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July 15, 1951

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One morning, some weeks ago, while making our meditation before serving the Altar, we were stewing a bit about some problems that bothered us, and like a flash, there, before the Tabernacle, it all swept over us in this wise — we stewing and bothering about problems of THIS world, that come today and are gone tomorrow, but, HERE WE ARE, with a livelihood, decently clothed, a home to which we can repair each evening, a place to sleep, but the Son of Man had not where to lay His head! THAT shook us out of our selfish bothers about US, we who do have a place to work, to eat, and to sleep — and there are, thanks be to God, those who truly love us. Think of it — Jesus,

Our Lord and Saviour, giving up His home in Heaven to come down to earth, to live and work and DIE to save us, and all the while NO HOME, NO LOVED ONES TO COME HOME TO, no quiet after a hard day's work, no loved one to sympathize or to comfort or to encourage. Everything that WE value highly, HE had to do without. And, even though He was the 'Son of God,' none of us would have traded places with Him.

"Blessed Jesus, Thou Who didst suffer lack of home, and love, and comforts, for our sakes, receive, we pray Thee, our faulty worship, but our undying love. Amen."

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LETTERS

Word from Korea

TO THE EDITOR: I write to say how greatly we appreciate the generous gifts made by your readers for Korean relief.

Except in Pusan from where I write, every priest in the mission has at some time been displaced though some of them were able to return after a very short absence to their parishes.

Two churches have been completely destroyed and a third is reported to have suffered great damage though I have not yet been able to confirm this. Apart from the cathedral the contents of which were very little interfered with during the Communist occupation of Seoul, every other church was stripped of its furnishings.

The bishop, vicar general, two other priests, and one English sister of the Community of St. Peter were taken off by the Communists nearly a year ago and in common with many others of the various Christian missions. No trace of them has been discovered in spite of careful inquiries by the military authorities and through diplomatic channels. We continue to hope and pray that they may survive.

We are very badly in need of small sized cassocks for priests who lost all their clothing and also of cottas and albs. If any of your readers have any such things they could spare we should indeed be grateful. They could be sent by parcel post addressed to me in care of the American consulate at A.P.O. 59, c/o P.M., San Francisco, Calif.

(Rev.) A. E. CHADWELL,
Archbishop's Commissary,
English Church Mission.

Korea.

Kiyosato

TO THE EDITOR: I wish I had the pen of a C. S. Lewis or Dorothy Sayers to give expression to the deep sincerity of my feelings about what I think of the Christian Community Center at Kiyosato, Japan, sponsored by the American Committee for the Brotherhood of St. Andrew in Japan with Colonel Paul Rusch as liaison representative. It may indeed become the life-giving waters of mind, health, hands, and heart to give these wonderful people the enriching love of our Blessed Lord.

(Rev.) JUDSON S. LEEMAN,
Central Theological Seminary.

Tokyo, Japan.

Preaching at Early Service

TO THE EDITOR: Maybe it is because of the advice of our professor in pastoral theology in seminary days that, as a general thing, I preach at funerals.

Rural work, after seminary graduation, convinced me that our professor was correct in his theory.

In my ministry I have carried this theory farther by giving a short address at the early Communion each Sunday. It is pretty much of a breakdown of the sermon for the day. If the congregation objected to this custom, I would have been so advised in the 20 years I have practiced it.

(Rev.) DAVID C. TRIMBLE.

Prescott, Ariz.

The Living Church

Established 1878

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

EDITOR: Clifford P. Morehouse, L.L.D.
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Things to Come

JULY							AUGUST						
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1	2	3	4	5	6	7				1	2	3	4
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July

15. 8th Sunday after Trinity.
16. Summer school of religious education, St. Paul's Polytechnic Institute, Lawrenceville, Va. (to 20th).
18. NCC General Board, at New York City.
22. 9th Sunday after Trinity.
NCC Workshop for directors of Christian education, at Lake Geneva, Wis. (to 28th).
NCC conference on Christian World Mission, at Lake Forest, Ill. (to 29th).
23. NCC radio and television workshop, at Portland, Ore. (to 28th).
Summer school of religious education, Okolona, Miss. (to 27th).
25. St. James.
29. 10th Sunday after Trinity.
NCC radio and television workshop, at Wooster, O. (to August 3d).
30. Commission of the Churches on International Affairs, at Geneva, Switzerland (to August 1st).

August

4. World Council Central Committee, at Rolle, Switzerland (to 11th).
5. 11th Sunday after Trinity.
6. Transfiguration. NCC radio and television workshop, at Indianapolis (to 31st).
12. 12th Sunday after Trinity.
14. Faith and Order Commission, Switzerland (to 18th).
16. NCC workshop on religious drama (to 27th).
19. 13th Sunday after Trinity.
24. St. Bartholomew's Day.
26. 14th Sunday after Trinity.

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

Member of the Associated Church Press.

SORTS & CONDITIONS

ST. BARNABAS HOSPITAL, Minneapolis, Minn., a Church institution, was one of the ten privately owned hospitals affected by the strike last week in Minneapolis of American Federation of Labor service workers.

A LETTER just received from Bishop Louttit of South Florida, Chairman, National Council Armed Forces Division, states that "the air force has need of six young Episcopal priests to serve as chaplains. . . . The need is for men who have not yet reached their 33d birthday, and they are especially interested in men who might consider making the chaplaincy in the air force a life vocation." The letter states that, at a recent meeting of the executive committee of the Armed Forces Division, "we rejoiced that the Episcopal Church is doing its fair share of supplying chaplains to look after our men in both the army and navy."

IF the only mention in this issue of the Presiding Bishop's visit to England is the casual reference to him as one of those present at the presentation in St. Paul's Cathedral by General Eisenhower of a hand-written roll of honor of American war dead, this is because Church headquarters was requested to send no advance announcement.

SPEAKING OF VISITS, the itinerary of Clifford P. Morehouse, editor of The Living Church, includes London, Geneva, Athens, Jannina, Salonica, Titograd, Belgrade, Zagreb, Rolle, Clarens, Paris, Cherbourg. Mr. Morehouse left New York July 7th and is expected to return on August 27th. He will attend meetings of the World Council of Churches and take part in an Ecumenical Fellowship Mission to Greece and Yugoslavia [L. C., July 1st].

DEPARTMENT OF CHRISTIAN EDUCATION of the (Church's) National Council has announced the appointment of Leon McCauley, present head of the religious department of Oxford University Press, as manager of its publications division, effective September 1st. Mr. McCauley is a former advertising manager of The Living Church.

VENERABLE in service as well as in title, the Ven. William Dawson, archdeacon emeritus of Milwaukee convocation, diocese of Milwaukee, died in Milwaukee on July 7th, at the age of 78. Coming into the Church from Methodism, Archdeacon Dawson served his entire diaconate and priesthood in the diocese of Milwaukee. On his retirement in October 1949, he was made archdeacon emeritus. May he rest in peace.

LIVING CHURCH promotion fund has reached the figure of \$1720.71 to date. This is encouraging, and our thanks are hereby given to the donors. Still, a great deal more is needed to enable us to reach our circulation goal of 30,000 by the end of the year. Meanwhile, further contributions, small as well as large, will be most welcome.

Francis C. Lighthourn.

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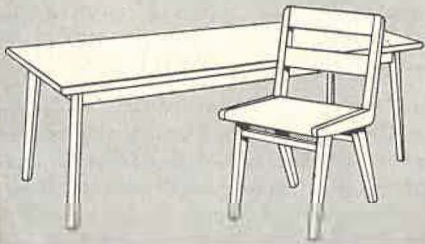
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The Question Box



Conducted by the REV. CANON MARSHALL M. DAY

• *May a deacon be addressed "Father," or is this title reserved to priests?*

Strictly speaking, a deacon should be addressed directly as "Mr.," and introduced as "the Rev. John Blank," "the Rev. Mr. Blank," or perhaps more simply as "Mr. Blank," after which one might add "who is a deacon," or "our new deacon," or some such phrase. He should not be addressed as "Fr." until he has received the priesthood.

In these days, however, when we so frequently have to place deacons in charge of mission congregations (where the shift from "the Rev. Mr." to "the Rev. Fr." will take place in a few months), a lax usage of calling such deacons "Father" has grown up.

This avoids placing the young man in the position of demanding a title that should come to him instead by concession from the laity, but it tends to confuse people's minds as to the priestly nature of the pastoral office.

• *What is to be done with the Wine remaining in the chalice after all have received, if the priest does not wish to consume it?*

If, through some accident, more of the species of wine is consecrated than the priest can consume, he should reserve it until after the blessing. He should then, immediately before leaving the altar, call up a sufficient number of communicants to assist him in consuming it.

This is in accord with the second rubric on page 84 of the Prayer Book (*If any of the consecrated Bread and Wine remain after the Communion, etc.*). It is based upon the principle that the elements have been consecrated to be eaten and drunk. This must be the ultimate disposal of them, no matter how long the delay may be.

In practice, the rubric may be carried out by a prearranged signal to members of the vestry or other group to come forward to assist in this. Or the celebrant might hold up his fingers to indicate to the ushers the appropriate number of persons they should send up for the purpose, which is definitely a part of the service.

Those called upon thus to assist should do as requested, even though they may not technically be fasting. However, ushers and others responsible should

choose such assistants, so far as possible, from among those who have just communicated in the service.

The ablutions should be made in the usual manner. If the priest himself cannot consume the ablutions he should give them to one of these helpers.

There is in the rubrical provision a symbolic, as well as a practical, consideration: the character of the Eucharist as the Church's family meal is beautifully shown by the participation of the laity in the consumption of any excess in the elements.

If this excess is small, the celebrant might find it simpler to ask the last few communicants, in the normal course of administration, to consume just a little more of the sacred species than customary.

Other methods, such as pouring the consecrated species on the ground, are at best last resorts; and I would even prefer consumption by fire.

• *To what incident does "The Falling Asleep of the BVM" refer? Is it a coincidence that the date, August 15th, is the same as the Roman Catholic Commemoration of the Assumption?*

The two names refer to the same festival, approached with somewhat different theological backgrounds.

The "Falling Asleep" is said to have been instituted in the East by the Emperor Maurice about 600. It commemorates the departure of the Blessed Virgin from this world without implying any doctrine of the manner of that departure or of the present mode of her heavenly existence. It is found under this name in the Sarum calendar and in the official calendar of the Episcopal Church in Scotland.

The title "Assumption" implies the acceptance of the tradition, first mentioned in Coptic texts, that the Lord raised His Mother's body from the dead and that she is at present living in heaven with her risen body. The belief in this has now been declared by the Roman Church to be a dogma of the faith, acceptance of which, according to that Church, is necessary to salvation.

There are many Anglicans who believe this to be a statement of truth, and they are within their rights in so believing, but it is not held by us to be necessary dogma.

EIGHTH SUNDAY AFTER TRINITY

GENERAL

EPISCOPATE

Bishop Kennedy to Visit Okinawa

Inspection of the Church's new mission on Okinawa is included in Bishop Kennedy's 30-day visit to military, naval, and air force chaplancies in the Far East Command. The Bishop is in charge of work on Okinawa. He arrived in Tokyo on June 27th and was expected to be in Okinawa in the middle of July.

A Week in England

Bishop Oldham, retired, of Albany, and his wife will spend a week in England with the Archbishop of Canterbury at the Old Palace before going on to the continent. Both the Bishop and his wife will take part in the Canterbury portion of the Festival of Britain. In Switzerland the Bishop will participate in meetings of the Commission of the Churches on International Affairs and of the Faith and Order Continuation Committee. Between the meetings Bishop and Mrs. Oldham will go to Austria to visit their daughter, who is working with the International Refugee Organization. While there the Bishop will visit and make a study of displaced persons and refugee camps.

THE PRESS

Communist *Daily Worker*
Invents Episcopal Bishop

BY FREDERICK H. SONTAG

The "Rt. Rev." R. A. Saunders, alleged bishop of the Episcopal Church, has recently appeared prominently in Communist sponsored publications including the *Daily Worker*. Mr. Saunders has supported the American Peace Congress held in Chicago over the weekend of June 30th, and also traveled extensively with Paul Robeson.

On June 24th, Mr. David Snell, a communicant of the Episcopal Church, and commentator of WOR and the Mutual Broadcasting System in New York, listed the bishop as a prominent Episcopalian working with the Communists.

TUNING IN: †The *Living Church Annual* is the national yearbook of Episcopal Church facts, statistics, and clergy names and addresses. Published since 1840 by private enterprise, not by any official Church body, it is regarded as author-

Many other newsmen and wire services were apparently taken in.

The 1951 *LIVING CHURCH ANNUAL* does not list any R. A. Saunders as a bishop or priest of the Episcopal Church.*

In view of the widespread use of the name by the Communist party, this *LIVING CHURCH* reporter got in touch with the editor of the *Daily Worker* on June 26th concerning the matter. He said that R. A. Saunders "really was an Episcopal bishop" and further that no protests had been received to date on the use of his name.

Then the *Daily Worker* agreed to check on the facts in *THE LIVING CHURCH ANNUAL*. A day later the paper stopped listing Bishop R. A. Saunders as belonging to the Episcopal Church.

Mr. David Snell on July 1st aired a correction of the facts on his anti-Communist program, which is broadcast over WOR Sunday evenings. Other news sources, informed by *THE LIVING CHURCH*, told of the correction.

The New York City Clerk, after checking through his files, said they show "Bishop" Saunders as incorporating the "Liberal Episcopal Church" in 1942. The clerk at that time challenged his right to perform marriages, but was later overruled by the courts on grounds of religious freedom.

PUBLIC AFFAIRS

New Christian Retreat Center

Groups confronted with secular problems — for instance, labor and management — will be invited to consider their problems in the light of Christian teaching on the neutral ground of Wainwright House.

Wainwright House, the new Christian retreat center of the Laymen's Movement for a Christian World, has just been opened in Rye, N. Y. The center is the home of Mrs. Philip K. Condict,

*Robert Arthur Saunders appears as the name of a priest of the diocese of West Missouri both in the 1904 *LIVING CHURCH ANNUAL* and in Lloyd's *American Church Directory* (predecessor of Stowe), 1905. The name, apparently, drops out completely — unaccounted for — in subsequent editions of *THE LIVING CHURCH ANNUAL* and of Lloyd, and is not found in any edition of Stowe.

a Churchwoman, and was given by her in memory of her father and mother, the late Colonel and Mrs. Jonathan Mayhew Wainwright.

The center will be primarily used for:

(1) Meetings of business and professional men, who wish to discuss the use of Christian principles in their everyday work.

(2) Special conferences at which younger men, with foreign assignments, can consider how to represent the best in moral and spiritual values.

(3) Special study into the meaning, purpose, and practice of prayer in strengthening men for new responsibilities.

And the center will be open to groups engaged in secular disputes. A number of United Nations delegates have expressed interest in trying to work out their differences in a more spiritual setting.

Included among prominent Churchmen instrumental in organizing the new center are Willard A. Pleuthner, author of *Building Up Your Congregation*; C. A. Capron of St. James, Montclair, N. J.; General John C. Lee, of the Brotherhood of St. Andrew; and Lee H. Bristol, Jr., of St. Bartholomew's, N. Y.

The Laymen's movement is made up of Anglican, Orthodox, Protestant, and Roman Catholic men who study the application of the laws of God to everyday affairs.

SERBIANS

The Bravery and Faithfulness

The anniversary of a tragic defeat of the Serbs which took place in the Battle of Kosovö during the Turkish invasion 562 years ago was observed in Chicago on July 1st with the Rev. Dr. Almon R. Pepper as guest of honor and chief speaker.

King Peter of Yugoslavia, who was present with Queen Alexandria, paid tribute, in his address, to Church World Service and the Episcopal Church. Without their help, he said, the Serbian National Defense Council, could not have accomplished the resettlement of 6000 displaced persons in the United States.

It is compiled from official diocesan journals, and checked by bishops and diocesan secretaries before publication. †Serbians are traditionally members of the Eastern Orthodox Church. Relations with our Church have long been close.

Dr. Pepper commended the Council's displaced persons program and said that history will always remember the bravery and faithfulness of the Serbs. Dr. Pepper is director of the Episcopal Church's Social Relations Department and a member of the board of Church World Service.

The anniversary is a great religious and national holiday of the Serbian people. Events in Chicago were under the auspices of the Serbian Defense Council. Some 3000 delegates and guests attended from all parts of the United States.

RUSSIA

Dean Johnson Gets Stalin Prize

The Dean of Canterbury, the Very Rev. Hewlett Johnson, received the Stalin Peace Prize at a ceremony in the Kremlin on June 27th. A report of the ceremony came over the Moscow radio according to the United Press.

ACI

New Fort Valley Director

New chaplain-director of the Fort Valley College Center in Georgia is the Rev. Odell G. Harris. He will fill the vacancy created by the recent death of the Rev. John Henry Brown. Mr. Harris has been archdeacon for Negro work in the diocese of Southern Virginia for the past four years. The Fort Valley College Center is a school of the American Church Institute for Negroes.

ARMED FORCES

Confidential Assignment

The Army has called Chaplain Luther D. Miller back to active service for ten days on a confidential assignment. Officials said that his assignment was to the Office of the Assistant Chief of Staff, "G-2" (intelligence). Chaplain Miller, a retired Major General, is a canon of the Washington Cathedral.

Dog Tags of Orthodox

Indication of their religion on dog tags of Russian Orthodox in the armed forces is being sought by the Very Rev. George Florovsky, dean of St. Vladimir's Orthodox Theological Seminary, New York City. He made the request recently to the Chaplains Corps in Washington, D. C.

TUNING IN: † The Dean of Canterbury is a priest who has the job of running Canterbury Cathedral. Not to be confused with the Archbishop of Canterbury, who is the Primate (chief bishop) of All England. Since Church law is designed to secure maxi-

The only authorized designations now are: C for Catholic; P, Protestant; H, Hebrew; X, unknown; Y, other, not indicated.

ORTHODOX

Patriarch Fights Communism

The Ecumenical Patriarch has given his blessing to two missions which left Istanbul recently, one for Mt. Athos, and the other to call on the Patriarchs of Alexandria, Jerusalem, and Antioch. The Patriarch did this, as a move toward diplomatic handling of Communism, according to A. C. Sedgwick, writing for the *New York Times*.

Successor to Germanos Appointed

Bishop Athenagoras, Metropolitan of Philadelphia was enthroned recently as Archbishop and Exarch for Western Europe, in succession to the late Metropolitan Germanos. Bishop Athenagoras, who was born in Corfu, was previously head of a theological college in Philadelphia, Pa. He was subsequently Bishop of Boston, and later apostolic delegate in Athens. After spending a short time in Athens, he returned to the United States as Metropolitan of Philadelphia. On the death of Archbishop Germanos, Bishop Athenagoras was appointed "locum tenens" in London, where he is at the present time.

[EPS]

ENGLAND

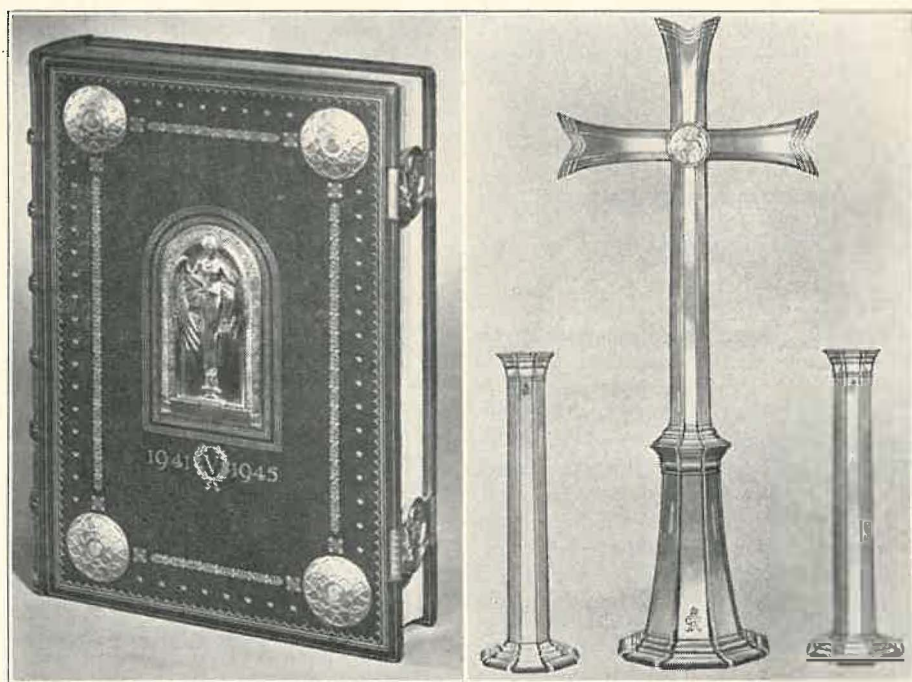
Tributes Exchanged

Tribute was paid on July 4th by the people of Britain to the 28,000 Americans of the United States Armed Forces who lost their lives during World War II while based in Britain. At a special service in St. Paul's Cathedral, London, General Dwight D. Eisenhower presented to the dean and chapter of the cathedral a hand-written roll of honor of the dead Americans. Among dignitaries present were Queen Elizabeth, Princesses Elizabeth and Margaret, Presiding Bishop Sherrill, and the Very Rev. Francis B. Sayre, Jr., and the Rev. L. D. Miller of Washington Cathedral.

At the same service a silver altar cross and a pair of silver candlesticks from King George VI were dedicated to Washington Cathedral in appreciation of the hospitality given British servicemen stationed in Washington, D. C., during the war.

The roll of honor, a gold-tooled, leather volume, is a gift from the United States. As soon as the American Memorial Chapel is completed — probably in a few years — the roll of honor will be moved there from its present resting place in another part of the cathedral.

The American Memorial Chapel was subscribed for by more than two million British people. It is being built at the east end of the cathedral in a part which was wrecked by bombs during the war.



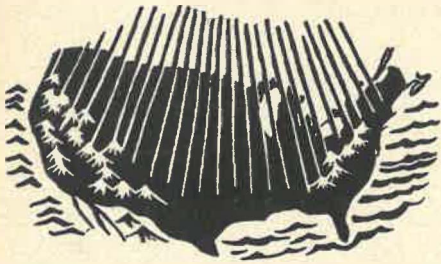
AT ST. PAUL'S CATHEDRAL: An Anglo-American exchange of silver and gold.

mum freedom for all orders, Archbishops cannot discharge deans for differences of political opinion. † American Church Institute for Negroes is a Church Corporation overseeing seven institutions. It gets part of your weekly dollar for missions.

Bombs, Planets,

and Pessimism

By the Rev. William G. Peck



¶ *Gamma rays or the grace of God may be suggested by the drawing above. Whichever may await man is up to man himself, who, as Fr. Peck reminds his readers, is a free agent under God.*

I WAS on my way from London to Wales—a long journey by our English standard. Most of the passengers had provided themselves with books, magazines, or newspapers. I had brought a puzzling, fascinating book; but few men can read for several hours without lifting their eyes from the page, and the moment I deserted my author the man sitting opposite me seized his opportunity.

"Well," he said, "we shall soon be in the midst of the election." This was about the last subject I wished to discuss, and I was about to retire to my book, when another man, heaving a great sigh, lowered his magazine and addressed himself to the company at large.

"I should like to know," he announced, "what the election matters. I should like to know what anything matters—what Russia or America or Britain matters. I should like to know what you or I matter."

He gazed upon us gloomily, and nobody seemed prepared to offer an assessment of the importance of these various entities. But at length the man who had mentioned the election spoke.

"Feeling a bit downhearted?" he asked.

"Of course I am," replied the other man. "And so would you, if you understood the situation. Look here . . ." He opened his magazine and read:

"So, in the past, nearly 10,000 planetary systems, each one being similar to the solar system in the essential features of its construction, must have been formed in the Milky Way."

"And," he continued, "this astronomer says that this earth of ours, compared with the universe, is like a millionth

part of a grain of sand in all the sands of the sea shore. Tell me what all our pettifogging little human affairs matter!"

Still, nobody was inclined to tell him; but eventually a lady folded up her newspaper and remarked that the question might soon be obsolete. She was asked to explain herself, and this she did.

"Since," she said, "we are now going to have the hydrogen bomb, mankind may, before long, reduce this planet to a cinder and bring all his affairs to an end."

The man who wanted to talk about the election, a prosperous looking fellow, patently interested in the mundane level of reality, looked worried and annoyed.

"And where does God come in?" he asked. "Of course," he added, "all this proves that there is no God."

The lady had the best brains among them. She wanted to know precisely why the astronomic measurements of the universe and the folly of man in employing his knowledge for mutual destruction, should be classed together as demonstrating the futility of theism.

But the others were soon out of their depth and floundering altogether. I suspected that each of them was secretly frightened, and would have been much happier discussing the election, the price of bacon, or almost anything else. But they seemed willing that I should talk to them, and this is the gist of what I said:

I can well understand a man, confronted with the findings of modern astronomy, feeling himself reduced to a crushing insignificance, and his particular existence of no importance in the unimaginable purpose—if there be a purpose—in this appalling immensity. Thus I can understand that he should feel that the Christian conception of God's love and care for us men is an infantile day-dream without relation to reality.

And I can equally well understand a man, asked to reflect upon the possibilities of the Hydrogen Bomb, and the anony-

mous forces which may release it as a weapon of war, feeling a paralyzing helplessness and therefore concluding that the Christian doctrine of a meaning in human actions, a providence in history, must be given up.

And although these two sources of doubt have no logical connection with each other, I could sympathize with the decent worldling who, confronted with both of them at once, burst into atheism. For both the universe and the bomb might well leave such a person with a feeling of utter frustration and helplessness.

And this is an interesting fact, for whatever frustrates man's essential being is opposed to nature. Now, it would be ridiculous to suggest that the size of the universe is unnatural: this man must have been thinking wrongly about its meaning. The bomb, on the other hand, may well be unnatural; but man, not God, makes bombs, and man is the only creature on earth who can do things so unnatural.

But as a matter of plain fact, neither the size of the universe nor the menace of the bomb affects the Christian Gospel one whit. The trouble arising from astronomical immensity is not difficult to dispose of. Astronomy is concerned with that form of energy which is called matter, and with the measurement of time and motion. But of the supreme form of reality there can be no measurement whatever. Conscious spirit has no size, shape, or position. The Gospel of St. John, the Divine Comedy of Dante, Shakespeare's Hamlet, dwell in a sphere which cannot be touched by facts about the Milky Way.

What may be the ultimate relation between the measurable universe and the non-measurable is doubtless a profound question, but the mileage of the stellar works does not invalidate the answer provided by the sacramental philosophy

(Continued on page 11)

TUNING IN: ¶ **Theism**—the belief that God is in the world but above it. Theism holds that He is at the helm but is Himself greater than the ship. Opposed to pantheism, which makes God simply the ship, and to deism, which regards Him

as the boatmaker merely watching His craft go by. ¶ **A sacramental philosophy** is one which, like theism, regards the universe as the expression of the mind and will of God, and matter as capable of becoming the instrument of spirit.

Sharp Edges or a Dull Instrument?

THE suggestion is frequently made that, in throwing out feelers toward possible unity with other Christian groups, Anglicans would do well to begin with the Methodists.

Methodism, it is urged, is historically continuous with Anglicanism, its founder, John Wesley, having lived and died a priest of the Church of England; the Methodists retain in their worship much of the Book of Common Prayer; they kneel for Communion; they preserve the name, if not the historic office, of the episcopate.

It may be that our Commission on Approaches to Unity is proceeding on this basis, for it has held two conferences, at Kenyon College, with the corresponding commission of the Methodist Church since last January. No information as to negotiations has been announced. A third meeting is planned for next fall [L. C., May 27th].

If it is true that such negotiations are going on, we think that the respective Church publics of the two communions should be let in on the secret. We are firm believers in "open covenants openly arrived at," and we think the Commission will gain the confidence of the Church better if it does not cloak its deliberations with too much of an air of secrecy.

We should regret to see the promulgation just before General Convention of a full-blown unity scheme, without opportunity for study and deliberation by the whole Church before even tentative action is proposed. Perhaps we are unduly fearful; but the history of the negotiations with the Presbyterians, resulting in rejection by General Convention when an unsatisfactory document was urged "for study," leads us to hope that no similar fiasco will result from negotiations with the Methodists.

For the only basis of genuine unity with any Christian body must be a common acceptance of the faith as taught by Jesus Christ Himself, and as set forth in the scriptures, the sacraments, the creeds, and the ministry of the Apostolic Church and its extension throughout the ages to our own day. We ought to be quite sure that we are talking the same language when we discuss this faith, if we are to make any real progress toward genuine Christian unity.

It is with interest, therefore, that we have received a copy of the first issue (Serial No. 1, April-May-June, 1951) of a new Methodist publication, *Learning for Life*, subtitled "A Quarterly of Study and Discussion for Adults" (Nashville: Graded Press. 25 cents a quarter, \$1.25 a year).

In a foreword by C. A. Bowen, Editor, Church School Publications, Methodist Church, the new series

is described as "a periodical designed for use by young adults." The April-May-June issue contains a section, "Whence Cometh our Help?" by Floyd L. Sampson, professor of religion at the University of Denver. It is to this section, intended evidently as background for discussion leaders, that our comments are confined.

DR. Sampson's object is to present the spiritual resources available to the individual in achieving "security, satisfaction, and significance," in the midst of a tottering world. These resources he classifies under three general heads: (1) those "involved in our way of looking at life"; (2) those "involved in certain of our modes of experiencing life"; and (3) those "involved in our programs and codes of living."

Under the first heading Dr. Sampson undertakes to "explore the possibilities of faith in the natural world, of faith in God and in Jesus Christ, and of our interpretation and use of suffering." Under the second he tells us that "we will explore meditation, prayer, and worship; our experiences with literature, both sacred and secular; and our contacts with beauty, both in nature and in the arts." Under the third are included "human relations, the possibilities of service, and the ethical demands our faith makes upon us."

The ground thus covered is indeed comprehensive, and it embraces the threefold pattern of faith, prayer, and works (or creed, cult, and code), in that order, even though such phraseology as "exploring the possibilities of faith in God and in Jesus Christ" will seem alien to the ears of Churchpeople.

But it is at some of the answers that we are literally amazed. Thus, to the question, Is God a person? Dr. Sampson replies: "In the nature of things this question can never be answered with demonstrable certainty. It is and must ever be a matter of faith. To many the creative and integrative cosmic process is a self-conscious, personal Being, analogous in a measure to human personality. To others equally intelligent, informed, and devout, to conceive God in terms of self-conscious personality seems to be an unwarranted projection of human traits upon the cosmic process. Each person must come to his own conclusion in this matter after intelligent study, devout reflection, and vital experience."

Catholic Christians will readily admit that the personality of God, in the last analysis, "is and must ever be a matter of faith"; and many of them will express this admission by stating that "this question

can never be answered with demonstrable certainty" — in the manner of a geometrical theorem. But it is one thing to concede that rational considerations *converging toward* belief can be clinched only by the "leap of faith," and quite another to suggest — as the passage cited at least suggests — that those who are ready to take this leap as well as those who are not prepared to do so are, as Christians, "equally intelligent, informed, and devout."

UNDER an exposition of the second heading, wherein we are asked to "explore meditation, prayer, and worship," we find the same vagueness of approach. Prayer, Dr. Sampson tells us, "is neither the fulfillment of a formal courtesy nor the discharging of a duty to God." It "is one way of bringing oneself in harmony with God. It is one way of attuning oneself with the divine creative and integrative processes of the reality in which we live and move and have our being. . . . Prayer is not the only means of this attunement with God. Men find God through study, through work, through human fellowship. . . . But prayer is one way to God, and may become a very rewarding approach to very powerful spiritual resources."

Granted that prayer may not be the only way to God, it is, in historic Christian thought, so basic as to be absolutely necessary — the soil from which all action worthy of the name Christian must spring. Yet the impression conveyed by Dr. Sampson is that prayer is a sort of optional course in the curriculum of Christian living, and that one can be a practicing Christian without it.

Significant also in terms of this whole apologia is the description of the Church — one of the resources coming under the third category, "human relations": "The church is a form of human fellowship affording especially rich resources for spiritual living. Worshipping together in the church conditions our emotional drives toward the most personally excellent traits and socially fruitful ends. The instruction and counsel of the church give us guidance in the patient pursuit of those qualities and goals. The social atmosphere of the church is congenial to the growth of ethical convictions and spiritual attitudes. The human associations we develop within the church lend powerful support to our efforts to live a good and useful life."

Examples could be multiplied of similar watering down, seemingly to the point of humanism, of doctrines held not only by Anglicans but by the majority of Christians. Thus the point is reiterated that God "is not to be set over against nature," which is true enough if intended as a refutation of deism; but one looks in vain for Dr. Sampson to balance such a statement by a clear-cut, unequivocal reference to the overarching transcendence of God.

One paragraph appears at first to offer a glimmer of qualification to the general trend of this section:

"First, any proposition to be permanently effective, must be *true*. It must correspond to the facts. It must be rooted in reality." So far, so good. But we immediately see that the reality referred to is not ultimate reality, with a capital R (that is, God), but scientific reality. For the passage continues: "It must be in harmony with the nature of things. It must be consistent with our most reasonable understanding of the way the universe and human life operate."

It may be that the course *intends* to be orthodox, that its juxtaposition of diametrically opposed doctrines, with the insinuation that either is acceptable, is merely a pedagogic device for taking people where they stand and hoping to lure them into something better. Since most people today are secularists in their real convictions, the idea *may* be to start with the best in secularism and to go on from there.

But if this is so, we submit that it is the wrong way to teach the Christian religion — certainly as regards such fundamentals as the doctrine of God. And we doubt if the "young adults" for whom the course is designed are likely to be impressed by it. As Chad Walsh says, Christianity at its strongest has presented sharp edges.* But the trouble with Dr. Sampson's presentation is that all of the sharp edges have been so nicely filed off that it has become a pretty dull instrument, with its effectiveness greatly impaired.

MANY Methodists, we are sure, will be as disturbed as we are by the implied humanism of the quotations we have cited, and by the impression this Methodist publication gives that such basic things as belief in a personal God, and the necessity of prayer in the Christian life, are mere matters of opinion and not essential elements of Christianity.

Such a scholarly work as Dr. William R. Cannon's *The Redeemer* (reviewed in our issue of April 22d) is one that we should like to believe more typical of Methodism at its best than the first issue of *Learning for Life* — a publication that we are given to understand is "official."

We suggest that before it gets too far in its negotiations with the Methodists, our Commission on Unity should ascertain very definitely whether or not the official Methodist teaching on these important points is in full harmony with the orthodox Christianity of the Bible and the Creeds. If so, we hope that the time may be ripe for a real forward step in the direction of healing the breach between the Methodists and their Anglican mother Church. If not, we shall only be building up a big headache for the future, for neither our Church nor the Methodist Church can be expected to approve a plan for uniting two ecclesiastical organizations unless they share the common faith of the universal Church, which is the Body of Christ. Nothing less than that is worthy of the name of Christian unity.

*See *Early Christians of the 21st Century*, p. 53.

BOOKS

The Rev. FRANCIS C. LIGHTBOURN, Literary Editor



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Altogether this is a superb piece of work—one that should go far toward putting the EMC on a truly spiritual basis.

ANOTHER brochure, *Our Father*, divides the Lord's Prayer into 16 parts and apportions these among 16 bishops, each of whom writes a brief devotional commentary on his assignment.* (Oxford Press. Pp. 47. 35 cents).

As each section can be read in a minute or two, this provides just the sort of spiritual reading that busy persons can undertake, and should result in a deeper understanding of the Prayer.

The editor of *Our Father*, John Henry Eydeler, has assigned to the Bible and Common Prayer Book Society all royalties from the manuscript. It has a foreword by the Presiding Bishop.

Of Interest

UNDER the title *The Doctrine of Our Salvation*, Dr. Paul S. Kramer, professor of systematic theology at Seabury-Western, presents "an introduction to the theology of atonement, of the Church, and of the sacraments" (Exposition Press. Pp. 165. \$3).

Dr. Kramer says in the foreword that he "has tried to avoid . . . theological technicalities, and to keep the discussion at about the college level of understanding." Scheduled for further review.

The Conflict of the Kingdoms, by

*Bishops DeWolfe, Bennett, Conkling, Nash, Cross, Clingman, Bayne, Quin, Emrich, Carpenter, Dandridge, Keeler, Fenner, Ivins, Kinsolving, Roberts.

C. T. Chapman, has chapters on the Preparation for Christ in Ancient Religion, the New Testament Record of the Experience of Knowing Christ, the Pattern of Experience in the Early Church, Theorizing the Experience, and the Symbolism of the Message and its Significance. (Longmans. Pp. 144. \$2).

"Trust today—and you will never have to fear tomorrow," is the motto on the jacket of *Life Starts Today*, by Evelyn Wells (Doubleday. Pp. 205. \$2.75). Chapters: Meet Your Moment, Make Up Your Mind, New Habits for Old, Security, They Live Today, Wishing Is a Form of Prayer, Count on Today.

The late Mary Leslie Newton was for many years dean of All Saints' College, Vicksburg, Miss. A large assortment of her poems, first published in various magazines, including the *New York Times*, has just been published under the title *A Crooked Staff*, edited by Mary Ellen Lynde (Exposition Press. Pp. 92. \$2.50).

Now in its 19th edition, Henry H. Halley's *Pocket Bible Handbook*, contains an amazing amount of material within a small compass (published by author, Box 774, Chicago 90, Ill.). Fundamentalist in viewpoint, with frequent fulminations against the Papacy.

Useful for leaders of children's groups are *Children's Games from Many Lands*, edited by Nina Millen (Friendship Press. Pp. x, 214. Paper, \$1.50—already published; cloth, \$2.75—available September 11th), and *Games for all occasions*, by Ken Anderson & Mary Carlson (Zondervan. Pp. 133. \$2).

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The Living Church

Bombs

(Continued from page 7)

of the Christian faith. The spirit of man need not be browbeaten by the immensity of space, for he does not dwell in space. We know that space is finite; but, as spirit, man is addressed to the Infinite. This is, in effect, the answer given by Pascal and by many other Christian thinkers. It is irrefutable.

Of much more serious consequence to Christians is the problem of the Hydrogen Bomb. Is this actually a threat to the faith? Why does it seem so? Because it seems to endanger man's life upon the earth, and to bring his whole history to a cul-de-sac. And this looks like a defeat of Providence.

But in Christian theology man is a fallen being. His fall has not destroyed his power to gain knowledge and to contrive techniques; it has, however, disturbed the direction of his will. It was a spiritual, not an intellectual, event. Therefore, in Christian thought, man throughout his recorded history has been a creature capable of self-destruction, and the mode of his operation does not affect the fact.

No doubt it is distressing to learn that man can now do terrible things to this planet earth. But he has long distorted nature in many ways, and there never was any theological reason for supposing that the limit to his destructive power was fixed short of racial catastrophe.

The fall of man, leaving him with a distorted but not entirely abrogated freedom, and the power of inductive reason that remained to him, laid open the eventual possibility of world atomic warfare. That possibility arises from a combination of knowledge and sin. The knowledge could not but grow; and, if the sinful will went on to reject the grace of God, the consequent disaster confirms, and does not deny, the sovereignty of the living God. Nor does it abolish the gospel of a proffered saving grace.

Moreover, if disaster comes, its essential destructiveness does not overwhelm the men of faithful, humble hearts. Nor need they now be utterly cast down, for always they have been seeking another (that is, an heavenly) city. And yet again, there is no reason why the Hydrogen Bomb *must* explode, or, even now, be made.

The grace of God is stronger than the wavering will of man and can deliver him in his extremity, but cannot do so unless he decides to be delivered. Now, as always, this is the tremendous choice placed upon humanity. This is the issue before the human race; yet any one of us can call upon the name of the Lord if the calamity ever befalls, and he may say, "Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea."

EDUCATIONAL

SEMINARIES

Theological Education Sunday

Theological Education Sunday in 1952 will be on January 27th, Presiding Bishop Sherrill has announced.

Graduation at Sewanee

Nineteen men received the degree of bachelor of divinity from St. Luke's School of Theology, Sewanee, on June 11th. Two certificates of graduate in divinity were also awarded and one degree of Master of Sacred Theology. Commencement day was preceded by various business meetings, and by alumni day and commencement Sunday, when the baccalaureate service was held. Bishop Baker, Coadjutor of North Carolina, gave the baccalaureate address, and Thomas B. K. Ringe, the commencement address.

Berkeley Commencement

"God never made any man self-sufficient," said Bishop Budlong, retired, of Connecticut in his address at the 94th annual commencement of Berkeley Divinity School. The Bishop said that clergy and laity must support each other in meeting their solemn responsibilities.

A class of 20 participated in the commencement.

Thirteen of the men received the degree of Bachelor of Sacred Theology. Six received the diploma of the school and one a certificate of partial course. The Rev. Joseph A. Johnson received the S.T.M. degree.

Nashotah Commencement

The largest enrollment of seminarists in the long history of Nashotah House was reported by the dean of the Seminary, the Very Rev. W. H. Nes, at the 106th annual commencement. The degree of Bachelor of Divinity was conferred upon ten members of the graduating class and the certificate of graduation presented to eight others.

Dean Nes conferred the degrees and also celebrated the commencement mass in the presence of Bishop Ivins of Milwaukee who read the bidding prayer, Bishop Essex of Quincy, and Bishop Clough of Springfield. The Rev. R. K. Yerkes, D.D., preached the sermon.

After the commencement service, Bishop Ivins blessed the Donaldson Hall Library which has been completely renovated through the generosity of Mr. and Mrs. Herbert Kohler and the Kohler Foundation of Sheboygan, Wis.

The Rev. Chad Walsh, associate professor of English at Beloit College, was the speaker at the Alumni Dinner.

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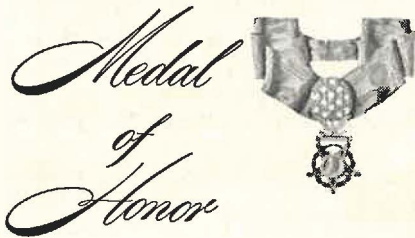
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MASS.—It was pretty much a family affair when a new ciborium and ambry (vessel and cupboard, respectively, for reserving the Sacrament) were given to the Church of St. John the Evangelist, Duxbury, Mass., and dedicated by Bishop Loring of Maine in memory of the late Richard Loring, his brother. Richard Loring was consecrated Bishop of Springfield in October, 1947, and died in April, 1948. Mrs. Richard Loring and her youngest son, Timothy, are communicants of the parish. Timothy and his two brothers served as acolytes at the service. After the Holy Communion the parish began reservation of the Sacrament.

NORTH TEXAS — At a victory dinner the Church of the Heavenly Rest, Abilene, Texas, reported \$302,590.45 pledged on a goal of \$297,000 in their building fund campaign. Of this \$130,000 was in cash.

WEST VA. — Without a church building for 25 years, the congregation—numbering nearly 500 communicants—of Christ Church Parish, Fairmont, West Va., on July 15th will witness the dedication of its new church. Bishop Campbell, coadjutor of West Virginia, will officiate. Before the new church was finished in June the congregation worshipped in the auditorium of the parish house.

KENTUCKY—Man does not live by bread alone. A man who offers convincing proof for that maxim is Churchman Joseph Gant Gaither, M.D., of Hopkinsville, Ky. The University of the South, of which he is an alumnus, recently recognized his service by awarding him the honorary degree of Doctor of Science. Dr. Gaither, who is 65, eats only one meal a day, but performs a limitless number of acts of service and charity for the Church and for people outside of the Church during the same period, besides working seven days a week at his medical practice.

WESTERN MASS.—Pastoral internships will be given to candidates for Holy Orders from the diocese of Massachusetts during the summer in a new kind of venture to provide in-the-field experience. After three weeks of orientation students will be assigned to key parishes and missions as curates. Guided by resident clergy, they will be responsible for such parish work as marital and personal-problem counseling, ministering to the sick and bereaved, instructing young people, overseeing organizations, and conducting parish business. After a month of that the students will get a chance to work at such special

projects as vacation Bible schools, ministry to unchurched migrant workers, housing project surveys, youth conferences, and affairs of the diocesan business office.

FLORIDA—Fifty 50-year communicants of St. John's Cathedral, Jacksonville, Fla., were honored at a special service on June 10th. All 50 have been communicants of 117-year-old St. John's for 50 consecutive years. Most of them were confirmed at St. John's by the late Edwin Gardner Weed, third bishop of Florida. Bishop Weed's daughter is an active communicant of the cathedral. At the June 10th service the congregation officially recognized St. John's service to the community during the last 50 years, since the fire of 1901 which destroyed much of Jacksonville, including the church. St. John's became the cathedral of Florida earlier this year.

LONG ISLAND — Building evacuation was demonstrated after a Sunday service by the congregation of the Church of the Resurrection, Richmond Hill, Long Island, for the benefit of 60 civil defense officials. At 12:15 PM an usher interrupted the final hymn and announced the evacuation. In two minutes and 35 seconds the 140 people present had filed down to the basement. The rector, the Rev. Charles T. Knapp, was the last to leave, taking with him the reserved Sacrament. In the basement, air raid wardens covered windows with blankets, barricaded doors, and set up first aid stations. First-aiders demonstrated their work on an 11-year-old girl. The entire operation was filmed and the pictures will be shown to building control directors to demonstrate right and wrong methods of evacuation.

CENTRAL N. Y. — A \$50,000 bequest goes to the Church of Our Saviour, Syracuse, N. Y., from the will of Elizabeth Gill Schwartz, widow of the Rev. Karl Schwartz, former rector of the church. Mrs. Schwartz died on January 30, 1950, leaving a net estate of \$272,576.15. She left an additional \$8000 plus Fr. Schwartz's theological library and an oil painting of him to the rector, wardens and vestry of the church. The rectory, which Fr. Schwartz owned, was also left to the church. The present rector, the Rev. Arthur B. Merriman receives a \$500 bequest.

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17. St. Dunstan's Church, Mineola, Texas.
18. St. Mary's in the Field, Valhalla, N. Y.
19. The Poor Clares, Mt. Sinai, N. Y.
20. St. Philip's, Palatine, Ill.
21. St. Clement's, New York, N. Y.
22. Mission Church, Honolulu, T. H.

D E A T H S

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

Egbert A. Craig, Priest

The Rev. Egbert A. Craig, priest of the diocese of Long Island, died on June 12th.

Fr. Craig was born in British Guiana and received his education there at St. Barnabas' School, Bourda. He studied for Holy Orders at Bishop Payne Divinity School and General Theological Seminary. He was ordained in 1916 by the Bishop of New York and returned to his home in the West Indies. He served there until 1919 when he assumed mis-

sion work in the diocese of Pennsylvania. In 1926 he came to the diocese of Long Island and spent the remainder of his life in the mission field of the metropolitan area. He organized the mission of St. Martin which for the past 17 years has been a center for Negro work in Brooklyn.

Fr. Craig is survived by two sons and three of his brothers.

Edward Rochie Hardy

Edward Rochie Hardy, former secretary of the Church Club of New York, died on June 29th at his home in South Dartmouth, Mass. He was formerly secretary of the Insurance Society of New York and of the Insurance Institute of America and a lecturer in insurance for many years at New York University. Surviving are his wife, and a son, the Rev. Dr. Edward R. Hardy, Jr., professor of ecclesiastical history at Berkeley Divinity School. He was 89.

T. Alan Goldsborough

A procession of cars more than a mile long followed the car carrying the body of Judge T. Alan Goldsborough to the cemetery after his funeral. Judge Goldsborough, a Churchman, was prominent as a federal judge in Washington, D. C., and as a congressman. He died on June 16th at the home of his daughter-in-law where he had gone for a Father's Day dinner. His home was in Denton, Md.

Isabelle Nichols Binney

One of Rhode Island's most notable laywomen, Isabelle Nichols Binney, died on May 8th after an illness of several months. She was 87.

Mrs. Binney was the widow of Charles Chauncey Binney, Philadelphia lawyer. She spent her married life in Chestnut Hill, Pa., where she became identified with the well-organized Pennsylvania branch of the Woman's Auxiliary.

Back in her home town of Providence, R. I., in 1919, Mrs. Binney joined the auxiliary's educational department there. In its mission study classes she gave valuable instruction in objects and methods of Church work. For a time she was vice president of Rhode Island's auxiliary, and from 1930 to 1940 served as its president.

One concrete evidence of her strong dependence on prayer was her organization of a small weekly prayer meeting at the Bishop's house to pray for the needs of the diocese as they arose.

She also formed the Guild of Intercessors among Rhode Islands shut-ins. She sent to these women, over 100 of them, lists of special objects of prayer for each month.

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Appointments Accepted

The Rev. Robert L. Darwall, formerly vicar of St. Barnabas' Church, Arroyo Grande, Calif., is now assistant at St. Alban's Church, Los Angeles. Address: 580 Hilgard Ave., Los Angeles 24.

The Rev. Wesley Frensdorff, who was recently ordained deacon, is now serving St. Mary's Church, Winnemucca, Nev.

The Rev. James E. Hacke, Jr., formerly of Evanston, Ill., is now vicar of Christ Church, Cuba, N. Y., and the Church of Our Saviour, Bolivar. Address: 19 South St., Cuba, N. Y.

The Rev. Millard F. Newman, formerly vicar of St. Monica's Chapel, Washington, is now vicar of St. Simon's Church, Croom, Md.; St. Mary's, Newmarket; and St. Philip's, Aquasco.

Armed Forces

Chaplain (Capt.) Alvin S. Bullen, who has been at Fort Jackson, S. C., has had a change of address from Chapel 12, HQ, Division Artillery, to Chapel 13, HQ, 28th Inf., Fort Jackson, S. C.

Changes of Address

The Rev. Hobart Earle Daugherty, who was recently ordained deacon in the diocese of Pittsburgh, may be addressed: Rural Mail Service, Verona, Pa.

Ordinations

Priests

Ohio: The Rev. Malcolm E. McClenaghan was ordained priest on June 12th by Bishop Tucker of Ohio in the Chapel of the Holy Spirit, Gambier, Ohio. Bishop Burroughs, Bishop Coadjutor of Ohio, preached the sermon. To be rector of St. Paul's Church, Toledo. Address: 702 Berry St., Toledo 6.

Virginia: The Rev. Alexander McFarlane Robertson was ordained priest on May 26th by Bishop Goodwin of Virginia at St. Luke's Church, Hollin Hall Village (formerly known as Wellington), Alexandria, Va. To be rector of St. Luke's. Address: 208 Wellington Rd., Hollin Hall Village, Alexandria, Va.

The Rev. W. Holt Souder was ordained priest on June 20th by Bishop Goodwin of Virginia at Varina Church, Richmond, Va. Presenter, the Rev. H. A. Donovan; preacher, the Rev. C. L. Stanley. To be rector of Varina Parish. Address: RFD 5, Richmond, Va.

Washington: The Rev. John F. Bianchi and the Rev. William J. Coulter were advanced to the priesthood on June 16th by Bishop Dun of Washington at Washington Cathedral.

The Rev. Mr. Bianchi, formerly curate at St. Luke's Church, Washington, will be vicar of St. Monica's Chapel, Washington. The Rev. Mr. Coulter, formerly assistant at St. Alban's Church, Washington, will become rector of the Church of the Redeemer at Glen Echo, Md., on August 15th.

Deacons

Alabama: William Seddon Lee was ordained deacon on June 8th in the chapel of the Virginia Theological Seminary by Bishop Goodwin of Virginia, acting for the Bishop of Alabama. Presenter, the Rev. W. B. Lee, Jr.; preacher, Bishop Campbell, Bishop Coadjutor of West Virginia. To be deacon in charge of St. James' Church, Fairhope, Ala.

Bethlehem: Robert Hugh Andrews and David J. E. Sweet were ordained to the diaconate on June 20th by Bishop Sterrett of Bethlehem at St. Luke's Church, Scranton, Pa. Both were presented by the Rev. Richard White. The Rev. Dr. A. T. Mollegen was the preacher.

The Rev. Mr. Andrews will be temporarily in charge of St. Mary's Church, Wind Gap, Pa., and St. Joseph's, West Bangor. Address: Wind Gap. The Rev. Mr. Sweet will be in charge of Good Shepherd Church, Milford, Pa.

Central New York: Roswell Otheman Moore was ordained deacon on June 15th at St. John's Church, Auburn, N. Y., by Bishop Higley, Suffragan Bishop of Central New York. Presenter, the Rev. L. L. Perkins; preacher, the Rev. Luther Tucker. To be assistant chaplain to Episcopal students at Syracuse University and curate of Grace Church, Syracuse.

Massachusetts: Alden Besse and Timothy Pickering were ordained to the diaconate on June 8th

in the chapel of the Virginia Theological Seminary by Bishop Goodwin of Virginia, acting for the Bishop of Massachusetts. Preacher, Bishop Campbell, Bishop Coadjutor of West Virginia.

The Rev. Mr. Besse, presented by the Rev. K. E. Heim, will be curate at St. Anne's Church, Annapolis, Md. The Rev. Mr. Pickering, presented by the Rev. S. R. Davenport, will be curate at Trinity Church, Columbus, Ohio.

Missouri: William MacNeile Baxter was ordained deacon on May 20th by Bishop Lichtenberger, Bishop Coadjutor of Missouri, at Emmanuel Church, Webster Groves, Mo. Presenter, the Rev. Dr. J. F. Sant; preacher, the Very Rev. Dr. Sherman Johnson. To be assistant at the Church of St. Michael and St. George in St. Louis, Mo.

Newark: William Wesley Konrad and John Willard Patterson were ordained to the diaconate on May 26th by Bishop Washburn of Newark at Grace Church, Newark, N. J. Preacher, the Rev. Dr. M. B. Stewart.

The Rev. Mr. Konrad, who was presented by the Rev. H. S. Brown, will be vicar of St. Matthew's Church, Paramus, N. J. Address: 20-20 Calyne Dr., Fairlawn, N. J.

The Rev. Mr. Patterson, who was presented by the Rev. Alvin Van Hart, will be vicar of the Church of St. Mary the Virgin, Ridgefield Park, N. J. Address: 86 Preston St.

Worthington Campbell, Jr. was ordained deacon by Bishop Washburn of Newark on June 8th in the chapel of the Virginia Theological Seminary. Presenter, the Rev. H. H. Cooper; preacher, Bishop Campbell, Bishop Coadjutor of West Virginia. To be vicar of St. Paul's Church, Montvale, N. J.

Arthur John Ehlenberger was ordained deacon June 16th by Bishop Washburn of Newark at St. Stephen's Church, Jersey City, N. J. Presenter, the Rev. A. R. McWilliams; preacher, the Ven. G. T. Jones. To be vicar of Christ Chapel, Wortendyke,

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CHANGES

N. J. Address: 98 Irving St., Midland Park, N. J.
Ohio: Bishop Tucker of Ohio ordained several men to the diaconate on June 12th in the Chapel of the Holy Spirit, Gambier, Ohio:

Ira M. Crowther, Jr., presented by the Very Rev. C. C. Roach; to be deacon in charge of St. Mark's Church, Cleveland. Address: 15305 Triskett Rd., Cleveland 11.

Edward F. Mason, Jr., presented by the Rev. D. B. Wright; to be assistant at the Church of Our Saviour, Akron, Ohio. Address: 471 Crosby St., Akron 2.

H. Irving Mayson, presented by the Rev. John C. Davis; to be in charge of St. Philip's Mission, Akron. He will also do chaplaincy work under the direction of the Rev. David Loegler.

Thomas E. Vossler, presented by the Rev. A. L. Kenyon; to be assistant at Grace Church, Mansfield, Ohio. Address: 41 Bowman St.

Preacher was Bishop Burroughs, Bishop Coadjutor of Ohio.

John L. Thompson, III was ordained deacon on June 16th by Bishop Tucker of Ohio at St. John's Church, Youngstown, Ohio. Presenter, the Rev. J. H. Burt; preacher, the Rev. Dr. J. F. Fletcher. To be assistant at St. Mark's Church, Toledo, Ohio. Address: 2272 Collingswood Blvd., Toledo 10.

Rhode Island: Roger Lyman Tiffany was ordained deacon on May 30th by Bishop Lawrence of Western Massachusetts, acting for the Bishop of Rhode Island, at Christ Church Cathedral, Springfield, Mass. Presenter, the Rev. Dr. C. H. Horner; preacher, the Rev. F. W. Dillistone. To be curate at Grace Church, Providence, R. I. Address: 93 Benefit St., Providence 3, R. I.

Charles Merrill Hall was ordained deacon on June 2d by Bishop Bennett of Rhode Island at the

Cathedral of St. John, Providence, R. I. Presenter, the Rev. Dr. C. L. Carlson; preacher, the Rev. A. M. Dunstan. To be vicar of St. Peter's Church, Manton, R. I. Address: 440 Fruit Hill Ave., North Providence, R. I.

Rochester: Donald Austin Stivers was ordained deacon on June 11th by Bishop Stark of Rochester at Trinity Church, Geneva, N. Y. Presenter, the Rev. Dr. S. H. Edsall; preacher, the Rev. D. S. Labigan. To be curate at St. Thomas' Church, Rochester, N. Y.

Southern Virginia: William Charles Hoffman was ordained deacon on June 12th by Bishop Gunn of Southern Virginia at Ascension Church, Norfolk, Va. Presenter, preacher, the Rev. E. P. Bush. To be deacon in charge of Pruden Cure, Gretna, Va.

Southwestern Virginia: D. Robert Hunt and John Jolley Howard were ordained to the diaconate on June 11th by Bishop Phillips of Southwestern Virginia at St. John's Church, Roanoke, Va.

The Rev. Mr. Hunt, who was presented by the Rev. R. R. Beasley, will be deacon in charge of St. Andrew's Church, Clifton Forge. Address: 514 McCormick Blvd.

The Rev. Mr. Howard, who was presented by the Rev. R. F. Blackford, will serve St. Mary's Church, Bluefield, Va., and Christ Church, Pochontas. Address: 101 Logan St., Bluefield.

Tennessee: Robert Alan McMillan was ordained deacon on June 7th by Bishop Dandridge of Tennessee at Christ Church, Nashville. Presenter, the Rev. P. R. Williams; preacher, the Rev. Dr. R. H. Wilmer, Jr. To be assistant at St. John's Church, Knoxville, Tenn. Address: Box 153, Knoxville.

John Harrison Sivley was ordained deacon on June 17th by Bishop Dandridge of Tennessee at St. Paul's Church, Chattanooga, Tenn. Presenter, the Rev. Dr. B. H. Jones; preacher, Bishop Barth, Bishop Coadjutor of Tennessee. To be assistant at St. Luke's Parish, Jackson, Tenn. Address: 309 E. Baltimore St.

Degrees Conferred

The Rt. Rev. Robert M. Hatch, Suffragan Bishop of Connecticut, and the Rev. Charles F. Whiston, associate professor of theology at the Church Divinity School of the Pacific, received the honorary degrees of doctor of divinity from Trinity College on June 14th. Bishop Hatch also received the honorary degree of doctor of sacred theology from Berkeley Divinity School on June 5th.

The Rev. Charles C. Fishburne, Jr., rector of Christ Church, Martinsville, Va., received the honorary degree of doctor of divinity from Washington and Lee University on June 7th.

The Rev. Robert J. Parker, rector of St. James' Church, Clinton, N. Y., received the honorary degree of doctor of divinity from Hamilton College on June 17th.

Lay Workers

Several men in the diocese of Missouri are entering the ministry from business life and are at present serving the diocese as lay workers:

Mr. J. Maver Feehan, a manufacturer's agent, will begin full-time study in the fall, but will continue in business until his ordination. He is lay reader at St. John's Church, St. Louis.

Mr. Roy J. Schaffer will resign this summer from the staff of the St. Louis Post-Dispatch to give full time to studies and Church work.

Mr. Arthur R. Steidemann, a civil engineer, is lay assistant at Emmanuel Church, Webster Groves, Mo., while pursuing his studies for ordination.

All of the men are doing their theological work under the direction of the examining chaplains of the diocese and with the cooperation of Eden Theological Seminary, Webster Groves, (Evangelical and Reformed Church) where they are taking courses in Bible, systematic theology, apologetics, and ethics.

Still another former business man, Mr. Joseph T. Swift, of Kirkwood, Mo., is a student at Virginia Theological Seminary. Until two years ago he was assistant general passenger agent of the St. Louis-San Francisco Railroad.

Women Workers

Miss Alice Hudson has resigned as director of religious education at St. James' Cathedral, Fresno, Calif., in order to seek secular employment.

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North Carolina & Pacific Aves.
Sun 8 HC, 9:30 Ch S, 11 MP (1st HC); Thurs &
HD 10:30 HC

Key—Light face type denotes AM, black face
PM; addr, address; anno, announced; appt,
appointment; B, Benediction; C, Confessions;
Cha, 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, Instruc-
tions; 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.

RIDGEWOOD, (Newark) N. J.

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

SEA GIRT, N. J.

ST. URIEL THE ARCHANGEL
Rev. Canon R. H. Miller
Sun 8 HC, 9:30 Sung Eu, 11 MP;
Daily: HC 7:30, ex Fri 9:30

FARMINGTON, N. MEX.

SAN JUAN MISSION (Indian)
Ven George L. Packard, Supt.
Sun HC 7, 10; Tues 7; Thurs 10; Fri 7; C Sat 4-5

BROOKLYN, L. I., N. Y.

ST. JOHN'S ("The Church of the Generals")
99th St. & Ft. Hamilton Pkwy.
Rev. Theodore H. Winkert, r
Sun 8, 9:30 HC, 11 MP, 1st Sun HC 11

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
Sun Low Mass 8; Sung Mass & Ser 10; Daily Mass
7 ex Thurs 10; C Sat 7:30

NEW YORK CITY

CATHEDRAL OF ST. JOHN THE DIVINE
Sun 8, 9, 11 HC; 10 MP; 4 EP; 11 & 4 Ser;
Weekdays: 8 (and 9 HD ex Wed & 10 Wed);
HC; 7:45 MP, 5 EP. Open daily 7-6

ST. BARTHOLOMEW'S Rev. Anson P. Stokes, Jr.
Park Avenue and 51st Street
Sun 8 & 9:30 HC, 11 Morning Service & Ser;
Weekdays: HC Tues 12:10, Wed 8, Thurs 10:30;
The Church is open daily for Prayer.

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

HEAVENLY REST Rev. John Ellis Large, D.D.
5th Ave. at 90th Street
Sun HC 8 & 10:10, Morning Service & Ser 11;
Thurs & HD 12 HC; Wed 12 Healing Service

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

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

ST. MARY THE VIRGIN Rev. Grieg Taber
46th Street, East of Times Square
Sun Masses 7, 9, 11 (High); Daily: 7, 8; Thurs
C 4:30-5:30; Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. F. V. Wood, c
Sun 8 & 10; Daily 7:30 ex Mon & Sat 10; C Sat 4

ST. THOMAS' Rev. Roelif H. Brooks, S.T.D., r
5th Ave. & 53d St.
Sun 8 HC, 11 MP, 11 1S HC; Daily: 8:30 HC;
Thurs 11 HC; HD 12:10 HC

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

SYRACUSE, N. Y.

ALL SAINTS' Rev. Frank L. Titus
1800 S. Salina Street
Sun 8, 10; Daily: 7:30, 5:30; HD 10

TROY, N. Y.

CHRIST CHURCH Rev. Wm. O. Homer, r
2165 Fifth Avenue
Sun 9 & 11; Tues 7; Thurs 10 (Healing)

UTICA, N. Y.

GRACE Genesee & Elizabeth Sts.
Rev. S. P. Gasek, r; Rev. R. L. Somers, c
Sun 8, 9:30, 11, 6:30; HC Wed & Fri 7:30;
Thurs 10; Int Tues 12:10

CINCINNATI, OHIO

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

COLUMBUS, OHIO

TRINITY Broad & Third Streets
Rev. Robert W. Fay, D.D.; Rev. Timothy Pickering,
B.D., ass't.
Sun 8 HC, 11 MP, 1S HC; Fri 12 HC; Evening,
Weekday, Special services as announced

TULSA, OKLA.

TRINITY 501 S. Cincinnati Ave.
Rev. E. H. Eckel, S.T.D., r; Rev. F. J. Bloodgood,
D.D. assoc. r
Sun HC 7, 8, Ch S 9:30, Service & Ser 11

ALBANY, OREGON

ST. PETER'S Rev. E. James Kingsley, v
W. Queen Ave. at Unatilla St., where U.S. 99E
meets U.S. 20
Sun 7:30, 9:15, 11; Thurs 10 HC; HD 7 & 10 HC

PHILADELPHIA, PA.

ST. MARK'S, Locust St. between 16th and 17th Sts.
Sun: H Eu 8, Mat 10:30, Cho Eu & Ser 11, EP 3;
Daily: Mat 7:30, H Eu 7:45, Wed & Fri 7, Thurs
9:30, EP 5:30; C Sat 12 to 1 & 4:30 to 5:30

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; HC Wed & HD 11, Fri 7:30

HOUSTON, TEXAS

CHRIST CHURCH CATHEDRAL Texas & Fannin St.
Very Rev. Hamilton H. Kellogg, S.T.D., dean;
Canon Wm. B. L. Hutcheson; Rev. Harold O.
Martin, Jr., assoc.
Sun HC 7:30, 9:15, Service & Ser 11; Daily: HC 7,
Chapel

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 St.
Rev. Edward Potter Sabin, r; Rev. Gilbert Doane, c
Sun 8, 11 HC; Weekdays as anno