

the Living **CHURCH**

A Way of Crisis
and the
Prayer Book — P. 4

October 21, 1956

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Children are enthusiastic
about activities which can
be shared with others. P. 3.

RNS

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

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Things To Come

October

- 21. Twenty-first Sunday after Trinity
World Order Sunday, NCC.
- 23. Department of International Affairs meeting,
NCC, New York, N. Y., to 24th.
- 24. United Nations Day.
- 28. St. Simon and St. Jude

November

- 1. All Saints Day
- 2. All Souls' Day.
- 4. Twenty-third Sunday after Trinity
- 11. Twenty-fourth Sunday after Trinity
- 18. Twenty-fifth Sunday after Trinity
- 22. Thanksgiving Day
- 25. Sunday before Advent
- 30. St. Andrew

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talks with TEACHERS

By the Rev. VICTOR HOAG, D.D.

Teaching By Units

After you have a picture of your year's course, plan the first unit in detail. You may find it wise to let the pupils share in this planning. Of course, every unit is different. No absolutely set pattern can be given for the working out of a unit. Here are a few principles:*

1. **The interest of the pupils** is necessary for the most effective learning. A unit may appeal to them at once. More often the leader will find it necessary to arouse and stimulate their interest. One session, or even two, spent in doing this will be well worth while because the pupils will learn better and remember more when they see some real value in what they are doing. Interest may be aroused in many ways. Sometimes a "true-false" test, to be corrected by the pupils themselves, will demonstrate to them how little they know and bring about a desire to know more. Sometimes a speaker can be brought in who can introduce a subject in a way which will stimulate the class to want to learn more about it.

This interest must be translated into a purpose for the whole group. There is always the danger that the teacher or one or two pupils will feel a real interest in a subject and assume that the rest of the class shares their enthusiasm. To avoid this, discuss carefully what you hope to accomplish. Let everyone have a chance to express his ideas, and try to formulate an aim or purpose for the unit to which the whole class can subscribe. If this is written down, it can be referred back to occasionally to keep the group from losing sight of its goal.

2. **When a real interest** in the topic of the unit has been awakened, and the purpose of the unit decided on, an activity — or sometimes more than one activity — may be selected. What this will be will depend on the abilities and interests of the pupils, and on the space and equipment available. It has been found that children are, as a rule, enthusiastic about an activity which can be shared with others. For example, they like to prepare a play or pageant which will have real teaching value for the whole department or school. Or they enjoy making books for children in a mission field or hospital. If the class is large, or has some members of quite diverse interests, it may be wise to allow two or more groups to carry on

*The above passage is taken word for word, only slightly abridged, from a pamphlet published in our Church just 20 years ago. Yet it might be printed in any of the texts of the new curriculum. Who has a memory long enough, or a file complete enough, to identify this?

different activities. This, however, almost necessitates an assistant teacher.

3. **Almost any activity** will involve several procedures:

(a) The class will have to discover problems and decide how they will be met. If the class does not ask any questions, the teacher must do so — e.g., "What happens at the Holy Communion?" "Where can we find prayers for our books?" Practical questions about the subject and the procedure will arise in any activity. "What is the best way to make the books?"

(b) Facts and information must be secured. Individuals or committees may be asked to report to the class. Books may be brought for supervised study. Occasionally (not too often!) if sources of information are difficult to secure, or too advanced for the pupils to understand, the teacher may have to give them the necessary information.

(c) Habits and skills must be developed. The teacher should give the pupils every opportunity to handle and use the Prayer Book, Hymnal, and Bible.

(d) Attitudes and opinions must be formed and modified. Much of this is acquired almost unconsciously. The child learns courtesy, for instance, more effectively when he sees that his elders are courteous than by being told to be polite.

There can also be some conscious effort to affect attitudes and opinions. This is one of the finest uses for discussion. A well conducted discussion in which members of the group can state their own opinions and listen to those of others, can be very helpful even though complete agreement is not reached by the group. Discussion, however, must be planned in advance. The leader must do some reading and thinking about the subject to be discussed. Start with a point on which there may be some difference of opinion, with the opening questions carefully prepared. These must not be "Yes" or "No" questions, but should require "How," "What," or "Why" answers.

(e) Within every activity there will be some concrete "work" done. All such work is but a means to an end.

4. **Finally**, every unit should be carried through to an end. This should be a real climax — an exhibition, visit, or demonstration. And at the end, an evaluation. A feeling of satisfaction is one of the most powerful aids to learning. We must see that our pupils find in their Church school work a real satisfaction which will keep them coming and working hard.

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in the pulpit*

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Painting by Delacroix in the Portland Art Museum

Helpless apostles on lake of Genesareth serve as a symbol of neo-orthodoxy's emphasis on the discovery of God in terror and extremity.

Neo-Orthodoxy and Prayer Book Teaching

By the Rev. Wilford O. Cross

***Associate Professor of Philosophy of Religion and Ethics
University of the South, Sewanee, Tenn.***

Neo-orthodoxy is a movement in contemporary Protestantism which emphasizes such truths as the greatness of God and the consequent smallness of man, together with the reality of sin and the need for justification by faith. Its leading exponent in America is Reinhold Niebuhr. While this movement, very much "in the air" at present, has points of contact with traditional Catholic teaching, Dr. Cross sees in it a corroding influence upon the scheme of salvation set forth in the Book of Common Prayer.

Why is Neo-orthodoxy dissolving the structure of truth and order? The answer to that question could be book-length, theological, and careful — a comparative reconstruction of the doctrines of grace and of man, taught by both sides. The answer could also be dogmatic and succinct. In choosing that latter answer one risks arbitrary statements and leaves certain flanks of the discussion open, but for journalistic purposes it is necessary to take that risk. The short and dogmatic answer, then, is that Neo-orthodoxy is incompatible with the Book of Common Prayer.

The Prayer Book assumes, both in its wording and structure, a certain type of Christian life, and a series of events in the life of its communicants. It assumes that a child is brought into the Christian Fellowship at Baptism, when the operative power of God enters its life. It assumes that, at the same time, and in conjunction with regenerative grace, the child is removed (so far as that may be done) from the full brunt of its secular environment and is brought into the environment of the Church.

The gift of Baptism, according to the Prayer Book, is strengthened by the laying on of apostolic hands at Confirmation. The grace and power of Holy Communion — a "feeding" upon "holy mysteries" — is available to nourish spiritual growth in sanctification. The worship of the Church makes weekly and often daily contact with God's presence and power possible as a corporate enterprise of devotion. At critical and important moments, such as marriage, further administrations of divine grace are given. In illness the healing power inherent in the Body of the Divine Physician is released in answer to trust and faith. In grievous failure and sin the apparatus of restoration and for-

Evaluating Neo-Orthodoxy

Theology, like other forms of knowledge, is a developing science. The Book of Common Prayer, unlike the Bible, is not a fixed point that comes into the developmental process only by development in its understanding and use; rather, the Prayer Book itself is something that changes from time to time to reflect new conditions and concerns and insights. Hence, to say that something conflicts with the Prayer Book may be only to say that the Prayer Book needs to be changed.

However, because the Prayer Book tenaciously presents to us a treasury of the whole range of Christian ages, it serves as a wonderful balance wheel to correct the excesses of current theological fashions and trends. The reader of Dr. Cross's article must himself balance the author's appeal to Prayer Book norms with the claims of neo-orthodoxy to make a present-day contribution to man's understanding of his condition before God; and must also balance the Prayer Book's own statements on God's moral demands and man's helplessness and sinfulness with the overoptimistic view of human nature and the Santa Claus concept of God that tend to prevail in untheological circles today.

— THE EDITOR.

givenness is at hand, offered in mercy. At death the Fellowship blesses departure with prayer.

Thus at every step the communicant is engrafted into the mystical body of Christ, incorporated in a life greater and more splendid than his own. The whole structure of the Prayer Book way of life is arranged and ordered that "we may dwell in Him and He in us."

Analogue of Secular Life

This is a quiet and perhaps humdrum accommodation of the incarnate life of God to our human frailty. It is like natural life. Indeed, it is an analogue of secular life, with its infancy, its nurture and growth, its need of nourishment, its dependence upon the care, love, and fellowship of the family. Rich, strong, steady, the current of grace bears us toward the ocean of the life of God.

The existential way of salvation, on the other hand, is so radically different that it cannot be fitted into the plan of Anglicanism as contemplated in the Prayer Book. Existentialism is a way of crisis. This way was discovered by an indubitably pathological

Dane named Søren Kierkegaard, who lived early in the 19th century. Much of its incentive, however, goes back to a milder form in which the early, radical Luther encased his subjective doctrine of "justification by faith."

Kierkegaard exaggerates Luther's subjectivism, however, and leaves out the guards and modifications which a later, more cautious, Luther built about the experience of inner, conscious salvation. Kierkegaard calls his experience of faith "a leap." He describes it as "Like the spring of a wild beast upon its prey, like the blow of the eagle in its swoop." This leap is based upon anxiety, dread, and despair, deep in the soul as it wrestles with the problems of life in tormented anguish. Dread is the fear, first, of ourselves, then of nothingness, of the abyss. "One may liken dread to dizziness. He whose eye chanced to look down into the yawning abyss becomes dizzy." Then a very strange thing — "God is discovered by turning toward our guilt." The normal experience is that guilt is discovered when we know the holiness of God, as in Isaiah's vision in the temple. Kierkegaard says, "if the finite spirit would see God it must begin by being guilty." I gather that Bunyan and perhaps Jonathan Edwards would, at least in part, agree with him there. However, most of the Kierkegaardian experience is unique. Neither Bunyan or Edwards, or even Tolstoi, would go to his length in anguish, despair, anx-



SOREN KIERKEGAARD

iety, dread, and guilt. God is discovered in turmoil.

"The price," says Vincent Smith in *Idea Men of Today*, "of his defense of religion was an undermining of reason and thought, and this is the meaning of Kierkegaard for the existentialism which, aided by violating his texts, has grown out of his doctrine in the present age." Barth, Brunner, Niebuhr, Tillich, with serious modifications of the thesis of anguish, base their thought primarily on the "leap" from dread, guilt, and the abyss to God, "like the spring of a wild beast upon its prey."

Whatever modifications are made, Neo-orthodoxy is crisis theology. It is deeply rooted and based in an individual relationship to God, born of guilt and discovered in terror. Neither Niebuhr's attempt to rebuild the Natural Law, as Luther did, nor Brunner's reestablishment of the Church, ever depart from the stultifying realization that all they build is under the condemnation of guilt, sinfulness, and anxiety. They cannot escape the initial individual crisis, the existential "blow of the eagle in its swoop."

Christian Tradition and the "Leap"

In placing the quiet process of the Anglican way of sacramental sanctification beside the subjective existential act of instantaneous justification, I have used Kierkegaard's own phrases to block any possible criticism that I was presenting a caricature. His later disciples have not used terms as violent as their master. However, Niebuhr writes (and this reveals the depth of his enslavement): "Modern psychologists might learn much about the basic character of anxiety, and its relation to human freedom, from the greatest of Christian psychologists, Søren Kierkegaard." The essential crisis of existentialism is thus shown to be at the root teaching of the most social minded of those who have restored the human economy to the bleak Kierkegaardian landscape.

The problem, for a loyal member of the Episcopal Church, of making any sort of alignment between existentialism and the way of the Prayer Book, would seem, on the basis of the foregoing analysis, rather formidable. One system is emotional, sensational, and highly individualistic; the other is incarnational, sacramental, and corporate. The Prayer Book is historical, basing its quiet routine upon the doctrine that our Lord became man and empowered His Church to in-

clude all nations in a corporate, sacramental covenant, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Entry into the Church is, of course, often accompanied by emotional fervor. Three thousand offered themselves at Pentecost in an atmosphere of great excitement and enthusiasm. On the other hand the eunuch of Ethiopia was baptized in a mood of quiet enquiry followed by conviction. "The Good News," rather than fear of the abyss, led him to Baptism according to his own account. Paul's



DR. REINHOLD NIEBUHR

conversion, of course, was not a discovery of God, whom he already knew, but a surrender to the claim of Christ to be Messiah, but, in any case, despite his sense of guilt, under the Law, the old Israel in which he believed was "baptized unto Moses in the cloud and in the sea." He did not flee to Christ from the abyss.

The Kierkegaardian experience and its interpretation is almost unique, both in its content and in its interpretation. It neither fits into the pattern of the New Testament nor into the case histories of conversions. It cannot be projected as a universal experience which is the foundation of every man's spiritual status in Christianity. We are bidden to enter the Kingdom as little children, not as one fleeing from the horrors of a witch's sabbath or wakening from a nightmare.

No Demands Made

Our Lord describes the regenerative process as "being born again." Rebirth is by the Spirit, not by the tortured involution of the introspective process. Prayer Book directions for adult Baptism require "prayer and fasting" as a preparation. Except for the demand to renounce the world, the flesh and the devil, and to believe the articles of the Faith as contained in the Creed, and to follow Christ as Savior and Lord, no demands are made for an experience of an inner type that corresponds in any way to the existential crisis. Neither do the formularies of Confirmation demand any such thing. Nowhere is the term "conversion" mentioned. Nor do the general confessions require any subjective act beyond acknowledging and bewailing our sins.

Anglican tradition, rightly or wrongly, assumes that one passes naturally from the Adamic covenant under Creation into the covenant of grace under Redemption. Nor does our Lord ask for anything beyond this. It was in hunger, not dread, that his own fictional creation, the Prodigal Son, returned home.

The Experience of Religion

The deep, basic hunger of the soul for God, manifesting itself remarkably in the surprising activities of man's religious institutions and documents, is the need of a derived, dependent creature to find its true center in the life of God. This hunger is, certainly, a cosmic loneliness, but not a paranoid flight from the void. The penalty of erecting, as Neo-orthodoxy does, so formidable a structure upon the brittle plinth of a pathological state, is that all consequent theology will be out of harmony with average, ordinary, human experience. That is why Barth denies the relevance of the Natural Law and of human reason. His militant anti-intellectualism is a defense for that which cannot be intellectually defended, the naked thrust of an irrational assertion.

Despite, however, its unreal, un-historical, and essentially unchristian foundation in a fourth-dimensional experience, the search of Neo-orthodoxy for the focus and source of the problem of human salvation is a necessity of our times. When the world tumbled in the ruins of Rome, St. Augustine made a similar search for the sources of human salvation, and

turned to the perennial problem of freedom, sin, and grace. Again, at the Reformation, when the Church was corrupt and the social order dissolved by economic change, Luther made a similar search for the inner roots of man's religious salvation. The bloody history of the last 50 years has driven us to look within ourselves and ask what manner of



KARL BARTH

men we are. The consequent inquiry into man's anthropological structure, in which the stimulus of Neo-orthodoxy has been powerful, is necessary and, in the long run, may be constructive.

At the moment, however, the acids of anarchy are eating away the very tendons of Western civilization in the Neo-orthodox denial of the relevance of the Natural Law and the normal, central teaching of incarnational Christianity. The faith once delivered to the saints is being eroded by dynamistic approaches to the problems of religion. This sort of thing also happened when Luther emphasized the subjective experience of salvation in the individual soul apart from the Church. The immediate historic result was the emergence of anarchy in the bloody Peasant's revolt, and, a little later, the dreadful brutality and fanaticism of the regime of Munster. Human reason, the Natural Law, the civic codes of nations, the institution of marriage, the discipline of the Church, the sacraments of grace, all, for a brief frenzied time, washed down the sewers of a city given over

to carnage, rape, pillage, and millennial frenzy.

Dynamism

Of course, the dynamism and vitalism that is being taught today is an inner Dionysiac frenzy, and will not reproduce Munster, but its influence is equally destructive in the young men and women it indoctrinates. It destroys all meaning in Anglicanism and substitutes an inferior cult of introspectionism. It is illuminating that at the Reformation our fathers turned resolutely from the introspective experience of election that was so rife in Protestantism to the process of sanctification, and that Hooker, Taylor, Sanderson, and Hall produced a thorough and sober system of moral theology or "practical divinity" of growth in the spiritual and moral life. That was, and is, the Anglican temper. The Prayer Book shuns individualistic intensity of an unbridled pattern and is based upon God's incarnational accommodation to man's natural state. It represents God coming into normal human experience, not as total "otherness" but as redemptive mercy. At its heart is the ordinary water of ablution, the ordinary bread and wine of diet, the glory of a Christ who was a carpenter's son.

Continental theology asserts that this traditional pattern of Catholic holiness is "now under the judgment of God." We who are its sworn defenders are certainly under God's judgment. But the historic faith, is not being judged by the God who revealed it. Rather, it is being judged by the blind pride of men who rejoice in a precarious and untraditional experience.

Legitimate Subjectivism

Objection will at once be made that I have described Anglicanism in external terms and therefore emphasized only its corporate and sacramental aspects, while, like all Christianity, it does assume the fulcrum of salvation to be subjective faith in our Lord. That is, of course, true. Anglicanism is not a hard, external, mechanical routine of grace given to spiritual automatons. Subjective response in faith and trust is required as a prelude to Baptism (though it may be vicarious) and to Communion, and, as Article XI. says, "we are justified by Faith only." Anglicanism also recognizes that some men come to faith by sudden conversion, and

that while there are many types of religious experience, the struggle of many human souls with guilt, sin, purposelessness, and doubt, is a reality, and is often the foundation of religious life, once emotional fear has been turned to trust in divine mercy.

What Anglicanism denies is that this period of torment is a necessity of the spiritual life, or that it ought and must be the very foundation stone upon which individual faith and the corporate life of the Church must be built. The foundation of faith is Jesus Christ. There is none other name, not even the name of the Abyss, and Jesus Christ means, and has always meant: (1) Christ present in Israel; (2) Christ incarnate in the body from Mary; (3) Christ present in His Church. Legitimate subjective faith, which is necessary to salvation, therefore, means, what it has always meant in the central tradition of Christianity, viz., trust in God the Father, "who hath made me, and all the world . . . in God the Son, who hath redeemed me, and all mankind . . . in God the Holy Ghost, who sanctifieth me, and all the people of God."

A Spiritual Elect

The erection of a new, dynamic, "psychologized" Christianity upon the existential experience as an absolute necessity of grace and moral righteousness, creates a new, "twice-born" spiritual Elect in our midst. These individuals, working within the fabric of the Church, rather than creating their own, seek, by subtle methods, to rebuild the historic Church upon this cornerstone of emancipation. The Church, like the Puritan conventicles, is thus created out of the inner charismatic life of its members, and is but the focus of their individual enlightenment.

Anglicanism, on the other hand, teaches that the Church is a living organism, indwelt by the Holy Spirit, coming to us from Christ, through Apostolic channels of organic life; so that the Church, not the individual, is the radial center of Grace and the dispenser of the Word.

This makes the center of Christianity the person of One who called Himself the cornerstone. The substitution of an inner experience for this traditional foundation in the Incarnation dissolves the integrating mortar of the whole building, so that Catholic order and truth crumble into a heap of stones.

Church School on a Week-Day

By the Rev. William B. Spofford, Jr.
Formerly Director, Western Extension Center,
National Town-Country Church Institute
Weiser, Idaho*

Franksly, by the time I get my own family fed, cleaned, dressed, and off to Church on Sundays, I'm in no mood to teach anybody else's kids Christianity! In fact, I'm probably better suited to teach them the reverse!"

This honest and understandable statement by a good, faithful, and conscientious Church school teacher was made a year ago when our small mission was debating whether to adopt the Seabury Series as its curriculum.

As far as we could tell, we had met most of the suggested requirements for such adoption, although we had some reservations as to whether the Seabury Series could really be adapted for use in such a small, town-country congregation. We had recruited enough teachers and observers for four classes (not too closely graded); we had had a parish-life conference; we had pushed the family service for two years, bi-monthly teacher training sessions had been held in which the demands were always for Biblical and historic facts, rather than for age characteristics and discussion techniques; and a faithful group of 20 had attended a Friday night Inquirer's class for two years in which, for the most part, Church history was the theme . . . although, as the discussion floated where it listed, Oral Roberts, Bridey Murphy, progressive education, and the control of atomic power "got into the act."

Our stumbling block was time. It so happens that we are in a ranching-farming-recreation area. We sympathize with persons who have to cook for haying crews; with those who have

to milk at 5 a.m. and 4 p.m. and with those who, after working six days a week, would just as soon go picnicking, boating, or fishing in the mountains some 50 miles to the north.

How to Find Time

The teachers said that they could come to an early service, or a late one at night, but that Church school often ruined their "spirit," to say nothing of their family life. The question was how to have enough time for Church school and to do it efficiently enough so that something purposeful was done, rather than something destructive. Around and around we went — adapting and re-adapting various Sunday schedules. All of them were inadequate.

Then somebody said, "Why does it have to be on Sunday, anyway?" The fog disbursed and the mish-mash began to jell. The reasons began to pile up for having Church school on a weekday:

1. It would highlight the family service, since all could come together and stay together, and it would be worship of God, rather than partial education and partial worship;
2. It would leave Sunday more free for family recreation and living;
3. It would eliminate the universal "get washed, get dressed, eat your egg, get washed again, get your envelope, get your hat, 'oh, those piled-up dishes'" blues on Sunday morning;
4. It would emphasize the fact that Christianity is an around-the-clock-around-the-week affair rather than a "nod to God" on Sunday mornings;
5. The children coming to Church

school directly from community school in a group would reinforce better attendance;

6. The weekday Church school would enable us to get more adequate classroom space (without worrying about the expense of new parish halls), since the neighboring Methodist parish hall and a community



club house across the street were available on Monday afternoons, whereas they were utilized to capacity on Sunday mornings;

7. We are located in a Latter Day Saints (Mormon) area where weekday Church activity, at least for that group, is standard operating procedure; and

8. Most significant of all, the teachers and observers felt that they could have more time, and be more relaxed, in order to do a better job of teaching and communicating.

The arguments against the plan were multiple also:

1. "We don't like it because Sunday is the time for Church!" Actually, only two families in the mission used this argument and, after three months, not only did their children

*[Fr. Spofford, since writing this article has become Chaplain Supervisor of Massachusetts General Hospital, Boston, Mass.]

attend the weekday school regularly, but the parents were recruiting and providing car service for other children;

2. It would militate against the use of male teachers since they would have to be busy working;

3. The fact that the children had already spent a full day in school would increase discipline problems and decrease learning capacity, since they would be already fatigued from a full day's work;

4. It would rule out participation by junior and senior high students, since their extra-curricular activities at school became intensive after 3 p.m.

5. The children who lived out of town, and attended non-consolidated schools, probably could not attend. At this juncture, we don't have too many of these and, so far, their parents have been able to bring them in — or they have come with one of the teachers.

Hence, a year ago in September, we placed our Church school on Monday afternoons. The pre-school children came at 3 p.m. and stayed through 4; the school children came at 4 and stayed through 5; while the junior and senior high children came to early Communion on Sunday morning, and had breakfast and class before singing in the choir at the family service. All children were expected to come with their parents to the family service on Sunday, at which time such things as Birthday Thank Offerings, etc., were taken, but a short 15-minute service was held on Mondays from 3:55 to 4:10. The pleasing thing was that never were there less than 12 adults at this service and more often than not there were 20. It was a good time to teach the children new hymns, canticles, techniques of serving as acolytes, and other elements of worship.

Enrollment Increased

As soon as this program started, our teaching staff jumped from eight to 14, because some persons found they were free to do the job on Monday afternoon. Our staff for this coming year has now achieved a total of 26 in a mission of just over 100 communicants and where the average Sunday attendance is about 80 persons. The enrollments in the Church school jumped from about 30 to 80, and this year we contemplated opening with better than 100 students. Actually, some of our students come

from other communions, but their parents believe it is helpful for them to understand the Episcopal Church. In a small community such as ours, where too often the Christian Church is a divisive agency, rather than an integrative one, we believe this to be all for the good.

In spite of new curricula, teacher training, and all the rest of it, we fear that Church school will ever be a problem. Some things we can adapt and reorganize, but "bugs" there will ever be. Certain it is that by moving our Church school to Monday after-



RNS

STUMBLING block was time—in this farming area.

noons some of our "bugs" have been dosed with D.D.T. Other problems are high-lighted. The children are tired from being in school all day so it means that we have to be more patient as teachers and more ready to relate our recreation and crafts to their need to "let off steam" and still try to tie it in with the lesson. We don't have many male teachers, although the music teacher at the high school says that he will be glad to come this next year to be organist and church music instructor. We run the danger of divorcing what is done on Mondays from the family worship experience on Sunday.

As long as we follow the Church Calendar as our theme for worship, however, we seem to get continuity and integration.

Temporarily, at least, the move has helped us to solve some problems. Speaking as the priest-in-charge, I find that my teachers are happier, more adequate, and are, as they say around here, "sitting looser to the saddle." And that is worth a great deal.

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.

World-Wide Observance

Early in January, the Society of King Charles the Martyr publishes in London a list (world-wide) of parishes which expect to observe January 30th in some way, as the anniversary of the royal martyrdom. Experience has shown that there are many more such places than are reported.

If those who know of such plans would notify me, early in November, I would forward the lists to London in time for publication.

(Mrs.) ARTHUR L. CARNAHAN
Secretary, American Branch
Society of King Charles the Martyr
1405 West 32d St., Austin 3, Texas

Cry Aloud in Public

After reading your lead articles on preaching, I am smitten with the idea that the editors of THE LIVING CHURCH are too literal or concrete in their thinking. The Latin verb from which our word preaching derives is *praedicare*: to cry aloud in public.

Many of our well-known and popular preachers are just such men. To lapse into the gross vernacular, they are Johnnie Rays who pick up a following; maybe even Elvis Presleys.

Preaching, it seems, is the art of communicating the Gospel to the people in the pews. Every man who speaks from the pulpit communicates something to the people in the pews. This something is usually his theology; that is, his working apprehension of the Good News. With some priests there is too much of their own personality problems with which they are involved clouding the scene and the Gospel is obscured. Sometimes this personal problem is appealing to hundreds of listeners and this makes for the popular preacher. More often than not the inner conflicts of a preacher are boring to the listeners and they are dull and boring preachers and persons, even though human problems are always interesting.

Now all this business about knowing about cows in order to preach to dairymen and business in order to speak to businessmen and preaching the How and the application of the Christian doctrine to the contemporary situation is merely symptomatology and not the root of the problem.

The root of the matter lies in the person of the preacher, not in his intellectual or emotional accomplishments, nor in his organizational and promotional abilities but in his very *esse*.

A good preacher is not always a successful preacher, nor a pleasant preacher, much less a popular preacher. A good preacher is a man who has learned to keep his inner conflicts with which he must daily wrestle under enough control so that as God speaks to him, he can repeat and interpret objectively the word of God to his people. A house-going parson can know the problems of his people, but he must experience these problems with them and yet not be emotionally involved with them. A priest should know how to place his own experience before God and

have learned how to listen for God's answer which must be preached, not the experience, nor the problems, nor the avoidance of facing the problems.

I believe that there are many numbers of this kind of man in orders today and so there have been for centuries.

Too, preaching has two sides. There is also the listening. I have heard more than one layman say, "I have never heard a poor sermon." The reason is, of course, not that the preaching they have heard has been a cut above the average, but that they went to church to hear the word of God preached and God is never hidden or obscured from those who seek Him, even in a sermon on Eusebius or the epistemological factors evidenced in the Christian Doctrine of Man foreshadowed in Deutero-Isaiah.

I think in a Church magazine the editors should keep on the positive side of all questions, making the most of all of the constructive factors. "Why are Sermons Today So Dull?" has the taint of the muckrakers school of journalism which has its place, but not in the Church press and periodicals.

(Rev.) EDWARD S. GRAY

St. Mary's Church in the Highlands
Cold Spring on Hudson, N. Y.

Memorial Rite

Your editorial, "Not a Good Precedent" of September 23d, was, in my opinion, very charitable and perfectly in order. Certainly

Communion should not be denied a person who presents himself at the altar rail of an Episcopal church, but encouragement of "Open" Communion shows that we have little regard for our Lord's teaching that there be no heresies among us when we receive Communion, and no regard whatever for the rubrics of the Book of Common Prayer.

As far as I am concerned, "Open" Communion tends to reduce the Sacrament to nothing more than a memorial rite.

ROBERT L. LOYD

Albuquerque, N. M.

Five Points

The articles by Canon Bell and the Rev. Dr. Hettlinger in the September 9th issue of THE LIVING CHURCH interested me deeply. I take issue with both. Preaching is not at a low ebb in the Episcopal Church. Every Faith has its dull, dreary preachers — the Episcopal Church fewer, I believe, than some of the others. As stated before in a letter to THE LIVING CHURCH, three fine sermons that I remember in their entirety were preached by comparatively unknown Episcopal priests.

Let me state briefly what I believe makes the most effective sermon:

1. It is brief, pointed, and clear.

2. It takes up one subject and develops it. It is a theme with variations, with a definite coda or conclusion.

3. Its most effective thought comes in the last sentences.

4. It stimulates thought and directly or indirectly urges the hearer to live a better life. It makes him feel that effort is worthwhile and that, with God's help, he may overcome his own weaknesses.

5. It is simple, unaffected, and *well prepared*. God chooses His own time to inspire the preacher; it is not always at 11 a.m.

In a long career as parish minister I have found three books helpful in preparing and delivering sermons: Harold Adye Prichard's *The Minister, the Method, and the Message*; Andrew W. Blackwood's *The Preparation of Sermons*, and G. C. Matthews' *The Craftsmanship of Preaching*.

DR. WALTER S. SWISHER

Retired Congregational Minister
Orr's Island, Maine

Wisdom in Proverbs

I believe there is some wisdom found in the 25th chapter of Proverbs regarding dull and unintelligible sermons. There is an irresistible beauty in the sermon which truly stirs a person's heart: "A word fitly spoken is like apples of gold in pictures of silver." And when one has so fitly spoken, what is his reward? Perhaps to know this: "As cold waters to a thirsty soul so is good news from a far country." (Rev.) PETER GOODFELLOW

Church of the Good Shepherd
Sundance, Wyo.

sorts and conditions

"THAT was not what I meant at all" was the complaint of an ineffectual character named Alfred J. Prufrock in one of T. S. Eliot's earlier poems.

IT IS my complaint, too, in connection with a certain duckling whose troubles were chronicled in this column a few months ago. I said that the duckling could not demand anything of the universe except one thing: "Lord, remember me." — "Let not my rising to contend with injustice and oppression be erased from the book of life; let it be one more thing worthy of retention in the permanent treasury of the universe."

THIS WAS, in my opinion, a legitimate demand of the animal creation. But it is far less than the demand that mankind makes upon God. I don't want God just to "remember me." In fact, my prayer is often that God will forget me — the me that played false to the divinely intended human pattern, that did not face a moment of testing in a manner worthy of being remembered.

THE PREDICAMENT of the duckling was taken by many of the readers of this column to be a parable of the human predicament. But it was not, it is not — "that was not what I meant at all." The old story of the good guy

misunderstood and unfairly punished by this world is a fiction when it is applied to the human predicament.

WE MAY identify ourselves with innocence in trouble, as far as the trouble is concerned; but not as far as the innocence is concerned. The good news that Christianity brings us — the "Gospel" — is that we deserve all the knocks that life hands out to us.

BUT IT IS "gospel" (good news) because through Christ we have learned that God is not a sympathetic spectator of our troubles; He both gives them to us and suffers them along with us. Human beings, unlike the animal world, have an eternal destiny, and their task is not to do some memorable thing but to achieve eternal life.

WE ARE inferior to the animals in that we are sinners, and our answers to our crises are likely to be unworthy of remembrance. We are superior to the animals in that what we may become — not what we have done — is something quite outside the possibilities of the animal world.

THIS LOST DESTINY of mankind is the thing God came down from heaven to restore to us. But our civilization is tempted to trade it for the

values which give meaning to the life of a duck.

"THAT was not what I meant at all," said Alfred J. Prufrock. When something has been said, it does little good for the reporter to scramble along behind, explaining what he meant to mean. Still, the dignity of nature is the thing that shows up the indignity of man. And to come to terms with this fact is the first step toward understanding the rough outlines of our real ground of dignity.

GOD did not have to come to earth to establish a relationship with embattled ducklings. He did not have to become man in order to show us that the meaning of our lives is that we may be found adequate as animals. Rather, the meaning of our lives is that we may seek and find union with Him.

OUR DIGNITY is not based on our achievements in this world, but on our infantile, incomplete, inadequate gropings toward an objective beyond this world. Let us not identify ourselves with the courage and will-to-survive of the animal creation. Instead, let us be humbled by it and pray that we may be equal to the far more demanding role that God sets before us. We can be good animals only by accepting the more difficult task of being human — of showing forth in our lives the image and likeness of God.

PETER DAY.

EDITORIALS

Your National Council

To observe the National Council of the Episcopal Church in action is an impressive experience. Not only does a Council meeting involve a large number of individuals; even more impressive is the variety of areas represented, from Maine to Honolulu, from Florida to Minnesota. All schools of Churchmanship, diversified occupations and interests, top Church leadership, and the rank and file are gathered together in the National Council meetings of today to take counsel together for carrying forward the program of the Church.

The Council proper consists of some 31 members elected by General Convention and the eight provinces, with the Presiding Bishop, Bishop Sherrill, as the presiding officer and chief executive. They debate and take action on all matters of official policy, major appointments, and financial appropriations. But this group is only, so to speak, the visible portion of a much larger body of bishops, clergy, and laymen — 100 in all — who play an active role in the planning process. The Rev. Canon C. Rankin Barnes, secretary of the Council (and also secretary of General Convention) estimates that 25 separate groups are involved in the typical Council meeting. Twenty sets of minutes are kept.

Departments, Divisions, and committees meet in New York and about the grounds of Seabury House, Greenwich, Conn., before and during each Council meeting. The chairman of each group is a Council member, and so are a few of the other participants. In addition, however, many non-members of the Council have been named to various Departments and Divisions to help in the framing and carrying out of Church policy.

The major units of the Council are the five departments — Home, Overseas, Christian Education, Christian Social Relations, and Finance. Departments, in turn, are subdivided into as many different divisions as are needed to give detailed attention to each important area of program.

Like the members of the Council, the Department and Division members, clerical and lay, are volunteers, receiving no remuneration for their services except travel expenses.

The Department directors and executive secretaries of Divisions, with their associates and assistants, are full-time salaried employees of the Council (some part-time consultants are also engaged). Together,

they make up the National Council staff, charged with carrying out the missionary, educational, and social program of the Church at home and overseas.

The specific areas of the Council's concern have been charted in *THE LIVING CHURCH* in the past and will undoubtedly be discussed from time to time in the future. In this report we are interested primarily in indicating the extent to which Church planning today has become the concern of a wide and diversi-



fied group of Churchpeople. Like the local Community Chest, these people represent the Church public in general — the “customers” who receive the National Council's service, and the donors who supply the wherewithal for the enterprise.

This structure has grown up gradually over the years, receiving its greatest impetus in the recent growth and expansion of the Department of Christian Education. It seems to us to be a most wholesome development, helping to knit together the Church at the “grass roots” with the national leadership.

Today, the National Council of the Episcopal Church is not just a relatively small leadership group elected by General Convention. Nor is it just “that bunch at 281,” an isolated and anonymous secretariat. It is a sort of national Church “town meeting,” receptive to the thinking and the concerns of the remotest corner of the nation and in constant communication with a genuine cross-section of those whom it exists to serve.

One Night On Scarbauer

*One night on Scarbauer when the stars
Were big as plums in gallon jars,
I walked and sang, and sang and walked,
And listened when the parrots talked,
When poodles yipped from their confines
And radios spoke muffled lines.*

*The yucca flowers bloomed white and sweet
Like lamps along the empty street.
I walked alone, except for these
Live things which brought a quiet peace
To Scarbauer Street when stars revealed
Themselves like ripe fruit in a field.*

EDSEL FORD

National Council "Neutral" Between Single and Double Pledge Systems

John Reinhardt, promotion director, explains reasons for offering two kinds of pledge cards; both are based on supporting total Church program

The unified pledge card provided by the National Council Department of Promotion was not intended to abolish the long-standing policy of seeking separate pledges for the support of the parish and the support of the Church's work outside the parish, John W. Reinhardt, Department director, told THE LIVING CHURCH in an interview last week.

"Both kinds of pledge card are available," Mr. Reinhardt explained. "Our object was only to provide a service to churches already using the single pledge."

Where the single pledge system is used, the vestry assumes responsibility for meeting the parish's missionary obligation out of funds contributed for the work of the Church in general. Under the duplex system, the individual is expected to designate how much he is giving to the parish and how much he is giving to the Church's program in diocese, nation, and world.

"Appreciably more single pledge cards than double cards have been ordered," Mr. Reinhardt admitted. "We realize that

CORRECTION: On p. 14 of THE LIVING CHURCH (October 14th) was a reproduction of the new pledge card. It was erroneously labeled as the "new pledge card for the National Council of Churches. . . ." It is, instead, **National Council's** new pledge card.

providing both kinds has probably accelerated the trend to the single pledge."

He pointed out that many parishes and some dioceses print their own pledge cards, and that the trend to the single pledge had been advancing everywhere.

Vestry Is Responsible

"A successful every member canvass, no matter what kind of card is used, will emphasize the missionary work of the Church," Mr. Reinhardt said. "However, the single pledge places a great responsibility on the vestry.

"Today's vestry is increasingly an active body of informed and consecrated laymen. More and more people are committed to the principle of proportionate giving, and this concept applies to parishes as well as individuals."

Can parishes be expected to overpay their quotas on this system, as many did in past years under the duplex system? To this question, Mr. Reinhardt replied: "The quota is only the minimum requirement — the least we ought to do. Strong parishes should do better."

One priest, he said, had commented that it is easier to explain the importance of the missionary obligation in dollars-

and-cents terms to a vestry than to a large group of canvassers who then have to carry the message to the individual parishioners. Under the duplex system this parish had never quite met its quota with individual pledges. Since the vestry assumed responsibility, the parish has regularly overpaid its quota. "In the diocese of West Texas, for another example, the objective is held before the parishes of giving as much to others as they spend on themselves. 'Thou shalt love thy neighbor as thyself' is translated into financial terms," Mr. Reinhardt explained.

Program Outside the Parish

It is just as important as ever for Churchpeople to be informed of the program of the Church outside the parish, Mr. Reinhardt emphasized. The single pledge should not be regarded simply as a contribution to the parish, but rather as a contribution to the total program of the Church — the Church's mission in the parish, the diocese, the nation, and the world.

The difference is that instead of making his own division of funds for these purposes, the layman makes one gift for all, leaving the division of his gift to the vestry.

However, Mr. Reinhardt makes clear, the National Council is not urging one system in opposition to the other. It is simply meeting the demand for both types of pledge card and is neutral between them.

The really important development in current concepts of Church giving, he re-emphasized, is the growing acceptance of the principle of setting aside a definite proportion of income for the Church. Tithing and proportionate giving, which place the subject on the level of personal stewardship, provide the real key to the support of the Church's program, both in the parish and in the diocese, nation, and world.

National Council Briefs

According to a brief report telegraphed by Miss Elizabeth McCracken, LIVING CHURCH correspondent, these are some of the highlights of the National Council meeting which began October 8th at Seabury House, Greenwich, Conn.

➤ The Council took action to clear the way for a new missionary district in Central America consisting of Guatemala, El Salvador, and the Republic of Honduras (to be ceded by the West Indian diocese of British Honduras), together with Nicaragua and Costa Rica (to be separated from the missionary district of the Pana-

ma Canal Zone). The official setting apart of the new district must be decided by the House of Bishops at its meeting later this fall.

➤ The Rev. Dana Kennedy, executive secretary of the Division of Radio and Television, reported the success of the program "Mission at Mid-Century," saying that 90 stations are now using all 13 missionary films on both radio and television. Six stations are using them in color. Many letters from laymen have praised the films, but response from clergy has been both favorable and unfavorable.

➤ Progress toward a diocesan status was reported by the missionary districts of Arizona, North Texas, and San Joaquin.

➤ Bishop Sherrill, as a member of the Central Committee, spoke briefly on the trip to Hungary of the Central Committee of the World Council of Churches.

➤ The Rev. John V. Butler, member of National Council, gave an account of a recently concluded visit to South India.

(Mr. Butler was one of a delegation of five Churchmen appointed by Bishop Sherrill to visit South India this summer.)

Flossy Puts Temporary Dampener On Georgia Clergy Conference

Bishop Stuart of Georgia told the clergy of his diocese that the state highway patrol "put the fear of the Lord" into him September 24th.

The annual autumn clergy conference was scheduled to open at 2 p.m. in St. Paul's Church, Jesup, September 25th. But Hurricane Flossy was rampaging across West Florida and threatening South Georgia on the 24th. When the bishop phoned the highway patrol about possibilities of road hazards because of the storm the officer to whom he talked asked, "You say all your ministers will be driving to Jesup tomorrow?"

"That's right," replied Bishop Stuart. "You consider them pretty valuable men, don't you?" asked the patrolman. "Then you'd better not let them out on the roads with Flossy!"

As it turned out, the clergy could have handled Flossy — some of them did, not getting word in time that the opening of the conference was postponed till 8 p.m., eight hours after the storm was supposed to be near Jesup. For the storm abated early on the 25th.

Senior Wardens and other vestrymen from most parishes and missions attended the opening session with the clergy to hear a talk on stewardship education in the parish by Mr. Thomas White of Thomas White Associates of Chicago. Next day the clergy considered and discussed Christian education, Christian social relations, promotion, and Church music.

The bishop announced that the Rev. William R. Turkington will conduct a retreat for the clergy in February.

Audio-Visual Workshops Planned for Universities

Because the making of religious films is becoming a more and more important part of the work of Christian education, Cathedral Films, Inc. of Burbank, Calif., is planning to expand its recently launched audio-visual workshop program to several university campuses throughout the United States. The decision was announced by Dr. James K. Friedrich, president of Cathedral Films.

A trial audio-visual workshop held during the summer months at the University of Southern California in Los Angeles, was called most successful by Dr. Friedrich, with 17 theological students attending the course. A larger number of applications were received and sifted by a selection committee.

"Despite their varied denominational and religious backgrounds, the young people cooperated and worked together wonderfully," said Dr. Friedrich. "They will return to their respective churches with a vitalized ambition backed by sound teaching, training and learning, plus a knowledge and conviction to utilize motion pictures and film slides to the most effective extent in teaching the Gospel to both youngsters and adults."

Actors' Guild to Give Benefit

"The Sleeping Prince" is the play to be presented by the Episcopal Actors' Guild at the Coronet Theater in New York City on November 14th. Mrs. Charles Manton Richter is chairman of the patroness committee.

"The Sleeping Prince" will be the 33d annual benefit to aid the Guild's charitable activities, which include aid to sick or unemployed actors and actresses, drama talks for young members of the profession, and the annual George Somnes memorial scholarship award to a student in the Professional Children's School.

New England Church Jumps from Congregation of Three to Over 100 Families

The Rev. Edward R. Merrill preached his first sermon at St. Ann's Church, Old Lyme, Conn., to a congregation of three. In 1948 this was the normal congregation at the occasional services held there.

The 65-year-old mission, founded in 1883 in the school of Charles Bartlett, had seen thriving days in its earlier years. The Rev. Theodore Peck, the energetic general missionary of the Eastern Archdiocese of Connecticut, had been its resident vicar in the 1890's and the first decade of the 20th century and under his leadership and that of his successors its work had prospered until the mid-thirties. But by two years after the war the tiny country chapel a mile from Old Lyme village seemed about to close its doors.

But in 1948 Mr. Merrill, now Archdeacon of Middlesex, became rector of Grace Church, Old Saybrook, across the mouth of the Connecticut River from Old Lyme.

NCC Board Members Hear Prediction Of More Exchange Visits with Russia

Soon theological students, teachers, women, and young people from America will be visiting the Soviet Union, with the assistance of the National Council of Churches, according to a prediction made by Dr. Eugene Carson Blake, president of the NCC.

Dr. Blake predicted that an exchange of visits between Church groups of the United States and Russia would continue in the future, during an address at the NCC's General Board meeting held recently in Washington, D. C.

Dr. Blake described exchange visits between Russian and American Churchmen last spring as "a highly successful first step in what we hope and pray may be continued progress in mutually valuable relations between the Churches and people of these two nations upon which depends so much of the leadership of the world." He told the NCC board that it had been agreed that future official visits will be more "fruitful" if carried out on a "Church to Church basis within the framework of world confessional bodies" rather than by the NCC.

Also predicted by Dr. Blake was a growing exchange of correspondence and books on theological trends and common problems between the two countries as well as increased "mutual and common prayer for each other." The NCC may help plan special prayers on days or seasons of prayer which would be shared by Christians in both countries, Dr. Blake said.

In other business carried on at the General Board meeting, members learned the details of a dramatic international effort to rehabilitate Lutheran Bishop Lajos Ordass of Hungary.

The deposed Hungarian Church dignitary, once convicted and jailed on

charges of currency violation, will be restored to his full rank and the privileges of that rank, according to a promise by the Hungarian government, the Rev. Franklin Clark Fry told the group. Dr. Fry said that he is in correspondence with the Hungarian government and expects confirmation of the agreement any day.

Negotiations in behalf of Bishop Ordass were carried out by representatives of the Lutheran World Federation and the Hungarian government's Council for Church Affairs last August. "Responsible Hungarian cabinet officials" concurred in the plan agreed upon, Dr. Fry said.

"This agreement provides that due legal process be pushed forward to rehabilitate Bishop Ordass," Dr. Fry said. "This process provides that the government of Hungary would bring a case in court to cancel the conviction of Bishop Ordass in 1948 on charges of currency violations. The effect of this action would be to remove any stigma from him."

Dr. Fry's report further stated that the Hungarian government agreed to give Bishop Ordass financial compensation for any injury he suffered due to his conviction and that as soon as Bishop Ordass has been rehabilitated through this civil process the Lutheran Church in Hungary will proceed to cancel Bishop Ordass' deposition by the Church. This will restore the bishop to his former rank, but he will be temporarily considered to be in retirement.

Dr. Fry stated that "it was further agreed that the Hungarian government has no objection in principle to Bishop Ordass resuming his full activities as a bishop." In the interim period he will be offered a professorship in the Lutheran Theological Seminary in Hungary with full freedom of speech and expression.

Bishop Gray of Connecticut (then coadjutor) felt that perhaps something could still be done in Old Lyme, and asked Mr. Merrill to act as priest-in-charge and to begin holding services in St. Ann's. The congregation — such as it then was — worshipped as it had for many years in a little building, the exterior of which looked more like a country schoolhouse than a church, and which barely seated 100 persons when packed full.

Mr. Merrill began the work of bringing St. Ann's back to life; and in December, 1949, the bishop appointed as resident lay-vicar William T. Walker, who was then preparing to study for Holy Orders. Mr. Walker set about the task of rebuilding a Church family at St. Ann's. During his four years' tenure, the congregation shot up from virtually 10 to 55 families; a Church school was opened, choirs and altar guild were formed, and

an active, though small, Woman's Auxiliary began working for the day when St. Ann's should have a proper church building. There was no parish house, and Sunday school classes had to be held in a tiny room off the back of the church.

Finally, in January, 1955, the talk about more building space came to a head and exploded into action. The congregation, which had grown to 80 families, took its courage in its hands, appointed a building committee and began planning. During the spring, architect Carl Conrad Braun of Greenwich drew plans for a beautiful Georgian church which would fit in the typical old New England town of Old Lyme — but the cost seemed astronomical to the people of St. Ann's. Financial experts told the committee that the most they could hope to raise might be \$36,000; and they began to think of starting with just a basement and working

up in succeeding years. The meeting of the congregation, however, had more faith, and set its sights for \$50,000.

The Building Fund drive was held in August, 1955, and when the smoke had cleared nearly \$60,000 had been given or promised. (The total now comes to about \$65,000.) The priest-in-charge, the Rev. Nigel L. Andrews, says "One of the things that particularly pleased us was that the fund represented the entire congregation. The largest single pledge was \$5,000, and there were only three of them."

Ground was broken in November, 1955, on four acres of land given by Mr. and



PUTTING ON THE STEEPLE was one of the last steps in building St. Ann's Church, Old Lyme, Conn.

Mrs. William Chadwick and John De-Wolf. And on August 12, 1956, the new building was dedicated by Bishop Gray. It seats about 180 people in the pews; contains a three-manual organ; a full, light undercroft with kitchen, and a large room which can be temporarily partitioned for eight church school classrooms. Its total cost will be approximately \$80,000.

St. Ann's Church members, now numbering well over 100 families, feel that they have achieved one step in its building program — the visible step — and set off this year to put the new building to full use, with a constantly and rapidly growing congregation, a record Church school enrollment, and a vision of "new worlds to conquer."

Influence on Children Feared

Fear of a "serious leak" from the (Anglican) Church of Ireland as a result of the enrollment of many of its children at Roman Catholic schools was expressed in a report to the annual meeting of the Church of Ireland Educational Society, in Dublin.

"The Roman Catholic Church," the report stated, "seeks to foster her own spiritual atmosphere in her schools and Church of Ireland children attending these schools can hardly fail to be influenced by it. Mixed education can lead to a serious leakage from the Church of Ireland." [RNS]

Bishop of China Seeks Closer Link with Western World

To hear a report on China from a Bishop of the Chinese branch of the Anglican Communion, the Chung Hua Sheng Kung Hui, is like looking at the world through somebody else's glasses. The same objects are there, but so misty and distorted that they are almost unrecognizable. Transported to a George Orwell world of "doublethink," the Christian who believes both in objective truth and in the reality of the Christian fellowship itself as the most massive fact of today's world finds that he must reconcile a belief in the sincerity and integrity of Chinese Christians with the exploration of an endless series of political illusions where black becomes white and white becomes black before the eyes of the beholder.

The following report was given at the recent general board meeting of the National Council of Churches in Washington, D. C., by the Rev. Eugene L. Smith, vice president of the NCC Division of Foreign Missions.

This is a report of a speech of and conversation with Bishop K. H. Ting, an Anglican Bishop in China, now president of Nanking Theological Seminary. Bishop Ting was a member of the staff of the World Student Christian Federation. He returned to China in either 1951 or 1952. In China he was made a Bishop of the Anglican Church and has been appointed to the presidency of that major seminary. Bishop Ting was invited by the Archbishop of Canterbury to be his personal guest in England this summer. Being thus in Europe, Bishop Ting attended, as an informal observer, committee meetings of the International Missionary Council, the World Council of Churches, and the World Student Christian Federation. This report is taken from notes which I took as he spoke to the Central Committee of the World Council of Churches, and in a personal conversation which followed.

A question asked me after reporting on this contact to the Executive Board of the Division of Foreign Missions of the National Council was whether Bishop Ting really believed what he said. It is clear, of course, that the sincerity of the Chinese Christians in the views which Bishop Ting expressed is a measure of the political differences between us. I am sure it is not necessary for me to say that in reporting his views, I am certainly not implying agreement on my part with those views. I believe that it was clear in the conversation with him — and we have no reason for doubting that he does reflect accurately the prevailing opinion of the Chinese Churches — that the Christians of Mainland China now proceed

upon the basis of two very clear assumptions. These assumptions are: (1) What happened in China with the establishment of the Communist regime was inevitable, is creative, and must be accepted with joy by all patriotic Chinese. (2) The Chinese Christian Churches have found themselves under God alone through their detachment from any dependence on missionary funds or personnel. One had the feeling in talking to Bishop Ting that to question these two assumptions would seem to him to question his own integrity, and the integrity of the Chinese Churches as Chinese Churches.

At this point much ought to be said about the phenomenon of self-propagandizing. This is a phenomenon which is apparent on both sides of our relationship. It seemed to me that Bishop Ting, on the basis of these assumptions, interpreted what they have done always in the most favorable possible light and what the West has done, always in the most unfavorable possible light. With that awareness there came to me in much sharper focus than any times before, the question of how much we in the West have done the same thing from our side.

One cannot comment on the beliefs that Bishop Ting expressed without adding a note as to the impression of spiritual serenity which he made upon us. Friends who knew him before he went back to reside in China, state that this serenity is much more marked in him now than before. A recent picture of the Anglican bishops in China gives an impression also of a real serenity on the faces of these men. I use the word serenity in its valid spiritual sense. I had the strong impression that there have been clear spiritual gains within the life of the Chinese Churches. I am also deeply convinced that there have been clear spiritual losses at some points in the life of those Churches.

How to describe or evaluate those gains or losses is impossible for me, however, at present.

Bishop Ting also impressed us with the warmth and eagerness of his desire, expressed as the desire of the Chinese Churches, spiritually for fellowship with Christians outside of China. They really want visits from Christians of the West, including America.

I am trying to say that I personally was unprepared for the breadth and the depth of the gulf that separates us from Chinese Christians on political matters, while at the same time I was personally unprepared for the eagerness of their desire, spiritually to build bridges of fellowship linking us together.

In what follows, I want carefully to distinguish between my notes of what

Bishop Ting said, and my comments on his statements. At all points, except where I specifically state that I am making a personal comment, I am giving my notes of what he said, and thus am quoting him.

"The Chinese Churches have taken the first and the second steps for reconciliation with the West. The first step was the invitation to Bishop Manikam to visit China and the second step is my visit.

"The Chinese revolution was an important step in history. It was overdue. The Chinese people supported it. The establishment of the Peoples' Republic is more an 'act of God' than the 'judgment of God.' The establishment of the Peoples' Republic means to the people of China that God does love China. If we are to speak of the meaning of the establishment of the Peoples' Republic in China in terms of Old Testament symbolism, we would speak of Cyprus, with the symbolism of being a shepherd to the Chinese, rather than of an Assyria, with a symbolism of being the rod of God.

"The religious differences with the Communists are acknowledged. They should not, however, blind us to the good deeds of the Communists. Putting loyalty to the State first is a real danger in China, as it is everywhere. It is perhaps especially so in China because of the impressiveness of the Marxist achievements. However, that danger is less in China than it is in the West, because the Peoples' Government is avowedly a Marxist, an atheist regime. The open atheism of the Communists makes the issue so much easier. The fact that the Communists are openly atheist means that their relationship to the Church is not one of utilizing the Church for their purposes. Therefore, the Christians are able to support the government in action, while they recognize the conflict in belief with the Communists. This may be a naïve position, but it is better to be naïve, than cynical.

"The Roman Catholic archbishop of Nanking has been very firm in insisting that in ecclesiastical matters he is subordinate to Rome, but that in political matters he is loyal to the present regime. Both he and the presiding Bishop of the Anglican Church in China are Chinese parliament members.

"The Church in China has freedom of worship. Freedom of worship means freedom to worship, to witness, to evangelize, to publish Christian literature without censorship, to conduct Christian work among students at the universities. The Christians in China do not feel persecuted by the government.

"There was a failure in Christian theology in China in the old days. This was not because the Chinese are not capable of theological thinking. It was the result of being in a colonial situation. The intellectuals in the old situation suffered from the 'cult of the West.' They were dissociated from the struggle of their own people. The severance of close relationship between the Chinese Churches and the mission boards means that the divorce which previously existed between Christian theology and the life of the Chinese is now gone. It was not an untruth that the Chinese Christians had learned from the West; but it was not a truth that the Chinese wrestled with in our own land. Today our theology is much more oriented to us and to our own times.

"Even if the whole missionary movement were wrong, and I have not said so, God would not have used an instrument which was entirely evil. The missionary movement was unable to transcend the colonial movement, but it did many good things.

"At this present stage it is better for us not to have missionaries. We must not squelch the tiny spark of selfhood in the Chinese Church. Later we may be able to make learning from the West again to be a first priority.

"We are convinced of the essential goodwill of the great majority of Western Christians, but there is a small minority of former missionaries who have been very critical of the Communist regime and of the Chinese Christians. This continuing barrage of criticism is a major obstacle to restoration of normal relations between Chinese Christians and the rest of the world.

"In the first days of adjustment to the new life in China, some things were done that perhaps were awkward, but these were only a part of the first adjustment to the new regime."

(This is now my comment. Both in the speech and later in the conversation Bishop Ting used the word "awkward" in this context. When he describes the criticism by former missionaries of the Communist regime as "a major obstacle" in our relationships, and dismisses the attacks by Chinese Christians on Western Christians and the imprisonment of so many missionaries by the Communist regime as "awkward," we see another sign of the depth and breadth of the gulf between us on political issues as they affect Church life.) He continued:

"What is God saying to the Christians in China?"

"(1) Today we in China understand much better the phrase, 'I believe in the Holy Catholic Church.' We see the strength of the Church when it is itself. Formerly the Church was dominated by pragmatic foreign theology. That theology was expressed in terms of social gospel, or narrow pietism, or moralism, or liberalism. It was quite inadequate. The Christians in China have come to know better than before the whole Christ. We see the full Kingship of Christ. Formerly we found security in man-made crutches. We turned the mission boards into crutches. Now we have found that the real strength of the Church lies in its weakness, and we have come to know something of the strength of Christ. Pascal said, 'It is a blessed state for the Church to be dependent upon God alone.'

"The free self-movement is only an attempt of the Chinese Church to be itself. The Chinese Church is now a self-supporting church."

(2) "We are learning in China that we must learn to love each other."

(Then Bishop Ting spoke of the increased brotherliness and cooperation between the Churches in China, but stated further that there has been no move toward organic union as yet between those Churches.)

"(3) We have a new awareness of the lack of love in the Chinese Church. The number of Christians in China is definitely increasing. We realize that we have done too little in developing new and truly indigenous forms in communicating the Gospel. Our love has not been as strong as it should.

"In cities all, or a large majority, of clergy are supported by their Churches. In the rural areas many clergy have to do other jobs because the Churches cannot support them.



THIS 700-pound bell, cast over 100 years ago, will be installed in St. James' Church in Florence, Italy. Shown with it is Gordon Morrill, Manchester, Mass., who donated it and is taking it to Italy.

"The Protestant membership in China today is between 700,000 and 1,000,000."

(When Bishop Ting was so critical of the missionary movement, I asked him if he had specific suggestions as to what those who are still involved in the missionary movement should do. He said "We have a point of view about missionary work, but we do not want to make missionary work more difficult in our lands, as long as people in other lands wish it." When I pressed him to say more, he added that he would make these personal observations but only as personal observations.)

"(1) It is necessary seriously to reconsider whether the evangelistic influence of schools and hospitals is what it should be. Too many people are denationalized by these schools. (2) We should cut missionary subsidies drastically. We should not love our mission stations so much that we are afraid to cause people to go hungry. We should cause people to live on faith. We should cut funds to the extent of causing some suffering in order that people may discover what Christ can do. (3) Western missionaries should be more resolute in refusing some position. [They were shocked at the number of Bishops in the Church of South India who are Westerners rather than Indians.] (4) We should consider again Roland Allen's books. (5) The Churches must be much more reserved in their judgment on peoples' movements, whether led by Nationals or Communists. Churches should see behind the social philosophies to what is real for the people. Some of the revolutionists may be partners of the Church. There may be clergymen in India and Africa and Japan who sympathize with the revolutionary movement. They should be encouraged because in the future they may be able to be bridges for the church."

(Bishop Ting and his wife said that they do not know of any single Christian leader who has been executed by the present government. They also said that they do not know of any single Chinese Christian who has committed suicide because of the establishment of the new regime. They said that it is not true that people have been in prison for lack of conformity. They said it is not true that people have been in prison in order to give examples or to strike fear.)

(The Tings referred to a statement by an officer of the Division of Foreign Missions of the NCC that the Chinese Christians, especially in the denunciations that have occurred, had made public statements which they did not fully mean, but which they made under pressure. Bishop and Mrs. Ting said that this was to imply that the Chinese Christians have an inferior moral sense and that this is insulting to them. They said that the Chinese always meant exactly what they said in public statements. They said that the Christians in China do support the government in China. They affirmed that their denunciations were truly meant and were necessary in order to show the people of the Church that some Christians

had been imperialist agents. They said that is a sign of strength in the Church to be able to face the evil in its own midst and to confess it publicly.)

(I asked about the translation project of the Board of Founders of the Nanking Theological Seminary. This is a project for the translation of the great Christian classics into Mandarin. Bishop Ting said that if this project is needed outside of China we should go ahead with it. He said that if it is for use inside of China, the scholars working on it should return to China and cooperate with Chinese scholars there. He said that, if this is something the West is doing for China, then they do not want it. I asked about the cost of publication if the translation were to be done in China today. He said, "If we cannot afford it we will go without it.")

(I asked him about a report by Bishop Manikam that the Chinese Christians were interested in relationships with the World Council of Churches, but desire to have none with the International Missionary Council. Bishop Ting said that the Chinese leaders are not against the International Missionary Council any more than they are against the World Council of Churches. He said, "The International Missionary Council has not done anything against the Chinese in recent years.")

As I close this report, let me make these final comments. First, our disagreement on political issues with the Christians of China is deep and broad. At the same time there is a keen desire on their part for fellowship with Christians outside of China and within such fellowship are creative possibilities which we dare not ignore. Two things I believe we should especially do at this time. One — continually to hold our fellow Christians of China in our prayers. Second — seek carefully to avoid doing on our side what Bishop Ting seemed so much to do from the Chinese side; namely, to interpret what we do in the best possible light and what others do in the poorest possible light. Thus, we are best prepared for a fellowship within which clear differences on political issues can be recognized and affirmed while we seek together God's guidance in the work of His Church.

Young People Plan Convocation

Junior and senior high school students from Connecticut will gather en masse on October 28th for the first convocation to be held in the diocese for all its young people. The convocation is a witness to Christ on the part of the youth of the diocese, a rededication of themselves as practising Christians, and a demonstration to themselves and to others of the significance of the Church.

The convocation will begin at the Hartford Armory at 4 p.m. with reunions, en-

tertainment, and refreshments. The young people will then march to the Bushnell Memorial Hall for the rededictory service. Speakers at the Bushnell service will be Bishop Gray of Connecticut and the Rev. Theodore O. Wedel, warden of the College of Preachers, Washington, D. C., and canon of the National Cathedral in Washington. The convocation will be sponsored by the diocesan department of Youth and Laymen's Work.

Next Week

Look for the answer to the Rev. Gordon T. Charlton's article [L. C., October 7th] on why he likes Ike. A clergyman will tell why he likes Stevenson in the October 28th issue of THE LIVING CHURCH.

Drinking Drivers Discussed At North Conway Conference

"What can the Churches do about drinking drivers?"

This was the topic of the sixth annual North Conway Conference sponsored by the North Conway Foundation and Governor Lane Dwinell of New Hampshire. Participating in the conference at Eastern Slope Inn, North Conway, N. H., were experts in the problems of alcoholism as well as clergymen of several faiths from the New York and New England area.

In charge of the conference was the Rev. David A. Works, rector of Christ Church, North Conway, and president of the North Conway Foundation. The Rt. Rev. Charles F. Hall, Bishop of New Hampshire, presided at a panel discussion entitled "What Can We Do About It?" during the convention. Other topics of discussion included "The Problem in the United States," "A Stop Accidents Campaign," "Law Enforcement," and "What Can the Churches Do About It?"

In discussing the purpose of the North Conway Conferences Mr. Works said, "For the first two years we dealt primarily with the Church's task in helping the sick alcoholics and their families, often as stricken as the drinkers themselves. Then, for the last three years, we dealt with the Church's main task, namely education looking toward the prevention of the spread of the disease in the growing generations. Our group discussed what the Churches were doing or could do, to tell our own people and others about alcoholism."

For the past several months Mr. Works has been chairman of the federal government's newly created study Commission on Alcoholism among American Indians. This group has recently recommended a long-range program to the Indian commissioner, the surgeon general of the United States, to the Secretary of the Interior, and the secretary to President Eisenhower's cabinet, Maxwell Rabb.



SOMETHING NEW for 10 girls from Annie Wright Seminary, Tacoma, was this actual experience in farming Japanese style. The girls spent the summer at International Girls' Work Camp, KEEP, in Japan. Another big event at KEEP this year was the third annual two-day County Fair. See account, this page.

Young People Take Over Old Fire Station for Activities

Los Angeles County Fire Station 19 has gotten religion.

On Sunday, September 23d, this native stone building situated on Foothill Boulevard in the nearby foothill community of La Crescenta was dedicated as the Youth and Education House of St. Luke's of the Mountains Church.

For 21 years the building adjoining the church grounds had been used as headquarters for the local hook and ladder brigade. Its bells called forth county firemen to fight the community's holocausts.

Then came progress.

The county fathers decreed Foothill Boulevard should be widened and a new fire station be constructed farther east on Foothill.

The neighboring church, sorely in need of more space for its expanding youth activities, sprang into action. Under the guidance of the Rev. C. Boone Sadler, rector of St. Luke's, the parish acquired the building.

The renovation, in addition to redesigning for suitable church activities, included cutting off 10 feet of the facade to meet county restrictions on setback distance.

Dean Pike Resumes TV Show

On November 11th, Dean Pike, of the Cathedral of St. John the Divine, will again begin his regular national television program of informal Sunday evening discussions on religious and ethical perspectives of current issues of public and private life. As it was last year, this will be a "live" network telecast from the Cathedral Close with the same program format as last year, including a number of noted guests.

October 21, 1956

Babies, Cows Win County Fair Prizes

It was a typical county fair with the farmers busily brushing down their sleek prize-winning cows, the women studying the fine needle work and exchanging the recipes of their favorite bakery goods which were on display, the children joining in games and competitions and stuffing themselves with goodies, the village police band playing gustily on newly polished instruments, and even the brilliant display of fireworks at the end of the day.

But this fair didn't take place in Sioux City, Iowa, or Fish Creek, Wis. — this fair was held in a mountain village nestling at the foot of Mt. Yatsu in Yamanashi Prefecture, Japan. It was the third annual county fair sponsored by KEEP, Kiyosato Educational Experiment Project, the model rural settlement inaugurated by Dr. Paul Rusch and sponsored by the Brotherhood of St. Andrew in Japan.

The busy schedule of the two-day affair started off with an early morning thanksgiving service at the St. Andrews Church, with the Rt. Rev. Hidetoshi Nose, bishop of the diocese of South Tokyo, Nippon Seikokwai, officiating.

This was followed by the Jersey dairy cattle show, a five-mile cross country race, a healthy baby contest, an amateur song contest, and prize awarding ceremonies. The Kofu Municipal Police band provided the music and gaily colored Japanese lanterns provided the decoration.

Other typical events in the fair included an outdoor barbeque, a rural public health forum, the rural children's art exhibit and exhibition of Japanese and foreign agricultural literature, a program of entertainment and stunts, and the annual pasture grass improvement contest.

This year's KEEP County Fair marked a significant milestone in the history of the settlement. It was the occasion for a ground-breaking ceremony for the new Seisen Ryo Lodge which when completed will serve as the nerve center of KEEP's expanding activities for rural education. The lodge, which will be a concrete and wooden structure, is expected to be completed by next July and will be twice as large as the old one which was destroyed in a fire last November.

Much of the needed reconstruction fund has already been provided by American and Canadian supporters of KEEP. Several Japanese and foreign supporters of the community have contributed refrigeration and electrical cooking equipment as well as furnishings to replace those destroyed in the fire. A deep-freezer as well as recreational equipment, awarded to Paul Rusch last winter in Chicago by the "Welcome Traveler" television program, have arrived.

Through a large anonymous gift by a New Yorker, an all pressure water system has been installed by tapping a source high up on the sides of Mt. Yatsu. Modern fire fighting equipment and hoses have now been placed to cover the four central units of the settlement, including the church-library-rural life center, St. Luke's rural hospital, the Experimental Farm, and the nine buildings of Camp Seisen Ryo.

Among the special guests attending the fair were former Prime Minister Hitoshi Ashida, Governor Hisashi Amano of Yamanashi Prefecture, President Takashi Komatsu of the American-Japan Society, American Minister Outerbridge Horsey, Masatoshi Matsushita, president of St. Paul's University, and former Dietman Juji Kasai.

For the first time this year a group of technicians from the Columbia Broadcasting System were on hand to photograph the fair. The entire story was shown over 65 syndicated CBS stations in all parts of North America on August 20th.

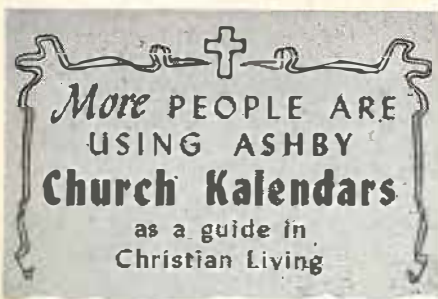
And of course the honorary vice-chairman, Paul Rusch, was on hand from the time the sun first crept over the peak of the mountain to the time the last firecracker exploded at the feet of some unsuspecting visitor, making sure there was plenty of milk for the youngsters, taking charge of the entertainment program, and keeping all the healthy babies happy.

ACU CYCLE OF PRAYER

October

21. Epiphany, Concordia, Kans.: Christ Church, St. Joseph, La.
22. St. Luke's, Racine, Wis.
23. St. Andrew's, Baltimore, Md.
24. Sisters of the Transfiguration, San Mateo, Calif.
25. St. James', Laconia, N. H.; House of the Redeemer, New York City.
26. St. Philip's, Palatine, Ill.
27. Ascension, Cranston, R. I.

PEOPLE and places



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Appointments Accepted

The Rev. C. H. Bascom, who retired as rector of St. Gabriel's Church, Titusville, Fla., has served since that time as supply priest at St. John's Church, Brooksville, Fla., St. Margaret's, Inverness, and the Church of Our Saviour, Okeechobee City.

The Rev. W. Lever Bates, formerly rector of St. Paul's and Trinity Parish, Tivoli, N. Y., is now chaplain of DeVeaux School, Niagara Falls, N. Y.

The Rev. Henry L. Bird, formerly a student at ETS, is now in charge of St. Paul's Mission, Bedford, Mass. Address: 321 North Rd.

The Rev. Donald O. Chilton, formerly curate of Christ Church, Patterson, N. Y., serving Holy Trinity Church, Pawling, is now vicar of St. John's Church, Ellenville, N. Y. Address: 40 Market St.

The Rev. Arthur H. Clum, who formerly served Calvary Church, Cairo, N. Y., and its field, is now rector of Christ Church, Gilbertsville, N. Y., in charge of Christ Church, West Burlington, and St. Stephen's, Maple Grove.

The Rev. Alfred E. Conolly, formerly curate at St. Andrew's Church, Tampa, Fla., is now vicar of a new congregation in the Forest Hill section of Tampa, St. Clement's Church. Fr. Conolly and his family have moved to 10324 Oakleaf Ave., Tampa 4.

The Rev. David R. Covell, Jr., formerly rector of St. Jude's Church, Fenton, Mich., in charge of St. John's, Holly (established in 1952) and St. Bede's-of-the-Lakes, Linden (established in 1956), is now rector of St. Thomas' Church, Trenton, Mich.

The Rev. William H. Folwell, formerly at St. Martin's Episcopal School, Metairie, La., is now vicar of St. Gabriel's Church, Titusville, Fla., and St. Luke's, Courtenay.

The Rev. Theodore R. Gracia, who was ordained deacon recently by the Bishop of New York, has since July been serving as curate at the Church of the Holy Comforter, Kenilworth, Ill.

The Rev. Philip Gresham, formerly associate rector of St. James' Church, Richmond, Va., is now rector of Christ Church, 325 E. Church St., Martinsville, Va.

The Rev. Alex B. Hanson, formerly rector of St. Paul's Church, Franklin, Tenn., is now supply priest for missions of the Nashville, Tenn., area. Address: 2217 Garland Ave., Nashville 12.

The Rev. Dr. Thomas M. Horner, formerly assistant at St. George's Church, Schenectady, N. Y., is now assistant at Grace Church, Merrick Rd., Massapequa, L. I., N. Y.

The Rev. Charles C. Howse, formerly associate of Emmanuel Church, Boston, is now chaplain of the Episcopal Mission Society of San Diego. Address: 5350 E. Falls View Dr., San Diego 15.

The Rev. Dr. Robert S. Lambert, formerly vicar of St. Mary's Church, Dade City, Fla., is now rector of the Church of the Ascension, Clearwater, Fla.

The Rev. John H. Lembcke, vicar of Christ Church, Lexington, Mo., has also become assistant to the chaplain at Wentworth Military Academy, Lexington, Mo.

The Rev. J. Robert Nicholas, formerly rector of St. Mary's Church, Emmett, Idaho, is now vicar of St. Luke's Church, Weiser, Idaho, and St. Andrew's-by-the-Lake, McCall. He will also be director of the western extension center of the National Town-Country Church Institute.

The Rev. Isaac Noyes Northup, formerly rector of All Souls' Church, Biltmore, N. C., is now rector of Trinity Church, Southport, Conn.

(The Rev. Francis H. Craighill, Jr., retired rector of Old Bruton Parish, Williamsburg, Va., who has come to live near Biltmore, will fill the pulpit at All Souls' until another rector is called.)

The Rev. David M. Potts, formerly assistant at the Church of the Holy Communion, Memphis, Tenn., will on October 25th take charge of the Church of the Ascension, Knoxville, Tenn. The Church of the Ascension is a newly organized work of St. John's Church, Knoxville. Address the Rev. Mr. Potts at St. John's Church, Box 153, Knoxville.

The Rev. Bruce T. Powell, formerly assistant at St. John's Church, Tampa, Fla., is now vicar of St. Joseph's Church, Boynton Beach, Fla.

The Rev. Arthur W. Rudolph, who was recently ordained deacon, is now in charge of Trinity Church, Madera, Calif. Address: 210 S. "A" St.

The Rev. Lambert L. Sands, formerly rector of the Church of the Incarnation, Miami, Fla., serving St. Ann's Church, Hallandale, is now rector of St. Patrick's Church, West Palm Beach, Fla.

The Rev. Ernest William Scully, former rector of the Church of the Holy Nativity, Westchester, Los Angeles, and more recently general missionary of Los Angeles, is now vicar of the new Church of the Blessed Sacrament, Placentia, Calif.

The Rev. William B. Spofford, Jr., formerly vicar of St. Luke's Church, Weiser, Idaho, and St. Andrew's-by-the-Lake, McCall, and formerly director of the western extension center of the National Town-Country Church Institute, is now chaplain supervisor of Massachusetts General Hospital, Boston. Address: 7 Anselm Terr., Brighton, Mass.

The Rev. Arthur R. Steidemann, formerly assistant of Grace Church, Jamaica, L. I., N. Y., will be a student in clinical training at Federal Prison, Springfield, Mo., until January, 1957. Address: 429 Somerset, Webster Groves 19, Mo.

The Rev. Raymond W. Storie, formerly curate at St. Peter's Church, Peekskill, N. Y., is now curate at St. Andrew's Church, Tampa, Fla.

The Rev. Daniel Kilmer Sullivan, formerly a student at the Berkeley Divinity School, is now vicar of the Church of the Good Shepherd, Rangeley, Maine.

The Rev. Carleton J. Sweetser, formerly chaplain at Bellevue Hospital, New York, is now associate director of the Presiding Bishop's Committee on Laymen's Work.

The Rev. Peter Wallace, formerly vicar of St. Mary's in the Valley, Romona, Calif., is now assistant at the Church of St. Mary of the Angels, Hollywood, Calif. The rector of that parish, the Rev. James Jordan, recently took up his duties again after a period of illness. During his absence the church was served by the Rev. Ernest William Scully (see above).

The Rev. Harold W. Westover, formerly acting chaplain at St. Luke's Hospital, Kansas City, Mo., is now vicar of St. Peter's Church, Harrisonville, Mo., and Calvary Church, Pleasant Hill. Address: 305 W. Wall St., Harrisonville.

The Rev. Robert Carson Williams, formerly in charge of St. Edward's Mission, Memphis, Tenn., and acting chaplain for student work at the University of Tennessee, is now in charge of Christ Church, Brownsville, Tenn., and Immanuel Church, Ripley. Address: 706 W. Main St., Brownsville.

The Rev. Charles Coker Wilson, formerly assistant at All Angels' Church, New York, is now rector of Trinity Church, Albany, N. Y., and director of Trinity Institution. Address: 19 Trinity Pl., Albany, N. Y.

The Rev. Harold A. Young, formerly vicar of St. Augustine's Church, Detroit, and curate of St. Cyprian's, Detroit, is now rector of St. Andrew's Church, Evanston, Ill. Address: 1930 Darrow Ave.

The Rev. H. L. Zimmerman, formerly rector of the Church of the Holy Cross, Sanford, Fla., is now rector of St. Martin's Church, Pompano Beach, Fla.

Resignations

The Rev. Dr. Osmond Henry Brown, Sr. will retire as rector of St. Philip's Church, Buffalo, on November 30th. Address: 177 Landon St., Buffalo 8.

The Rev. Arthur W. Rudolph has retired as rector of Trinity Church, Madera, Calif.

The Rev. John B. Kelley is giving up his work in Monroe City and Palmyra, Mo., in order to study for a year at the University of Texas and the Episcopal Theological Seminary of the Southwest, preparatory to going to Central America in 1957 to help establish a new missionary district. Address: 1511 Kirkwood, Austin, Tex.

The Rev. Dr. (Canon) George T. Lawton has retired as rector of St. John's Church, Kewanee, Ill. Address: 410 W. First St.

The Rev. Albert P. Mack has retired as rector of St. John's Parish, Marion, N. C. Present address: Marion, N. C.

The Rev. Robert A. Murray, who has been

serving as rector of St. James' Church, Dexter, Mich., is taking a one-year vacation.

The Rev. Albert E. Rust, Jr., has given up the care of St. Jude's Church, Miami, Fla., in order to devote full time to St. Kevin's Mission, Opa-locka, Miami, which he was instrumental in founding in 1955. Address: 3951 N.W. 172d Terr., Opa-locka, Fla.

The Rev. Allan E. Smith has resigned as assistant at St. Stephen's Church, Coconut Grove, Miami, in order to try his vocation in the Order of the Holy Cross. Address: West Park, N. Y.

Changes of Address

The Rev. Paul A. Bankston, vicar of the Church of the Good Shepherd, St. Louis County, Mo., formerly addressed at 110 N. Warson Rd., Clayton 24, Mo., (St. Peter's Church, Ladue) should now be addressed at Box 1619 C, Route 13, Kirkwood 22, Mo. (The Church of the Good Shepherd is now in its permanent building at the corner of Clayton and Mason Rds.; the church address is also Box 1619 C, Route 13, Kirkwood 22.)

The Rev. Claude A. Beesley, who is serving Good Shepherd Church, Wichita Falls, Texas, formerly addressed on Huff Ave., may now be addressed at 10 E. Southmoor Apts., Wichita Falls, Texas.

The Rev. Willis G. Clark, rector emeritus of St. Peter's Church, Charlotte, N. C., formerly addressed in Mississippi City, Miss., may now be addressed at 927 West St., Macon, Miss. (not Macon, Ga.)

The Rev. Edwin M. Fisher, who formerly served St. Mary Anne's Church, North East, Md., may now be addressed at 29 Block Blvd., Massapequa Park, L. I., N. Y.

The Rev. Arthur B. Geeson, who is serving Christ Church, Cape Girardeau, Mo., has moved from 401 Washington to the new rectory bought by the parish at 316 N. Franklin.

The Rev. Clarence F. Stolz, Jr., rector of St. Augustine's Church, Bruno and Blendon Ave., St. Louis, Mo., has moved in Richmond Heights, Mo., from 1718 Del Norte to 2116 Princeton Pl.

The Rev. Edwin W. Taylor, assistant of the City Mission Society of St. Louis, Mo., and chaplain at the Missouri Hills boys' correctional institution, has moved to the institution. Formerly addressed in St. Louis, he may now be addressed: Missouri Hills, RFD 1, Box 270, Florissant, Mo.

Depositions

Alfred E. Brandt, presbyter, was deposed on September 20th by Bishop Minnis of Colorado, acting in accordance with the provisions of Canon 62.

Ordinations

Deacons

Kansas — By Bishop Turner, Coadjutor: Col. Joseph Scott Peddie and Francise Ware Prosser, to the perpetual diaconate, on September 21st at St. Christopher's Church, Wichita; preacher at the service and presenter of both candidates, the Rev. John Pruessner. Both of the ordinands will be deacons of St. Christopher's Church, Wichita.

Address of the Rev. Mr. Prosser: 137 N. Fountain, Wichita 8; Col. Peddie: Quarters 184, McConnell Air Force Base, Wichita.

By Bishop Turner, Coadjutor: John Stafford Bostwick, to the perpetual diaconate, on September 22d, at the Church of St. Michael and All Angels, Mission, Kan.; presenter, the Rev. Lawrence Spencer; preacher, Bishop Turner; to be deacon of churches at Hiawatha and Holton, Kan. Address: 8325 Johnson Dr., Merriam, Kan.

Nebraska — By Bishop Brinker, on September 21st, at St. Matthew's Church, Lincoln (the Rev. Dr. W. P. Barnds preaching):

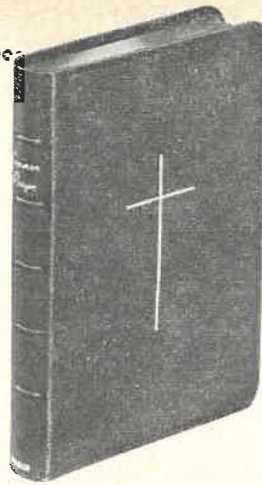
William Joseph Barnds, presented by the Rev. S. H. Bean; to serve St. Paul's Mission, Ogallala, Neb., and St. Michael's, Imperial.

Richard Julian Koch, presented by the Rev. T. A. Ditton; to serve Emmanuel Mission, Fairbury, Neb., St. Dunstan's, Hebron, and St. Luke's, Wymore.

John Matsuo Yamamoto, presented by the Rev. H. H. Kano; to serve Calvary Mission, Hyannis, Neb., St. Joseph's, Mullen, and All Saints', Eclipse.

Laymen

Mr. Harrison Fiddesof, who has been connected with Wells Organizations, Inc., is now executive



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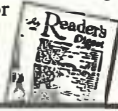
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San Francisco 2, Calif.

director of the department of promotion of the diocese of New York.

Mr. R. V. Leighty of Mayfield, Ky., has been elected president of the Episcopal Men of Kentucky, succeeding Mr. Prime F. Osborn, III, of Louisville.

The men's organization recently held its annual two-day fall conference and voted to organize support for an evangelistic advertising program which is being considered for the diocese of Kentucky.

Other Changes

The Rev. Arthur Pierpoint, assistant rector at Grace Church, Colorado Springs, Colo., has been appointed by the governor of Colorado to serve on the state commission on alcoholism.

The Rev. Mr. Pierpoint, who works regular with Colorado Springs' two AA groups, recently returned from sessions of the Yale School of Alcohol Studies.

Deaths

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

The Rev. George C. Bartter, retired missionary in the Philippines, died September 20th in a hospital in Baguio, Philippines, less than one week after his 80th birthday.

Fr. Bartter was born in Maidstone, England, in 1876 and was ordained priest in 1908. He was appointed a missionary to the Philippines in 1906 and was in charge of St. Luke's mission, Manila, from 1906 to 1915. He was the assistant at the Church of St. Mary the Virgin, Sagada, from 1915 to 1917 and served at St. Luke's mission, Manila from 1917 to 1924. From 1924 until his retirement in 1946 Fr. Bartter was the priest-in-charge of the mission of the Resurrection in Baguio.

The Rev. Frank H. Weichlein, 81, retired rector of St. Peter's Church, Sycamore, Ill., died September 21st.

Fr. Weichlein, who was graduated from Nashotah House in 1910, was ordained priest in December of that year. He began his ministry as priest-in-charge of St. Bartholomew's Church, Granite City, Ill. He later served parishes in St. James and Springfield, Mo., and Winfield, Kan. In 1922 he became rector of St. Peter's Church, Sycamore, for two years. He left Sycamore in 1924 to become rector of the Church of the Holy Communion, Maywood, Ill., returning to St. Peter's in 1935. He remained as rector of St. Peter's until his retirement in 1950. Fr. Weichlein is survived by his wife, Lily.

Mrs. Catherine J. Ball, 85, an active member of St. James' Church, Stanton, Del., died September 6th, at the Maple Crest Nursing Home, Elmhurst, Del.

Mrs. Ball was the widow of former United States Senator Lewis Heisler Ball, who died in 1933. Born in Newport, Del., 1871, she was the daughter of the late Robert Clay and Mary Elizabeth Justis. She was married to Senator Ball in 1893 at St. James' Church, Stanton, and until recently had made her home in Brandywine Springs, Del. She is survived by two nephews.

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Mrs. Kate van der Bogart Griswold, 98, died September 23d at the Church Home for Aged Persons, Chicago, where she had been living for several years.

Mrs. Griswold was the widow of the Rt. Rev. Sheldon Munson Griswold, former Bishop of Chicago. Bishop Griswold, who died in 1930, shortly after his election as bishop of the diocese of Chicago, was consecrated as the first missionary bishop of Salina in 1903. He became suffragan of the diocese of Chicago in 1917. Services for Mrs. Griswold were conducted by Bishop Randall, former suffragan of Chicago, in the Lady Chapel of St. Luke's Church, Evanston, Ill.

Mrs. Marion R. B. Wilkinson, who with her husband, Dr. Robert Shaw Wilkinson, founded St. Paul's Mission of Orangeburg, S. C., died September 19th at her home in Orangeburg.

Dr. and Mrs. Wilkinson grew up in St. Mark's Church, Charleston, where Robert was a choir boy and Mrs. Wilkinson's father, Richard Birnie, was one of the founders. The first services of St. Paul's mission were held in the State College president's residence, which was occupied by the Wilkinson family from 1911 to 1932. In 1932 the Marion Birnie Wilkinson YWCA Hut on the campus of South Carolina State College became the meeting place of St. Paul's. Mrs. Wilkinson had been the treasurer of the mission from the time it was founded until her death. A resolution expressing a tribute to her was passed by the vestry of St. Paul's at the time of her death. She is survived by four children, Helen, Robert Shaw, Jr., Frost Birnie, and Lula.

We congratulate.

Births

The Rev. FREDERICK W. KNEIPP, JR., and Mrs. Kneipp, of Holy Cross Mission, West Memphis, Ark., on the birth of their third child, Stephen Manning, on August 2d.

The Rev. WILLIAM A. WILLCOX, JR., and Mrs. Willcox, of St. Mark's Parish, Little Rock, Ark., on the birth of their third child, Arthur Paul, on August 13th.

The Rev. WARD H. CLABUESCH and Mrs. Clabuesch, of St. Paul's Church, Corunna, Mich., on the birth of their second child, Stephen Rollins, on August 23d.

The Rev. ROBERT E. HOLZHAMMER and Mrs. Holzhammer, of St. Matthew's-by-the-Bridge, Iowa Falls, Iowa, and Good Shepherd, Webster City, on the birth of a daughter, Mary Christine, on July 10th. They also have a son, David.

The Rev. GEORGE C. RUOF and Mrs. Ruof, of St. George's Church, Derby, N. Y., and St. Paul's, Angola, on the birth of a son, David Christian, on August 10th. David has two older brothers and two older sisters.

Marriages

The Rev. FREDERIC S. BURFORD, III, curate at Calvary Church, Hillcrest, Del., who was married on September 3d to Miss ELIZABETH WEBER of Washington.

The Rev. JOHN MANGRUM, of Mount Dora and Apopka, Fla., who reports his marriage on May 26th to Miss SHIRLEY RENTON STAHELIN.

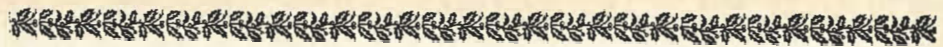
The Rev. WILLIAM DeALTON WHITE, rector of St. John's Church, Shady Side, Md., who was married on September 22d to Miss NANCY ELIZABETH ADAMS. The ceremony was performed by the bride's father, the Rev. Harold Beach Adams; celebrant at the Nuptial Mass was the bride's brother, the Rev. Richard B. Adams.

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 notations 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.

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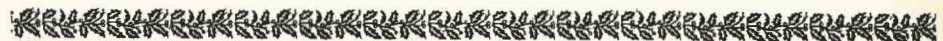
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BOOKS

Worship, Public and Private

HOOKE'S THEOLOGY OF COMMON PRAYER. Arranged by **John S. Marshall.** University of South. Pp. x, 186, Paper, \$2.50.

This volume is an arrangement and adaptation of passages taken from the *Ecclesiastical Polity* of Richard Hooker. Material presented here relates to public worship and the Sacraments. Because the text is considerably altered and modernized, this volume is not suitable for technical study, but the average reader will be grateful to Professor Marshall for making it possible to follow a wide range of Hooker's thought easily and quickly. In format this book is similar to the abridgement of the *Polity* which Professor Mar-

shall published eight years ago. Part of the present volume does in fact contain a little of the same material that appeared in the earlier book, although adapted and modernized.

In recent discussion for and against Prayer Book revision, it has been woefully apparent that we all need a more profound understanding of the purpose and significance of public worship. Hooker can well assist us in gaining a deeper insight into the wonder and the mystery of the Church's liturgy.

H. BOONE PORTER, JR.

IN HIS NAME: PRAYERS FOR THE CHURCH AND THE WORLD. Prepared by **George Appleton.** St. Martin's Press. Pp. xii, 191. \$3.

This is *great* prayer. Here is no manual for beginners, but rather something for the mature Christian, who is prepared to face the challenge of a more fully developed life of prayer.

The book is divided according to topics, each section containing verses of Scripture, quotations from the Liturgy, and various other material from ancient and modern sources. The arrangement is inspired by Bishop Andrewes' famous *Devotions*. Scripture, theology, devotion, and a responsible concern for modern problems are skilfully integrated. The whole is pervaded by St. Paul's great conception of the gathering up of all creation into the transcendent life of the Lord Christ.

This small volume will be of the utmost assistance to those who find the familiar "three-part meditation" congenial, and to all who are seeking to

progress from vocal to affective and contemplative prayer. Parts of the book are excellently suited for devotions during retreats or quiet days. The compiler is a priest of the Church of England.

H. BOONE PORTER, JR.

CHRISTIAN HYMNS. By **Kenneth L. Parry.** Macmillan. Pp. 124. \$2.

In the short compass of 124 pages, the author has succeeded in producing a work admirably suited to certain of the needs of the average clergyman, organist, or layman. This is not the usual type of book about hymns. It is neither a technical work for the hymnologist, nor is it one of those anecdotal volumes for the curious amateur. Rather, it essays to treat chronologically "the hymns dealing with the great themes and doctrines of the Christian faith." In all there are nine sections, in each of which well-known hymns from various hymnals are most interestingly discussed, largely doctrinally. The section on the Sacraments (Holy Baptism and Holy Communion) is particularly noteworthy, in that it demonstrates a remarkable degree of unity of thought as expressed in the hymn-books of the various Churches of Western Christendom. The author has proved the point made in the preface, where he quotes Miss Ruth Rose as saying (in *A History of the Ecumenical Movement*), "Every Church has provided itself with an ecumenical hymn-book." The modesty of the author is refreshingly deceptive, for this book contains many illuminating pages about the best (poetically and doctrinally) hymns of the Churches.

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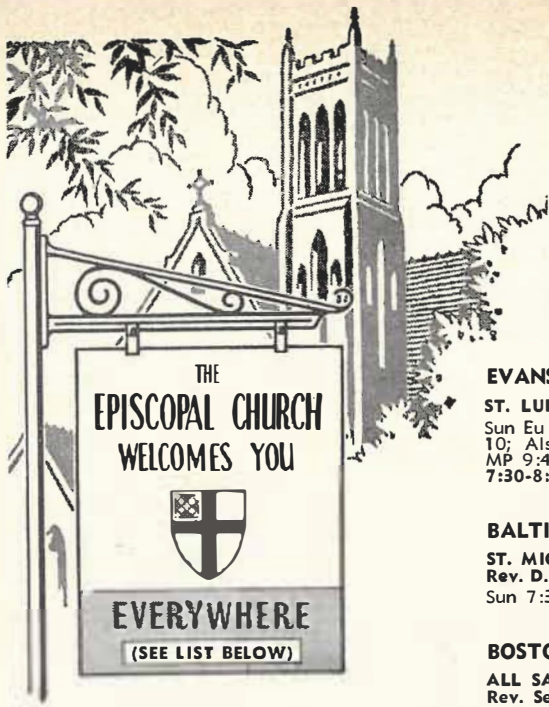
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Rev. D. F. Fenn, D.D., r; Rev. Robert W. Knox, B.D.
Sun 7:30, 9:30, 11 & Daily

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station, Dorchester)
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (Sung) 11 Sol & Ser, EP 7:30; Daily 7,
EP 6; Sat C 5-6, Sun 8:30

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, D.D.; Rev. L. W. Angwin, B.D.
Masses: Sun 7:30, 10:30; Daily: 6:30

ST. JOSEPH, MO.

CHRIST CHURCH 7th & Francis Sts.
Rev. W. H. Hanckel, r; Rev. R. A. Beeland, c
Sun HC 9, MP & Ser 11; Thurs HC 12; HD HC
10:30

KANSAS CITY, MO.

ST. MARY'S 13th & Holmes
Rev. C. T. Cooper, r
Sun Masses 7:30, 9, 11; Daily as anno

ST. LOUIS, MO.

HOLY COMMUNION 7401 Delmar Blvd.
Rev. W. W. S. Hohenschield, r
Sun HC 8, 9, 11 1 S, 11 MP; HC Tues 7, Wed
10:30

OMAHA, NEBR.

ST. BARNABAS 129 North 40th Street
Rev. James Brice Clark, r
Sun Masses 7:30, 10:45 (High & Ser); C Sat 4:30-5

BUFFALO, N. Y.

ST. ANDREW'S 3107 Main at Highgate
Rev. Thomas R. Gibson, r
Sun Masses 8, 10 (Sung), MP 9:30; Daily 7, Thurs
10; C Sat 8-8:30

COOPERSTOWN, N. Y.

CHRIST CHURCH Church and River Street
Rev. George F. French, r
Sun 7:30, 10:45; Wed 7:30; Thurs & HD 10;
C by appt

NEW YORK, N. Y.

**THE CATHEDRAL CHURCH
OF ST. JOHN THE DIVINE**
112th St. and Amsterdam Ave., New York City
Sun: HC 7:30, 8, 9, 10; MP, HC & Ser 11; Ev &
Ser 4; Wkdys: MP 8:30; HC 8 (& 10 Wed); EP 5

ST. BARTHOLOMEW'S Park Ave. and 51st St.
Rev. Terence J. Finlay, L.Th., 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 Recitals
Fri 12:10; Church open daily for prayer.

NEW YORK, N. Y. (Cont'd)

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

HEAVENLY REST 5th Ave. at 90th Street
Rev. John Ellis Large, D.D.
Sun HC 8 & 9:30, MP & Ser 11; Thurs HC &
Healing Service 12; HD HC 7:30 & 12; Daily MP 8

ST. MARY THE VIRGIN 139 West 46th Street
Rev. Grieg Taber, D.D.
Sun 7, 9, 11 (High), EP & B 8; Daily 7, 8, Wed &
HD 9:30, Fri 12:10; C Sat 2-3, 4-5, 7:30-8:30

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. M. L. Foster, c
Sun Masses: 8, 9:15 (Instructed), 10:30 MP, 11
(Sung); Daily 7:30 ex Mon & Sat 10; C Sat 5-6

ST. THOMAS' 5th Ave. & 53rd Street
Rev. Frederick M. Morris, D.D., r
Sun HC 8, 9:30, 11 S, MP 11; Daily 8:15 HC,
Thurs 11; HD 12:10

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 8:30, MP HC Ser 10; Weekdays: HC 8
(Thurs also at 7:30) 12:05 ex Sat; Prayer & Study
1:05 ex Sat, EP 3; C Fri 3:30-5:30 & by appt;
Organ Recital Wednesdays

CHAPEL OF THE INTERCESSION

Broadway & 155th St.
Rev. Robert R. Spears, Jr., v
Sun 8, 9 & 11, EP 4; Weekdays HC daily 7 & 10,
MP 9, EP 5:30, Sat 5, Int 11:50; C 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 292 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. G. Love, p-in-c
Sun HC 8, 9, 10 (Spanish), 11, EP 7:30; Daily:
HC 7:30 ex Thurs; Sat HC 9:30, EP 5

ST. CHRISTOPHER'S CHAPEL 48 Henry St.
Rev. C. Kilmer Myers, v; Rev. Wm. A. Wendt, p-in-c
Sun HC 8, 9, 10, 11 (Spanish), EP 8; Daily: HC 8
ex Thurs at 8, 10, EP 5:30

PHILADELPHIA, PA.

ST. MARK'S Locust St. between 16th and 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily ex Mon 7:45;
Mon, Wed, Fri 7; Thurs & Sat 9:30; Fri 12:10;
Daily 12: 5:30; C Sat 12-1, 4-5, 7:30-8

KEY—Light face type denotes AM, black face
PM; add. 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, Instruc-
tions; 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
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THE 1956

EVERY MEMBER CANVASS

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"The Gospel is a much more powerful weapon for the renewal of society than is our Marxist philosophy. All the same it is we who will finally beat you. We are only a handful and you Christians are numbered by the millions. But if you remember the story of Gideon and his three hundred companions you will understand why I am right. We communists do not play with words. We are realists, and, seeing that we are determined to achieve our object, we know how to obtain the means. Of our salaries and wages we keep only what is strictly necessary and we give up the rest for propaganda purposes. To this propaganda we also consecrate all our free time and part of our holidays.

"You, however, give only a little time and hardly any money for the spreading of the Gospel of Christ. How can any of you believe in the supreme power of the Gospel if you do not practice it? If you do not spread it? And if you sacrifice neither time nor money for it? Believe me, it is we who will win, for we believe in the communist message and we are ready to sacrifice everything, even our life, in order that social justice may triumph. But you people are afraid to soil your hands."

The statement above was recently made by a French Communist and appeared in a Communist Party newspaper in France.



NATIONAL COUNCIL, 281 FOURTH AVENUE, NEW YORK 10, N. Y.