

The Living Church

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

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ST. JOHN'S CHURCH, CRAWFORDSVILLE, IND.

The church building now looks as it did in 1837, but there was a time when it didn't. [See page 13.]

LETTERS

Abbreviation

HERE are summaries of some more "Letters to the Editor," which we cannot publish in full because of space limitations.

Mrs. William Wayne Huff of Austin, Tex., comments favorably on the prayer published on the editorial page of our issue of July 23d, but adds: "I am very strongly convinced that the leaders of the Communist nations need very badly to be prayed for by name. I know a small group of women who have been praying for Joseph Stalin by name for many months, that he may be converted to the Christian faith." Good idea; with God all things are possible.

The Rev. James R. Sharp, secretary of the diocese of Tennessee, asks us why the National Council is "allowed to get away with the statement, 'Nothing of the sort has been produced before,'" in reference to the new preordination blanks — "and in a paper published by the very company that has been producing them for years!" How, indeed? Our face is red.

ST. HILDA'S SCHOOL

The Superior of the Sisterhood of St. John the Divine in Toronto, Mother Aquila, writes that the two Sisters of that order who are conducting St. Hilda's School in New York City [L. C., July 23d], have been temporarily released from the order, or "exclaustrated," for two

years so that they could undertake that valuable work. Thus they have the approval of the Order, but the Order itself is not responsible for the school.

The Rev. Frederick B. Müller of Fremont, Nebr., takes issue with a statement by the Rev. Harold G. Holt some weeks ago, alleging that the Sunday school "only digs the grave of the Church." He quotes statistics from the *Annual* to show that Fr. Holt's own parish, without a Sunday school, has been decreasing in size over a period of years.

Our Central New York correspondent, Frederick H. Sontag, asks: "As our armed forces mobilize, isn't it the responsibility of those of us who served the last time with inadequate episcopal attention to urge the Church to appoint immediately the Suffragan Bishop authorized at the last General Convention?" Yes, indeed.

A letter from a priest in England thanks us for publishing his letter asking readers to exchange *THE LIVING CHURCH* for the *Church Times*. He has had about 80 replies and is trying to arrange as many exchanges as possible, but since he cannot answer all of these letters he asks each person who has written him to accept this as an acknowledgment.

Since such requests always result in more letters than the writer of the request can easily answer, we suggest hereafter that such exchanges be arranged through the Church Periodical Club, 120 E. 22d

St., New York 10, N. Y., or your diocesan CPC director, listed on pages 118 and 119 of the 1950 *Living Church Annual*.

OPENNESS IN ROME

Miss Barbara Simonds of New York directs attention to an invitation issued by the magazine, *Unitas*, to visitors to Rome during the year who are not members of the Roman Catholic Church. *Unitas* has opened a large reception room and study in the Palazzo Salviati which has been equipped as a hotel for Holy Year pilgrims. Miss Simonds quotes a letter from a friend who has recently taken advantage of this opportunity and who writes: "One feels immediately at home in Rome and there is much more openness among the Catholics there than either among the Protestants or Romans in English-speaking countries." Miss Simonds writes that she is planning a Holy Year visit to Rome in September, accompanied by two Anglican nuns and two priests of our Church.

The rector of St. Matthew's Church, Sunbury, Pa., the Rev. W. Josselyn Reed, approves the two books so far published by the Department of Christian Education of the National Council but asks how we are to use these books and others contemplated in the series. "For the Christian educational program of our Church to come to any fruition," he writes, we need "an inner desire to learn" and a program of evangelism.



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The Living Church

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Things to Come

1950 AUGUST 1950							1950 SEPTEMBER 1950						
SUN	MON	TUE	WED	THUR	FRI	SAT	SUN	MON	TUE	WED	THUR	FRI	SAT
	1	2	3	4	5						1	2	
6	7	8	9	10	11	12	3	4	5	6	7	8	9
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20	21	22	23	24	25	26	17	18	19	20	21	22	23
27	28	29	30	31			24	25	26	27	28	29	30

August

- 20. 11th Sunday after Trinity.
- 24. St. Bartholomew.
- 27. 12th Sunday after Trinity.

September

- 3. 13th Sunday after Trinity. Church of the Air, CBS. 10:00 to 10:30 AM, EDST.
- 6. Annual meetings, House of Bishops and Executive Council, Church of England in Canada.
- 8. Laymen's Training Program Conference. Seabury House, Greenwich, Conn.
- 10. 14th Sunday after Trinity.
- 11. Groton Conference, at Groton, Mass. (through 13th).
- 14. Election of Coadjutor for North Carolina, at Raleigh.
- 17. 15th Sunday after Trinity.
- 20. Ember Day. Executive Committee of World Council's Conference of U.S.A. Member Churches, New York city.
- 21. St. Matthew.

— NEXT WEEK —

Beating the Air or Removing Mountains?

Joseph Wittkofski

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.

Member of the Associated Church Press.

August 20, 1950

SORTS AND CONDITIONS

PUSAN, hub of the United Nations' Korean perimeter, is the only Anglican missionary center in Korea outside of the area controlled by the Communists. Several English and Korean priests, ordered out of their villages by the local authorities, have made their way there, but the Bishop, the one women's religious order, and many of the clergy are behind the Red lines.

This information is gleaned from fragments of news gathered from various sources, particularly the London Church Times for July 28th, which contains vivid dispatches from two Korean missionaries. Our Foreign section contains a report from Japan piecing together information from evacuees.

ALSO FROM JAPAN comes the sad news that the Rev. Edward H. Arnold, liaison representative of the SPG (one of the two leading English missionary agencies), died suddenly on July 30th after a heart attack. He served as a missionary in Korea for some 30 years and came to Japan in 1947.

DR. MELISH is appealing his case to the highest court of New York State—the Court of Appeals. The action of lower courts in upholding Bishop DeWolfe's dissolution of the pastoral relation was described in the appeal as "an unwarranted intrusion of the civil power in a Church controversy," according to Religious News Service.

DEACONESSES of the Episcopal Church are in favor of the establishment of a training school exclusively for candidates for the diaconate of women. This was voted by the National Conference of Deaconesses at a recent meeting, and will be considered at a meeting of the Advisory Commission on the Work of Deaconesses to be held in Chicago in the early autumn.

THE PHILIPPINE Independent Church has won another round in its legal controversy with a minority group identified with Bishops Fonacier and Jamias. The Court of Appeals declared Bishop De Los Reyes, who received the apostolic succession from American Bishops recently, to be the legitimate head of the Church, and ordered that Church funds and properties held by the minority group be turned over to him. Religious News Service says that Bishop De Los Reyes recently informed representatives of the International Missionary Council and the Foreign Missions Conference of North America that if his authority were confirmed by the courts he would strive to identify the independent Church more closely with the Federation of Christian Churches in the Philippines and the World Council of Churches.

GOOD to be back on the job after a vacation prolonged by an attack of the currently popular glandular fever. Clifford Morehouse, who celebrated his release from double duty at this column and the editorial pages by spraining his ankle last Friday, is also doing nicely, thank you! Peter Day.



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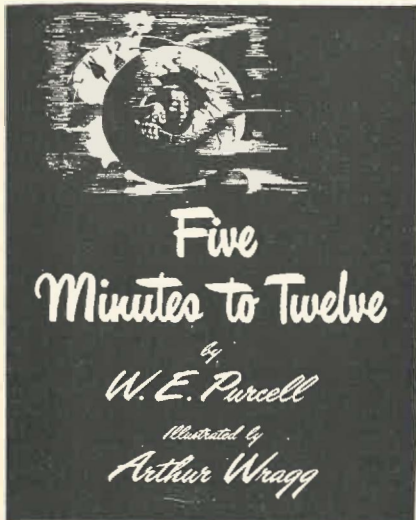
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Talks
With *Teachers*

REV. VICTOR HOAG, D.D., EDITOR



The Parent-Parish Program

IN the new emphasis we do not ask parents so much to help the Church School as to *be* the Church School. No matter to what lengths we go to make our Sunday morning school the finest possible, it still is a stop-gap, a temporary device. Devised for slum children whose parents, through ignorance or degradation, were unable to give them religious guidance in Church life, the Sunday School now tends to *create* ignorant and irresponsible parents by depriving them of the experience of teaching their children.

The Sunday School has been a substitute for the real thing. The real thing is parent guidance of a growing Christian experience in the frame of parish-family life. As each family is without meaning and purpose until it is tied in with the family-of-families, the parish, so the parish may be little more than a shifting card-index of individuals unless its main roots are in the cells of strong Church families. This is all well recognized today. The problem at the moment is to invent ways, and provide motivation for bringing it into being. What shall we *do* to create a parent-parish program?

Our national Department of Christian Education has selected the title, "Parent-Parish Program," for the new curriculum, or program of our Church. Preliminary announcements reveal that our leaders have gone a long way from the old concepts of a crowded hour once a week, and will aim their first helps at pre-marriage instruction, and guides for young parents. But no over-all scheme of operating the proposed parent-parish program has appeared.

Might we establish a parent department with similar procedures, but aimed at the new goals, which would last through the first enthusiasm, and be a norm about which we would build our improvements? As the first eager converts asked, "Men and brethren, what shall we *do*?" so many of our awakened parents, and parish leaders, ask, "Tell us how to go about this."

Just to be definite, for the sake of setting up something to shoot at, and as something we might ask parents to sign up for, we venture to outline the following items in a complete parent-parish program:

(1) A children's hour at home. Could this be just before supper, or after? The

family would simply drop all special duties and be together. According to ages, interest, and circumstances, there might be games, handwork, reading aloud, reports of the day. (Once a week, on a set night, the family council.) Ending with a Bible reading, and a prayer by different members of the family.

(2) On Sunday morning, at church, the family hour, probably 9:00 or 9:30. Worship together, then groups: (a) For parents, democratically organized, with leaders from the group, or enlisted by them. A text on child study, as well as Church knowledge, and constant conference on the point "How shall we *teach this* in our homes?" (b) Classes for the children, by ages, as now, but these would not seem the same, since the teaching for the week would have been done at home, and the class would be concerned with activity. The Sunday class is only a check-up and summary of the things learned at home, plus expression in novel ways.

(3) A family diary to stress things done together, and to record problems and solutions. In addition, parents to be guided in keeping character notes on each child, with conference at the church, both in the parents' groups, and with a competent specialist.

(4) In larger parishes, neighborhood groups to meet monthly for specialized study and inspiration.

(5) All this implemented by publications of as yet undreamed-of skill and charm: Text and resource books for parents' groups, home-teaching texts for parent and child, with corresponding books for the Sunday period. And tying all together, a splendid parents' magazine, keeping every home in touch with this vital program as it develops all over the Church.

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ELEVENTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Jett Dies

The Rt. Rev. Robert Carter Jett, retired Bishop of Southwestern Virginia, died on the evening of August 9th in Roanoke, Va.

A native of King George county, Va., and an alumnus of Virginia Seminary, he served his diaconate as assistant at Epiphany Church, Danville, Va. His first charge as rector was Beckford parish in Shenandoah county. Next he became the first rector of Emmanuel Church, Staunton, and served there in that capacity for 20 years.

ESTABLISHED SCHOOL

In 1913 he resigned to establish the Virginia Episcopal School for boys at Lynchburg, which this year observes its 34th anniversary. He conducted the school until he was elected first Bishop of Southwestern Virginia at its primary council in December, 1919. He was consecrated in Trinity Church, Staunton, on March 24, 1950.

The announcement, at the diocesan council in 1937, of his decision to resign came as a surprise. In good health and very active, the Bishop gave his advanced age as his reason for retirement. He was 70 that year. A resolution was adopted by the council expressing the admiration and affection of the people of the diocese for Bishop Jett and their deep regret at his retirement as their leader.

WOODPECKER ATTACK

In 1948 Bishop Jett built a house in South Roanoke where he and Mrs. Jett planned to retire before the consecration of the Rev. Dr. Henry D. Phillips as the new bishop of the diocese. The June 15th issue of THE LIVING CHURCH that year carried a story about a pair of woodpeckers who were staging an attack on the planks of California redwood that were being used for the building.

Bishop Jett received the LL.D. from Roanoke College in 1936. He was a deputy to General Convention in 1907 and 1910, and was a delegate to the provincial synod several times. He was an honorary member of Phi Beta Kappa.

When Bishop Jett retired Staunton and Roanoke papers carried editorials describing the Bishop's career and commenting on the esteem in which he was

held by the people of those two cities in which he lived during most of the years of his ministry.

The funeral was to be August 11th.

CHAPLAINS

Armed Forces Recall

In its efforts to build up its chaplain strength, the Navy has informed the National Council that seminarians who are commissioned officers of the line may request transfer to the chaplain corps. The Armed Forces Division of National Council has not yet obtained information as to rulings by the Army and Air Force on the same matter. All three forces, however, have taken action to secure chaplains for active duty.

The Navy has informed National Council that any commissioned officer of the line who is currently enrolled in a theological seminary may request transfer from his present status to that of ensign, chaplain corps, provisional. Such requests for change of status are to be made direct to the Bureau of Naval Personnel, Washington 25, D. C. and worded somewhat as follows:

REQUEST FORM

"It is requested that I be appointed ensign, chaplain corps, provisional. I am



BISHOP JETT: First diocesan of Southwestern Virginia died August 9th.

a student in seminary or divinity school, in my year.

"I hereby resign my commission as line officer to take effect on the day prior to the date when the provisional appointment is accepted."

The Navy, through the Bureau of Naval Personnel, has stated its need for chaplains on a voluntary basis for active duty, while the Air Force has presented to the Armed Forces Division a detailed plan for the expedition of recalls, "to provide for proper denominational coverage, to take care of necessary screening, and to secure ecclesiastical endorsement with the least possible delay."

The Air Force [L.C., August 6th] wants to get its chaplain strength up to present authorization as quickly as possible.

ARMY VOLUNTEER BASIS

Army recalls are to be voluntary. They will be in the grade now held in the reserve, and at present they will be in company grade only, that is, lieutenant and captain.

It is explained that chaplains in the active, inactive, and honorary reserve are eligible for recall. National Guard chaplains not held in current status by state adjutant general orders are also eligible for recall.

Chaplains may sign for one of the following: category I, one year; category II, two years; category III, three years.

Applicants for recall will request their appropriate endorsing agencies to forward directly to the chief of chaplains, Department of the Army, ecclesiastical endorsement for extended active duty.

The age limits announced provide that chaplains must be able to complete the category signed prior to attaining the age of 41 years for first lieutenant, 45 years for captains.

Full details as to method of application are obtainable from the Armed Forces Division of the National Council.

YOUNG PEOPLE

Missions Are Individuals

By ELLEN B. GAMMACK

Volunteering their services, young Church people this summer have done manual labor in missions, salvaged gardens, taught crafts to children in Vacation Bible Schools, taken children on

picnics, led community recreation, visited in homes, and cleared rubble in war torn areas. More and more Episcopal students are taking part in these summer service opportunities each year. In such service students find a change from the academic, a chance to bring new life to children in crowded cities and on isolated farms, a chance to have a unique sense of teamwork with others and to make friends that are somehow different, a chance to try out a possible lifetime work.

Here is a glimpse of some of the undergraduates† who have offered themselves this summer.

Ten college students (eight girls and two boys) worked in Chicago at Benton House, a settlement under the auspices of the Community Chest and the diocese of Chicago.

Describing the work done in Benton House, Joan Rutledge of Grace Church, Kirkwood, Mo., writes:

"I was more than a little dubious about coming here this summer . . . Now I have the feeling, for the first time in my life, that I'm doing something worthwhile. Some of the little children here are so starved for affection that they cling to you the whole time they're here. They come from so-called normal families and their mothers, though only one or two of them work, don't seem to care what their children do or what they say. I keep hoping that if I act as if I really cared whether they lived or died these children might grow up a little more stable and stay out of the trouble that so many of the older children around here seem to get into."

"There is nothing dull about life at Benton House" writes Miriam Chahbandour, of St. Paul's Church, East Orange, N. J. "Right now the boys are

showing a marked interest in a pair of toads we have. The fact that we lost five toads, and that they are at large in Benton House, doesn't seem to bother them."

ABOVE THE ARCTIC CIRCLE

Almeira Gordon, sister of the Bishop of Alaska, teacher of Bible in Salisbury, N. C., is serving at Hudson Stuck Hospital, Fort Yukon, just north of the Arctic Circle. Her greatest contribution has been the organization of a Daily Vacation Bible School at Fort Yukon for the first time in the history of the Mission. Total enrollment in the school reached 146.

Flo Hester from Winthrop College and the Church of Our Saviour, Rock Hill, S. C., has also gone to Fort Yukon. Here she is helping in the kitchen and may take over the household duties while the matron goes on vacation.

Joel Bourne, a junior from the University of North Carolina and from Calvary Church, Tarboro, N. C., is serving as a layreader at our most northerly point at St. Thomas' Mission, Pt. Hope. "His duties" writes Bishop Gordon, "consist of supervising the work of the Church, maintaining the property, preaching, recreational work, and helping the people in any way that he can. Joe, a Marine veteran, is a crack shot and he reports a haul of eight seals and two Oogrook (giant seal) that he contributed to the needy in the village."

Two girls from Smith College, Elise Wentworth and Jeanette York, are serving as volunteers at St. Mark's Mission, an orphanage in Nenana. They assist with the cooking, sewing, care of the little girls. They have worked in the gardens and have had some experience in cutting fish for smoking and drying.

Two students took off for Ponce, Puerto Rico and have served as an effi-

cient team, assisting the Sisters of the Transfiguration. Margaretta Madden from Mount Union, Pa., and St. John's Church in Huntington, Pa., writes:

"Visits to the Galera (boys' detention home) and slum areas in Ponce have convinced us of the great opportunities for social work on the island and of the great services rendered by the Sisters. If all goes well, I may stay on and live at the Convent until next summer."

Louise Morehouse from St. Luke's Mission, Katonah, N. Y., a junior at Ripon College, writes:

"Conditions in the Galera (boys' detention home) are very poor. The boys are so young, some of them, and their only crime is being not wanted. They sometimes get in the Galera just for hanging around the market when they are starving."

Students have gone, as they have for many years, to the suburbs of Cincinnati to work under Fr. Harrison of St. Simon's in Lockland and the Sisters of the Transfiguration in Glendale.

Mamie Rabb of St. Barnabas Mission, Jenkinsville, S. C., writes of the Daily Vacation School where "we play baseball, darts, snatch club, and dodge ball for 45 minutes. Then we return to our respective places for handwork."

Some hundred children come to this Vacation School daily, where they attend chapel service and have an opportunity for creative play. Fr. Harrison writes:

"At staff meetings, which are held frequently, we are able to plan our work and help our volunteers to make their fullest contribution."

NAVAJO CULTURE

Several students have gone to the Good Shepherd Mission, Fort Defiance, Ariz., to share in the Intercultural Institute of the Town and Country Division of the National Council. While this is set up mainly for seminarians and women in church training schools, there are four college students there this summer: Nancy Hudson from All Saints' Church, Belmont, Mass.; Patricia Brown, of Warrensburg, Mo.; Harold Luxon from St. Andrew's Church, Youngstown, Ohio; and Mary Ann Wilson, from Antioch College, Ohio. They share in the Vacation Bible Schools with a hundred children, twice a week, and take Bible Schools out to the hogans on other days, having to do the work there with interpreters. They find the Navajo, with whom they work, to be different from anyone they have ever known. And experts on the subject come and talk to them about the particular characteristics and problems related to this ancient people.

Miss Helen Wagstaff in the diocese of San Joaquin, offers a very different experience. She writes:

"We were working at a little mission 20



STUDENT SUMMER WORKERS: Margaretta Madden (left) and Louise Morehouse, at Ponce, P. R., detention home.

miles out of Stockton. The children, a mixture of the well-to-do land-foremen, Mexican, Filipino, and poor white workers, who live mostly in boxcars—are a joy to work with, representing as they do, in miniature, the social structure and problems of the world."

ENTHUSIASM AND HOSTILITY

An interesting new work camp was developed under our Church this summer in South Lillbourn, Mo., at the Delmo Homes Project under the supervision of Miss Louise Gehan, College Worker in Columbia, Mo. She is assisted by Miss Jean Price of Windham House and there are four college students, some of them working part time: Robert Procter of Calvary Church, Columbia, Mo.; Arcelia Bremerman of Christ Church, Cape Girardeau, Mo., and Southeast Missouri College; and Joy and Sandra Tynell of South Lillbourn, Mo. Working among the sharecroppers who live in the Homes, they find responses to them that vary from enthusiastic support and coöperation through indifference to marked suspicion and hostility.

EUROPEAN WORK CAMPS

Students have gone to many other places, including work camps in Europe under the World Council of Churches. The following have taken part in this very dramatic and significant piece of work:

Granville Allison, Jr., of Memphis, Tenn.; Josephine Bierhaus of Sweet Briar, Va.; Richard Cameron, Jr., of Swarthmore, Pa.; Elizabeth Fulton of Chicago; Marjorie Grono of Wollaston, Mass.; Warren Lane of New York City; Peg McDonald from Sweet Briar College, Va.; Carol Shuttleworth of Iowa City, and Sheldon Weeks from Swarthmore College, Penna.

Here students mix with German, Polish, French, Belgian, and Spanish students, clearing rubble together, constructing houses, creating playgrounds, leading recreation for children. Having serious discussions together, they come to understand one another and the problems of other countries.

One of the many values of these summer experiences is the opportunity for students to gain insight into their possible future work.

Rozanne Bening writes from Benton House:

"This work has bearing on my future plans in that I want to do some kind of social work. If my immediate superiors feel that I can do this work well enough, I should like to continue with settlement

Joan Rutledge writes:

"After a meeting at Hull House at which Miss Lea Taylor spoke I felt a tremendous urge to do something to help the people in cities who are down-trodden because they don't know how to fight back.



JOEL BOURNE bagged eight seals and two Oogrook for the needy.

I think that settlement work is the answer to the problem because that's the only way to really get to know the people in the vicinity."

Virginia VanPelt, of Bowling Green State University and Christ and St. Michael's Church, Philadelphia, writes:

"Even if I do not decide to become a settlement worker permanently, my summer here has most certainly enhanced my desire to do some sort of social work."

Louise Morehouse writes from Puerto Rico:

"I believe I would like to come back here after college and continue in some mission capacity."

SUMMER SERVICE ANYWHERE

What Bishop Gordon has written regarding volunteers in Alaska sums up the value and meaning of summer service anywhere.

"Paying your own way as a volunteer worker is expensive, and these summer workers have shown a wonderful spirit of helpfulness and devotion to the cause of Christ by giving their time and their talents and their means to help in the work committed by God into our hands in Alaska.

"Missions are individuals brought into the light of God's blessings through the work of Christian men and women and these fine boys and girls of the Church will certainly have this to remember and spread among those of the Church at home."

CHURCH'S PROGRAM

2200 Laymen to Train

This year 2200 trained laymen will explain the Church's Program directly to Churchpeople at parish meetings, as part of the preparation for the Every Member Canvass. Last year, the first

for the Laymen's Training Program, less than half as many laymen explained the Church's Program to vestries and clergy, who relayed the information to parishioners.

The 2200 will be trained for their task by 30 picked laymen who, in turn, will be trained for their task by Mr. Robert Jordan and the Rev. Arnold M. Lewis of the Presiding Bishop's Committee on Laymen's Work.

Most of the parish meetings are being set up for October 9th and November 11th. The National Council is urging parishes to schedule their meetings now and to develop plans to assure the attendance of all men, women, and children in the parish.

National Council says that the trained laymen will use methods, unique in the field, which "will hold the interest, get over the information, and help to build the spirit of consecration which will result in sacrificial giving." These methods include transcribed messages from missionary bishops, transcribed messages from diocesans presenting the diocesan program, colored films showing actual work, needs, and opportunities, and a presentation by a member of the parish of the parish's part of the program and budget.

NATIONAL COUNCIL

Overseas Secretary Resigns

The Rev. Frank L. Titus, assistant secretary in the Overseas Department of the National Council, has announced his resignation from that office to become rector of All Saints' Church, Syracuse, N. Y., in September. Fr. Titus is a chaplain in the New York National Guard, with the rank of lieutenant colonel.

SECRETARIES

Conference Report

As a result of the conference of 22 secretaries to rectors and bishops, held at Seabury House in June, a findings committee prepared a report which is available from the Woman's Auxiliary.

MISSIONARIES

Okinawa Plans Unchanged

Mission work will be opened on Okinawa as planned. The Rev. Norman B. Godfrey will leave San Francisco by plane on September 15th and the Rev. William Heffner will leave Los Angeles on the Lurline on November 6th. They are to go to Honolulu to establish a base and to work out details with Bishop Kennedy of Honolulu. At present both Fr. Godfrey and Mr. Heffner are at Yale Language School in New Haven, Conn.

KOREA

News of Missionaries

A letter from Mr. E. J. O. Fraser, a missionary of the United Church of Canada, who was evacuated from Korea on June 27th says that so far as he knows no Anglican missionaries came out of the country.

Mr. Fraser understands that at the time of the invasion Bishop Cooper was outside of Seoul visiting country places, and that the Rev. H. Fawcett was with him. Miss Dorothy Morrison, secretary of the Korean Mission, Church of England, confirms the information about Bishop Cooper, but says that Fr. Fawcett along with the Rev. E. A. Chadwell reached Pusan [L.C., August 13th].

Mr. Fraser confirms the earlier report that Bishop Cooper had been interned after the invasion along with Roman Catholic Bishop Byrne in the British legation in Seoul.

The Rev. Charles Hunt and Sister Mary Clare were in Seoul, says Mr. Fraser, and both refused to leave on June 26th and 27th when foreigners were being evacuated. Fr. Hunt had gout, Mr. Fraser reports, and since he was not able to walk well could not consult with Bishop Cooper.

The letter from Mr. Fraser comes from Tokyo, to which the Korean Missionary Group of the United Church of Canada was evacuated. The group has heard that the British liaison minister, two vice consuls, and two others, who may possibly have been Fr. Hunt and Commissioner H. A. Lord of the Sal-

vation Army, were taken by the North Koreans to Pyongyang in North Korea.

Some prominent Methodist and Presbyterian ministers and many others have escaped to Taegu and Pusan, according to a report received by Mr. Fraser, and he believes that this is some indication that the Rev. Noah K. Cho may also have escaped to one of those two places. Fr. Cho is the only American priest in Korea.

Churches were growing in Southern Korea, says Mr. Fraser. Christians were taking many responsibilities both financial and administrative, in spite of the fact that many of them were refugees from North Korea, severely handicapped by the fact that all of their financial resources were lost there.

JAPAN

Missionaries' APO Ends

The Army post office facilities (APO 500) that have been extended to all missionaries in Japan for the past year or more, are being discontinued as of September 1st. Because of the length of time required for mail to reach Japan, all mail to Episcopal missionaries can be sent to the local Japan addresses starting immediately.

Missionaries and their local addresses are:

Branstad, Karl, No. 5 Rikkyo Daigaku, 3-Chome, Ikebukuro, Tokyo, Japan
 Budd, Mr. and Mrs. H. F., No. 19 Akashi Cho, Chuoku, Tokyo, Japan
 Gardiner, Ernestine W., Rikkyo Jo Gakko, Kugayama, 3-Chome, Sugaminami Ku, Tokyo, Japan
 Lewis, John B., Rikkyo Daigaku, 3-Chome, Ikebukuro, Tokyo, Japan

Lloyd, The Rev. John J., Karasumaru Dori, Shimotachi Uri, Kamikyoku, Kyoto, Japan
 McKim, Bessie, 2090 Shinjuku, Zushi, Yokosuka, Japan
 McKim, Nellie, Motohiro Cho, Shimodate Machi, Ibaraki Ken, Japan
 Merritt, The Rev. R. A., Rikkyo Daigaku, 3-Chome, Ikebukuro, Tokyo, Japan
 Oakes, The Rev. and Mrs. Donald T., Rikkyo Daigaku, 3-Chome, Ikebukuro, Tokyo, Japan
 Oglesby, Mrs. Angela M., 19 Akashi Cho, Chuoku, Tokyo, Japan
 Pond, Helen M., 19 Akashi Cho, Chuo ku, Tokyo, Japan
 Pott, Mr. and Mrs. James M., No. 10 Rikkyo Daigaku, 3-Chome, Ikebukuro, Tokyo, Japan
 Richards, The Rev. E. D., 1 Yushima, Kiridoshi Cho, Bunkyo ku, Tokyo, Japan
 Skiles, Helen, 2 Hinokami Cho, Matsugasaki, Kyoto, Japan
 Spencer, Gladys, 494 Namiuchi, Aomori, Japan
 Upton, Elizabeth F., 183 Nagase, Moroyama, Saitama Ken, Japan
 Viall, The Rt. Rev. K. A., Central Post Office Box 546, Tokyo, Japan
 White, Sarah G., 1 9Akashi Cho, Chuo ku, Tokyo, Japan
 Williams, Hallie R., Karasumaru Dori, Shimotachi Uri, Kamikyoku, Kyoto, Japan

BRITISH HONDURAS

Consecration in Belize

The Cathedral Church of St. John the Baptist in Belize, British Honduras, is one of the smallest in the world, normally holding about 450 people, but at the consecration of the Rt. Rev. Gerald Henry Brooks, Bishop of British Honduras, on the Feast of St. Mary Magdalene (July 22d) over 800 were counted, and at every window a block of eager faces could be seen peering in.

The service was due to begin at 7 AM but at 5:30 AM every seat had been occupied. Present at the consecration were representatives from every parish and mission of the diocese, which covers an area of over 100,000 square miles.

The Very Rev. P. H. Cecil, dean of the cathedral, reports that on that day a bishop of British Honduras was consecrated for the first time in his own cathedral church and consequently for the first time in the presence of his people. The consecration was the first to be performed by the Most Rev. Alan Knight, Archbishop of the West Indies and Bishop of Honduras, since his elevation to the archbishopric last spring. He was assisted by the Rt. Rev. Spence Burton, Bishop of Nassau, who was, Dean Cecil reports, on his second visit to British Honduras, and by the new Bishop's two predecessors in office, the Rt. Rev. G. A. Dunn, formerly Archbishop of the West Indies and Bishop of Honduras, and Bishop Wilson, formerly of Honduras, now of Trinidad.

After his consecration the Bishop of British Honduras con-celebrated with the Archbishop.

On the following day Dean Cecil enthroned the new Bishop, who was formerly archdeacon and treasurer of the diocese of Nassau.



CONSECRATION IN BRITISH HONDURAS: (left to right) Bishops Dunn, Knight, Brooks (who was consecrated), Wilson, and Burton.

The

BALTIC CHURCHES

By the Rev. Louis A. Haselmayer

Professor of History, Daniel Baker College, Brownwood, Texas

THE Baltic Lutheran Churches of Latvia and Estonia, before World War II, had entered into ecclesiastical relations with the Churches of the Anglican Communion, resulting in a limited degree of intercommunion. The dispersion of these Churches throughout the world because of Communist domination of these countries has reduced the apparent importance of the relations today. In reality, it has increased the importance, for thousands of Latvians and Estonians are among the displaced persons of Europe finding refuge in the British Isles, Canada, and the United States. They are possible subjects of Anglican hospitality in all of these countries.

The Christian history of Latvia and Estonia is somewhat complicated. The Letts, an Indo-European people allied to the Lithuanians, and the Estonians, a Finno-Ugrian people allied to the Finns, were freely moving tribes until the 12th century. Attempts to Christianize them from the west were not very successful. Latvia received its Christianity in 1209 from the efforts of the Bishop of Bremen,

¶ This is the second in a series of articles by Dr. Haselmayer on Churches with which the Anglican Communion enjoys close fraternal relations (the first article appeared in THE LIVING CHURCH of July 9th). ¶ Further installments on the Churches of Denmark, Norway, and Iceland will follow, and the series will be concluded by a survey of the Iberian Churches of Spain and Portugal. ¶ In the present article Dr. Haselmayer points out that the relation of Anglican Churches to the Churches of Latvia and Estonia is of immediate practical interest in view of the number of DP's coming into the USA from these two countries.

ESTONIAN ARCHITECTURE: *St. Olaf's, Tallin, towering above houses and shops.*



RNS.

who founded an order of military monks for this purpose. This order was later absorbed into the Order of the Teutonic Knights, which added Latvia to its landholdings in East Prussia. Estonia was Christianized from Denmark in 1219 under missionaries sent by King Waldemar II.

Both Estonia and Latvia passed in the 14th century into the hands of German landowners who continued to hold these countries as proprietary domains until World War I. Even during the period of Swedish and Russian rule, the Baltic Barons entered into political arrangements which enabled them to retain their holdings. While both Latvia and Estonia were politically a part of Sweden during the 16th century and were ceded to Russia in 1721, the German influence has been predominant.

STATE CHURCHES

As a result of this influence, the Christianity of Latvia and Estonia was German in origin, and at the Reformation came under the German Lutheran church organization. The episcopal organization of Scandinavian Lutheranism had no influence in Latvia and Estonia

until the 1920's. Both countries were divided into three sections under General Superintendents, and were isolated from any other Western Christian influence. The Slavophil movement from Russia in the late 19th century created some Orthodox parishes, but both countries are still strongly Lutheran.

After World War I, Latvia and Estonia were granted national independence and proceeded to organize two State Lutheran Churches coterminous with the boundaries of each country. They were State Churches. The civil law enforced the church law, and the constitutions were subject to the approval of the states. In Estonia, the Lutheran Bishop was a member of the Upper House of Parliament.

At the time of the organization of these Churches, the leading Lutheran personage of northern Europe was Dr. Nathan Soderblom, Archbishop of Upsala of the Church of Sweden. Partly because German Lutheranism afforded no pattern for the creation of a State Church, and partly because of Archbishop Soderblom's personal influence and sense of church order, the Latvian and Estonian bodies were created on the

Swedish model. An episcopal organization succeeded the superintendencies. Archbishop Soderblom visited Estonia and consecrated Bishop Kuk as the first bishop. A valid episcopal succession was thus given from the Church of Sweden. In 1934, Bishop Kuk's successor in office, Dr. Rahamägi, was consecrated by the Archbishop of Upsala, although the co-consecrators, the Archbishop of Turku of Finland (Dr. Alekski Lehtonen) and the Archbishop of Latvia (Dr. T. Grunbergs) did not themselves possess valid apostolic succession.

In 1922, the Latvian Bishop was consecrated by Archbishop Soderblom, assisted by Bishop Kuk of Estonia, and apostolic succession was restored to the Estonian Church. The strong German Lutheran element in the Church of Latvia was strongly opposed to this action and objected on the grounds of undesirable foreign influence. The Bishop of Latvia retired in 1931 and his successor, Dr. T. Grunbergs, was merely enthroned and not consecrated by either his predecessor or a foreign bishop. The line of succession was thus lost to the Latvian Church.

At the time of the Anglican-Latvian-Estonian Conferences in 1936 and 1938, the Latvian delegation, headed by Archbishop Grunbergs, stated the

"hope that the Church of Latvia in its historical development in the future will adopt a form of the episcopal office and give it such validity as will promote the working out of the ecumenical unity of the Christian Church."

This indicated a desire, at least, to receive consecration from Swedish, Estonian, or Anglican bishops. The Church of Estonia is episcopally ordered with a valid episcopate. The Church of Latvia is episcopally ordered with an irregular episcopate.

PRESBYTERIAN ORDINATION

In the matter of ordination to the second order of the ministry, there is a difference between the two Churches. In Estonia the Church Law requires that the bishop be the minister of ordination, and there is no presbyterian ordination. In Latvia, the bishop is the usual minister of ordination, but it is possible for the dean to ordain. This has occurred occasionally because of special circumstances which were held to justify the irregularity. The Latvian delegation at the joint conferences with Anglicans in 1938 advanced not only this practical consideration, but seemed to cling also to a theological justification of presbyterian ordination as an expression of the doctrine of the universal priesthood of believers.

In their formularies, the Churches of Latvia and Estonia hold to the same doctrines regarding the Holy Scripture, the Creeds, Tradition, and the Sacraments which distinguish the Church of

"... SANCTIFY THESE THY GIFTS AND CREATURES ..."

LIFE may be stilled
In star or sod
But not in this
Moment, love-willed,
When the mortal face
Lifts to the grace —
The very kiss
Of God.

LOUISA BOYD GILE.

Sweden and the Church of Finland. These concepts have not been found to be barriers to degrees of intercommunion with either of the other bodies, nor with the Baltic Churches.

LIMITED INTERCOMMUNION

At the 1930 Lambeth Conference, the Bishop of Lund of the Church of Sweden drew the attention of Anglican bishops to the Churches of Latvia and Estonia and to the extension of the episcopate to them by the Church of Sweden. The opinion was expressed by the Committee on Unity that conversations might take place with these Churches, although no formal resolution was presented on this matter. In 1936, after the Anglo-Finnish Conversations, a request came to the Archbishop of Canterbury from the authorities of the Baltic Churches for similar conversations. The Archbishop of Canterbury appointed an Anglican delegation which met with the Baltic delegations in March 1936 and June 1938. The Report of the Commission was published in 1938 and the results referred to the Convocations of Canterbury and York. The concurrent action of the Upper and Lower Houses of the Convocation of Canterbury in January and May

1939 resulted in the recommendations that Anglican bishops might participate in Latvian and Estonian episcopal consecrations, that Latvian and Estonian communicants might be admitted to Holy Communion at Anglican altars, that Latvian and Estonian bishops might be invited to conferences of Anglican bishops, and that the clergy of the Church of England might solemnize the marriages and baptize the children of Latvians and Estonians living in England or British colonies. The Convocation of York in January 1939 concurred with these resolutions. A limited intercommunion, similar to that recommended for the Church of Finland, was synodically enacted.

Actual implementation of these resolutions was impaired by the outbreak of World War II. After the war, the Communist control of the Baltic countries has dispersed both clergy and people. The Bishop of Estonia is believed to be imprisoned in Siberia. The Archbishop of Latvia, Dr. T. Grunbergs, fled with the Germans and is residing under Allied protection. In the summer of 1949, he visited England and Scotland to look after displaced Latvians in the British Isles and was shown fraternal courtesies by the Church of England and the Episcopal Church of Scotland.

ANGLICAN HOSPITALITY

The political situation and resultant break-up of these Churches were noted by the Committee on Unity of the 1948 Lambeth Conference. The *Report* stated that the time was "not propitious for any special action in the field of ecclesiastical relationship." *Resolution 71* requested that the Churches of the Anglican Communion extend what material and spiritual help they could to exiles of the Baltic Churches, looking forward to a day when further relations could be advanced.

This particular degree of intercommunion between the Church of England and the Churches of Latvia and Estonia finds a possible application toward the thousands of displaced persons throughout the world (many of whom are now located in the U.S.A.) and indicates the nature of the hospitality that can be offered by Anglican Churches.

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The "Witness" Statement

OUR contemporary, the *Witness*, in its issue of August 10th, calls upon Churchmen to support a statement that purports to be an endorsement of the call of the World Council of Churches upon governments to "press individually and through the United Nations for a settlement by negotiation and conciliation" of the war in Korea. But by omitting reference to the World Council's clearly expressed denunciation of Communist aggression and its support of UN police action in Korea, and by adding an endorsement of the Soviet demand for the seating of a Chinese Communist delegation in the UN, the *Witness* statement tears the World Council resolution out of its context, gives it a totally different twist, and ends up with a "pledge of active support" to what is said to be the World Council's position but is actually, in large measure, the position taken by Soviet Delegate Malik in the UN Security Council.

Here is the text of the *Witness* statement:

"The World Council of Churches in a statement issued on July 13th called on all governments to 'press individually and through the United Nations for a just settlement by negotiation and conciliation' of the hostilities in Korea.

"We Christians, ministers and Church members, recognize the challenge to Christian leadership at this crucial point in world history. We favor every effort in the direction of peaceful settlement in Korea, such as the proposals of Premier Nehru which include the recommendation that the representative of the Chinese People's Republic be seated in the United Nations in accordance with the charter, and other steps necessary to restore the United Nations as an effective agency of mediation.

"The moral atmosphere of our land today is dangerously pessimistic and war-like. A positive effort by the American people on behalf of reconciliation among the nations is needed to create a climate which will constrain our government to give fuller support to attempts at peaceful settlement in Korea.

"The United Nations is our great modern act of faith that conflicts like that in Korea can be settled by means other than war. If we do not will the means, we do not will the end. As men and women of the Church, we pledge our active support of the World Council's call for negotiation through the United Nations to bring peace to Korea."

Shown a copy of the *Witness* statement, the Rev. Dr. Henry Smith Leiper, American secretary of the World Council of Churches, made the following comment in a telegram to THE LIVING CHURCH:

"The World Council Central Committee, with two abstentions, endorsed the United Nations police action in Korea, accepting as conclusive the evidence from neutral observers and Korean churches as to the identity of the aggressors. The plain implication of the Central Committee's resolutions was that negotiation by the United Nations should be related to and in harmony with its police action. Any suggestion that the United Nations withdraw its police action suggests condoning the aggression. This was not contemplated by the Central Committee, and no expression of opinion was made concerning the seating of Chinese Communists. Strong warnings against the 'Stockholm Appeal' were issued by the joint Commission on International Affairs."

It seems to us that the *Witness* statement is in much the same category as the Stockholm Appeal, Churchmen should realize that by signing it they are in fact endorsing a position closely related to that of the Soviet Union, not that of the World Council.

The *Witness* says that its statement, with the names of those approving it, will be "sent to the proper authorities in Washington and the UN at the earliest possible time." To this we would reply in the words of the Archbishop of York, when asked to sign a similar petition to the British government: "I should be much more ready to sign it if it were addressed not to the House of Commons but to the Kremlin, whose representatives have blocked, over a period of several years, all proposals for international control."

College Students

NOW is the time to send the names of college students in your parish to the student chaplain at the college or university. A full list of the clergy and other Church workers in college and university communities may be found on pages 68 to 79 of the 1950 *Living Church Annual*.

The National Council's Division of College Work has issued an attractive "Letter of Commendation" to be issued by the rectors of home parishes. One section is to be given to the student, himself, to be presented to the chaplain or priest of the Church in the college community; another section is to be mailed directly to the chaplain. The division has also issued a pamphlet, *The Local Parish and the College Student*, and has in preparation another, *So You're Going to College*. The former contains suggestions for the home parish, the latter for the student; both being designed to maintain the connection of the student with the parish and at the same time to bring him into the larger fellowship of the Church through the ministrations of the college chaplain.

One rather serious lack in this material, so far as we have seen it, is emphasis upon the altar and the sacramental life. In addition to the "twelve steps" recommended in the former pamphlet, we suggest a Corporate Communion early in September for the young people about to leave for college, and others during the vacation period and upon their return in June. If any have not been confirmed, that fact should be noted in the letter to the college chaplain, so that he may prepare them for presentation to the Bishop. We also suggest that the students away from home be remembered by name at the parish altar at least once a month, perhaps with the use of the lovely but little-used prayer "for the absent" in the Family Prayer section of the Prayer Book. Prayer and sacrament are the most powerful means the church possesses to help young men and women through these critical years.



BOOKS



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

Ideas on Prayer Book Revision

THE Standing Liturgical Commission of the Church is at the present time one of the ablest and most devoted official groups serving the Church today. Its job is to gather and sift ideas emanating from all corners of the Church as to how the Prayer Book should be revised, when it is revised. The Commission's main concern in the immediate past and present is with the offices of Holy Baptism and Confirmation and with the Liturgical Lectionary. A report of its findings and common mind on these matters is now available in a pamphlet published by the Church Pension Fund: *Prayer Book Studies* (\$1.00). Practically everybody, it seems, has his own ideas as to how the Prayer Book could be improved. This being so, practically everybody ought to study this report. The Liturgical Commission functions democratically. If you have ideas you may submit them to the Commission and they will be considered.

This book is as interesting as it is informative. In it are presented the texts

for the offices of Baptism and Confirmation which the Commission at this time considers suitable for official adoption by the Church at the next revision. Since it is the Church's Standing Liturgical Commission that recommends these changes it is meet and necessary that the rest of us review these recommendations very carefully and critically. Here is our chance.

I shall not go into detail here about the variations from the present Prayer Book text that are here presented. For myself, I like nearly all of them and think they would be real advances. But by way of reassurance to the very conservative I would say this: there are no variations here that would in any way jeopardize sound doctrine. Baptismal regeneration, for example, is as definitely there in this proposed new service as it is in the old. The changes are mainly verbal, and in the direction of sensible modernization. (To illustrate—the Bishop's prayer at the laying on of hands would begin: "Confirm, O Lord" in

place of the present "Defend, O Lord."

The several explanatory essays are scholarly but clear and within any intelligent reader's grasp.

This is a fine piece of work.

BIBLE students, whether professionals or amateurs, should not overlook a great thing that is being done for them by Harper & Brothers in the current series of inexpensive (75 cents each) paper-bound commentaries on Old Testament books by Prof. Julius A. Bewer of Columbia. Now available in this series is *The Book of Isaiah: volume one*. This commentary covers Isaiah 1-39. It includes the text from the AV, with Introduction and critical notes by Dr. Bewer. These magnificent commentaries are within anybody's financial—and intellectual—reach, and they will open up the Old Testament to anyone who will take the trouble to use them.

An aside to the clergy: if you have considered an adult Bible class in your parish but have been stymied by the unavailability of commentaries to put in every student's hands, here in this series is a real answer to your need.

IMPORTANT reprint: *The New Schaff-Herzog Encyclopedia of Religious Knowledge*, Vol. IX: "Petri-Reuchlin." Baker Book House, Grand Rapids, Mich., \$4.50.

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DIOCESAN

NEW YORK

\$150,000 Bequest

Among the bequests, amounting in all to \$4,000,000, in the will of the late Dr. Albert A. Berg, who died on July 1st, the sum of \$150,000 was left to Bishop Gilbert of New York, in trust, by the following words:

"I hereby give and bequeath to the Bishop of the New York Protestant Episcopal Church in the City of New York, the sum of \$150,000 in trust, the income therefrom to be used for philanthropic, charitable, educational, scientific, or religious purposes as the said bishop shall deem advisable. The bequest is to be known as the Moritz and Josephine Berg Memorial Fund."

MONTANA

Four Sets of Twins Baptized at Same Service

The Very Rev. Charles A. Wilson, dean of St. Peter's pro-Cathedral, Helena, Mont., recently baptized four sets of twins at the same service.

The twins were Laura and Sarah, daughters of Mr. and Mrs. H. Greiner; Mary and Cara, daughters of Mr. and Mrs. Fred Gillette; Diana and Douglas, born to Mr. and Mrs. R. H. Connick; and Gordon and Susan, born to Mr. and Mrs. Lloyd Brownlow.

INDIANAPOLIS

Old Look Restored

St. John's Church, Crawfordsville, Ind., which is said to be the oldest Episcopal church building in the diocese of Indianapolis and in the state of Indiana was recently restored to its original colonial-style architecture. Now it looks just about the same as when it was constructed 113 years ago [see cover].

When the building was moved to its present location in 1872 it got stuck in the mud and could not be moved from the middle of the street for several months.

The building was altered in various ways during subsequent years, including the construction of a tall square tower over the front of the building. It was decided several years ago to restore the building to its original appearance. The diocese provided financial assistance.

The church had been without the services of a regular vicar for nearly 30 years, but on June 15th the Rev. Earl L. Conner became resident vicar. It is his first charge.

Are you praying for peace?

We've been quietly plumbing the everyday attitude of the people we contact about the hellish possibilities surrounding this Far East situation. We haven't really met TWO persons who even express themselves outwardly about it. Everyone seems DETERMINED not to even THINK of it. It's unpleasant, therefore they push it aside as something distasteful. But it's more than that. It's another Hell in the making. It CAN well have resulted from certain stupid diplomatic plans, or more likely NO PLAN AT ALL, politically speaking. When Hell is brewing in the world, the only known effective therapy for it is Christ's Holy Religion and the effectual earnest prayers of Christ's followers.

Are Christ's followers on their toes as to the possibilities of this volcano? Are they applying their Heaven-bought

therapy, or is it just lying around loose, unused, because disinterested, fact-dodging Christians are either too desirous of trying to hide from brutal facts, or are too supine in their religion to be doing anything about it?

We are sorry, but as we feel and see it now, war can come (and may HAVE come by the time these words are published) perhaps for ONE reason at least, and that is that we, in and of The Church, are SOUND ASLEEP so far as intensive, united, earnest prayer on this subject is concerned.

We individual Christians and Episcopalians, let's not ever have ourselves overtaken with the FACT that maybe WE did not lift a finger to help stop another Hell, and that Hell COULD BE STOPPED if every Christian united in prayer to God that it BE stopped.

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A BOARDING SCHOOL for the forty boys of the Choir of the Cathedral of Saint John the Divine. The boys receive careful musical training and sing daily at the service in the Cathedral. The classes in the school are small with the result that boys have individual attention, and very high standards are maintained. The school has its own buildings and playgrounds in the close. Fee—\$450.00 per annum. Boys admitted 9 to 11. Voice test and scholastic examination. For Catalogue and information address:
The CANON PRECENTOR, Cathedral Choir School
Cathedral Heights, New York City

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A Church Boarding School for boys. Est. 1877. Small class plan, sound scholarship work. College preparation. Boarding dept. from 5th grade through high school. All sports and activities. Catalogue. St. Paul's School, Box L, Garden City, L. I., New York.

EDUCATIONAL

SEMINARIES

New Dean for CDSP

The Rev. Arthur C. Lichtenberger, D.D., professor of pastoral theology at General Theological Seminary, New York City, has been elected dean of the Church Divinity School of the Pacific, Berkeley, Calif. Dr. Lichtenberger will fill a vacancy created last April by the election of the Very Rev. Henry H. Shires as suffragan bishop of California.

SECONDARY

Acting Headmaster of Brent

While the Rev. Arthur H. Richardson, headmaster since 1934 of Brent School, Baguio, P.I., is on regular furlough with his family in the USA during the coming academic year, acting headmaster at Brent will be the Rev. Lyman C. Ogilby, of the Brent faculty.

Fr. Ogilby was scheduled for advancement to the priesthood by Bishop Binsed on July 20th, in St. Luke's pro-Cathedral, Manila.

COLLEGES

Nonquota Immigrants

Canterbury College has been accepted for approval by the Attorney General of the United States for nonquota immigrant students. It will now be possible for the college to accept those students from missionary dioceses outside the continental limits of the United States who have applied for admission this September.

THE LIVING CHURCH RELIEF FUND

For Greek Children

Previously acknowledged	\$ 97.50
Rev. and Mrs. Charles E. Fritz and Walter R. Fritz	102.00
Communion Alms, St. George's Church, Clarksdale, Miss.	25.00
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Rev. Harry J. Stretch	15.00
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Mrs. James Cosbey	5.00
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M. W. L.	5.00
Hattie E. Williams	5.00
Mrs. E. S. Moreau	3.00
Mrs. Leon Wright	2.00
	\$314.50

Save the Children Federation

G. B. Scott (Children in France)	\$ 10.00
Caroline B. Scott (Children in France)	5.00
	\$ 15.00

DEATHS

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

William F. Cochran

In 1912 William F. Cochran, millionaire, stood up at a meeting in a Presbyterian Church to ask how he should go about getting rid of his money. He believed that it was immoral to be wealthy.

For a few years after his graduation from Yale in 1898 he had participated in the affairs of the carpet manufacturing firm in which the family fortune was made. Then he gave up most of his administrative duties to work with church groups and social reform agencies.

DRAMATIC ANNOUNCEMENT

In the same year that he made his dramatic announcement at the Presbyterian Church he financed an elaborate pageant, the "World in Baltimore," depicting the influence of Christianity throughout the world. In the 1920's he enthusiastically supported the Anti-Saloon League and was one of its strongest financial backers. In the 1930's he was one of the financial supporters of the Workers' Alliance of America, an organization of men unemployed or on relief. In 1942 he led a drive to raise \$7,000,000 for aid to Chinese refugees.

His statement at the Presbyterian Church was answered with a deluge of letters suggesting how he might get rid of money.

SOME REMAINED

Though Mr. Cochran had succeeded in disposing of large portions of his fortune, when he died at his home in Woodbrook, Md., on July 2d, some of it still remained.

Funeral services were held on July 5th at the Episcopal Church of the Redeemer, in Baltimore.

SCHOOLS

COLLEGES

CANTERBURY COLLEGE

Danville, Indiana

A co-educational liberal arts, pre-professional, and teacher education. Church College. B.A. degree. Tuition \$175 a semester. Applications now being accepted for September 1950. Write: Office of the Registrar, Canterbury College, Danville, Indiana.

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President
Carleton is a co-educational liberal arts college with a limited enrolment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions.

Carleton College

Northfield

Minnesota

CHANGES

Appointments Accepted

The Rev. James D. Beckwith, formerly rector of St. Andrew's Church, Richmond, Va., will become priest in charge of the new St. Michael's Church, Raleigh, N. C., on October 1st. The Rev. Mr. Beckwith will be the first minister of the

NOTICES

MEMORIAL

WHITE—In Loving Memory of Edwin George White, Priest, who departed this life August 23, 1937. "Grant him eternal rest, O Lord."

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church, which already has 200 members. The congregation is planning to erect a church on its four-acre lot in the center of the city's residential area.

The Rev. Wilson C. Camargo, formerly rector of Christ Church, Erechim, R.G.S., Brasil, is now rector of St. Andrew's Church, Cacequi, R.G.S., Brasil.

The Rev. Samuel K. Kainuma, formerly rector of the Church of the Crucifixion, Bage, R.G.S., is now rector of the Church of the Nativity, Dom Pedrito, R.G.S., Brasil. Address: Avenida 7 de Setembro, 44, Dom Pedrito, R.G.S., Brasil.

The Rev. Robert A. Martin, formerly rector of St. John's Church, Kansas City, Mo., is now full-time rector of St. Augustine's Church. Address: 2732 Benton Blvd., Kansas City 3, Mo.

The Rev. Eugene Paul Parker, formerly rector of St. John's Church, Naperville, Ill., is now assistant at St. George's Church, Schenectady, N. Y. Address: 30 N. Ferry St., Schenectady 5, N. Y.

The Rev. Albert E. Pons, formerly curate at St. Martin's Church, New Orleans, is now chaplain at the James Craik Morris Student Center, Southwestern Louisiana Institute, Lafayette, La. Address: 1402 Johnson St.

The Rev. John Rathbone Ramsey, formerly rector of Trinity Church, Rensselaerville, N. Y., will become canon of All Saints' Cathedral, Albany, N. Y., and vicar of St. Margaret's Church, Menands, N. Y., on September 1st. He will also be in charge of adult education in the diocese of Albany.

Changes of Address

Chaplain (Lt. Col.) Paul H. Baker, Sr., formerly at Silver Spring, Md., should now be addressed at Ordnance Office, Camp Breckinridge, Ky.

The Rev. Richard W. Day, formerly assistant professor at Hobart College, is now in residence and studying at Union Theological Seminary. Address: 600 W. 122nd St., New York 27.

The Rev. Levi M. Rouillard, who is in charge of Indian work at Rapid City, S. Dak., is correctly addressed at Box 1687, Rapid City, S. Dak.

The Rev. Loreto Serapion, who is serving St. Mary's Church, Santiago de Cuba, formerly addressed at Barnada 508, should now be addressed at Placido 8, altos, Santiago de Cuba, Cuba.

Depositions

The Rev. Murel Kenneth Patrick Brannan, presbyter, was deposed from the ministry on July 20th by Bishop Bloy of Los Angeles, at his own request and for causes not affecting his moral character.

Degrees Conferred

The Rt. Rev. Dr. Charles K. Gilbert, Bishop of New York, received the honorary degree of doctor of sacred theology from Columbia University in June.

The Very Rev. Herald G. Gardner, dean of St. Michael's Cathedral, Boise, Idaho, received the honorary degree of doctor of divinity from the Church Divinity School of the Pacific in June. Dean Gardner is chairman of the Bishop's Council of advice in the district. His parish has a membership of 1,400 families.

L.C. Correspondents

Mr. Ed Churchill, 615 S. Figueroa St., Los Angeles 17, is now THE LIVING CHURCH correspondent for the diocese of Los Angeles.

The Rev. Raymond H. Clark, who serves St. Peter's Church, Sheridan, Wyo., is now THE LIVING CHURCH correspondent for the district of Wyoming. Address 137 W. Works.

The Rev. William Davidson, who serves St. John's Church, Townsend, Mont., is now THE LIVING CHURCH correspondent for the diocese of Montana.

Corrections

The Rev. Robert Nelson Back was ordained to the diaconate on June 3rd at St. Mark's Church, Frankford, Philadelphia, by Bishop Remington, Suffragan Bishop of Pennsylvania. The ordinand's name was incorrectly given in THE LIVING CHURCH of July 2nd as Bach. The Rev. Mr. Back's rector was the Rev. Albert Fischer. The new deacon is serving on the staff of St. Mark's Church.

The Rev. Dr. Edmund Randolph Laine, assistant at the Church of the Ascension, Fifth Ave. and Tenth St., New York, is incorrectly listed on pages 459 and 511 as having the degree of doctor of Hebrew literature. His degree is doctor of humane letters, L.H.D.

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ORGANIST-CHOIRMASTER — mature, Churchman, experienced with boy and adult choirs, wishes full-time appointment. Sound musician-ship. Available on month's notice. Reply Box H-471, The Living Church, Milwaukee 2, Wis.

LATIN TEACHER, M.A., seven years' experience. Prefers girls' boarding school. Reply Box P-473, The Living Church, Milwaukee 2, Wis.

ORGANIST-CHOIRMASTER — available after Labor Day for full-time church or school position. Churchman with English training and diplomas. Over 25 years experience boy and mixed choirs. Excellent references. Reply Box A-470, The Living Church, Milwaukee 2, Wis.

ORGANIST AND CHOIRMASTER desires position in Great Lakes Area. Graduate of mid-western conservatory. Ten years' experience as choirster in American and English Cathedrals. Boy choir work desired. Single ex-serviceman, age 30. Paul R. Youngs, Camp Wa-Li-Ro, Put-in-Bay, Ohio.

RETREATS

LIFE ABUNDANT MOVEMENT—Last Wednesday of Month—9:30 A.M. Greystone—The Rectory, 321 Mountain Avenue, Piedmont, California, Canon Gottschall, Director.

CLERGY RETREAT, September 10th-13th, Rock Point, Burlington, Vermont. Pittinger conductor. A few guests accommodated. Communicate—The Bishop, Rock Point.

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