age: William Carey, Samuel John Mills, Hudson Taylor, Timothy Richard, and Joseph Hardy Neesima.

In this book, as in his others, Dr. Latourette is as frank and realistic in recording the failures of our missions as any realist could demand, but being one who thoroughly *knows* the subject as few others do he sees what God has done and is doing beneath the surface appearances. This book is both instructive and inspiring, and most of us need its message.

MOREHOUSE-GORHAM has recently published a translation of St. Bernard of Clairvaux' *On the Love of God*. The price is \$1.05. Our reviewer, Delbert R. Chatreau, makes this report:

"The not infrequent suspicion of the extravagances of mystical devotion are quite understandable. But the significance for our own time of this new and happy translation of one of the finest of medieval devotional classics cannot safely be ignored. Here is a gem of devotional writing which, after eight hundred years, reminds men in simple but profoundly moving language, as St. Paul reminded the Corinthians, that the greatest thing in the world is love, and love of God. What is particularly relevant is the abiding witness borne by this little treatise to the fact that there is no necessary inconsistency between mystical devotion and practical service. St. Bernard was, first and foremost, a man of action. But he was also a man of contemplation."

God's Will, the Church, and Us

As Christians we believe that our lives should be lived according to God's plan and will. Most of us not only believe that, but actively try to practice it. It is a fair statement, though, that a lot of us live the way we WANT to, making very little effort to try and find out from competent authority what His will is. Our competent authority is God's Holy Church in general, and His priests in particular.

Every Christian has the problem sooner or later, of being up against a major concern in his life. Most generally that concern will take some form or turn that will require helpful advice. Did you know that priests have been especially trained in the work of not only Confession, but human relationship as well? It is simply amazing what real guidance, stimulus, encouragement,

and final relief and happiness come from bringing our concerns to our spiritual doctors. Yet how seldom most of us go to our priests with those ailments of soul and spirit, which need treatment so badly that unless they ARE treated we soon crack up PHYSICALLY and need, then, medical men as well.

God's way will save multitudes of heartaches and needless muddling of our lives. Are you willing to take yourself, your soul, and body to God's doctor, your very own parish priest, who was trained and ordained for that purpose—the ministry of souls? This is one of the greatest and most helpful phases of his ministry and one he yearns to exert in our behalf, and yet most of us confine his ministry to the conducting of services.

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DEATHS

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

Henry Irving Lynds, Priest

The Rev. Henry Irving Lynds died on June 22d, at his home in Lockport, N. Y., after a brief illness. He was 81 and had been retired since 1945.

A high point in his career was a citation received from President Wilson for outstanding work as a chaplain in World War I.

He was born in New Annon, N. S. He was graduated from Kings College, Halifax, in 1898, and ordained the same year.

Fr. Lynds came to Lockport in 1917 when he became vicar of All Saints Chapel. He then went to Bradford, Pa., returned in 1930 and was rector of Christ Chapel, Lockport, until his retirement.

Jessie Stevens Crouse

Jessie Stevens Crouse, communicant of Gethsemane Church, Minneapolis, Minnesota, died in her home on June 8th after a long illness.

Always active in her church, Mrs. Crouse sang in the choir, gave book reviews, and directed theatricals. She served on the Bishop's Guild, the boards of the Church Home in St. Paul and St. Mary's Hall, Faribault.

She is survived by her husband, Charles, one son, a granddaughter, and a great granddaughter.

Louis A. Douglass

Louis A. Douglass, senior warden of St. Andrew's parish, Newark, N. J., died on June 11th after an illness of a few months. He was 81 years old and had been senior warden of the parish for the 36 years since its incorporation as a parish in 1913.

Mr. Douglass retired as treasurer of St. Andrew's two years ago after holding that office for 40 years. He served a term as a member of the cathedral chapter of the diocese of Newark, was a delegate to the diocesan convention many times, and also served on other boards and committees.

He is survived by two sons. His wife, the former Ida May Povey, died in 1943.

Virginia Percival Gwyn

Virginia Percival Gwyn, wife of the late Herbert B. Gwyn who for 28 years was a priest of the diocese of Chicago, died on July 12th.

For many years Mrs. Gwyn assisted her husband in his work as editor of the *Diocese of Chicago* and as Chicago correspondent of THE LIVING CHURCH. She was the author of three biographies privately published, and lectured in colleges and in communities on literary and historical subjects.

Apostle

(Continued from page 11)

a star in the sky that hung in the direction of his destination. The most well-known is the North Star. It never changes its position. No matter where you are, it is always due North.

Robert Browning wrote:

"I have always had one Iode-star; now
As I look back, I see that I have
wasted
Or progressed as I looked towards
that star—
A need, a trust, a yearning after
God."

This is the lodestar of the saints, of Peter and James and John upon the mountain top; this is the lodestar that, if we will follow it, will bring us to the Heavenly City: the vision of the King in His beauty.

It is the secret known to St. Augustine when he said not to worry about doing good. Love God, he said, and then behave as you please. But just be sure that you really do love God, and plenty of good deeds and words and thoughts will follow in consequence. Loving God is sanctity: doing good, by itself, is not sanctity. Some of the dullest and most godless people that we ever meet are just do-gooders. The overly-respectable, self-satisfied, smug, boring, Puritan-like, reforming, do-gooders are no examples for us. Peter, James, and John, standing in quiet confidence upon the mountain top, are examples for us; they behold the King in His beauty, and they descend from the mountain to re-make the world.

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CHANGES

Appointments Accepted

The Rev. Herbert P. Aldrich, formerly assistant at All Saints' Church, St. Thomas, Virgin Islands, is now priest in charge of St. Paul's Church, Frederiksted, St. Croix, V. I.

The Rev. Bartolome Alorda, who has been active in teaching and Spanish missionary work in the diocese of Los Angeles, is now vicar of St. Luke's Mission, Calexico, Calif.

The Rev. John S. Armfield, formerly vicar of St. Paul's Church, New Smyrna Beach, Fla., and Grace Church, Port Orange, will become rector of St. Paul's Church, Key West, Fla., on September 1st. Address: 415 Duval St.

The Rev. Arthur A. Bessey, formerly assistant at St. Mark's Church, Mount Kisco, N. Y., is now vicar of St. Paul's Church, Pleasant Valley, N. Y.

The Rev. Dudley A. Boogher, who for many years has been in charge of a group of mountain missions in Albemarle County, Va., serving as rector of McIlhany Parish, which includes Grace Church, Red Hill, and the Church of the Good Shepherd, Hickory Hill, and also serving St. Anne's Mission, Alberene, will in the future be rector of Ivy Parish only and priest in charge of St. John the Baptist Mission, with residence at Ivy, Va.

The Rev. Lawrence L. Brown, formerly rector of Trinity Church, Longview, Tex., is now instructor in Canterbury Bible chair and director of Episcopal student work at Texas A. & M.

College. Address: P. O. Box 1616, College Station, Tex.

The Rev. Sydney S. Byrne, formerly rector of the Church of the Good Shepherd, Fitchburg, Mass., is now rector of St. Thomas' Church, Detroit.

The Rev. Charles E. Cotton, formerly rector of St. Stephen's Church, Longview, Wash., is now canon to the ordinary of the diocese of Olympia. Address: 1651 Twenty-Second Ave. North, Seattle 2, Wash.

The Rev. Harold Nelson Cutler, formerly vicar of St. Peter's Church, Rochelle Park, N. J., is now rector. The church is now a parish.

The Rev. Georey Colin Davies, formerly priest in charge of the Cathedral of St. Andrew and St. Michael, Bloemfontein, O.F.S., South Africa, is now priest in charge of Holy Comforter Church, Angleton, Tex.

The Rev. Peter Francis, formerly program director at St. Francis' Boys' Home, Salina, Kans., is now rector of St. Timothy's Church, Iola, Kans., and priest in charge of the Church of the Ascension, Burlington, and Calvary Church, Yates Center. Address: 222 S. Buckeye, Iola, Kans.

The Rev. Percy Linwood Urban, Jr., formerly on the staff of Christ Church Cathedral, Hartford, Conn., is now associate rector of St. Peter's Church, New York city. Address: 346 W. 20th St., New York 11. Mr. Urban is the son of the Very Rev. Percy Linwood Urban, dean of Berkeley Divinity School.

Ordinations

Los Angeles: William Clinton Billig, William Albert Blondon, Jr., Robert E. Juergens, Sr., William Frederick Licht, Joseph Edgar Livingston, Lowell B. McDowell, and Charles Wheeler Scott were ordained to the diaconate on July 6th by Bishop Bloy of Los Angeles at St. Paul's Cathedral, Los Angeles.

The Rev. Mr. Billig, presented by the Rev. George W. Barrett, will serve St. James' Church, Los Angeles. He was formerly a professor at the University of Southern California.

The Rev. Mr. Blondon, presented by the Rev. Thomas Marshall, will serve St. Paul's Cathedral.

The Rev. Mr. Juergens, presented by the Very Rev. E. Addis Drake, will serve St. John the Evangelist Mission, Needles. He has five grandchildren and has already had a career in engineering, advertising, and selling.

The Rev. Mr. Licht, presented by the Rev. Harold B. Robinson, will serve St. Elizabeth's Mission, Linda Vista, San Diego.

The Rev. Mr. Livingston, presented by the Rev. George Davidson, will be assistant at the Galilee Navy Family Chapel, Long Beach, Calif.

The Rev. Mr. McDowell, presented by the Rev. George Lyon Pratt, will be assigned to the parochial mission at Gardena.

The Rev. Mr. Scott, presented by the Rev. Oscar J. Nurse, will serve St. Paul's Church, Pomona.

Bishop Gooden, Retired Bishop Suffragan of Los Angeles, preached.

Degrees Conferred

The Rt. Rev. Richard S. Emrich, Bishop of Michigan, received the honorary degree of doctor of divinity from Huron College, London, Ontario, at convocation on the evening of May 23d. The Bishop preached on this occasion.

The Rt. Rev. Edward R. Welles, Bishop of West Missouri, was scheduled to receive the degree of doctor of divinity from Missouri Valley College, Marshall, Mo., on June 4th.

Marriages

The Rev. Herman E. Blackman, curate of St. Augustine's Church, Brooklyn, was married on June 12th at St. Augustine's Church to Miss Henrietta Henry of Brooklyn. Miss Henry was formerly secretary of the Sunday school at St. Augustine's and is now a registered graduate nurse from Harlem Hospital. The Rev. Charles England officiated at the service.

The Rev. Chauncey Franklin Minnick, curate at the Chapel of the Intercession, New York City, and graduate student at Columbia University, was married on June 16th to Miss Carolyn Alves Robertson at St. John's Chapel of Hobart and William Smith Colleges, Geneva, N. Y.

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RECTOR of city parish seeks change. City or Town. Preferably South. Excellent youth work. First rate preacher in prime of ministerial life. Evangelical Catholic. Consider any offer. Reply Box M-466, The Living Church, Milwaukee 2, Wis.

RETREATS

CLERGY RETREAT, Adelynrood, So. Byfield, Mass., Sept. 5-8, auspices Brotherhood of the Way of the Cross. Conductor, Rev. Frederick W. Dillstone, M.A., D.D. Charges \$8.40. Apply to Rev. Sherrill B. Smith, Superior, F.V.C., Swansea, Mass.

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APPEALS

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BOOKS

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CAUTION

HANSEN or DOUGLAS. Caution is again suggested in dealing with a heavy-set man with greyish hair and florid complexion, in fifties, usually chewing gum. This man, who uses various names, carries a letter purporting to be from the Rev. Robert J. Plumb, rector of St. Mark's Church, Washington, D. C., and claims to be a friend of Bishop Dun of Washington. Last seen on or about July 11th in San Francisco. Refer to San Francisco police department, case number 11495.

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7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev;
1st Fri HH 8; C Sat 4:30 & 7:30 & by appt.

ST. FRANCIS'
Rev. Edward M. Pennell, Jr. San Fernando Way
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, 11; 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

DAYTONA BEACH, FLA.

ST. MARY'S Rev. S. C. W. Fleming
Orange and U. S. No. 1
Sun 7:30, 9, 11; C Sat 5-6

CHICAGO, ILL.

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

OUR SAVIOUR Rev. William R. Wetherell
530 W. Fullerton Pkwy. (Convenient to the Loop)
Sun Masses: 8 & 10; Daily Mass; C Sat 4-5, 8-9

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; Wed & HD
also 10; also Fri (Requiem) 7:30, MP 6:45; 1st
Fri HH & B 8:15; C Sat 4:30-5:30, 7:30-8:30
& by appt

PORTLAND, MAINE

ST. MARY THE VIRGIN Falmouth Foreside
Rev. Canon Charles E. Whipple, r
Sun 8 & 10:30; HD 8

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

ST. THOMAS' Rev. Francis F. Lynch, r
The Alameda and 31st
Sun 7:30, 8:30, 9:30, 11

BUZZARDS BAY, MASS.

ST. PETER'S-ON-THE-CANAL
Rev. J. Samuel Stephenson
Sun 8 & 11; HD 8

DETROIT, MICH.

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

MESSIAH E. Grand Blvd. & Lafayette
Rev. W. R. Wood, r; Rev. Richard Foster
Sun 7:30, 9:30, 11 HC; Wed 11 HC

KANSAS CITY, MO.

ST. MARY'S Rev. E. W. Merrill
1307 Holmes St.
Summer Masses: Sun 7:30, 11; Thurs 9:45

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

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; d, deacon; 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.

OMAHA, NEBR.

ST. BARNABAS' Rev. Theodore Yardley
40th & Davenport
Sun Mass 9:45, also 8 as anno

CLIFFSIDE PARK, N. J.

TRINITY Rev. Marion Matics
555 Palisade Avenue
Sun Masses: 8 Low, 10 Sung with Ser

RIDGEWOOD (Newark), N. J.

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

SEA GIRT, N. J.

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Sun 8 HC, 9:30 Sung Eu, 11 MP; Daily: HC 7:30,
ex Fri 9:30

ALBANY, N. Y.

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Clinton Ave at Robin St.
Sun Masses: 7:30, 10:45; Daily: 7; 1st Fri HH
7:45; Confessions: Sat 5-5:30, 8-9

BAY SHORE, L. I., N. Y.

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Main Street at Fifth Avenue
Sun 8, 9:45, 11

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30, 11

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Rev. Philip McNairy, dean-elect
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbott
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by appt

NEW YORK CITY

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Week-
days: 7:45 MP; 8 (also 9 HD ex Wed. Wed 10)
HC; 5 EP. Open daily 7-6.

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Sun 8 & 9:30 HC, 11 MP, 11 1st Sun HC; Week-
day HC: Wed 8, Thurs & HD 10:30

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. John Ellis Lorge, D.D., r; Rev. Richard Coombs
Sun HC 8, 10, MP & Ser 11, 4; Thurs & HD 11 HC

ST. IGNATIUS' 87th St. & West End Ave., one
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Rev. W. F. Penny; Rev. C. A. Weatherby
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7:30-8:30

CHAPEL OF THE INTERCESSION
Rev. Joseph S. Minnis, D.D.
Sun HC 8, 9:30 & 11, EP 8; Weekdays HC daily 7
& 10, MP 9, EP 5:30, Sat 5, Int 12; C Sat 4-5 &
by appt

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun 7, 9, 11, EP & B 8; Daily 7, 8, Wed & HD
9:30; C Thurs 4:30-5:30, Sat 2-3, 4-5, 7:30-8:30

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53rd St.
Sun 8 HC, 11 MP, 11 1st Sun HC; Daily: 8:30 HC;
Thurs & HD 11 HC

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

GETTYSBURG, PA.

PRINCE OF PEACE Rev. Willis R. Doyle, v
Baltimore & High Sts.
Sun 8 & 10:45; HD 7:30

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: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 4;
Daily: H Eu Mon & Sat 7:45, Tues & Thurs 9:30,
Wed & Fri 7, Mat 15 minutes before Mass, EP
5:30, Lit Fri 6:55; C Sat 4 to 5

PITTSBURGH, PA.

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

SCRANTON, PA.

GOOD SHEPHERD Rev. Walter A. Henricks, Jr., r
N. Washington Ave. & Electric St.
Sun 7, 9 HC, 11 HC or MP & Ser

NEWPORT, R. I.

TRINITY, Founded in 1698
Rev. James R. Mac Call III, r
Sun 8 HC, 11 MP; Wed & HD 11 HC

PROVIDENCE, R. I.

ST. STEPHEN'S Rev. Warren R. Ward, r
On the Brown University Campus
Sun Masses: 8 Low Mass, 9:30 High Mass & Ser;
Daily Mass: 7; C Sat 4:30-5:30

ABERDEEN, S. D.

ST. MARK'S, 22 Sixth Ave., S.E., "on highway 12"
Rev. Standish MacIntosh, r; Rev. Ivan Huntsinger, d
July: Sun HC 8, HC or MP 10; Wed & HD 10; C
Sat 4:30 & 8

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8 HC, 9:30 MP 1st & 3rd, HC 2nd & 4th,
11 HC 1st & 3rd, MP 2nd & 4th; Wed & HD HC
10 ex during Aug.

BARRE, VERMONT

GOOD SHEPHERD Rev. L. W. Steele, r
Sun 8 & 10:30; HC daily, Wed 10, other days 7

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Summer months, Sun 8, 11 HC; Weekdays as
anno; C by appt.

TORONTO, ONT., CANADA

ST. MARY MAGDALENE Rev. R. T. F. Brain
Manning Ave. at Ulster St.
Sun 8:30 Low Mass; 11 Sung Mass, 7 Ev & Devot-
ion; Daily Mass 7:30; C Sat 7-8 by appt