

The Living Church

December 27, 1953 Price 15 Cents



CHRISTIANS ARE THE CHIEF PRODUCT of the Kiyosato Educational Experiment Project, Japan [see p. 10].

NOV 27-54 REN 15 CTS
BALTIMORE IS MARYLAND
2 EAST HIGHFIELD RD
M D C TURABULL JR

Drama of Redemption: P. 9.

LETTERS

When minds meet, they sometimes collide. The editor believes, however, that the opinions of his correspondents should be taken at least as seriously as his own.

Reverberation Period

AS an old church organist who has struggled with many instruments in many places, I cannot sufficiently commend Mr. Berry's "The Purpose of Sound in Worship" [L. C., December 13th]. I have in mind two fine, three-manual organs, built by the same builder to the same specification. One is an ineffective instrument, "boxed in" in inadequate space in a church lined, walls and ceiling, with sound-absorbing material; the other stands openly in a west gallery under a barrel vault in an old church which has not been subjected to silencing materials. A music committee, choosing a new organ for their church, could not understand the difference between the effectiveness of the two instruments.

Every hall and every church must have its "reverberation period." In a business office noise must be reduced so that clerks and stenographers can work without nervous strain. In church and hall it is essential that sound be "projected." Symphony Hall in Boston, the Academy of Music in Philadelphia, and Carnegie Hall in New York City are examples of "reverberant halls" in which orchestras love to play. They have not been tampered with. Two other halls — tact forbidding me to name them — of great architectural beauty have been deadened by [a sound-absorbing material].

The listener not only finds organs in such environments "too loud," they are likewise "too harsh." It is not a musical tone.

(Rev. Dr.) W. S. SWISHER.
Brunswick, Me.

Michael Scott

THE Rt. Rev. Wilburn C. Campbell, Coadjutor of West Virginia, states [L. C., November 8th] that the Rev. Michael Scott "is completely discredited by the leaders of the Anglican Church."

I have the honor to be Chairman of the Africa Bureau (69 Great Peter Street, London, S. W. 1) of which the Rev. Michael Scott is Honorary Director. Your readers may judge how false Bishop Campbell's statement is from the fact that the nine Honorary Presidents of the Africa Bureau include the Rt. Rev. J. L. Wilson, Bishop of Birmingham and formerly Dean of Manchester, and the Rev. Canon C. E. Raven, lately Regius Professor of Divinity in the University of Cambridge.

(Lord) HEMINGFORD,
House of Lords,
Westminster.

London, England

ACU CYCLE OF PRAYER

December

- 27. St. Paul's, Staten Island, N. Y.; St. John's, Camden, N. J.
- 28. Holy Innocent's, Corte Madera, Calif.

January

- 2. St. Paul's, Roosevelt, L. I., N. Y.; Advent, San Francisco.



Talks With Teachers

The Rev. VICTOR HOAG, D.D., Editor



Buzz Groups at Teachers' Meetings

HOW to get the teachers started talking profitably is the problem, and the buzz group device is sure-fire. The method consists simply of having small groups discuss certain set statements, and then report to the whole meeting. The timing and preparation for this is important. The buzz groups are not automatic. The leader must prepare in advance the carefully worded statements to be used. Use buzz-groups early in a meeting, preferably after the leader has made an opening statement of not more than three sentences.

When buzz groups are first used the rules must be explained, and carried through. In later meetings teachers will form the smaller groups and get into motion without delay.

These points are made clear — sometimes given on a blackboard, poster, or slide:

- (1) Form groups of about five.
- (2) Select leader, who will record vote.
- (3) The statement will not be matters of known fact, but of opinion.
- (4) Let everyone in the group say why he (or she) thinks so.
- (5) Poll vote at end of three minutes. Majority wins.

As soon as the buzz groups are formed, in small circles, knee to knee, the first statement is shown on board, card, or by slide. (It is best to show one at a time, to keep them together.) Here are some sample of discussion statements prepared to get teachers started talking. Note that they are like casual remarks overheard — to call out one's reaction, and to express this to a small company — and therefore are always given in quotes. "Some one has said . . . Do you agree or disagree?"

On teaching procedures: "I read the story aloud while the children are doing their handwork." "The teacher's guide is all you need to get up your lesson." "It wastes too much time to allow the children to plan their own activities." "There isn't any time for activities in our short class period." "She lets those two smart kids do all the reciting."

To evaluate common practices in the Church school: "Writing is a poor form of activity for the Church school class." "I always read the story aloud because the

folder tells it better than I can." "Reading 'round the class (one verse each) is a good way to keep them all interested." "Workbooks destroy all originality in both pupil and teacher." (Or, "Workbooks are a stupid form of teaching and should be abolished.")

On relations with pupils: "If a child is not interested, it is the teacher's fault." "I wish I could get rid of that extra bright child." "There is no such thing as a bad child." "Religion is caught, not taught." "Little children can't learn anything; just keep them busy and entertained."

On activities in class: "Handwork should be personal and original, not a production-line job." "Creating or making things is as important as gaining information." "Teachers should be responsible for providing their own handwork materials." "The activity approach is not in conflict with the subject-matter approach."

On policy: "A teacher has little chance to teach anything if there are other classes meeting in the same room." "Every child should memorize the names of the books of the Bible before age 12." "We should keep a record of coöperation and achievement (with recognition at end of year) rather than of attendance." "A teacher should serve a year as an assistant before being asked to teach a class."

You get the idea. Any parish leader can frame his own, or borrow some of the above. Select about five statements and launch them at the start of a meeting. Then, go back over them, asking the vote of each group, and a few comments. You will find that you are then in full stride for a stirring period of discussion.

But you will never make it go if you are still wedded to the old ways of "tell," "instruct," or "inform."

The Living Church Development Program

We gratefully acknowledge the contributions listed below, given for the purpose of strengthening THE LIVING CHURCH as a vital link in the Church's line of communication. Only current receipts are listed, but we are also grateful for the many pledges giving promise of future support.

Previously acknowledged	\$12,811.30
\$10 each from: Rev. and Mrs. D.H.C., Pompano Beach; M. H., Louisville	20.00
\$5 each from: Mr. and Mrs. J. P. H., Nashville; Mrs. E. D. R., Dallas	10.00
Mrs. J. C. W., Short Hills	3.00

\$12,844.30

The Living Church

The Living Church

Established 1878

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

EDITOR: Peter Day
ASSISTANT EDITOR: Rev. Francis C. Lighthourne
MANAGING EDITOR: Alice Welke
ASSOCIATE EDITORS: Elizabeth McCracken
Paul B. Anderson, Th.D., Paul Ruseh, L.H.D.
ADVERTISING MANAGER: Edgar O. Dodge
CREDIT MANAGER: Mary Mueller
CIRCULATION MANAGER: Warren J. Debus
PROMOTION MANAGER: G. W. Burekhardt

THE LIVING CHURCH is published every week, dated Sunday, by The Church Literature Foundation, 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.

News deadline of THE LIVING CHURCH is Wednesday for issue dated one week from the following Sunday. Late, important news, however, received in this office up to the Friday morning before date of issue will be included in special cases. When possible, submit news through your diocesan or district correspondent, whose name may be obtained from your diocesan or district office.

Departments

BOOKS 8	INTERNATIONAL 7
CHANGES 15	LETTERS 2
DEATHS 14	SORTS 3
DIOCESAN 12	TALKS 2
EDITORIAL 10	U. S. A. 4
EDUCATIONAL	13

Things to Come

DECEMBER						
S	M	T	W	T	F	S
		1	2	3	4	5
6	7	8	9	10	11	12
13	14	15	16	17	18	19
20	21	22	23	24	25	26
27	28	29	30	31		

JANUARY						
S	M	T	W	T	F	S
						1
3	4	5	6	7	8	9
10	11	12	13	14	15	16
17	18	19	20	21	22	23
24	25	26	27	28	29	30
31						

December

27. St. John Evangelist.
28. Holy Innocents.
Eighth Anglican Seminary Conference, Austin, Texas, to 30th.

January

1. Circumcision.
3. 2d Sunday after Christmas.
6. Epiphany.
10. 1st Sunday after Epiphany.
17. 2d Sunday after Epiphany.
22. Meeting, Presiding Bishop's Committee on Laymen's Work, Seabury House, to 24th.
24. 3d Sunday after Epiphany.
Theological Education Sunday.
25. Conversion of St. Paul.
31. 4th Sunday after Epiphany.

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.

December 27, 1953

SORTS AND CONDITIONS

THIS IS an anniversary for **Sorts and Conditions**—as it were, a first birthday. The forerunner of this department began several years ago under the heading, **This Week**, as a summary of last minute news items which could not be presented at length in the regular news section. The name "Sorts and Conditions" was adopted in the middle of 1950 because "so many of the things reported in this column are objects of prayer."

ABOUT November, 1952, we decided to make other provision for the late news, since the right place to look for news is the news section; and **Sorts and Conditions** was freed to range over the whole field of what might be talked about in a religious magazine.

WHAT presentation of religion does the American public need? And how can THE LIVING CHURCH help to supply it? That was the question on my mind when I went to Denver in December, 1952, for the biennial meeting of the National Council of Churches. And the statement of what **Sorts and Conditions** was henceforth to deal with took shape in my mind as the result of rambling and casual conversation with the reporters from daily newspapers between sessions and over a glass of beer in the evening.

FOR THIS first anniversary of this department's new assignment, I have spent half a day trying to think up new words in which to state its purpose. It is about people and God, rather than about programs and movements. It is about the universe and the world and nature and business and sports and comic strips, and the relation of the human soul to these things. It is about abstractions—ecclesiastical, theological, social, moral—but about these things only as they achieve a higher intensity of meaning by becoming personal. Nothing is quite so real as God, and nothing in creation is quite so real as a person. For the rest, I can do no better than reprint the statement from the issue of December 28, 1952:

FIRST OF ALL, the Christian Faith must stand on its own integrity. Religion is not a way of landing a better job or achieving psychological benefits or improving one's social position, or even making a success of one's marriage, as some of the more glib salesmen of religion imply in their enthusiastic moments. These things are only incidental benefits, and they cannot be made the real reason for loving God. Unless Christian Faith is greater than these things, able to deny itself these things, it is not worthy of its Founder.

SECOND, the central Christian affirmations—the Trinity, the Incarnation, the Atonement, the Holy Communion, the facts of the Creeds—are what Christianity is all about, and if another form of religion is taught, it may be nice but it is not Christianity.

THIRD, genuine Christianity is distinguishable from some attractive substitutes in that the closer one grows to God, the louder is the clamor of the world's sorrow and suffering. Far from being an escape or drug against the trouble of life, it is a laying bare of the soul to every pain and distress

of God's children. Those who would follow Christ must take up His Cross.

FOURTH, the big difference between Christianity and secular good will is that in Christianity all the problems, sins, and sufferings of the world are met within a context of victory. If I, as an individual, am insufficient for these things, I do not stand alone. The silly ditty about "Christ has no hands but mine" is the precise reverse of the truth. Christ's nail-pierced hands are what make mine strong, and where my hands do not reach, His will. Under the overshadowing of His love, no eyes finally remain unwiped, no hurts remain unhealed, no wrongs remain unrighted, except where human hate has exerted its awful power to shut Him out.

FIFTH, the presentation of Christianity in a Church magazine is a field full of pitfalls. The denominational rind that protects the central meat of Christian living is all too likely to be the main subject of attention, resulting in a Christianity that is all rind and no fruit. Ecclesiastical plans, programs, and rearrangements of personnel are likely to crowd out the weightier matters of God's love and man's need. Doctrine is likely to be presented in the distorted context of "how we differ from other Churches." God can be made to seem oddly impersonal and oddly narrow in His range of interests and field of action.

SIXTH, there is a great Christian secret, mentioned in the first chapter of Genesis, that undergirds all Christian living but seldom shows up in a Church magazine: "And God saw every thing that he had made, and behold, it was very good." In this troubled era of human history it seems almost indecent to mention Christian joy. Certainly the press, whether religious or secular, manages to avoid overemphasizing it and yet—

RETURNING SEASONS, seed-time and harvest, sunrise and sunset, food and clothing, bird-songs and woods smells, wine and fellowship, the power to walk, stand, run, and sleep, textures and shadows, heroic examples, tender moments, fire, air, and water, brown dirt and black dirt, frost on the windowpane, rain and sunshine—all these, accepted dumbly without wonder by the unknowing, are rejoiced in by the Christian as a few of the millions of gifts that God lovingly showers down upon His children. "I am fearfully and wonderfully made," sings the psalmist. "Marvellous are thy works."

THOUGH THE WEIGHT of the world's sorrow is heavy, the power of the world's joy lifts up our burdened hearts to the very throne of heaven as we foreshadow the consummation of His kingdom day by day in the Holy Communion. When we pray, "Give us this day our daily bread," our prayer is answered not only with food for the body but with the Heavenly Bread, the life of Christ in our hearts; and by opening the doors of our compassion, He gives us the holy privilege of sharing with Him in giving bread for the body and Bread for the soul to the whole world.

THANKS be to God for His unspeakable gift.
Peter Day.

ST. JOHN EVANGELIST (FIRST SUNDAY AFTER CHRISTMAS)

FINANCE

Clergy Manual

The National Council's Department of Promotion is preparing a special, six-page clergy manual for use in connection with the Church's "Builders for Christ" capital fund campaign which takes place during the week of May 9th [L. C., December 20th].

The manual outlines in detail: the authority, the objectives, the plan, and the materials for the campaign. A special order form for campaign materials will be included in the manual.

A folder outlining the campaign has already been mailed by National Council to bishops with suggestions of steps to be taken on a diocesan level. The folder points out, "It is imperative that a great cross-section of our people know in detail the objectives of the campaign before they are asked to make their gifts." Special emphases of the fund drive are needs of seminaries, needs overseas, and needs at home.

Mats and glossy prints of a poster symbolizing the campaign's purpose and bearing the title and sub-title of the campaign are also being distributed by Council.

LAYMEN

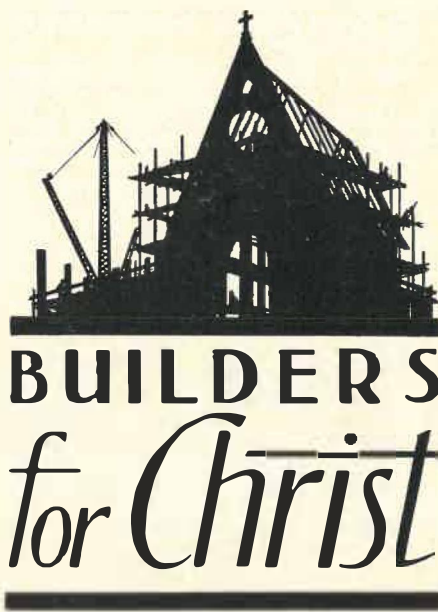
The Stage Is Set

By WILLIAM W. TAYLOR

Churchmen in the diocese of Michigan are asking for a more closely-knit laymen's organization and for more vocational conferences. One such conference was held recently at St. Paul's Church, Lansing, Mich., and the men's enthusiasm grew out of it. Thinking at the meeting centered on the Churchman in his work and suggested the query, which was published in a leaflet, "Does your religion show—in your business, social, and family life as well as your Church life?" [See cut, page 5.]

Sparked by a keynote address given by Mr. Charles Taft (after a brief welcome by Michigan's Governor G. Mennen Williams), representative laymen kept the ball rolling from the opening dinner on a Friday evening until well after the closing session Sunday.

Bishop Hubbard, Suffragan of Michigan, felt that the meeting was a welcome and inspiring success—not in terms of quantity, or number of men present, but in quality and in results obtained by men seeking to find a work-



Directed by GENERAL CONVENTION

CAMPAIGN POSTER
Knowledge before gifts.

a-day way of life which would be right with God.

The conference was not an impromptu idea nor was it easily organized. In March, 1952, at a lay conference at Cranbrook School, Mich., representatives suggested a future meeting dealing with the problems of a "practical approach of religion in business." In considering this request, Bishop Hubbard, keenly interested in lay activities, called several lay leaders to his side to develop ideas.

The North American Lay Conference held in Buffalo in February, 1952, was chosen to serve as a basis for any future plans. The Buffalo Conference (subject: the Christian and his daily work) represented a much larger scope of action since it called Christian representatives from all over North America, but it supplied a format for the conference requested at Cranbrook.

By spring of 1953 the Bishop and his committee were ready to hold forth. One thing was missing: response from the laity. The conference was postponed.

Later in the year, toward fall, the committee renewed its efforts . . . but with determined zeal. The committee got in touch with senior wardens and the Bishop with the clergy. The vocational conference was scheduled for late in October. Key men from each convocation were sought wherever possible to keep in touch with interested laity in

their respective parts of the diocese. As the conference date drew near it began to look as if another postponement was in order. Though disheartened, the committee vowed to follow through.

Bishop Hubbard was sympathetic to their request for a last-minute appeal. Though his office had tried to keep in the background in this purely laymen's conference, it was able to cope with an emergency and immediately sent out leaflets, and additional letters to the clergy. Then the planners prayed for cooperation.

The importance of the conference was stressed in the Bishop's letter when he wrote ". . . Most of the men in attendance will have sat down (for the first time) to think of the specific implications of the Christian faith in their occupations and professions." Continuing, he emphasized that such a meeting could also be ". . . a key arch in an effective laymen's program in the diocese."

The prime difficulty was in getting the message to the men. In the diocese of Michigan there existed no adequate means of funneling information concerning lay activities to the interested men.

Preparations for the conference involved more than asking for reservations. Since it was a vocational conference, reliable, prepared panel leaders were needed to guide the various occupational group discussions.

It was also obvious that the conference must be worth while. Men, leaving their families and homes for a week-end, must be sent home with a feeling of accomplishment.

In this aspect of the planning, cooperation was magnificent. For example, in setting up a panel for those interested in labor relations, representatives (from within the Church) of the AFL, the CIO, and management were eager to assist. Throughout the entire structure of occupational panels there was an immediate willingness either to participate as active leaders, or to formulate allied conference activities. The task of providing adequate "recreational period" activities was later found to have been overemphasized when, at the final session, most groups reported a strong desire for longer or more panel discussion periods and less rest and recreation or free time. This suggestion for more discussion time was not a between-session undertone; it was a statement included in the summation reports of a majority of the panels.

One of the biggest and most sur-

prising of the last-minute difficulties was a circumstance now affectionately known as "anti-wife pressure." It was apparent that there were many wives who were not pleased at having their husbands away from home for the greater part of a weekend.

The conference structure was altered to permit the final report-giving session to be held Saturday evening giving am-

offered for panel discussion periods. The committee shared the opinion that on such a small scale this type of conference was still an experiment and it would be best to let it follow whatever path was suggested by discussion trends. Curious, yet heartening, were the panel reports. With no established pattern to follow, each group expressed similar, if not precisely the same, feelings.

With a wealth of experience behind him Mr. Taft had suggested that no conclusions be drawn by the representatives, but that merely an expression of viewpoints be offered for final analysis. Men spoke freely of their attitudes, efforts, and even shortcomings in following a Christian way of life — during working hours particularly. Significant was the general awareness of a definite Christian responsibility and the unanimous suggestion that to be of greater service in carrying out God's will, rather than one's own will, it should be acknowledged that Christians should expend a greater effort to offer a better

though often unknown, to participants generally.

The entire panorama of such a conference is brought into a clear perspective when, in the final hours, all are joined into a closer fellowship with their brothers and have accepted their duty to do God's will every waking hour of their lives. This is the setting of the stage for a more fruitful life in His name among men in Michigan.

ARMED FORCES

First Graduate

The first chaplain to successfully complete the new, 12-week advanced career course for field grade* chaplains, offered at the Chaplain's School, Ft. Slocum, New Rochelle, N. Y., is Army Chaplain (Maj.) Walter M. McCracken of Chicago. Chaplain McCracken received his degree at the graduation ceremonies held in the school's auditorium, Ft. Slocum, on December 4th.

The course, offered for the first time by the Chaplain School, is a regular advanced career course which provides advanced training to field grade chaplains who have a minimum of five years but not more than 12 years of commissioned service.

Before entering the military chaplaincy, Chaplain McCracken held civilian pastorates in Chicago and De Kalb, Ill. His overseas assignments include Australia, New Guinea, the Philippines, Japan, Puerto Rico, and Panama. His new duty station is Ft. Leonard Wood, Ft. Leonard Wood, Mo.

EVANGELISM

God Bless Billy Graham

"May God bless Billy Graham and lead him ever deeper into the truth of the Gospel. Brethren, read I Corinthians 13 and be governed by it," Bishop Emrich of Michigan wrote recently in his column in *The Record*, diocesan magazine of Michigan. The Bishop said:

"I see by the papers that Billy Graham has been in Detroit and that on several occasions, before many thousands of people, he has gone out of his way to say kind and complimentary things about the work of the Episcopal Church. One parish reports that due to his efforts six new families have already been added to its rolls. . . .

"We should remember . . . that there are thousands of people who are unchurched and whom we never touch. We

*Field Grade includes the grades of Major, Lieutenant Colonel, and Colonel.

DOES
YOUR
RELIGION
SHOW?

ON YOUR JOB
IN YOUR HOME
AT A PARTY

LAYMEN'S LEAFLET
An awakening.

ple time to reach home later that night. The conference analysis and summation was held after a Church service Sunday morning, and those who had stayed over were even then not yet anxious to leave the scene.

Monetary difficulties, though not great or many, were taken care of through the Bishop's discretionary fund. Bishop Hubbard had said in his letter to the clergy, ". . . we do not want the cost to prevent attendance at such an important meeting." This helped to bring out a few men who otherwise would never have shared in the experience.

No specific pattern or program was

example in work day habits. Actually this was an expression of opinion, but it also awakened representatives present to duties they had only casually accepted. Their own expressions, in the final analysis, became a challenge which they had offered and then accepted for themselves.

Perhaps it was this acceptance that made the Lansing Conference a success. Actually, the need for a smoothly functioning lay organization, coöperation from the clergy, adequate mediums of communication and promotion, advance programing — all these, coupled with a willingness to accept and solve the last-minute difficulties — were just to set the stage. They are functions necessary,

later to mean the good news itself. It is thus used in the New Testament of the work of Christ, which is God's good news to the world, to be received with thankfulness and then relayed in ever-widening circles to earth's remotest bounds.

TUNING IN: ¶The widespread use of the word *evangelism* today marks a return to the Greek *euangelion*, translated *gospel* in our Bibles. *Euangelion* originally meant the reward given to a messenger who brought good news, but came

should rejoice that so many thousands night after night hear him and are referred to the established churches. The battle for the soul of the world is an enormous one in which we need all the help we can obtain."

"Businessmen on Their Knees"

In the October issue of *Fortune* magazine, the author of "Businessmen on Their Knees," Duncan Norton-Taylor, speculates about the return of American industrialists, executives, and managers to a vital interest in God, religion, and their churches.

The story of Pittsburgh, and what has happened there at Calvary Episcopal Church under the guidance of the Rev. Dr. Samuel Moor Shoemaker, author of many religious works, is, the writer feels, an example of a new trend.

Described as a rector "bold enough to grasp the business bull by the horns," Dr. Shoemaker focused his attention on those conservative members of his parish content to express their religious interest only by generous contributions to the church. He carried his plan first to the young-married group of the "golf club crowd," to whom he directed a seven-week series of lectures on "How to Become a Christian." The response attested to the success of Dr. Shoemaker's approach. His listeners entered confirmation classes and became Sunday school teachers. Businessmen's clubs were set up to study the Bible and Christian living; cocktail parties were likely to end up as religious discussions. "In the end there was a minor revolution along a highly strategic Pittsburgh social front."

Dr. Shoemaker's conviction that there is a quickening of religious experience among businessmen is not shared by all clergymen of all faiths, but, the writer maintains, the Pittsburgh "revolution" is strong support for the contention that "after a period of secularism there has come a period of stocktaking. Particularly among the younger men, there is a groping for a spiritual base," which may be "only a first stage" but also a preliminary to a complete moral and spiritual awakening.

FILMS

Vision of Victory

A color film made in the Igorot country of the Philippines is the latest missionary film to be released by the National Council.

The half-hour movie, which shows how the Church influences the daily life of the people, is entitled "A Vision of Victory."

TUNING IN: ¶Time and space, as we know them, were created by God, who Himself stands outside of both, dwelling in eternity but intervening in the course of this world, as He did supremely through the Incarnation of His Son. To illus-

WORLD COUNCIL

The Web

The executive secretary of the World Council of Churches urged that the people and press of America evaluate its Second Assembly from an international standpoint. The Assembly will be held at Evanston, Ill., August 15-31, 1954.

The plea was made by Dr. W. A. Visser 't Hooft of Geneva before nearly 200 clergymen and laymen attending the annual meeting in New York of the Friends of the World Council of Churches.

Dr. Visser 't Hooft said it must be made "abundantly clear" that the Coun-



Johanna ("Jo") Lally, an assistant secretary of the National Council, on December 7th celebrated her 40th anniversary at her desk in the outer office of the Rev. C. Rankin Barnes, secretary of the Council and of the House of Deputies. Mrs. Lally, who has been at the Church Missions House longer than any other person in the building, says she thrives during the busy years of General Convention.

cil is not to be involved in this country's controversies over such issues as McCarthyism, Americanism, and Communism.

If the press should interpret the Assembly from the background of the situation in America, he said, "then we will never get the real story told, never get our point across."

"This will be an international meeting that cannot be caught in the web of nationalism," he said.

Dr. Visser 't Hooft referred briefly to a statement issued by the World Council at its constituting Assembly in Amsterdam, the Netherlands, in 1948, which was critical of both laissez-faire capitalism and Communism.

"I hope," he said, "that we can all stand together on this simple fact: that economic and social systems are relative to time and space."¶

The system which may be right for the United States may not be right for Czechoslovakia, Yugoslavia, Hungary, and other countries, he added.

Dr. Visser 't Hooft said he was "deeply encouraged as to the whole situation in which this Assembly meets," and that he was "impressed by the attitude and leadership of the American Churches."

"I don't mean that we're not going to have some serious problems and terrific scraps during this Assembly," he said. "But if we get into deep water, as I know we will at certain points, I'm sure we'll stand together, that we will present a common Christian front to America and to the world." [RNS]

MERGERS

An Obstacle Removed

The New York state court of appeals has removed an obstacle from a proposed merger of the Congregational Christian Church of the United States and the Evangelical and Reformed Church, according to the *New York Times*. The two Churches have a total membership of 1,850,000.

The Cadman (Congregational) Church, Brooklyn, N. Y., wanted to bar the General Council of the Congregational Church from making the merger. The Court of Appeals denied Cadman's request.

The merger has been approved by both Churches.

New Council Established

Unitarian and Universalist leaders met recently in Boston, Mass., and officially established an 18 member Council of Liberal Churches as the governing body for three administrative divisions, merged last August, of the American Unitarian Association and the Universalist Church of America.

The action, approved by constituent congregations of both Churches, is a major step toward a "federal union" of the two. [RNS]

trate God's equal nearness to every moment of time, and to every point of space, theologians sometimes use the circle, every point on the circumference of which is equidistant from the center, which thus stands for God.

JAPAN

28 Ballots

By PAUL RUSCH

Diocese of South Tokyo delegates met at St. Andrew's Church, Yokohama, recently to elect their next bishop, successor of the Rt. Rev. Dr. Light Shinjiro Maekawa, who died on November 1st [L. C., November 29th].

After the first three ballots, the choice narrowed down to the Rev. Hidetoshi Nosse, rector of St. Andrew's, Tokyo, Fr. Kurose Kamakura, and Fr. Yamazaki. On the 28th ballot, the clear majority went to Fr. Nosse, who will become the new Bishop of South Tokyo.

Bishop-elect Nosse is a product of the early St. Andrew's Mission of the Japanese Church and rector of the largest parish in the Japanese Church. Fr. Nosse spent six months as a missionary this year helping the Church in Okinawa. He is one of the best known parish priests in Japan and numbers some of the most influential Japanese among his parishioners.

St. Andrew's Church, Tokyo, was completely destroyed in the war-time bombing of Tokyo. It was the center of all English mission activities in Japan. Rebuilt since 1949, it has resumed its role as the chapel of the British Embassy, as well as the parish church of Japan's largest congregation.

Its commanding site, opposite the former Imperial Japanese Navy Club (now the Masonic Building of Japan) and opposite the Soviet Embassy, is the designated site for the future Tokyo cathedral. It was from its pre-war clergy house that the last foreign Presiding Bishop of the Japanese Church, the late Rt. Rev. Dr. Samuel Heaslett, was arrested on Pearl Harbor morning and carried to a Yokohama prison.

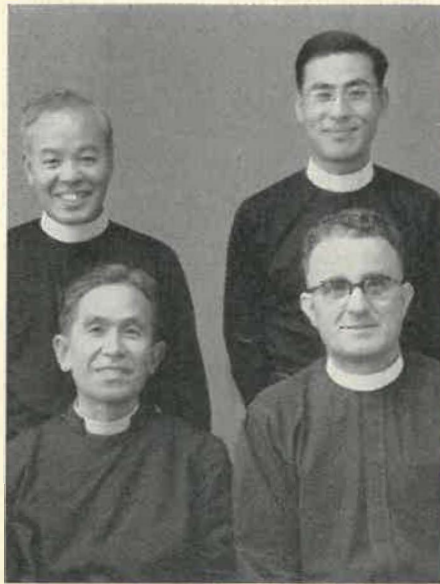
OKINAWA

A Far Cry

Dedication services marking the completion of the new House of Prayer chapel, located at Airaku-en leper colony, northern Okinawa, were conducted on November 1st by the Rev. William C. Heffner, head of the Episcopal Church's Okinawa Mission.

Reported to be the colony's finest building [see cut], it is constructed of concrete and concrete brick, and is a far cry from the old, World War II quonset hut it replaced. The old chapel, Fr. Heffner said, "leaked like a sieve

TUNING IN: ¶The disease today known as leprosy is something far more serious than the symptoms classified under that term in the Bible, which probably covered various skin ailments that modern medicine would classify as minor. ¶The



BISHOP-ELECT NOSSE IN OKINAWA*
Parish priest and missionary.

when it rained, and when the sun beat down, it was like an oven."

Although the House of Prayer is an institutional chapel, the Church, through Bishop Kennedy of Honolulu, has given a large part of the money needed for its construction. The balance came from interchurch chaplains on the island. Col. Norman D. King, of the U. S. Civil Administration Public Health and Welfare Department said the actual cost was \$9,547. Of that amount, \$9,310 was contributed by Americans.

The colony, which was destroyed

*Fr. Nosse is seated at left. Seated next to him is the Rev. Norman B. Godfrey who founded the Okinawa mission and was in charge of it until he returned to the States recently. Standing, left, is the Rev. Paul Goto and Rev. Stephen Kim. All four were serving as missionaries in Okinawa when this picture was taken on the mission's second anniversary — the first day of spring, 1953.



HOUSE OF PRAYER
After a sieve and oven.

Ecumenical Patriarch is the spiritual head of Eastern Orthodoxy as a whole, although the separate national branches enjoy varying degrees of jurisdictional independence. Present Patriarch lived for many years in the United States.

during the war, is being rebuilt by the American Military Government. The colony numbers about 960, of which there are approximately 300 Christians — 200 are Churchpeople.

In commenting on the dedication services, Fr. Heffner said, "The only sad part of the otherwise joyful occasion was the absence of Fr. Godfrey [the Rev. Norman B. Godfrey, founder of the Okinawa Mission] who was the moving spirit in bringing the chapel into being. We miss him here. . . . He has laid a sure and solid foundation. . . ."

GREECE

2 x 20 = 40

Historic Athonias Theological School on Mount Athos has been reopened as a pan-Orthodox training institution with 40 monks enrolled as the first students in its new four-year curriculum.

Reopening of the seminary was initiated by Ecumenical Patriarch[¶] Athénagoras of Istanbul who, as spiritual head of Eastern Orthodoxy, secured the agreement of all 20 Orthodox monasteries on Mount Athos to send two young monks each for training at the school.

When it was founded in 1749 by monks of Mount Athos' Vatopedi Monastery, the institution drew students from all parts of the Middle East. It ceased functioning in 1790 and lay in neglect until 1900 — by which time it was virtually in ruins — when Ecumenical Patriarch Joachym III sponsored a movement to finance its reconstruction.

Reopened in 1906, the seminary continued in operation for another decade, closing again in 1916, in the midst of World War I, because of a lack of students. [RNS]

ENGLAND

Toughest Spot

A thousand year old church and parish, St. Dunstan, Stepney, London, gained a new rector recently, the Rev. C. E. Young. Fr. Young was former vicar and missionary of St. Silas and All Saints' Mission, Pentonville, N. 1, London.

Pentonville, known to most people as a district where there is a prison, is London's toughest spot — with more criminals to the square inch than any other London district. Many who live in Pentonville are said to have settled there so as to be able to return to the jail with as little difficulty as possible. And yet, says Fr. Young, "In the midst of it all . . . a parish numbering 14,000, there are the faithful who love to give themselves in the service of their Church."

ETHIOPIA

Set Into Place

The cornerstone of a new 120 seat Anglican church in Addis Ababa, capital city of Ethiopia, was recently set into place. Officiating at the ceremony was the Rev. Austin F. Matthew, chaplain for Anglicans in the British community in the capital. Also present at the ceremony was Dr. Joseph Simonson, United States ambassador to Ethiopia.

An 8,000 pound fund to finance construction was collected largely from Churchpeople in England with some subscriptions being obtained in Ethiopia. Among the local contributors was Emperor Haile Selassie, who also gave the land on which the church is being built. The edifice is expected to be completed some time next year. [RNS]

SOUTH AFRICA

Hag-ridden

The fact that the Anglican Church is multi-racial is the very essence of its being, said the Archbishop of Capetown, speaking at the recent commemoration of the centenary of the diocese, held in Grahamstown Cathedral, Grahamstown, South Africa.

The Archbishop said, "Those in authority believe that the races which make up the population of this country should be kept apart, and will do their best to hinder any organization, secular or religious, which is multi-racial."

"The existence of the present racial tension makes this a rather popular doctrine, for everyone is afraid of everyone else. Fear and suspicion are the marks of our country today. We are hag-ridden by fear."

Priesthood and Prayer

THIS department has just received, appropriately in December Ember Week and in time, therefore, to publicize before Theological Education Sunday (January 24, 1954), a brochure entitled *Whom Shall I Send?* (Seabury Press. Pp. 31. Paper, 35 cents).

Originally published in England and of about the page-size of the *Illustrated London News* or *Life* magazine, this is a profusely illustrated presentation of the office and work of a priest, superbly executed and suitable both for prospective ordinands and for the people under whom they will serve.

Another first-rate job, of companion size and format, is *Your Prayer Book*, also originally published in England. This traces the history of the Book of Common Prayer from its beginnings to the present (Seabury Press. Pp. 22. Paper, 35 cents).

In Brief

THE BIBLE IN QUESTIONS AND ANSWERS. A Guide to the Study of the Holy Scriptures Based on the King James Version with Annotations from the American and Revised Standard Versions. By Rev. William A. Karkner, A.M., B.D., Ph.D. Volume I, Old Testament. Introduction by Rev. William A. Irwin, A.M., B.D., Ph.D. McKay. Pp. xv, 856. \$7.50.

This volume, by a Baptist with an introduction by a Methodist, provides for the several books of the Old Testament a brief introduction, an outline, and a series of questions and answers on the contents of the several books. This last feature in two columns takes the place that is occupied in *The Interpreter's Bible* by the text; and below it, across the board, are footnotes.

Those who like this unusual arrangement will probably find the book useful. It seems to be based upon informed and reverent scholarship; but Churchpeople would be wiser, for exactly 50 cents less, to invest in W. K. L. Clarke's *Concise Bible Commentary* (Macmillan).

In either case they will have to use a Bible also; but Clarke covers not only the Old Testament but the Apocrypha and the New Testament as well.

EVERYONE'S BOOK ABOUT THE ENGLISH CHURCH. By F. C. Happold. Allenson. Pp. 175. \$3.

This book, originally published in England by Faber & Faber and described in *THE LIVING CHURCH* of June 21st as "readable and well-rounded," is now available in America from Alec R. Allenson, Inc., 81 W. Van Buren St., Chicago 5, Ill.

COCOA. By Margaret G. Otto. Illustrated by Peter Spier. Henry Holt. \$2.

The story of a little boy who lives on a farm with his cat and his duck and wants to be a cowboy. Then a horse has a baby colt, and Peter says he has a cow pony to train through the long summer days. Later, when school begins, comes the surprise. A small boy will love this.

Books Received

HOW TO BECOME A BETTER READER. By Paul Witty. Science Research Associates, Inc., 57 W. Grand Ave., Chicago 10, Ill. About 300 pages. \$3.75.

CRIME AND PUNISHMENT. By F. M. Dostoevsky. Translated by Jessie Coultson. Oxford University Press. Pp. ix, 527. \$3.75. [Described on inside of jacket as a "completely new and faithful translation."]

THE PROTESTANT CREDO. Edited by Vergilius Ferm. †Philosophical Library. Pp. xi, 241. \$5.

STUDY SUCCESSFULLY. 18 Keys to Better Work. By N. E. Orchard. Illustrated by Barbara Bridgman. McGraw-Hill. Pp. 80. \$1.50.

†A symposium of "ten essays on the Protestant Faith and its essentials," by Vergilius Ferm, G. G. Atkins, C. H. Moehlman, F. J. McConnell, M. S. Enslin, J. T. McNeill, J. C. Bennett, F. W. Buckler, H. N. Wieman, F. H. Ross.

Help for Intercession

By the Very Rev. M. DEP. MAYNARD

A LITTLE book that will contain help for the growing number of people who are engaging in intercessory prayer is Christine Fleming Heffner's *Intercession—The Greatest Service* (Holy Cross Press. Pp. 63. \$1).

An illuminating opening chapter, "What is intercession?" is followed by chapters which illustrate devotional, sacramental, and sacrificial methods of this form of prayer. Subjects for the work of intercession are discussed lucidly, as well as answers to prayer.

Perhaps the most practical material in this excellent presentation of a great subject, from the standpoint of parish life, is in the chapter on the prayer group. A litany of Intercession is given as a framework for prayer in such a group.

The Drama of Redemption

Christian obedience is a response to the goodness of God

By the Rev. Marion J. Hatchett

Church of the Incarnation, Gaffney, S. C.

IF you ask a non-Christian the reason for his position, he will probably propound a theory. If you ask a Christian the same question, he will tell you a story.

We find this story in the preaching of the apostles. It is summarized in the historic Apostles' and Nicene Creeds.¶ The Church's seasons year after year retell this story in which we, as Christians, find the ultimate truth of our existence.

The story begins with the assertion that there is a God and that this God is eternal and personal. It says that this God created the world out of nothing. That is hard for us to imagine, but it is no harder to believe than that the world was created out of preëxisting matter or that the world just sprang into existence of itself.

If this part of the story is true, its implications for us are tremendous. It means that the world is good, that life is good. It means that everything that exists is dependent upon God. It means that there is no division between the sacred and the secular, that every phase of life is to be accounted for before God. It means that the purpose of life lies not in the pursuit of happiness, not in the quest for material rewards, not in escape from pain or suffering, but in the relationship between the Creator and His creatures.

The Christian story continues by saying that God is still active in creation — that the Creator-creature relationship is still in effect.

The crown of God's creation, according to the Christian drama, is man. Man was made to live in relationship to God. He was created in order that God might bestow His love upon him and that he, in response, might love God.

In order that the relationship between the Creator and man, the crown of His creation, might be that of Father to son rather than of master to slave, man was made "in the image of God," which means essentially that he was given free will, the power of choice. He can live

in that relationship or refuse to do so.

The Christian drama goes on to assert that man used his free will, given him in order that he might love God, to place himself rather than God in the center of his life. That, in theological jargon, is called original sin — man's placing of himself rather than his Creator in the center of his life. All of man's sins spring from this original sin of man.

Man cannot by his own efforts restore himself to that relationship for which he was created. His attempts to work out his own salvation spring from selfish motives, and each effort plunges him deeper into his sin. Man tries to become holy in order that God might love him, but even that may lead to temptation. Each moral achievement of man encourages him in his independence from God and in his exaltation of himself. Man is condemned. The better he becomes, the more self-centered he becomes in pride over what he has done, and he pushes himself further and further from the relationship for which he was created.

Adam is not one man but every man. Every man has fallen. Every man is accountable. Every man is condemned under the law. Man realizes that he cannot work his way back into the Father-son relationship with his Creator for which he was made. He is plunged into anxiety and despair. Help must come from the outside.

The Christian story goes on to assert that the Creator longed to have the relationship restored. He could not obliterate man, for He loved him. He could not step in like a benevolent dictator and say to man, "Now you must love me," for love cannot be coerced.

Instead, God spoke to man in a language that man could understand. As St. John puts it for us, "the Word — the message of God to man — was made flesh and dwelt among us." God, undergoing the limitations man has to face, in the life of Christ showed man the relationship for which he was created.

There was no winning place with



ST. JOHN*
"The Word was made flesh. . . ."

Christ. The Pharisees, the best people of the day, were the only ones Christ could not tolerate. Some of His best friends were pretty bad fellows. There was Matthew who had sold out to the Roman conquerors of his nation and was growing wealthy by oppressing his own people, who today might be called a Quisling. There was Simon the Zealot, an ardent political reactionary, who today might be one of the ringleaders of the Ku Klux Klan. These men could enter into the right relationship with God while the Pharisees could not, because they realized that they had nothing to commend them before their Creator and that they must place their sole trust and reliance upon Him.

Christ showed man in the language he could understand, the language of a human life, the length to which the love of God would go to win man back to the relationship for which he was created. God demonstrated to man the depth of His love and the freeness of it.

ESPRIT DE CORPS

Our Lord left a Church to continue what He began, to be a revelation before the world of the love of God yearning for the fellowship of man. The Creator-God is at work in the world today through the Holy Spirit, the esprit de corps of the Church.

In Baptism man is received into that relationship for which he was created.

(Continued on page 12)

*The picture is from a representation, in sculpture, of St. John the Evangelist in St. Mary's, Luebeck, by Henning von der Heide (German, active ca. 1480-1520).

The representation, which Dr. Walter Nathan, Religion in Art editor for THE LIVING CHURCH, describes as "impressive," is one that, according to Dr. Nathan, gives us "a sense of strength paired with gentleness . . . of humble yet confident witness to the truth."

TUNING IN: ¶Although the so-called Apostles' Creed, as we have it, is later than the Apostles, its nucleus goes back almost to Apostolic times. Nicene Creed, in approximately its present form, dates from the first council of Constanti-

nople, 381 A.D. ¶One is made in Baptism "a member of Christ, the child of God, and an inheritor of the kingdom of heaven" (P. B., p. 283). The definite article before "child of God" indicates the special status conferred by Baptism [p. 12].

St. John the Enigma

MOST of the great days of the Church, such as Easter and Whitsunday, are celebrated with an octave during which no other feast can be observed. If, in the annual variations of the Church's calendar, another feast falls within this period, it is postponed ("translated") to the first open day after the octave.

Christmas, however, is observed on a different principle. The three days immediately following the feast of Christ's birth have been for many centuries celebrated as the feasts of three different kinds of saints. December 26th is St. Stephen's Day, on which we give thanks to God for the first martyr who both in will and in deed gave up his life for the cause of Christ. The 27th is St. John's Day, honoring the apostle and evangelist who, according to ancient Church tradition, gave up his life for Christ in will, but not in deed. And the 28th is the feast of the Holy Innocents, the children of Bethlehem whom Herod killed in an effort to get rid of the King of the Jews whom the wise men sought; they are traditionally regarded as having been welcomed into God's heavenly kingdom as martyrs in deed, though not in will.

St. John the Evangelist, whose feast is celebrated on the day of this issue of *THE LIVING CHURCH*, was for many centuries believed to be the apostle, the brother of James, the son of Zebedee, and the author

The Cover

High on the slopes of Yatsu Mountain, 70 miles west of Tokyo, in the little village of Kiyosato, a young Japanese reads in a small but modern library, named for St. John's, Detroit, whose congregation donated it. This young man, pictured on the cover, is one of thousands of rural Japanese who are provided with modern medical care, instruction in better farming, and democratic and Christian thinking and living at the Kiyosato Educational Experiment Project. KEEP is the new and revolutionary experiment in practical Christianity sponsored by the Japanese Brotherhood of St. Andrew with the help of hundreds of Americans. Christians are the chief product of KEEP. The rector of St. Andrew's, Kiyosato, the Rev. Juji Uematsu, gives instructions in St. John's library, which adjoins his church. Fr. Uematsu is a disciple of the new Bishop-elect of South Tokyo, the Rev. Isaac Hidetoshi Nosse [see page 7].

of five Biblical books — the Fourth Gospel, the three epistles of St. John, and probably the Revelation of St. John the Divine. Before the development of the modern science of biblical criticism, he, with St. Peter and St. Paul, was regarded as one of the best known of New Testament figures. In recent years, however, the sober historical student of the Bible has found

the "Johannine problem" more and more of an enigma. The Fourth Gospel, in certain details, appears to be more accurate historically than the three others which tend to follow a common outline; but in other details, it appears to be completely oblivious of history, and the total picture of the life and teachings of Jesus which it presents is so different from the other three that some explanation is required.

Having got us into this situation, the scholars do not seem to have any way of getting us out of it. As Dr. Schilling pointed out in his noteworthy article in our November 29th issue, the New Testament specialist of today is losing interest in the problems of authorship, date, sources, etc., and is focusing his attention on the biblical books as the products of Church life and the expression of the Church's faith. Whether we are celebrating the day of the Apostle, or the Evangelist, or of one man who was both, is, apparently, a problem we must solve for ourselves; the scholar is celebrating the liturgical outlook of the Church at Ephesus in the period about 100 A.D.

AN editor may be bold enough to offer a Johannine hypothesis based on no special knowledge of the New Testament but on a considerable knowledge of the literary ways of modern bishops and presbyters. St. John the Apostle probably lived to a great age. As a preacher, he disdained the chore of writing and revising, but someone among his faithful followers determined that his gospel, his account of his personal experience of Christ, should live. So this ancient editor gathered up everything he could of the apostle's preaching — quite probably, as Dr. Schilling says, in connection with a liturgical cycle — and set it forth in approximately the form of the Gospel we have today. When St. John spoke, he was not telling the biography of Jesus, but using episodes in Christ's life as illustrations of Christian truths; he recalled many actual sayings of Jesus, but mixed them (as in St. John 3:10-21, where it is impossible to say where Jesus stops talking and the apostle begins) with his own apostolic declaration of the meaning of the story.

The fact is that the best thinking of the Church throughout the ages has regarded the Fourth Gospel as the preaching of John the Apostle, and as the most peculiarly authoritative of all the Gospels as to the real spiritual import of Christ's life and work. The evidence against this point of view seems to us to be based on a concept of the apostle as a historian, which he was not, rather than a pastor and preacher, which he was. He was not a chronicler of fact but an elucidator of truth. And he rests secure in the bosom of the Christmas cycle as one of the three primary witnesses of the Incarnation of the Son of God.

The Bishop's Pastoral

TO TURN from the consideration of the preaching of John to the current pastoral letter of the House of Bishops may be somewhat unfair to the latter. Yet, since the pastoral is designed to replace some 6,000 sermons on the Sunday in which it is read in Church, it ought to be judged by a very high standard.

We shall be happy to be corrected by readers who think otherwise, but our impression is that the pastoral letters of the House of Bishops are not highly regarded in the Church. The only real use we know to have been made of them has been by Church officials, particularly in the realm of social service, who have found in them "proof texts" to show that the Church is in favor of God, country, organized labor, motherhood, peace, relief efforts, and other good things.

Somewhere along the line, the pastorals have slipped into a platitudinous literary vein, an unnecessary effort to survey the whole national scene and say a little about everything, an avoidance of real theological dynamics or scriptural foundation, a lack of clear literary or religious purpose.

In the meantime, the House has struggled manfully with more vital and specific messages on many subjects and has issued statements about them — statements that may not have met with universal

agreement, but that did say something and said it pointedly. Why does it choose its least consequential expression to bear the name of "pastoral letter" and therefore to occupy a thousand or more hours of Church service time?

The present pastoral letter, like many others, contains an important and forthright pronouncement buried among its generalities — in this case, Bishop Sherrill's remarks about the twin dangers of Communism and "creeping fascism." If the letter were devoted to this subject, tracing the biblical and theological imperatives for the belief in human dignity, and showing how the doctrines of God, the Incarnation, and Man have certain implications in the realm of social organization; then, sincere Churchpeople who are tempted in either a Communistic or a fascistic direction would, perhaps, be moved to consider more seriously the Bishops' advice. And men of good will outside the Church might gain a better understanding of the dynamic relationship of Christian Faith to secular affairs.

May we respectfully offer a suggestion for the consideration of a future drafting committee for the pastoral letter? It is this: Stick to one subject, and deal with it biblically and theologically. Then the hundreds of thousands of Churchpeople who hear it will be able to understand the relevance of the subject to their Church life.



***At This Christmastide, We,
The People of the Ionian Islands***

Thank the members of the Episcopal Church for providing us with the first place of worship after the destruction of our churches in the violent earthquakes of last summer. (See photo.)

This expression of gratitude is typical of messages received from groups all over the world. If you wish to share in this great work through a year-end gift to the Presiding Bishop's Fund for World Relief, please make your check payable to H. M. Addinsell, Treasurer, and send it today to

THE PRESIDING BISHOP'S FUND FOR WORLD RELIEF
281 Fourth Avenue, New York 10, N. Y.

BOOKS FROM ENGLAND

Prices of following **NEW** books include postage:

Dix, Shape of the Liturgy, \$7.20
Prere, The Liturgical Gospels, 50 cts.
St. Augustine, City of God, \$1.53
Scupoli, Spiritual Combat, 92 cts.
St. Francis de Sales, Introduction to the Devout Life, \$1.14
Hilton, Walter, The Scale of Perfection, \$2.22
French, R. M., The Eastern Orthodox Church, \$1.14
 Eastern Churches Quarterly, 50 cts.
Anglican Prayer Books: Church of England, 76 cts.; Church of Ireland, 64 cts.; Church of England in Canada, 64 cts.; Episcopal Church of Scotland, 71 cts.; Revised English Prayer Book (1928), \$1.28

Payment by International Money Order

Send for lists. Over 100,000 books on dogmatics, liturgy, Bible, church music, pastoralia, etc., stocked—NEW and USED. Used books from 14 cts. Anglican, Orthodox, Evangelical, Methodist and Roman Catholic books in stock.

Also: Chalice, Ciboria, Pyxes, Private Communion Sets—NEW—in sterling silver at about 50% usual prices. No import duty.

IAN MICHELL

29 Lower Brook St., Ipswich, England

OSBORNE



CHALICES & CIBORIA

Send for book No. LCIC

CANDLESTICKS

Send for book No. LC2CK

ALTAR VASES

Send for book No. LC3V

COMMUNION SETS • STAVES

READING DESKS • LAMPS

FLAGONS • CROSSES • ETC.

Send for book No. LC4G

MEMORIAL TABLETS

Send for book No. LC5M

117 GOWER STREET
 LONDON • W. C. 1 • ENGLAND

GOWNS

• Pulpit and Choir •
 Headquarters for
RELIGIOUS SUPPLIES

Church Furniture • Stoles
 Embroideries • Vestments
 Hangings • Communion
 Sets • Altar Brass Goods

CATALOG ON REQUEST

National CHURCH GOODS
 SUPPLY COMPANY
 821-23 ARCH STREET, PHILADELPHIA 7, PA.

ALUMINUM FOLDING TABLE

• Rustproof aluminum

Folds to fit

• Opens to feed an army

24" x 60" \$21.95

Giant size, 30" x 72" \$29.95



✓ **GRIPPER STAIRS!**

17 South Main Street

Orlando, Florida

— DIOCESAN —

MICHIGAN — College work in the diocese of Michigan is now the responsibility of the Rev. John M. Shufelt, who has left the staff of St. Paul's Cathedral, Detroit.

The new executive secretary for college work became Episcopal Church



Storer of Spellman

CHAPLAIN TO STUDENTS
His work expands.

chaplain at Wayne University about a year ago and began work on the doctor's degree in education and psychology. He will continue to serve at Wayne.

MISSISSIPPI — For the first time in the history of the diocese of Mississippi, five priests were ordained together. Bishop Gray officiated at the recent service, held in St. Andrew's Church, Jackson.

Most of the clergy of the diocese were present, as well as delegations from the churches served by the ordinands since their graduation from the School of Theology at Sewanee in June.

Among the ordinands were the Rev. Duncan M. Gray, Jr., son of the Bishop, who is serving the Cleveland, Miss., field where his father also began his ministry, and the Rev. Michael T. Engle, son of the Rev. Paul E. Engle. Others ordained at the same time were the Rev. Messrs. Peyton E. Splane, Henry H. Crisler, and Elmer M. Boykin.

NEW JERSEY — A grist mill which was turned into a small log cabin church represented the early beginnings of the Church in Mullica Hill, N. J. The parish, which has rendered 150 years of continuous service, recently commemorated the 100th anniversary of the present building of St. Stephen's.

Drama

(Continued from page 9)

He is made a member of Christ, the child of God^U [see p. 9], and an inheritor of the Kingdom of Heaven.

In the Holy Communion man is assured, in the words of the Post-Communion thanksgiving, "of thy favour and goodness toward us; and that we are very members incorporate in the mystical body of thy Son . . . ; and are also heirs through hope of thy everlasting kingdom."

The reconciliation is not something that man can accomplish for himself. It is not something that man can make himself worthy of. It is a gift of God. "By grace have you been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." (Ephesians 2:8). This reconciliation is not something that we earn but something in which we place our trust.

When we stand to say the Creed we should not be meaning "I believe that God made heaven and earth, that He revealed Himself in Jesus Christ," but "I believe in this God who made heaven and earth and revealed Himself in Jesus Christ; I put my trust in Him; I am determined to live in reliance upon His love and power."

The motive for Christian living is not to earn the favor of God but to express our gratitude for His favor. Man obeys not to receive grace but because he has received grace. The Christian can live boldly, doing the right as he sees it, confident of forgiveness for his sins. His trust is not in his own moral insights and his ability to execute these insights but in the love and mercy of God.

Relying upon the mercy of God, we find that there is no room for pride and no cause for despair.

Altar Brassware

**CROSSES + CANDLESTICKS
 VASES + COLLECTION BASONS**

Write for copy of our new catalog

R. GEISSLER, INC.
 23-00 30th AVE., LONG ISLAND CITY 1, N. Y.

VESTMENTS

Cassocks • Surplices • Stoles
 All Clergy and Choir Apparel by
WIPPELL of ENGLAND
 CATALOG AVAILABLE

American Representative **GEORGE L. PAYNE**
 15 PRINCE ST. PATERSON 7, N. J.

VESTMENTS

Cassocks—Surplices—Stoles—Scarves
 Silks—Altar Cloths—Embroideries
 Priest Cloaks—Rabats—Collars

Custom Tailoring for Clergymen
1837 Church Vestment Makers **1953**
 Over One Hundred Years

COX SONS & VINING, Inc.
 131 East 23rd Street, New York 10, N.Y.



SEMINARIES

Royal Appointment

On the nomination of Prime Minister Winston Churchill, Queen Elizabeth II has appointed the Rev. Dr. Cuthbert A. Simpson to the regius professorship of Hebrew at Oxford University and to a canonry of Christ Church Cathedral.

A faculty member of General Theological Seminary for 25 years, Dr. Simpson is at present sub-dean and has held the Trinity Church professorship of Old Testament literature and interpretation since 1940. He will assume his new duties in May.

The regius professorship of Hebrew is one of the oldest academic positions in the University of Oxford, having been founded and endowed by King Henry VIII, with right of nomination reserved to the crown. One of the holders of the professorship was Dr. Edward Bouverie Pusey, an originator and leader of the 19th century Oxford Movement.

An Intellectual Impact

Four main reasons for the existence of theological seminaries have been drawn by the Very Rev. Sherman E. Johnson, dean of the Church Divinity School of the Pacific, in anticipation of Theological Education Sunday, January 24th.

Observed annually in all of the Church's parishes and missions, this day can bring the seminaries and their needs forcefully to the attention of both clergy and laity, Dean Johnson commented.

His case for the seminaries is presented in four main points:

STIMULUS

(1) The future clergy of the Church are being trained in today's seminary classes. (2) Seminaries provide an intellectual stimulus for both clergy and laity. For example, the new series of books, *The Church's Teaching Series*, has behind it either seminary professors or men trained by the seminaries who are still in close touch with those schools. (3) Through their relation with colleges and universities, seminaries make an intellectual impact on the country as a whole. Seminaries are often in close proximity with such institutions and frequently exchange facilities with them. (4) By living in community, men studying for the ministry can best learn to pray and live the Christian life.

"Theological Education Sunday is a positive opportunity," Dean Johnson said, "for every person . . . man, woman, and child . . . to do something for one of the Church's basic endeavors. No loyal communicant would want to be left out."

CHRISTIAN INITIATION PART I — HOLY BAPTISM

A new illustrated brochure published by Associated Parishes, explaining the meaning of Holy Baptism. Sixteen pages 8½ x 11. Excellent teaching material for Adult Confirmation Classes, Schools of Religion, Adult Discussion Groups, Parents, Godparents.

Single copies, fifty cents

Seventy-five or more, twenty-five cents

Postpaid

Associated Parishes, Inc.

6 N. Carroll Street • Madison 3, Wisconsin

Any book mentioned in this magazine — BOOKS OF ALL PUBLISHERS

BRASSWARE

SILVERWARE

buy from your official house

THE Seabury Press

GREENWICH • CONNECTICUT

**PEWS
PULPIT &
CHANCEL** Furniture

Folding Chairs
Folding Tables
• Early Delivery



J.P. REDINGTON & CO. SCRANTON 2, PA. DEPT. 456

KNEELING HASSOCKS

of resilient granulated cork, covered with desirable plastic leatherette. Pew and Communion cushions in various types of coverings. Inquiries welcomed.



Samuel Collins
68-12 Yellowstone Blvd.
Forest Hills, L. I., New York

Gunthorps 310 Parkway
Chula Vista, Calif.

CUSTOM PRINTING FOR CHURCHES

A gallery quality sketch of your church makes Sunday programs, letterheads, etc. outstanding. Use your letterhead to request our folio of beautiful samples.

CHURCH FURNISHINGS

Stained Glass • Lighting Fixtures
Altars • Pulpits • Tablets
Genuine Bells • Vestments


Studios of **GEORGE L. PAYNE**
15 PRINCE ST. PATERSON 7, N. J.

Morehouse FOLDING BANQUET TABLES



If you are on the board of your school or church, or on the house or purchasing committee of your club or lodge, you will be interested in this modern, Folding Pedestal Banquet Table. Write for catalog & special discounts.

NEW YORK COMPANY 20 CHURCH ST. TEL. 4-6374



Content: Nine courses. Based on the Prayer Book.
Method: Workbook, 33 lessons, handwork.
Objective: To teach understanding and practice of the Episcopal faith.

Current Prices:
Pupils work booksea. .75
Teachers manuals I to IIIea. .50
Teachers manuals IV to IXea. .75
(Postpaid U.S.A.)

No samples Payment with orders

ST. JAMES LESSONS, INC.
865 Madison Ave. Dept. 3, New York 21, N. Y.

RELIGIOUS BOOKS OF ALL PUBLISHERS

Morehouse-Gorham Co.
14 E. 41st St. 29 E. Madison St.
New York 17, N. Y. Chicago 2, Ill.
Morehouse-Gorham Co. of California
261 Golden Gate Ave.,
San Francisco 2, Calif.

THE LIVING CHURCH RELIEF FUND

Checks should be made payable to THE LIVING CHURCH RELIEF FUND and sent to the office of Publication, 407 E. Michigan Street, 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.

Korean Children

Previously acknowledged	\$2,446.81
Mrs. Harland A. Gray	10.00
Mr. and Mrs. Frank L. Warren	2.50
	<hr/>
	\$2,459.31

Save the Children Federation

Previously acknowledged	\$1,815.15
Dr. and Mrs. John Dougherty	8.00
	<hr/>
	\$1,823.15

SCHOOLS

FOR GIRLS

ST. JOHN BAPTIST

School for Girls

Under Sisters of St. John Baptist

An Episcopal country boarding and day school for girls, grades 7-12, inclusive. Established 1880. Accredited College Preparatory and General Courses. Music and Art. Ample grounds, outdoor life. Moderate tuition. For complete information and catalog address:

Box 56, Mendham, New Jersey
THE SISTER SUPERIOR

KEMPER HALL

Boarding and Day School for Girls.
Beautiful Lake Shore Campus.

Thorough college preparation and training for purposeful living. Fine arts encouraged. Sports program. Junior school department. Under direction of the Sisters of St. Mary.

For Catalog address: Box LC. KENOSHA, WIS.

Saint Mary's School

Mount St. Gabriel

Peekskill, New York

A resident school for girls under the care of the Sisters of Saint Mary. College Preparatory and General Courses. Music, Arts, Dramatics, Riding. Modified Kent Plan. For catalog address:

THE SISTER SUPERIOR

NURSING

CHRIST HOSPITAL SCHOOL OF NURSING

JERSEY CITY, N. J.

Three year nursing program to high school graduates.

For further information apply

Director of Nurses

CHRIST HOSPITAL

JERSEY CITY, N. J.

COLLEGES

CARLETON COLLEGE

Lawrence M. Gould, D.Sc., President

Carleton is a co-educational liberal arts college with a limited enrollment of 850 students. It is recognized as the Church College of Minnesota. Address: Director of Admissions:

Carleton College
Northfield Minnesota

When writing to the Church Schools advertising in this issue, please mention THE LIVING CHURCH.

DEATHS

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

Raymond Matlock Gunn, Priest

The Rev. Raymond Matlock Gunn, 66, senior priest of the diocese of Springfield and rector of St. Paul's Church, East St. Louis, Ill., for the past 33 years, died suddenly of a heart attack on July 14th at Lake Bemidji, Minn., while on vacation.

Fr. Gunn was born in Olney, Ill., and graduated from Nashotah House in 1917. He was ordained deacon in 1916, and priest in 1917, by the late Granville Hudson Sherwood, Bishop of Springfield. In the same year he married Miss Charlotte Nicholson of Milwaukee.

Throughout his life Fr. Gunn maintained a high interest in social service work in the near-downtown area of the Church, and founded St. Paul's Social Center next to the church. During the depression years he supported the parish partially by baking bread and doughnuts and selling them. To this day St. Paul's is one of the very few parishes that makes its own altar breads.

Beside his widow, Fr. Gunn is survived by one son, Raymond M. Gunn, Jr.; two brothers, Emmet V. Gunn, Bloomington, Ill., and Dr. Herman Gunn, Ashland, Ohio, and a sister, Miss Ethel Gunn, Bloomington.

T. Lloyd Rimmer, Priest

The Rev. T. Lloyd Rimmer, 45, assistant rector of St. Paul's Church, San Diego, Calif., and chaplain of the San Diego Episcopal County and City Mission Society, suffered a severe heart attack November 24th, and died in San Diego Hospital November 29th. The cause of death was given as coronary thrombosis.

Born in Southport, England, in 1908, and a Canadian citizen most of his life, Mr. Rimmer became an American citizen last September.

Mr. Rimmer received his higher education and seminary training in Vancouver, B. C., where his parents still reside. He was ordained priest in 1933 by the bishop of Kootenay, B. C., and served in Canadian churches and as chaplain in the Canadian army during World War II. In 1945 he became city missionary of Seattle, Wash., and vicar of St. Luke's church, Seattle.

In 1948 Mr. Rimmer came to the diocese of Los Angeles as assistant rector of St. James'-by-the-Sea, La Jolla, Calif. He went to San Diego in 1949 as rector of St. Mark's and chaplain of the Episcopal County and City Mission Society of San Diego, and became assistant rector of St. Paul's, San Diego, in March, 1952. For the past three years he served as diocesan necrologist.

Surviving, besides his wife and parents, are a son, Cuthbert, two daughters,

Mrs. James Reynolds and Mrs. Daniel Moberg of San Diego, and a grandson.

George Napier Smith, Priest

The Rev. George Napier Smith, retired rector of Grace Church, Buffalo, N. Y., died in Millard Fillmore Hospital, Buffalo, August 26th. Canon Smith had returned to Buffalo for a visit during the summer. He had entered the hospital on June 30th, suffering from a cerebral hemorrhage.

Since his retirement in 1950, he had been living in Florida. During the past year he served as locum tenens of the Church of the Good Shepherd, Dunedin, Fla.

Canon Smith was the rector of Grace Church for 21 years. During his ministry there, he baptized 757 people and presented 661 for confirmation.

Katherine M. Atwood

Katherine Margaret Atwood, a communicant of the Church of the Good Shepherd, Venice, Calif., died November 15th in Santa Monica, Calif. Mrs. Atwood is survived by two sons: Raymond, who is a layreader at the Church of the Good Shepherd, and Lt. Col. Howard Atwood, USAF, Tokyo, Japan. Also surviving are two sisters and five grandchildren.

William duHamel Denney

William duHamel Denney died at the age of 80 in the Veterans Administration Hospital, Brack-Ex, Del., on November 22d. He had been Delaware's governor from 1921 to 1925.

Mr. Denney, who lived in Dover, Del., had for many years served as senior warden of Christ Church, Dover. This year he was singularly honored by two Dover groups: In January, in recognition of his long service at Christ Church, he was named to the newly created post of honorary senior warden of the church, and in March, was presented with the first life membership ever granted by the Walter L. Fox Post, No. 2, American Legion.

Mr. Denney was in the insurance business, and in 1908, became general agent for the Hartford Insurance Company for Delaware and Maryland. At the time of his death he was one of the directors of the Farmers' Bank, Dover. In his younger years, he was a leader in the Boy Scouts.

Mr. Denney is survived by his widow, Alice; two daughters, and two grandchildren.

Zora Aubert DuBois

Zora Aubert DuBois, wife of the Rev. John S. DuBois, rector of St. Peter's Church, Spotswood, N. J., died on October 30th, after a brief illness.

CHANGES

Appointments Accepted

The Rev. J. Sullivan Bond, Jr., formerly rector of Christ Church, Mobile, Ala., is now rector of St. Paul's Parish, Waco, Tex. Address: 515 Columbus Ave.

The Rev. Edwin B. Clippard, formerly in charge of St. Luke's Church, Newberry, S. C., and churches at Clinton and Laurens, will on January 1st become rector of the Church of the Holy Communion, 218 Ashley Ave., Charleston, S. C.

The Very Rev. Raymond T. Ferris has resigned as dean of the Cathedral of St. Luke, Ancon, C. Z., as of February 7th, and will become rector of Christ Church, Nashville, Tenn.

The Rev. Leland J. Frye, formerly in charge of St. Paul's Church, Brownville, N. Y., and Christ Church, Sackets Harbor, is now rector of St. Luke's Church, Marianna, Fla. Address: 212 W. Lafayette St.

The Rev. J. Hill Johnson, retired priest of the diocese of South Florida, is now associate chaplain of the Bishop Gray Inn for Older People, Davenport, Fla. Fr. and Mrs. Johnson are now in residence there.

The Rev. Stanley Nelson, formerly a Navy chaplain, is now serving St. Thomas' Church, Auburn, Mass. Address: 20 Rockaway Rd.

The Rev. Robert R. Read, formerly vicar of St. Barnabas' Church, Dunsmuir, Calif., and St. John's, McCloud, is now rector of Holy Trinity Church, Ukiah, Calif. Address: Box 433.

The Rev. Clarence William Sickles, formerly curate of Christ Church, New Brunswick, N. J., and chaplain to Episcopal Church students of Rutgers University, is now vicar of St. James' Church, Hackettstown, N. J.; Christ Church, Stanhope; and St. Peter's, Mount Arlington. Address: 214 Washington St., Hackettstown.

The Rev. Henry Howard Surface, Jr., formerly assistant of St. Paul's Church, Rock Creek Parish, Washington, is now rector of Christ Church, Twelfth and State Sts., Bowling Green, Ky.

Resignations

The Rev. Norman C. Farnlof, who has been rector of the Church of St. John Evangelist, Philadelphia, and St. Andrew's, West Philadelphia, has resigned. He has also given up his work as instructor at the Philadelphia Divinity School.

Changes of Address

The Rev. Donald E. Becker, who recently left his work as curate of Christ Church, Whitefish Bay, Milwaukee, to serve the relatively new mission of St. Matthew's, Raytown, Mo., should be addressed for all mail at General Delivery, Raytown, Mo., rather than in Independence.

The Rev. Aubrey H. Derby, retired priest of the diocese of Newark, formerly addressed in Paterson, N. J., should now be addressed at 1222 Ash Ave., Tempe, Ariz.

The Rev. Robert B. Echols, who is now serving St. David's Church, Shelton, Wash., should be addressed at 509 W. Harvard Ave., Route 3, Shelton.

CLASSIFIED

BOOKS

USED AND NEW BOOKS: Liturgy, ceremonial, dogmatics, commentaries, devotional, psychology, etc. Send for list. Books are cheaper in England. Ian Michell, 29 Lower Brook St., Ipswich, England.

NOTICE TO SUBSCRIBERS

When requesting a change of address, please enclose old as well as new address. Changes must be received at least two weeks before they become effective.

When renewing a subscription, please return our memorandum bill showing your name and complete address. If the renewal is for a gift subscription, please return our memorandum bill showing your name and address as well as the name and address of the recipient of the gift.

THE LIVING CHURCH

The Rev. W. Scott Root, who is serving St. James' Church, Black Mountain, N. C., should be addressed at Box 981, Black Mountain.

The Rev. David M. Talbot, who will on January 18th become rector of Christ Church, Clayton, N. Y., and supervisor of the north country mission, should be addressed after that date at 412 Hugunin St., Clayton.

Ordinations

Priests

Alaska: The Rev. Richard Sevier Miller was ordained priest on November 30th by Bishop Gordon of Alaska at St. John's-in-the-Wilderness, Allakaket, Alaska. Presenter and preacher, the Rev. R. T. Lambert. To continue his work at Allakaket and outstations at Bettles, Hughes, and Huslia.

The Rev. Walter Wink Hannum was ordained priest on December 3d by Bishop Gordon of Alaska at St. James' Mission, Tanana, Alaska. Presenter and preacher, the Rev. R. T. Lambert. To continue his work at Tanana and at outstations at Coschacket, Hot Springs, Rampart, and Stevens Village.

Central Brazil: The Rev. José Silvado Bueno was ordained priest on November 29th at St. Mark's Church, Santos, S. P., where he is rector, by Bishop Melcher of Central Brazil. Presenter, the Rev. F. T. Osborn; preacher, the Rev. Rodolfo Garcia Nogueira. Address: Caixa 682, Santos.

Iowa: The Rev. Rudolf Devik was ordained priest on November 30th by Bishop Smith of Iowa at St. Mark's Church, Des Moines. Presenter, the Rev. P. M. Casady; preacher, the Rev. F. L. Shaffer. To be in charge of St. Mark's, Des Moines, and Grace Church, Boone. Address: 1305 Des Moines St., Des Moines.

Missouri: The Rev. John B. Kelley was ordained priest on December 8th by Bishop Lichtenberger of Missouri at St. Jude's Church, Monroe City, Mo., where the ordinand is vicar. He will also serve St. Paul's, Palmyra. Presenter, the Rev. A. E. Woodward; preacher, the Ven. C. F. Rehkopf.

New Jersey: Several men were ordained to the priesthood at Trinity Cathedral, Trenton, N. J., on October 24th by Bishop Gardner of New Jersey. The Rev. Dr. Robert S. Bosher was the preacher at the service. Ordained to the priesthood:

The Rev. Robert Bizzaro, presented by the Rev. Dr. J. V. Butler; to be curate of St. Mary's Church, Haddon Heights, N. J.

The Rev. Lloyd Gage Chattin, presented by the Rev. F. E. Vaughan; to be vicar of St. Luke's Mission, Woodstown, N. J. Address: 33 Grand St.

The Rev. Robert P. Helmick, presented by the Rev. Edward Daley; to be vicar of St. Mary's Mission, Clementon, N. J. Address: 58 Blackwood Rd.

The Rev. Glen Parker Williams, presented by the Rev. Canon R. G. Williams; to be assistant vicar of St. Peter's Mission, Medford, N. J., and vicar of St. Mary's Church, Hammonton. Address: 206 Central Ave., Hammonton.

The Rev. James Jones English was ordained priest on October 25th by Bishop Gardner of New Jersey at the Church of St. Uriel the Archangel, Sea Girt, N. J., where the new priest will be curate. Presenter, the Rev. Canon R. H. Miller; preacher, the Rev. Robert Denton.

Southern Ohio: The Rev. Jack Carlin Bennett was ordained priest on December 8th by Bishop Hobson of Southern Ohio at St. Philip's Church, Circleville, Ohio, where the new priest will be rector. Presenter, the Ven. D. R. Thornberry; preacher, the Rev. R. E. Leake. Address: 129 W. Mound St.

Deacons

New Jersey: Samuel E. Purdy was ordained deacon on October 17th at Christ Church, Bordentown, N. J., by Bishop Banyard, Suffragan Bishop of New Jersey. Presenter, his father, the Rev. Dr. Charles Purdy; preacher, the Rev. E. N. West. To be in charge of St. Stephen's Chapel, Waretown, N. J. Address at General Theological Seminary, where the ordinand is taking post-graduate work.

Southwestern Brazil: Jaci Correia Maraschin was ordained deacon on November 30th at the Church of the Ascension, Porto Alegre, R.G.S. Presenter, the Very Rev. Orlando Baptista; preacher, the Very Rev. J. K. Appel. To be in charge of the Church of the Redemption, São Gabriel, R.G.S. Address: Duque de Caxias, 648, São Gabriel.

CLASSIFIED

CHURCH FURNISHINGS

ANTIQUÉ SANCTUARY-LAMPS. Robert Robbins, 1755 Broadway, New York City.

FOR SALE

A GOOD BUY FOR YOUR CHURCH! Pipe Organ built by James Cole. Ten sets of pipes. Modern electro-pneumatic action. Detached, carved oak stop-key console. Installed in your Church for 60% of the cost of a new organ of same size. Now set up in the Parish Hall of a Boston Church. For information and demonstration, if desired, write: Frazee Organ Company, 10 Lincoln Street, South Natick, Mass.

LINENS AND VESTMENTS

CATHEDRAL STUDIO; Silk damasks, linens by yd. Stoles, burses and veils, etc. Handbook for Altar Guilds 53c. Church Embroidery and Vestments, 2nd ed., complete instruction and patterns \$7.50. Address Miss Mackrille, 11 W. Kirke St., Chevy Chase 15, Md.

ALTAR LINENS: Exquisite qualities of Irish Church linens by the yard. Transfer patterns. Plexiglas Plaf Foundation — \$1.00. Free Samples. Mary Moore, Box 394-L, Davenport, Iowa.

ALTAR LINENS, Surplices, Transfer Patterns. Pure linen by the yard. Martha B. Young, 2229 Maple Drive, Midwest City, Oklahoma. Formerly 570 East Chicago St., Elgin, Ill.

LINENS BY THE YARD: Fine Irish Linens made for us in Belfast. Transfers, patterns for vestments, Nylon. Free samples. Mary Fawcett Co., Box 325-L, Marblehead, Mass.

PERSONAL

ARTHUR G. SMITH should contact his family concerning his mother.

POSITIONS OFFERED

LIVE, WELL EQUIPPED parish of 250 Communicants needs Rector, young ambitious man preferred, parish near E. T. S. Apply: M. C. Sencaugh, Clerk, 98 Curtis St., Somerville 44, Mass.

POSITIONS WANTED

PRIEST, Single, 40, M.A., B.D. degrees, experienced, sound Churchmanship, desires parish offering challenge, opportunities to grow. Reply Box T-937, The Living Church, Milwaukee 2, Wis.

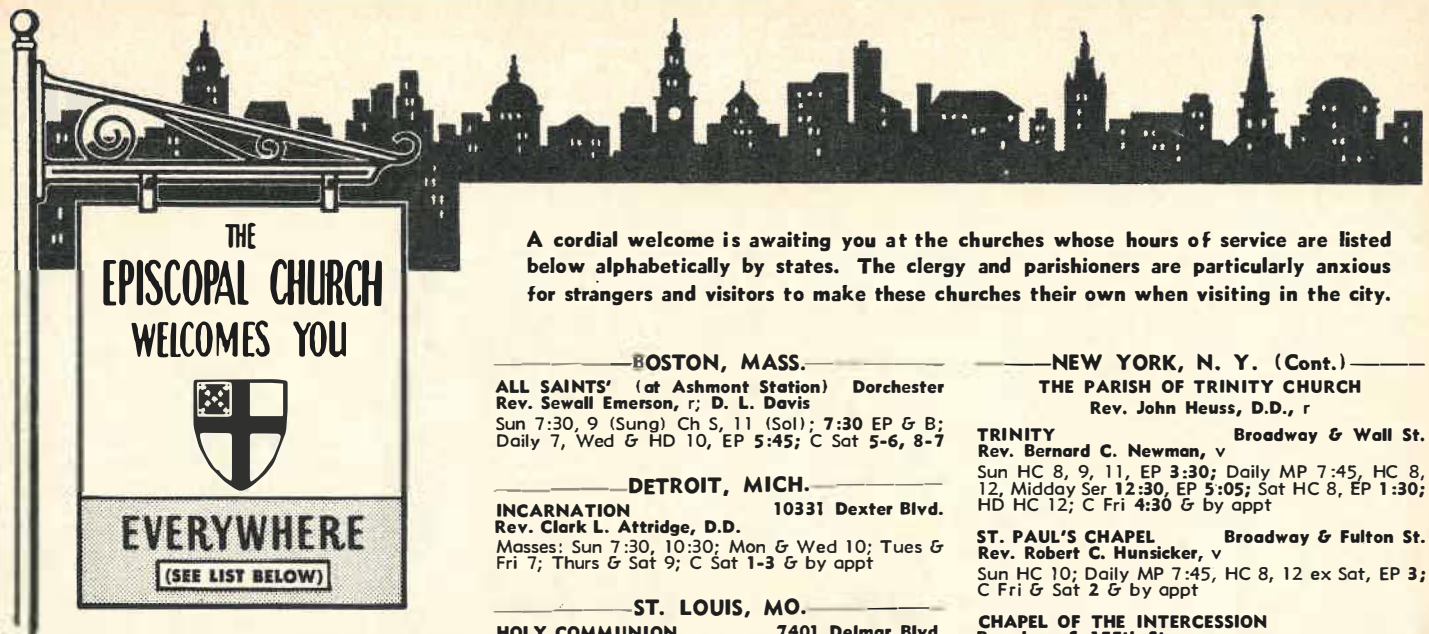
PRAYER BOOK CHURCHMAN, middle age and married, desires Parish in southern or mid-western states. Reply Box B-935, The Living Church, Milwaukee 2, Wis.

PRIEST, B.A., B.A., in Education seeks position, Teacher-Chaplain in Church School. Reply Box B-938, The Living Church, Milwaukee 2, Wis.

YALE GRADUATE, 23, studied in France, desires position as boys' choir director or assistant director of adult choir. Also youth work. Not organist. Churchman. Reply Box C-939, The Living Church, Milwaukee 2, Wis.

RATES

(A) Minimum price for first insertion, \$1.50; each succeeding insertion, \$1.00. (B) All solid copy classifications: 15 cts. a word for one insertion; 14 cts. a word an insertion for 3 to 12 consecutive insertions; 13 cts. a word an insertion for 13 to 25 consecutive insertions; and 12 cts. a word an insertion for 26 or more consecutive insertions. (C) Keyed advertisements, same rates as unkeyed advertisements, plus 25 cts. service charge for first insertion and 10 cts. service charge for each succeeding insertion. (D) Non-commercial notices of Church organizations (resolutions and minutes): 15 cts. a word, first 25 words; 7½ cts. per additional word. (E) Church Services, 75 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (F) Copy for advertisements must be received by The Living Church at 407 East Michigan St., Milwaukee 2, Wis., 12 days before publication date.



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.

ANNISTON, ALA.
ST. MICHAEL AND ALL ANGELS 18th & Cobb
 Rev. Earl Ray Hart, LL.D., r
 Sun 8 HC, 11 MP (1st Sun HC); HD & Wed 10 HC
 Open daily 8-5

LOS ANGELES, CALIF.
ST. MARY OF THE ANGELS 4510 Finley Avenue
 Rev. James Jordan, r; Rev. Neal Dodd, r-em
 Sun Masses: 8, 9:15, 11; Daily 9, ex Tues & Fri 7;
 C Sat 4:30 & 7:30 & by appt

OAKLAND, CALIF.
ST. PETER'S Broadway at Lawton Ave.
 Rev. Dr. L. D. Canon Gottschall
 Sun Masses 8, 11; Wed Healing Service & Addr 8;
 C by appt

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

DENVER, COLO.
ST. ANDREW'S 2015 Glenarm Place
 Rev. Gordon L. Graser, v
 Sun Masses 8, 11; Daily Masses 7:30 ex Mon 10;
 Thurs 7; C Sat 5-6
 Three blocks from Cosmopolitan Hotel.

STAMFORD, CONN.
ST. ANDREW'S Washington Ave.
 Rev. Percy Major Binnington
 Sun HC 8, Fam Serv 9:30, 11 (Sol); Wed 8, HD &
 Fri 9; C Sat 5-6

WASHINGTON, D. C.
ST. PAUL'S 2430 K St., N.W.
 Sun Masses: 8, 9:30, 11:15 Sol, Ev & B 8; Mass
 daily ex Sat 7, Sat 12; Prayer Book days 7 & 12
 Noon; C Sat 5-6

ORLANDO, FLA.
CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
 Sun 7:30, 9, 11 & 6:30; Daily 7:30 & 5:45;
 Thurs & HD 10; C Sat 7-8

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

EVANSTON, ILL.
ST. LUKE'S Hinman & Lee Streets
 Sun Eu 7:30, 9, 9:15, 11, Ch S 9; Weekdays
 Eu 7, 10; Also Wed 6:15; Also Fri (Requiem) 7:30,
 MP 9:45; 1st Fri HH & B 8:15; C Sat 4:30-5:30,
 7:30-8:30 & by appt

BALTIMORE, MD.
ST. MICHAEL AND ALL ANGELS 20th & St. Paul
 Rev. D. F. Fenn, D.D., r; Rev. P. E. Leatherbury, c;
 Rev. H. P. Starr
 Sun 7:30, 9:30, 11 & daily

BOSTON, MASS.
ALL SAINTS' (at Ashmont Station) Dorchester
 Rev. Sewall Emerson, r; D. L. Davis
 Sun 7:30, 9 (Sung) Ch S, 11 (Sol); 7:30 EP & B;
 Daily 7, Wed & HD 10, EP 5:45; C Sat 5-6, 8-7

DETROIT, MICH.
INCARNATION 10331 Dexter Blvd.
 Rev. Clark L. Attridge, D.D.
 Masses: Sun 7:30, 10:30; Mon & Wed 10; Tues &
 Fri 7; Thurs & Sat 9; C Sat 1-3 & by appt

ST. LOUIS, MO.
HOLY COMMUNION 7401 Delmar Blvd.
 Rev. W. W. S. Hohenschild, r
 Sun HC 8, 11 1 S, 11 MP; HC Tues 7, Wed 10:30

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, D.D., dean; Canon
 Leslie D. Hallett; Canon Mitchell Haddad
 Sun 8, 9:30, 11; HC Daily 12:05, Also Tues 7:30;
 Healing Service 12 Noon Wed

ST. ANDREW'S 3105 Main at Highgate
 Rev. Thomas R. Gibson, r; Rev. John Richardson
 Sun Masses 8, 10 (Sung), 11:45, Ev & B Last
 Sun 5; Daily 7, Thurs 10; C Sat 7:30-8:30

NEW YORK, N. Y.
NEW YORK CATHEDRAL (St. John the Divine)
 112th & Amsterdam, New York City
 Sun: HC 7, 8, 9, 9:30 (Ser), 11 (with MP & Ser),
 4 Ev & Ser; Wkds: HC 7:30 (also 10 Wed), Cho
 Mat 8:30, Ev 5:30. Open Daily 7-6

ST. BARTHOLOMEW'S Park Ave. and 51st St.
 Rev. Anson P. Stokes, Jr., r
 8 & 9:30 HC, 9:30 & 11 Ch S, 11 M Service &
 Ser, 4 Ev, Special Music; Weekday HC Tues 10:30;
 Wed & Saints' Days 8; Thurs 12:10; Organ Re-
 citals Fri 12:10; Church open daily for prayer

CALVARY Rev. G. C. Backhurst
 4th Ave. at 21st St.
 Sun HC 8, MP & Ser 11; Thurs HC & Healing 12

GENERAL THEOLOGICAL SEMINARY CHAPEL
 Chelsea Square, 9th Ave. & 20th St.
 Daily MP & HC 7; Cho Evensong Mon to Sat 6

HEAVENLY REST 5th Ave. at 90th Street
 Rev. John Ellis Large, D.D.
 Sun: HC 8 & 9:30, Morning Service & Ser 11;
 Thurs, and HD HC 12 Noon

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

ST. MARY THE VIRGIN Rev. Grieg Taber, D.D.
 46th St. between 6th and 7th Aves.
 Sun Masses 7, 8, 9, 10, 11 (High); Daily: 7, 8,
 9:30, 12:10 (Fri); C: Thurs 4:30-5:30, Fri 12-1,
 4:30-5:30, 7-8; Sat 2-5, 7-9

RESURRECTION 115 East 74th
 Rev. A. A. Chambers, r; Rev. F. V. Wood, c
 Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
 (Sung); Daily 7:30 ex Mon & Sat 10; C Sat 4-5

ST. THOMAS 5th Ave. & 53rd Street
 Rev. Roelif H. Brooks, S.T.D., r
 Sun HC 8, 9 & 11 1 S, MP & Ser 11; Daily 8:30
 HC, Thurs 11; HD 12:10

NEW YORK, N. Y. (Cont.)
THE PARISH OF TRINITY CHURCH
 Rev. John Heuss, D.D., r
TRINITY Broadway & Wall St.
 Rev. Bernard C. Newman, v
 Sun HC 8, 9, 11, EP 3:30; Daily MP 7:45, HC 8,
 12, Midday Ser 12:30, EP 5:05; Sat HC 8, EP 1:30;
 HD HC 12; C Fri 4:30 & by appt

ST. PAUL'S CHAPEL Broadway & Fulton St.
 Rev. Robert C. Hunsicker, v
 Sun HC 10; Daily MP 7:45, HC 8, 12 ex Sat, EP 3;
 C Fri & Sat 2 & by appt

CHAPEL OF THE INTERCESSION
 Broadway & 155th St.
 Rev. Joseph S. Minnis, D.D., v
 Sun HC 8, 9:30 & 11, EP 4; Weekdays HC daily
 7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
 4-5 & by appt

ST. LUKE'S CHAPEL 487 Hudson St.
 Rev. Paul C. Weed, Jr., v
 Sun HC 8, 9:15 & 11; Daily HC 7 & 8; C Sat 5-6,
 8-9, & by appt

ST. AUGUSTINE'S CHAPEL Rev. C. Kilmer Myers, v
 292 Henry St. (at Scammel)
 Sun HC 8:15, 11 & EP 5; Mon, Tues, Wed, Fri
 HC 7:30, EP 5; Thurs, Sat HC 6:30, 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL
 New York City
 Sun 8, 10, 11:20, 8:30; Daily 8, 5:30; Thurs &
 HD 10

CINCINNATI, OHIO
ST. MICHAEL AND ALL ANGELS 3626 Reading Rd.
 Sun HC 8 & 10:45, Mat 10:30; HC weekdays 7
 ex Mon 10; C Sat 7-8

PHILADELPHIA, PA.
ST. MARK'S Locust St. between 16th & 17th Sts.
 Rev. Emmett P. Paige, r; Rev. Paul Kintzing, Jr.
 Sun HC 8, 9, 11, EP 4; Daily 7:45, 5:30; Mon,
 Wed, Fri 7; Tues thru Fri 12:10; C Sat 12-1, 4-5

PITTSBURGH, PA.
ST. MARY'S MEMORIAL 362 McKee Pl., Oakland
 Sun Mass with ser 10:30; Int & B Fri 8; C Fri 7
 & by appt

NEWPORT, R. I.
TRINITY Founded in 1698
 Rev. Peter Chose, p-in-c
 Sun HC 8, Family Service 9:15, MP 11; HC Tues &
 Fri 7:15, Wed & HD 11

SAN ANTONIO, TEXAS
ST. PAUL'S MEMORIAL Grayson & Willow Sts.
 Rev. H. Paul Osborne, r
 Sun 8, 9:15 & 11; Wed & HD 10

MADISON, WIS.
ST. ANDREW'S 1833 Regent St.
 Rev. Edward Potter Sabin, r; Rev. R. L. Pierson, c
 Sun 8, 11 HC; Weekdays as anno; C appt

LONDON, ENGLAND
ANNUNCIATION Bryanston St., Marble Arch, W. 1
 Sun Mass 8 (Daily as anno, HD High 12:15),
 11 (Sol & Ser), Ev (Sol) & B 6:30 (3:15 as
 anno). C Fri 12, Sat 12 & 7

KEY—Light face type denotes AM, black face PM; addr, address; anno, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; 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; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.