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the Living **CHURCH**

February 19, 1956

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RNS

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the Living CHURCH

Volume 132 Established 1878 Number 8

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

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Things To Come

- February
19. First Sunday in Lent
Southern Brazil convocation.
Brotherhood Week, to 26th.
 21. National Council meeting, Greenwich, Conn., to 23d.
 22. Ember Day
 24. St. Matthias (Ember Day)
Cuba convocation, to 26th.
 25. Ember Day
 26. Second Sunday in Lent
- March
2. Conference on vocation of deaconess, Sycamore, Ill., to 4th.
 4. Third Sunday in Lent
 9. North Texas convocation, to 11th.
 11. Fourth Sunday in Lent
Girl Scout Sunday
 18. Passion Sunday
 25. Palm Sunday
 26. Monday before Easter
 27. Tuesday before Easter
 28. Wednesday before Easter

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PICTURES. Readers are encouraged to submit good, dramatic snapshots and other photographs, printed in black and white on glossy paper. Subjects must be fully identified and should be of religious interest, but not necessarily of religious subjects. Pictures of non-Episcopal churches are not usually accepted. News pictures are most valuable when they arrive in time to be used with the news story. All photographs must be accompanied by the complete name and address of the photographer and/or sender and a stamped, addressed envelope.

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LETTERS

LIVING CHURCH readers communicate with each other using their own names, not initials or pseudonyms. They are also asked to give address and title or occupation, and to limit their letters to 300 words.

The Melish Case

I was sorry to read your unqualified editorial condemnation of the Rev. William H. Melish in the January 29th number. Surely there is more than meets the eye in this sorry story. As of this date Mr. Pollard has turned down the call issued by the vestry majority of Holy Trinity. At the same time this announcement was made in the public press, it was furthermore stated that another call had immediately been extended to a California priest. The latter, it is reported, has twice been Bishop DeWolfe's assistant in past years! This development, it seems to me, throws new light on the Bishop's role in recent happenings in Brooklyn. I have always felt it was wrong to remove a clergyman from his post on the grounds that his political and economic views were in conflict with the vestry's, as happened at Holy Trinity several years ago. Now we have a situation which is quite different, of course, but here again all the fault is not on Mr. Melish's side as you state, especially in light of the trigger-like calling of the Bishop's man.

(Very Rev.) BENJAMIN MINIFIE

Dean, Cathedral Church of the Nativity Bethlehem, Pa.

Cecil B. DeMille

The splendid article about Cecil B. DeMille by Dan Thrapp in the January 1st issue of THE LIVING CHURCH has been of enormous interest to us here. We have had so many requests for copies that I have just now written your circulation department asking for a second shipment of 50.

We would like very much to have your permission to reprint the article. I am enclosing some other reprints we have made so that you will know the type of thing we have in mind. When an exceptionally informative and factual piece appears in print we like to have this done. These are then used as information pieces. Drama editors throughout the country were recently provided with folders containing reprints from many sources. These represent background on "The Ten Commandments," the observations of press who visited the set, and interviews with Mr. DeMille and a few by-line pieces by him.

A few years back I was associate editor of a small magazine and I gained a permanent respect for sprightly make-up. As I look at your magazine I am again and again impressed with its handsomeness.

Continued on page 19

The Biggest Bargain in the world



According to the dictionary, a "bargain" is — "an advantageous transaction" — or — "an article bought or offered at a low price." We'd like to tell you about the biggest bargain in the world. Only \$1.00 — but it can bring joy to thousands!

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Now, because of the many new requests which are coming in, it is necessary to enlarge our permanent fund, and we are enlisting your aid. Just \$1.00 would represent an important part of a blessed "bargain" of happiness.

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PROBLEMS OF

By the Rev. W. Norman Pittenger

Professor of Apologetics in the General Theological Seminary

I have often wondered why it is that the religious problem of "moods" is not more frequently recognized and discussed. Probably everybody at one time or another either has been the victim of his own moods, or has been victimized by someone who is "in a mood"; yet I have never seen the question of "moods" treated from a religious, and specifically from a Christian, point of view.

It seems quite evident, however, that "moods" — in the sense in which I use that word — constitute a religious problem of great importance. I am not proposing to think of this from the theological side, but rather from the side of practical daily living. As I use the word "moods," I mean the kind of feeling-tone which we possess, or which possesses us, at certain times and certain places. We are in a "blue mood" or a "gay mood," we are feeling "moody," which usually means that we are sour at the world. There are all sorts of "moods," as numerous and as changeable as the feelings of any and every one of us. And we are not able, easily and at first, to control them.

Yet it has long been a matter of religious conviction for me, that it is plainly wrong to exhibit one's "bad" moods, one's gloomy moods, the fact that one is "feeling moody." There is enough sadness and bad humor in the world without our adding to it in this way. On the other hand, it seems to

me that our "good" moods, our happy attitudes, and our pleasant feeling-tones, ought to be shared with others so far as possible. This may suggest to some a kind of assumed and forced cheerfulness; in fact, that is farthest from my thought. I recall with pleasure an intelligent and charming lady, who in agreeing with me that a certain Church conference had been an interesting one added, "Perhaps it was because there wasn't any 'Christian joy' here." I knew just what she meant; so do we all.

Needn't Be 'Slap-Happy'

It is possible, surely, so to live in relation with others that one does not inflict on them the darker moments of one's experience, gratuitously and (I am afraid) rather crudely. One does not need to be what our younger generation calls "slap-happy" in order to avoid this depressing business of spreading our own inner atmosphere of gloom wherever we may happen to be. One can simply keep one's mouth shut, put a smile on one's face, and (as the saying goes) "grin and bear it. . . ." And if the James-Lange law of emotion and feeling has any truth in it (and I think that it has a great deal), the forcing of some cheerfulness into our actions will bring an alleviation of our inner state.

Quite apart from bad manners, either on a humane basis or on a Christian basis — and on the latter,

display of moodiness is simply lack of charity, and therefore a sin which is "matter for confession" — apart from this, it is apparent that many of us allow ourselves to get into cheerless and depressing moods, perhaps even enjoy having them, without recognizing their unchristian nature. There is something basically wrong about the life of any professing Christian who is constantly in bad spirits. Probably he is suffering from the sin which the middle ages called *acedia*, or spiritual sloth and listlessness. In any event, no Christian who understands what his religion means could contemplate with any satisfaction at all the fact that he allows himself to become the victim of "moods."

The cure for the disease, however, is not a concentration on oneself. It is a concentration on Christ and God in Christ. In the first instance, it is a recognition that our Lord in and through His life had as much — and vastly more — occasion to allow Himself to fall into distemper and moodiness and gloom as any one of us. Yet He is consistently attractive to others, friendly with them, radiant in His balance and poise. In the second instance, it is or ought to be perfectly plain to any Christian believer that God is the keeper of our life and the controller of our destiny, so that we are safe in His hands and need never let ourselves grow despondent or utterly cheerless. This would not sug-

MOODS

How wrong is it to walk through the days feeling sour, gloomy, or 'blue?'



gest that we are to be stupidly optimistic; it would suggest that no matter what may be the genuine and real sorrow, disappointment, anxiety or worry that faces us, we have an ultimate confidence which cannot be shaken, because we both *believe* in God and *hope* in Him.

The virtue which is the opposite of the vice or sin of moodiness is not so much cheerfulness as it is *hope*. Cheerfulness, in some of its manifestations, can be pretty awful. But hope, in its great manifestations of joy, peace, and long-suffering, is never awful to behold; it is always a lovely and winsome thing. As one thinks of one's friends and acquaintances, and even of the members of one's own family, one realizes that the persons who seem to *find* life worthwhile and to *make* it more worthwhile for themselves and for others, are the persons who have a hopeful attitude toward life; who do not permit themselves to exhibit their "distemper" if and when it comes; who are increasingly overcoming that very thing in themselves by a balance and poise which comes from a trust that God is in control of the total series of human purposings and willings; who have inner peace, a capacity for long-suffering, and a life-giving joy because they are not immersed constantly in their little selves or their little concerns, but are sailing bravely and gladly over God's great and all-embracing ocean of love.

Indefatigable hope is the opposite of depressing moodiness. And it is to be won only as we stay close to the source of all hope, God himself. Now this is simply another in the innumerable list of reasons for regular and consistent religious practice. The results of that practice may not show in any specified period of time; but as a long-range activity, they will come.

Not Our Victories

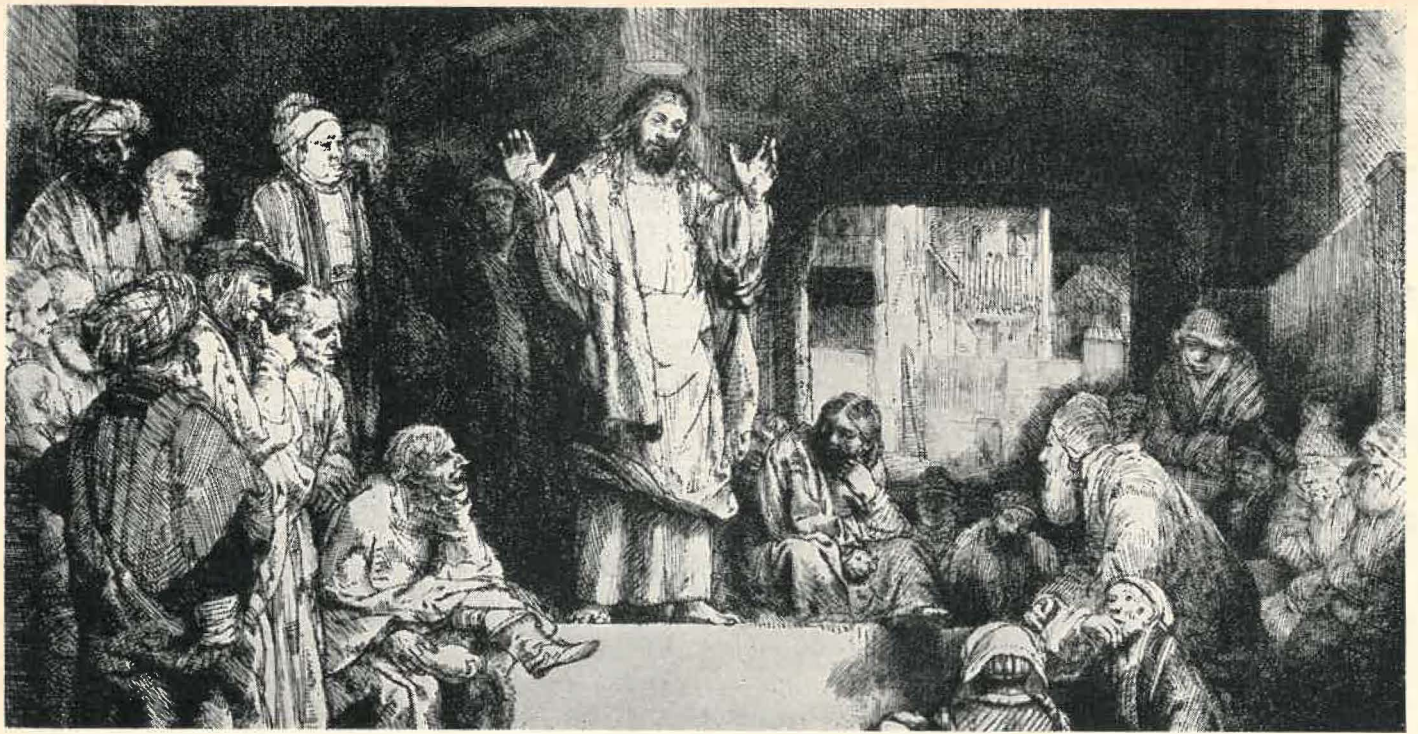
I think that many who, however feebly and imperfectly, are genuinely trying to live christianly and with the aid of sacramental grace, would give definite testimony about some matter of moodiness, not to speak of much greater sins, concerning which reticence is more properly observed. It is only our unwillingness to share our victories with others that prevents us from speaking of them now and again. If we did, we should all of us soon come to realize that these were not *our* victories at all, but were performed in us by God the Holy Spirit.

But to return to the particular theme from which we took our departure: in these times especially, when men and women everywhere are worried and depressed, fearful and exhausted, saddened and sorrowing, there is a special obligation laid upon, and a tremendous privilege offered to, those of us who are Christians. We can hardly bear witness to our faith in our lives more effectively and help-

fully than in this — that we are bringers of serenity and security to those about us. We can be givers of true joy, not in disregard of circumstances but by rising above them and showing that it is possible for men and women of faith to live victoriously because they live hopefully. Trust in God can defeat our bad moods and can save us from walking through days of sourness and gloom.

I know a certain person who has very little by way of natural ability in an intellectual way, very little by way of charm of personality, very little by way of this world's obvious goods. But that person has a deeply rooted faith and a serene confidence as he goes about his daily tasks. In his simple way he has managed to bring to a great many people his own faith and confidence. I have never known him to be downcast, never known him to be despairing, never known him to be moody. He radiates a sort of unworldly hope wherever he goes.

I think that I had rather be that man, with all his limitations, than the most brilliant of scholars, the most glamorous or the most gifted of personalities. For he has that which the world neither gave nor can take away — the true spirit of our Lord Jesus Christ, who wherever He went shed some healing light in the darkness and illuminated the path of other men as they made their way through this world of their pilgrimage.



CHRIST PREACHING *

I MET MY LORD ANEW

when I memorized His Sermon on the Mount

By Louise Barker Barnhill

Morsels of praise timely fed are to the soul as bread in the wilderness. Years ago such a morsel was fed to a hungry heart. It was: "You have a remarkable memory."

Throughout the years that one morsel has sustained to such an extent that it has led to some of the richest treasures of life. It has never ceased to be a stimulus. At 40 plus I spurred my memory anew and met the Master as I had never known Him before.

In the winter of 1950 illness forced me to retire from normal activity to complete rest in bed. In the depth of retirement I found I was surrounded by mountainous difficulties — difficulties of body and of soul. My place in the valley of stillness afforded a clear, sweeping view of the past and present. In the distance loomed the rugged, uncertain peaks of the future. I longed to climb them swiftly, safely. At first I tried scaling them through books, but found that they did not give me a

safe footing for the heights I longed to reach. One day, as my eyes looked out over the past again, I caught sight of the words of praise spoken years before. As I reached back to them, an idea came. Briefly, I cringed before the magnitude of it, yet an inner yearning made me dare to resolve: "I would memorize Jesus' Sermon on the Mount."

From that moment I began to live with it: a portion of each day was devoted to earnest study of it until His words became a part of me — to recite, to pray, whenever I chose. The lonely hours of countless days were filled with it, the long trek through dark and sleepless nights was lighted with it, moments of despair

*Rembrandt (1606-1669). Photo Courtesy Metropolitan Museum of Art, New York. As given in St. Matthew's Gospel, the Sermon on the Mount presents in one piece a number of Christ's sayings that are found scattered in various contexts in St. Luke, plus other sayings. The First Evangelist was giving his readers a "typical" view of the preaching of Jesus, not a stenographic transcript.

and desolation were softened with it, and my heart was transformed.

The comfort of the Beatitudes was as healing oil for my wounded self. With the ability to keep His words before me at all times there came an awareness that He had included *me* in "Blessed are *they*, Blessed are *ye*." My appreciation deepened for the "poor in spirit" when I realized how poverty stricken my own spirit was. Because I suffered, my sympathy for others grew. I began to hunger and to thirst for righteousness. A new understanding of and appreciation for "the meek" was mine. I came to know that there is power in meekness; that it is Christlike to be merciful, to be a peacemaker. And to be persecuted for His sake! Even that brought a blessing, richer by far than I had ever dreamed.

From years of continuous study I know that the Christian way of life is the basic flavor of all human exist-

ence; that it is the unquenchable flare for a darkened world, lighting the narrow pathway to heaven and to God.

I am learning that a heart abounding in love has no room for hates, grudges, jealousies, or lustful thoughts; to harbor them casts out love, ensnares with covetousness, makes one a murderer, an adulterer, just as much as the physical act itself.

I am learning that the treasures of this life are fleeting; that time and self are squandered by relying on them; that companionship with God is the only priceless gift, one that forevermore endures.

After all this time I feel that I am just beginning to learn what it means to love one's neighbor as oneself, rejoicing when one is glad, weeping when one is sorrowful, giving help in an humble way when it is needed.

I am beginning to learn that if I put God's kingdom first His promise to provide all necessities of life will be fulfilled. I dare to believe that heaven's resources are sufficient for today and all tomorrows; that there is no need for fretting.

I am learning that the prayer uttered in secrecy makes it easier for me to lay bare my soul before God; that the gift given in secret flexes the soul, enabling it to stretch out to that silent realm for God's commendation.

I have better control now of a once sharp and critical tongue. This frail eye of mine cannot penetrate the curtain shielding from view the other heart; consequently, I am slower to pass judgment. Instead, I try to imagine what it might be like to wear another's shoe.

I know now that God wants me to ask as a little child would do; to knock, believing that doors will be opened; to seek until I find the narrow way, and to receive with humble graciousness all things that come from a holy, beneficent Hand.

I know now that the principles for Christ-like living, revealed in His words, were meant for *me*, and for all others who believe that Jesus is the Son of God; that they were spoken to help *me* find the better way; to show *me* how "to do unto others as I would that they do unto me."

Living with Jesus' Sermon has brought me so close to Him that my own human frailties have become poignantly visible. And in the shadow of His presence my soul cries out as the Publican did of old: "Have mercy, O God! Have mercy on me! Have mercy on me a sinner!"

sorts and conditions

THERE SEEM to be two types of minds in religion. One starts out with a recognition that God exists; the other type begins with the question, "Does God exist?" As one who belongs to the first type, I have never been greatly impressed by the arguments for His existence worked out by the second type. I feel rather like Carlyle who, when told that a young woman of his acquaintance had decided to accept the universe, replied, "Gad, she'd better."

OR PERHAPS, like Kierkegaard in a quotation that I don't have word for word: When a philosophy student announced that he had decided to believe in God, Kierkegaard replied: "How nice for God; how generous of you!"

NEVERTHELESS, Christian philosophy through the ages has addressed itself seriously to the question of God's existence. Not counting the evidence of the Bible, or of Christ, or the subjective awareness that made Kierkegaard and Carlyle so impatient with people who did not have it, can God's existence be proved?

THERE ARE five classic arguments, which gain strength from the fact that they all point in the same direction — the clues, perhaps, of a cosmic detective story.

MOTION and change. Since all things move and change, Aristotle (and his Christian successors) argued that there must be a source of motion that is moved by nothing else — a First Mover. In modern times, with the concept of matter itself dissolving into the concept of energy — actual motion or potential stresses — this argument has an even stronger relevance. What divides the neutral into positive and negative? If motion has been going on endlessly why did it not arrive at rest long eons ago?

CAUSATION. To you and me this looks like much the same argument as the first, and it also comes from Aristotle. Each thing that happens, each motion or change, is the effect of a previous natural phenomenon. What caused the first? Is the universe an endless chain of causation, or do we look for its beginning in a First Cause?

CONTINGENCY. Nothing that exists in the natural world exists *necessarily*. There was a time when it did not exist. There may be a future time when it goes out of existence. This again fits better with 20th-century physics than with the 19th-century physics that

believed in the indestructibility of matter. Must there not be a Necessary Being upon whom all contingent beings depend?

PERFECTION. The rising scale of imperfect beings points to the existence of a Perfect Being, whose nature is the basis for our judgment that one being approaches perfection more nearly than another. St. Anselm gave this argument a delightful twist when he argued that it is possible to conceive of a perfect being; but in order to be perfect such a being must exist; therefore the Perfect Being does exist, because if He did not He would not be perfect and we could not conceive of a Perfect Being.

PURPOSE or teleology. All things work according to a purpose that seems to lie outside themselves, a design which they did not invent. Therefore there must be a supreme designer, a Governor of all things, whose purpose created things are fulfilling.

THESE are the five basic arguments of St. Thomas Aquinas. In addition, the Church Fathers have pointed to the existence of order and harmony in the universe as the marks of the work of One who loves beauty. They have pointed to the ability of man to find things out about the universe — the rational predictability and knowability of natural phenomena — as an indication that a rational, logical mind lies behind them.

CONSCIENCE, the ability to distinguish between right and wrong, with the essential agreement of individual consciences in many cultures and religions, points to an absolute standard of righteousness that is imparted to all mankind. And this again is reinforced by the evidence that in human history there is "a power, not ourselves, that makes for righteousness." And this begins to lead us to the history of the Jewish people and to the Bible in which it is recorded, and to the Christ who is the consummation of that history and literature.

IS THE chain of circumstantial evidence strong enough to "convict" God of existing? The cosmic story has faint overtones of a comic story when we realize that the Person we are tracking down is closer to us than hands or feet. Yet in seeking Him who does not need to be sought, we may have the joy of learning something about Him.

PETER DAY.

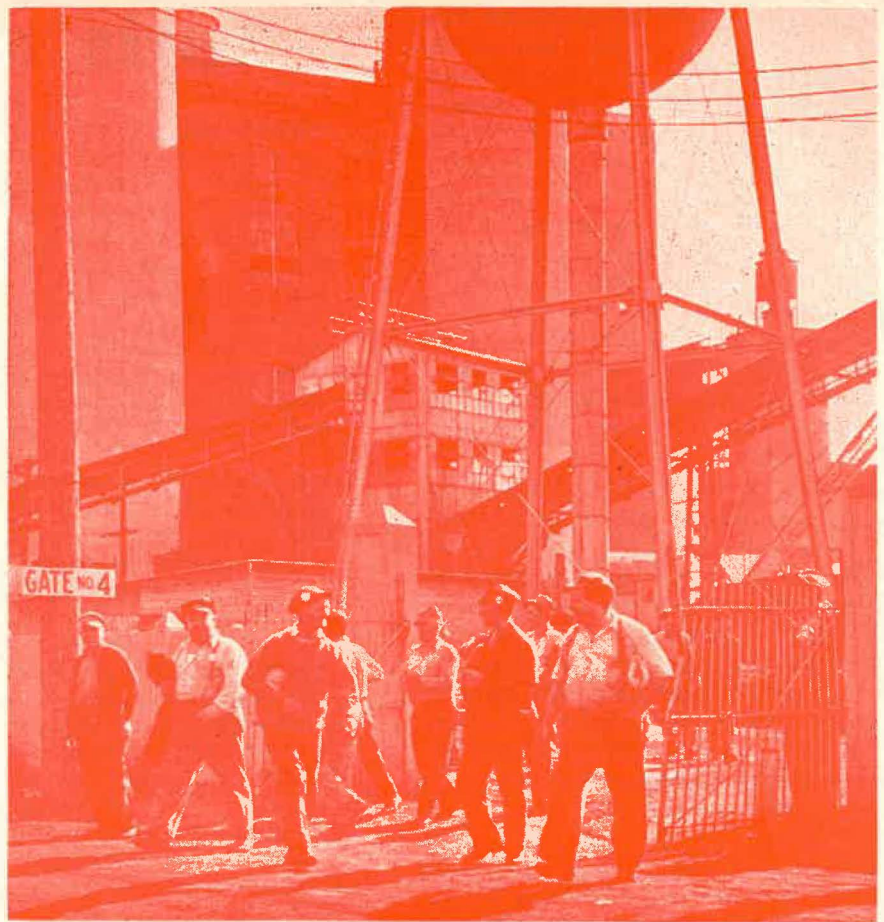
The job for Christians today is to make Christians of the 76% of the people in the world who are still pagans

According to World Council of Churches figures, there are about 670 million Christians in the world. At best we form a distinct minority of the earth's population, which is estimated at about 2½ billion. Our job as Christians is the task of making brethren in Christ of the other 76% of the world — the 76% of the people in the world who are pagans.

The first qualification to become a Christian is an all-consuming belief that Jesus Christ was the Son of God. There have been Christians who died as martyrs who knew nothing of the Christian Church. Of course, to achieve full citizen status in the Christian community it is necessary to be baptized. Furthermore, to keep our Christian citizenship alive we must partake of the Lord's Supper with regularity. The demands of the genuine Christian life require us to lead a life governed at all times by God's laws and the elaborations of these precepts as exemplified by Christ's life and actions in the New Testament. It is ironic that, since God gave His few simple laws to Moses, man has found it necessary to pass some 35 million laws expressly for the purpose of enforcing the Ten Commandments.

Although tabulations of Church membership reach the 670-million figure, we, knowing ourselves, must seriously question it. The registries of most churches show a membership that is three and four times the ordinary church attendance figures. Many people who profess to be Christians will allow months to pass by without ever passing through the portals of some church. For want of a better term, let us call them "fringe Christians." Others attend church more frequently, but so far as the reasons go that motivate their attendance, are hardly beyond this category of fringe Christians.

Fringe Christians are people who profess to be Christians for the same reasons that make them buy a life insurance policy or protection against fire. They want to be on the safe side;



Harold M. Lambert

The Task of the Laity

By Michael Budzanoski

**Executive Board Member of United Mine Workers of America
and Deputy to 1955 General Convention**

they want to be insured just in case there really is a God. They reason that, since so many people do believe that Jesus Christ was God and so many people throughout history have sacrificed so much for this belief, have even faced martyrdom in many instances, maybe there is something to the Christian Faith. Therefore, in order to have a talking point, after their own passing, with the custodian of the heavenly gates, they profess to be Christians, possibly even join some Church and are baptized; they attend services at Christmas and Easter and on other rare occasions; they contribute money to the Church (in many cases quite generously);

they avail themselves of the services of the Church for baptisms, marriages, and funerals; and they live in a false security, created either by their lack of knowledge of Christ's intentions for mankind or by wilfully blinding themselves to Christ's demands. In the final analysis they delude themselves by accepting the proposition that an absolute belief in Christ's Divinity is not necessary to achieve salvation. They feel that, if Christ really was and is the Son of God, a life that is moderately good according to their own preconceived standards will suffice to secure for them a passport into His Kingdom.

Others who attend church with a

greater degree of regularity and are listed as Christians are motivated by very un-Christian reasons. Some join a particular Church solely for increased social stature; many do so for practical business purposes just as some people join a lodge, a country club, or a service organization; others, who are timid about defying convention, join some Church to avail themselves of the services of the Church, particularly for marriages and funerals; and some join a Church and become fringe Christians through family pressures, particularly before or after marriage. Even though our numbers have been set at 670 millions, we as the laity in the Christian Church have an evangelizing job to do not only among the 76% that are pagan, but also among many of our own number!

Each one of us must determine for himself whether he is a convinced Christian or a fringe Christian. This is easy to do. If we truly believe in the divinity of Christ, then we cannot fail to subjugate our whole lives to His will completely. It naturally follows that we will attend Church regularly because we have a real desire to worship God; that we will support His Church both financially and by giving to it our time and talents because we realize that the Church is the living Body of Christ in our time; that we will try to lead exemplary lives; that we will be penitent when we succumb to temptation; and that we will partake of Holy Communion frequently as Christ instructed us to do because we need the spirit of Christ in us in order to align ourselves better with God's plan for us. As we live more and more in our Christian beliefs, we will find that we are in the orbit of God's will and in harmony with His laws for our universe. We will find (sometimes to our surprise) that we truly grow to love God and that we sincerely love our neighbor as ourselves.

Church Representatives

As Christians walking in the day, we must awaken to the fact that we of the laity have a share in Christ's ministry for the world. We must acknowledge that our duty is equally to achieve salvation for ourselves and for all of our fellow men — our neighbors. We must give a positive meaning to the word *laity*. To the average person a layman is anyone who is not a clergyman and the clergyman is the minister of God. But there are certain ministerial duties incumbent upon every lay person. We are the represent-

atives of the Christian Church in everyday life and Christianity is a whole way of life, the only way that we know to eternal life. We must become an evangelizing laity — a ministerial laity.

It took me a long time to realize that I cannot go my way alone. If I sought only my own salvation, I really would violate God's great commandment, and I would be doomed to utter failure in achieving the goal toward which I should be striving. We cannot be satisfied to be selfish and to lead a decent life all to ourselves, even though this may include, among other things, regular church attendance, contributions to the church, support of the Churches' programs in various areas, and a philanthropic outlook toward others.

It seems to me that we ought to be highly perturbed when we see great groups of people outside the Christian fold. Surely, we should be ever ready to lend a helping hand in bringing them to our Lord, Jesus Christ. Only then can we feel sure that we are performing our primary Christian duty and obligation. I once heard a bit of verse — a couplet — in which the author stated:

“Every time I pass a church I
always pay a visit;
So when at last they bring me in,
The Lord won't ask, 'Who is
it?' ”

Whenever any of our neighbors fall into this “who is it?” category, some among us have failed.

Throughout the world there are various communions of the Christian Church. We are Episcopalians. Although our bishops are vested with much ecclesiastical authority, still we are a very democratic Church. Since we are a democratic Church, the laity within our Church has an obligation that is frequently overlooked. It is our duty to give to the Church the benefits of our own experience and our special knowledge in our own particular field of everyday endeavor, whether we be industrialists or laborers, whether we be bankers or labor leaders, whether we be professional people, educators, or in business for ourselves.

It is necessary that the Church possess the knowledge that we laity have in order to guarantee that our Church will take the proper Christian stand on the various problems arising out of our own complex economic and social structures. In the Roman Catholic Church, which is a power-concentrated Church, the Bishop of Rome,

the Pope, in his encyclical letters frequently states the position of that Church in respect to certain problems attendant on social or economic reconstruction. In our own Church we must state the Church's position in General Convention where the laity is fully represented and has heavy responsibilities.

Then, too, we must remember that over the years the position of the Christian Church on the problems of living may change. You ask, “Do you mean to say that something that is morally wrong today may become morally right at some future time?” I answer, “Precisely, if Church history can be used as a criterion!” The late Archbishop of Canterbury, William Temple, in his book *Christianity and the Social Order*, demonstrates this very adequately. Let me point out two examples.

No Profit Allowed

Several centuries ago, when the world was primarily agrarian, it was considered contrary to Christian principle for a man to make a living as a merchant. The Church said it was permissible for a man to exchange with another man value for value, but to make a profit out of such an exchange was a violation of Christian principle. Of course, the making of a profit is the very basis upon which all merchandising is founded: Thus many, who persisted in being merchants, were excommunicated by the Church. Today we look upon the merchant as one who pursues a legitimate endeavor entirely within the framework of our Christian social structure.

Another example involves the lending of money at rates of interest. Usury today means the charging of a rate of interest in excess of legal limits. Six hundred years ago the word usury meant the charging of any interest — even a fraction of one per cent. The charging of interest on money was absolutely condemned and prohibited at that time. The Church said that to loan money was permissible, but to charge interest on it was un-Christian. Again many persons were excommunicated by the Christian Church for persisting in loaning money at interest rates. Today we accept the practice of loaning money at reasonable and legal rates of interest as being in conformity with our Christian principles.

So what may be morally right today in our present social, political, and economic organization may become

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EDITORIALS

The Danger in the Dead Sea Scrolls

Are the Dead Sea scrolls dangerous to the Christian Faith? This question, which hardly enters the thinking of the experts, seems to be on many lay-people's minds as they read about the remarkable similarities between the teachings of Christ and those of the Essenes, whose traditions are recorded on some of the scrolls.

Is it possible that Christ's teachings were not unique? Could it be that there were other Messiahs — other Christs, or people who claimed to be the Christ? Do the Christian rites of Baptism and Holy Communion closely parallel observances of other Jewish sects? The answer of the scholars to questions such as these is "Yes — of course." All these things were known long before the Dead Sea scrolls were found. Many of them are mentioned in the Bible itself. What makes the Dead Sea scrolls so interesting is that they may show us more of the details of the process by which the beliefs and practices of Judaism became the vehicle for God's total revelation of Himself to all mankind.

Rather extensive descriptions of the Essene movement have come down to us from two ancient writers of renown — Philo of Alexandria and Josephus, the author of a famous history of the Jews. Still another writer, Pliny, mentions the Essenes in a passage placing their monastic community (or communities) near the shores of the Dead Sea. The Essenes were in existence long before the birth of Christ, although nobody knows when or where or how they began. They apparently flourished during the lifetime of Jesus. Not long afterward they disappeared, though again nobody knows why or when or how, except perhaps in connection with the Roman war that resulted in the destruction of Jerusalem in 70 A.D.

The ancient descriptions, which conflict with each other in details, suggest that Essenism was a movement in Judaism quite similar to the monastic movement in Christianity. Its differences from the main body of Judaism probably were not so much doctrinal as disciplinary. The Essenes, like the monks of Christian times, forsook the world in order to devote themselves to the things of God. They gave up marriage, private property, and worldly pleasures. The desolate area in which they concentrated may have been visited by Christ during His forty-day fast in the wilderness, although the gospels indicate that this was not a visit

to a community but a retreat into solitude — of which there was plenty in the wilderness of Judea.

It seems that, like Christian monastic communities, the Essenes recruited new members mostly from grown men who were tired of the compromises of secular life. On the other hand, like some Christian communities, some Essenes may have taken in neglected or orphaned children. And it appears that some Essenes lived under a modified rule that permitted marriage, like Franciscan tertiaries. All these things may be filled out, corrected, or illuminated by the documents discovered at Qumran on the western shores of the Dead Sea.

With their austere, dedicated life, and their exalted moral and spiritual teachings, the Essenes undoubtedly richly deserved the good name that Philo and Josephus gave them. They read the same Scriptures that Jesus read, and faced the same cultural and historical situation that He faced. Their saintly meditations arrived at many of the same conclusions that are found in the teachings of Christ and his disciples. They, too, were conscious of the imminence of the coming of the Kingdom. They, too, if the scattered evidence is reliably reported, believed in a suffering Messiah who would be vindicated by Resurrection, rather than in a mere nationalistic king who would lead the Jews to world empire. They, too, apparently had a rite like Baptism and another rite like the Holy Communion.

Why are we upset by these similarities? Because we have failed to see our Saviour as He really intended Himself to be seen — as One who stood wholly and loyally within a tradition of God's self-revelation in the history and literature and life of a Chosen People. Jesus was not the founder of a new religion. He was the fulfilment of the old religion. He was the mediator of a New Covenant; but that, too, was part of the old religion, a reconstitution predicted and longed for by the prophets of the Old Testament.

There are certain sharp differences between what we have learned so far about the Essenes and what we know of Christ's teachings. These differences come to a head, perhaps, in the consuming interest of Christ in the "lost sheep" — the publicans, the sinners, the outcast, the ignorant. If an Essene novice so much as touched a senior Essene, Josephus tells us, the latter washed himself as if he had been "sullied by contact with a foreigner." You had to be good to be an Essene; but Christ said that He did not come to call the righteous, but sinners to repentance.

Reading about the untouchability of these ancient holy men, we gain a new understanding of the amazement and disapproval of the disciples when Jesus let the children crawl up on His lap.

Christ's interest in everybody was soon reflected in the Church's decision to admit Gentiles as well as Jews to full membership — a thought that would have seemed the last horror of sacrilege to an Essene. And from this decision, growing irresistibly out of the teaching and ministry of Christ, stems the verdict of God

in history that Christianity, not Essenism, was His will for His people.

But everybody who reads the New Testament knows that baptism was taken over by the Christians from the sect of St. John the Baptist with a new Christian meaning; anyone who has troubled to look into Eucharistic origins at all knows that the Holy Communion was originally a rather typical kind of Jewish religious meal, given a new meaning by Christ as He broke the familiar bread and offered the familiar cup with the new and pregnant words: "This is *my* Body; this is *my* Blood."

Christ did not introduce a new morality, a new cosmology, or a new rite. What He introduced into all these things was a new Person: Jesus of Nazareth, God made man, through whom as a Person (not as a philosopher, not as a liturgiologist) God was establishing the New Covenant that had been promised in the Scriptures.

There were other Christs — plenty of them. Gamaliel mentions two in the Book of Acts — "Theudas arose, giving himself out to be somebody . . . After him, Judas the Galilean . . . drew away some of the people after him." But they all perished and, as Gamaliel pointed out, "all who followed [them] were scattered."

Gamaliel's moral is still to the point: "If this plan or this undertaking is of men, it will fail; but if it is of God, you will not be able to overthrow them. You might even be found opposing God."

The thought that some ancient urn might release a genie who will sweep away this movement that Gamaliel's fellow-Jews tried so hard to stamp out by reason, by threats, by bribes, by floggings, by stonings, by the sword — is really rather amusing. First-century Christianity has previously faced all the threats to its survival that the first century was able to think up. There is no reason to expect 20th-century Christianity to be backed into a corner by arguments that were unimpressive to Peter and Paul and James and John.

On the contrary, each new archaeological discovery, each ancient document unearthed, enriches our knowledge of the people and places and customs and thoughts of Jesus' contemporaries. Each of them helps to fill out the background of the wonderful portrait painted for us by the New Testament. No form of knowledge is inimical to Christianity — least of all, a fuller knowledge of the life and times of our Lord's contemporaries. The only danger in the Dead Sea scrolls is the danger that we shall learn (as the Church has told us all along) that we are followers of a Jew.

Did some people disbelieve in Him? The New Testament tells all about it. Were these disbelievers pious and respectable people? The very best. Did they disbelieve in the Resurrection and the Virgin Birth? They certainly did. Did they think up, and in some cases, write down, alternative explanations of these events? They did, although most of the writings of

this type that survive are later in date than the New Testament. Did some people believe in other virgin births and other resurrections? Very likely. The whole subject was controversial from the start, as the New Testament plainly and emphatically reports.

But the First Epistle of John puts the matter in a nutshell:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon and touched with our hands, concerning the Word Of Life — the Life was made manifest, and we saw it, and testify to it, and proclaim to you the eternal life which was with the Father and was made manifest to us — that which we have seen and heard we proclaim also to you, so that you may have fellowship with us; and our fellowship is with the Father and with His Son Jesus Christ. And we are writing this that your joy may be complete."

That is what the first-century Church saw. Believe it if you want to; disbelieve it if you want to; but if you believe it, don't tremble every time an ancient manuscript is discovered.

"Know Your Church" Award Winners

Here are the winners of the \$100.00 special awards in THE LIVING CHURCH's "Know Your Church" subscription campaign, which closed on December 31st.

Division 1 (less than 100 communicants):

St. John's Church, Great Bend, Kans. (20 subscriptions).

Division 2 (100 to 299 communicants):

Church of the Transfiguration, Ironwood, Mich. (16 subscriptions).

Division 3 (300 to 499 communicants):

Holy Comforter Church, Sumter, S. C. (17 subscriptions).

Division 4 (500 or more communicants):

Christ Church, Whitefish Bay, Wis. (86 subscriptions).

In each case the winners submitted the greatest number of subscriptions in their respective divisions. Communicant figures were taken from the 1955 edition of the *Episcopal Church Annual*.

Our warmest thanks and appreciation go to all whose individual effort contributed to the winning of the awards — and no less to those who didn't win one, but who did send us a sizable total of subscriptions.

In addition to the prizes, of course, each parish received a commission on each subscription sold — new or renewal. These commissions are available at any time, whether or not a bonus award is being offered.

Next fall, we plan to conduct another "Know Your Church" subscription drive. Guilds and Woman's Auxiliary branches that plan their fall activities in the spring might well consider adopting this project, which not only provides revenue but also helps to spread knowledge of the Church's faith and life.

Kershaw Speech Cancelled; Prof Resigns in Protest

"Ole Miss" chancellor withdraws invitation to speak at Religious Emphasis week; Roman Catholic clergyman refuses to attend.

The Rev. Alvin Kershaw, center of controversy at the University of Mississippi since his appearance on the "\$64,000 Question" television program, has been advised by the chancellor of the university that it "will be unwise for you to appear on our program this year" as a speaker for Religious Emphasis Week.

The Rev. Joseph Sichter, sociology professor at Loyola University of the South, New Orleans, as a result notified sponsors of the campus program that he will not fill his engagements. "He said his refusal to speak was in protest against the university's attitude in general regarding segregation, and in particular regarding the withdrawal of the invitation to the Rev. Mr. Kershaw," the local Roman Catholic pastor at Oxford, Miss., reported.

Dr. Morton B. King, Jr., chairman of the department of sociology and anthropology at the university, has resigned over the incident.

Latest developments in the controversy over the visit of Mr. Kershaw to Ole Miss, as the university is widely called, were touched off by publication of a lengthy letter by him published in the student paper, written in answer to a request from the editors.

Apparently for the first time in the correspondence that has been in progress six weeks it was stated by Mr. Kershaw that he himself was a member of the NAACP. The whole controversy was caused by his casual remark after winning \$32,000 on the broadcast that he might give part of that sum to that organization.

Parts of his letter stated:

"I was scheduled to come to your campus a year ago, but illness necessitated the cancellation of that intended visit. During last fall I was again invited by your Committee of 100 and since I have for many years enjoyed discussing with students the penetrative insights of drama, poetry and art, I was delighted to accept the invitation. . . .

"The resolution of the Trustees [passed January 19th] rightly pointed out that I am to speak on the religious insights of contemporary literature and not on the Supreme Court's judgment on segregation. . . .

"However, if I am asked, or engaged in discussion, I must in the candor that any honest question deserves speak from my convictions on segregation or any other subject not precisely arising from the context of literature. And it must be said that contemporary literature certainly is concerned with the spiritual pathology issuing from our rejection and dismissal of other human beings. . . .

"I have for years been an active member of the NAACP which I respect as an organization entirely loyal to the democratic tradition of the United States. . . ."

Chancellor J. D. Williams on February 2d wrote Mr. Kershaw a letter published in the student paper, after failing to reach

him by telephone. In the letter the head of the university wrote:

"Your message directed to the Student Body to be released in *The Mississippian* will appear tomorrow. Your letter of January 28th to me reveals information not given to Mr. Emmerich of the Board of Trustees that became the basis for the statement of the Board. . . .

"After considering your letter of January 28th and the communication which you have released for publication, I have concluded that it will be unwise for you to participate in our program this year."

In a resolution handed down by the Board of Trustees for Institutions of Higher Learning on January 19th in Jackson, Miss., it was ruled that any decision concerning Mr. Kershaw's appearance would be left to the chancellor.

Responsibility Fixed for Rogue Ad Mistake

As a result of the A.C.U. committee inquiry reported in *THE LIVING CHURCH* of February 5th, full responsibility for the placement of the American Church Union's National Puzzle Contest in *Rogue*, a startlingly inappropriate type of magazine for a Church organization, has been accepted by a firm of national advertising representatives who were under a misapprehension about the magazine's character.

This is stated in a letter from Space Associates to S. Duane Lyon, chairman of the ACU's fund-raising committee and head of the advertising agency, S. Duane Lyon, Inc.

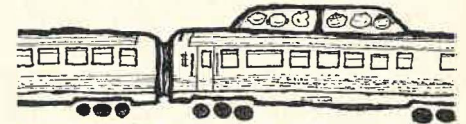
Explaining that they had "no idea in the world" that the new magazine would turn out to be anything other than a magazine in the "men's adventure field," Space Associates said that, had they known, they "would not have dreamed of suggesting this title," adding: "It goes without saying, of course, that you never would have granted permission to use this title had you been acquainted with its editorial makeup."

The advertising representative, H. C. Schlosberg, who handled the matter further wrote: "There is no question: I alone, even though inadvertently, was to blame. The moral responsibility for the printing of the National Puzzle Contest ad in *Rogue* rests with me."

Western Trip Prize For Essay Contest

To many a Church school pupil, Indians are very well known, but only as they have seen them portrayed on TV screens. Next June, however, 16 Church school students will see how Indians live today, by participating in the convocation of Sioux Indians held yearly by the Church at Rosebud reservation, in South Dakota.

The 16 students will be winners of an essay contest being conducted by National Council during Lent. Two winners will be chosen from each of the Church's eight provinces, one between 11 and 13 years of



age and one between 14 and 17. They will start on a 12-day all expense tour June 21st. After assembling in Omaha and travelling to the Indian convocation, the group will continue to Spokane, Wash. The district of Spokane and the South Dakota Indian field are two of the projects chosen to receive the Church School missionary offering this year.

The three areas to which the 1956 missionary offering will be sent are also the subjects chosen for the essays. Pupils may write on "The Church, the Indian's Friend," "A Growing Church for a Growing Land," on the expansion of the Church in the Spokane area, or "Liberians Need the Church, Too" on that foreign missionary field. Participants should be members of a Church school class or young people's group which has studied the 1956 missionary material. Closing date for the contest is April 10th. Further details may be secured by writing to Church School Missionary Offering, 281 Fourth Ave., New York 10, N. Y.

First Royal Visit To West Africa

The bright sun of Africa shone on the young woman leaving the Cathedral Church of Christ, Lagos, Nigeria, where a commemoration service for members of the Royal West African Frontier Force who died during World War II had been held. The service had been memorable, made so by the attendance of Queen Elizabeth II, the first ruling British monarch to tour the West Coast of Africa. The Lesson had been read by the Duke of Edinburgh, who accompanied his wife on the trip; the Rev. Dr. A. W. Howells, Bishop of Lagos, had preached the sermon.

Of Nigeria's six diocesan bishops, four are Africans. Three of the four assistant bishops in Nigeria are also Africans.

Heaviest Snow in Decade At Lewis Consecration

None of the bishops mushed to Salina but dog-sleds would have helped on the occasion of the consecration of Arnold Meredith Lewis as Bishop of Salina on the Feast of the Purification, February 2d. The former dean of St. John's Cathedral, Jacksonville, Fla., was consecrated after Salina's heaviest snow in a decade. Some of the district of Salina clergy and many laity, ticket holders for seats in Salina's small cathedral, were unable to be present because of hazardous weather conditions.

The consecrating bishop was the Most Rev. Henry Knox Sherrill, Presiding Bishop. Co-consecrators were the Rt. Rev. Hamilton West, new Bishop of Florida, and the Rt. Rev. Frank A. Juhan, retired Bishop of Florida.

Bishop West, formerly coadjutor, had just become Bishop of Florida on the Union Pacific train "somewhere near Abilene, Kansas," while en route to the consecration with Bishop Juhan. Passengers reported that a jocular ceremony took place as the hour for Bishop Juhan's retirement arrived.

The preacher was Bishop Jones of West Texas. Bishop Quarterman of North Texas, who had driven from Amarillo through the storm, read the Litany. Bishop Fenner of Kansas, and Bishop Nichols, retiring Bishop of Salina, read the Gospel

choir was directed by the Rev. Christopher W. F. Pratt, organist and chaplain of St. John's Military School.

Crucifer for the clergy was Arnold M. Lewis, Jr., 18-year old son of the Bishop. He and a daughter, Barbara, and Mrs. Lewis, made their communions at the service.

Bishop Nichols, fourth Bishop of Salina and former Bishop of Kyoto, has not yet determined plans for the future. He will live temporarily at his ancestral home in Upper Montclair, N. J., and will assist Bishop DeWolfe of Long Island with confirmations during Lent.

Holy Trinity Schedules Lenten Speakers

The parish life of Holy Trinity Church, Brooklyn, N. Y., continues its vigorous way in spite of its difficulties in settling its rectorship problem. For the 38th consecutive year, according to an announcement, a series of Lenten services had been scheduled, to be held each noon, Monday through Friday, during the Lenten season. A different preacher will speak each day at each service.

Among the Churchmen to preach are: Bishop Kinsolving of Arizona; Bishop Aldrich, retired coadjutor of Michigan; the Very Rev. James A. Pike; the Rev. John McGill Krumm; and the Rev. George H. MacMurray.

Among other scheduled speakers are: the Rev. Walter Donald Kring, pastor of the Unitarian Church of All Souls, Manhattan; the Rev. Donald Harrington, minister of the Community Church of New York; Rabbi Eugene J. Sack, Congregation Beth-Elohim, Park Slope.

An additional feature of the noonday services is a half hour of organ music, played by notable organists.

Churchmen of the interdenominational committee preparing for the services include the Rev. Messrs. David T. Atwater, John H. Fitzgerald, George H. MacMurray, William H. Melish, and John L. Zacker.

Servicemen Overseas Read Church Papers Thoroughly

The home-sick serviceman overseas reads any church publication far more thoroughly than he would back home, according to Bishop Louttit of South Florida, chairman of the Armed Forces Division of National Council. As the result of a suggestion from the bishop in a recent letter to his clergy, requests are being received in the diocesan office for bundle copies of the diocesan publication *The Palm Branch* for mailing overseas. "Of course, we also recommend that you keep in touch with your people by personal letter as well as with your own local publication," the bishop added in his letter.

Dr. Sidener Accepts Rectorship of Holy Trinity

The Rev. Dr. Herman S. Sidener, chaplain of the Cathedral School of St. Paul, Garden City, L. I., N. Y., has accepted a call to be rector of Holy Trinity Church, Brooklyn.

It is expected that opposition to Dr. Sidener's election will come from supporters of the Rev. William H. Melish, supply priest. His supporters claim that the four vestrymen and two wardens who elected Dr. Sidener (two other priests elected earlier have declined the call) do not constitute a quorum. The vestry, which theoretically consists of nine men, has had two vacancies for some time. Court action to decide the matter has not yet been scheduled.

Dr. Sidener is an Ohioan and a graduate of Bexley Hall. He came to St. Paul's School in 1955 from St. Paul's Church, Canton, Ohio, of which he had been rector since 1934. He is 56 years old.

While serving in the diocese of Ohio, Dr. Sidener was chairman of the department of missions and a member of the board of examining chaplains, the department of religious education, and the commission on evangelism.

Bishop Bram Dies

The Rt. Rev. Martin Julius Bram, Suffragan Bishop of South Florida, died February 9th. He was 58 years old. More complete details will be printed in next week's issue of *THE LIVING CHURCH*.

Fr. Florovsky Named Professor at Harvard

A leading Russian Orthodox theologian joined the faculty of the Harvard Divinity School with the spring semester. He is the Very Rev. George Florovsky, dean of St. Vladimir's Theological Seminary, New York City, and adjunct professor at Columbia and Union Theological Seminary. An authority on the Greek church fathers and on Russian religious and philosophical thought, he will be a professor of church history at Harvard.

Fr. Florovsky is a leader in the ecumenical movement. He is a member of the central committee of the World Council of Churches and a vice president at large of the N.C.C.

A native of Russia, Fr. Florovsky left Russia in 1920 after a year of teaching philosophy at the University of Odessa. He later joined the faculty of the Orthodox Theological Institute in Paris. While there he was ordained to the priesthood. He came to this country in 1948.



BISHOPS SHERRILL AND LEWIS: Arnold M. Lewis, Jr. was crucifer at father's consecration.

and the Epistle. Others assisting in the consecration were Bishops Lichtenberger of Missouri, Welles of West Missouri, Minnis of Colorado, and Kinsolving, coadjutor of New Mexico and Southwest Texas.

The Very Rev. Frederick W. Litchman, Salina, was master of ceremonies. The

Plans for Russian Visit Told to N.C.C. General Board

**Ninth American delegate will be Negro, Dr. Blake says;
Canon Wedel, Charles Taft figure in other N.C.C. projects**

By ELIZABETH McCracken

A Negro will be chosen as the ninth member of the delegation from the National Council of Churches which will visit Russia in March [L. C., February 12th]. The Rev. Dr. Eugene Blake, president of the N.C.C., said of this decision at the General Board meeting February 1st in New York City: "A large section of the constituency of the National Council of Churches is non-White. So, it seemed right to include a non-White representative. We are not ready yet to give the name."

Dr. Blake emphasized that the purpose of the visit to Russia and the return visit of Russian Church representatives to the U.S. in June is purely ecclesiastical. He said, at a press conference:

"The visit will be on the principle of give and take. For the Russians, we hope that we can help them to more Bibles and theological books — hard to get in sufficient supply in Russia. We can help to make these available. For us, they can help us to understand their problems — what things they are able to do. We are *not* going to negotiate between the Churches. We are going as visitors, ecclesiastical visitors. Every day, we shall engage in conversations."

In response to questions as to specific matters to be discussed, Dr. Blake gave this tentative agenda:

1. The efforts of the Churches in both Russia and the United States, to promote world peace.
2. The freedom of Churches to fulfill their missions.
3. Christianity and other religions.
4. Trends in theological education.
5. The relations between the different Churches in both countries.

The motion, formally put, to send the delegation to Russia, was passed by the General Board with only one dissenting vote. Ralph M. Arkush, who is Jurisconsult for the Russian Orthodox Greek Catholic Church of America, refrained from voting. Though a daughter Church of the Moscow patriarchate, this Church claims an independent status made necessary by the political relationships between the Patriarchate and the Soviet State.

Dr. Blake mentioned that the return visit of the Russian Church to the United States will be the first such visit to be made by that Church. The Dutch Churches and the British Churches sent delegations to Russia, and the Russian recently sent a group to Canada, but these visits were not returned.

In reply to a question about language, Dr. Blake informed the General Board that Paul Anderson knew the Russian language and Russia and the Church in Russia as few other persons knew it. Mr.

Anderson speaks and understands the Russian language perfectly, and will interpret for the other members of the delegation, and for the Russians.

Chicago Office

After a long discussion on the subject of a major office in Chicago, this resolution was adopted:

"That the kind of office to be established in Chicago be determined on the basis of the conclusions reached by the Committee on Program and Field Operations with respect to regional offices; and that in any case provision be made for continuing the migrant and financial cultivation offices now operating in Chicago."

Ecumenical Education

The Rev. Dr. Theodore O. Wedel, canon of the Washington cathedral and chairman of the N.C.C.'s special committee on ecumenical education, gave his committee's report. While the committee indicated that a central ecumenical institute for the United States and Canada would be valuable as a service to the ecumenical agencies and activities of the Churches, now dispersed, this was not considered of first priority. Fear was expressed that such a center "might even run the danger of being a further inducement to our Churches to escape local responsibility for ecumenical education and to delegate the care for it to their ecumenical specialists."

The main recommendations, therefore, of Dr. Wedel's committee were:

1. That the General Board appoint a small committee to explore resources for the establishment within the framework of the National Council of Churches of a Commission on Ecumenical Education, the Commission to be provided with at least a minimal secretarial staff.

2. The initiation of national and regional institutes or seminars for Church leaders, clerical and lay, responsible for ecumenical information (seminary professors of Church History and of missions, editors of Church periodicals, to cite only examples).

The resolutions were adopted unanimously.

Church and Economic Life

Charles P. Taft, mayor of Cincinnati and Churchman, will be chairman of a



Missions Unlimited

DR. PAUL ANDERSON: He knows the language.

conference on "The Church and Economic Life," to be held in Pittsburgh in April under N.C.C. auspices. Theme of the conference will be "The Christian conscience and an economy of abundance." About 400 delegates, mostly laymen from a variety of occupations, will be chosen by their respective Churches.

The General Board approved the application of the Free Magyar Reformed Church for membership in the N.C.C. The application must be accepted by the General Assembly meeting in 1957 before the Church can be added to the list of members.

Why Have Provinces? Canadians Ask

Like the American Church, the Anglican Church of Canada has been wondering what to do with its system of provincial synods. As in this country, matters of national importance are handled by a triennial meeting, in Canada the General Synod, and diocesan synods have full powers in their respective areas. It has been suggested that provincial synods be abolished, or that they be given greater powers.

A synod of the province of Rupert's Land, held recently in Winnipeg, chose not to act as a rubber stamp of the doings of the General Synod, or of its constituent dioceses. Several points in the General Synod's proposed new Prayer Book were questioned, particularly those referring to black letter saints' days and prayers for the dead. A diocesan resolution requesting the election of a suffragan bishop to assist the Primate was deferred, since it was not actively supported by the Primate himself, the Most Rev. Walter F. Barfoot. The province agreed to surrender the dioceses of the Arctic and Keewatin to a new province which will form a Primate's See, subject to approval by other provinces concerned.

Bishop of Burma Road Joins Pittsburgh Staff

The "Bishop of the Burma Road" is a new addition to the staff of the diocese of Pittsburgh. The Rt. Rev. Quentin K. Huang, former Bishop of Yunkwei who was driven from China by the Communists, will have charge of religious work among Oriental students attending Pittsburgh colleges, along with other responsibilities.

Educated in the United States, Bishop Huang returned to China in 1928. He founded churches and social welfare organizations there, and taught at several Chinese universities. As Bishop of Yunkwei he acquired the name "Bishop of the Burma Road" because the road passes through Yunkwei.

Since being forced to flee China, Bishop Huang has served as associate rector of the Church of St. Stephen and the Incarnation, Washington, D. C. He has written a book, *Now I Can Tell*, on his experiences in China, which has been widely read. A sequel, *More to Tell*, is soon to be published.

Archbishop of York Scores Billy Graham

Dr. A. M. Ramsey, recently named Archbishop of York, accused American evangelist Billy Graham of giving "a very distorted view of the apostolic Gospel."

Writing in the Durham Diocesan Quarterly Magazine, Dr. Ramsey said Mr. Graham "has taught the grossest doctrines and flung his formula 'the Bible says' over teaching which is emphatically not that of the Bible."

His article, entitled "The Menace of Fundamentalism," conceded that fundamentalism was on the rise in Britain before Mr. Graham conducted his crusade here last year. But Dr. Ramsey said he was not certain how far the American evangelist was "completely at one with our English fundamentalism."

Quoting Mr. Graham as saying the Bible "is a book written by God through 30 secretaries," the Archbishop commented:

"This is an error analogous to the error of the doctrine of transubstantiation where the supernatural part supplants the natural part, thereby overthrowing the motive of sacrament.

"The theology of 'Christ bore your punishment; believe and be saved,' when accompanied by the fundamentalist's pulpit cliché 'the Bible says,' is a very distorted view of the apostolic Gospel."

Dr. Ramsey's article was not wholly derogatory of Mr. Graham. Describing the evangelist as "a man of utter humility and simplicity," it added:

"There is evidence he has genuinely claimed to preach only the first steps of Christianity and directed his hearers to churches for the rest." [RNS]

Family Key to Solution of Urban Problems, Conferees Agree

Long Island Urban Conference brings together 350 clergy, laymen, to discuss Church's responsibility in the city

The importance of the family unit in combatting the "depersonalization" of city living was stressed by participants in the Urban Conference of the diocese of Long Island, held January 30th and 31st at St. Ann's Church, Brooklyn Heights, N. Y. Three hundred and fifty clergy and laymen were registered for the conference, which was held to consider the peculiar ministry and responsibility of the Church in a large city.

Under the guidance of the Rev. John Lewis Zacker, appointed chairman of the



DR. FREDERICK WERTHAM spoke on delinquency.

conference by Bishop DeWolfe of Long Island, no less than 50 specialists in the fields of social welfare, labor and industry, philosophy, education and religion put their respective heads together to analyze the opportunities presented to the church by the city.

Dr. Earl B. Count of Hamilton College, Clinton, N. Y., characterized "impersonalism" as part of the built-in structure of urbanism, and said the Church had no more immediate or serious problem.

W. H. Auden, British poet living now in one of Manhattan's most thickly settled neighborhoods, recommended "more parish visiting, both clerical and lay" as one antidote to this problem.

The Rev. David Barry of the New York City Mission society noted that "nowhere but in New York City does the ministry of the Church fall apart as it does in the summer — the time of greatest need — when the churches close their doors and the needs go unmet."

Another important recommendation was voiced by the Rev. Leland B. Henry, director of the department of Christian social relations of the diocese of New York:

"It is terribly vital for us to stay where we are — not move to the suburbs — and adapt ourselves to the pattern of the new

racial or social groups that are moving in. Very few of the clergy know fully the facilities of their own communities — school, child health centers, courts, police and school officials — and how they could help and supplement the work of the Church."

Dr. J. V. L. Casserley of General Theological Seminary called for a "prophetic as well as a pastoral ministry, in order to give city-dwellers a spiritual defense against the manipulations of their complex society."

A visiting priest asked how he was to find time for a prophetic ministry when he could scarcely handle the pastoral. The panel moderator, the Rev. G. Paul Musselman, of National Council, acknowledged that the city priest carries a burden "five to 15 times as great" as that of the non-urban priest and that a clerical job analysis was a very great need.

In a discussion session on "The Church in an Atomic Age," Ellis Van Riper, Churchman and CIO official, described the atomic age as one of leisure. He said that this very characteristic had pitfalls that the individual and the Church would have to face together. A member of the Bishop's Commission on Church and Industry for the diocese of Long Island, Mr. Van Riper said further:

"The Church will have to teach people to live with each other in this complicated new society. The value of the individual will have been largely lost in the light of these new strengths and powers. In pursuing the basic concern and love for people that our Lord has for us, the Church has a right to expect more of both priest and laity."

Another session was devoted to intensive consideration of the problems of juvenile delinquency, their causes and possible preventive treatment.

Many of the speakers, working first-hand with this problem, noted that the delinquent boy or girl is almost always without Church affiliation of any kind.

A lively discussion took place in the afternoon, sparked by Frederick Wertham, psychiatrist, who is also an author of reputation in his field, as to the methods of reaching the child headed for the courts.

He decried the "hanging around" method practiced by certain groups of welfare workers, which is characterized by the casual, chance meeting-up with the boy

or girl at the corner store, at the movies, and elsewhere in public places, and "joining" him as a means of gaining his confidence and trying to supply guidance, direction, and encouragement where needed.

He said he considered this method an insult to human dignity, and suggested instead that the community provide proper places and facilities for treatment of these spiritually and physically sick.

Dr. Wertham also launched an attack on the comic book as the greatest contributor to juvenile delinquency, charging that it incited crimes among children that were unheard of 15 or 20 years ago — crimes ranging from extortion to murder.

District Attorney Edward S. Silver of Kings County, L. I., recalled that although his childhood was spent in poverty, his "parents were spiritual millionaires." He remembered that period not as one of under-privilege, but of privilege because of the warm memories of family security it had given him.

"Let the Church stop listening to wardens and psychiatrists and social workers," he advised, "and go back to its parishes and preach the good old-fashioned values."

Dr. Peter Neubauer, director of New York City's Child Development Center council, asked all parents to take a long look at the "values that have been durable through the years" to see if they were not worth reviving.

As a physician, he recommended that each child and his problem be considered individually, and that neither Church nor community attempt to deal with the delinquency problem en masse.

Evaluating the findings of the conference in the absence of the Rev. Canon B. I. Bell of Chicago's St. James' Cathedral, who was unable to be present because of illness, Bishop Richards, suffragan of Albany, summarized:

"The problem of the urban church is also that of the suburb, which reflects the thoughts and values of the city.

"The Church has been asked to define its role. It is not an institution; it is more. It is a community called into being by an act of God, always under His providence, a divine organ.

"The apostolic Church grew out of efforts to meet and cope with the needs of the times. It is still our responsibility to act with apostolic promptness in dealing with human needs the moment they occur."

Bishop Richards repeated the consensus of the assembly that the family was the all-important unit through which the Church must minister, and added that "in every parish, the target group should be the immediate relatives of communicants who are not attending Church." In conclusion, he advised that "God's bestowed grace is never a substitute for wise thought and bold action."

Bishop DeWolfe was celebrant at the

early Eucharist on both mornings of the conference, and breakfast was served before the opening sessions in the 150-year old parish house.

A full transcript of the discussions was recorded. They will be evaluated within a few months by the conference committee. Findings will then be published and made available in book form.

Michigan Vote Favors Women in the Vestry

West Texas diocesan constitution is rewritten; Mexico takes action

February 1st, Detroit.

Women may be elected to parish vestries. That was the decision of the convention of the diocese of Michigan held February 1st in Detroit's Masonic Temple. It was a question that had been defeated at seven previous conventions and required about an hour of debate at this one. When the vote was counted (by orders), 104 clergy favored the required canonical change while 31 were against. The lay vote scored 157 in favor and 101 against. An amendment to the constitution, proposed earlier, which would allow women to be seated as delegates at the diocesan convention passed without a hitch. This measure, however, must be passed by two conventions before the amendment is final.

A canonical amendment that would require vestrymen to be confirmed communicants of the Church was defeated. Another entirely new canon having to do with strengthening the convocational system and increasing the responsibilities of the deans was approved in principle, but was sent back to committee for rewriting.

Bishop Emrich announced plans to build a new diocesan office building to replace the 80-year-old former deanery of St. Paul's Cathedral which now served as an office building. The building will house both Cathedral parish hall activities and offices and the diocesan offices. The raising of funds will be largely a low-pressure campaign for special gifts from parish organizations and for funds from pence cans.

To commemorate the 10th anniversary of Bishop Emrich's consecration this year, it was announced that he would be given a new automobile, that he and his family would be sent to Europe for two months this summer, and that sometime in June a great public out-door church service would be held, probably at the State Fair Grounds on Detroit's outskirts.

BUDGET: \$363,500 for missionary extension, of which \$183,500 is for the national Church; \$81,942 diocesan budget.

CONFIRMATIONS: 4,005, double the number confirmed in 1945.

NEW MISSIONS: St. David's, Garden City; St. George's, Centerline; St. Bartholomew's, South Lyon; St. Timothy's, Flat

Rock; Holy Family, East Rockwood; Advent, Pine Lake; Christ the Carpenter, Marlette.

NEW PARISHES: St. Andrew's, Livonia; St. Mary's, Lake Orion.

GUEST SPEAKER: Bishop Scaife of Western New York.

ELECTIONS. Standing Committee: clerical, Austin DuPlan; lay, William Reed.

Executive Council: clerical, O. R. Berkeley, R. P. Jennings, H. E. Towne; lay, Richard Bessmer, Ralph Fletcher, Robert Ulrich.

Conventions held in West Texas and in Mexico also brought forth some changes. Details of the diocesan conventions are herein reported.

West Texas

January 29th to 31st, St. Mark's, San Antonio.

A completely rewritten constitution for the diocese of West Texas was adopted at its council meeting. Since it must be passed at two successive councils, the constitution will come up for final passage next year, when new canons based on it will be presented.

A fact-finding committee was set up to study the problem of transient membership in a population which does not stay in one place. It referred to the department of Christian social relations a plan to name full time city missionaries who would minister to Churchpeople in hospitals, institutions, and, "if they be there," in jails.

An \$18,000 goal was adopted for the diocesan extension fund. A committee was authorized to study the matter of Christian healing, to give guidance, work with individuals and clergy, and hold conferences on this subject.

NEW PARISH: St. Matthew's, Kenedy, which has been a mission since 1916.

NEW MISSIONS: St. Mary's, Eldorado; St. Luke's, Cypress Mill; St. David's, Hondo.

Mexico

January 26th to 29th, Christ Church, Mexico City.

"The Episcopal Church by its wide and democratic spirit, by its faithfulness to the principles revealed by Christ and preached by His Apostles, and accepted and defined by the holy Fathers of the early Church, can help to resolve the problems and conflicts that sadden and burden the entire world," said Bishop Salinas y Velasco, addressing the convocation of the district of Mexico. Speaking to members of a Church with little over 5000 members in a population of about 27,000,000, predominantly Roman Catholic, he added: "It is the responsibility and obligation of all clergy and laymen to spread and establish this Church by the grace and help of God here in our country and assisting, at the same time, to spread it over the world."

The convocation approved a new constitution for the district.

BUDGET: 48,000 pesos (about \$24,000).

When We Say It with Pictures

Did that Melish photograph make the front page of your paper — that picture showing Mr. Melish and Bishop DeWolfe's Fr. Thomas* simultaneously trying to conduct the same service? It made the front page of both of our papers. What a shame it was to have our Church's dirty linen dragged into public view in this way! Unfortunate as was that whole affair, however, that startling photograph made more than one Churchman wonder why it is that we don't get a better break with Church news photographs.

Of course, controversy gets a break in the papers. Pictures like the Melish-Thomas one will certainly gain more attention than Church news photographs of the garden variety, showing the visiting bishop with a slightly self-conscious, overweight vestry. But I believe our Church news pictures would get better notice and not end up on the obituary page as they often do, if we saw to it that they were planned with greater care and imagination. Instead of a stereotyped bishop-with-vestry picture, why not a photograph of the bishop visiting the new slum clearance project on the outskirts of town, or chatting with the littlest child in the Church school?

"Oh, this is all well and good for you publicity-minded laymen to say," declares one rector, shrugging, "but getting better pictures in the paper — what's that got to do with the mission of the Church?"

It has a lot to do with that mission, if we look upon photographs as an effective means of interesting people in the Church and its work. Perhaps it is wise to remind ourselves that there are many more people who look at our news photographs than we can expect to have read our latest news release, just as there are many more people who read our latest Church news release than we can expect to have read even the best-written pamphlet in the parish tract rack!

In the large city, the problem of handling Church publicity is, of course, more complicated, but it still calls for careful, imaginative planning. In New York City, the problem is particularly thorny. The diocesan headquarters has the problem of seeing that the Episcopal Church gets coverage in the great dailies, but gets cov-

erage which does not have too exclusive an accent on the Cathedral of St. John the Divine. Otherwise, the public might easily come to equate the cathedral with the diocese and not have any conception of the work being done both by other Episcopal churches in the city or by the diocese as a whole in reaching out to New York's millions, reaching out, for example, to everyone from college students and foreign minority groups to dope addicts and juvenile delinquents.

Whether it be in the city or small community, care and imagination in planning will help make our Episcopal message more effective. But to get back to this question of your parish and news photographs.

1. Your parish will do well to appoint a public relations committee, made up of skilled men and women who not only know something of publicity but of the Church as well.

2. It will be wise to establish a policy at the start, calling for rotation of members, so that you get fresh ideas and some new thinking each year. Centuries ago, one Roman Catholic convent in Europe introduced the practice of holding sessions at which problems were discussed and the practice was followed of always having the youngest novice give her ideas first. The nuns found that these novices seemed to come up with more imaginative ideas if called on to speak first.

3. Your committee, in its efforts to maintain a close relationship with the local papers, will do well to suggest to the rector that he choose one committee member as a parish liaison with the press. The papers should be told of this appointment and of this person's availability to help whenever papers are doing a story about your parish.

4. When some special newsworthy event is about to take place, your committee will not want just to send out a mimeographed release and let it go at that. Your committee may want to give thought to picture possibilities and suggest a few of your ideas to the various local papers.

5. When a photographer comes to take pictures of some parish event, it will be helpful for someone who knows the parish well to be assigned to the job of shepherding the man around. Your committee could give some thought to imaginative picture possibilities and pass these along to the photographer. He may or may not take your suggestions, but if he does, you may get a better break when the picture appears.

PEOPLE and places

Appointments Accepted

The Rev. Donald B. Eaton, formerly curate of Trinity Parish, Portland, Ore., is now vicar of St. Mary's Church, Woodburn, Ore., and chaplain to Episcopal Church inmates in state institutions in Marion County. Address: 399 Young St., Woodburn.

The Rev. John A. Holmes, formerly rector of St. Andrew's Church, Liberal, Kans., will on or before April 1st become rector of Calvary Church, Flemington, N. J.

Fr. Holmes was at one time a professional architect.

The Rev. Howard P. Kellett, executive secretary of the department of social service for the diocese of Massachusetts, will be vicar of Christ Church (Old North Church), Boston. Because of his new duties, he will give up his work as chaplain of the state prison.

The Rev. Mr. Kellett has long been active in social service; while at college and seminary, he worked as a probation officer for the Boston Juvenile Court. He is now president of the Robert Gould Shaw House, a settlement house in Roxbury, and of a boys' and girls' summer camp in Holliston.

The Rev. Leighton H. Nugent, for the past 12 years rector of Trinity Church, San Francisco, is now associate rector of Trinity Church, New Orleans, La. Office: 1329 Jackson Ave.; residence: 2336 St. Charles Ave.

The Ven. Ralph W. Parks, formerly rector of St. Stephen's Church, Wyandotte, Mich., is now archdeacon of Michigan. Address: 546 Lakewood St., Detroit 15.

The Rev. Max E. Smith, formerly in charge of St. Paul's Church, Monongahela, Pa., is now assistant of the Church of the Ascension, Pittsburgh. Address: 525 St. James Pl., Pittsburgh 32.

The Rev. E. Eugene Thompson, who formerly served St. Paul's Church, Greenville, Ohio, is now assistant of Christ Church, Dayton, Ohio. Address: 20 W. First St.

The Rev. Dr. Rene E. Vaillant, who has been serving as professor at City College, New York, will be rector of the Church of St. Esprit (a French congregation), 109 E. Sixtieth St., New York.

Resignations

The Rev. Percy Major Binnington, rector of St. Andrew's Church, Stamford, Conn., for the last 15 years, will retire because of having reached the age of 72.

The Rev. Dr. John A. Maynard has retired after 30 years as rector of the French Church, St. Esprit, New York.

The Rev. Dr. J. Wilson Sutton has retired after nearly 13 years as rector of St. Stephen's Church, W. Sixty-Ninth St., New York.

The Rev. Charles Russell Peck is retiring as vicar of Christ Church (Old North Church), Boston.

Ordinations

Priests

Dallas — By Bishop Harte, Suffragan: The Rev. Robert Alpheus Beeland, III, on January 6th, at Holy Cross Parish, Paris, Tex.; presenter, the Very Rev. J. W. O'Connell; preacher, the Rev. D. C. Herron; to be in charge of Christ Church Mission, Clarksville, and to be curate of Holy Cross Parish, Paris; address: Box 531, Clarksville, Tex.

East Carolina — By Bishop Wright: The Rev. Leslie Wilsdon Hewett, on December 21st, at the Church of the Holy Cross, Aurora, N. C.; presenter, the Rev. D. W. Allen; preacher, the Rev. Dr. W. I. Wolverton; to be in charge of the Church of the Holy Cross and St. Jude's, Aurora, and St. John's, Bonerton.

Indianapolis — By Bishop Kirchhoffer: The Rev. Wayne Sanford Shipley, on December 17th, at St. Paul's Church, Evansville, Ind.; presenter, the Rev. W. R. Webb; preacher, the Very Rev. Dr. J. P. Craine; to be assistant of St. Paul's.

Massachusetts — By Bishop Kirchhoffer of Indianapolis, acting for the Bishop of Massachusetts:

*EDITOR'S NOTE: An erroneous impression, abetted by THE LIVING CHURCH's news story of February 5th, has become current that Fr. Thomas was sent to Holy Trinity under the direct authority of Bishop DeWolfe. Actually, he was asked to serve as supply by the wardens and vestrymen. The name of Fr. Thomas was one of several given by the Bishop to the vestry as persons who would be available for supply work.

The Rev. George Irvin Hunter, Jr., on January 7th, at St. Stephen's Church, Terre Haute, Ind., where he is assistant; presenter, the Rev. Thomas Mabley; preacher, the Rev. B. W. Tinsley.

By Bishop Stokes, Coadjutor of Massachusetts: The Rev. Robert Place Patterson, on January 21st, at Grace Church, New Bedford, Mass.

Newark — By Bishop Washburn: The Rev. Alan Paul Bell, on January 21st, at Grace Church, Newark, N. J.; presenter, the Rev. H. S. Brown; preacher, the Rev. E. M. Littell; to be vicar of the Church of the Savior, Denville, N. J.; address: 77 Diamond Spring Rd., Denville.

Ohio — By Bishop Burroughs: The Rev. Richard J. Brown, on January 21st, at St. John's Church, Napoleon; presenter, the Rev. J. L. Trautwein; preacher, the Rev. E. H. Buxton; to be assistant of St. John's, Bowling Green, Ohio, in charge of St. John's, Napoleon. Address: 5 University Lane, Bowling Green.

By Bishop Tucker, retired Bishop of Ohio, acting for the Bishop of Ohio: The Rev. Allan W. Reed, on January 22d, at Trinity Church, Toledo, where he will be assistant; presenter, the Rev. A. W. Hargate; preacher, the Rev. Canon David Loegler.

San Joaquin — By Bishop Walters: The Rev. John Carl Keester, on December 12th, at St. Peter's Mission, Arvin, Calif., where he will be vicar; presenter, the Rev. E. L. Rolls; preacher, the Very Rev. Dr. Sherman Johnson.

Western Michigan — By Bishop McNeil: The Rev. Malcolm Davis Thomson, on December 8th, at Christ Church, Charlevoix, where he will be in charge; presenter, the Rev. Dr. J. P. Austin; preacher, the Rev. C. E. Greene. Fr. Austin, of St. Mark's, Newaygo, Mich., is Fr. Thomson's foster-father.

By Bishop McNeil: The Rev. John Charles Colburn, on December 17th, at St. Luke's Church, Kalamazoo, Mich., where he will be curate; presenter and preacher, the Rev. C. E. Bennison; address: 247 W. Lovell St.

By Bishop McNeil: The Rev. Kenneth Gordon Davis, on January 7th, at Grace Church, Grand Rapids, Mich., where he will be curate; presenter, the Rev. Dr. D. V. Carey; preacher, the Rev. J. F. Mangrum; address: 1215 Ottilia St. S.E.

Deacons

Iowa — By Bishop Smith: John Franklin Machen, on January 25th, at Grace Church, Charles City, where he will be in charge; presenter, the Rev. P. E. Pepper; preacher, the Rev. A. T. Haines.

Kansas — By Bishop Fenner: Joseph Allan Tinley Thompson, one of the outstanding Negro social workers of the state of Kansas, was ordained deacon on January 25th at the Church of St. Simon the Cyrenian, Topeka, his home church, where he will also serve as perpetual deacon. Presenter, the Rev. H. R. Heeney, rector of St. David's Church, Topeka; preacher, Canon E. D. Hood, vicar of St. Simon's.

The Rev. Mr. Thompson will continue his employment as social worker and counselor at the

U.S. Disciplinary Barracks, Fort Leavenworth, Kans. He and his wife, who is also a social worker, live in Topeka. Address: 3230 Indiana.

San Joaquin — By Bishop Walters: Harold LeRoy Wilson, on January 16th, at St. Philip's Church, Coalinga, Calif.; presenter, the Rev. V. M. Rivera; preacher, the Rev. R. C. Gould; to be in charge of St. Thomas' Mission, Avenal, Calif.

Living Church Correspondents

The Rev. John W. Knoble, formerly correspondent for the diocese of Minnesota, is now a second correspondent for the diocese of Texas. The Rev. Mr. Knoble may be addressed at 2450 River Oaks Blvd., Houston.

(Mrs. Philip Conner, correspondent for the diocese of Texas, will share some of her duties with the Rev. Mr. Knoble. She may be addressed at 212 W. Nineteenth Ave., Houston 8.)

Changes of Address

The Rt. Rev. Frederick P. Goddard, who became Suffragan of Texas in August, has taken up permanent residence at 2726 Tanglewood Dr., Tyler, Tex., and should be addressed there for all mail.

Bishop Goddard confirmed 611 people in four months of 1955, driving more than 17,000 miles. (He was away for one month because of General Convention.)

Other Changes

The Rev. Donald T. Oakes, rector of Calvary Church, Cincinnati, has been elected to the University of Cincinnati YMCA committee of management.

We congratulate

FORTH, the official monthly publication of the Church, which is celebrating its 121st year of consecutive monthly publication. Established in 1836 by the Church's Board of Missions, under the title, "The Spirit of Missions," its early efforts were directed toward the missionary operations of the Church. In 1940 its title was changed to Forth and today it is an integral part of the National Council's Department of Promotion. William E. Leidt has been editor since 1944.

The Very Rev. SIDNEY E. SWEET, dean of Christ Church Cathedral, St. Louis, Mo., who was named "ecumenical man of the year" by the St. Louis Metropolitan Church Federation at its annual meeting. The dean was cited "for his 25 years of personalized ministry to all kinds and conditions of men in all strata of society; for his contribution in easing the problem of poverty, unemployment, and ill health through the depression years . . . for his Christian witnessing in political action, racial harmony, in workshop, office and store."

The Rev. THOMAS RUSSELL BEST, and Mrs. Best, of St. Mary's Church, Holly, Neb., on the

birth of their son, Randolph Thomas Best, December 20th. Fr. Best was ordained priest two days after the baby's birth, and he baptized his son on the feast of the Epiphany. The newly ordained priest is in charge of churches at Gordon and Merriman, Neb., as well as St. Mary's, Holly.



The Rev. Thomas Best and his son, Randolph.

ST. JOHN'S CHURCH, TULSA, Okla., which recently broke ground for a new church building. St. John's has been a parish for two years, and was an organized mission for two years before that. The new church will cost about \$350,000. Its rector is the Rev. C. Clyde Hoggard.

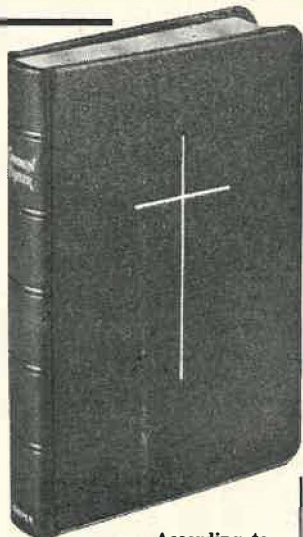
RICHARDS W. HANNAH, newly sworn in as a justice of the municipal court in New York City. Judge Hannah was a deputy to the 1955 General Convention, and is a member of the Protestant Council of the city of New York, representing its Brooklyn division.

Wow! Department

Churches in the diocese of Connecticut participating in the eight step Canvass plan increased their pledges a minimum of 32%, rather than 2%, as reported in the "we congratulate" column of the January 8th issue of The Living Church. The average pledge increase in the 11 participating churches was 69%. The diocese plans to use this method of canvassing in other areas until each interested parish or mission has had the opportunity to participate.

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LETTERS

Continued from page 3

Every page is distinguished looking and I know how much hard work and imagination it takes to achieve this.

ANN DEL VALLE

Hollywood, Calif.

Hymnal Offer

In the process of house-cleaning the four parish hall closets, I came across a box of mission Hymnals, not less I should say than 100 (words, not music, and one with music for piano or organ). The books themselves are in A-1 condition, but the covers are shabby, having been chewed upon by some kind of insect.

I recall about a year ago seeing a request for such in *THE LIVING CHURCH*. We shall be glad to furnish them if the recipient will pay freight.

CLAIR MOORE
Parish Secretary

St. Paul's Church
1802 Abercorn St.
Savannah, Ga.

The Pope's Vision

Surely the great part of your subscribers would agree that the "new" *LIVING CHURCH* represents a definite improvement and we would join in commending your staff and wishing you success in the future. However, I wish to express an opinion about a part of your editorial page of the December 25th issue under the title: "A Little More Hope." I could not tell exactly whether you were trying to imitate the tone-quality and literary style of *Time* or the *New Yorker*, but what purported to be a resume of the past year's principal events sounded, to me, flippant and anything but Christian. The truly offensive part about it was that, (after learning of your faithful participation in some intercessory prayer for the Pope's recovery in 1954) you made this statement: "In 1955, we learned that Christ had brought the news to the Pope personally last year, although usually He makes His appearances to less exalted people." If a statement like that on the editorial page of *THE LIVING CHURCH* magazine is not abominable taste then I fear that my own concepts of reverence, respect, charity and ecumenicity are distorted indeed. If you were aiming at being witty then I just failed to "dig" your brand of humor.

Perhaps I'm alone in this analysis, but I fervently hope that you get stacks of mail from many other Episcopalians who consider themselves Catholics and who are of the same mind about your editorial comment. You have been, particularly in the past year, apparently very eager to convince all the rest of your brethren in this Church that you, too, are Catholics. Statements like this one in your editorial won't do much to make a lot of us think that you truly are, and I'm certain such

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statements don't do a thing to further the cause of Christian Unity — a cause which would seem to be dear to your own hearts. It is quite important to keep in mind that since that cause is dear to the hearts of many of your readers there are a large number of us who pray and think and speak of Christian Unity with "the great Latin Church of the West" (Lambeth) included.

Whatever wrongs Rome is guilty of, however multiple her "extravagances," or whatever bad taste she exhibits in the public press are not quite the point in this. At any rate, THE LIVING CHURCH shouldn't be following suit. Since our Lord is "no respecter of persons," I'm quite satisfied in my own mind that if He chose to speak or appear to the Roman pontiff He wouldn't for a moment allow "exalted" rank to stand as an impediment.

At the risk of being thought flippant and "disloyal" I'd like to venture the prediction that if our Lord makes any appearances or carries any "news" to any Anglican Bishops in 1956, it will be a news-flash that will shake PECUSA to its very foundations!

(Rev.) PHILIP E. PEPPER
Vicar, St. Andrew's Mission

Waverly, Iowa

Ford Grants

Your list of Church hospitals benefiting from Ford Grants in the January 22d issue of THE LIVING CHURCH omits the Rogue Valley Memorial hospital at Medford, Ore., which is a diocesan institution of the diocese of Oregon.

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Tax Funds

To edify Robert C. Lea, Jr. who, in the issue of December 11, 1955, had fears about the statement "Churches should give attention to . . . the use of tax funds for Church-related social welfare programs and in subsidies for Church hospitals" contained in the final report of the Church and Social Welfare Conference in Cleveland in November, I would simply state that this is what the report said, without any judgment pro-or-con in re such tax help. In the discussion group which was concerned with this area of the conference, many sincere and valid arguments on both sides of the question were put forth and it was the mind of the total conference that the issue should be "given attention" — which, I believe, implies objective study and not axe-grinding. It seems to be Mr. Lea who reads the grinding-stone into the report in light of his loaded phrase "In view of the ghastly results of the use of political power to correct social conditions. . . ." In a contingent world, I would grant that the Emancipation Proclamation had some ghastly results but, by and large,

our nation holds that this use of political power did help to correct intolerable social conditions.

(Rev.) WM. B. SPOFFORD, JR.

Editor, Rural Workers Fellowship
Weiser, Idaho

No Terror in Mississippi

For some months now your magazine has been publishing editorials and articles concerning the racial situation in Mississippi. This last one, "New York Diocese Deplores Mississippi Terror Reign" [L. C., January 8th] is more than this writer can shrug off. . . We feel constrained to protest your undoubted bias in this matter. There is no reign of terror in Mississippi — are there no murders in New York? Crime isn't the special property of the South, nor is disease nor any of the ills afflicting mankind.

Why single out one section of the country? Could it be that Mississippi is a thorn in the flesh of the N.A.A.C.P.? Have you ever been in Mississippi, or anywhere else south of Brooklyn? Do you know there are thousands of God-fearing, kind, decent people in Mississippi? We believe there are in New York, but we don't believe you nor your magazine are representative of them.

We sincerely hope that your unfair, misleading articles are your honest convictions and not emanations from sources intent on destroying personal liberties in this country, and that you will never have occasion to regret having been an instrument in cleaving asunder a nation and a Church.

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Task of Laity

Continued from page 9

morally wrong should our society change drastically several decades or some centuries hence. There is a constant necessity for the lay order of our Church to keep our bishops and other clergy thoroughly informed as to our honest opinions and Christian convictions on the problems of morality arising in our respective fields of everyday life and work. As laymen we should tackle these problems in a direct and positive way.

At the recent General Convention in Honolulu many social issues that are facing our Church came up for consideration. There was a distinct air of uneasiness in the atmosphere of the Convention when these problems were before it. I was appalled at the alacrity displayed by many lay deputies in trying to table these resolutions on social problems. Many lay deputies believed that the General Convention of the Church should deal only with ecclesiastical matters and they intimated this in their remarks. Others, I found out in private conversation, felt that the Church should avoid controversial issues because of the adverse publicity that taking a stand may engender. This, I believe, is the poorest reason that can be advanced for avoiding controversial issues. The Church must always place right ahead of popularity. Throughout history the Christian Church has been bitterly criticized in many parts of the world as it is even today, and this criticism usually results only in strengthening the Church's foundations. We of the laity must do our share to help our Church determine the right position on these problems and we must then tenaciously and with Christian conviction uphold the Church's position.

We of the laity have a great job to do commensurate with the capabilities of each of us. We often look for excuses to avoid doing our duty. When church work is pressed upon us we may have a tendency to argue that someone else is more capable or in a better position to undertake it. When we do this we are in effect surrendering our birthright as Christians.

There are tasks in the Church, large enough for the greatest among us and small enough for the most frail of our members. We dare not fail our Lord and Saviour, Jesus Christ, in this tremendous age of crisis and peril — of hope and opportunity.



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LIFT UP YOUR HEARTS. An Anthology of Lenten Essays. Edited by **Martin Caldwell.** Morehouse-Gorham. Pp. 144. \$2.50.

For many years, so Martin Caldwell tells us in the Preface to *Lift Up Your Hearts*, he and his publishers "have sensed the growing need for an anthology of miscellaneous essays on Lenten themes which would combine intellectual content with devotional intent, seeking concurrently to meet the needs of both minds and hearts."

This need would seem now to be met in *Lift Up Your Hearts*, which consists of 10 chapters by T. S. K. Scott-Craig, the Rev. Martin Caldwell, the Rev. James S. Wetmore, Ursula M. Niebuhr, the Rev. Alexander S. Dewdney, the Rev. Charles P. Wiles, the Rev. John E. Large, the Rev. Dudley J. Stroup, the Very Rev. Ray Holder, and the Rt. Rev. John S. Higgins.

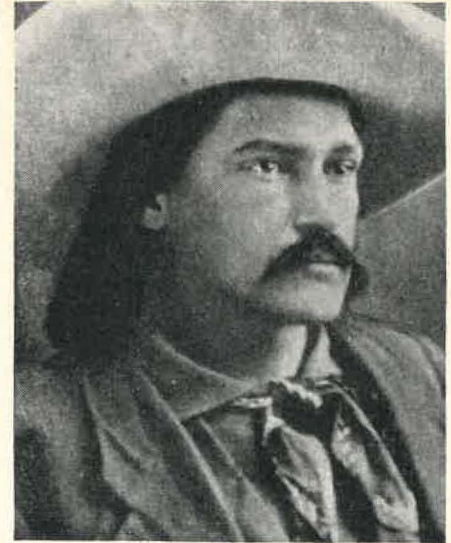
The chapters cover a variety of subjects, all suitable for Lenten reading — and indeed for reading at any time. Thus Dr. Scott-Craig opens the series by a chapter in which he strikingly translates our Lord's Summary of the Law ("... thou shalt love the Lord thy God with all thy brain and with all thy heart and with all thy brawn"); Ursula Niebuhr contributes a profound and yet very practical study of Our Lord's Temptation in the Wilderness; Bishop Higgins closes the series with a luminously simple and direct presentation of the Atonement; while the other material offers a goodly variety of the liturgical and sacramental, the biblical and the personal.

Broadly speaking, the material lives up to its purpose. This is not the usual type of Lenten Book. There is a definite appeal to the mind, but the appeal to the heart is not neglected. Naturally, individual preference will operate here as elsewhere. I'll not indicate mine.*

There are a few minor criticisms. Why is I Timothy 1:15 a "vagrant" verse (p. 20)? There seem to be no manuscripts in which it is lacking or found in a different context. There is no such Greek word as *kataitizo* (p. 26, line 2 from top); this should read *katartizo*. There is some confusion as to a supposed difference between Roman and Anglican usage in veiling the ornaments during Passiontide (pp. 20, 22-23).

But these are minor flaws in a book whose overall quality should lead many this Lent to ponder once again the mean-

*Any reader (other than contributors to *Lift Up Your Hearts*) who would really like to know may satisfy his curiosity by sending a return address United States Postal Card, c/o The Living Church, 407 E. Michigan St., Milwaukee 2, Wis.



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ing of Redemption and its implication in their lives. FRANCIS C. LIGHTBOURN

Luther Four Times

SERMONS ON THE PASSION OF CHRIST. By Dr. Martin Luther. Translated from the German by E. Smid and J. T. Isensee. Augustana Press. Pp. vii, 223. \$2.50.

BY FAITH ALONE. The Life of Martin Luther. By W. J. Kooiman, translated by Bertram Lee Woolf. Philosophical Library, 1955. Pp. 218. \$6.

LUTHER: LETTERS OF SPIRITUAL COUNSEL. Edited and Translated by Theodore G. Tappert, D.D., Litt. D. Library of Christian Classics, Volume XVIII. Westminster Press, 1955. Pp. 367. \$5.

LUTHER'S WORKS. Volume 12. Selected Psalms I. Edited by Jaroslav Pelikan. Concordia Publishing House, 1955. Pp. xi, 418. \$5, plus 15 cents for postage and handling.

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W. J. Kooiman, author of *By Faith Alone*, is professor of Church History in the University of Amsterdam. Bertram Lee Woolf, translator of the volume, is a well-known translator of German theological works, e.g., Hans Lietzmann's very readable four-volume *History of the Early Church*.

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THE INTERPRETER'S BIBLE. Volume 5 (Ecclesiastes, Isaiah, Song of Songs, Jeremiah). Abingdon Press. Pp. x, 1142. \$8.75.

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1st Fri HH 8; C Sat 4:30 & 7:30 & by appt

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

WASHINGTON, D. C.

WASHINGTON CATHEDRAL Mount Saint Alban
Rt. Rev. Angus Dun, Bishop; Very Rev. Francis B.
Sayre, Jr., dean
Sun HC 8, 9:30; MP, Ser 11 (1 S HC), Ev 4;
Wkdays HC 7:30; Int 12; Ev 4; Open Daily 7 to 6

ST. PAUL'S 2430 K St., N.W.
Sun Masses: 8, 9:30, 11:15, Sol Ev & B 8;
Mass daily 7; also Tues 9:30; Thurs, Sat & HD
12 Noon; C Sat 5-6:30

COCONUT GROVE, FLA.

ST. STEPHEN'S 2750 McFarlane Road
Sun: 7, 8, 9:15, 11, and Daily; C Sat 5-6, 7-8

CORAL GABLES, FLA.

ST. PHILIPS Coral Way at Columbus
Rev. John G. Shirley, r; Rev. M. L. Harn, c
Sun 8, 9:15, 11; Wed 7, HD & Thurs 10

FORT LAUDERDALE, FLA.

ALL SAINTS' 335 Tarpon Drive
Sun 6, 7:30, 9, 11 & 7; Daily 7:30 & 5:30; Thurs
& HD 9; C Sat 4:30-5:30

ORLANDO, FLA.

CATHEDRAL OF ST. LUKE Main & Jefferson Sts.
Sun 7:30, 9, 11, Ev 5, Compline 7:45; Daily 7:30
& 5:45; Thurs & HD 10; C Sat 7

CHICAGO, ILL.

CATHEDRAL OF ST. JAMES
Huron & Wabash (nearest Loop)
Very Rev. H. S. Kennedy, D.D., dean; Rev. G. H.
Barrow, Canon Precentor
Sun 8 & 10 HC, 11 MP, HC, & Ser; Daily 7:15
MP, 7:30 HC, also Wed 10; Thurs 6:30; (Mon
thru Fri) Int 12:10, 5:15 EP

ST. BARTHOLOMEW'S 6720 Stewart Avenue
Rev. Clifford A. Buck
HC Sun 7:30, 9, 11; Weekdays 7; Sat 8:45

EVANSTON, ILL.

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

BALTIMORE, MD.

ST. MICHAEL AND ALL ANGELS 20th & St. Paul
Rev. D. F. Fenn, D.D., r; Rev. Ira L. Fetterhoff
Sun 7:30, 9:30, 11 & Daily

A Church Services Listing is a sound investment in the promotion of church attendance by all Churchmen, whether they are at home or away from home. Write to our advertising department for full particulars and rates.

BOSTON, MASS.

ALL SAINTS' (at Ashmont Station) Dorchester
Rev. Sewall Emerson; Rev. T. Jerome Hayden, Jr.
Sun 7:30, 9 (G Sch), 10:40 MP, 11 (Sol), EP 7:30;
Daily 7, Wed & HD 10, EP 6; C Sat 5-6, 8-9

DETROIT, MICH.

INCARNATION 10331 Dexter Blvd.
Rev. C. L. Attridge, r; Rev. L. W. Angwin, c
Sun Masses: 7:30, 10:30. Daily: 6:30, also Mon,
Wed, Sat & HD 9; C Sat 1-3; 7-8

ST. JOSEPH, MO.

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

ST. LOUIS, MO.

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

BUFFALO, N. Y.

ST. PAUL'S CATHEDRAL Shelton Square
Very Rev. Philip F. McNairy, D.D., dean
Canon Mitchell Haddad, Rev. J. D. Furlong
Sun 8, 9:30, 11; Mon, Fri, Sat HC 12:05; Tues,
Thurs, HC 8; Prayers, Ser 12:05; Wed HC 7, 11,
Healing Service 12:05

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 & HD HC 7:30

NEW YORK, N. Y.

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

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. IGNATIUS' Rev. C. A. Weatherby
87 St. & West End Ave., one block west of B'dway
Sun 8:30 & 10:30 (Sol); Daily 7:30, 6; C Sat 4-5

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

RESURRECTION 115 East 74th
Rev. A. A. Chambers, r; Rev. 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 1 S, MP 11, EP, Cho, Ser 4;
Daily 8:15 HC, Thurs 11, HD 12:30; Noondays ex
Sat 12:10



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

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 HC 8, 9:30 & 11, EP 4; Weekdays HC daily
7 & 10, MP 9, EP 5:30, Sat 5, Int 11:50; C Sat
4-5 & by appt

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

ST. AUGUSTINE'S CHAPEL 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 & 17th Sts.
Sun HC 8, 9, 11, EP 5:30; Daily 7:45, 5:30; Mon,
Wed, Fri 7; Tues 12:10; Thurs & Sat 9:30; C Sat
12-1, 4-5

PITTSBURGH, PA.

ASCENSION 4729 Ellsworth Avenue
Rev. A. Dixon Rallit, D. D., r; Rev. M. E. Smith, ass't.
Sun HC 8, 9:30, 11 1 S, MP 11, Healing Sun 7:30;
Tues 10; HC Mon, Fri 8; Tues, Sat 10; Wed, Thurs
7:30

KEY—Light face type denotes A.M., black face P.M.; add, address; anna, announced; appt, appointment; B, Benediction; C, Confessions; Cho, Choral; Ch S, Church School; c, curate; d, deacon; EP, Evening Prayer; Eu, Eucharist; Ev, Evensong; ex, except; HC, Holy Communion; HD, Holy Days; HH, Holy Hour; Instr, Instructions; Int, Intercessions; Lit, Litany; Mat, Matins; MP, Morning Prayer; r, rector; r-em, rector-emeritus; Ser, Sermon; Sol, Solemn; Sta, Stations; V, Vespers; v, vicar; YPF, Young People's Fellowship.