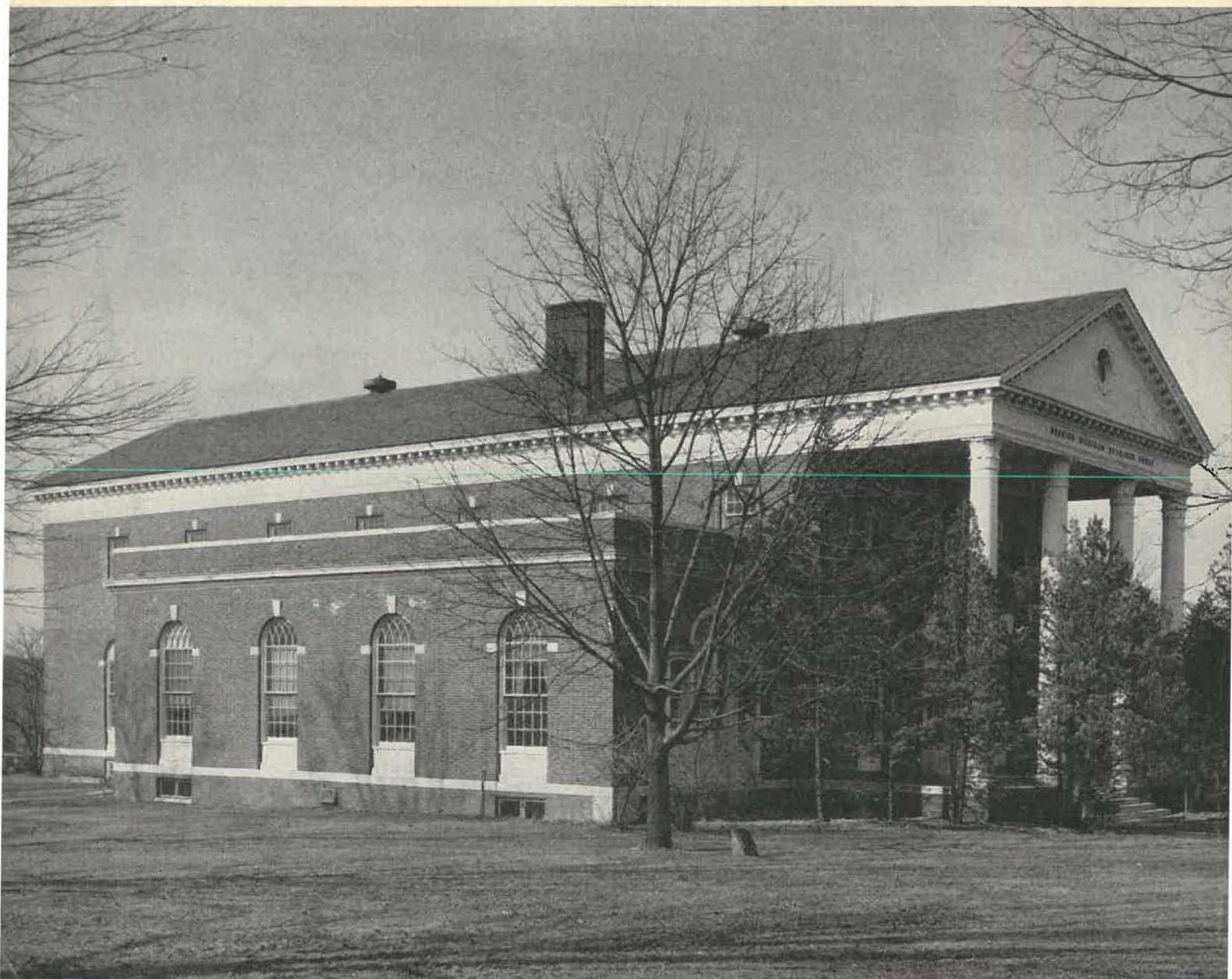


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John Baillie

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Alaska Bound

TO THE EDITOR: Each summer men are supported at missions in Alaska, but only after they have paid their own transportation. Last November I talked with Bishop Gordon about such layreader's work.

There are now two other students at General Seminary who would work in Alaska for the summer, but who cannot afford the entire traveling expense. Would you help us to get in touch with someone who might give us a job aboard some ship? We are willing to do any type of work, and to pay our way to the west coast, if necessary.

It would also be possible for us to assist someone who desires to drive "North America's Most Exciting Trip" (*Reader's Digest*, February). If there should be anyone taking this trip next June, we would appreciate the ride. If necessary, I, for one, intend to "hitch-hike" along this route.

RICHARD S. MILLER.

Chelsea Square, New York 11.

Spiritual Climate

TO THE EDITOR: I am sorry not to be able to agree with you as regarding the Constitutional amendment offered by Senator Flanders of Vermont [L. C., February 25th]. I should be glad if it were true that the citizens of this nation or of any nation were at least in the vast majority of instances devout Christians, recognizing the authority and law of Jesus Christ. But since, as we all know that is a highly idealized description of us, I fail to see how professing it as if it were a statement of fact would in any way improve our spiritual climate. If anything, I should think it would make the climate worse, by adding a heavy dose of national hypocrisy.

Certainly God, who knows the hearts of all men, would not be impressed. And no saving clause about religious liberty would prevent the exploiters of every form of religious and patriotic sentiment from using such a declaration against minorities of various types.

Happily, I do not think there is the least danger that the proposal will ever come to a vote, much less pass. Congress is not that anxious to open the Pandora's box of religious controversy. It is possible that some broad statement of what is in fact our national philosophy, if we have one, might command sufficient support to be accepted as official. It would have to be a very mixed and guarded one, but it might have some value. If so, there would be no need of submitting it as a constitutional amendment. A joint resolution of both houses of congress would suffice.

C. I. CLAFLIN.

Buffalo, N. Y.

Dogmatic Theology

TO THE EDITOR: This is the first "letter to the editor" of my entire life, and nothing would please me more than for it to sow a seed.

A bout with tuberculosis has given me plenty of time for reading, and a good deal of it is going into Francis Hall's ten volume set of *Dogmatic Theology*. I believe

I am correct in saying it is the only complete work on the Catholic Faith by an Anglican in our time.

That, however, is not the point. The work, while first published between 1907 and sometime after the first World War, is superior to anything I know of and is still more than just "abreast of the time" in all questions of Catholic theology.

As one instance, his volume *Authority: Biblical and Ecclesiastical*, appropriates in an uncannily sure manner the positive and lasting findings of modern Biblical scholarship, and his results are as modern as (and far wiser than) what is all too often given as assured results in our seminaries.

Dr. Hall's own scholarship was nothing short of phenomenal. There seems to have been no field of human learning he did not bring to the service of theology. More concerned with the Apostolic and Patristic (and more especially Biblical) manifestations of the Church and its faith, he yet at every point clearly outlines the medieval and modern developments. Above all, he was a scholar of extraordinary depths of holy wisdom.

Dr. Hall did not espouse a particular system of philosophy, other than the necessary basic principles of being without which Christian theology is impossible. He was an Anglican not only in thought but in loyalties as well. His work on Church authority is the traditional Anglican thought, and is one of the best done volumes of the series. His exposition of the Calcedonian theology of the Incarnation, I believe, one of our greatest needs today.

Lastly, he was one of the few theologians writing in English who wrote in a manner easily understood. Never is there a wasted word; he is undoubtedly one of the most lucid writers I have ever read.

The reason for this letter, and the reason I hope you will publish all or part of it, is to see if it would be possible to republish Dr. Hall's work. It would be extremely valuable without being revised. (It hardly needs it.) The past one- and three-volume condensed versions do not take the place of Hall's work. The plates doubtless still exist. Two or even three volumes could be bound as one.

I have an idea that this best of works on dogmatic theology would be widely read and appreciated in our time. I fondly hope that it would do something to hasten the already evident decay of much fuzzy thinking and teaching in theology in high places in the American Church.

(Rev.) FORREST B. CLARK.

McKinney, Texas.

Editor's Comment:

We agree with our correspondent as to the continuing value of Dr. Hall's work. His ten-volume *Dogmatic Theology* (Longmans Green) is unfortunately out of print, though if the publishers were assured of sufficient demand, they might consider reprinting it. But his one-volume *Theological Outlines* (Morehouse-Gorham, \$4), originally published in 1892 but revised in 1933 by Dr. Frank H. Hallock, using Dr. Hall's own corrections, is still available.

The Living Church

Established 1878

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

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THE LIVING CHURCH is published every week dated Sunday, by Morehouse-Gorham Co. at 407 East Michigan Street, Milwaukee 2, Wis. Entered as second-class matter February 6, 1900, under the Act of Congress of March 3, 1879, at the post office, Milwaukee, Wis.
Subscription Rates—\$7.00 for one year; \$13.00 for two years; \$18.00 for three years. Canadian postage, 50 cents a year additional; foreign postage, \$1.00 a year additional.

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Things to Come

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6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
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April

- 3d Sunday after Easter. Convocation, Salina (to 9th). Convocation, Nevada.
- World Council conference of U.S. member Churches (to 12th). Conventien, Kentucky. Convention, South Florida; suffragan election.
- Corporate Communion of United Movement of Church's Youth.
- Consecration of R. M. Hatch as Suffragan of Connecticut.
- Woman's Auxiliary, executive board, at Seabury House (to 23d).
- 4th Sunday after Easter.
- National Council meeting, at Seabury House (to 26th). Consultation on Church in relation to peoples of underprivileged areas NCC (to 26th). Convocation, Wyoming (to 26th). Convocation, Colorado (to 25th).
- St. Mark.
- 5th (Rogation) Sunday after Easter.
- Rogation Monday.

May

- St. Philip and St. James (Rogation Tuesday). Synod Province VIII (to 3d). Consecration of R. S. Watson as Bishop of Utah. Convention, Albany; suffragan election. Convention, Easton. Conventipn, Quincy.
- Rogation Wednesday. Convention, Indianapolis. Convention, Massachusetts.
- Ascension Day.

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 & CONDITIONS

"WHAT are you going to do when you get out — and why?" The old question of students, with the added "why," will be the theme of next week's enlarged spring Church School Number. "My Vocation," the theme of this year's essay contest, seems to have been the most cogent subject we have ever proposed, and we shall publish some of the best essays and a tabulation of the different vocations chosen.

FLOODS in several parts of the country were reported over the weekend. As yet, we have heard of no damage to Church property, but some lives were lost and over 1,000 rendered homeless in New Jersey. There were undoubtedly homes of Churchpeople in this total.

ORDER has been taken for the consecration of the Rev. Robert M. Hatch as Suffragan Bishop of Connecticut. The service will be on April 17th, in St. John's, Waterbury, Conn. Presiding Bishop Sherrill will be the consecrator, Bishops Gray and Budlong the co-consecrators, Bishops Lawrence and Dallas the presenters, Bishop Loring the Litanist, and Bishop Nash the preacher. The Bishop-elect's father, the Rev. William H. P. Hatch, and the Very Rev. Henry B. Washburn will be the attending presbyters. Dr. John H. Fitzgerald will be registrar.

QUITE A FEW people felt that Time's simplification of "Christian chaos" in its recent cover story on Bishop Sherrill and the National Council of Churches left something to be desired in the remarks about the Episcopal Church. The American Church Union sent a telegram beginning "Protest vigorously distortion of facts," and a number of Churchmen have sent personal letters to the same purport. Perhaps a volcanic crater, rather than a bridge, is the best symbol of the central position of the Episcopal Church in Christendom.

THIS is a figure of speech that has possibilities—the huge old extinct volcano to the right, the geysers and hot springs to the left. . . . We'd better stop right there!

CHRISTIANITY started in a barn, and the Church of the Holy Nativity, Farnhurst, Del., is following suit. An old barn on the DuPont Highway just outside Farnhurst is being remodeled into a combined church and parish house for the newest mission of the diocese of Delaware. The area is a fast-growing suburb of Wilmington.

AVERAGE contribution of a Seventh Day Adventist to his Church in 1950 was \$137, according to Religious News Service.

GAMBLING was disapproved by the General Board of the National Council of Churches at its recent meeting in New York. The General Board called for measures at every government level to correct the "moral delinquency" brought to light by the Kefauver Committee, and denounced "so-called innocent forms of gambling." The board also took action on a number of other matters which will be reported next week.
Peter Day.



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THE QUESTION BOX

Conducted by the REV. CANON MARSHALL M. DAY

• *What is the sin against the Holy Ghost that is threatened with such serious consequences? Is it sacrilege, or heresy, or is it even worse?*

The three passages containing the saying of our Lord about the sin against the Holy Ghost (Matthew 12:32, Mark 3:28 ff., Luke 12:10) differ somewhat in their wording. I myself prefer Mark's "but he will be guilty of an eternal sin."* The reason is that it emphasizes the truth that punishment lasts only as long as sin does, and that the man who is in hell is there because he himself wishes to be.

I think most people will agree that the eternal sin in question is the rejection of good, knowing that it is good, and the deliberate devoting of oneself to evil, knowing that it is evil. The sins that lead up to this are persistent neglect and ignoring of all the influences, internal or external, which lead a man to God, making a man grow so devoted to self-interest as to become incapable of sacrifices, stamping out and destroying conscience. The eternal character of the sin is obvious because, having cut off and denied every Godward impulse, a man closes all the paths to repentance; he is not capable even of desiring anything better.

The misunderstanding of this saying has caused much anguish of soul to many very good and upright people. They have looked for some one sinful act (often alas in their own lives) and fallen into spiritual despair. Anybody who is capable of being distressed because he thinks he has sinned in this way obviously has not done so, for the essence of the sin is a complete spiritual pride. The man who has committed this sin is really incapable of being shown that he has sinned. The "unpardonable sin" is not a single act, but is the culmination of a long course of destructive self-development. Anybody who is capable of desiring God or even of desiring righteousness will find Him in the end, here or hereafter.

Among respectable people, the "unforgivable sin" would be a substitution of respectability for conscience. In general, the man in danger of committing the unforgivable sin is the man who does not think he is a sinner.

• *Saint Rock and his dog.*

In answering the question whether St. Rock was the patron saint of dogs [L. C., March 11th], I thought I remembered that a dog usually appears in pictures of him, but none of the lives of the saints that I consulted made any mention of

this, so I thought it best not to refer to it. The Rev. W. C. Patterson of Gwynedd, Pa., has very kindly sent me the legend and I take the liberty of telling it in his own words:

"I am wondering if your correspondent could have meant St. Rock (Roch) with whom is traditionally associated a dog. In ministering during the plague he himself was finally stricken at Piacenza. When he was alone and uncared for in a wood outside the town, so the story goes, a spring miraculously burst forth providing him with water, 'and a little dog who had attached himself to him during his wanderings and had faithfully followed him now became his saviour. Daily the animal trotted off to the town and returned at evening with a loaf of bread in his mouth, though none ever discovered where he obtained it. So it was that Rock presently recovered and resumed his pilgrimage with his loving attendant at his heels.' I associate St. Rock with Tobias, because of their canine companions. The Encyclopaedia Britannica identifies the dog as having belonged to a nobleman named Gothardus."

This would show why St. Rock might appropriately be regarded as the patron saint of dogs, but I have not at hand any hagiology that recognizes this relationship.

FOR BUSY PEOPLE

Stop

rushing so fast,
worrying so much,
doing so many things,
going so many places.

Look

at Jesus Christ —
in the Church,
in the New Testament,
in the lives of others,
in your own heart,
in the Holy Communion,

Listen

for God to speak —
in Church services,
in your meditations,
in your inner soul,
in the opportunities life
offers you.

THEN

with new-found peace
You can serve Him, others,
and yourself better.

WILLIAM PAUL BARNDT,
(in *Parsons*).

*Mark 3:29, reading (with the best manuscripts) *hamartema* ("sin"), rather than *krisis* (A.V.'s "damnation,") and following the reading *estai* ("will be"), instead of *esti* ("is").

SECOND SUNDAY AFTER EASTER

GENERAL

HOW MUCH MONEY TO OPERATE A CAR?

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	Depreciation, etc.	Per mile expense	5000 mi.	10,000 mi	18,000 mi.
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II	516	.027	651	786	984
III	458	.030	608	758	998
IV	453	.032	613	773	1029
V	471	.030	621	771	1011
VI	464	.036	644	824	1114
VII	465	.032	625	785	1041
VIII	498	.034	668	838	1110

Costs are computed for a 1950 Chevrolet sedan that will be traded in after two and one half years of service or after 45,000 miles, whichever comes first. The depreciation allowance for driving in excess of 18,000 miles a year should be increased by \$10 per thousand miles, e.g., for 25,000 miles add \$70 depreciation in addition to mileage operation costs. Costs include, besides depreciation, comprehensive insurance, \$5,000 property damage insurance, \$15-30,000 public liability insurance, state and drivers' licenses.

FINANCE

Cost of Living and Driving

More adequate allowance for automobile expense rather than a general increase in salary may be in the offing for the clergy. Clifford C. Cowin, secretary of the Joint Commission to Study Pension Plans and Clergy Salaries, feels that vestries might favor such an arrangement if they were informed of current costs of automobile operation. Mr. Cowin said that he was "startled" by cost tables which he figured out for areas roughly approximating the provinces of the Church [see table].

Giving clergymen more money on which to operate their cars, Mr. Cowin feels, would avoid any apparent conflict with national wage-freeze policies, would avoid pension premium and income tax increases, and would result in greater net income for personal needs. It would also bring, proportionately, maximum benefits to clergy in the lowest salary brackets.

Mr. Cowin's findings, which he derived from the Runzheimer Plan of Automobile Standard Allowance,* will be discussed at the next meeting of the Commission.

*R. E. Runzheimer, expert auto cost accountant, has designed tables, used by 140 companies in controlling business mileage allowance, on costs of operating salesmen's cars.

Collateral information in the hands of the Commission includes Federal government figures showing "modest but adequate" minimums of living costs for urban workers with families of four persons, as of last October. Family budgets, according to these statistics, range from \$3453 in New Orleans and \$3507 in Mobile to \$3926 in Washington, D. C. and \$3933 in Milwaukee.

INTERCHURCH

Priest Appointed to UTS Board

The Rev. Edward O. Miller has been elected to the Board of Directors of Union Theological Seminary, New York City. Mr. Miller is rector of St. George's Church, Stuyvesant Square, New York City. He was also appointed to the faculty of the seminary as lecturer in the polity of the Episcopal Church.

PUBLIC AFFAIRS

Freedom Awards

Two Episcopal clergymen won medals in the 1950 Freedoms Foundation awards. They are the Rev. Paul E. Traeumer, curate of St. Luke's Church, Racine, Wis., and the Rev. James W. Kennedy, rector of Christ Church, Lexington, Ky. The clergymen won awards

for sermons: Fr. Traeumer's was on peace and prayer, and Fr. Kennedy's on United Nations' week.

LAYMEN'S WORK

Record of Accomplishments

The new chairman of the Presiding Bishop's Committee on Laymen's Work, the Rev. Clarence R. Haden, Jr., has been rector of St. Philip's Church, Durham, N. C., since 1945. During his rectorate there he built a \$125,000 parish hall, the entire cost of which is pledged and is now being paid.

Fr. Haden is 40 years old, born in Fort Worth, Texas. He was educated in the public schools of Fort Worth and at Baylor University, Waco, Texas. He attended Union Theological Seminary and received the S.T.B. degree at Seabury-Western. He is married and has one daughter.

In Dallas Fr. Haden was chairman of the department of missions, a member of the executive council, and examining chaplain. In Louisiana he was a member of the board of managers of Gaudet School, chairman of the department of Christian education and member of executive council. In the diocese of North Carolina, he was an examining chaplain, chairman of the department of Christian Education, a member of the Standing Committee, and member of the board of trustees of St. Augustine's College.

Fr. Haden was clerical deputy to two General Conventions. He has held office in charitable, interchurch, and civic groups.

Before entering the ministry Fr. Haden worked in the purchasing and accounting departments of Armour and Company, and in sales and advertising in a Fort Worth candy company.

EPISCOPATE

No Time to Quit

There was plenty of work to do in Pennsylvania in the middle of Lent so Suffragan Bishop Remington decided not to quit when he reached retirement age on March 13th, his 72nd birthday anniversary. More active than ever, Bishop Remington is taking advantage of the three months period of grace allowed by the canons. This way his resignation



FR. HADEN: *From meat to candy to the ministry (see page 5).*

does not take effect until June 13th. The Rev. Ralph E. Coonrad, LIVING CHURCH correspondent for Pennsylvania, says the Bishop's activities would do credit to a bishop half his years.

ARMED FORCES

Chaplains School Moved

Transfer of the Armed Forces Chaplains School from Carlisle Barracks, Pa., to Fort Slocum, N. Y., has been announced by the Department of the Army.

A staff of 14 officers and 80 students make up the Chaplains School at present, the Army said. It is expected that the move to Fort Slocum will be completed by April 15th. [RNS]

MISSIONARIES

Two More

The recent arrival of the Rev. Max M. Pearse in Liberia brings the number of missionaries appointed for that field during 1950 up to nine.

The Overseas Department recently announced the appointment of Miss Jean Aubrey, R.N., to St. Mark's Mission, Nenana, Alaska.

ARCHITECTURE

Two Churches Receive Awards

Two Episcopal churches have received awards for excellence in architectural design, Religious News Service reports. St. Christopher's Church, Bandera, Texas, placed second among churches in the United States seating less than 300. The Church of the Atonement, Westfield, Mass., was named the building with the best religious education facilities.

WEST AFRICA

Red Letter Day

Church and government in West Africa have been traveling the road to independence together. First civil election under the new Nigerian constitution will be held in September, and on April 17th the Church's Province of West Africa will be inaugurated.

As the territories take momentous steps toward self-government, comments Church Information Board of Westminster, it is right and fitting that the Church which has led the way in democratic government should itself achieve its own independence within the Anglican communion.

On April 17th in Freetown Cathedral, the Mother Church of West Africa, the Archbishop of Canterbury will call the Province into being in a ceremony within the setting of the Holy Communion. Making the occasion even more of a red letter day is the fact that it will mark the first visit of an Archbishop of Canterbury to tropical Africa.

Inauguration of the new Province of the Anglican Communion is expected to give an impetus to the movement to divide some of the dioceses of the Province. At the recent Founders' Day meeting of SPCK the Archbishop said that some of the dioceses were crying out for division. The new Province will consist of the dioceses of Gambia and the Rio Pongas, Sierra Leone, Accra, Lagos, and Nigeria. During his visit the Archbishop will consecrate the Rev. Roderic Coote as second Bishop of Gambia. Fr. Coote is one of the band of SPG missionaries in West Africa.

ENGLAND

By the Rev. C. B. MORTLOCK

Is It Peace?

Bishop Otto Dibelius, Evangelical Bishop of Berlin, has been on a short visit to London, in the course of which he made a deep impression by radio and other addresses.

At a mass meeting organized by the international department of the British Council of Churches to discuss the question, "Is it peace?" he deplored talk of the inevitability of war. He declared that international law is rooted in the law of God, and urged the duty of all Christians to cultivate personal relationships of friendliness with people of different nations.

The Proper Procedure

In the House of Commons, Mr. Raymond Blackburn, an Independent member, raised the question of the dean of Canterbury's activities in "preaching

anti-Christianity and Communism" [the dean was recently asked by organizers of an anti-Communist pilgrimage to Canterbury "to resign as dean of Canterbury or to dissociate himself from Communism," according to RNS, L. C., March 18th]. The Prime Minister, Mr. Atlee, said in reply that the government refused to introduce legislation enabling the Church to acquire greater disciplinary authority over its members. He reminded Mr. Blackburn that, by the Church of England Assembly Powers Act, authority regarding Church legislation was given to the Church Assembly, and the procedure was for that body to produce a Measure, and for it to be laid before the Ecclesiastical Committee of Parliament. Motions (praying the Royal Assent) could then be moved in each House.

Graves-end

Virginians will be concerned to hear that St. George's Church, Graves-end, may cease to be a parish church under the reorganization scheme of the diocese of Rochester. The church is famous as the burial place of Pocahontas, the Algonquian princess who is said to have saved the life of Captain John Smith when he was about to be scalped by her father's tribe. She later married an English settler, Rolfe, and came to England where she died in 1617.

JAPAN

More Prisoners Baptized

The Rev. John M. Kikawada baptized 10 more prisoners at Osaka prison, bringing the total, since he began ministering to the prisoners after the war, to 29. At their own request prisoners are baptized by immersion. The first baptism was in December, 1949, the second in May, 1950, and the third in January, 1951. Both December and January are cold months in Osaka, and May, while mild, is not always warm. The baptism takes place in an out-of-doors pool on the prison grounds.

BRAZIL

Aim: Self-Support

Financial emancipation in 10 years is the project which Southern Brazil decided to undertake, at its recent convocation. To accomplish this, Bishop Pithan proposed that the district establish a building fund, found an order of deaconesses, and try for 400 confirmations a year, doubled receipts in five years, average of three new clergy a year, an increase of 30% in Sunday school pupils a year, six new parochial schools a year, and 20 new preaching stations a year.

Let's Be Frank

Why Evangelism Doesn't Happen

By Henry Jackson

ABOUT three years ago, I realized that I was missing something badly—something that real religion seemed to give to those who earnestly and honestly practised what the Church taught. Thanks to one layman, and two priests, I became interested in the Episcopal Church and in due course was confirmed.

After nearly two years of doing day by day what the Church suggested, many religious matters became clearer to me, who before had known little or nothing of their fundamentals. Experience has convinced me that many in the Church are seeking for something they have not found, and certainly this is true of those who aren't members of any church.

We see the tragic condition of the world today. We see even more the tragic condition of individuals, both within and without the Church, men and women of all ages filled with anxieties, worries, prejudices, self-centeredness, frustrations, hopelessness.

Many see the tragic hunger of these men and women for something to give meaning to life, something in which they can have faith strong enough to make them adequate to their daily problems. Many—including leading scientists—

have a burning conviction that the Church alone can satisfy this hunger, and that, on a world scale, the choice is indeed one between Christ or chaos.

We laymen see the need. We agree that it is our responsibility—in reality our privilege and joy—to supply it. And yet so little is done by us individually, as laymen, in interesting someone in the Church. Could it be that we have nothing to give? Yes, that is correct, it seems to me, tragic as it may be and mad as it may make some individuals. Christ supplies the food to satisfy human hunger, but we in His Church have never really surrendered to Him; therefore, we don't know Him, and as a result we have little of His dynamic power within us and little real love of Him. Anyone who has experienced the daily sense of freedom and power—almost unbelievable and indescribable to one inexperienced in it—that comes only through daily surrender to Christ, will say that he cannot keep from telling others about Christ and His Church and what it has to offer.

If a man wanting to learn golf goes to a professional and after days and weeks of constant practice begins to shoot in the seventies, isn't it natural for him to tell his friends of his accomplishment and the pleasure it gives him? Take another man. He starts a small business and builds it into a large successful company. Isn't it natural for this man to want to tell everyone about it? Suppose a woman made herself a beautiful new dress. Would she be considered natural if she didn't tell others about it? Wouldn't we think there was something queer or wrong with these three people if they weren't eager to tell of the joy they had received as a result of something accomplished?

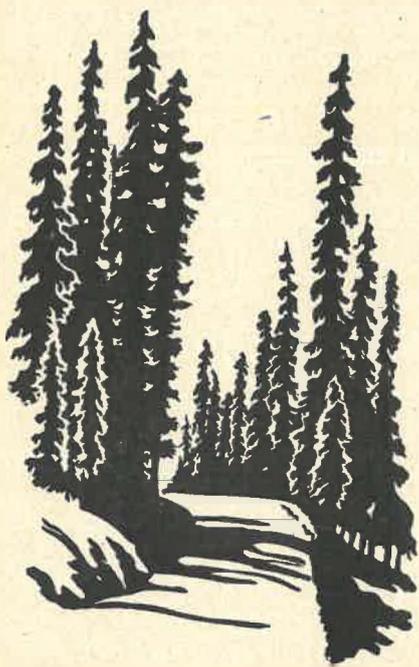
Yet how little do we tell others of what Christ and His Church mean to us. Let's be frank and quit kidding ourselves—we have had little, if any, experience of the power and joy that comes only through complete surrender to Christ and His Church. If we doubt that, how do we answer this question? "How long has it been since we last spoke to anyone about the Church and what she has to offer?" I don't mean sitting down and saying to someone "Brother, have you been saved? Are you going to hell?"

I mean talking in a simple and natural way.

Let's for a moment go back two thousand years and look at a few business men of that time and at a world situation similar in many respects to our own, except that it was possibly blacker. These men had miserably failed and deserted Jesus. Peter had even denied Him. These men, without any leader and without any meaning to life, and even in danger of their lives, were filled with anxieties, worries, prejudices, self-centeredness, frustration, and hopelessness such as we have probably never known. Then, what happened? These anxiety-ridden failures saw a risen Christ, were later filled with His spirit, and then by the example of their lives and by their teaching overthrew the Roman Empire—much more powerful and worldwide, relatively speaking, than Russia. In the centuries that followed, their message spread to all mankind, as no other message has ever spread. Today we in America enjoy democracy because it is the "child" of that message, to quote an Oxford professor.

Have we laymen in the Church anything to give? Are we willing to make a practical test? If we are smug, self-satisfied and self-righteous, we shall consider ourselves above this challenge. And yet, isn't it obvious that this challenge does apply to us within the Church because so many of us in a personal sense have so little deep satisfaction in living, are so full of anxiety, so lacking in security and a vital source of power, so full of frustration and resentments, and have so little love of God and our neighbor? Strong words, yes, and rightly so. And if we resent them, how would we answer this question. Have we individually as business men recently felt the urge to tell another business man of the strength, the joy, the power, the security we receive from God through worship in His Church? This also applies to wives and to other women. We might answer, as one man did to me recently, "My religion and prayer are so personal that I can't talk about them to others." Suppose Christ and his disciples had given such an answer? Would we today have any of the blessings of Christianity? Would the falseness and cruelty and brutality of Rome ever have been defeated? On a worldwide scale today will any such answer defeat the falseness and cruelty and brutality of Communism, however strong our armaments may be?

Why is it necessary to import into our cities nationally known evangelists? Is it not because we laymen have failed in our job of talking Christ to the world? And if we Episcopalians say that other Christian bodies invite these evangelists, aren't we evading the issue? Can we stand up and honestly say the Episcopal Church is doing a better job? Let's be frank.



A Church Editor's Creed

¶ Ten years ago, at a meeting of the Associated Church Press, the Editor of THE LIVING CHURCH read a "Church Editor's Creed" which appealed to the assembled editors enough so that they voted to send copies to all their members. Thereafter it was published in religious publications throughout this country and Canada, and versions of it still appear from time to time, often altered radically to fit the concepts of other religious journalists. To keep the record straight, it is here reprinted in its original version.

I BELIEVE IN GOD, and in His revelation of Himself to the world through Jesus Christ and through the Church, which is the Body of Christ. I believe in my fellow-man, and in his ability to respond to that revelation and to find in Christ the Way, the Truth, and the Life.

I believe in the ministry of the religious press, and in its power to "publish glad tidings" as a part of that revelation, and of man's response to it.

I believe that I have a specific vocation to this ministry of the religious press, as definitely as does any man to any ministry; for "He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers" — and some, editors and publishers.

I believe that I am called (within the limits of my ability) to interpret the world to the Church, by the evaluation of current events in terms of Christian ideals, and by seeking to show the Purpose of God underlying the cross-purposes of men.

I believe that I am called to interpret the Church to the world, by expressing the Christian attitude toward current problems, and by seeking to show the moral and social implications of the Christian religion in the world of today.

I believe that it is my duty and my privilege, with charity toward all and malice toward none, to give constructive leadership in the applications of the timeless precepts of the Catholic Faith to the ever-changing conditions of a Church, a nation, a social order, and a world in the throes of basic transition, and to endeavor, so far as in me lies, to re-orient man and society toward God.

To that end, I will be constant in prayer, seeking the guidance of the Holy Spirit and never writing anything without a silent petition that it may be to the glory of God and the building of His Kingdom; I will be tolerant of criticism, realizing that I cannot always be right and that it is not my will but God's that I am seeking to express; bold to proclaim what I know to be true, without fear or favor; frank to

admit my failures and short comings; quick to praise, without fawning; constructive in criticism, without fault-finding; slow to anger, without forgetting that righteous indignation is a part of man's God-given conscience.

I will seek the spread of Christ's Kingdom throughout the world; the unity of His Church on the solid foundation of the Catholic Faith; and the building of a Christian society; that His will may be done on earth as it is in heaven. *Amen.*

The "Historical Magazine"

WE congratulate the *Historical Magazine* of the Episcopal Church, and its able editor, Dr. Walter Herbert Stowe, upon the 20th anniversary of that scholarly periodical. It is a publication of which Churchmen may well be proud — even though, alas, too few of them subscribe to it.

The *Historical Magazine*, published by a joint commission of General Convention, is one of the two official Church periodicals, the other being *Forth*. It was established in 1931, largely as a result of the vision of the late Dr. E. Clowes Chorley, and has been published quarterly thereafter. During that time it has provided a wealth of historical material of permanent value, and has greatly stimulated research and writing in the field of Church history. To date it has published 7,192 pages of history and biography; but it is the quality of its contents rather than the quantity that deserves special commendation. It is not too much to say that the *Historical Magazine* is a rich treasury of the memories of the Church's past, and a keen stimulus to even greater achievements in its future.

X is for Churchman

RECENT regulations in the Army and Air Force supplement the possibilities for designation of religious preference on the identification tags worn by members of those two services. Formerly the only symbols permitted were C for (Roman) Catholic, H for Hebrew, and P for Protestant. Now, according to Air Force Regulation 35-25 and Army Special Regulation 600-210-5, X can be used for any other religious body and Y for a preference that is not designated, or when the individual makes no statement of religious preference. These are the only five letters authorized to designate religious affiliation on the identification tag itself; but the Air Force regulation adds:

"However, it is permissible for the soldier to

wear or carry on his person in such ways as to be concealed from view an additional identification disk or tag provided by his religious group to identify him as a member of that group. This tag or disk will not exceed the measurements of the official identification tag."

In accordance with this permission, it is suggested that Churchmen in the Army and Air Force who are unhappy about their designation as "Protestant," take advantage of the opportunity to use the designation X, and to supplement it with the Episcopal Church War Cross, or with an unofficial tag marked "I am an Episcopalian." The former can be obtained from the Army and Navy Division of the National Council or from any chaplain of the Episcopal Church; the latter may be purchased from Ammidon & Co., Baltimore, Md.

The Navy and Marine Corps have apparently not yet adopted this permissive regulation.

Trial by Television

THE widespread telecasting of the Kefauver committee's investigation of the interrelationship of crime and politics has brought this important subject to the attention of more Americans than any other method could have done. For three weeks, Milton Berle and the other standard television characters yielded first place in the public interest to Frank Costello (minus his face), William O'Dwyer, and other colorful individuals — not the least of them, the lady of uncertain age and morals who gave testimony about her financial and other living arrangements that might have been lifted straight out of *Gentlemen Prefer Blondes*.

What is the good of it all? Or is there more harm than good in this turning over of public scandal to make national entertainment?

Well, there is of course a certain danger that the "Kefauver, Frank, and O'Dwyer" program will be taken as just another entertainment feature, and that the moral issues involved will be overlooked by many of the spectators. But we think there is a healthy side to it, too. It is a good thing for the public to know that there is a direct relationship between gambling, murder, and corrupt politics—and that only an aroused public opinion can bring an end to such smelly situations as the Kefauver investigations have brought out. The test will come after the master criminals have gone to make their peace with the tax collectors, the officials have returned to their posts, and the senators to their law-making. Then, with the television cameras no longer focussed on them and the klieg lights turned off, we shall see whether John Public forgets the whole thing, or demands that something be done about it.

The same situation, without benefit of television, is to be found in the revelations of the RFC and other scandals centering in Washington. There should be such a ground-swell of public resentment at the be-

trayal of public trust that a general housecleaning will result. Perhaps that is too much to hope for — at least until election time comes around again. We hope these revelations — and the frantic efforts of men high in public life to prevent or discredit them — will be remembered at that time. For it is still true that public office is a public trust; a nation that forgets that soon ceases to be a democracy, and its last state will be worse than its first.



OUR FAVORITE ECCLESIASTICAL COLUMNIST, the Hon. Simeon Stylites of the *Christian Century*, has given us an excellent speech suitable for use by anyone on any occasion. A correspondent, the Rev. E. E. Burtner, has contributed another, suitable in proposing or seconding any resolution before a Church board or convention. Not to be outdone, we submit the following universal editorial, suitable for any Church periodical that wants to arouse its readers to action in any matter:

Circumstances have conspired to bring to the attention of Church people a grave situation, which cries aloud for a remedy. We refer, of course, to the matter that is currently agitating such a large proportion of our Church membership.

This is no time to launch forth into new dangers, disregarding the timeless principles that have proved so sound in the past. On the contrary, it is a time for courageous and far-sighted leadership worthy of the great traditions that have made our people what they are. Men of goodwill throughout the ages have been ready to lay down their lives for these principles; shall we cravenly retreat in the face of these new challenges to them?

We recall the words of Phillips Brooks on a similar occasion, when he made the pulpit ring with his denunciation of that for which we are now asked to give up our deepest convictions. Speaking in that prophetic voice for which he was noted, his ringing message on that historic occasion went far beyond the walls of that famous church, to echo through the corridors of the future which lies ahead.

As the great leaders of the ecumenical movement have so often said, "Let the Church be the Church." We should, indeed, not only let it but encourage it so to be. Yet how can it be, if we in our blindness refuse to see that which so clearly lies before us?

Brethren, this is a time to shout our convictions from the house-tops, to write them to our congressmen, to bring them to the vast American public through the medium of television testimony. Let us gird up our loins and show that we are made of the same stern stuff with which our stern forebears were stuffed. Let us demonstrate that the fires of Smithfield have not ceased to glow, nor the embers of Salem to smoulder. Let us prove ourselves worthy of those to whom we would prove our worth.

Opportunity, unlike the postman, knocks but once. Let us seize time by the forelock, fling it open to the oncoming torrent, and launch forth into the deep, girded with the banner that must not faint, until we attain the lofty pinnacle of success, and bring our frail bark to rest on its firm bosom.

Clifford P. Morehouse

The CONQUEST OF DEATH

IV. "Not Unclothed, but Clothed Upon."

By the Rev. Carroll E. Simcox

Rector of Zion Church, Manchester Center, Vt.

¶ In the present series Fr. Simcox has discussed the need of a future state, the fact of Christ's Resurrection, and some of the assurances that this fact provides (L. C., March 18th and 25th and April 1st). ¶ Fr. Simcox now turns to the thought of the resurrection body as a new garment that the soul will wear, leaving it not "disembodied," but "clothed upon."

For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens.

For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven:

If so be that being clothed we shall not be found naked.

For we that are in this tabernacle do groan, being burdened: not for that we would be unclothed, but clothed upon, that mortality might be swallowed up in life (2 Corinthians 5:1-4).

FIRST of all, I feel constrained to translate this richly seminal passage into English which will not be nearly so stately but which might yield its meanings more readily. I propose:

For we know that if this tent (our present body) which is our home on earth be destroyed, we have another building — one made by God and not by human hands — in heaven.

In this present tent we groan with longing to be wrapped around by that heavenly habitation of ours: for once we have received it we shall not be found naked.

Yes, we who are in this earthly tent groan under the burden of it — not because we want to be stripped of all covering, but on the contrary because we want to be *really* covered, in such a way that our mortality shall be swallowed up by the life of glory.

There is a treasure of meaning for us here if we will dig it out, but we must do some digging.

First, Paul's underlying metaphor needs explanation to us who do not live

in tents. He is comparing the carnal body to the tent in which the desert dweller makes his precarious and ever-shifting home. Paul was himself a city man but he had lived on the desert. To him, a tent was at best a miserable makeshift of a home, but necessary under desert circumstances.

In the opening verse he very pointedly contrasts the tent (*skēnē*) of our earthly body with the solid house (*oikodomē*) which God has prepared for us in heaven.

The second verse reminds us of a very deep and insatiable longing in every human heart: for a fixed habitation and a solid home. Who can be completely satisfied and permanently happy, living in a tent? A strong wind will blow it away. It affords no protection against many foes. You can't move around in it. Once we have had our fill of tent life we begin to groan for a house.

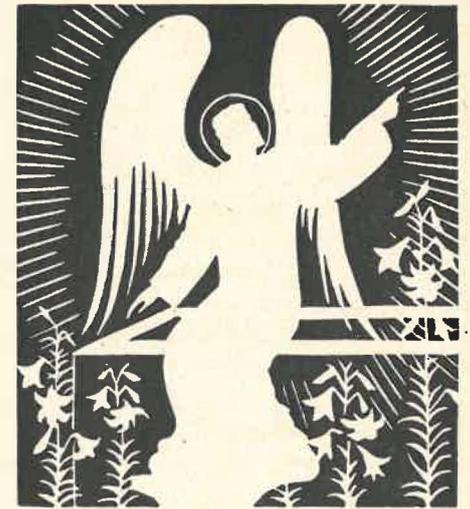
But if the tent is all that we have for the moment it is better than nothing, and we certainly don't want to lose it unless we have another place to move into: we dread being left completely naked, shelterless.

Our present carnal tent is only a poor temporary covering, but it is a covering. Better this than nothing. When death snatches this tent away from us, shall we be left naked, shelterless, homeless?

BEGINNING TO LIVE

Figures of speech change, but the deepest anxieties of the human heart do not change, and here is one of them: this fear of complete disembodiment at death. We may groan in this poor tent, but we do not want to be stripped of all covering. We want to be really covered: we want a real house. If such an abode awaits us at death, then — and here Paul jumps to an entirely new metaphor — we shall begin to *live* indeed.

Forget now, if you wish, Paul's metaphor of the earthly tent and the heavenly solid house. He is talking about the body we now have and the body we shall re-



ceive, and he offers the tent-and-house figure only as an illuminating analogy. I myself find it illuminating.

Our present body clearly has some things in common with the nomad's tent. It is only temporary. It affords only limited protection. You can't do nearly as much moving around in it as you would like. Yet we must not despise this body. It, too, is of God's building. We are conscious enough of its weaknesses, but it is foolish to ignore its amazing qualities of strength and endurance. No hard-bitten anatomist myself, I cannot think of that puny-looking instrument the human heart without some awe. It performs its vital throb 4800 times each hour, 115,200 times each day, 42,048,000 times each year. If a person reaches his seventieth birthday, his heart will have beaten 2,943,360,000 times. "Fragile body" this may be; but it is wonderfully designed to serve its purpose.

What is true of this earthly body is also true of the world and realm in which this body plays its part. After all, the dismal sentiment of

Earth's but a desert drear,
Heaven is my home!

is hardly complimentary to the God who has created earth and has called it very good. The true Christian conception is that this body and this world are of great and decisive value as being in some way, known only to God, the seeds of the body to come and the world to come. Our pious forebears tended to go very badly wrong on this score. They assumed that a good citizen of heaven while still in his earthly pilgrimage must despise and hate the land in which he sojourns. The Psalmist's words about the ungrateful children of Israel seem to apply to them: Yea, they despised the pleasant land, they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord (Psalm 106:24-25).

It is proper to say that to despise the earthly body is to despise the heavenly

body, to despise earth is to despise heaven, since God's world is one. To say of somebody that he "tries to make the best of both worlds" is generally meant as a derision. I do not question that there is a kind of "making the best of both worlds" that is worthy of all reprobation; but don't we really mean by this, making the *worst* of both worlds? To illustrate: a man who deliberately ignores God's commandments throughout his life so that he can "make the best" of this world, expecting to make his peace with God at the last so that he can have "all this, and heaven too," has really made the worst of this world and not the best of it. He may lose heaven too; he certainly loses earth. We must clearly understand that Christianity promises us, *in this world*, a joy which no man can take from us and a peace which passes all understanding. The great glory of Christianity is precisely that it does enable us to make the best—the real best—of both worlds.

We "groan" in this tent, then, not because we despise the tent—we are most grateful for it; but for two other reasons: first, it is only a tent, not a solid house; and second, we know that it will not last forever and we dread the prospect of utter nakedness.

NAMELESS FEAR ALLAYED

Our risen Lord speaks to both this insecurity and this fear.

He assures us that we shall be unclothed at the last only that we may be fully clothed upon, that we shall lose our tent at last only that we may receive our solid house. His words, "I will not leave you comfortless" (St. John 14:18), are not usually recalled in precisely this connection, but they are directly relevant; for in St. John's own Greek they read: "I will not leave you *orphanous* — orphans." The context makes it clear that Jesus means by the word, not simply parentless, but homeless: He will not leave us that. He will not leave us in the desolate nakedness of complete disembodiment. His promise refers to more than the particular crisis of our death, but it includes that crisis and — if we believe in Him — allays that nameless fear.

Then, He speaks to our insecurity. Perhaps this word is too pale to describe our anxiety as it really is. By it I mean our deep *malaise* in being beset as we are by the changes and chances of this mortal life. It is that nostalgic longing that cries

Change and decay in all around I see;
O thou who changest not, abide with me.

If we may revert to our tent metaphor; we are living in a tent, pitched in a lonely place far from home, and the storms that beat upon us are many and pitiless. We are precariously here today.

(Continued on page 15)

"The Breaking of Bread"

Have you ever longed to have been in the shoes of those two disciples who met Jesus on the road to Emmaus on the evening of Easter Day? Have you ever longed to have Jesus break bread with you, as He did with them?

How deeply have you longed for that breaking of bread? Don't you realize that Easter Day is the fulfillment of all of Christ's promises that you could, as long as earth lasts, break bread with Him each day, IF YOU WANT TO. But first you must come where HE IS. You must kneel before that altar in His Holy Church, where He comes to us as He PROMISED, in that Blessed Sacrament of His Body and Blood. THERE, in that Sacrament, He will make Himself known to YOU ALSO

in the breaking of bread, if you crave that precious meal with Him.

Then, there is another time when He longs to come and be your Guest in the breaking of bread, and that is at your family table. Do you ever invite Him there? Jesus is a gentleman, and He comes only where He is invited. He will come and sup with you in your home, if you wish Him to.

And do we talk with Him there, by means of some simple, natural form of Family Prayers? Do we? We'll ALWAYS find that those homes where Jesus is a mealtime guest, and where He is prayed to by the family as a group — THOSE homes seem NEVER to come on the rocks, and the loves of those homes seem never to fly out the window.

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BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor

Distinct Damnations and Innumerable Interpretations

THERE'S a great text in Galatians, once you trip on it, entails twenty-nine distinct damnations, one sure, if another fails . . ." wrote Browning (possibly referring to 5:19-21*) in his *Soliloquy of the Spanish Cloister*. And for 3:20 of the same epistle ("Now a mediator is not a mediator of one, but God is one") some 300 interpretations are said to have been proposed. But John A. Allan has in 91 pages provided for the Torch Bible Commentaries a handy and readable commentary on the King James text of Galatians, based upon evident critical knowledge (Macmillan. \$1.50).

Dr. Allan, who is Principal and Professor of New Testament Studies, Theological Hall, Knox College, Dunedin, and Lecturer in New Testament in the University of Otago, N. Z., dates the epistle 51-52 A.D. He holds the South Galatian theory, according to which St. Paul uses the term Galatia to refer to the Roman province (which included Pisidian Antioch, Iconium, Lystra, and Derbe, visited by Paul on his first missionary journey) rather than to the old kingdom of Galatia (which did not).

Other conclusions of Dr. Allan: Galatians 2:1-10 and Acts 15:1-29 are "two honest reports of the same incident [the Apostolic Council] from two different points of view"; Titus was not only not

*As only 17 of the "works of the flesh" are here singled out for condemnation, it has been suggested that Browning is using 29 as a round number.

compelled to be circumcised, but was not circumcised (2:3-5); "freedom is not freedom to do as you like, but freedom to do deeds of love prompted by the Spirit."

The commentary, which stresses the organic relation of the old and new covenants and presents a corporate basis for the doctrine of election, will be found useful both to students and to the general reader.

Of Interest

JOURNEY FOR OUR TIME: THE JOURNALS OF THE MARQUIS DE CUSTINE, edited and translated by Phyllis Penn Kohler. The report of a journey through Czarist Russia in 1839. Lieut. Gen. Walter Bedell Smith, who writes the introduction, says: "I could have taken many pages verbatim from Custine's journal and . . . sent them to the State Department as my own official reports." Sent for fuller review to a specialist on Russian affairs (Pellegrini & Cudahy. Pp. viii, 338. \$4).

The Lord's Prayer, by Hugh Martin. A devotional commentary (London: SCM. Pp. 128. 4/6).

Atoms at Work, by George P. Bischof. A simple introduction to atomic science. By a teacher at the Brooklyn Technical High School, written in response to questions asked by his own son. Large, clear type. A number of drawings by

"FOR WHOSOEVER WILL SAVE HIS LIFE SHALL LOSE IT"

A QUEER idea, propounded long ago
By a young man, to a few other men;
"Realists" called it radical, or worse;
They like it now no more than they did then.

Why waste our substance on ungrateful people?
Why shed our blood against a distant foe?
Come home and lock the door, and man the fences
In Northern Canada, and Mexico.

Abandoned and betrayed, our desperate neighbors
Shall be the first to cast the shattering stone,
And he who thinks to save his life shall lose it,
For in this battle none can stand alone.

ELEANOR NELSON LEWIS.

MAIL SERVICE INTERRUPTED

NO longer do I dare to send
 A letter to my lonely friend
 Within the Iron Curtain's pale;
 Yet, as she haunts me night and day,
 None can decree I may not pray,
 No censor can assail.
 In spite of clouds and flaming blue
 I know God's air-mail will get through.

BELLE CHAPMAN MORRILL.

Jere Donovan. (Harcourt, Brace. Pp. 130. \$2.25).

Wake Up or Blow Up, by Frank C. Laubach. Described as "the Christian plan for world peace." By the Special Counselor and Foreign Representative of the Committee on World Literacy and Christian Literature, Division of Foreign Missions, National Council of the Churches of Christ, USA (Revell. Pp. 160. \$2).

Grapes of Canaan, by Albertine Loomis. The story of a group of missionaries from New England to Hawaii (1820-27), including Miss Loomis' great-grandparents, upon whose journals the book is based (Dodd, Mead. Pp. x, 334. \$4).

The Way to Security, by Henry C. Link. Includes chapters on: Spiritual Security versus Social Security; Fear Can Be Your Friend; Sleep and Relaxation; War and Security; The Dollar as a Gauge of Spiritual Security . . . By the author of *The Return to Religion* (Doubleday. Pp. 224. \$2.50).

The Christian Way, Sydney Cave. Described by subtitle: "A Study of New Testament Ethics in Relation to Present Problems" (Philosophical Library, 1949. Pp. 280. \$3.75).

Nones, by W. H. Auden. Thirty-one poems written during the last four years, some published for first time. Attractively produced (Random House. Pp. 81. \$2.50).

Gambling: Should It be Legalized? By Virgil W. Peterson. Based on 12 years' experience as an FBI agent (Springfield, Ill.: Charles C. Thomas. Pp. viii, 157. \$2.75).

The Trained Twins, by Robert N. McLean. A story for 12 to 14-year-olds about missionaries and their children,

much of action taking place in Mexico. Described as a "missionary mystery," but more a story of adventure than "a mystery," in detective sense of term. A good tale about normal teen agers. Not preachy. (Friendship Press. Pp. 136. Cloth, \$2; paper, \$1.25).

New Carols and Songs for Children, by William Grime. Simple words and music, by the rector of St. Paul's Church, Great Neck, N. Y. (second revised edition). Illustrated by Don Kelly (Great Neck: Pulpit Press. Pp. 63. Paper, \$1.50).

We, the American People, by Marguerite Ann Stewart. A readable and useful account of how the "melting pot of the world" has fused "men of every nation under heaven" into a homogeneous whole (John Day. Pp. 246. \$3.50).

Savonarola: A Play in Nine Scenes, by Wallace A. Bacon. Won for its author the Bishop Sheil Drama Award of the National Catholic Theatre Conference in 1946 (Bookman Associates, 1950. Pp. 128. \$2.50).

The Story of the World, by Jawaharlal Nehru. Described by subtitle as: "A brief account of the early days of the earth as told in letters to his daughter." Attractive sketches by Richard Albany (John Day. Pp. 128. \$2.50).

Year Book and Church Directory of the Russian Orthodox Greek Catholic Church of North America (1951). The "LIVING CHURCH ANNUAL" of this body. Illustrations — including one of Metropolitan Leonty (Metropolitan Council, 59 E. 2d St., N. Y. City 3. Pp. 143. No price quoted).

Religious Remarkables, by Ted Scheel. Cartoons, à la Ripley *Believe It or Not*. Based on RNS material. (New York: Rockport Press. Not paginated. \$2).

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DIOCESAN

L. A. — The cost of living will be a somewhat milder monster to missionary priests in the diocese of Los Angeles after April 1st when their raise in pay becomes effective. The increase, voted by executive council, averages seven per cent and is retroactive to March 1st. It is in addition to a 20 per cent blanket raise granted missionary clergy in 1950, and principally affects rental allowances where clergy pay for their vicarages. Expenditures for mission work in Los Angeles now total \$160,000 annually. About one third of this is paid by the missions. Council also voted to apply income from specified trust funds to travel allowances for clergymen who will be brought into the area from the East to fill 14 mission vacancies.

TEXAS — A 6200% increase in communicants in 12 years is the record of the parish of St. John the Divine, Houston. When the parish was established in 1939 there were 25 communicants and five Sunday school pupils. Now there are 1558 communicants and 550 Sunday school pupils. (The population of Houston increased from 384,000 in 1940 to 594,000 in 1950.) The parish has been campaigning to raise \$600,000 before April 1st. Of this, \$100,000 will buy property and \$100,000 will pay debts. Two of the parish's families, those of Milton Underwood and George R. Brown, each contributed \$50,000.

TEXAS—Sometimes a man doesn't know what he's getting into when he takes a Church job. E. H. Campbell, manager of the local chamber of commerce, became lay reader in charge of St. Matthew's Mission, Henderson. Now Mr. Campbell, who is 31, has decided to enter the ministry.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 East Michigan St., Milwaukee 2, Wis., with notation as to the purpose for which they are intended. They are kept separate from the funds of the publisher, and the accounts are audited annually by a Certified Public Accountant.

For Korea

Previously acknowledged	\$ 983.25
C. I. Claffin	5.00
M. A. C., Chicago	3.00
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Good Friday Offering

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Trinity Church, Statesville, N. C.	11.00
Rev. and Mrs. Edwin B. Redhead	5.00
	\$1,265.37

Lagos, Nigeria, Cathedral

Rev. C. Porter Kuykendall	\$ 15.00
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EDUCATIONAL

SEMINARIES

Building Program Contest

The Bureau of Church Building and Architecture, now a part of the National Council of Churches, has announced a Church Building Program Competition for theological seminary seniors. Prizes range from \$25 to \$200. Rules of the contest are available from the Bureau at 300 Fourth Avenue, New York 10, N.Y. Religious News Service explains that contestants are to submit a building program they consider necessary for a church of their own choice that would be appropriate if the congregation were to erect a complete new building.

COLLEGES

Church Clubs Ousted

Neither the Canterbury Club nor clubs sponsored by any other Church may hold any more services in buildings on the campus of the University of Delaware, Religious News Service reports. What is more, Dr. Ardwin J. Dolio, chairman of the university's committee on coordination of student affairs, who ordered the ban, said that "university officials are of the opinion that off-campus facilities for holding meetings of the individual clubs should be provided by the sponsoring Churches." Dr. Dolio said the university will continue to cooperate with nearby churches by supplying them with names of students of their faiths.

Gift from duPont Trust

The University of the South has become the joint beneficiary of an educational trust established by Mrs. Alfred I. duPont of Jacksonville, Fla., and Wilmington, Del.

Sewanee is to receive a 35% share in stocks currently valued at \$1,850,000, with Washington and Lee University and Hollins College receiving 35% and 30%, respectively, when certain life interests terminate. Sewanee's share, therefore, amounts to \$647,500.

Summer Schools

Both the University of the South and Trinity College will conduct full semester summer programs in liberal arts this year so that college (and draft) age men can complete as much college work as possible in as short a time as possible.

Trinity College will also offer the Air Force ROTC program this summer.

The regular summer graduate school of theology will be held at the University of the South.

Conquest

(Continued from page 11)

Where shall we be tomorrow? "Naught shall endure but mutability."

We want a solid house that "stays put." That may well be man's ultimate, irreducible, primal hunger. If my own testimony as an individual is at all typical, and if I know myself at all, I am sure that this is my primal hunger, and that all my other hungers are but outworkings of it.

That solid house we long for is not here, and it is pathetic folly even to hope for it here. The "order" here is the disorder of change and decay. Our tent is frail, and if the storm does not violently cave it in it will rot at last. What fol-

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BOOKS

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lows that final collapse of the temporal tent is either the solid house—or nothing.

There are those who say that our primal hunger points to nothing and comes at last to nothing. In that case, "man walketh in a vain shadow, and disquieteth himself in vain" (Psalm 39:3). It may be so.

But Christ said: "In my Father's solid house are many *monai*—places where you can *stay*" (the correct translation of St. John 14:2). "I go to prepare one of these places for each of you." He seems to have known what He was talking about; for He rose again from the dead.

DEATHS

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

Eveleyne Prophet

Miss Eveleyne Prophet, who was a Church worker almost all her life died on March 12th, in New York, after an illness of only a few days. She was in her 84th year.

Eveleyne Prophet was born in New Orleans, in 1867, the daughter of Edward Prophet and Margaret Weingart Prophet. Brought up in the Church and devoted to it from early childhood, Miss Prophet became a Sunday school teacher at the age of 15. After the death of her father, her mother removed to Chicago. There, Miss Prophet had charge of a branch of the junior auxiliary, in Trinity Church. Seeing the lack of a similar organization for boys, she engaged in the activity which later developed into the Junior Brotherhood of St. Andrew. In many parishes she subsequently helped to organize branches of both these notable works for young people.

Other Church activities in which Miss Prophet took a leading part were the Girls' Friendly Society and Mission Study, her specialty here being adult classes. She worked in St. James's Church, Philadelphia; Christ Church, Brooklyn; St. John's Church, Yonkers, N. Y.; and, in more recent years, St. Stephen's Church and the Chapel of the Intercession, New York.

Miss Prophet's knowledge of the Church was phenomenal. She read and studied; and she attended important meetings. She attended 12 meetings of the General Convention; almost every meeting of the synod of the Second Province; and, until the move to Seabury House, every meeting of the National Council. She also was present at diocesan convention, at commencement exercises of General Theological Seminary, and at many Church conferences.

Miss Prophet is survived by two nephews and two nieces. A third niece, Miss Margaret Douglas, died a few days before Miss Prophet's death.

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MISCELLANEOUS

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WANTED: Rector for a progressive independent parish in the Middle West. Good salary and rectory. Moderate Churchman. Reply Box J-545, The Living Church, Milwaukee 2, Wis.

WANTED: Churchwoman between the ages of 25 to 40 years of age. Eligible to teach in Parochial School in Kindergarten or First Grade. Must be accredited. Also to be in charge of Religious Education in Parish Church. Correspondence invited. Reply Box G-550, The Living Church, Milwaukee 2, Wis.

POSITIONS WANTED

SUMMER SUPPLY—Priest with small family available for supply during month of July in New York or New England. Reply Box L-541, The Living Church, Milwaukee 2, Wis.

PRIEST, married, desires parish or curacy. Ten years in Priesthood. Reply Box C-551, The Living Church, Milwaukee 2, Wis.

TEACHER—A.B., M.A. degrees; 6 years public and private school experience; High School or College English, Speech or History; Churchman; desires Church School or College work. Reply Box B-535, The Living Church, Milwaukee 2, Wis.

CHURCHWOMAN—Teacher, elementary grades, eight years experience. Reply Box M-549, The Living Church, Milwaukee 2, Wis.

PRIEST, 29, single, Catholic, invites correspondence with parishes seeking Rector. Considered a good preacher and hard working pastor. Four years as assistant. Excellent references. Eastern States preferred. Reply Box T-544, The Living Church, Milwaukee 2, Wis.

SHRINE

LITTLE AMERICAN SHRINE Our Lady of Walsingham, Trinity Church, 555 Palisade Ave., Cliffside Park, N. J., welcomes Petitions, Intercessions, and Thanksgivings.

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WANTED—Used American Missal. Rev. M. R. Becker, Box 213, Palatine, Ill.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

The Rev. Thomas Van Braam Barrett, chaplain of Kenyon College and rector of Harcourt Parish, Gambier, Ohio, will leave at the close of the school session. He will become rector of the R. E. Lee Memorial Church, Lexington, Va., and chaplain to Episcopal students at Washington and Lee University and Virginia Military Institute.

The Rev. Perry M. Blankenship, formerly rector of Trinity Church, Fostoria, Ohio, is now rector of St. Thomas' Church, Port Clinton, Ohio.

The Rev. Fordyce E. Eastburn, formerly vicar of Epiphany Mission, San Carlos, Calif., is now rector. The church is no longer a mission.

The Rev. Daniel H. Fox, formerly rector of St. Paul's Church, White River Junction, Vt., will serve for a time as assistant curate at All Saints' Church, St. Thomas, V. I. After a period of illness, Fr. Fox, who is an oblate of Mount Calvary, was staying at Holy Cross Monastery, West Park, N. Y., engaged in sacred study and spiritual exercises. Address: All Saints' Clergy House, St. Thomas, V. I.

The Rev. H. Kilworth Maybury, formerly curate of the Church of St. Mary the Virgin, New York

City, will on April 16th become vicar of St. Barnabas' Church, Troy, N. Y., working under the direction of the Rev. James W. Pennock, rector of Trinity Church, Troy. Address: 2500 Fifth Ave.

The Rev. John C. R. Peterson, formerly assistant of the Church of the Good Shepherd, Rosemont, Pa., will become rector of Zion Church, Hudson Falls, N. Y., on April 16th.

The Rev. Henry J. Russell, formerly assistant at St. Luke's Church, Ypsilanti, Mich., is now serving St. Peter's Church, 129 Broad St. Washington, N. J.

The Rev. William J. Shane, formerly priest in charge of St. James' Church, Lake Delaware, N. Y., is now rector of Trinity Church, Watervliet, N. Y., and St. Mark's Church, Green Island. Address: Watervliet.

Armed Forces

The Rev. Alvin S. Bullen of All Saints' Church, Jacksonville, Fla., left March 15th for a tour of active duty with the U. S. Army Chaplain Corps. Address: 8th Infantry Division, Fort Jackson, South Carolina.

The Rev. Neil I. Gray, priest in charge of St.

James' Church, Lake City, Fla., will report to Fort Benning, Georgia, on May 9th for a tour of active duty as a chaplain.

Chaplain John T. Knight, formerly rector of St. Mark's Parish, Waterville, Maine, is now on active duty with the United States Air Force. Address: HQ and HQ SQ, 101st Fighter and Interceptor Wing, DOW AFB, Bangor, Maine.

The Rev. Virgil P. Stewart, formerly assistant curate at All Saints' Church, St. Thomas, V. I., has been called to active duty with the Chaplains' Corps, USNR, and may be addressed at U. S. Marine Corps Recruit Depot, San Diego, Calif.

Ordinations

Priests

Florida: The Rev. Robert F. Cowling, priest in charge of Christ Church, Cedar Key, Fla., and the Rev. Hunley A. Elebash, assistant at St. Mark's Church, Jacksonville, were ordained to the priesthood on March 15th at St. John's Cathedral, by Bishop Juhon of Florida. Presenters, respectively, the Ven. F. G. Yerkes, the Rev. Dr. Douglas Leatherbury. Preacher, Bishop West, Coadjutor of the diocese.



CHURCH SERVICES

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



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Sun Masses 8, 9:30, 11 (High & Ser); 9 MP; Daily 7:30 ex Sat; Fri, Sat & HD 9:30; 9 MP; 5:30 Ev; 1st Fri HH 8; C Sat 4:30 & 7:30 by appt.

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

DENVER, COLO.

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

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Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Daily: Low Mass 7, ex Sat 12, Tues 7 & 9:30; Thurs 12; C Sat 5 to 6 and by appt

MIAMI, (COCONUT GROVE), FLA.

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CHICAGO, ILL.

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

DECATUR, ILL.

ST. JOHN'S Rev. E. M. Ringland, r
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Sun 7:30 HC, 10:30 Cho Eu & Ser, Ch S 9:30 & 10:30; Daily 7:15 MP, 7:30 HC

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

BALTIMORE, MD.

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Sun 7:30, 9:30, 11 & daily

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INCARNATION Rev. Clark L. Attridge, D.D.
10331 Dexter Blvd. Rev. Howard L. Cowan
Masses: Sun, 7:30, 10 & 12; Daily: 7, Wed & Fri 10

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 People's Fellowship.

BROOKLYN, L. I., N. Y.

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BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, dean; Rev. Leslie D. Hallett; Rev. Mitchell Haddad
Sun 8, 9:30, 11; HC Daily 12; Tues 7:30, Wed 11

ST. ANDREW'S Main at Highgate
Rev. John W. Talbot
Sun Low Mass 8; Children's Mass 9:30, MP 10:45, Sung Mass & Ser 11; Daily Low Mass 7 ex Thurs 10; C Sat 7:30-8:30 & by appt

NEW YORK CITY

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Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser; Weekdays: 7:30, 8 (and 9 HD ex Wed & 10 Wed); HC; 8:30 MP, 5 EP. Open daily 7-6.

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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

NEW YORK CITY (Cont.)

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
139 West 46th St.
Sun Masses: 7, 8, 9, 10, 11 (High); Daily: 7, 8, 9:30, 12:10 (Fri); C Sat 2-5, 7-9

ST. THOMAS' Rev. Roeliff H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1st & 3d Sun HC, 4 EP; Daily: 8:30 HC; Tues & HD at noon; Thurs HC 11; Noon-day, ex Sat 12:10

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; V 4

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. E. Paul Parker;
Rev. Robert H. Walters
Sun 8, 9, 11 H Eu, (9 Family Eu & Communion Breakfast), 9 School of Religion, 11 Nursery; Daily MP 8:45, EP 5:30; Daily Eu, 7:30; Wed Eu 7; Thurs Eu 10; HD 7 & 10; C Sat 8-9

PHILADELPHIA, PA.

ST. MARK'S, Locus: St. between 16th and 17th Sts.
Rev. William H. Dunphy, Ph.D., r
Sun H Eu 8 & 9 Sun School 9:45, Mat 10:30; Sung Eu & Ser 11, Nursery School 11, Cho Ev 4; Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7; Thurs & HD 9:30, Lit Fri 7:40, EP & Int 5:30 C Sat 12 to 1 & 4 to 5

PITTSBURGH, PA.

CALVARY Shady & Walnut Aves.
Rev. William W. Lumpkin, r; Rev. Eugene M. Chapman; Rev. E. Laurence Baxter
Sun: 8, 9:30, 11, 4:30; HC Daily 7:15 ex Wed & Fri 7:15 & 10:30

NEWPORT, R. I.

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

SAN ANTONIO, TEXAS

ST. PAUL'S MEMORIAL Rev. H. Paul Osborne, r
Grayson & Willow Sts.
Sun 8, 9:30 & 11; Wed & HD 10

MADISON, WIS.

ST. ANDREW'S 1833 Regent Street
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 1. HC; Weekdays, 7:15 HC, (Wed 9:30) Confessions Sat 5-6, 7:30-8